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Gospel Messenger

Volume 95

JANUARY 5, 1946

Number 1



Wise Men Worshipped Him

William Hole

Gramstorff Bros., Inc.

From the East wise men came to worship and to bring gifts. They represented the wisdom of the different peoples of their day. China, Africa, India seem to be included by this artist in the group who pay homage to Him here. It is worth noting that the wisdom of the world, as here represented, was not separated by artificial restraints and man-built prejudices in the presence of the humble mother and of her Babe. Neither was this wisdom afraid to accept new spiritual insights nor was it antagonistic to real truth. Those who know this One well are always like that. And therein these men were more truly wise than are some to whom we attach that designation today.

Moreover, wisdom, knowledge, education, as these men represented these things, were not seeking solutions to the problems of their day without looking into the heavens. And, by way of heaven, they were led to this Child, whose way we are discovering more and more is the way of wisdom. Atomic scientists and wise men from the East now begin to agree that the Christian way of love is wise.

Wise men worship Him.

D. W. B.

Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
H. A. BRANDT - - Managing Editor

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Around the World

The Catholic diocese of Covington, Ky., proposes to build a \$500,000 church and hospital at Harlan, in the heart of Kentucky's coal field country.

The Waldensian Church of Italy, regarded as the oldest Protestant church in existence, has joined the World Council of Churches, it was revealed at Geneva by Dr. W. A. Visser 't Hooft, general secretary. The world council now embraces ninety-two denominations in thirty-two countries.

Eleven new missionaries have been named by the Free Methodist Church through its commission on missions. Eight of the missionaries are being assigned to South America and the others to Africa. The commission plans to launch mission activities in Paraguay, and its work will also be expanded in Brazil.

Miss Michi Kawai, head of a girls' school in suburban Tokyo, and a graduate of Bryn Mawr, says Christian education tops the list of Japan's jobs in the next twenty years. "We have had moral education in Japan, but it has been empty etiquette. Simply to be polite or to be good to others is not enough. It has to have a deeper base, and that means a religious base. . . . Only deeply religious people can train character."

Dr. Donald DuShane, of the National Commission for the Defense of Democracy Through Education, spoke in opposition to conscription before the House Military Affairs Committee

Estimating the annual cost of conscription as being approximately three billion dollars, Dr. DuShane said that with that sum of money it would be possible to:

1. Construct a ten-room modern school building in every county in the United States each year.
2. Construct a \$50,000 library in every county in the United States each year.
3. Construct annually a \$150,000 hospital in each county.
4. Employ ten full-time school and public health doctors and ten full-time school and public health nurses in every county.
5. Purchase ten new modern school busses in each county each year.
6. Maintain one psychiatric and behavior clinic in every county in the United States.
7. Provide ten full-time recreation and juvenile guidance workers in every county.

Two hundred delegates of the Evangelical Church of the Czech Brethren gathered in Prague early in December for the first meeting of the denomination's synodical council since 1939. A request was received from the Moravian Brethren for union with the Czech church. The petition for union said the Moravians have lost all contact with their center in Herrnhut, Germany.

The California state law permitting schools to release students for one hour each week for religious instruction was declared to be constitutional in a ruling by Superior Court Judge Charles Burnell of Los Angeles. Charges by Mrs. Rita Gordon, through her attorney husband, George Gordon, that the law violated the state and Federal constitutions, were overruled.

Alfred H. Avery, active Methodist layman of Malden, Mass., has been named the 1946 winner of the Russell Colgate Distinguished Service Citation, it has been announced by Roy G. Ross, secretary of the International Council of Religious Education. Selected by 1,261 laymen and laywomen of the United States and Canada, Mr. Avery has "devoted most of his time to the strengthening and fostering of youth-serving agencies for religious education and character building."

8. Bring all schools of the country up to a reasonable standard of efficiency.

9. Provide free education for the three million children under eighteen who are not now attending school.

10. Meet the payroll of one junior college with ten instructors in every county.

11. Provide all the expenses of a three-year postgraduate course for ten thousand selected students each year.

12. Pay the full maintenance and tuition at college or technical school for one year of the 900,000 boys who would be conscripted under the May bill.

13. Erect a three-quarter million dollar trade and technical school in each congressional district each year.

This would leave an unexpended balance of fifteen million three hundred thousand dollars annually.

In the Interests of a Better Future

UNDER the heading of military necessity and in the interests of the new world in the making, the writer noted the following world occurrences within a recent week:

1. Naval sanction was given to brothels in Japan and naval personnel was placed in the brothels to administer prophylaxis to the hundreds of youthful soldiers who go there.

2. A drive was begun in Berlin against the 250,000 women of "easy virtue," fifty per cent of whom are being found to be venereally infected. However, only 817 women were brought in within the week.

3. Six hundred German internees who were to be transferred to Russian territory by allied military force succeeded in going to the hospital instead. They cut themselves with glass, knives and

razors or starved themselves, preferring death to such a journey. It is not stated how many of them died. Twenty-one hundred others were shipped to Russia at the point of the bayonet. Several millions more remain to be moved in spite of their protests, we are told. In New Jersey a similar wave of suicides was threatened when removal of German prisoners to Poland was contemplated.

4. Japan's cyclotrons, laboratory instruments used in the study of the atom, were cut to pieces and destroyed. This military act was protested by scientists in the leading universities of America as an act that was a throw-back to the "burning of the books" during the Middle Ages. They claimed that this act against intellectual progress was not like America. Related acts would be to destroy microscopes and Bunsen burners in other countries, they claimed.

5. Military necessity made it unwise as yet, it was claimed, to distribute surplus army blankets to freezing German civilians, even though they had been anti-nazi throughout the war.

Thinking About the News . . .

John Barwick Returned From Germany to Say to America—

The Potsdam declarations concerning Germany are the work of vengeful men; already their outcome is purposeful slaughter. Unless modified at once, their continued outcome will be not a rehabilitation of Europe but an increase of hatred and mistrust which will lead inevitably to World War III.

The harshness and inconsiderateness of the American military policy, and of many of the American soldiers, is writing an impress of American inhumanity, even of American bestiality, which cannot be erased in many generations.

Under American and allied occupation more German civilians have been allowed to starve and freeze to death in six months than were killed through our several years of bombings.

Many of those who are thus being killed are people who were anti-nazi, who suffered bitterly because of their convictions and who now offer us our only hope of a rehabilitated Germany.

It is true that the nazi leaders destroyed in concentration camps thousands of Germans who opposed them. But the present American and allied policy is killing millions through starvation and neglect. We are conducting a trial of the nazi leaders and will probably kill them. Should not our own policy also be subjected to inspection or trial?

There are military blankets and food rations already in Germany which are being held in storehouses. These could save thousands of lives if they were released.

In Europe this is accepted as the wish of America; this, they believe, is the expression of our American idealism and Christianity.

What John Barwick says is right. The Potsdam agreements were conceived, in the main, by an American cabinet officer and endorsed by an American President before it became the Potsdam agreement. America has done herself irreparable harm by such a vengeful act.

Jesus, in his day, looked upon the multitudes and was moved with compassion for them. If his church is composed indeed of his disciples, it cannot keep from looking and being similarly moved.

Two lines of action are open to the church. It must follow both of them. First, it must share its faith and its means with starving brethren overseas. Second, the church must make it clear to the American government that a policy of vengeance and slaughter is un-American and unchristian. Already some progress has been made in that direction. The church must keep it up.

Inasmuch as we forget these starving, we forget Him. That is what Jesus himself made clear to us. D. W. B.

OVER against these activities which were considered to be necessary were other achievements which sound more encouraging. One was the enlarged influence of what seemed a really beneficial military government in Japan. The Japanese by this time have been set free from the domination of their own military government which had oppressed them and misled them for many years. Moreover, they are now being freed from an agricultural system which had made many of them serfs or "share-croppers" with no hope of ever getting out of the strata into which they had been born. The condition in Japan at this time gives considerable promise of becoming democratic and wholesome.

Evidences indicate, therefore, that even a nondemocratic military system can be used to foster and perpetuate good ends when the purposes which breathe

through it are altruistic. General MacArthur said at the beginning of the occupation that our purposes in Japan are not to punish but rather to liberate and free a people who have been misled.

THIS policy of helpfulness is a wiser policy than that of revenge. It alone fits into a Christian and a civilized philosophy and pattern of life. It alone leads to continuing peacefulness.

If we discover as individuals or as a government that feelings of revenge and hatred actuate us we should take immediate stock of ourselves and of our surroundings. Feelings of forgiveness and of helpfulness will grow in us when we fellowship closely with Jesus, the Christ. In that direction lies the better future. God grant us the courage to follow it.

D. W. B.

On Riding White Horses

Admiral Halsey announced some months before the Japanese surrender that it was his intention to ride the emperor's white horse into Tokyo when the Americans made their first entry. He appealed to the B-29 bombardiers to refrain from hitting the imperial stables, thus sparing the horse for his purposes.

Emperors on white horses have been gods to the people of Japan and to many other people in different areas and in different ages. In various parts of the world the devout Moslems still wait for the second coming of Mohammed, who will ride his white horse upon their mountaintops, they believe, and bring about their final liberation. (In a good many areas the liberation will be from white domination.)

Fortunately, Admiral Halsey did not get to play at being a god in Japan, but the fact that many of his fellow Americans wanted him to reveals how little we have progressed beyond the man-god worship of Greece and Rome.

At Montrose, Colo., sixty-three cattlemen paid ten dollars each to have a saddle made for Halsey with their brands stamped upon it. The saddle took up precious wartime space to be shipped to Halsey at his advanced base in the Pacific. Not to be outdone, the people of another town shipped him a second saddle. At Tucumcari, New Mexico, subscriptions were taken and a white "cow horse" was purchased so that in the event bombs did kill the emperor's mount, Halsey still would be able to become a conquering deity. On Sept. 16, the admiral finally rode a horse in the royal city. It was gray and something of a nag, we are told, but Halsey rode it around the bivouac grounds and dismounted with alacrity.

"Don't leave me alone with this animal," he said; "I was never so scared in my life."

Not to be outdone in deification General Patton in the European theater of activities had his picture taken riding a beautiful white horse. No one knows just why.

These activities on the part of our generals and of the American public indicate how little some of them sense the real causes of war. War is a volcano which breaks out on the surface of the world because there are embroiling disturbances underneath; it is a bodily eruption which issues from a deep-seated sickness and infection. Riding white horses to "lord it over" the conquered does not remove these causes; rather it only disturbs the eruption and prolongs it. Such activities are a disservice to humanity and are not in keeping with the dignity of the officials of a great nation. Fortunately, the chief commanders in both the East and the West were men of better balance and sensitivity and had some understanding of what the war was about.

It will be very easy for America now to regard herself as a god, a god of tremendous power who can put into effect Halsey's desire to "kick in the face" all of those who oppose her wishes. If America persists in doing that she may be able to step in the faces of many children of this generation and perhaps of the next, but invariably that road leads to retaliation and death.

On the other hand, America can now seek to lead the world into co-operative and brotherly living. If she would do that she must first learn to live that way at home. And how shall she learn that unless the Christian church teaches her? "How can they hear without a preacher?"

Let us stable our white horses until that is accomplished.

D. W. B.

To Whom Is the Arm of the Lord Revealed?

Isaiah 53:1

This is a question Isaiah asked when the people of his generation had a very dim perception of what the Lord really is like. Isaiah then presented him, not as a God of battle or as a stealer of lands. Rather, he said, "He shall grow up . . . as a tender plant. . . . He hath borne our griefs, and carried our sorrows."

Who can know such a Lord? Only he who has a pure heart and a tender spirit. One may read the Bible through many times and yet not discover such a Lord. Rather, one learns to know such a Lord by living with him; by feeling his heartbreak over the suffering of his children in all parts of the world, by sensing his despair because they will not accept his salvation.

To those who work with such a Lord for, the saving of his errant children is the arm of the Lord revealed.

D. W. B.

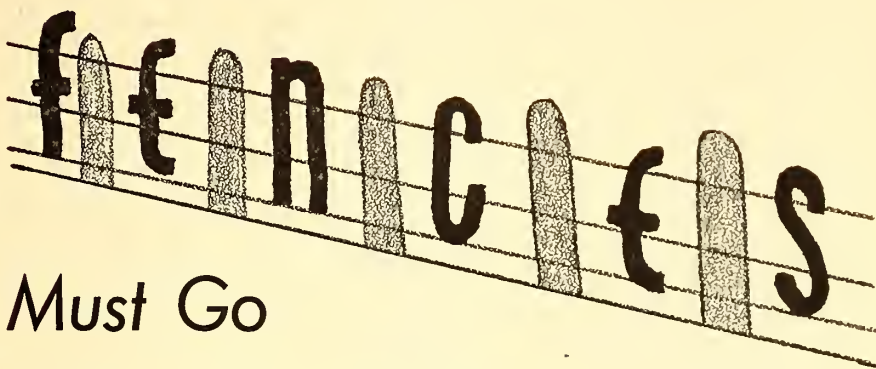
SOME years ago I attended the opening night of a play at the Playhouse in Cleveland, Ohio. I have forgotten the name of the play and the names of the players but one line of the script I shall never forget. Here it is: The trouble is we want to read the will of God in the line fences.

Many feuds and misunderstandings have arisen over the question of line fences. There are many line fences in the world today. They run between nations. They stand between races. They keep classes apart. They have broken the unity of the body of Christ.

We are trying to read the will of God in the line fences that divide men. Americans feel they have divine approval for the maintenance of national sovereignty and that any fight to maintain it takes on the character of a holy war. The British feel that empire solidarity is written into the scheme of things. These nations together with their allies feel that it is now their divine prerogative to order world affairs. However, when the Japanese started out on what they believed was a divine mandate to rule the world the New York Times referred to their belief as being based on an insane mythology. Might it be out of place to inquire what they think of our assumptions? Especially, when we went into war to prove that no people had the right to subjugate another people. Have we forgotten the old adage, "What is sauce for the goose is sauce for the gander"?

IN THE same sense men read the will of God in the fences between races, classes and creeds. The white man is fearful lest other races with equal opportunities should prove his equal and vie with him for the sugar-plums of culture and civilization. Both capital and labor in their struggle for the upper hand in

The Line



Must Go

DeWitt L. Miller

Pastor, McPherson, Kansas

the class revolution that is now in progress are building the fences between them higher and higher and both feel that what they are doing is merely protecting what is their inalienable right by divine fiat. Denominations in their intolerant bigotry deny the fundamental premises of the faith they try so hard to keep pure—all by reading the will of God into the line fences.

NOW that man has stepped across the threshold in the mastery of the secret of nuclear-fission it becomes imperative that we do away with the line fences. The statement, "We must hang together or we will hang separately," is now as true on a world-wide scale as it was for the American colonies in the eighteenth century. To put it succinctly, if ungrammatically, "The line fences must go or we are goners." The New York Times of August 18 said it this way: "The tremendous potentialities locked up in the atomic bomb will compel us to learn fast or perish." The lesson we must learn is that the line fences must go, for as long as there are fences there will be disputes and misunderstanding.

What is the solution? It is an ancient and oft-rejected one.

The sage and saint of Tarsus when dealing with the problem of line fences between Jews and Gentiles said, "In Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity . . . that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby . . . for through him we both have our access in one spirit unto the Father. So then ye are no more strangers and sojourners, but ye are fellow-citizens . . . being built upon . . . Christ Jesus . . . the chief corner-stone."

The answer is Christ. Not the theological Christ, nor the Christ of dogma and creed, but the practical Christ, the Christ that unifies and integrates, the Christ whose spirit breathes tolerance, understanding, brotherhood, goodwill, and love into our hearts until all who are afar off are brought together in him.

For Christ's sake, for our own sake, for the sake of all we hold dear, the line fences must go.



Just a Country Church

Francis L. Shenefelt
Albia, Iowa

IT IS just a little country church that is made up of good, sturdy Brethren farm people with a vision and a love for their church.

The pastor of that little church finds joy as he serves in the community. His life is no different from that of any other country pastor as he experiences the warmth of the love of the rural people. When the daughter of a family reaches her eighteenth birthday the pastor and family are invited to help her celebrate. As they leave they hear the remark, "We would not think of having a celebration without the pastor's family present to help us."

A knock is heard on the parsonage door and the pastor is greeted by a young man who says, "We want you to marry us as soon as we get back with the license." Before the church altar a new home is begun. The family circle is completed in the Lord as the husband is baptized a few months later. He, too, loves the little country church.

prepare to get settled in their new home. A real experience is gained by working together as well as by worshiping together.

The pastor's heart is again warmed as he goes to the church after a rain, not expecting anyone to be present because the roads are "mud," and only an Iowan can understand Iowa road conditions when it rains and thaws. As he stands on the church steps and looks down the road he sees a wagon coming toward the church. One of the men has taken his team and wagon and gathered up some of the neighbors' children and brought them to church. Looking another way, he sees a father and daughter walking toward the church. They have walked over the hills to worship in the little country church.

THE people who attend are not all members. One of the men had invited a nonmember family to come with him. He called for them, but only one boy of the family of seven responded to the invitation. This one boy enjoyed

the church so much that he went home and told his brothers and sisters. Now three of them are coming, as well as a neighbor boy. Even the children enjoy the country church.

IT MAY be just a country mission church, but some day in the not too distant future it will no longer be a mission church. In the past three years the attendance has doubled and it is still climbing. The people love their church and are willing to work for it. When a well is needed at the church, when the interior is to be redecorated, when a furnace is to be installed and work is to be done improving the basement of the little church they have built with their own hands, someone always responds to do the work.

They may be just farmer people attending a little country church, but here is where real men and women have been "born again." Here is where leaders of the future are being born today. The little country church is playing an important part in the lives of the boys and girls who will lead the Church of the Brethren and the world tomorrow.

Glory

Grace Mathis
Elkhart, Iowa

Always, there shall be glory—
Glory in God and man,
For this is our highest seeking.
This is God's perfect plan.

This is the power of the present,
This, the true light of the past,
The glory of God, the firstfruits,
The glory of man, the last.

The Christian Church

J. Ray Klingensmith

Formerly Mission Secretary, Brethren Church
Long Beach, California

FOUR immediate observations may be made from the extended trip into South America.

1. Latin America is neither "Latin" nor Catholic. Contemporary literature is shedding much light on this. The hearty welcome being given to the Protestant faiths in every republic of South America by the governments, newspapers, schools and common people is ample evidence that decadent Catholicism has outlived and outreached its day and methods. The illiterate man heretofore did not know what was happening in the world. Now through the radio he can at least listen to the civilized world around him. South America has become restless in its awakening moods and is reaching for light and knowledge. This restlessness is overthrowing medieval and Catholic habits of domination and superstition. South America is not as "Catholic" as is North America. There are more Catholics in Philadelphia than there are in Buenos Aires, two cities of practically the same size. Proportionately there are more Catholics per capita in North America than there are in South America. Most of South America, religiously speaking, is not Catholic. It is not anything. It disclaims interest.

2. The finest good-neighbor policy in the world is that contained in the Book of Acts: "God hath made of one blood all nations." And the finest illustration of that policy has been exhibited by the Protestant peoples of many denominations who have entered South America with hospitals, schools, social

help, churches, agricultural programs and radio programs. While we were flying over Nicaragua, a government official engaged me in conversation. He suspected me of being a secret agent of the U. S. government. When I told him my mission (building churches), he said in broken English: "Why you do not build church in Nicaragua?" I told him he would not want me to build a church there because he was Catholic and I was Protestant. "Oh," he said, "please do not build church for Catholic or for Protestant, but to help my poor people find God. My people very sad. Have no hope; cannot find God." Then this man told me that if I would start a church in Nicaragua, he would help me with it.

3. The future stronghold of the Christian faith is very likely to be South America. Recently 6,000 Protestants gathered in the theaters of Rosario, Argentina. A larger meeting is predicted next month. One of the fastest growing Christian movements in the whole world is in Brazil. The present revolution against the Catholic state religion, and the strong hold that the Protestant people have on the common man because of their helpful agencies have won the common man. The lack of denominational competition and prejudice will hasten the spread of the faith there. I was introduced to a young man in Buenos Aires with the statement, "He is a believer." I was not told what his denomination is, and I did not care. He was a Christian. Protestant people are working together, not apart, in South America. The hunger among

the people and the teamwork among the churches are two great factors in strengthening the church.

4. Your own Church of the Brethren work in Ecuador and Puerto Rico is making an outstanding contribution to the Christianization and welfare of the peoples of those areas. The Brethren Club in Quito, Ecuador, deserves your greatest admiration and appreciation. Paul Bowman and Kurtis Naylor and their wives are great souls who have achieved great success in Ecuador. And the hospital unit in Castañer is not less wonderful. I am thrilled at your great vision and your success in crystallizing that vision into something real and beautiful for Christianity and the people who need it.

The Way

Dorothy Ebey

Muskegon, Michigan

There is too much stress laid upon the arduous nature of the narrow path "which leadeth unto life." Mankind is prone to speak of it as a dreary path, one where there is no delight. But this does not tell all about the Way. Instead, it is the direct way out from deceit, want and terror. It is an affirmative way and those who follow it are freed from the negation of mortality. Even in the shadow of death they know the rod and staff of the comforting Savior.

The psalmist did not avoid it, but sought the highways singing, "Thou wilt shew me the path of life: in thy presence is fullness and joy." The writer of Proverbs wrote of it as illumined, saying, "The path of the just is as the shining light that shineth more and more unto the perfect day." Jesus of Nazareth spoke again and again of the "way" he followed which led out from the tomb.

The narrow way is that of the blessed. The waters which refresh the wayfarers stem from the unfailing fountains and it is lighted, not with the failing lamps of time, but with the radiance which is God. The angels of his presence guide the travelers whose destination is utter loveliness, utter joy.

The MEANING of PRAYER

David R. Landis
Pastor, Dupont Church, Ohio

IN THE text, Matt. 6: 1-8, we see the relationships of life as they deal with fundamental living in the giving of alms and in our relation with others. In praying, we come into communion with God; fasting is a discipline for ourselves. In our relation with others, with God and with self, there is need for sincerity, honesty and reality.

There are three ways in which men get the things they want: by thinking, by working and by praying. The methods of the first two we understand. We have vague or uncertain ideas about the third. We think out and plan the things we will do, and by hard work accomplish our tasks. But when it comes to prayer, we think of it as being a certain form or a kind of a mood, being done at special places by means of formal conventionalities.

Yet the most casual consideration will show us that great personalities are made not merely by thought and hard work; they have deep inner resources of spiritual intake. There are an inner perception, a sensitiveness and a hospitality toward truth and power that are higher than self. There is a quietness in which the "still small voice" can be heard. All of us recognize this third area of experience, prayer, as being real and actual. Furthermore, the more strenu-



ous our thought and work, the more need there is for prayer. It is, as Paul says, "to be strengthened with might by his Spirit in the inner man." There may be some of us who are not making much of this possibility, of which we hardly know the limit.

IN SCIENCE, power is not created; it is discovered. The power of electricity is known when conditions for its use are correct. Recently we have heard much about atomic energy. We all know that a gorilla is much stronger than a man, but man's significance lies in another realm. Man knows how to fulfill the conditions of the universe so that he can release power. Prayer is the release of power in the spiritual realm.

The success of our prayers lies in living according to the Father's will, rather than in the ability to phrase words well.

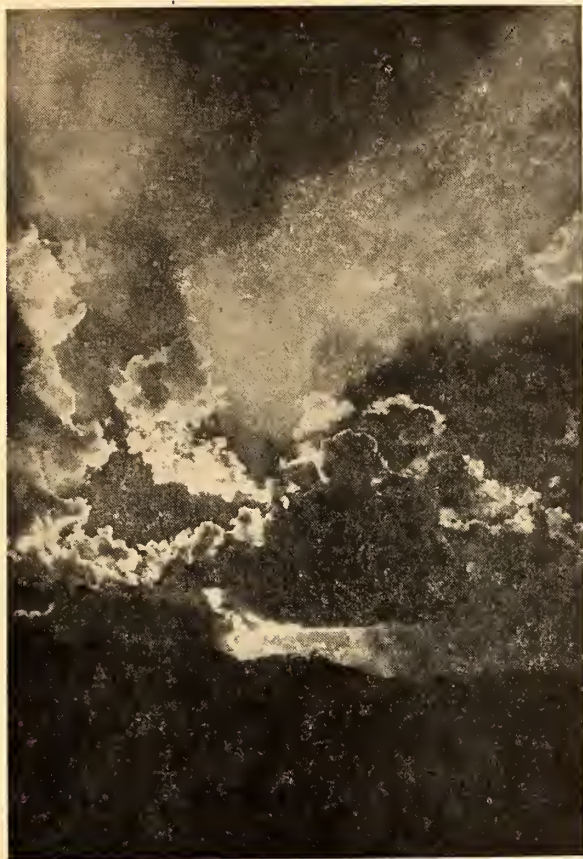
Eloquence, dramatic power, fire and passion are nothing, unless they represent reality. Prayer that is mere words and a form in which the heart is not is vain repetition. It is an act of dishonesty at a time when honesty is essential.

SAying a prayer and really praying differ in that real prayer

is not only assuring, enriching and empowering; it is also searching and demanding. It means that, if we would do something for the world, we must first do something with ourselves. An instrument that is played needs to be tuned; a car that is constantly driven needs to be serviced. So we must keep tuned to the Spirit of God to live our best. The still small voice is searching and demanding. What Jesus did for the world on Calvary was preceded by prayer, sweat and blood and a sacrificial life. For those of us who

spend our time in thinking and hard work, the cultivation of the spiritual side of living is our problem. Until we first do something with ourselves, we will not do for the world, the community or our homes the worth-while things of which we have dreamed. When we have resolved our inner conflicts we can face the problems about us.

JESUS suggests that we pray in secret. That may be any place where we can shut out everything except God. There let us pour out our heart's most secret desires. He promises power over our weakness, patience with our frustrations, calmness in our confusion, courage to overcome our fears, confidence for our doubtings and release from and strength for the burdens of the day. Without daily prayer and constant intercession we cannot follow Christ in the fullest way.



Our Father, We Thank Thee

Violet Hackman Pfaltzgraff

Garkida, Nigeria

Our Father, we thank thee—

For the beauty of the eastern skies, as
the sun reaches out into the day,
For the songs of merry-throated birds
as they sing in the morning's dusk,
For the daring colors of the flowers and
their exotic fragrances as they open
in the noonday sun,
For merry laughter of tiny baby lips,
For the sound of a running toddler's feet,
For little hands, folded, as a mouth, too
young to form words, babbles thy
grace,
For tousled heads buried in childhood's
sleep,
For companionship that runs true and
deep,
For a Brethren heritage which we are
proud to pass on,
For days filled with work for thee,
For night's sweet rest under open, star-
light tropical skies.

*O God, how could we ever cease to
sing thy praise?*

*Thy loving-kindnesses are so great
toward us.*

Bible Illiteracy...A Problem of Our Times

Supplied by the American Bible Society

A few months ago the head of a girls' school told a gathering of church women that a great many young people of today are facing the world without faith in God or religion because of the squeamishness of schools regarding the Bible. "There is an appalling religious illiteracy among young people of today," she said. "Religious skepticism among young people is due not to unbelief but to ignorance."

Neither religious leaders nor educators are happy about the situation. In many places they are working together to make a familiarity with the great teachings of the Bible a part of every child's education.

A number of schools and colleges are adding courses on the Bible to their curricula. There

is widening interest in public Bible reading during opening and closing exercises. A number of states have passed laws and several others are considering legislation which permits children to be released from public schools and go to churches of their own choice for regular religious instruction.

Churches are also doing what they can to fill in the spiritual gap left in the public education of our children. They are constantly improving their Sunday-school and vacation Bible school programs. They are taking great pains to train capable Sunday-school teachers. They study the findings of our child psychologists and employ eagerly the teaching methods advanced by our American educators.

The children themselves have indicated in various ways that they, too, are aware of their spiritual undernourishment. Extracurricular Bible study classes have been organized in some places at the initiative of students much as ping-pong clubs and poetry clubs frequently are. In one small town in Ohio, the local Hi-Y club took upon itself last year the ambitious program of promoting Bible reading among Greenfield High School pupils.

College students, too, are worried by their Biblical illiteracy and want to do something about it. The most recent indication of this is in a resolution passed at the annual meeting of the National Intercollegiate Christian Council comprising students and staff members of Y.M.C.A.'s and Y.W.C.A.'s who represent 700 colleges in the United States.

"Bible study ought to have a more important place in our movement," the council voted in a resolution which directed its committee to develop suitable Bible study materials.

This year as last year many schools joined in the observance

of the world-wide Bible reading campaign of the American Bible Society to encourage daily Bible reading—further evidence that the great textbook of life, the Bible, will not always remain outside the walls of our American schools.

Is the Church Worth While?

Clyde Bush

Bellwood, Pennsylvania

We are living in a day when the people are asking many questions, and among them is this one: "Is the church worth while?" Sometimes when one sees how members are treating Christ and the church, he is made to wonder. If one cannot see that the church is worth while, then there is something wrong. When you ask people what is wrong with the church, they give answers like these: the program isn't interesting, there is nothing in the sermon, or the preacher is not interesting. Then if you ask these folks just what they would do to change these things, they tell you, "We don't know."

The church has a definite and divine purpose, and we as members must find this purpose if the church is to be worth while. The church will be worth while if we know or do three things—

First: Know Christ. It was the Apostle Paul in writing to Timothy (2 Tim. 1: 12) who said: "I know in whom I have believed," meaning that he had a knowledge of Christ. I believe when one has such knowledge he will also have a Christian experience that will be a living testimony for Christ and his kingdom. When members have a knowledge of Christ the church will be worth while.

Second: Pray. Prayer is talking to God. This is much neglected in the lives of our members. The reason why people do not pray is that they do not know Christ; when one knows he will pray. The disciples heard Christ pray and they said to him, "Lord, teach us to pray." If we don't know how to pray, we should ask. Our Lord knew his heavenly Father and was never too tired to pray for his people and his work. Jesus could not live without prayer, and if we live without prayer we live without Christ, and will soon die spiritually. The spiritual life of the church depends upon prayer, and when we have a praying church, then the church will reach out to the world that is in sin, and will carry out the great commission (Matt. 28: 19-20). When the members pray, then the church will be worth while.

Third: Pay. The church becomes worth while when people support it with their tithes and offerings. The

My Choice

Daniel A. Deal

Darby, Montana

*I live for those who love me;
I would die for those who care,
If in that death some load were
lifted,*

Some burden I could share.

*But just to die for glory vain,
Or selfish just to be,
Does not attain the higher goal
That's set 'tween God and me.*

*I want to live, and help to build
A world where man is free
To work and love and mold his life
The best that it can be.*

*I want to work for Christ and peace,
With fellow men for good;
And of all nations o'er the earth
Make one great brotherhood.*

church must be supported with our offerings if the divine program is to be carried on. There are folks who say they believe in home missions and not in foreign. "By their fruits ye shall know them." When we pay into the work of the church, then the church will pay us dividends. The church will be worth while when our members know Christ, pray, and pay.



The Threat of Military Peacetime Conscription

Arthur H. Purcell

Washington, D. C.

We are in these days very, very confident and dangerously proud of our military might. We have become so loud in praise of our achievements and potential power that we can easily talk and act like a bully. That we are drunk with power is no secret and our military leaders are working desperately to ward off the inevitable hangover by administering more and more stimulants.

I am eager to create adequate interest in this very important question of peacetime training while it is in the legislative stage and can be smothered. If peacetime conscription becomes law it will be far more serious in its ramifications than wartime conscription, and it will be the beginning of a dangerous trend in our national life. It will nullify any possible good of the United Nations organization, start new armament races between nations and lead to endless bloodshed; to say nothing of the fact that it would become increasingly difficult for the peace churches, pacifist and other minority groups to remain in existence or function effectively.

Those who are opposed to peacetime military conscription should register their protests, either individually or collectively, to their representatives and senators, and they should continue their opposition to this measure as long as the threat remains. The proponents of this measure are well organized, are expert lobbyists, stay on the job continuously and have an uncanny way of holding the inside track while pushing such legislation through Congress.

The congressmen who are convinced that this piece of legislation is utterly ridiculous at this time feel that they dare not oppose it openly because they are not sure of support from the home folks. Therefore they are likely to remain quiet unless they have our support, while the boisterous proponents of the measure push it through to completion. It is poor business to vote a man into office, maintain him in Washington and then fail to support him or direct him on important legislation. Many votes are changed every day because of the mail from home. Congressmen dare not ignore it. It is advisable to register your desires periodically as long as the threat re-

mains. We have a few men in Washington who are potential champions of our cause and must be supported—men like Congressman Emanuel Celler of New York, Coffee of Washington, Voorhis of California and others. I know personally, however, that these men and others in responsible positions often wonder why church people and other thinking Americans do not rise up in opposition to this dangerous issue now while their voices will be heard and heeded.

When I view war as it is—futile, sinister, satanical—I cannot escape the conclusion that war with its attendant evils and evil results is our greatest crime against humanity and our greatest sin against God. Neither can I escape the conviction that I must oppose this evil with all my might. Churchmen everywhere and especially the ministers who support war must be held largely responsible for its continued existence.

Brethren people have a tremendous responsibility in opposing all phases of the war system. The peace heritage received from our church forefathers and the vision granted us as a church to see clearly that war stands diametrically opposed to everything for which Christ lived and died must drive us to help others to see that war accomplishes none of its supposed aims. By its very nature it can never build. It can only destroy physically, morally and spiritually, and must, therefore, be likened to other destructive forces such as tornadoes, floods or earthquakes. War is unnatural, inhuman, deadly to the species and fatal to every noble end which uses it as a means. War is a social cancer deteriorating our collective life. It kills not only man but the best in man; it warps individual and national viewpoints; it poisons truth; it perverts patriotism and distorts men's minds by hatred, suspicion and fear. It is adding evil to evil in the hope that good will result; adding injustice to injustice in an effort to achieve justice and adding violence to violence in an effort to achieve nonviolence and peace.

The war system is our greatest enemy. We may have nations as opponents from time to time but war is always our real enemy and will always defeat our best efforts, deprive us of our greatest potential achieve-

ments, and retard and endanger civilization. It acts in direct contrast to nature and the natural laws of God's universe and therefore must sooner or later perish. I conceive it to be my duty to speed that end.

I observed a number of people who became enraged over the atrocity reports and pictures. Atrocities are a part of war and it is time we realized it. War inevitably means atrocities, starvation, refugees, obliteration bombing, depleted natural resources, rationing, exhaustive taxation, maimed bodies and endless rows of white crosses. Even casualty lists do not tell the whole destructive story of war even though they may include loved ones. Our casualty list for the European theater of operations was announced as being 514,539. Add to these figures the civilian and military casualties of Great Britain, France, Germany, Italy, Russia, Poland and all the participating and conquered countries of Europe, estimated to exceed sixty million. Add to this at least another sixty million who will eventually perish from starvation and disease unless the rescue forces can perform miracles. Add to this the destruction of innumerable homes, churches, schools, factories and shops. Add to this the billions of dollars spent, the natural resources consumed and depleted, the millions of man-hours of energy wasted outright or distorted to destructive purposes, the untold millions of homes broken or prevented from coming into being, the disturbed civilian economy and resulting depressions. Add to all this war debris the tremendous boost which militarism has been given wherever used.

As I see it, our immediate task is our united, and if necessary, our continuing opposition to peacetime conscription. Following this emergency action we should establish a more adequate and dynamic pacifist education program to parallel and supplement our Brethren Service action program which would reach and permeate every church and almost every home. Detailed discussion of such a program is beyond the scope of this article but perhaps can be given at a later time. We must awaken, however, to the immediate danger of peacetime con-

A Morning in Yugoslavia

Edgar H. Grater

Norristown, Pennsylvania
Cattleman to Europe

I sat up and looked out the porthole four feet away. It was too early to arise, but it was daylight and sounds of activity on the dock below and the deck outside told me that somebody was at work. This was Yugoslavia, and I wanted to see all I could. The view from my bunk was of a small section of gray mountain. I slid to the floor and took a second look. Just then a man passed by not more than two feet away. His head and shoulders completely blocked the porthole. He wore a cap with a red star on it and carried a gun on his shoulder.

On the dock truckloads of men were arriving. They wore blue, tan, or gray nondescript pants and shirts, some much patched, none of them very new. Part of the men were assigned to work in the hold, filling sacks with wheat. Others waited on the dock to carry the sacks to piles or to trucks for transportation to warehouses in town. These men tied cloths or sacks around their heads and left them hang down over their shoulders. One husky young giant in a red shirt had a long piece of red cloth on his head; it did not take much imagination to picture him as the chief's son; he fitted the part perfectly as he strutted around.

Then I realized it was time for breakfast; so I dressed hurriedly and found my way to the mess hall. I didn't enjoy that meal very much. I was not accustomed to having hungry faces looking in the porthole. My seat was directly across from one of the portholes and every time I looked up I met a new pair of eyes looking in hungrily. Neither then nor since have I been able to think of one good reason why I should have been eating that meal and the others not. Even when some of the eyes were blue ones, belonging to blonde German boys who were prisoners, I couldn't enjoy eggs and

ham. I finally finished and went back to my quarters, but that did not help much because on the way I saw what was happening to the garbage can. Several years before I had seen the same thing happen on the streets of Philadelphia, but then it had been an old drunken wreck of humanity; this time it was hungry boys.

After making my bed, sweeping the floor, and taking a bath I dressed for hiking and set out to observe as much as I could of this country. Between my quarters and the gangplank were two of the holds filled with wheat. I stopped at the first one and looked down. Goya would have painted it right then. The scene below was a masterpiece. The golden wheat several feet deep provided a rich background. White sacks filled and waiting in piles, swarthy men working and resting, talking and laughing together. They had taken off their shirts and shoes, and their pants were rolled above their knees. Blonde German heads, shining black Slav heads, suntanned backs intermingled. Here an agile native, his light blue pants rolled high, stood ankle deep holding a sack wide while a German boy in green pants scooped wheat into it. On the other side, a group waiting for the boom to be lowered, sat and played in the wheat; one buried his legs, another sifted handful after handful as he talked.

I finally tore myself away from the fascinating scene and started out for my walk. The road led off to the right; so I followed it. It was a fairly good motor road of large, flat rock slabs, evidently hand-hewn, with a neat curbing along the sides. Here and there were substantial stone houses, most of them neatly plastered, with gray tile or stone roofs. A few medium-sized fig trees, and something that resembled thorn-apples were the only trees. All the fields were fenced with dry rock walls over which ivy and wild roses were allowed to grow. The gray rocks were the dominant note in the landscape. At one point along the road I stopped and tried to visualize just what one red barn such as they have in Pennsylvania would do to liven the gray-green view. It's wonderful what a little imagination will do; I felt right at home after that!

Outside a small village I met two women and an elderly man and their small donkey. The people were all dressed in black, and the women were knitting as they walked along. The most interesting member was the donkey—it was so small and its ears so large and the load of faggots it carried so great in comparison that I wondered how it could see where it was going. I'll never hear the Donkey Song from The Firefly again without seeing that tiny donkey.

I was so busy seeing new things that I was not aware for a while of the two men with guns who were strolling along the road behind me at the same rate of speed at which I was traveling. I felt uncomfortable for a time, but determined to ignore them unless they shouted. I curbed my impulse to pick wild flowers along the road, but did stop to observe them. I can imagine what the men with the guns thought of a stranger who stopped to admire flowering weeds! They soon gave up and went home.

I continued walking, and now I met more people who were evidently going to the city a few miles away. Most of the women wore black dresses, had scarfs on their heads in the manner of American college girls, and carried large shopping bags of homespun with beautiful designs in bright colors. The few old men seemed to be worse off. Their clothes were threadbare and frequently patched. Most shoes were very poor; many had wooden soles.

Later that morning I saw some homes which had been destroyed by warfare, and others which bore battle scars. There seemed to be a few goats on some farms, but I saw only one cow. Most of the better fields were provided with a system of irrigation fed by small mountain streams.

On the way back I was curious about a small group of evergreens enclosed by a high stone wall. Since no one seemed to be near to stop me, I investigated and found an iron gate in the wall. I was surprised to find it was a little cemetery.

It was nearly time for dinner; so I walked back to the ship feeling that the morning had been most interesting and that I knew a little about Yugoslavia and its people. Apparently the majority of these people never had much, but even that has been taken away from them.

"As for him who has nothing, even what he has will be taken away from him."

scription about to be enacted; open our eyes to the utter futility and sin of suicidal war and the war system; discharge of our moral obligation to posterity by replacing this vicious system of carnage with a constructive, democratic and Christian method of change and growth. There is another method.

"Maranatha"

Bertha M. Stine

North Manchester, Indiana

In the early days of the Christian era there was an energizing power in the lives of men that moved them to preach the gospel in such a way that people were converted by the thousands. What was this moving power? They believed that Jesus was the Son of God, that he had come to earth to set up his kingdom, but that, having been rejected, he had gone away and would return again in power and glory. He had told them he would return. "If I go, I will come again," he said. He did not say when he would return, but cautioned his disciples to "watch therefore: for ye know not what hour your Lord doth come." This hope for his early return was so prominent, it is said, that their daily greeting to one another was *Maranatha* (The Lord cometh)!

As long as the Christian church kept this blessed hope prominent in its preaching its testimony was with power. But as time passed and the Lord's return was delayed, the church lost this expectancy of Christ's immediate return and then she lost her testimony. And the Dark Ages that followed were primarily because of this lost witness.

Why is it that today, in this time of the world's desperate need, when everywhere "men's hearts are failing them for fear," that the church does not present again to the world this blessed hope for a new day when Christ shall return to rule the world in righteousness? Peter wrote: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." And Paul wrote: "Ye, brethren, are not in darkness, that that day [the return of the Lord] should overtake you as a thief." Can anyone doubt that the world today is a dark place? The Bible tells us clearly that in the last days it will be so. There is no hope for those who trust in the things of this world. Salvation does not lie in scientific improvements, or improved social conditions, or in advanced education, or in new world orders. But the church does have within her reach the blessed hope of a new day wherein dwells righteousness. With serene confidence we look for his blessed face and listen for the shout of the Lord that shall call us to meet him in the air, to be forever with him. He has promised.

If the blessed hope of earlier days should again come to animate the church, we should have an incentive to missionary work that would result in our shaking the powers of darkness and make us indeed "the light of the world." With Paul we would cry in tones of thunder and in words of winning love, "Now is the day of salvation! Now is the accepted time! Repent and believe the gospel, for the kingdom of heaven is at hand."

It was this hope that inspired such men as Moody, Chapman, Beiderwolf, Gray, Torrey, Morgan and a host of others who were great revivalists. Christ never intended the church should build a kingdom while he, the King, was absent. He never promised that the world would be converted before his return. It is written: "God at the first did visit the Gentiles, to take out of them a

people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up! that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord" (Acts 15: 14-17). So it is not for us to build a kingdom, but to witness for him and to warn of coming judgment so that as many as possible may be called by him. To those who will hear his voice there will be the fulfillment of the promise, "Inherit the kingdom prepared for you from the foundation of the world." In the meantime it is our joy to be daily on the watch for our Lord's return.

"So I'm watching and I'm waiting,
Each moment of the day;
For it may be noon or evening,
When He calleth me away.
And it makes the day go faster,
And its trials easier borne,
When I'm saying every morning,
Today the Lord may come."

Christian Ideals of Conservation

Chester Z. Keller

New Windsor, Maryland

One of our C.P.S. boys working at conservation sees some larger implications in this work of national importance.—Ed.

Soil conservation or any type of conservation is a way of life. To obtain this way of life we must change our educational system, and, to some extent, change the church.

Education in conservation must make us think, instead of having someone try to do the thinking for us. It should make us feel a deep responsibility to the soil; it should make us realize our obligation to humanity, and God's place in our lives and actions.

Soil conservation is far-reaching in nature and directly or indirectly affects everything that we do today. Because of its great importance, the subject must be treated as an important one.

At present we approach the rural and urban population from the *dollar* angle. We tell them that they will produce more potatoes or more hay per acre by following conservation practices. Approaching the farmer with this attitude, we spur him to the extent that he wants more money, and if he can get it by following this pattern, he will take a

stab at it. If, however, we realize the religious, social, moral, economic and political aspects of conservation we have an inward urge to practice conservation. As education produces this attitude, the status of the world will soar sharply.

We farmers have been wasting our resources. Has it actually become a sin? We take the attitude that, if we can get an extra dollar from the land, we do not care what happens to it after we use its resources. This potential sin should be realized by all in any value which should be conserved. For instance, if we are interested in conservation, we could not kill humanity; we could not waste natural resources; we would try to maintain nature's biological balance, because in so doing we would be combating sin in many of its aspects.

Let us become aware of the situation we are in, and then try to correct it by applying the life of Christ to all of life's problems. If we act with a Christian conscience, our light will shine and become brighter with the years.



The Power of a Christian Home

Desmond W. Bittinger

On the Standing Committee at North Manchester, Ind., in 1945 there were three father-and-son combinations. In the one case a father and two sons served on the Standing Committee, coming from widely separated parts of the United States while a third son served as a member of the delegate body which was sent from the churches.

What could be more inspiring to a father than to be able to sit with his sons surrounding him as members of this significant committee. In this way fathers and sons, together with others, can seek each other's counsel concerning matters of importance to the church and to God's kingdom. Moreover, the fact that all of these family members had been separated by district or

state boundaries and that each within his own locality had manifested sufficient judgment, maturity and spirituality to inspire within his fellow churchmen enough confidence that they selected him, from among many, to represent them in important meetings and in distant places, speaks in itself a strong word for the Brethren heritage and for Brethren home training.

Beginning at the top left, those pictured here are son Jacob T. Dick and father Trostle P., who represented Western and South-eastern Pennsylvania respectively. Between them is the sister and daughter, Velva Jane, who this year was appointed as a missionary nurse to Africa. Since Annual Conference, Jacob has moved as pastor to Lititz in Eastern Pennsylvania and Velva Jane has set out by air to fly to

her field of service in Africa.

In the second row, reading from the left, are to be seen sons Oscar, Clarence and Lester Fike with father Phineas L. in the bottom row immediately in front of his son Clarence. Oscar and Clarence were Standing Committeemen this year along with their father, representing respectively Southern Virginia and Northern Illinois. The father represented Southern Missouri. Lester was a delegate from Circleville, Ohio. This family has still another son in the ministry. Totally the father and his four ministerial sons have given one hundred thirteen years of service in the Brethren ministry. In addition, three daughters have married ministers and have thus made still greater the number of ministerial years that can be credited to the teaching of a staunch Brethren father and mother.

In the lower righthand corner of the picture is the third father-and-son combination. They are son Clarence D. and father Robert L. Sink, who represented Middle and Southern Indiana respectively.

Certainly it is the prayer and the hope of all Brethren people that homes such as those from which these parents and children came may be an increasing, not a decreasing, thing in the Church of the Brethren. Moreover, it is our prayer that homes of that quality may be on the increase in every church throughout the United States and around the world. If our homes can remain strong, or grow strong again where they have weakened, our churches can become strong also, for the home and the church depend upon each other. When both of them are strong, then righteousness can "flow down like a river" to feed a sinful, thirsty world.

Only a Little Jewish Boy

Ruth B. Statler

Somerset, Pennsylvania



The young patient fumbled nervously at the arms of his wheel chair as he waited his turn to see the heart specialist in the wide corridor of the hospital. Occasionally he hummed a bit of a tune I thought he must have learned in Sunday school. But his features were somewhat unlike those usually seen in a Protestant church. Huge black eyes shone from an olive-skinned face, which was heavily fringed with the darkest of soft-curved hair.

Manipulating my wheel chair a little closer, I ventured a conversation. "Hello, sonny, are you getting tired waiting for the doctor?"

Smiling brightly, he replied, "No, there's nothing else to do."

"Have you been in the hospital very long?" I asked.

"Sure, more than six months. I got burned bad," he volunteered to inform me. "See the scars," he said as he turned in his chair to reveal a back that was one mass of scarred flesh.

Then settling back in the chair, the lad began humming to himself. I recognized the tune, and when he again turned to look at me, I said, "I know that song too, sonny. By the way, what is your name?"

"Joseph. They just call me Joe," was the quick response. "I'm singing that song because today is my birthday; I'm six years old."

"Well, Joe, I'm sorry you had to spend your birthday in the hospital," I said sympathetically.

"Oh, that's O. K. I had a cake with six candles on it; the nurse lighted them and let me blow them out, and all the children in the ward sang the Happy Birthday song to me; we had a good time." The boy paused a moment in thought and then went

Continued on page 23



P. L. Huffaker

McVeytown, Pennsylvania

Supper was over and the guest in the home was conversing rather boisterously with the host about the happenings of the day. All at once he noticed that every one was quiet. In embarrassment he turned and saw the kindly eyes of the grandfather fixed upon him. The grandfather had left the table a few moments prior to take his place in a large chair in the corner of the kitchen. He had an open Bible on his knee, patiently waiting until the guest would finish his conversation.

The quiet of the evening hour crept into the room as the guest, thoroughly ashamed of himself for his lack of sensitiveness, turned attentively to the grandfather, who spoke: "It is our custom each evening to recognize our heavenly Father as the giver of every good and perfect thing. We sit quietly and wait for his voice, from the Bible and from the still small voice within."

The children, aged three, sev-

en, nine and sixteen years, quietly, yet eagerly, listened as the deep, age-tempered voice of the grandfather continued, "Our Scripture lesson tonight is the First Psalm. Let's repeat it."

Then the entire family joined in. The youngest watched her mother's face and tried to say it with her. At the close of the psalm the mother softly started to sing My Faith Looks Up to Thee. After two stanzas of that hymn the family hummed Sweet Hour of Prayer, and it seemed that the very presence of God had filled the holy of holies in this home. No one needed to say, "Let us pray." Without a word the group sank to their knees and each one in turn prayed, closing with the Lord's Prayer.

Two scriptures sang themselves into the heart of the guest as he meditated on this family altar: "Surely the Lord is in this place" and "Thy word have I hid in mine heart."

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, January 6

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, A People Oppressed—Exodus 1—5. Golden Text, And he said, Certainly I will be with thee. Ex. 3:12.

B.Y.P.D., Understanding Africa.

Gains for the Kingdom

Nine baptized in the Oakland church, Ohio.

Six baptized and one received on former baptism in the Bethlehem church, Va.

Four baptized in the Boones Mill church, Va.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. R. E. Pepple of Laotto, Ind., in the Bethany church, Ind., Dec. 30—Jan. 13.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Alabama churches, Jan. 22—Feb. 22.

Brother and Sister J. F. Burton of Wiley, Colo., in the Garden City church, Kansas, Jan. 20—Feb. 3.

Personal Mention

Bro. Ralph Bowman wishes to inform his correspondents that his address has changed from R. 3, Johnson City, to R. 1, Box 10, Piney Flats, Tenn.

Bro. Harlan Brooks, missionary to India, sent the following telegram recently: "Mother Brooks died Sunday, Dec. 23. Funeral Wednesday afternoon, Happy Corner church, Southern Ohio." To them we extend our sympathy and the assurances of our prayers.

Ray Mottahedeh, who came to America from Europe, writes, "It has been very hard to adjust ourselves to the peace and plenty of America after the miseries of Europe. It seems difficult to make people here understand the problems that exist there. Everyone is so busy 'reconverting' himself to peace that the troubles of Europe seem remote. Ever since our return we have been shipping food and clothing to the people of Europe. Yet we know how small a drop it is in the tremendous bucket that must be filled."

Charles Chuffart of Belgium writes to the Church of the Brethren through Bro. Charles C. Rohrer of North Manchester, Ind., as follows: "You Americans are fulfilling a noble mission in Europe, and I do wish I could help in making people here realize how obsolete their conception of peace is. The majority still entertain the same spirit of hatred which previously has always led us to more bloodshed, and which will do so once more if you were to give up your efforts. Of course, the fact of having been invaded and most cruelly oppressed twice in less than twenty-five years has made lots of Belgians very bitter, and it would require a very strong effort—an almost impossible one—to overcome that feeling unless supported by a spiritual background. But then, how many people practice their religion and live up to it? However, the endeavors you are personally making deserve the highest praise and you have the assurance that you are doing a lot of good to people who deeply appreciate it."

Bro. Frank Crumpacker reports that until Jan. 25 he can be addressed at 634 S. Simmons Ave., Los Angeles 22, Calif., c/o Earl Crumpacker.

Bro. G. Wayne Glick, pastor at York Center, Ill., and J. Hiram Zigler of Spottsylvania, Va., paid us a visit at the Publishing House just before we closed down for a two-day Christmas vacation.

Sister Madaleine Long Arthur, daughter of Brother and Sister I. S. Long of Baltimore, passed away on Dec. 18, we are informed in a note from Bro. Long. An appropriate obituary will likely appear later on. In the meantime we express our sympathy to the bereaved.

Mrs. Mable R. Naylor of Chicago has sent six eleven-pound boxes of food weekly to France since last August. By this means she has been able to keep alive two families of four members each. This gift has cost her \$35 a week and twelve hours of shopping and packing time. In addition, she has sent \$300 worth of clothing. One of the families she has helped to keep alive in France writes, "This is the most beautiful proof of the American's feeling about France."

Bro. Charles C. Rohrer of North Manchester, Ind., has returned from helping transport a shipment of cattle to Belgium. He stopped off in Washington to spend some time discussing peacetime military conscription with congressmen. Bro. Rohrer writes: "I am very happy to say that we are making good headway in our fight against the military bill. All we need to do is to keep pounding away and victory will most surely be ours. When I first went to Washington I despaired of ever beating the military crowd, but things look very much different now. Many legislators who were cold or indifferent to me at first now are very friendly and openly come out against the measure. A great many say the bill does not stand a chance of passage." His advice is that we continue to write to our congressmen.

Miscellaneous Items

Bethel College, a Mennonite institution at North Newton, Kansas, has placed the following on its letterhead: "The Price of Peace Is Full Surrender to the Prince of Peace."

Publishing House women give to relief. It has been the custom at the annual Christmas party held by the women employees in the General Boards office and the Publishing House to exchange gifts. This year they agreed to pool what they would have spent for gifts and give it to be used for relief.

Don't Tear Up Those Christmas Cards!

"Too bad to destroy such beautiful cards—but what can one do with them?" How many of us have uttered such exclamations a week or two after Christmas! Well, the Save the Children Federation can place the pretty cards from your friends where good use will be made of them—in remote rural schools where the federation carries on its service to underprivileged children, and where attractive pictures are rarely seen. For some years the federation has received and distributed considerable quantities of cards, which have been utilized in many ingenious ways to the delight and cultural benefit of the children. Much larger quantities can be used. Just put as many cards as you like into a package, write your name and address on the outside or inclose inside, and mail to Save the Children Workroom, 8 Washington Place, New York 3, N. Y.

The Czechoslovakia government has notified the United Nations Relief and Rehabilitation Administration that it will make available as a contribution to UNRRA two thousand tons of sugar.

Walking With God Today, the devotional booklet published by Brethren for Brethren, is now being mailed out. It is not too late to place your order so that you can have the booklet to use for the first quarter.

The boat carrying heifers to Poland has arrived with the stock in good condition. The reception at the port and by government officials was very gratifying, L. W. Shultz, who is in charge, reports. For the first time in years some peasant families will have milk because of these donated cattle.

A giver from Iowa writes with his gift: "It is with deep gratitude for being alive and possessing the matchless gift, Jesus Christ, that I am making my life richer by sharing with those in need. I send my tithes and gifts with a prayer that God may bless them and send them on in Jesus' name into the needy fields."

Four thousand Chinese students and professors from six Chengtu universities demonstrated before the United States government building in that city in December, shouting, "Withdraw American troops from China; let the Chinese settle matters themselves." India has staged similar demonstrations protesting British occupation and control.

Bethany Hospital, Chicago, Ill., is in need of the following helpers in order to carry on its work efficiently: one dietician, one woman to work in the housekeeping department and ten graduate nurses. Several openings in the nursing department are available immediately and all nurses will be needed on or about February 1, when the new floor of the hospital is to be opened.

The Elizabethtown church, Pa., gave a Christmas missionary offering which totaled \$1,720.86. These gifts, combined with a corn-for-Europe offering sponsored by men's work totaling \$2,162.04, made a grand total of \$3,882.90 to missions and Brethren Service in the past two months. "We believe that this response represents the desire of our people to help the church meet her responsibilities to serve Christ across the world," writes Pastor Nevin Zuck.

The ten church-related colleges of Kansas filed with the President of the United States, senators and representatives of Kansas and chairmen of the Senate and House Military Affairs committees a series of statements including one which stated that the presidents were unequivocally opposed to the proposition of compulsory peacetime military training. Another statement was to the effect that they favored the proposal of Representative Joseph Martin for international abolition of conscription in peacetime and that adequate provision be made for the promotion of that objective among the nations.

The House Military Affairs Committee recessed its hearings on peacetime conscription on Dec. 19 and planned not to meet again before Jan. 22. This is interpreted by some as an effort to shut off the volume of testimony in opposition to the bill. Most of those favoring it have already testified, while only a few opposing it have been permitted to appear before the committee. It is believed that it will take several weeks after the committee reconvenes for the opposition to complete its testimony. In the meantime, President Truman will likely appeal again to the nation to force this bill into legislation. Only a continued marshalling of the thoughtful opinion of the country against it can continue to hold up this military-sponsored bill. The church should continue to be alert on this item.

The Student Christian Movement of North Manchester announces its members are ready to serve the middle section of the United States in deputation work after the manner of former years. They are interested in giving programs on Christian homebuilding, music, race relations, missions, Christian peacemaking, temperance, history and doctrines of the Church of the Brethren, stewardship, service, personal Christian living and universal military training. Write William Eberly, Manchester College, North Manchester, Ind., if interested.

With Our Schools . . .

McPherson College

The regional conference for churches of the Western Region will be held at McPherson on Feb. 17 to 22. In addition to local leaders and leaders from the region there will be present O. F. Blackwelder of Washington, D. C., Bob Tully of the Colorado Council of Churches, and Leland Brubaker, M. R. Zigler, H. L. Hartsough, and Ruth Shriver from our secretarial force at Elgin. Special emphasis for the conference will be missions and rural life. Bro. I. W. Moomaw will be present to lead in this latter field.

One year ago the Alumni Association undertook the project of raising \$10,000 toward the debt liquidation and endowment fund. We are happy to announce that more than \$14,000 has been contributed to this fund. This amount does not include gifts by alumni to the fifty-dollar club and other special funds.

Additions to the permanent assets of the college since February 1943 include \$101,731.87 for debt liquidation and endowment, and \$78,800 in the form of annuities. These amounts do not include the income from gifts from the churches, from the fifty-dollar club, and other special projects.

Very recently three of our alumni have entered fields of special service in far distant parts of the world. Bro. E. L. Ikenberry is now located in Shanghai, China, where he has charge of relief for the United Christian Council of China. Brethren Luther Harshbarger and Dwight Horner have entered the field of relief work for Brethren Service and are now located in Europe.

McPherson College is co-operating with the other colleges of our church in offering assistance to C.P.S. men returning from camp who desire to continue their college education. We are likewise co-operating with all other standard colleges of America in making it possible for returning veterans to re-enter college.

Bro. R. E. Mohler has been granted a leave of absence from the college for the second semester of this year. This grant is in the form of a sabbatical leave. Bro. Mohler plans with Mrs. Mohler and the younger members of their family to spend their time in the South.

In co-operation with the North Central Association of Colleges, the faculty of McPherson College is holding a number of panel discussions for the purpose of re-evaluating the work of the liberal arts college, particularly as it relates to the improvement of the program at McPherson.

Total enrollment figures for students at the college now stand at about fifteen per cent above what they were last year. A number of returning servicemen are now in college.

Richard Burger, an alumnus, and his wife, Ann, a former student, have recently flown to Africa to begin their work as missionaries.

Our Mission Work



Hoeing Soybeans at the Leper Colony

The Leper Colony Pay Roll

H. B. Landis

Garkida Leper Colony

At present there are about 1,000 patients in the colony. About 225 are old cases that never work but receive allowances the same as those who work. About 60 work only on their own farms. The wage in the colony for ordinary labor is 6d or 10 cents per week. But there is a wide range in the amount of work that is done for this pay. We have an understanding that each one must work as his strength allows, if he is to receive pay. As a result the strong men and women work hard for fourteen hours per week, while the weaker ones often do little or nothing for the same amount of money. If the medical department declares that they are too weak to work, they receive their allowance without working.

On Monday and Thursday all the lepers receive injections and there is no colony work on these days. Tuesday, Wednesday and Friday the workers report for roll call at 6:15 a. m., and work until 10:00 a. m. On Saturday they quit work at 9:00 in order to participate in the market.

There are on the pay roll for common labor 574 names. Last week

421 reported for daily work. During the farming season many of the people do not report for work, but rather spend their time farming. If they can grow all of their food, then they have little additional expense. The lepers do not pay taxes. The workers are divided into ten groups, principally according to their strength. The strong men and the strong women constitute the first two groups. They do the harder work. The other groups are the weaker men and women, and lastly a group of girls and a group of boys. Each group has its own leader or foreman. Just now the strong men are pulling up hedge along the road and building up the walls of a wash through the colony. Later they will build houses, dig wells, etc. The strong women and the remainder of the men are digging up grass, cutting thorns and preparing new ground for farming. Soon they will be gathering the colony crops and bringing in grass to dry for hay during the dry season. The weaker women and girls are hoeing beans, corn, etc. The boys are cutting grass for evening cow feed. These are the common laborers. On any given day, from 60 to 100 are not working because of sickness.

Another group of workers, who are more specialized and receive a bit more pay, have a variety of work. Ten men are employed in handling eight yoke of oxen, plowing, hauling and cultivating, as well as breaking in the new oxen. Their foreman receives twenty-five cents per week and the men twenty cents per week. Three carpenters, five masons and four blacksmiths receive from twenty to forty cents per week. Sixteen men are employed in herding the one hundred head of cows and caring for them. Three care for the twenty-five head of sheep. They receive about sixteen cents per week. Several are employed in the nursery, caring for the young fruit and forest trees, some in trimming hedge along the roads, working in the colony store, where we sell grain, fats, cloth, hoes, salt, nails, hinges, etc. These all receive around twenty cents per week.

The third group we might designate the professional group; these are the schoolteachers, hospital workers, policemen and members of the native court. We try to judge all cases except criminal ones. These must go to the higher court. Twelve teachers teach a total of 220 pupils, about 75 of them over 16 years of age. They receive about \$2.00 per month in salary. Thirty-eight men and women do the dispensing, and work in the hospital. Many of these are in school also. They go into the villages each morning to care for the ulcers and minor ailments, and to report on those who need the attention of the doctor. These receive from 60 cents to \$2.00 a week in salary.

The wages are low even for Burialand, for each one pays for his own food and clothing. There are advantages in the colony. All medical care is free. Grain is sold at two and one-half pounds for a little less than two cents. This year we paid 2d for part of the grain. Their houses are furnished. The store is run at no profit and often at a loss. At times we help them in their family budget by selling cloth below cost. At the beginning of the farming season we sold 200 hoes below cost to encourage them to farm. The hoe is the only farming implement required.

It is an interesting task to keep all of these people busy and earning their way. Part of the program of health is to help them to feel as if

they are not paupers, but are earning their way and contributing to the welfare of the colony.

This is one side of life in the leper colony. Another, of course, is the flourishing church which just now is overflowing its seating capacity of 400. We must make arrangements to seat at least another 100 at once. Another chapter is the fine school with its enthusiasm. Perhaps there is more singing and real joy in the leper colony than in the other sections of our land, and much of this joy is a result of their finding the way of God satisfactory to their souls.

Two things should be noted here. The money for these allowances indicated above is supplied by the American Mission to Lepers and by the British government from tax money supplied by the Africans themselves. Secondly, the ten cents

a week mentioned above as basic pay is equivalent roughly to about \$10 a week in purchasing value when local products are purchased.—Ed.

Farm Loan Services

Edwin Grossnickle

Treasurer General Mission Board

It is the policy of the General Mission Board to lend funds to those wishing to invest in farm homes. There is need for strengthening many of our rural communities, and it is well that our financial resources be used toward that end.

While land prices are high today, there are still certain farms that are reasonably priced. However, wise counsel and a careful appraisal should be used in all cases where land is purchased.

Two types of loans are available:

1. Contract Loans

Contract loans are long-term loans, maturing in ten to twenty years with interest at 4%. They are designed for use in those cases in which the capital available for the down payment is insufficient for a straight mortgage loan. Under favorable circumstances credit may be extended in a larger amount than is done with the straight mortgage loan.

The borrower should have his own livestock and equipment. The Mission Board takes title to the farm and resells it to the purchaser under contract. The terms and the rate of payment can be arranged so as to fit the needs of the borrower.

2. Mortgage Loans

Those having more resources of their own can borrow up to 60% of the appraised value of a farm, giving mortgage as security. Such loans mature in five to ten years and bear a rate of 4%.

Counseling Service

It is our purpose to have in each church district several qualified men who will give expert counsel as desired to any wishing to buy or rent land. Such counsel would include help in the appraisal of the farm and counsel as to the type of loan to use. Ira W. Moomaw, rural life secretary, is a valuable source of experience and counsel and stands ready to serve as far as possible.

The board makes no charge for appraisal. It should be observed that the board's appraisal will not necessarily be as high as the purchase price. The legal expenses of creating, maintaining, and winding up a loan are paid for directly by the borrower. Upon any of the above types of loans any amounts in even multiples of \$50.00 can be paid upon currently due or future installments if paid at interest-due dates. Those interested in any type of loan are invited to write concerning their particular needs.

Pray For

J. M. Blough, of India.
Anna Detweiler Blough, of India.
Minor M. Myers, of China.
Sara Ziegler Myers, of China.
Laura J. Shock, of China.
Dr. A. Raymond Cottrell, of India.
Dr. Laura Murphy Cottrell, of India.
Harlan J. Brooks, of India.
Ruth Forney Brooks, of India.
Amsey F. Bollinger, of India.
Florence Moyer Bollinger, of India.

News Along the Way . . .

Sara Shisler and Clara Harper

The Atlantic behaves. We sailed along at an even pace and the sea behaved very well. The boat rocked just enough to keep poor sailors feeling pretty miserable and new travelers thinking that we were in a storm. We were very much crowded in the cabins. Some cabins were lacking some of the things we had always had in previous travels, such as wardrobes and bunk lights. But the ship was clean and the meals were good.

I should judge there were about one hundred missionaries on board the ship. There were between thirty and forty going to Nigeria. There were some for the Belgian Congo, Southern Rhodesia, Tanganyika, Ethiopia, Egyptian Sudan, Somaliland; others were bound for Syria, Palestine, Iraq, Iran, India and East Africa.

Every morning there were two masses held, one for the Catholic priests and one for the laity. At ten o'clock in the forenoon the Jews had a service, and Protestant missionaries met for prayer.

The Mediterranean Sea was as smooth as glass and almost as blue as the sky. During the days we were in the Naples harbor for repairs we were not allowed to go ashore. The GI's say that we missed little, for Naples is a very dead place. It looked dreary and drab from the ship. The whole waterfront is rubble and the buildings are about to collapse. There are rows and rows of buildings which are only shells. Most of the piers are in ruins.

We were transferred from the Gripsholm to a troopship at Naples for the voyage to Alexandria. Those who were to go to Greece by special train found at the station that their special was made up of cattle cars. On the troopship we discovered that there was a vast difference in cabins although all of us paid the same price for our tickets. Five hundred two passengers got on board the General M. S. Meigs at Naples.

We were placed in our rooms alphabetically. Since my name begins with H, I was on first deck in officers' quarters. There were eighteen beds, three tiers high, and sixteen adults and eight children. The coast guard men were glad for the 126 children on board. They said it was a very pleasant change after eighteen months of being with only troops.

Getting through customs in Egypt was typical, perhaps a little worse than usual. We were thankful we had only a few pieces of baggage. Several of us ate dinner on the outside street veranda. The food was not bad. We went to see a little of the city of Port Said before taking the train for Cairo.

On November 6 there was a grand scramble for a hotel in Cairo. It was next to impossible to get rooms for nearly 200 people, especially since the places were already filled.

We are willing to go on separately if that will get us on the way any sooner. We hope to go on to Maiduguri and then to the mission.

A Consecration Service

for Lois Rupel and Emma Grace Ritchey

Rufus Bucher

Moderator 1946 Conference

The Church of the Brethren has always been an evangelistic church. As we study the history of our church, we learn that Alexander Mack went up and down the Rhine preaching the gospel of Christ. Peter Becker, the first elder of the Church of the Brethren, came to Germantown, Pa. He left Germantown on horseback one day with thirteen other Brethren, and went through Chester, Berks, and Lancaster counties, preaching the gospel, baptizing people, organizing churches and having love feasts. The Church of the Brethren kept on preaching the gospel and making sacrifices in the states of Maryland, West Virginia, Pennsylvania, Ohio, and Indiana, and farther west, until today the sun never sets on the Church of the Brethren.

There is more than one way of having evangelism in the church. We used to have the idea that evangelism meant having a two-week revival meeting. The picture that is before us tonight is another splendid way of evangelism; two young souls are willing to sacrifice their time and their lives and all that they have to go over yonder and feed and take care of orphans.

Our brother read a number of scriptures tonight, but the one that rests most upon my mind you will find in the 25th chapter of Matthew, where Jesus said, "For I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The work these young sisters are now going to do, they will do unto the least of these, and they will do it unto Jesus Christ.

Christ's mission in coming into the world was not to do his own will, but the will of his Father, which was in heaven. He healed the sick, raised the dead, cast out devils, fed the multitudes, healed the broken-hearted, delivered the captives, gave sight to the blind, preached the gos-



Right to left: L. W. Shultz, Emma Grace Ritchey, Rufus Bucher, Lois Rupel, John D. Metzler

pel, the good news of salvation, to the poor and to all people. He labored, lived, and died for others. We are in this world to live, to work, and to serve others—not for ourselves. Jesus Christ came to seek and to save that which was lost until he found it, and then to bring it home to the Father. At the close of his life, he said in a prayer, "Father, I have finished the work which thou gavest me to do." But before he ascended unto the heavens, he gave this great work, which he came here to do, into the hands of his followers. "As my Father has sent me, so send I you." He gave it all into our hands—to take care of the needy, feed the hungry, to do the relief work, which is the great part of the evangelistic program of the Church of the Brethren.

My heart was made to rejoice this afternoon when I saw the garments, food, and many other things for relief. We have a demonstration here of what the Church of the Brethren preaches and believes, and is putting into practice. The founder of the Salvation Army has said that his motto is, "Soup, soap, and salvation—soup to feed the people, soap to clean them up, and salvation to cleanse their souls." I like that statement. We need soap so that bodies might be cleaned up and presented a living sacrifice and a fit subject for the Holy Ghost to dwell in.

Then again there are some needs in this great work of evangelism.

The first thing that we need is vision. These things did not just happen. What you see here in New Windsor, what these young sisters are about to do, required a vision. Somebody had a vision. We need vision. We are too often going through the world with our eyes down, seeing only the material things of life and thinking only of ourselves, when Jesus Christ would say, "Lift up your eyes and look." We need a vision.

Jesus had compassion. He had compassion on the multitudes when he saw they were falling by the wayside. Two blind men came to him one day and said, "Lord, that we might see." Then Jesus touched their eyes and had compassion on them and said, "Receive thy sight." He had compassion on the leper; he had compassion on Jerusalem when he said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" But he had compassion on them. He had compassion on the bereft, the widow who had lost her only son; he touched the bier and said to the young man, "Arise!" The same way with Lazarus, who had been dead for a number of days. So we need to have compassion for the needy and the sufferers. We need to sacrifice

From a letter written by Emma Grace Ritchey, the sixth day out on the trip to France

We have passed the Azores and are eagerly awaiting Saturday, when they say we will pass the Strait of Gibraltar and see both Africa and Spain. As yet I have not lost one meal; Lois has been sick a very little. We are more than fortunate considering the condition some are in—of course we are not at our destination yet but I do not dread the rest unless we hit a storm.

We have an amazing group on board. Our food has been wonderful, but I have been very careful as to what I eat. The water is safe but bad tasting, so we doctor it up with lemons.

Food situation sounds pretty bad; you might start sending some any time: dried foods, canned foods, but not glass. We are each taking an entire bale of bedding so should stay warm at night.

a little more. I have repeatedly made that statement within the last several months. We are looking for good jobs; we are looking for easy jobs.

I love to study the history of the Church of the Brethren. We should spend a little more time making history to hand down to the coming generation which will offer to them a challenge such as our forefathers handed down to us. Our forefathers made a sacrifice; they gave their lives; they did not look for easy jobs—they looked for jobs that God's name might be glorified.

These young sisters tonight are not looking for a vacation; they are not looking for a trip across the ocean; they are sacrificing their very best for the cause of Christ, taking care of the needy. We need folks with a vision. We need folks with compassion. We need people who are willing to sacrifice and share. What we need in the church today is more devotion, more consecration, and more earnest prayers.

These young sisters will need our prayers. Our brother said that there are 180,000 members of the Church of the Brethren. If all these members, and the 1,000 to 3,000 ministers we have, in the 1,000 or more organized churches, would get on their

knees and pray to God for a spirit of evangelism, I am sure that more souls would be saved and the gospel of Christ brought to many who need it. May God bless these sisters in their journey. We will now have a consecration prayer:

Consecration Prayer

Our dear Father in heaven, we look unto thee as our heavenly parent. We thank thee for this occasion and for the work that is being accomplished. We believe it is altogether due to the sending of thy Son into the world that we can perform the duties that are being performed. We thank thee for the lives of these young sisters. We thank thee that they have found thee in their youth. What they do unto the least of these, they do unto Jesus Christ. We pray, Father, for their homes. We pray for their journey. We pray, Father, that they may be protected from dangers seen and unseen. May the angel of the Lord encamp round about them. May they be consecrated wholly to thy service—their lives, and their all. May we back home support them by our prayers, that they may continue to serve thee. And now, may the grace of God and the communion of the Holy Spirit rest and abide with us all, now and forever. Amen.

prisoners' work in England for the past five years, is spending a few weeks in this country speaking to many churches. He calls upon us to change public opinion to the extent that we will be allowed to send material aid to Germany. Conditions there are far worse than can be imagined.

The deputation of American churchmen who went to Japan recently report very serious food shortages. Dr. G. Ernest Bott expects to go to Tokyo very soon to plan and supervise the relief work there. Money is needed to send relief goods and personnel to Japan.

Questions have come about sending corn for relief. We are asking for corn, but ask that it be pledged to be delivered at some future date. We can thus send corn which is dry enough to keep, and can also avoid heavy storage charges at terminal warehouses.

"Coming here five years ago we found a great-grandmother in a wheel chair. She is still in that chair and has very little of this world's goods. When we called on her recently, she fumbled around in a well-worn handbag with her gnarled hands and found a dollar bill which she wants to go to the needy in Europe."—An eastern pastor.

"Give Ye Them to Eat"

To every Christian in today's world who is at all aware of the material destruction and sensitive to the human suffering which has come upon the people of Europe and Asia as a result of the past war, there must come from time to time an overwhelming sense of the enormous magnitude of the need which calls for a ministry of relief and rehabilitation. As we survey this need and look at our resources, great as they are, we are inclined to exclaim as a disciple of Jesus did on one occasion: "But what are they among so many?" The facts pass before our eyes in our newspapers and church papers: 8,000,000 Germans face a winter of starvation; 10,000,000 children in China are war orphans; eighty per cent of the villages in eastern Belgium are devastated; four out of every ten babies in Italy die before their first birthday—and so on. It is good for us to realize the size of this need if for no other reason than to bring us to the end of ourselves.

When we are conscious of this great want, the command of Christ comes to us: "Give ye them to eat." We are inclined to hesitate because of the size of the multitude to be fed, and we think of the inadequacy of our loaves and fishes. But we must have the faith to give what we have. When we give it to Christ we may have the assurance that he will bless to his own glory. By spiritual calculations our seemingly little may feed the multitude. We do not concern ourselves so much with the results and the far-reaching effects of our gifts. To us comes the plea: "Give them to eat."—RELIEF BULLETIN.

Information and Inspiration . . .

A shipment of heifers will go to France in January. We also hope to have a shipment to Czechoslovakia this winter.

Relief operation in liberated areas of China is well under way. UNRRA plans a ship a day into China ports by Dec. 15. Many missionaries are now en route to Shanghai to share in relief work. CCRA has shipped 16,000 Christmas packages and is also buying \$25,000 worth of clothing and blankets from U. S. army stocks in China.

Six boxes of girls' skirts which were sewed by our church women were sent from New Windsor on December 3.

"Boys, boys, boys! Everywhere one looked there were boys today." So states Claude Wolfe, director of the Club Brethren of Quito, Ecuador. He writes further, "A teacher from the American-Ecuadorian Center brought her class in social welfare to visit the club. Viteri, the assistant director, talked to them at some length about the organization of the club, its ideals, objectives, etc. There certainly needs to be more interest in this type of work here and

so we were glad for this opportunity."

"The clothing situation is unbelievably bad, and this applies also to bedding, furniture, household equipment and sheets. One day we called on the acting mayor of Amsterdam. He had on a pair of shoes on which he pulled the soles back. His socks had holes in them and his shirt was badly frayed. That was all the clothing he had."—R. H. Mansfield in October NEWS BULLETIN.

A shipment of 50,000 bushels of wheat left Baltimore the latter part of October. The \$40,000 earmarked for wheat for Holland will be spent very soon, according to word from John Metzler, director of relief goods.

"Thy prayers and thine alms are come up for a memorial before God" (Acts 10: 4).

Mr. Victor H. Scales of American Relief for Holland wrote the following note: "It is getting rather difficult to find words in which adequately to express our appreciation of your generosity; so we have to rely on 'thank you.'"

John Barwick, director of the war

The Church at Work

Easter Program Resources



On this page is listed a variety of program resources for the Easter season. Examine this listing and order early. Note that all items except the general program resources are available for examination from the Brethren Loan Library. Send five cents postage for every two items ordered for examination. Except where otherwise indicated, order from the Board of Christian Education, 22 South State Street, Elgin, Ill.

Additional program resources will be found in current periodicals: youth programs in the March 9 issue of *Our Young People*; worship materials for all age groups in the March issue of the *International Journal of Religious Education*; general program resources in the *Gospel Messenger*.

Plays and Pageants

Plays For Adults and Young People

Barabbas, by Mattie B. Shannon. 2 scenes. 3 m., 3 w., 1 child. 30 min. Int. 30c, \$3.24 per doz. 7 or more copies must be purchased for permission to give the play. The healing of his little daughter and his own release from death by Jesus bring healing to Barabbas. A moving drama of the power of the Christ.

Blessed Are They, by Walter E. Butts, Jr. 1 act. 3 m., 4 w. 45 min. Int. 35c. Easter Eve finds the Rand family facing fear, hatred, despair and death. The Easter dawn brings faith, love and life. An excellent interpretation of the real message of Easter.

Brother, The, Wilson. 3 acts. 4 m., 4 w., small group of onlookers. 1¼ hr. 50c. Royalty, \$10.00 if admission is charged, \$5.00 if none. This play deals with the change of feeling of James, the brother of Jesus, as the Master's ministry manifests itself more clearly from his first deed of healing to his appearance on the road to Emmaus. Its finest quality is the careful study and richly emotional portrayals of stages of feeling through which James passes.

Everlasting Dream, The, by Bessie M. Stratton. 3 m., 3 w., 1 boy, 1 girl, extras. 40 min. 35c. This play depicts the slowly growing consciousness of Jesus' divine mission by Mary, his mother, and culminates in her full comprehension after his death.

Eyes of Faith, The, by Maxfield and Eg-

gleston. 1 act. 10 w. 35c. Antonia, on the eve of the Passover, is fired by the thought that Jesus may return from the dead and she will be healed of her blindness. She joins with Magdalena in her search for the risen Christ, saying, "No one that believes in him will remain in the dark."

For He Had Great Possessions, by Dorothy Clarke Wilson. 1 act. 5 m., 4 w., 1 child. Ext. 35c. Five copies must be purchased to give the play once. On repeat performances \$2.50 royalty. A highly dramatic account of Ben Azel, the rich young ruler, and Asenath, his selfish wife, and how the crucifixion and resurrection bring them to a fuller life of the spirit.

He Lives, by Gertrude Rockwell Goudey. 4 scenes. 5 m., 5 w. 30 min. Simple setting. 35c. The theme of the play centers about the life of the rich young ruler and presents a possible sequel to the single recorded incident. A dramatic story of the surrender of the young man to the Christ through the stirring events of the crucifixion and resurrection. An effective musical background is suggested.

Into Galilee, Bayard. 1 act. 5 m., 1 w., 1 b., 1 g. 30 min. 35c. Eight or more copies, 30c each. This play depicts the wild-fire spread throughout Palestine of the news of the crucifixion, followed almost immediately by the glorious tidings of the resurrection. A play of fine characterizations and interesting reactions.

It's Easter, Dr. Jordan, by Sherwood Keith. 1 act. 1 m., 1 w. 50c. Purchase of two copies required for first performance; repeats, \$1.00 each. "A Pilgrim's Progress sort of story" dealing with the experiences of a young graduate nurse and a promising young surgeon. No scenery required.

Light in the Window, The, by Dorothy Clarke Wilson. 1 scene. 3 m., 5 w., carolers. 40 min. Int. 35c. The light in Aunt Hope's window threw its beam into the lives of a variant group of persons and brought a home and mother love to Shucky, a lad who at twelve was just beginning to discover that the wages of sin are the only ones that are paid in full.

Release, by Dorothy Clarke Wilson. 1 act. 6 m., 2 w., off-stage voices. 40 min. Int. 35c. Five or more copies must be purchased for permission to give the play. A Lenten play featuring Barabbas and the two thieves in prison on the day of the crucifixion. The powerfully dramatic story of a sinful man's remorse, deliverance and consecration.

Simon, the Leper, Wilson. 4 m., 4 w. Four episodes—may be enacted in a single set, a garden in Bethany. 1 hr. 35c. Pur-

chase of six copies required for permission to give the play. Simon, the leper, having been healed of his affliction, returns home to carry on the work of the Master. Beset by doubts and fears and disloyalty he comes at last to a deeper realization of the task that all loyal followers of the Christ must accept as their personal responsibility.

Terrible Meek, The, by Charles Rann Kennedy. 1 act. 2 m., 1 w. 50 min. Ext. 35c. Tells of the conversion of the centurion at the time of the crucifixion. A striking play with a peace message. It is to be played in darkness.

Unlighted Cross, The, by Dorothy Clarke Wilson. 1 act. 8 m., 7 w., and several "bit" parts. 1 hr. Int. 35c. Ten or more copies must be purchased for permission to give the play. A powerful interpretation of the mission of the church to the present age. Suitable for religious education week or rally day; may also be used at the Easter season.

Way of Life, The, by Martha Bayly. 1 act. 2 m., 3 w., a group of young people. Ext. 30c, \$3.00 doz. This drama has for its inspiration the words of Matt. 27:35: "And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet. They parted my garments among them, and upon my vesture did they cast lots." The play is quite dramatic and needs good characterization, but it is not too difficult for the average group of young people. No curtain is needed and a garden scene is the only setting required.

Whither Goest Thou? by Carleton H. Currie. 6 m., 1 w. 1 act. 35c. Following the supplications of his Christian friends Peter is induced to flee Rome. The vision of Christ going to Rome to be recrucified leads him to turn back to stay by his flock regardless of the danger from Nero and his servants.

Why Weepst Thou? Duncan. 1 act. 8 m., 4 w., and off-stage voices. No scenery required. 40 min. 35c. A message of hope inspired by Joseph of Arimathea.

Intermediates and Children

Boy Who Discovered Easter, The, by Elizabeth McFadden. 2 acts. 1 m., 2 w., boy of twelve. 40 min. Int. 35c. Royalty \$5.00. Adapted from the story, *The Boy Who Discovered the Spring*. Simple home interior. The story tells of how spring comes to an orphan boy and to a doctor who had lost his faith in Easter.

Challenge of the Cross, The, by Charles A. Marsh. 7 girls, choir. 25 min. 50c. An appeal for willingness to do the service intended for us to do. Simple costuming.

With the Minister . . . H. L. Hartsough

Two weeks ago I called your attention to preachers who have lost the spirit of adventure. There are, on the other hand, those who offer too much. They make bargains that God cannot fulfill and still be God. This is quite as serious as to promise too little. We should be careful to study the nature of God before we become his representatives in a needy world. Our enthusiasm must not outrun our good judgment. We must not offer as gifts of God those things that man must work out for himself. Ministers that offer too much leave their congregations sour and disillusioned. God must be God; he cannot coddle men to their hurt; he is limited not only by his nature and his love but by man's response. "If any man will open the door" then he can come in.

Overzealous evangelists and ministers who have made a hobby of some Christian doctrine are in danger of offering too much. They make a strong appeal to the masses. Burdened and needy souls gladly accept the easy terms of their offer only to become disillusioned later, with the result that thoughtful leaders find it more difficult to get a response to positive, constructive counseling. Since we have such a wonderful gospel to preach there is a temptation to be extravagant in our claims and as a result find ourselves hindering rather than advancing the cause of Christ.

Familiar hymns used. Good for intermediate girls.

Children Hear About Easter, The, by Frances Hale Underwood. 1 scene. 9 boys, 8 girls. 25 min. 35c. From the foreword: "This drama is a simple presentation of some of the New Testament stories in a manner in which I feel a group of children playing together and expressing themselves in their own way would naturally do it."

Children of Galilee, by Elizabeth Edland. 10 children, 3 young people. 25c. Scene laid along the shore of Galilee shortly after the resurrection of Christ. Children tell the news of Jesus' death to one of their number who has been away and they listen to the experiences of three strangers whom Jesus had helped. All resolve to be disciples of Jesus and to help bring in the kingdom of God.

News That Came to Nazareth, The, by Ivy Bolton. 2 scenes. 11 girls, 7 boys. A play telling the story of the resurrection of Christ.

Pageants With Songs and Music

And So He Doth Redeem Us, Bailey. Large or small cast. 1 hr. 35c. A drama with a worship service. Costuming is simple and pageant is carefully arranged for simple, easy presentation. The Easter message of our Lord has profound bearing on a time of world crisis.

Dawning, The, Bayard. 3 scenes. 19 m., 11 w. 50c. A harmony in pageantry and music of all the resurrection material in the four gospels. A beautiful spectacle; thrillingly inspirational. No curtain needed. Simple background.

Shadow of the Cross, The, by Aileen Sargent. 5 main characters, chorus, tableaux. Time, 45 min. 35c per copy, 6 copies for \$2.00. Purchase of 6 copies required for right to produce. Ethan, a guard at the tomb of Jesus, is led to believe on him.

Special Services

Easter Candlelight Service, by William H. Leach. 60c per dozen; \$2.00 per hundred. A service of familiar hymns, pledge of dedication and responsive passages.

***Easter Tidings**. A service of music, responsive readings and recitations for the Sunday school. 10c each; \$1.10 per dozen.

***He is Risen**, An Easter Sunrise Service, by Virginia Mae Wood. A service of worship consisting of familiar hymns, scripture and meditation. 25c each; \$2.50 per dozen.

***Sunrise Easter Service**, by Virginia Mae Wood. 25c. A worship service of song, prayer, scripture and poetry.

***Tragedy That Opened the Tomb, The**, by Raymond Hunter Brown. 25c. A Good Friday-Easter candlelight service of music, poetry, pictures and scriptures. May be adapted to a very simple or more elaborate presentation.

General Program Resources

Palm Sunday to Easter. These suggestions prepared a few years ago are helpful to those in charge of planning the church program for the week preceding Easter. Free.

Paramount Easter Books, No. 7, 8, 10. Collections of recitations, exercises, dialogues, pantomimes, pageants and songs. Each, 25c.

Sharing the Easter Message. An Easter reading. Free.

Seven Sayings of Christ on the Cross. A candlelight service of music and reading. 5c.

Music

Anthems

The following Easter anthems may be secured for examination from the Brethren Loan Library. Ask for easy, medium or difficult anthems and send five cents postage for each set ordered. **Purchase copies must be secured direct from the publishers.** See addresses below.

Easy

God So Loved the World (from the Crucifixion), Stainer. 6290. 8c. (1).

God's Son in Triumph Rose Today, Buszin. 1514. 20c. (2).

In Joseph's Lovely Garden, Dickinson. 20c. (3).

Lauda Anima—Praise My Soul the King of Heaven, Andrews. 7406. 15c. (4).

No Shadows Yonder (from the Holy City), Gaul. 4313. 8c. (4).

Medium

All Glory, Laud and Honor, Teschner (Palm Sunday). 15c. (2).

Holy Art Thou, Handel. 14861. 15c. (5).

Incline Thine Ear, O Lord, Arkhangel-sky-Kilbalchich, 5-W2689. 12c. (6).

Palms, The, Faure (Palm Sunday). 1810. 12c. (7).

Were You There? Burleigh (Good Friday.) 15c. (8).

Difficult

Gloria in Excelsis, Mozart. 3515. 12c. (4).

Heavens Are Telling, The, Haydn. 462. 12c. (9).

Indifference (When Jesus Came to Golgotha), Poteat (Good Friday). 1591. 15c. (2).

Unfold, Ye Portals (from the Redemption). Gounod. 2015. 12c. (4).

Cantatas

Unless specified, prices of cantatas are 85 cents per copy with a 5% discount if five or more copies are purchased at one time. Order from the Brethren Publishing House.

Easy

Hail the Easter King, Nolte.

The Thorn-Crowned King, Holton.

The Exalted Christ, Nolte. (New 1944.)

Medium

The First Easter, Wilson.

The Resurrection Story, Adams.

Immortal Life, Heyser. (New 1944.)

Difficult

Memories of Easter Morn, Lorenz.

The Mystery of Easter, Rogers.

King Triumphant, Ashford.

Two Part (S. A.) Cantatas

Eternal Life, Holton. 60c.

The Glory of Easter, Norman. 60c.

Three Part Mixed (S.A.B.)

Memories of Easter Morn, Lorenz. 60c.

Redemption's Song, Holton. 60c.

Three Part Treble (S.S.A.)

The Easter Sunrise Song, Holton. 60c.

Easter Angels, Fearis. 60c.

(1) Theodore Presser Company, 1712 Chestnut St., Philadelphia, Pa.

(2) Hall and McCreary, 434 S. Wabash Ave., Chicago 5, Ill.

(3) H. W. Gray, 159 E. 48th St., New York 17, N. Y.

(4) G. Schirmer, 3 East 43rd St., New York 17, N. Y.

(5) Oliver Ditson, 1712 Chestnut St., Philadelphia, Pa.

(6) William Witmark and Sons, 54 W. Randolph, Chicago, Ill.

(7) Boston Music Company, 116 Boylston, Boston, Mass.

(8) Recordi and Co., Lorenz Publishing Co., 209 S. State St., Chicago, Ill.

(9) Gamble Hinged Music Co., 218 S. Wabash Ave., Chicago, Ill.

Only a Little Jewish Boy

Continued from page 15

on, "I was in the hospital on Jesus' birthday, too. The nurses brought us a pretty tree, and all the children got presents; then we all sang the Happy Birthday song to Jesus."

Joe's black eyes sparkled with happiness as he told it. Then he added, "And every Sunday some nice ladies come to the ward and tell us stories about Jesus."

"Do you love Jesus?" I asked the youngster.

"Oh, yes, I love Jesus very

much," he answered quickly. Then I noticed a shadow pass over his thin face as he said, "But I'm only a little Jewish boy."

The door to the heart clinic opened and a smiling nurse came forward. "Your turn next, Joe," she said as she wheeled his chair through the door.

I turned and looked out the window. Spring was in evidence everywhere. The world was bright with the fulfillment of promise. But for the little Joes who live along the streets of our towns spring has not come. For them the promise has not been fulfilled.

Christmases come and go. We decorate our homes and sing our carols, while the little Joes look in through our windows and wonder what it is all about. Nor do we trouble to tell them that spring is here in the hearts of those who believe, for they are only little Jewish boys and girls.

Correspondence . . .

Evangelism and Relief Go Hand in Hand

We have just closed a week of evangelistic emphasis in the Uniontown, Pa., church. Since I was new in the pastorate here, the congregation asked that I conduct the meeting, and it turned out to be a very enjoyable experience. Attendance was excellent, and visiting ministers and choirs of the churches of the community added greatly to the worship services. A total of thirty-two new members, most of them adults, were added to the church by baptism and letter, so that, from the standpoint of evangelism alone, we feel the meeting was justified.

However, another feature of the meeting made it seem especially significant. Conscious of the tremendous needs in the field of relief, this appeal was presented at the beginning of the meeting and it was repeated night after night. People were asked to bring clothing, tools and kitchen utensils. Jars were also kept available and, although the congregation is urban, the ladies filled ten dozen half-gallon jars with vegetables and fruit. Fats were collected from which 400 large cakes

of soap were made. People were urged to contribute feed sacks from which were made sheets, towels, and dishcloths which look good enough to be used in any home. The largest response came in the form of clothing—shoes, coats, suits, dresses, underwear, shirts, sweaters—wearing apparel for men, women and children. Most of it was in good condition, and for that which was not the ladies spent a day at the church mending and darning. Ladies of the congregation made and contributed about twenty quilts and comforts. (Seventeen others had been sent in a recent relief shipment.) At the same time, sponsored by the B. Y. P. D., twenty-four Christmas packages were being prepared for overseas shipment. These gifts, costing about \$5.00 each, have been sent on their way.

The heifers-for-relief appeal was presented to the congregation. Since urban people do not have cows to give, we decided to lift a special offering for this purpose. It was announced in advance and kept before the people. When lifted on the Friday night of the meeting, the total was \$642. No other offering was taken for this purpose, but the results were announced and others desiring a part in this good work continued to hand money to the treasurer until the heifers-for-relief offering totaled \$1,000.

A special service was held on Oct. 14, at which time these contributions for relief were dedicated. Displayed about the altar and considered against the background of desperate human need in Europe and the Orient, these relief materials were an inspiring sight. The standing congregation asked that God would bless this material and send it on its mission in the spirit of the Good Samaritan to save life, bring hope, and point humanity to him who gave his all for us. They, further, indicated that this is a sample of what may be expected from them again and again, while the blessings of God are upon us in such abundance and while there is such dire need in the world.

It occurred to us that the combination of evangelism and relief is something which other congregations might like to try. Since every church, or almost every one, has meetings sometime during the year, this seems to be a practical possibility. Ours is not a wealthy congregation and what these good people have done can be done by any

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

Bringing Our World Together. Daniel Johnson Fleming. Charles Scribner's Sons, 1945. \$2.00.

Upon the conviction that the forces of God are working in society to bring about an increasing unity within the human family, the author gathers his argument around man's historical achievements and Christianity's inherent ideals. In the first three chapters graphic strokes set forth the long-range story of man and planet. This is done in careful, scientific terms. The factors which give rise to the concept of world community are traced; always this developing culture is held to be the gift of "many peoples."

In the next two chapters the author makes a plea for an enlarged consciousness on the part of the members of the world family, and lists the demands which this consciousness will place upon us. Recognizing our achieved differences as groups, richness through variety is held to be the route of achievement—each group making its contribution available to the whole group.

Ethical issues raised by a world family and the need for social maturity are discussed in the next four chapters. "... the family ideal holds that harmony and love express the law of the universe." Thus enlightened self-interest is not a

satisfactory substitute for the welfare of others. Evidence is cited to show that the circle of mutual responsibility has increased, but the "golden rule" does not require deadening uniformity. Achieving social maturity will require the correlated work of all types of specialists, religious, social, scientific, political. And small primary groups, as well as international institutions, must weave the web that will tie our world together in one mutually understanding group. The globe must become our map; unity with mankind our dominant feeling.

The closing chapters lift up the essential nature of Christianity in achieving the goal. World community rests upon moral order—an order in which every person is responsible to God. The ideals of the Christian faith provide the enduring bases of world community. These ideals have had only a short time to work in human society. They have circled the globe in this short history; now, by aggressive action, these ideals must penetrate all areas of life in the world community.

The author speaks clearly, describes vividly, and warns courageously. The book has the needed perspective, and leaves one with a feeling that something can be done! —S. Loren Bowman.

other average group. Most of us need the appeal kept before us. Since we go to church night after night during a meeting, this becomes a good opportunity to present the appeal and also for the people to bring in their gifts while the cause is on their hearts. Seeing the gifts of others displayed and seeing the collection grow night after night, stimulate people to add their contributions. Thus one provokes another to good works. Will it hinder the evangelistic emphasis? Certainly one is not justified in drawing general conclusions from one experiment. But from our experience we believe the whole spirit of religious devotion was helped, rather than hindered, by this practical opportunity to express the good impulses stirred within us.—M. Guy West, Uniontown, Pa.

The Work in Kentucky Prospers

This summer the work camp project got under way with harder tasks to be done than last year. The building of a basement under the

church was the chief goal. The camp director, Don Rowe, arrived on time, but few others arrived until about the first of August. He began the work of raising the building, getting the dirt moved by bulldozers and filling in the front for a yard, and getting materials on the ground to put up the walls of the basement. Tile, sand, etc., were gotten ready. By this time the campers arrived to help. Fences were built and white-washed, walls went up around the basement, walks were laid in front of the church. All worked together for the same cause.

Walter Hawke of New Carlisle held a revival meeting at the schoolhouse. Campers and the community joined in the worship and all had a wonderful time serving the Lord together. Good music and singing as well as good sermons were delivered throughout the revival. One young lady joined the church and was baptized on Sunday. Following the week's revival we had an all-day meeting out in the open and dinner

was served there. At the close of the camp period there were jobs yet to be done here and there; so our summer pastor, who also was camp director, stayed on and labored hard and willingly to get things finished. The steps were completed, and our communion services were held in the church on Sept. 18. Thirty-two were present. He also carried on the pastoral work here during a period of about three months: church and Sunday school every Sunday and campfire meetings with the young people every Sunday night, which they enjoyed. It has been inspiring to see these Christian young folks as they so willingly serve for the cause of Christ, and we hope that our children and our children's children will profit from the work they have done.—Sadie Duncan, Heisey, Ky.

Co-operative Brethren Hold Vacation School in Columbus

The Co-operative Brethren church of Columbus, Ohio, on July 20 held the closing exercises of its daily vacation Bible school. The school had been in session for two weeks. This was the sixteenth consecutive vacation Bible school that we have conducted in the Columbus church. The total enrollment was 103 and the daily attendance was very regular, 95 being the average. The pastor was ably assisted in the conducting of the school by his wife and twelve other faithful workers. Besides our own church workers we greatly appreciated the excellent assistance of Miss Mildred Etter of Dayton, Ohio.

Our vacation Bible school, next to our revival, is the best means of getting in touch with our church community. In the lives of many of our boys and girls the Bible school is the high light of their summer. Their parents also are greatly concerned in the school's success. The Columbus church really appreciates the help of all who in any way make it possible for us to have these Bible schools year after year. We ask a continued interest in your prayers for the workers of the Lord and the advancement of his kingdom in the capital city of Ohio.—D. R. Murray, Columbus, Ohio.

Ministers Advanced to the Eldership in West Virginia

On Sept. 30 the ministerial board met with the Morgantown church. The young son of Brother and Sister Glenn H. Bowlby was presented for consecration. After this service and a sermon on the duties and quali-

cations of an elder, Bro. Bowlby and his wife were ordained to the full ministry.

In the afternoon we met with the Sandy Creek congregation in the Shady Grove house and installed Bro. Robert Strickler as pastor of the Sandy Creek congregation. We then licensed Bro. Wm. Deberry as a minister. Following this service Brother and Sister Walter E. Van Sickle were ordained to the eldership.

In the evening Bro. A. R. Showalter preached at the Mt. Dale church, Bro. B. W. Smith at the Salem house and the writer at the Canaan church, all in the Sandy Creek congregation, which has over 1,100 members or nearly one third of the First District of West Virginia. It has seven church houses.

The above congregations visited seem to be flourishing.—Emra T. Fike, secretary ministerial board, Eglon, West Virginia.

Peacetime Military Conscription

The advocates of peacetime conscription seem to base their argument on the theory that peacetime training would secure the United States against future wars. History disproves this theory. If it were true, Europe should have been the most peaceful spot on earth, for nations on that continent have had peacetime military training for many generations.

Though we have just fought a war "to preserve our freedom," peacetime training would mean loss of freedom to those thousands who object to war or training in the arts of war because of religious beliefs. They would go to prison, rather than be conscripted.

Repentance and prayer for forgiveness would strengthen us more than any system built on man's strength alone.—Aaron Fisher, Dayton, Ohio.

Memorial Chapel to Honor American Servicemen

The proposed erection of a memorial chapel in St. Paul's Cathedral, London, to honor American servicemen who died in the war has been warmly endorsed by the British press. A fund is being raised for the purpose by the American and British Commonwealth Association and all money in excess of the amount required will be used to promote Anglo-American understanding.

"The memorial," wrote the London Times, "will speak to after ages of the ideals of justice and liberty, of fair dealing between nations, and the brotherhood of man which bound

two nations together; and it will do so in the language of the Christian faith in which the tradition shared between British and Americans is ultimately founded."

The chapel will serve to commemorate U. S. fighting men who either lost their lives and have been buried in England or who died in operations while based in Britain. A roll of honor inscribed with the names of these men will be installed.—RNS

Released-time Upheld by Chicago Court

Released-time religious education classes, conducted in Chicago since 1929 with approval of the Chicago Board of Education, have been upheld by the Superior Court. "This order of the school board's providing the hour for outside religious training is in direct conformity rather than in opposition to the Constitution's Bill of Rights," declared Superior Court Judge Ulysses S. Schwartz. He added that "it does not aid in establishing a church nor does it exclude the free exercise of all religion."

The Superior Court's decision was made in answer to a suit filed by Ira Latimer, director of the Civil Liberties Committee of Chicago, for a writ of mandamus to prohibit the released-time classes. He contended that the program violated the principle of separation of church and state. Mr. Latimer announced that he would appeal the ruling.—RNS

Butterworth Farm School Opens Next March

William E. Berry, chairman of the Rural Life Association, announced today that Butterworth Farm School, near Foster, Ohio, will open on March 1, 1946. A program of practical training for young men who want to farm is being planned. The directors, Mr. and Mrs. Roy J. Clappitt, of New Providence, Iowa, have moved to the farm. After getting settled they will visit Friends and Brethren groups in the area to get acquainted and to discuss plans for the farm school. For the past two years the Clappitts have directed a work camp in Mexico for the American Friends Service Committee. Prior to that they had operated their own family farm near New Providence, Iowa.

A committee of management is working out the details of the farm operation and the setting up of the educational program with the directors.

While no formal application blanks have been distributed, there have been a number of inquiries received at the office of the Rural Life Association from young men—and a few young women—who would like to spend from a quarter to a year at the farm school. Applications will be received after November 1. The capacity is fifteen young men.—Rural Life Association, Richmond, Ind.

Evangeline Booth Calls for Swifter March of Spiritual Forces

Sounding a clarion call that would have done justice to her great father, the founder of the Salvation Army, General Evangeline Booth marked her eightieth birthday and the eightieth anniversary of the army with a ringing call for a "swifter march" in these times of turmoil. General Booth addressed a throng of about 20,000 persons jamming almost every available inch of the great auditorium of Kansas City, Mo., sharing the stage with General George C. Marshall, army chief of staff, in observance of the formation of the Salvation Army.

"My comrades of the Salvation Army flag and Christians of every denomination, the world is in great turmoil," the great old evangelist called to that throng. "The conflicting tides of good and evil are surging through every town, village and hamlet. Don't hurl the responsibility on governments and be satisfied with joining in the criticism from which alone some people seem to get their nourishment. Keep on; jump into the struggle for right and truth, love and justice. And, my comrades of the blood and fire flag, I, your old-time leader, urge you to a swifter march. March on," she called, "until paganism destroys its last idol, until false teaching throws over its last delusion, until disbelief, superstition and skepticism abandon their last defense, until sin and sorrow and cruelty are swept before the tide of the love of Christ from all nations of the earth."—RNS

Church Conference Asks Food Distribution to All Starving

Immediate government action towards equal distribution of food to all starving peoples, defeated and liberated alike, was urged here by the sixth annual interdenominational and interracial conference on applied Christianity. Sessions were held at Duke University and the North Carolina College for Negroes. The conference, sponsored by the

North Carolina Council of Churches and the American Friends Service Committee, went on record in favor of continued rationing, if necessary, to prevent starvation in Europe and Asia, and declared that food surpluses which exist in America and abroad should be channeled to critical areas.

Defeat of peacetime conscription was urged by the conference, which asserted that it was dangerous to national security and the hope of world organization. It also urged discontinuance of secrecy surrounding the atomic bomb.

Declaring that social, spiritual, economic, and political problems in the South are vast, the conference said that the Southern church must become more conscious of social needs, pressing for the application of justice to all underprivileged, poverty-stricken minorities.

Two hundred students and leaders from twenty-eight colleges in the two Carolinas and Virginia attended the conference, which featured workshop discussions on such topics as The Basis for Christian Action, Southern Problems, and Our International Task.—RNS

Memphis Church Sponsors Eye Bank

The First Congregational church of Memphis, Tenn., is sponsoring an eye bank at the local ear, eye, nose and throat hospital. The Rev. Marshall Wingfield, pastor of the church, said several persons had already willed corneas to the eye bank for use in restoring sight to the blind. Two nurses in the church, he revealed, are being trained by a surgeon to remove the eyes within eight hours of death, and rush them to the eye bank, which preserves their usefulness for seventy-two hours.

It is expected that the project, the first of its kind in this area, will be instrumental in helping many more blind persons than has been possible in the past because a sufficient supply of corneas was not available.—RNS

Transfer of Atomic Knowledge Urged

Transfer of atomic knowledge to an international control commission under the General Assembly and the Security Council of the United Nations was urged by the Synagogue Council of America, representing all religious bodies of American Jewry. "These agencies are already charged with the authority to control threats to the peace of the world," the council said in an Armistice Day statement. "Atomic power as an instru-

ment of war should be outlawed and these international agencies should be entrusted with the task of keeping the uncontrolled and individual use of this energy from all nations, small and great alike."

The council expressed the belief that "our era of mutual suspicion and competition in international affairs can and must give way to an epoch of mutual trust and co-operation. The surrender of our knowledge of atomic energy to the United Nations," it said, "will in our opinion constitute America's act of faith in such a new age, and help bring about the one world and the just and durable peace which we have helped to purchase with so many American lives."—RNS

A Family Musical Organization Suffers Loss of Father

Within the church there are several such family singing groups. This one in Ohio was appreciated in many churches.

Happy Corner church of Southern



Ohio feels deeply the loss of one of its active workers. Ora D. Bowman died on July 9, 1945, in his sixty-fourth year. He served nineteen years as a deacon and was an energetic leader in almost every activity of this congregation — teaching, superintendency, yearly visit, communion, committee work of every kind, representing the church at district meeting or Annual Meeting, and Scripture reading and prayer.

Outside the church he was a farmer, fire insurance agent and school board member. He got much inspiration from his father-in-law, the well-known Elder Levi A. Bookwalter. Several years ago he and his wife and their nine children sang together in Southern Ohio churches, while one of their sons, Paul S. Bowman, who is now pastor of the Pleasant View church in Indiana, preached. This picture was taken at that time. The children are: Emmert, Spencer, Miriam, Dorothy, Roger, Paul, Rosalie, Parker and Avanelle.

Ora Bowman's disposition was such that he made friends with everyone. He was never critical of the



Monticello Women's Organization

This group has made for relief ninety-six undergarments for children, twelve complete layettes, twelve serge dresses, forty-seven infant comforters, one hundred dresses for Filipino girls, twenty skirts for Filipino women, fifty children's lumber jackets from used woolen materials and yarn. They have also made three shipments of used clothing, shoes, soap and foods to the New Windsor relief center.—Jay J. Johnson, pastor.

church, but always sympathetic and helpful. He was indeed a model deacon.—Russell M. Lambert, Dayton, Ohio.

Elder Noah V. Beery

Noah V. Beery, son of Abraham S. Beery and Margaret Hunsaker Beery, was born in Hocking County, Ohio, Aug. 9, 1869. His mother was the daughter of Elder John Hunsaker, and his father was a deacon in the Church of the Brethren.

Father was a member of a family of eleven children, of whom only one, Bro. Isaac R. Beery, of Bellefontaine, Ohio, survives. Of the six boys in this family, five selected the ministry as their calling. Father united with the church when he was fifteen years of age, and was elected to the ministry in 1908, when he was thirty-seven years of age. He took ministerial training in Bethany Biblical Seminary.

In 1891 he was married to Eliza C. Bowman, daughter of David R. Bowman. To this union were born four children: John, Ruth, Zelma and Naomi.

Father did most of his early preaching in the Eversole church. Later he moved to the Southern District of Indiana near Liberty where he served as pastor for five years. He then returned to Southern Ohio and served the Sugar Hill congregation with other ministers. After this he was chosen pastor of the church in Camden, which he served for six years. He then asked to be released because his health was beginning to fail. He placed his church membership in the West Alexandria church, of which he was a faithful supporter until his death. In his ministry he held several evangelistic meetings and was a ready, positive and forceful speaker.

His illness became pronounced three years ago and his health gradually declined until he was stricken

with paralysis on Aug. 27, 1945. He did not regain consciousness and died on Aug. 30.

He is survived by his wife who has been his faithful helpmate for almost fifty-four years, his son John of Dayton, his daughters: Mrs. Russell S. Landis of West Alexandria, Pa., and Mrs. John M. Garst of Dayton; eight grandchildren and seven great-grandchildren and one brother.

Funeral services were held by Bro. E. Beekley of the Brethren Church, assisted by Bro. Paul Kinsel of the Church of the Brethren, in West Alexandria, Ohio. Burial was in the Twin Valley cemetery.—Mrs. Russell S. Landis, West Alexandria, Ohio.

Matrimonial . . .

Everly-Liston.—Jeremiah Everly and Elsie May Liston, both of Bruceton Mills, W. Va., by the undersigned.—Robert L. Strickler, Brandonville, W. Va.

Koheler-Patterson.—Leonard Koheler of Charles City, Iowa, and M. Billie Patterson of Colorado Springs, Colo., at the Colorado Springs parsonage, Oct. 30, 1945, by the undersigned.—Lloyd A. Slater, Colorado Springs, Colo.

Kuehl-West.—Robert H. Kuehl of Elkhader, Iowa, and Iowa West of Lebanon, Ind., in the Indianapolis church, Dec. 11, 1945, by the undersigned.—R. C. Wenger, Indianapolis, Ind.

Smith-Davis.—Kellar E. Smith and Mildred M. Davis, both of Mt. Morris, Ill., in the Mt. Morris church, Oct. 14, 1945, by the undersigned.—Foster B. Statler, Mt. Morris, Ill.

Fallen Asleep . . .

Bowers, Mary T., wife of the late George Bowers, died at the home of her daughter, at the age of eighty-four years. She is survived by two daughters, two granddaughters and a number of great-grandchildren. Funeral services were conducted by Elder Norman K. Musser at the East Petersburg church. She was laid to rest by the side of her first husband, Jacob M. Kauffman.—Sara M. Groff, Bareville, Pa.

Bowser, Roger William, son of George and Addie Bowser, was born Jan. 16, 1927, at Sabillasville, Md. He became a member of the Longmeadow church near Hagerstown, Md., in August 1940. He en-

tered service Oct. 26, 1944, and was killed June 21, 1945, near Okinawa. Burial was made at Zamai Shima, Ryukyus Islands. He is survived by his parents, two sisters and two brothers.—Pearl Petre, Hagerstown, Md.

Burkholder, Joseph, son of Henry and Mary Mason Burkholder, was born at Harrisonburg, Va., July 26, 1863, and died Nov. 10, 1945. He was united in marriage to Annie Reed in 1888. He was preceded in death by one daughter. He was a charter member of the Ellison church. Blindness resulted from a stroke in April 1944. He is survived by his wife, six sons, one daughter, one brother, one sister, twenty-one grandchildren and one great-grandson.—Mrs. Roy Santman, Rock Lake, N. Dak.

Connell, Lowell Franklin, son of Rollin and Mildred Connell, was born at Grinnell, Iowa, Dec. 18, 1943, and died at his home near Hudson, Iowa, Dec. 5, 1945. He is survived by his parents, one sister, his maternal grandparents and his paternal grandfather. Funeral services were held at the Kearne's Garden chapel in Waterloo by the undersigned, assisted by Rev. Harry Moon of the Federated church in Hudson, Iowa. Burial was in the Orange cemetery.—W. H. Yoder, Waterloo, Iowa.

Cox, Mary E., daughter of Simon and Catherine Sprankle Young, was born in Stark County, Ohio, Feb. 25, 1859, and died at the home of her daughter, Dec. 15, 1944. She was united in marriage to George W. Cox on Feb. 18, 1886. She is survived by one daughter, one grandson and one great-grandson. She united with the Church of the Brethren at the age of thirty years and was a faithful member until the end. Funeral services were held at the West Nimishillen church by Bro. Wilmer Petry; burial was in the church cemetery.—Nettie Mohler, North Canton, Ohio.

Early, Rebecca Wampler, daughter of Benjamin and Elizabeth Wampler, was born on Oct. 15, 1875, and died Oct. 26, 1945. In 1894 she was married to Noah Early, who preceded her in death. She is survived by three children, seventeen grandchildren and four great-grandchildren. She united with the Pleasant Valley church at an early age and was a faithful member. Funeral services were held in the Pleasant Valley church by her pastor, Bro. Murray L. Wagner, assisted by Bro. P. F. Cline.—Mrs. William Houff, Jr., Weyers Cave, Va.

Foster, Frank, was born April 3, 1865, and died Dec. 9, 1945. On May 3, 1905, he joined the Church of the Brethren, being baptized by Bro. T. T. Myers. Bro. Foster taught for years in the Sunday school and for a time was assistant superintendent. He was a trustee from Oct. 20, 1908, until his death and acted as chairman of the board for a number of years. He was also a trustee of Juniata College for a period of years. He is survived by his wife, two daughters and four grandchildren. Funeral services were held at the Harold B. Mulligan funeral parlor by Bro. Elmer Q. Gleim, assisted by Dr. C. C. Ellis. Burial was in the Westminster cemetery.—Roland L. Howe, Philadelphia, Pa.

Garber, Richard L., only child of Abram L. and Edith Cline Garber, was born in Staunton, Va., May 15, 1925, and was killed in action in Germany Jan. 15, 1945. He had been a member of the Harrisonburg church from the age of eight years. He was faithful in his attendance and active in the work of the church. He entered service in September 1943, and went overseas in August 1944. His body is interred in the U. S. cemetery in Luxembourg. Memorial services were held May 13, 1945, in the Harrisonburg church with his pastor, Bro. Earl Bowman, officiating. Besides his parents he is survived by his two grandmothers.—Mrs. A. Fred Cline, Harrisonburg, Va.

Grossnickle, Alice Carmack, widow of Tilghman L. Grossnickle, died Sept. 12, 1945. She is survived by two daughters,

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two sons, eleven grandchildren and six great-grandchildren. Mrs. Grossnickle was the daughter of Mr. and Mrs. Joshua Carmack, and was eighty-six years of age. The funeral was held from Haughs Lutheran church in charge of her pastor, the Rev. Herbert H. Schmidt, assisted by Elders E. P. Schildt and the writer.—S. R. Weybright, Detour, Md.

Grossnickle, Tilghman L., son of the late Daniel and Ella Blessing Grossnickle, died June 2, 1945, at the age of eighty-five years. Bro. Grossnickle was baptized into the Monocacy congregation on Sept. 2, 1940. His wife, although of the Lutheran faith, rejoiced in his coming to the church of his choice, and was faithful in her attendance with him, especially to all love feast services. Surviving are two daughters and two sons. Funeral services were held from the Rocky Ridge church, with Elders E. P. Schildt and the writer in charge, assisted by the Rev. Herbert H. Schmidt. Interment was in Haughs Lutheran cemetery.—S. R. Weybright, Detour, Md.

Hardman, Amanda Jane, daughter of Samuel and Sarah Martin Boyer, was born in Darke County, Ohio, Aug. 27, 1868, and died Dec. 8, 1945. She was married to Roland Hardman on March 10, 1889. Twelve children were born to them. Soon after their marriage, they united with the Oakland church. She was diligent in the practice of her faith throughout life. She was preceded in death by her husband and eight children. She is survived by three sons, one daughter, fifteen grandchildren and eight great-grandchildren. The funeral was held at the Oakland church by the undersigned and burial was in the Harris Creek cemetery.—Moyne Landis, Gettysburg, Ohio.

Huffman, D. L., was laid to rest in the cemetery at the Linville Christian church on Nov. 7, 1945, near the place where he had spent his childhood and youth. His wife preceded him in death just a short while ago. Appropriate services were held at the Linville Christian church by the undersigned.—M. J. Craun, Singers Glen, Va.

Kelchner, Alice Maria Reno, was born Nov. 28, 1869, and died at her home in Lebanon Dec. 4, 1945. She was a faithful member of the Church of the Brethren for more than sixty-two years. She was married in 1889 to Bro. Nathan Kelchner. She is survived by five sons, two daughters, four sisters and one brother. Funeral services were held at the Frantz funeral home in Lebanon by the undersigned. Burial was in the Midway Brethren cemetery.—Carl W. Zeigler, Annville, Pa.

Kruger, Robert Donald, the only son of John and Emma Kruger, was born Sept. 22, 1926, and died Dec. 12, 1945, from severe burns received in a truck accident. He was baptized early in life

in the Richland church. Funeral services were held in the Lebanon church with his pastor, the undersigned, and Bro. Ray Kurtz of Richland in charge, and burial was in the Midway Brethren cemetery.—Carl W. Zeigler, Annville, Pa.

Lauer, Charles, was born April 14, 1858, in Bavaria, Germany. He died Sept. 4, 1945, at the Elkhart General hospital. At the age of two and one-half years he came to America with his parents. He became a member of the Church of the Brethren at the age of twenty years. On Dec. 18, 1888, he was married to Lucinda Shomber, who is his only survivor. They were called to the office of deacon in 1914, where they faithfully served until his health failed. Funeral services were held in the Elkhart Valley church by the undersigned, assisted by Bro. Lewis Overholser.—George Stull, Elkhart, Ind.

Lee, Jane Malinda, wife of the late John I. Lee, was born Oct. 26, 1860, and died Dec. 5, 1945, at her home in Singers Glen, Va. Sister Lee was for many years a member of the Greenmount church. She is survived by four sons and two daughters. Funeral services were held at the Baptist church in Singers Glen by the undersigned, assisted by Rev. Herring of the Baptist church. Interment was in the near-by cemetery.—M. J. Craun, Singers Glen, Va.

Leece, George Riley, son of John and Elizabeth Leece, was born in Boune Township, Sept. 18, 1866, and died Nov. 5, 1945, at the home of his son. He was united in marriage to Sarah Hahn on Sept. 13, 1899. He was preceded in death by his wife, one son and one daughter. He united with the Church of the Brethren when he was a young man and was elected to the office of deacon soon after. He is survived by one son, one daughter, ten grandchildren and three great-grandchildren. Services were conducted by the undersigned, assisted by Elder Roy McRoberts.—W. E. Tombaugh, Clarksville, Mich.

May, John F., died Nov. 27, 1945, at the Georgetown University hospital. He was born Dec. 22, 1890. He asked for the anointing service before he was paralyzed. He is survived by his wife, seven children, five grandchildren, his parents, three brothers and two sisters. Services were held in the Midland church by the undersigned and burial was in the near-by cemetery.—A. W. Long, Warrenton, Va.

Miller, Katie, daughter of George and Alice Highbarger Downey, and wife of the late D. Frank Miller, died at her home in Hagerstown, Md., Nov. 26, 1945. She united with the Manor congregation, Md., on Jan. 14, 1898. She is survived by five daughters, two sons, two sisters, four brothers and several grandchildren. Funeral services were held at the Manor church with Brethren J. Rowland Reichard and Paul Robinson officiating. Interment was in the Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

Morton, Forest E., son of Isaiah and Ida Kauffman Morton, was born in Darke County, Ohio, June 26, 1881. He was united in marriage to Miss Bessie Paulus on July 26, 1903. In early life he became a member of the Church of Christ. Funeral services were held at the Christian church in Beamsville by the undersigned, with Rev. Swerner assisting.—Moyne Landis, Gettysburg, Ohio.

Pendleton, Robert Lee, son of W. A. and S. E. Pendleton, was born in Lathrop, Mo., April 27, 1862, and died at the Memorial hospital in Colorado Springs, Dec. 4, 1945. He joined the church early in life and spent much of his life working in the interest of other people. He is survived by his wife, one daughter, one son, three brothers, one sister and one grandson. Funeral services were conducted by the undersigned. Interment was in the Fairview cemetery.—Lloyd A. Slater, Colorado Springs, Colo.

Replegle, Abraham, second son of Samuel B. and Barbara Replegle, was born in Carroll County, Ind., Oct. 29, 1849, and died at his home near Osceola, Dec. 7, 1945. He became a member of the Church of the Brethren early in life and was very active in the work of the church. He was united in marriage to Katie Cripe in January 1871. To this union were born six children. He was preceded in death by his first wife and five children. He was married to Mary Hall Admonson in 1924. She also preceded him in death. He is survived by one son, one brother, four stepchildren, twenty grandchildren and several great-grandchildren and great-great-grandchildren. Funeral services were held at the Osceola church by Bro. J. M. Mohler, assisted by Brethren Ralph Skaggs and Chas. E. Higgins. Burial was in the near-by cemetery.—Ella Stong, Osceola, Mo.

Sanderson, Lewis Alfred, son of Jonathan and Susan Sanderson, was born in New Germantown, Pa., June 10, 1862, and died Dec. 9, 1945. He was married to Margaret McConnell, March 6, 1884. Five children were born to this union. The family came west in 1913. About two years later Mr. and Mrs. Sanderson became the custodians of the South Waterloo church, in which capacity they served for twenty-seven years. He united with the Presbyterian church early in life but later became a member of the Church of the Brethren. He is survived by his wife, five daughters, eight grandchildren, and sixteen great-grandchildren. Funeral services were held at the South Waterloo church by the undersigned, and burial was in the Orange cemetery.—W. H. Yoder, Waterloo, Iowa.

Senger, Lizzie Wine, was born April 22, 1854, and died July 18, 1945. Her husband preceded her in death. She was a long-time member of the church and lived a consistent Christian life. Funeral services were held from the Greenmount church by the undersigned and Bro. John S. Flory. Burial was in the Oak Lawn cemetery at Bridgewater.—M. J. Craun, Singers Glen, Va.

Shultz, Virgie Catherine, was born April 18, 1895, and died Sept. 25, 1945. She was a member of the Methodist Church and a fine Christian woman. Funeral services were held from the Bethel church by the undersigned and interment was made in the cemetery near by.—M. J. Craun, Singers Glen, Va.

Stroop, Mrs. Martha, died very suddenly July 12, 1945. She is survived by several sons and daughters. Funeral services were held at the Trissels Mennonite

Announcements . . .

ANNUAL CONFERENCE
June 12-16, Wenatchee, Wash.

REGIONAL CONFERENCES
Pacific Coast Region—La Verne, Calif., Feb. 10-15.
Western Region—McPherson, Kansas, Feb. 17-22.

DISTRICT MEETINGS
Oregon—Jan. 25-27.
Washington—Outlook, Jan. 18-20

church by the undersigned and burial was in the cemetery at the church.—M. J. Craun, Singers Glen, Va.

Wilkerson. Elizabeth Brown, wife of Bro. William Wilkerson, died Nov. 20, 1945, at the age of seventy-nine years. She is survived by her husband and two brothers. Funeral services were held at Barren Ridge church by Elder N. W. Coffman, with interment in the cemetery near by.—Mrs. Crystal Allen, Staunton, Va.

Wray. Sharon Loretta, infant daughter of Frederick and Evelyn Dickerhoff Wray, was born March 22, 1945, and died Dec. 15, 1945, at the Riley Memorial hospital in Indianapolis, Ind. Surviving are the parents, one sister, and the grandparents. Services were held from the Kline funeral home at Denver, Ind., with interment in the Greenlawn cemetery at Mexico, Ind.—T. G. Weaver, Mexico, Ind.

Church News . . .

Florida

Clay County.—At our regular council meeting Sunday-school and church officers were elected for the coming year. Bro. A. D. Crist was elected elder. Young people's meetings are held every Tuesday evening. The ladies' aid is sponsoring the Messenger club for the coming year. We had a revival service from Oct. 28 to Nov. 10, with Bro. A. D. Crist of Tampa, Fla., as the evangelist. Brother and Sister Arnold of the Jacksonville church drew pictures and rendered special numbers in song. We had many visitors from other churches and especially from the Jacksonville church. The meeting ended on Sunday with a basket dinner at noon and baptism in the evening. Four were baptized and two reclaimed. Bro. H. B. Layman, who was our elder for many years, sold his farm and returned to Virginia to live.—Mrs. L. E. Burris, Doctors Inlet, Fla.

Tampa.—Our church held its council meeting and elected new officers for the coming year. Bro. A. D. Crist was retained as pastor. Eight of the members enjoyed the district meeting held in the Miami church. We sent \$10.00 to the Bethany Hospital fund and \$200 for relief the past year. We are sewing on relief clothing now and are sending our share of soap to New Windsor. Our revival meeting was held by Bro. Ova Edwards of Telford, Tenn. One was added to the church. Our love feast was held on Dec. 2 at the close of the revival meeting. We would be glad for tourists who come here to worship with us this winter.—Mrs. Grace Stambaugh, Tampa, Fla.

Illinois

Astoria.—Bro. Oliver Dearing of Brookville, Ohio, conducted our evangelistic meetings Oct. 1-14. Flannelgraph stories were a part of each evening's services. Installation of Sunday-school and church officers was conducted by Bro. G. G. Canfield. Bro. W. A. Deardorff was our guest speaker on Nov. 11. On Nov. 25 Bro. Walter Bowman of Chicago gave us a review of Bro. M. R. Zigler's trip to Europe, portraying the urgent need for food and clothing there. Our quarterly business meeting was held on Dec. 4, with Bro. Dewey Cave of Girard presiding. The men's work has as its project the soliciting of money for wheat to be sent for relief; \$1,460 has been sent in thus far. The offering for the Bethany chapel and improvement fund amounted to \$173. The women's work and the Sunday school have each given twenty-five dollars for Bethany Hospital. The women have been sewing for relief, collecting clothing and canning fruit and vegetables for C.P.S. and Bethany. Twelve comforters have been sent and others are being made for European relief. One hundred and fifty gallons of apple butter were made and sold by the women of the church. The pine trees sent to our church from the C.P.S. camp at Wellston, Mich., have been planted on the church

lawn and will stand as a memorial to our peace testimony. The young people will present a Christmas program on Dec. 23.—Lizzie Riebling, Astoria, Ill.

Dixon.—At our regular council meeting new officers were elected for the coming year. Bro. Ed Myers, retiring after eight years of service as Sunday-school superintendent, was presented with a gift of appreciation. We held our love feast on Oct. 7. One was baptized before the communion. Bro. Clarence Fike of Freeport held revival meetings Oct. 14-28. Eight were baptized following the meetings and seven have recently come into the church by letter. The C & S club sponsored a bazaar and chili supper on Nov. 8, from which they received \$159, which will go into a fund for the purchasing of an organ. Mrs. Arthur Miller, a former missionary to India, gave an illustrated lecture at our evening service on Nov. 11. Our missionary circle has decided to give fifty dollars to Bethany Hospital. The ladies' aid has sent in a large donation of used clothing for relief. They have been sewing for European relief and are now working on clothing for the Philippines.—Mrs. Joy Diehl, Dixon, Ill.

Indiana

Kokomo.—We met in regular council on Dec. 3, with Elder R. L. Showalter presiding, and elected our church officers for the coming year. Two of our classes have purchased heifers and another heifer has been donated by the Courtland Avenue Friends church in Kokomo. A dedication service is being planned for the afternoon of Dec. 23 at the Leroy Ebersole farm, where they are being cared for. Bro. Byron Royer, who is attending Bethany Biblical Seminary, and Bro. Richard Steiner, who is attending Manchester College, have been licensed to the ministry. During the past year nine have been received into the church by baptism and one by letter. Bro. Robert A. Byerly, who is a student at Bethany, will continue as pastor. Brethren Walter Hoppes, Donald Myer, Lloyd Williams and their wives have recently been elected to the office of deacon. We will again have a 100% Messenger Club.—Mrs. Leroy Ebersole, Kokomo, Ind.

Spring Creek.—Our evangelistic meetings in October and November were conducted by Bro. Fike of Ohio. Three were added to the church. Communion services were held on the Monday evening following the closing of the services. We observed Thanksgiving with a church supper and services. The men had a fine yield of corn from the Lord's acre and a splendid spirit of co-operation was shown. The proceeds have not yet been entirely determined. We had several visiting ministers from Manchester College while Bro. Custer was holding evangelistic services at the West Eel River church. We are planning to have a Christmas program of music on Dec. 23, at which time we will also lift a white gift offering. Our quarterly council was held on Dec. 3, with Elder Edward Kintner in charge. One letter was granted. The aid society continues to sew on ready-cut garments and is making and knotting comforters for relief. Many pounds of new and used clothing and soap have also been sent out. Our sunshine and smile boxes totaled \$423.92 this year. The last Sunday of each month is designated as Brethren Service day and on that day our Sunday-school offering is given to Brethren Service. A committee met with the pastor and outlined a program of church services for six months. Bro. Custer will work with us another year. Church officers were elected for next year; Bro. Kintner was re-elected elder. Our church will have charge of the arrangements for the World Day of Prayer in February.—Mrs. Ada Mishler, South Whitley, Ind.

Kansas

Washington.—Brother and Sister Byron Talhelm, former members of the Washington church, held a series of meetings, beginning Oct. 16. Our love feast was

held on Oct. 20, with Bro. Talhelm officiating. Bro. Alva Ditmars represented our church at district meeting. Our quarterly council was held Dec. 1, with our elder presiding. We have a 100% Messenger Club again this year.—Mrs. Minnie Bell, Washington, Kansas.

Maryland

Longmeadow.—We had an installation service for our Sunday-school officers. Our love feast was held on Oct. 27. Visiting ministers were Bro. E. P. Schildt, who officiated, and Bro. D. R. Petre. Our district ministerial and Sunday-school meeting was held the last week in October. Sister Thelma Strite, a young lady of our church, went to the New Windsor relief center to give a year of service. We were happy to welcome William Wolfe and Roy Duffey home from service. One of our young men, Bro. Charles Byers, who went to Italy on a cattle boat, returned on Nov. 3. On Nov. 15 he gave a very interesting report of his trip and experiences. Our young people sponsored a week-end Bible institute on Nov. 17 and 18, with Bro. R. W. Schlosser as teacher. His subject was The Doctrines of Our Church. The young people have made 108 pounds of waste fat into soap for relief. The women have made twelve comforters and a number of new garments for relief. We packed twenty Christmas boxes for relief. The Helping Hands class has bought a heifer for relief and it is awaiting shipment at this time. The Sunday school also decided to buy a heifer. The men of our church made some needed improvements on our tenant house. The young people are planning to give a play at the Christmas season.—Pearl Petre, Hagerstown, Md.

Minnesota

Lewiston.—The harvest festival netted \$168.08. Two large boxes of clothing have been shipped for relief and forty garments are now ready for shipment. The women are making quilts. Our communion service was held on Nov. 11. Our Thanksgiving Day services were conducted by Bro. Lewis Hyde. Mr. and Mrs. Julian Gromer showed their film, Adventures in Dreamland, one evening recently. The junior department had a Christmas party and packed a box of gifts to send to Puerto Rico. On Dec. 2 the young people held a discussion on Puerto Rico. They are collecting soap to be given for relief.—Mrs. William E. Wright, Utica, Minn.

Missouri

Osceola.—Brother and Sister Adkins of Cabool, Mo., conducted one week of spiritual meetings, beginning Nov. 18. Seven new members were added to the church. Our love feast was held on Nov. 24 at the close of the meetings with our pastor, Bro. Ralph Skaggs, and Bro. Adkins officiating. Our aid society completed forty-three girls' dresses for relief in the Philippines.—Ella Stong, Osceola, Mo.

Nebraska

Lincoln.—On Sept. 30 the welfare committee sponsored the showing of the temperance pictures, Beneficent Reprobate and The Pay-Off. On the first Friday of October the annual council meeting was held, with Bro. J. F. Baldwin, elder and pastor, in charge. The treasurer's report showed a total of \$2,500 in the building fund. During the past year we bought lots, paying \$2,000. We observed rally day on Oct. 7. A short program was given during the Sunday-school hour. At noon a luncheon was held for the superintendent and teachers with Mrs. Benson as the speaker. The annual birthday dinner was held on Oct. 10. The offering at this meeting amounted to \$30, which was sent for missions. Pictures on relief work in China were shown. The district meeting was held at Beatrice on Oct. 12-15. Don Snider, national B.Y.P.D. director, spoke at our church on Oct. 14.

On the Sunday preceding the beginning of our revival meetings the young people visited neighbors and friends, inviting them to the meetings. Revival meetings were held on Nov. 14-25, with Elder Homer Caskey, pastor at Council Bluffs, Iowa, as the evangelist. As a result fifteen reconsecrated their lives, two were baptized and several others are planning to come before Christmas. Our communion services were held at the close of the meetings, with Bro. Caskey officiating. The women's work sponsored a bake sale, making over fifty dollars. Many of our members have been released from the service.—Mrs. Robert H. Evans, Lincoln, Nebr.

North Dakota

Cando.—The Zion church had its harvest meeting with a basket dinner on Oct. 21. The ladies' aid had its annual chicken supper on Oct. 30, the proceeds of which amounted to \$221. Three boxes of clothing and a carload of wheat were sent from our community to the needy. The harvest meeting was held at the Cando church on Nov. 18. A program was given in the afternoon, with Rev. L. E. Dickinson of the Cando Methodist church and Rev. Johnson, a blind minister of Devils Lake, as speakers.—Mrs. Vetrus Hillestad, Bisbee, N. Dak.

Ohio

Akron, First.—Since our last report the following have been installed as deacons: Deward Bailey, Oscar Bauer, Cecil Bittinger, Harlan Grubb and Wilbur Hershberger. Ivan Fry, a student minister at Manchester, has been relicensed. The Harris colored choir has given two programs in our church, and our choir has been asked to give a program for them in return. Bro. J. O. Winger brought the morning message at our homecoming and Bro. A. H. Miller spoke in the afternoon. The film on Japanese relocation was shown in the evening. Bro. J. A. Robinson of Johnstown, Pa., was with us Oct. 29 to Nov. 11 for evangelistic services. Our love feast was held Nov. 18. We co-operated in a union Thanksgiving service held in the Main Street Methodist church. Miss Florence Daniels, a blind Methodist evangelist, recently spoke at two meetings. Preceding the sermon she told about her seeing-eye dog and explained the use of her Braille Bible. The B.Y.P.D. is collecting waste fat for soap. Recently, they held a soap party, admission to which was a bar of soap. During the evening forty pounds of soap were made. Four have been baptized and four babies have been consecrated.—Edna Disler, Akron, Ohio.

Brethren Relocation Service ...

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 86. Wanted to buy: House with two or three acres of land near rural Brethren church in Ohio.

No. 87. Excellent opportunity for good mechanic to start a garage in Midwest rural community. Minimum amount of capital and overhead.

No. 88. Farm for rent on share basis to young Brethren couple. Full equipment provided. In Indiana, one mile from Brethren church. Also other farms for rent in near-by communities.

No. 89. Brethren family wants to rent, for cash or on shares, seventy-acre farm in small rural church community; like to have equipment furnished. Experienced. Prefer Ohio.

Mohican.—Brother and Sister J. Herman Reinke began their pastoral duties here since our last writing. We have had union services with the Fair Haven Brethren church each Sunday evening this fall. We sent representatives to the men's and women's rallies and to our district conference at Camp Zion. We have organized a men's group. They have given a goodly sum for the wheat project and have finished one dozen folding chairs and made new tables. The ladies' aid has been sewing for relief, making comforters, spreads and pillowcases. We have organized a B.Y.P.D., which has services preceding the church services on Sunday evenings. Bro. J. Herman Reinke held a series of revival services Nov. 11-25. Three were baptized and eight were received by letter. We had an all-day service on Thanksgiving Day with Bro. C. C. Louder as the speaker. Our fall communion was held on Dec. 2.—Beulah Bowman, West Salem, Ohio.

Pittsburg.—Our revival services, conducted by Bro. Keim of Indiana, closed recently. Four were received by baptism. Our love feast was held last month. Bro. Halladay of Manchester College recently conducted a week-end music institute in our church. In the absence of our pastor, Bro. Stinebaugh, Bro. Don Holsopple and Bro. Galen B. Royer delivered the messages. Our pastor conducted revival services at the Red River church Nov. 25—Dec. 2. Mrs. Minnie Bright of the Salem church conducted a meeting on missionary work. Our men's work has harvested a good crop of popcorn from ten acres. The women, under leadership of the sewing society, prepared and collected over 400 pounds of bedding and garments to be sent for European relief. The children and young people are planning for the

Christmas services. Some parts of our remodeling program are in progress. Additional rooms for the primary department will be available soon. In the near future the new heating plant will be installed. Our regular church council was held Dec. 6 with our elder, Bro. Teach, in charge.—Mrs. Pearl M. Jobes, Pittsburg, Ohio.

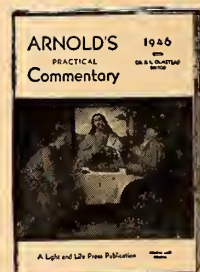
Pennsylvania

Bethel.—The intermediate and junior classes are selling Scripture Text calendars and Christmas cards; all the profits are to be used in the purchase of church seats. At our Thanksgiving service, we had as our guest speaker Clarence Moyer of Uniontown, Pa. He used as his theme Tithing. The offering of the evening was used for missions. In addition to this, \$43 has been sent to Brethren Service for China relief. Both the church and the ladies' aid were represented at the Western Pennsylvania district conference which was held in Johnstown on Oct. 24 and 25. The ladies' aid is continuing its sewing for foreign relief. Recently, we purchased new Christian and national flags for the front of the church. Plans are under way for a Christmas program. Prof. Mosier, principal of the Uniontown senior high school, gave a very inspiring talk at a recent Christian Endeavor meeting.—Jean Patterson, Uniontown, Pa.

Lebanon.—Our quarterly council meeting was held on Oct. 2. Our pastor, Bro. Carl W. Zeigler, was re-elected presiding elder for a term of three years. The love feast was observed on Oct. 7, with Elder Ralph Jones of the Mingo church as our guest minister. The interdenominational missionary union of the community held its fellowship meeting in our church on Nov. 2. Our evangelistic services were held Nov. 4—18 by Elder Ray

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O. Shank of Covington, Ohio. At the close of the meetings six were baptized and one was re-instated. The women of the church were in charge of the Thanksgiving service. A special offering for relief was taken. The message was brought by Dr. Alvin F. Brightbill of Bethany. He was also the guest minister at the Sunday services following. The Student Volunteers of Elizabethtown College gave a program on Dec. 2. Sixteen men attended the men's fellowship held at East Petersburg. We joined with several congregations in a Christian Education conference held at Midway on Dec. 9. Our women are busy in relief work.—Mrs. Paul Sattazahn, Cleona, Pa.

Pottstown.—A special offering amounting to \$300 was lifted at our harvest home services; this went toward buying a carload of wheat for relief. A large amount of canned fruits and vegetables, soap, buttons and thread were also received and sent to our relief center. Our ladies' Bible class made 105 cuddle toys and gathered a large amount of clothing for relief. They are also sewing for the relief center. Twenty-five dollars was sent to our India mission and twenty-five dollars' worth of Christmas gifts were sent to the children in the southern mountains. Our church opened the Glasgow chapel. Rally day was held on Oct. 7. A program by all the departments of the Sunday school was presented; this was followed by a message by Robert Kerstetter, a missionary to the Belgian Congo. On October 28 Bro. Levi Ziegler told of the progress of our relief work and of the great need in the stricken areas. Our communion and love feast was held with our pastor in charge. Our ladies' Bible class had charge of the Thanksgiving service.—Mrs. Lloyd Vanderslice, Pottstown, Pa.

Tennessee

New Hope.—We met in council on Dec. 8. Elders A. M. Laughrun and Nile Hilbert were elected joint elders for the coming year. Sister Ruth Hilbert and the undersigned were chosen as our Messenger agent and correspondent, respectively. On Dec. 2 we had an all-day service with lunch served at the noon hour. The children gave a very interesting program in the forenoon and Bro. S. H. Garst was the speaker for the afternoon service. The ladies' aid has been sewing, and making comforters for relief. They served lunch at a sale and made twenty-five dollars. They also made a quilt for a needy family whose home was destroyed by fire. Our church gave a heifer to send for European relief.—Mrs. A. J. Hilbert, Jonesboro, Tenn.

Virginia

Barren Ridge.—We met in council on Nov. 25, with Elder N. W. Coffman in charge. Bro. Wayne T. Riegan was our guest speaker on Nov. 4, which was Bethany day. Our offering amounted to \$70. The young people held a soap-boiling party, at which 160 pounds of soap was made. We lifted a special relief offering, which amounted to \$74. We also sent \$112.05 for wheat. We have contributed money and bedding for relief and the ladies' aid has been sewing for relief. One person of our church has gone to help in the relief work at New Windsor. A union Thanksgiving service was held at a neighboring church on Thanksgiving Day. One letter has been granted. Two members of our church were killed in action. There has been a men's work organized. Our fund for the parsonage is still growing. We are planning to have a Christmas service.—Mrs. Crystal Allen, Staunton, Va.

Flat Rock.—Our quarterly council was held on Nov. 11 with our elder in charge. Officers were elected for the coming year. Our love feast was held at Flat Rock on Nov. 4, with Bro. S. D. Lindsay of Broadway, Va., officiating. Our congregation sent approximately \$270 in money for relief. We have also sent 157 pairs of shoes, 6 new comforters, 120 pounds of women's and children's

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clothing and 28 pounds of men's clothing. The men's work has shipped one heifer for relief and has two on hand. Bro. N. J. Miller of Denton, Md., will become our part-time pastor, beginning April 1, 1946.—Eunice P. Kohne, Quicksburg, Va.

Oak Grove.—At our regular quarterly council officers were elected for the coming year. Bro. C. E. Eller was elected elder for another year. It was also decided to ordain to the eldership our pastor and his wife, Brother and Sister H. Lawrence Rice, and Brother and Sister Oren D. Eller. Brother and Sister M. W. Aldridge and Brother and Sister Leonard A. Wright were elected to the office of deacon. At the time of the ordination service Bro. Paul Eller was licensed to the ministry. The men of the church furnished tomatoes and cans for thirty cases of tomatoes for relief and paid rent on the building used as the relief center at Roanoke and are working to raise their quota of the million dollars for Christ. Our revival services were held Nov. 18 to Dec. 2, with Bro. Ernest Muntzing as the evangelist. As a direct result, five were baptized. A fellowship supper was held at the church on Dec. 3, for the purpose of completing our Brethren Service offering for the year. The sum of \$271 was realized. On Oct. 12 at a called council plans were made for the building of a parsonage. The history of the church has been completed and printed. The young people are giving a Christmas play on Dec. 23, at which time a white gift offering will be lifted. Christmas baskets are to be distributed on Christmas Eve and services will be held at the church on Christmas Day. The ladies' aid has completed fifteen comforters. It has also given much help at the relief center and has made clothing for relief.—Mrs. John R. Jamison, Roanoke, Va.

Washington

Omak.—We enjoyed our annual harvest day service on Nov. 4, with Bro. John Peters of Manson bringing the morning message. In the afternoon we had a spiritual feast with Brethren John Peters, Hiram Peters, L. Shatto, H. M. Rothrock, James Arbogast, Ben Peters, E. Williams and S. Hoy as speakers. We had our love feast on Dec. 1. Two were baptized on Dec. 4. Our committee, Brother and Sister Rothrock and Sister Dynes, has been active in gathering clothing and funds for relief. Twelve sacks of clothing and \$52.50 in cash have been donated in addition to \$90 for the heifer project.—Mrs. Florence L. Breshears, Omak, Wash.

West Virginia

Bethel.—We wired our church for lights in the month of October and plan to make other improvements later. Our regular preaching services on the second and fourth Sundays of each month have been changed from evening to morning. The ladies' aid meets in the homes on the first Wednesday of each month. Sunday-school officers were elected on Oct. 21. Our series of meetings conducted by Bro. Harley Myers of Moorefield began on Oct. 23 and closed with the love feast service on Oct. 28. The aid has done quite a bit of sewing for Philippine re-

lief. Several of our members are moving from this community and will make their homes in the West.—Alice Hosc, Old Fields, W. Va.

Old Furnace.—Charles Whitacre gave us an interesting report of his trip to Greece on a cattle ship this summer. Brethren Irvin Whitacre and Charles Self were our delegates to our district meeting at Keyser. Bro. Wilmer A. Petry of Akron, Ohio, held our fall meeting. One was baptized. Our sisters are sewing garments and making comforters for relief. Eight comforters, six blankets, and about eighty pounds of soap were contributed. Our church gave \$100 toward a carload of wheat from our district. Bro. Joseph E. Whitacre officiated at our fall love feast. We are now worshipping in the basement of our new church, but hope to be in the auditorium for our Christmas program on Dec. 23. We plan to have the dedication in the spring. The male quartet of Elizabethtown College is to give us an evening's program on Dec. 30. We are glad to welcome our returning servicemen.—Ruth Whitacre, Keyser, W. Va.

Sandy Creek.—Robert L. Strickler took up the pastorate here on Sept. 1. Since then meetings have been held in each of the seven preaching points with twenty additions to the church. Two love feasts have been held with a combined attendance of over 400. The church has bought a cow for the parsonage family. Two heifers have been sent for relief. A truck was needed to move the clothing for relief, which included more than twenty comforters. Mrs. Wayne Buckle of the New Windsor relief center spoke three times to our congregation. We are co-operating with the First District of West Virginia in raising funds for a carload of wheat for overseas relief. We have contributed \$350 for this purpose. Sister Susie Thomas has spoken in each of the preaching points. Bro. Frank Crum-packer spoke and showed pictures of the China mission work. Bro. W. E. Van-Sickle was ordained elder; William DeBerry was licensed to preach and the new pastor and family were installed. Our congregation has joined the ministers' pension plan. Our gifts for the Bethany chapel fund have totaled \$350. There have been four anointings in recent weeks. Many of our young men are returning from the service. We have a 75% Messenger Club, with over 100 homes receiving it each week. Our elder, Bro. Chester Thomas, was elected moderator for our district conference. Bro. A. R. Showalter, district field worker, has visited several of our churchhouses.—Mrs. Robert L. Strickler, Brandonville, W. Va.

Wisconsin

Chippewa Valley.—Our food sale and bazaar were held on Nov. 30, at which time we took in \$102.13. As soon as the Christmas holidays are over, the aid is going to start on relief sewing. We are getting our Christmas program ready, which is to be held on the evening of Dec. 23. Our attendance is good and much interest is shown.—Blanche M. Scott, Mondovi, Wis.

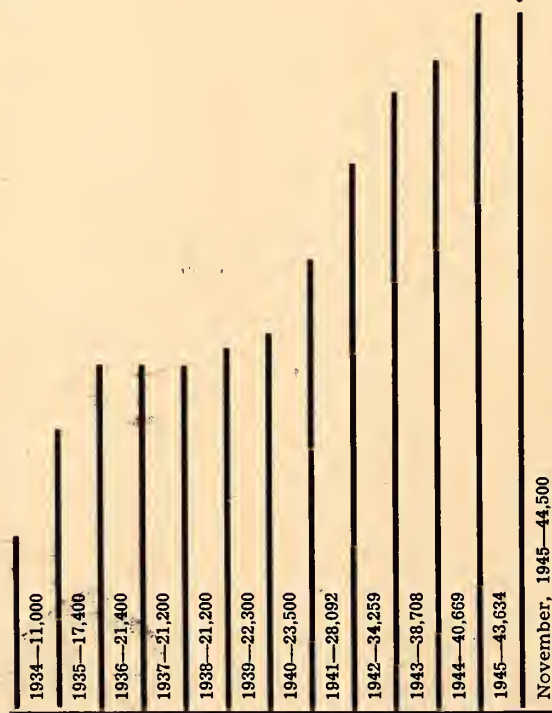
Toward 50,000

Gospel Messengers in 1947...

- In 1947 it will be 50 years since the Brethren Publishing House became church-owned and the Gospel Messenger the official organ of the Church of the Brethren.
- In 1951 it will be 100 years since Henry Kurtz started the Gospel Visitor, the beginning of the Messenger line. It has been suggested that some fitting recognition should be planned for this anniversary.
- The present circulation of the Gospel Messenger is over 44,000. It can be 50,000 by the 50th anniversary of becoming church-owned if we all try.

The Messenger club plans have been a great help in making gains toward the ideal of the church paper in every Brethren home in a congregation.

The dotted part of the line shows how far we still have to go to make 50,000 Messengers in 1947.



This graph shows how rapidly Gospel Messenger circulation has been increasing in recent years. If we can add 3,000 subscribers per year for 1946 and 1947 the Gospel Messenger list will be over 50,000!

The 100% Messenger club plan provides that in congregations where 100% of the resident family units receive the Gospel Messenger the rate will be \$1.00 per year, cash with order.

The 75% Messenger club plan provides for a rate of \$1.25 per subscription where 75% of the resident family units receive the church paper.

P. S.: Club terms have been interpreted generously in practice. The count needs to include resident Brethren families only, though it is highly desirable that the nonresident families should be included. Nor do families whose non-earning children are the only members need to be counted, nor young persons in school or the service. A rule-of-thumb method for finding 100% club requirements is to divide total membership by 4. Thus a congregation with 100 members should be taking approximately 25 Messengers. Congregations with subscription lists of 200 or over are automatically entitled to the 100% club rate.

It is urged that all subscriptions from a given church be sent in at one time with the cash. Where the number is large two groups may be sent in annually. Subscriptions added during the year may be arranged to expire with the groups.

TIPS ON METHODS

- Include the necessary amount in the church budget. Then just as every member shares in the minister's sermon, so all have a chance to read the church paper.
- In some churches men's work or women's work sponsors the Messenger club, giving opportunity for all to pay as they are able, but making up any balance necessary to get the club rate.
- A number of churches use an envelope on which the subscriber writes his name and address, and in which he places his Messenger subscription money.

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BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

GOSPEL MESSENGER

Volume 95

JANUARY 12, 1946

Number 2.

Through the window open before us here can be seen the hills of Nazareth. Scattered over them is the Master's childhood village with its earth houses, its people, its camels. Within the carpenter shop is a Nazareth family filling its essential part in the life of this common hill town.

Their tools are the rough ones of that day. The hands which operate them become calloused from the heavy toil. The products created meet basic human need: a chair stands completed at the left, a plow is being hewn for the yoke. Shavings carpet the floor.

What is this lad doing? Why is the Son of God spending long years in a carpenter shop? Can this man of earth teach this Son of heaven?

The lad is doing a very important thing; he is growing, growing in wisdom, in stature and in favor with God and man. He is growing by doing well each humble task, serving God through serving these mountain neighbors and meeting Him in meditation on these hilltops.

Mary, the mother, stands hard by to help her child in this important step. Every mother should do as much.

D. W. B.

In Favor with God and Man...



William Hole

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Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - Editor
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Around the World

The Brooklyn public library has 230,231 child card holders, the largest number in any American city.

Planes recently flew 3,500 pounds of German Bibles from Geneva, Switzerland, to prisoners of war in Italy.

A group of sixty-two leading clergymen, educators and other professional men have petitioned President Truman for the release of 3,000 conscientious objectors now in federal prison.

Plans for printing Bibles in Russian and distributing them in the Soviet Union are being made by the American Bible Society. The work will get under way as soon as the Russian government permits.

Church membership gains in the United States showed an increase of more than thirty-two per cent in the eighteen years between 1926 and 1944, according to statistics compiled by the Federal Council of Churches.

Heads of government in England, China, the Netherlands, Denmark, Sweden, Norway and the United States have joined in a summons to the world to lay the moral and spiritual foundations for peace through religious education.

The United Lutheran Church in America has appealed to Secretary of State James F. Byrnes to open the mails to Germany for food packages to individual addresses in that country as a measure to lessen the danger of epidemic and disease there and to make the task of our occupation troops easier.

Harrop A. Freeman, professor of law at the College of William and Mary, speaks again on peacetime conscription:

America is a party to the Paris Pact, the Permanent Court, and the San Francisco Charter, all of which assume a submission of controversies to judicial and political decision and a reduction of armaments and military effectives. There is no surer way to sabotage these efforts than for us to adopt conscription now. Within a successful world organization conscription is unnecessary; confronted by national conscription a world organization will fail.

Few see reasons for adopting conscription if other nations do not. Britain has always avoided peacetime conscription. Russia in 1926-27 at the disarmament conferences

A survey of the state of the church in Japan showed that nearly half the Christian schools were destroyed, 450 of the 2,000 churches were in ashes, and 350 Christian leaders lost their homes and libraries in fires that swept the cities.

Current government rulings preventing forwarding of relief supplies by private agencies into Germany have been protested in an appeal by five major Protestant groups calling on churches of the United States to seek a reversal of policy.

In 1946, Christian Endeavor will observe the 65th birthday of the founding of the first young people's society. Mass meetings and other Christian youth activities in twenty or more leading cities are planned and radio broadcasts will be conducted in many places.

Bonding of bartenders and the right of a tavern owner to discharge an employee for "drunkenness, dishonesty or disorderly conduct" are among the clauses incorporated in a new agreement reached covering 2,000 bartenders in a thousand Manhattan taverns and bars.

The Supreme Court has agreed to review a decision that an alien may not be admitted to citizenship if he is unwilling to bear arms in defense of the United States. James Louis Girouard of Stoneham, Mass., who was born in Canada and is a member of the Seventh Day Adventist Church, asked for the review, saying he is willing to serve in the armed forces but only in a noncombatant capacity.

went much farther than urging abolition of conscription. She proposed dissolution of armed forces and discontinuance of calling upon citizens for military training as well as abrogation of all laws concerning military service.

Representative Martin has introduced in Congress a resolution for international abolition of conscription by agreement. With the new labor government in England and the new attitude of Russia, it will be possible to obtain an international party. It would be unfortunate if we hampered these attempts by stepping out of our historical pattern and adopting peacetime conscription.

Editorial

He Died on a Tree

AFTER four days they found his body hanging high among the branches of a tree on a golf course. His wife told the story of his recent years. He had been drafted into the army four years ago, shipped overseas, thrust into the fighting, captured, liberated, and a month ago discharged. Since then he had not seemed able to adjust himself to his family, his home or his community. Everyone tried to help him; they were sympathetic; they did the best they could.

But he hanged himself on a tree. Why?

WE cannot know all the answers but we know some of them. His normal life had been disrupted; during four years he had been forced to accept as right most of the things which his church and school had taught him were wrong and to accept as wrong the virtues of gentleness and forgiveness which he had been taught to believe were right. In order to make his own home secure he had blown up other homes. That was the way it had to be done, he had been told.

Thinking About the News . . .

Army of Six Million on March in America

J. Edgar Hoover, director of the Federal Bureau of Investigation, said in December that there is at present an army of six million lawbreakers in the United States and that spearheaded by youth they are ready to begin a forward march into a crime wave that will surpass anything the United States has ever seen. Mr. Hoover said that one out of every twenty-three inhabitants of the United States has already been arrested and fingerprinted and that the increase of crime can be noted not only by the year but by the month. The crime increase for October of this year over October of last year is 12% in the Western states.

Leading this crime wave are the children of our land. Arrests of girls under eighteen have increased 198% since 1931. Arrests for boys under eighteen have also increased, though not as much as for girls. Since 1939, arrests for boys are up 70% for rape, 39% for robbery, 48% for homicide and 101% for drunkenness.

Mr. Hoover says that though these children are using weapons which have been brought back from overseas by the soldiers, it is not the soldiers who are to blame for the increase in crime. "Rather," he said, "it is the laxity of parents and the failure of the home which is to blame." To this we would add that it is also an outgrowth of the wrong philosophy of our age which makes power and things more important than anything else.

If the childhood of today is to become criminal, what hope can we have for a great country or for great churches of tomorrow? While we were making ourselves safe along the Rhine and on the Pacific islands, we forgot our greatest area of importance, that occupied by the children along our own streets. So today an army of six million criminals marches in America, led by these forgotten children.

If the future is to be made secure, we cannot concentrate upon other things first and then turn to our children. Childhood does not wait; it demands attention first. The home and the church must concentrate at once upon this great responsibility if there are to be any homes and churches in future years.

Every parent to whom God has entrusted a child should get on his knees to ask for God's help in being faithful to his greatest responsibility.

D. W. B.

Then he returned to his home. Immediately, he needed to readjust his values again. But behind the scenes, he saw those who had taught him to fight this war preparing to teach his sons presently to fight a more horrible one. Society, he observed, still wanted one scale of values for calm years and another scale for the time when the winds of trouble blew. It was very confusing and he was very tired, tired physically and tired of being pushed around.

So he hanged himself on a tree, crucified by the society he had been told he was suffering to save.

SUCH a thing had happened before. If a confused society is not led to truth, it will continue to happen throughout the years.

I have a responsibility in this connection.

D. W. B.

Techniques to Faith

Much as the roads of a region lead to the chief city of the locality, or lines of logic focus toward an obvious conclusion, so there are varied techniques to faith.

But let no man seek to emulate Simon, offering money for this particular gift. Faith cannot be purchased over the counter. It is a real intangible. Faith must be cultivated in all sincerity if one is to possess this open sesame to life.

Faith Through Meditation

One simple step to faith is by way of meditation. The modern man is so intent on immediate results, so utterly busy, that he finds no time for contemplation. Why hold still when one might be up and going places? Why, indeed, except that one must first know where he is going before he can expect to arrive! What the activist little realizes is that movement is not necessarily useful work. Driving across a continent may bring one nothing more lovely than the garden across the street.

Consider, therefore, how faith can be generated through meditation. Now meditation requires an atmosphere restful to the body. It conserves energy at the same time that it makes possible the centering of the mind

on a special matter. Meditation provides the time required for the not-to-be-hurried process of integration, or of putting things together. It charges the mental and spiritual batteries. In this way it restores and provides reserves for periods of extra demand.

Meditation gives the time needed for ideas to crystallize, objectives to clarify, and perspective to become apparent. This is why the after midnight hours are so fruitful of insight. The body has had a chance to restore delicate balances and make up for nerve depletion. One's bed and the darkness provide a measure of insulation. Distracting sounds are usually at a minimum. It is then that the tenuous inner articulations, which cannot be forced, bring the lucid moments wherein one ascends to the seventh heaven of understanding and inspiration.

O blessed hour of meditation! O bringer of fresh strength! It was no idle word when one said that seventy per cent of that which can be known about a matter can be realized through one's native machinery for thought. Put aside the cheap paper. Lay down the magazine or book. Close out the world—and think. New stores of faith will accumulate as you rest and meditate.

Through Prayer to Faith

Meditation upon the works and greatness of God is one of the natural portals to prayer, and thus to faith as conditioned through fervent prayer. It was the psalmist who wrote: "My mouth shall praise thee with joyful lips; when I remember thee upon my bed, and meditate on thee in the night watches." Recall the practice of Jesus in going apart to pray. In the quiet of some garden or in the seclusion of a mountain spot the mind can be centered upon the imminent crisis. It is there that contemplation verges over into prayer.

Yet one may inquire regarding the process by which he can receive through prayer the power which increases faith. Prayer works to make explicit the soul's sincere desire. Prayer brings the scattered threads of life together at the same time that the extraneous is pushed aside. Praying makes for a spiritual integration congenial to the increase of faith.

But prayer is more than inner and personal co-ordination. It is also a reaching out after the resources resident beyond the self. It tends to bring one into tune with the Infinite. Prayer closes a circuit which allows the inflow of power from that which is beyond man. Thus through prayer strength is added to strength, power is multiplied many fold, and faith given new vi-

talidity. The prayer of faith has saved the physically sick. It can certainly do as much for the spiritually ill. By prayer one moves from faith to faith.

Philosophy and Faith

Literally speaking, a philosopher is a lover of wisdom. His principal concern is not for more and more facts, but for an understanding of their meaning. He is an architect in the intellectual field. Out of the stuff of experience he seeks to build a system of knowledge. But what is the relation of such endeavors to the increase of faith?

If faith is the giving of substance to things not seen, it is apparent that there must be something clear in the realm of ideas before it can be given shape in the world of actuality. Just as no important building is undertaken without plans, so all other projects call for certain preliminary clarification. It is at this point that philosophy comes in to make vision and faith possible.

Let one imagine himself in the place of Magellan. He had been as far east as India and the Indies beyond. Then came the idea of sailing west to reach the same destination. First the dream, then the deed. But years were to elapse between dim conception and realization at Cebu and Mactan. Faith was the link, the ever strengthening link between the two. It kept the future discoverer's eyes fixed on the goal. It was the dynamic which made the project reasonable, then an obsession, and finally a reality.

Thus in the measure that philosophy solves relationships and gives meaning to facts it conditions and stimulates faith. So let a man think, that a philosophy of life takes shape, and you will find a man with a growing faith; and especially if his dream is of the positive order will he become a power for righteousness in the world.

Faith and Action

"Faith without works is dead." This is the dictum of the author of the General Epistle of James. "For as the body without the spirit is dead, so faith without works is also dead." It is by works that faith is made perfect.

It should not be necessary to argue this point. It should be evident that there is nothing substantial and vital until faith has issued in purposeful activity. What does it profit to tell a man to be warmed and filled if one does not turn his hand to help the person in need? While the truth is self-evident, a word of clarification may be in place as to how action affects faith.

Suppose one has some dream of possibilities, but never gets stimulated to the point of making the venture of faith. Who has not had experience with the timid who could not come to the act! How embittered they grow and how miser-

Current Imperatives

for the

Christian Ministry

R. V. Bollinger

Dean of Ashland College, Ashland, Ohio

PERHAPS I am presumptuous to write on this topic since I have never held a pastorate, although I am an ordained minister. But I welcome the opportunity to share with Brethren ministers certain of my observations with respect to the work of ministers in general.

Certain ministerial imperatives, like the poor, are with us always. There is a sense in which the pastor's task is the same yesterday, today, and forever. Yet there is also an undeniable urgency which now and then becomes associated with certain aspects of that task. The changing social scene demands a continuous readjustment in the minister's work.

AMONG the current imperatives for the minister, I should give first place to the task of reconversion—to substitute the psychology of love for the psychology of war. The reconversion task of the church is only partly comparable, of course, to the task of reconversion in industry, for the church, let us

hope, was never given over to the purposes of war. No doubt, certain churches and ministers did use their facilities and resources for war purposes, although I have been very happy to observe much less of it this time than in World War I.

But the prejudices, the hatreds, and the intolerances which



An Ordination Service

are inevitably associated with war have permeated our thinking in every area in some measure. No society can deliberately cultivate hate and restrict its functioning; it will spill over into unexpected areas to cause some group tensions and strife. Thus our war hatreds have intensified our racial and labor troubles. The war has been, as wars must always be, a kind of moral and spiritual anesthetic. We have lost ground here that may require a generation to regain. To rebuild the moral and spiritual perceptions and sensitivity of our generation, a reconversion task of the first order, is currently a major imperative for the Christian ministry.

If the ministry fumbles this opportunity, it will have failed tragically in the immediate postwar years.

THE second imperative I wish to propose is a vastly expanded ministry of reconciliation. Jesus enjoined the would-be wor-

shiper first to be reconciled to his brother, and then to come and offer his gift. A large element in the war's aftermath is increased tension among individuals and groups. In race relations, in labor relations, as well as in the corporate life of organized Christianity, the ministry has still a long way to go in building genuine human brotherhood. Let the minister first reconcile his own internal conflicts. Then he must reconcile differences within his church, his community and around the world. What a challenge this ought to be for Brethren! And how urgently our generation needs a continuing demonstration of universal brotherhood, under the universal Fatherhood of God!

THE third imperative I suggest is to increase our efforts to feed the flock with bread, rather than with stones. Our generation appears to be in the throes of an epidemic of spiritual indigestion for which we may have been predisposed by the tensions, as well as by the comforts, of modern life. These tensions have created problems for which much of modern preaching and worship has little real help. And I have long believed that most Americans are too comfortable for their own spiritual good; the life of the spirit may be easily strangled by too much material prosperity. And this spiritual indigestion has no doubt been aggravated by a diet of formality, theological dogma, and professionalized religion. I am convinced that multitudes of spiritually hungry people leave the conventional church service no less hungry than when they came. In Trueblood's language, we give them "a holy tone, some ugly stained-glass windows and a collection plate full of dimes." Perhaps the many new little

churches which have sprung up on the fringes of modern Christianity are a symptom of the ineffectiveness of conventional religion. The minister would do well to examine his program for signs of formality, routine, and nonfunctionalism in vital human problem areas.

FINALLY, the minister seems to me to be under a special obligation now to make Christianity an integral part of the lives of his people. Even yet, for many persons, religion is far too compartmentalized. The minister needs to translate the principles of Jesus into terms of the daily life and work of each layman. Our generation will be quickly disillusioned by any purely theoretical religion. "What does all this preaching mean, in terms of my life and work?" is the question the minister must be prepared to meet. The gospel must be made at least to sound workable. I am puzzled by the argument in some quarters against the so-called "social gospel." I think the gospel could not be spiritual without being social. Concern with social ills and active attempts to develop an applied Christianity are inseparable from our religion, and from the life of Jesus himself.

THESE four areas seem to me to offer especially challenging opportunities to Christian ministers today. To reconvert our generation from a war to a peace psychology by rebuilding their moral and spiritual ideals; to engage in a vastly expanded ministry of reconciliation; to increase the proportion of bread, rather than stones, in the spiritual diet of laymen; and to integrate Christianity with the total life of the people—these imperatives seem to me to be very real and very urgent. I find it difficult to believe that the church and the ministry can go forward except along some such lines as these.

Techniques to Faith

Continued from page 4

able they become! Contrast with such the man who has taken the plunge. How exhilarated is the one who leaps from faith to faith like the venturesome mountaineer climbing from crag to crag! The man of faith may be delayed, but he cannot be stopped so long as life lasts. He possesses a real and unique immunity to fatigue and disease. He seems to bear a charmed life until his measure of the task is accomplished. Thus it is at the point of action that faith flowers into life. It is through action that one moves from faith to faith.

Faith Through Faith

Yes, that is it—faith through faith. Fundamentally, faith comes through faith. It, too, is like the grain of mustard seed. It grows. Through meditation one marshals his personal resources and provides an atmosphere congenial to faith. Through prayer he clarifies objectives and reaches out for the help that is so much more than the self can muster. Thinking through a philosophy of life provides the meanings essential to an intelligent and vital faith. Action quickens the dream into life and begins the process of adding faith to faith. These are some of the obvious techniques to faith, and within the range of all who would sweeten their lives and multiply their powers through the ministry of faith.

Perhaps something should be added about what may be called the cycle of faith. The path of the faithful is not without its problems and doubts. Ventures assumed under the stimulus of a great faith are sure to involve implications which may later all but overwhelm the bravest soul. This is particularly true in the intellectual realm. Magellan's triumph in the field of navigation had tremendous implica-

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Do Not Fear the Future

Below are two reports of the recent Brethren Student Christian Movement conference, which was held on the Manchester College campus. These hundred college youth represent some of the leadership of the Church of the Brethren of tomorrow. The seminary and all of the colleges were represented with the exception of La Verne. One of the reports was written by a student member of the meeting, the other by a faculty member. Both seek to interpret the point of view of youth.

Living in a World of Need

Emmert F. Bittinger

Bethany Seminary, Chicago, Illinois

THE Brethren Student Christian Movement conference is one of the high lights of the year for the students of our colleges. It is anticipated with eagerness and expectancy as a means of forming new friends and acquaintances, of deepening and broadening convictions, and of learning more of the art of living like Christ in a world of suffering and need. The experience of worshiping, studying, playing together is a wholesome and beneficial one, and Brethren students are skillful and enthusiastic in entering into it.

In keeping with tradition, the conference was held during the Thanksgiving week end, November 22-25. Manchester College, North Manchester, Indiana, was the place of meeting. The students, totaling approximately one hundred twenty, represented Bethany Biblical Seminary and all of our colleges, except La Verne. The boys and girls were representative of several races and colors. With few exceptions the boys were student ministers.

Manchester College, in many respects, was an ideal place for the conference. Its large and well-equipped buildings and its broad and still grassy campus provided plenty of interest for sightseers and plenty of oppor-

tunity for making the acquaintance of both the leaders and the students. All the buildings and facilities were hospitably made available for use, and the college church welcomed the presence of all delegates who could attend its Sunday services.

The leaders of the conference, having been chosen because of their outstanding contributions to the Christian cause, were competent and interesting. They were: F. L. Shoemaker of Ohio University; Emerson Schwenk of the Fellowship of Reconciliation; William Beahm, head of the department of theology at Bethany Biblical Seminary; DeWitt Miller, pastor of the Church of the Brethren in McPherson, Kansas; Dan West, for years peace secretary for the Board of Christian Education; Harry K. Zeller, Jr., pastor of the Elgin Church of the Brethren; Edward K. Ziegler of the department of philosophy and Bible at Manchester College; and A. R. Eikenberry, dean of Manchester College. The students sincerely regretted that Edward Ziegler, because of illness, could not take part in the leadership of the conference, although he was able to attend several of the sessions.

IN SPITE of the many and varied activities of the conference, the main interest centered in the college chapel and in the

seminar classrooms. On Thursday evening the conference was officially opened with a lecture in the chapel by William Beahm, whose subject was Basic Christian Beliefs. Following the theme of the conference, Our Responsibility to Basic Beliefs, Friday's and Saturday's seminars were on the following subjects: Christian Theology, Social Beliefs, and Beliefs in Action. There was a total of eight classes.

In many respects, the Saturday evening meeting was the most important one of the whole conference. It was divided into two sections, the first being a discussion of business matters. A new president, Carl Myers, was elected to take the place of Norman Harsh, who had carried the responsibility this year. The vice-president, secretary, editors, etc., were also elected. McPherson College was chosen as the location of the next conference. This choice of location was made in order that the La Verne delegates, who were not able to attend during the war, might be able to come back into the fellowship.

The second part of the Saturday evening program was a forum on the up-to-date problem, Gearing the Atomic Age to Pacifism. The leaders were Emerson Schwenk and Dan West. Needless to say, this topic held

the interest and attention of every student and inspired both questions and answers which the chairmen sometimes found difficult to handle. It was the consensus of the students that the main question, typical of impatient and active youth, was not answered. The question was: What can we do to help solve the problem? Is there any practical line of action that can be pursued by us as members of the B.S.C.M.? This discussion was felt by all to be both helpful and inspirational.

ON SUNDAY morning, the group trekked five or six blocks to the Walnut Street church, where Dean Eikenberry taught the Sunday-school lesson. At the morning worship, Harry K. Zeller, Jr., preached on the subject, Why Not Try Religion?

Sunday noon was the last official meal of the conference. At its close a farewell ceremony was conducted by Dan West. In this service all hands and hearts were united in song and prayer. A few moments later, everyone was scurrying back and forth with suitcases and traveling bags, trying to find his companions and his car. Within an hour, the Manchester College campus was left behind and the B.S.C.M. conference of 1945 was only a happy memory.

THE student opinion regarding the conference seems to indicate that everyone not only enjoyed it, but that all benefited much from having attended. It has served to unite in devotion, fellowship, and belief the student bodies of our Brethren colleges. Everyone entered into all activities with enthusiasm with the result that new ideas were brought to the front and convictions regarding the unique place of Christianity in a pagan world were formed and deepened. Those who attended will be men

and women of action of tomorrow, for they have seen more of the light which God, through Christ, has so mercifully made available to the world!

Four Days at Manchester

F. L. Shoemaker

Professor at Athens, Ohio

APPROXIMATELY one hundred college students, largely from the Church of the Brethren colleges, spent Thanksgiving vacation at Manchester College, attending the Brethren Student Christian Conference. The writer was one of eight conference leaders. A graduate of Manchester in 1922 and a member of the Church of the Brethren, he has spent the last twenty-four years in public education, seventeen of which have been in state universities. Consequently, he was somewhat of a stranger to these youths. Moreover, his reactions to the experiences provided by these four days were conditioned by these years of non-Brethren contacts.

However, "once a Brethren always a Brethren" seems to be a fairly safe generalization. This sense of belonging, of being members in a common cause, becomes very evident when one is a

"stranger" meeting a cross section of elders and youth such as assembled at Manchester. All sense of strangeness disappeared, however, once the forums started and a body of common ideals, aspirations and sentiments was expressed. It is the things held in common which make us Brethren. And this sense of being Brethren is especially important in the disturbed, troubled era through which we are passing.

THE conference clearly revealed that the Church of the Brethren does have worth-while contributions to offer this troubled world. One of these contributions was the large number of youth whose main concern was to dedicate their talents, yes, their very lives, to worthy causes. Whether the cause be relief for war-harassed countries, eradication of disease-infested areas, establishing of a more co-operative economic system, resistance to war, or promotion of brotherly relations between races, these young people earnestly testified willingness to deal with the problem regardless of personal sacrifice. The disdain shown for individual comforts, rewards and honors was espe-



Delegates attending Brethren Student Christian Conference at Manchester College

cially impressive. Service and duty to God and humanity were evident and sufficient motivations.

Willingness, even eagerness, to initiate the new was another marked characteristic of these youth. Once, when a leader said that a certain reform movement needed guidance rather than acceleration, one youth stated: "I believe it needs acceleration as well as guidance. We Brethren should start certain community activities, thus showing the possibilities of co-operative endeavor and accelerate such endeavor." The past, which has resulted in two world wars and a ten-year depression, did not seem very hallowed to these youth. "A brave new world" elicited far more enthusiasm than did "the glorious past." Forward, not backward, was their intent.

AND in this forward look lies the greatest difference between this student generation and the students twenty-five years ago. Then we were preparing to be useful and successful in this, the best of all possible worlds. Speakers urging us to consider blueprints for a new society would have been regarded with contempt, if not suspicion. Had not the democracies just won a war which promised to make the world safe for democracy, to end war, and to protect the rights of nations? No fundamental change in our pattern of living was needed, much less desired. To make the existing pattern universal was regarded as ideal. But today's college youth are different. Any attempt to describe this as the best of all possible worlds would meet with disapproval. Plans for such a world must be formulated. Strenuous efforts must be exerted if such plans are to be realized.

Bells of Peace

Gladys Palmer Eby

La Verne, California

O bells of peace, ring loud and long; we need you to defy

The holocaust of hell on earth whose flames have burned the sky;

Pick up the blighted dreams of men who had to fight and die;

Silence tears and prayers that ask the good Lord, "Why, oh, why?"

Must youth again be sacrificed to the idol god of war?

Can mortal man resolve that sin is something to deplore?

The exhortation from our God man would not heed before,

Though peace and justice lie beyond a shining, open door.

Thou shalt not kill nor rob nor lie nor covet thy neighbor's grace;

Love thy neighbor as thyself, no matter what his race;

Honor the Lord for he has plans no evil can erase!

Lord of the earth, the time has come that thou must have thy place!

The Church of the Brethren can be proud of these youths. Their zest for living, their willingness to dedicate themselves to worthy causes, their forward look, their understanding of contemporary affairs and their desire for better understanding of these affairs—all these assets promise much to the church and the world.

AFTER discussing our basic beliefs, the students in general seemed to feel that belief must find its expression in the good life. Theologies are man-made. Principles of right living are God-established. These principles, if understood and practiced, unify mankind, for they are universal. Theologies separate men for they are particularistic. It behooves the Church of the Brethren, in this hour of divisiveness as far as nations, races, churches and classes are concerned, to detour from any tendency toward building our theological walls higher and higher. Rather, let us follow the example of Jesus, who ex-

pounded his doctrine so simply that children and the unlettered comprehended it, yet so profoundly that it continues to challenge our finest intellects.

There was some discussion of an emphasis among Brethren to withdraw from a confused world and to establish a little island of safety for themselves. It seemed to be generally agreed that we Brethren must remember constantly that there are no islands of safety in an age of airplanes, jet propulsion and atomic energy. Either we will live together in peace and security or we will perish together in a world of war and insecurity.

THE four days at Manchester were four grand days. At least one leader, and very likely all eight, returned to his daily work convinced that behind the storm clouds of insecurity, hate, bitterness, strife and want the sun of love and mercy was still shining. Pestalozzi, the great educator, once said: "When I look at the adults of society, I despair. But when I look at the children, I have hope." We adults trust that we are not entirely hopeless when it becomes necessary, as it is today, to make major social adjustments. We trust that we too will see the need for such adjustments, that we will be willing to pay the price in effort and sacrifice to make them. Our age and experience will be necessary to help guide enthusiastic efforts of these youth and to provide knowledge and skill. Their demands for a better Christian order and their boundless energy will be necessary to prod us into activity. The better Christian society should be the result of youth and adults working in sympathetic accord.



Youth Are Challenged

Youth week is to be observed Jan. 27 to Feb. 3 in the United States and Canada. Below are the words of some of our national leaders who feel the importance of youth.

Human Brotherhood an Imperative

Jerry Voorhis

U.S. Congressman from California

In this atomic age mankind is face to face with the imperative necessity of making a moral advance corresponding to the scientific advance already achieved.

Unless there is a deepening of religious conviction and devotion to religious principles, the very scientific advance of man will become his greatest peril.

The time has passed when the establishment of human brotherhood was an ideal. It has now become an immediate necessity.

Welfare of Nation Up to Youth

Charles Seymour

President, Yale University

It is the generation now entering manhood and womanhood that will carry responsibility for the permanent welfare of the nation and the world. It will be in the hands of these men and women to repair the evils resulting from the moral degeneration caused by a quarter century of international strife, when the conscience of the world went to sleep. We must hope that they will be wise in their understanding of the problems ahead. But above all we must pray that

they will serve as apostles of a moral standard, clearly distinguishing right from wrong, courageous by reason of their faith in Christian ideals.

National Security Depends on World-wide Fellowship

John Foster Dulles

Adviser to the State Department, United Nations Conference at San Francisco

Youth faces its greatest challenge. It faces a world in which the physical has attained unlimited power to destroy. How can that power be restrained? That is the great issue which faces the new generation and the answer lies with them. They cannot be saved by their elders' devising and bequeathing some political or mechanistic formula which will work automatically.

No formula for peace will work except in an environment that is conducive to peace. Future security depends basically upon world-wide fellowship, of the kind that Christ sought. That is not an impossibility, for the spirit of fellowship is contagious. If it starts at one point, it readily spreads to another. If individual young people, in their daily life and daily contacts, will develop the spirit of fellowship, they will be making an indispensable contribution to man's salvation, both spiritual and physical.

Human Rights—Youth's Challenge

James L. Kraft

Chairman of the Board, Kraft Foods Company, and Treasurer, International Council of Religious Education

Today, in this world which young people will have the glory of helping to rebuild, there is growing a consciousness of man's responsibility toward man such as we have never had before. And this awareness can grow only out of a true evaluation of human beings as brothers, each of infinite worth. The sickening cost of war, in terms of human life and suffering, have brought this fact of mutual responsibility home to thinking men around the world. Civilization, if it is to survive at all, must recognize this mutual interdependence of men. Long ago—it was said in the parable—the priests and the Levites passed by on the other side of the road from the wounded traveler. Today, on this modern Jericho road of life, the priests and the Levites no longer have the option of passing by on the other side. They must follow the example of the Good Samaritan—or themselves fall victims by the wayside.

• • •

"Let no one slight you because you are a youth, but set the believers an example" (1 Tim. 4:12, Moffatt).

Co-operation Needed Between Racial and Religious Groups

Virginia C. Gildersleeve

Dean of Women
Barnard College, Columbia University

More than ever before, the youth of our country need religious faith and moral principles to strengthen them in the face of the social disintegration caused by war. This situation is a great challenge to churches, to families, to schools and to colleges. We must all see more clearly and act more effectively to meet this present urgent need of youth.

Here in the great cosmopolitan city of New York we have a wonderful opportunity to secure understanding and co-operation between the many different racial and religious groups that make up our America. In the little community of Barnard College, almost unnoticed in the vast city, our Interfaith Council has made cheering progress of recent years in getting Catholics, Protestants and Jews to work together in strengthening religious faith and moral principles. This gives me hope.

Church and Home Together Must Save Youth

John Edgar Hoover

Director, Federal Bureau of Investigation

At the present time, few of the youth of America are being reached by the churches and this failure to make contact with the citizens of tomorrow is producing a fertile field for future crime. I sincerely believe that if America is to remain devoted to the fundamentals of Christian living, more adults must assume their responsibility in bringing our young people closer to the church.

The theme for this year's Youth Week observance—Mold the World—Through Daily Christian Living—Through Unbounded Christian Fellowship—is particularly pertinent. At the present time we find age seventeen predominating in the fre-

quency of arrests for both sexes combined, and this is followed by the ages eighteen, nineteen, twenty-one and twenty-two. Youths too young to vote accounted for 21.4 per cent of the arrests last year, and unless a

concerted effort is made now through the media of the church and the home, these same juvenile delinquents may be the hardened criminals of tomorrow. This challenge is one which we cannot afford to disregard.

Our Colleges in the Crisis

W. Earl Breon

North Manchester, Indiana

WE ARE now painfully aware that the present global crisis will not soon pass. In this hour of uncertainty and turmoil the Christian college is being tried as by fire. Time will be well spent if we consider the place of the church-related colleges, especially those of the Church of the Brethren, in this hour of peril.

AS a church group we Brethren have taken a basic fact too much for granted. We have not paused to reflect that the splendid church we know and appreciate has been and is vitally related to our colleges. We need to take the Yearbook and the college register and lay them down side by side. Most of us will be surprised at how nearly our denomination is manned by the products of our colleges.

Sometimes we have centered our attention on the group who have gone out from the colleges and seem to have forgotten the church. It is an unfortunate fact that some who attend our colleges pass the church by as of no consequence. These unfortunately tend to blind our vision until we miss seeing the good work done by the loyal ones who carry on year after year without saying too much about it. We have missed the great truth that



usually young people who refrain from working in the church take this course in spite of the training they have been given in our colleges. For a total of nearly thirteen years I have been on the campuses of church-related colleges, either as a student or a member of the administrative staff, and only once have I heard a student advised not to work with the church. I have kept no records of the hundreds of times students have been advised in my presence to attend church both at college and away from it and to take an active part in the church program. There has been a general trend away from the church and we have blamed the college for a social situation over which it has had only a very limited control. Also, especially during the depression years, students and graduates were forced to accept employment where they might find it. Many localities have no Brethren churches and students have become active in other denominations.

There came to me, while serving as a pastor, the conviction that we could have no Church of the Brethren, as we know it, without the trained leadership given to us by our colleges and seminary. Some weeks ago the elders, pastors, ministers and student ministers of Middle Indiana held a significant one-day conference on the proposed conscription bill. Please note the leadership: Rufus Bowman, president of Bethany Biblical Seminary; Russell Bollinger, dean of Ashland College; J. I. Baugher, head of the education department, Manchester College. These Church of the Brethren leaders are all products of the Christian college. At two B. Y. P. D. conferences those attending commented to me that nearly all of their leadership either had been or were attending Brethren colleges. As a pastor I felt the Church of the Brethren

owes much to her colleges. After nearly eight years as college field representative it is evident our church has much more of this kind of debt than she is aware.

THE church college has weaknesses, some of them so obvious and glaring they tend to blind our vision. Nearly all of us are aware of shortcomings and defects; the administration and

The Things Worth While

Grace Mathis

Elkhart, Iowa

The things worth while are common things—

The grass that grows, a bird that sings,

**A blooming bush beside the door,
The morning task, the nightly chore,**

The colors of the dawning day,

A cock's long crow, a child at play,

The friends we meet along the mile,

Their calm content, their sharing smile,

**Their deep concern for one and all
Who walk upon this earthly ball—**

All these make glad the heart of man

And make him thankful for God's plan.

faculty know the faults almost too well. However, by our own attitudes we have sometimes forced upon the church college some of the very things for which we condemn it. This statement needs an illustration and a brief discussion.

Not long ago a friend and I were talking on the street. We belong to the Church of the Brethren, we are brotherly in our attitudes to each other, and we have an understanding frankness. His church is to be commended for its intensive and expanding Christian program. Last year they gave generously to Brethren Service and to our Conference Budget. He thought they should be complimented,

and I was in hearty accord. "However, all of this you should have done," I said, "and not left another important item undone. What have you done for the Christian college, and what do you have in your budget for it?" To the best of his knowledge, nothing had been done. "Your pastor got his training in the church college," I continued. "Several key people in your organization are from the church college. Your college is left out of your giving program! Why?" My friend was thoughtful as he returned to his work.

The various items in the general work of our church are tremendously important. They deserve our generous support. But we should never for one moment forget that the Christian college can do the work assigned it only when it has the backing of Christian finance. Contrary to the belief of many, the Christian college must have outside support. Student fees scarcely ever pay even half of the cost of buildings, equipment and the current budget. When the church continually forgets this offspring of hers, the college is forced to seek some additional help from elsewhere.

We have not insisted that our colleges be given financial support on a basis equivalent to the educational needs of the day. For the most part we have left them to shift for themselves. My brethren, this thing ought not to be. Our colleges are tremendously important. They train our missionaries, our pastors, and other Christian leaders. From our colleges come many Christian schoolteachers, farm folk, business and professional people, and a host of as fine Christian homemakers as can be found in America. Without the past and present influence of our colleges our church would lack in some of the best qualities we know today. Recently a pastor told me that in his urban church the Sun-

day-school superintendent and the superintendent of every department, as well as most of the teachers in the departments, have attended the Brethren college of the region. If we give serious thought to this matter surely our colleges will be generously remembered. They will be remembered even as we remember other parts of the program of the church.

A FEW years ago that venerable churchman and seer, Dr. Robert E. Speer, gave to his fellow Presbyterian ministers a fivefold statement of the needs of the Christian college. In appreciation for the insight and vision of Dr. Speer, I quote—

1. They (the Christian colleges) need the understanding, sympathy, and confidence of the church.

2. They need also a more adequate financial support by the church.

3. The church owes it to its schools and colleges to send up to them a stream of young lives, clean and true, adequately trained in the home and the home church, with the right cultural background.

4. The church must have an open door for the return of the product of the college.

5. Lastly, we need to recognize that the Christian body is one, functioning now in the home, now in the local congregation, now in the community, and now in the school.

What About Peacetime Conscription?

O. P. Williams
Belden, California

1. *Is it consistent to follow the San Francisco Conference with a demand for preparedness?*

Since it was the avowed aim of the conference to build up international goodwill and good feeling, it looks like a breach of faith to go immediately to the building of military reserves.

2. *Have the nations of Europe, which have tried conscription, availed anything by it?*

France used it under Napoleon, and again in 1870. Napoleon was finally defeated by the enemies he thus made, and in 1870 France was defeated by Germany. The Kaiser, following Bismarck, developed conscription to a high state of perfection, and was defeated in World War I. Again, Mussolini, though apparently triumphant in Ethiopia, earned the ill will of most of the world, and came, together with Italy, to defeat in World War II. Hitler tried it on a colossal scale only to sacrifice the world, as well as his followers, in the carnage of the late war.

3. *Have those nations which have been military minded survived better or worse for their belligerent practices?*

The history of the nations of the world is pretty largely a history of the downfall of military forces. Assyria, Egypt, Spain, France, Germany, Rome, Greece, Persia, Japan—they each had their day of prowess and glory, but lost their ascendancy through the enemies they created.

4. *Will the United States be in greater danger if she has conscription, or if she does not?*

She will be in greater danger if she has conscription. It is far more to the point to reduce possible enemies than to tease them with our power.

5. *Is there any tangible evidence that other nations are now planning to attack the United States?*

Nothing to amount to anything. Most of the nations who fought on our side are trying to borrow enough money from us to keep going. They need our help and not the brandishing of a sword. It is a time of all times to establish world government and international amity. It is unpardonable for so great a nation as ours to revert to methods that late events have shown to be outmoded scientifically, morally, and economically.

6. *What are the things that the heart of the world longs for, and needs the most?*

Trust, co-operation, and good government are needed.

7. *Did Americans receive their conception of freedom and self-determination from the conscripted countries of Europe?*

By no means. They ran away from Europe, where conscription was rife, in the endeavor to set up institutions of government that would respect the consciences of men. It was to escape conscription that our forefathers sought these shores.

8. *Does a large standing army, or a large military reserve, tend to decrease or to increase the independence, the self-reliance, and the general integrity of the people of a nation?*

The dangers to a country of a large military establishment are that: (1) the people who are preoccupied thus with arms tend to give less attention to science, to education, to conscience and to self-evaluations generally and (2) they tend to take pride in their military might, and their spiritual and their fraternal senses are dulled. Only an independent, self-reliant, courageous nation can achieve its true and highest destinies.

9. *Does democracy lose or gain by conscription?*

There is a slogan that we have to make the world safe for democracy through the use of force. We have had some excellent examples in the past three decades of conscripted nations wherein representative governments have been ostracized and strangled to death.

10. *Do we need conscription to help solve labor problems?*

The time will come when the excess money in the hands of the masses will be absorbed through the purchase of domestic goods. When that time comes the problem of unemployment will be considerably more acute. What then? Should we not advocate conscription so as to keep several million men in the army?

11. *Has imperialism any interest in conscription?*

Imperialism usually has its hand on its hip pocket. Imperialism, which nowadays is so fertile a source for international conflict, must have the backing of force to secure its ends. Do we want America to follow the example of other imperialists?

12. *What is a reasonable outlook?*

If the United States were to help all the other nations to achieve political and economic stability by dealing fairly with them, a good beginning would be made. The best defenses are the earned good opinion and goodwill of those with whom we have to deal. Seldom has any nation been attacked by a neighbor nation with whom it has dealt justly. The time has come and is long overdue when the wealth and security of the world should be assured through international co-operation. This is the thesis of religion.

Home and Family

A baby is born with its mental, physical, spiritual and emotional self, as well as the capacities for growth and development; the parents provide the environment in which this child is to develop. The child is what its parents force or help it to become. They cannot just sit back and say, "When our Jimmie goes to school the teachers can develop him and teach him everything he needs to know." It has been said that a child learns half of all he will ever know in the first three years of his life. Parents' responsibility! Who else's?



How does a great nation fall? Not from the attack of an enemy without, but from the attack of its own people upon its framework. Where does democracy begin? In the home, with its spirit of initiative, tolerance, and responsibility. Herbert Hoover once said, "The unit of American life is the family and the home. It vibrates through every hope of the future." We would hate to think of our nation falling, but unless our homes and our parents become a symbol of peace instead of turmoil we cannot endure.

Many of the headlines in our newspapers today read something like this: "Mr. and Mrs. Jones were divorced last Friday; their three children, Mary, Bob and Ronnie, were left in the custody of their father. He works twelve hours a day and must have recreation after work; so he is leaving the children in the care of their elderly grandmother." What can our parents mean to us when this condition is prevalent over our nation?

What My Parents Mean to Me

Eunice Crumpacker
Los Angeles, California

Miss Crumpacker, the author of this article, is sixteen years old. She speaks words of wisdom here that all parents should read in a day like this.—Ed.

What is expected of parents? Should they not give love, affection and understanding? These are the essentials of life for which children long, and which they expect to receive from their parents. Life consists not only of food, clothing and a roof over one's head. Boys and girls need someone to turn to in time of trouble. This comfort and security cannot be given to the children by just anyone, any time. The thoughtful care of both parents and a constant stream of love and affection are necessary to make youngsters what they ought to be. A longing for companionship and love is a definite cause of much of our juvenile delinquency. It is a natural instinct

of everyone to find these factors of love and affection, if not at home, at some other place.

Discipline, not necessarily the old hickory stick, but good sound discipline administered calmly, firmly, and lovingly by the parents, is needed by present-day American youth. Have the parents met this need? Without sincere love for their children parents have little desire to train them properly. Instruction takes time and some parents are just too busy to be bothered. The most important factor is knowing how to discipline children, yet many parents have failed to learn this. How are we to meet this problem of training our youth? Some folks say it is the schoolteacher's job, and oth-

ers think that military training for youth will offer sufficient guidance; but discipline actually has to come from the home through the parents. Unless the parents educate themselves to assume this responsibility which rightly belongs to them, we will continue to complain of juvenile delinquency.

The radio is blaring; father sits with his head in the evening paper; the children are squalling and yelling; mother is upset and angry! Is this your home? Have you tried making it a happy, peaceful and joyful home? Parents are more than half responsible for this situation, and their children are suffering from their negligence. Home is made pleasant and happy by tolerance, understanding, effort and sacrifice. If the parents live together happily they build the character of their children as well as their own characters. It is a necessity for children to have a happy home where they can feel that they are wanted and needed.

This happy atmosphere is easily created if the parents are willing to enter into the activity and fun of the younger generation. Wholesome recreation together in leisure time will promote comradeship and help to satisfy the younger members.

A democratic home should be the ideal of every American family. Father and mother cannot be dictators in this kind of an organization, but they must be good leaders. As good leaders they must cultivate freedom from fear, freedom of expression, and freedom of religion.

God Cares

Myrtle Kintner
Chicago, Illinois

God cares when you're in pain
And sleepless hours beset you.
He cares when fever burns your brow;
The Father won't forget you.
He loves you, O weak brother;
So drop your foolish pride,
Take him for your Savior
And in his love abide.

The Land Is Bright

Margaret R. Cutting
Lees Summit, Missouri

ACCORDING to the geniuses who figure out such things, when a person is thirty-eight years old he is in the peak period of his mental powers, but his physical condition has been slowly declining from the high point reached at around twenty-five. Now for one who has been pinning his faith to the life-begins-at-forty hypothesis, this bit of scientific datum is rather discomfiting. After being led to believe that a strong second wind would pick him up in middle life and whirl him along to a triumphant finish, one scarcely welcomes the rude pronouncement that mentally he is on the downgrade, and the less said about his physical state, the better. Surely there must be compensations when, in a manner of speaking, the law of diminishing returns begins operating with such devastating effect.

There are compensations, and not the least of them is appreciation of blessings that earlier in life are accepted as a matter of course, or that are not recognized as blessings at all. In his *Doctor Luke of the Labrador* Norman Duncan tells of the child Davy's dissatisfaction at finding only a single blossom on the barren slopes of the bleak old Watchman. "He is not pleased with the dear Lord's world," comments his mother, half shocked and half amused by her son's audacity. But Skipper Tommy Lovejoy, with insight gained from many years of battling adverse circumstances in company with his Lord, exclaims with profound gratitude: "'Twas wonderful kind of Him t' make even one little flower. Sure, He didn't have t' do it." Then, consider the case for routine work, which often seems so burdensome and

unrewarding to the very young. Yet in time it proves itself one of God's tender mercies, for when the mind is confused, the emotions in a tangle, and spiritual power apparently at an all-time low, there is no cure for the situation equal to prayer coupled with the performance of familiar tasks.

WITH maturity comes a keener sense of discrimination, a greater ability in the affairs of life to distinguish the wheat from the chaff. True, as one develops sounder judgment, he may lose an earlier proficiency in recalling names and telephone numbers, but it's not a bad exchange! Many of life's most vital truths cannot be had from books; the wisdom attained in them grows out of experience and observation, and that takes time.

But the diadem of the years, the thing that gives glory to the past and brightness to the future, is one's personal faith in Christ, made precious and strong through constant association with him. The Lord can work wonders in the twinkling of an eye, and often does, but there is a depth of joy and rich understanding that is the portion of those who for long years have lived in sweet communion with him, whose spirits are so tuned to his that always they follow the Lamb whithersoever he goeth. This is blessedness that compensates, far and away, for every earthly loss.

And not by eastern windows only,
When daylight comes, comes in
the light;
In front, the sun climbs slow, how
slowly,
But westward, look, the land is
bright!

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, January 13

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, A People Delivered—Ex. 6—18. Golden Text, I will trust, and not be afraid: for the Lord Jehovah is my strength. Isa. 12: 2.

B.Y.P.D., Brethren Work in Africa.

Gains for the Kingdom

Six baptized, one reclaimed and two received by letter in the Lebanon church, Pa.

Four baptized in the Florence church, Mich.

Three baptized in the Mexico church, Ind.

Four baptized in the Greenville church, Ohio.

Personal Mention

Sister Rebecca Frantz Copenhafer of Linfield, Pa., passed away at the end of the year. Funeral services were held in the Mingo Brethren church on Jan. 2. An appropriate obituary will likely appear later.

Sister Elizabeth Howe Brubaker fell recently and has suffered very much from an injured shoulder joint as a result. She sends greetings to her Messenger friends and requests their prayers. Together with her sister, Emma Howe Van Dyke, she entered the Fahrney Memorial Home at Boonsboro, Md., last September.

Bro. C. V. Coppock, pastor of the Middle District church near Tipp City, Ohio, writes as follows: "This is to inform you that we have had the misfortune to lose our church house by fire. The fire caught above the furnace a few minutes before time for the folks to gather for services. Equipment and everything was burned." We are sure the entire brotherhood is concerned about this loss.

Elizabeth Weigle of the Gospel Messenger offices was called east very suddenly on Dec. 30 by a telephone message which told of the death of her father, John N. Weigle, of Westminster, Md. We understand that the death occurred very suddenly. An appropriate obituary will likely appear later. In the meantime we extend to the bereaved family the assurances of our sympathy and of our prayers.

Bro. Russell West, pastor at Pampa, Texas, sends us a picture of 4,500 bushels of wheat from the plains of Texas as it was loaded on railroad cars for shipment to Holland. This was a joint project of the citizens of Pampa. Shown on the picture are elevator men, city pastors and priests, the mayor, city commissioners, farmers, the superintendent of schools, radio men and church musicians. The following poem was written by Bro. West to commemorate the occasion:

*I think if I had been the man who owned the crowded inn,
I would have given up my room and let the strangers in;
I would gladly have made my cot upon the stable floor,
That I might serve the Lord I love—the Savior I adore.
But, Holy Child of Bethlehem, had you been born to-day,
You might have lacked the swaddling clothes, or even manger hay—
So many children everywhere are cold, and starving too,
I'd like to share with everyone that I might share with You.*

Bro. R. H. Miller of North Manchester, Ind., was a visitor at the Publishing House during the week of the Christmas vacation at Manchester College. We understand that the Miller family were guests of the E. M. Hersch family of Elgin during the visit.

Mr. and Mrs. Julian Gromer, whose beautiful color pictures have been shown and appreciated in many of our churches, left on Dec. 23 for a trip through the West Indies where they will take further color films. Many will look forward to seeing the fruits of their work.

Brother and Sister E. O. Wade of Denver, Colo., parents of Mrs. Wilfred Clannin of the Mission Board office, were Christmas time visitors of their daughter and the Publishing House. They tell us that Denver at the edge of the Rockies has better weather than northern Illinois.

Dr. Vaclav Myslivec, representative of the Czechoslovakian ministry of agriculture in the United States, said concerning a gift of Brethren cattle to his country, "The people of my country are badly in need of milk for their children. In expressing their appreciation for this gift I cannot but recall that there were cattle in the stable on the night when the baby Jesus was born. The spirit of that first Christmas lives on in the hearts of the American people who so generously gave these fine animals to rehabilitate the war-devastated dairy herds of Czechoslovakia."

John M. Swomley of Washington, D. C., writes to urge that church people send to their local papers "letters to the editor" concerning peacetime military conscription. He urges further that such letters be sent to Metropolitan papers in New York, Chicago, San Francisco or any large city near our homes and that such magazines as Time, Newsweek and others be included in the list to which such letters should be sent. Whereas some of these papers will not publish material in opposition to conscription usually they will publish "letters to the editor." Mr. Swomley suggests, therefore, that use be made of the opportunity to present the opposition side of the conscription case.

J. Edgar Hoover said recently: "We who are engaged in law enforcement know that millions of adults are evading their responsibilities toward youth." Director of the F.B.I. Hoover explained his criticism of parents by stating that far too many of them seem perfectly satisfied if their children manage to keep out of the toils of the law. They fail to give the child motives, through character training, which will turn his interests to worth-while activities and defeat the influence that forces of crime might otherwise have. "Eventually he may succumb," declares the chief of the G-men, "if he has nothing stronger to motivate him than the casual wish of parents that he 'keep out of trouble.'"

For Sobriety's Sake!

Ethel Hubler, Editor National Voice

A new liquor ad crusade has been started. Various annual conferences of church bodies have endorsed it. It is simple. It is easy. It is effective. Every temperance-loving friend may take part in this crusade. All one has to do is clip from his local newspaper the liquor ads, and write across the top, "I object to liquor ads in your paper"; sign your name, and mail in an envelope to the publisher of the paper from which the ads were clipped. That is all there is to it. This is something all can do. Christian leaders from coast to coast are enthusiastic over the plan. Bring the matter before your group.

Miscellaneous Items

A History of the Oak Grove Church of the Brethren is the title of a booklet sent us by Mrs. John R. Jamison of R. 4, Roanoke, Va. The idea of collecting, organizing and preserving local church history seems to us to be a good one. More churches should see that such work is done before too late.

The Southeastern Region reports a total summer camp attendance of 1,535 for 1945. The three camps of the region having the largest total attendance were Camp Bethel with 586, Camp Peniel with 449, and Camp Galilee with 252. The total camp contributions to Brethren projects was \$1,603.24.

The following cable was sent from Holland on Christmas Day to the Church of the Brethren: "At our first Christmas season as a free people after six years we wish to tender to you our warmest thanks for your wonderful help and splendid support extended to our distressed compatriots by sending relief goods in large quantities. Dutch people present you and your coworkers as well as all participating agencies our very best wishes for Christmas and New Year, hoping next year will bring happiness for yourselves and country.—Hark, Rotterdam, Holland."

Freedom of the church in Russia will be "more extensive" in the future than it is at present, the Rev. Antonio Laberge, Moscow's only Roman Catholic priest, predicted recently from Moscow. Father Laberge, who hails from Central Falls, R. I., declared, "I have been favorably impressed by what I have seen so far." He added that present religious conditions confirmed his opinion that the original persecution of the church in Russia was caused by political motives under the Czarist regime.

Gospel Messenger clubs renewed in the period running from September to December total 214, according to a report that came to hand Dec. 31. Of these, 175 are 100% clubs. Several hundred more will come in during the next three-month period. Please check on the renewal date for your club. You can help our subscription department greatly, and avoid missing issues on your part, if your subscriptions are sent to us in good time. Remember that the Wampler book, *China Suffers*, may be had for half price with a Messenger subscription. For an additional 75c any Messenger subscriber can get a copy of this new book.

Gospel Messenger Cover Pages

Last year a series of pictures on the Life of Christ were used as cover pages on the Gospel Messenger between Christmas time and Easter. With each of the pictures a short editorial was also used. From over the brotherhood there came many letters expressing appreciation for this series and suggesting a similar practice this year. Complying with this suggestion we selected further pictures of the life of Christ which did not overlap those of last year and started to run the new series as cover pictures beginning with the Christmas issue.

It is our hope that these pictures and the short comments accompanying them may be stimulating to further thinking concerning the life of Christ and of his important message for our times. Meditation along these lines should help prepare us for a great week of spiritual blessing at Easter time and throughout the year.

A national committee has been set up to collect clothing under the slogan, Victory Clothing Collection for Overseas Relief. All churches not otherwise contributing could well enter into this endeavor. Brethren and other denominations contributing through Brethren agencies can continue to get clothing abroad in the name of the church by contributing as formerly through the facilities at New Windsor, Md., and Modesto, Calif. At the present blankets are urgently needed.

American Friends Service Committee Calls for Volunteers for Europe

A number of former C.P.S. men will go soon to France with a European Transport Unit being developed by the American Friends Service Committee.

Recruits who are good truck drivers and mechanics, and who speak a little French, are needed for this work, which can be a considerable work of mercy. The transportation system of Europe is wrecked. Not only must American relief food and clothing be moved from ports to destination points, but also building materials and food must be carried from places where they are produced to places where there is lack of them.

Former American army trucks are being purchased. Members of the new unit may be assigned to work with existing groups in France until the number of personnel justifies a completely A.F.S.C. operation. Applications from men willing to commit themselves to as much as eighteen months' foreign service will be welcomed at 20 South 12th Street, Philadelphia 7, Pa.

With Our Schools . . .

Bridgewater College

Two preholiday events presented student organizations in public events appropriate to the season. The combined glee clubs gave Handel's *The Messiah* on Dec. 13, and the senior class presented *The Little Women*, an adaptation of Louisa M. Alcott's novel, on Dec. 8, as its class play.

Miss Huguette Balzola, traveling secretary of the World Student Service Fund, described the plight of students and institutions of learning in war-devastated countries in a chapel address on Dec. 12.

The extent of financial aid to Brethren youth in the last fifteen years is revealed in a recent survey. More than \$62,000 has been given in that period to Brethren students in the form of scholarships, discounts, and service aid. During the present year \$4,500 is being spent in the same manner.

Two items of basic equipment, replacing obsolete equipment, are being purchased in the interest of greater operating efficiency. One is a 16 mm. sound Premier-10 motion picture projector, manufactured by the Ampro Corporation, for use in the entertainment program. The other is a Model 92 Mimeograph, for use in the educational and promotional work of the college.

Ninety applications for admission in February, June, and next September have been filed by the college office. This number is exclusive of freshman applications. The interest in study at Bridgewater thus manifested has created a serious housing problem, which is now under consideration by the administration.

Dr. Harry G. M. Jopson, who during the war was an executive officer of the United Seamen's Service, will resume his faculty duties with the opening of the second semester. In addition to his work in biology, he will offer for the first time in many years a course in geology.

An Airplane Crash at Dahanu

Hazel Messer
Dahanu, India

A twenty-five-passenger plane loaded with six passengers and many bags of mail for England took off one rainy, windy morning in August from a Bombay airport for Karachi. Something happened when the plane was less than an hour out of Bombay and it crashed in a rice field seven miles from Dahanu. It was very near a little village and the people who saw it ran into their houses, screaming "The war has come! The war has come!" For an hour they were too frightened to venture out of their houses. When finally they began to come out and go toward the big machine, they found that it was a horrible wreck, with pieces of men's bodies strung along the ground and hanging from trees, and letters and parcels scattered for a mile in every direction. Fortunately the headman of the village knew that nothing should be touched; so he posted men all around the area to guard it while he and another man went into Dahanu to inform the police.

The next morning eight men of the R.A.F. came out from Bombay. They hardly knew how they were going to manage things, for it was still raining and the wreck was two miles off the road, back through rice fields of knee-deep mud. When they learned there was an American mission hospital in the town they came at once for help and advice. All of the nine men killed were English and it was the government's wish to bury them in our little Christian cemetery. But in a little village like Dahanu it was impossible to get nine coffins made and nine graves dug in one day. So finally sheets were sent out from the hospital and they were buried at the site of the wreck.

While the eight men were busy at their gruesome task out there in the mud and rain, we at the mission were getting ready for their return, for we knew how tired and wet they would be. We got kettles of hot water ready for baths; we made sandwiches and cake for them to eat and tea to drink as soon as they came in.

Since we did not have enough beds, a Parsee neighbor across the road sent in extra beds. As we did not have enough sugar, a Mohammedan neighbor sent sugar. Another Parsee friend sent a big basket of fruit and vegetables, and of course the men themselves had quantities of K rations which they turned over to us.

About nine o'clock they began straggling in, dirty and weary beyond words. But how their eyes lighted up when they saw the comfortable rooms, hot baths, hot food and clean, fresh beds! They did not talk much that night, but after bathing and getting into clean clothes they just relaxed and commented on their joy at being "in a real home."

They had to return to the wreck the next morning. After a good breakfast of pancakes and syrup they set out, hoping to finish in time for the evening train back to Bombay. But during the afternoon word came that they could not finish before night; so we again got hot baths and food ready for them. They came in just at dusk; the task was finished and they were ready to relax and rest during the evening. We made the house as attractive as we could with what few flowers there were and we had a nicely set supper table. One man sat at the table and ran his hands over the cloth, saying, "This is just like home." Little expressions like that told us how much they appreciated being with us. After supper we played the victrola and their choice of records was Goin' Home and the Hallelujah Chorus. In the three days they were with us we never heard one word that was out of place in our home.

That night they really rested and the next morning was spent in finishing up details and getting the mail ready to go back to Bombay. They found time to visit the hospital and one man who was soon to become a father wanted to hold an Indian baby. One of them went along to the dispensary with Dr. Allison and watched her treat patients and even helped some. They were very much interested in our work, and when they finally left on Monday

afternoon some of them asked if they might come back to see us and have a rest here where it was very peaceful and quiet.

Two days later five R.A.F. officers from Delhi and Karachi came to see the wreck and study it to find a cause for it. They too came to stay with us and we were glad to be of service to them. They were well-educated, cultured men, and it was a joy to have them here. But we really felt that the younger men who had been living in tents and barracks and had had the ghastly mess to clean up were the ones whom we helped most. They sent a large packing case full of tinned goods—salmon, pork and beans, jam, cheese, milk, etc.—with the second group that came, and when that group left they gave a gift of Rs. 50 to the hospital.

A Women's Christian Fellowship in Northern Nigeria

Christina M. Kulp
Lassa, Nigeria

Shall we become members of the Women's Christian Fellowship of Northern Nigeria? This is the question before the Christian women of our Africa mission. Each mission station has an active Christian women's organization. These are our own; we have made our own rules and standards of Christian conduct which, with the passing of the years, have become more and more easily followed. But the Women's Christian Fellowship is an organization for all the women of Northern Nigeria and the rules have been planned by women missionaries of all the churches; therefore, our women must be very sure that they are following them before they sign the membership card.

Here at Lassa, our women have been considering these rules for some time, wondering if it might be possible for them to organize their lives so that they are able to live up to them. The motto for the fellowship is taken from Col. 3:24: "For ye serve the Lord Christ," and from Gal. 5:13: "By love serve one another."

The first essential is not difficult for our women; they have been trying to follow it for a long time. A member of the W. C. F. must care for her household, guiding the members in a Christian way of living,

teaching the children to pray, to understand and memorize some passages of Scripture that will be helpful to them, that in this way they may become familiar with the Bible and learn how to use it. She must assist her husband with family prayers, encouraging each member of the family to take turns in leading in prayer. Some of our women have told how this family worship has united their family in a fine way.

The second rule also no longer presents a difficulty to most of our women. They must be diligent in attending all church services, business meetings and prayer meetings. They shall attend the quarterly love feasts and communion services without fail, illness being the only excuse for absence.

The next essential is not at all difficult for our young women but sometimes the older women fail to follow it. In times of illness or trouble they must not seek the help of any witch doctor or diviner to foretell the future for them, but pray to God for guidance and healing and seek the help of the hospital and Christian medical people. Occasionally we hear of one of our older Christian women going on a journey to ask the old heathen soothsayer to foretell what the future has in store for her or to make a charm to defend her from calamity. These are denied membership in the W. C. F.

Another essential is difficult for some to follow. No dancing! We had quite a discussion on this point. "But surely you know that we no longer go to night dances," came from a chorus of young maidens. "Yes, but what about the funeral dances?" "Is there any sin in dancing at a funeral in the daytime?" asked Chibamai. "Tell me what good thing there is in it," said the leader. "Well," said Paramata, "my throat hurt for days after the shouting at the last funeral dance." "I chewed sand that stuck in my throat for days because the woman who danced in front of me kicked up so much dust," came from young Ibadari. "My baby cries every time she hears a loud shout; she got such a fright from the shouting and crying of an old woman who kept dancing by my baby's head as I carried her on my back," said Nubwa. This gave a fine opportunity to lecture on what fear will do to a little baby; it was decided that the funeral dance was no place for infants. If a mother could not go without her, she had better return home after greeting the bereaved friends. "But no one

has told me anything about the good things in the dance," reminded the leader. "Don't you like to see us dance gracefully? Don't we like to show you how well we can dance?" "Is that how you honor the dead—by showing off?" This brought forth much laughter that relieved the tension quite a bit. Yes, all dancing is ruled out for the member of the W. C. F.

Still another rule is difficult for the older woman. She must not drink or cook beer. Our women would be indignant if anyone accused them of drinking beer, but when relatives who are not Christians come to visit them, or, when there is the hope of gaining a few coins by the sale of it, it is not easy to break the brewing pots. For beer in these communities is a cooked fermented gruel, which supplies food and drink, and is used freely when there is an extra large company of visitors, or during farming and building bees, and at weddings and funerals of non-Christians. One might ask whether there is then any harm in drinking this beer? Does it intoxicate people? It usually takes a large quantity of it to make one drunk, but when that stage is reached old feuds are recalled; arguments arise and soon there will be some patients waiting at the hospital

to have heads sewed up that have been split open and probably other sword wounds will need sewing. Occasionally a man will go so far as to commit murder when so aroused and some are unkind to their wives and children. So to sell beer which incites such madness is not for the member of the W. C. F.

The last rule is very inclusive. The member of the W. C. F. must keep herself, her household and her children in clean, good order, and she must refrain from anything that does not pertain to good Christian character and living. In other words, she must do nothing that she would not want Jesus, whom she serves, to see her doing, and go to no places in which she knows she will not find Jesus, or which would not have his approval.

What was the outcome of all this discussion? The women with one accord answered, "We want to be members of the fellowship; we will try to measure up to the rules set down for us."

We ask you who have had a long-time Christian experience to pray for our Christian women new to the faith in their efforts to follow the way of truth and good living. Write to us, please, of your experiences that we might share them with our women.

Here and There in Missions . . .

News from Cairo, Egypt

On Thanksgiving morning we attended services at the American Community church. It was a very good service. In the afternoon Clara and I walked down to the American University and from there to one of the mosques.

Last Saturday (November 17) a group of us went to Memphis and Sakhara. We got into a sandstorm in the desert and later into a rainstorm. I think the ride home was the most hair-raising ride I ever had. The road lay between two large irrigation ditches. Only an African dirt road can be like that after a downpour. The taxi leaked black dirty water until we were drenched. The driver had probably never driven a car on a muddy road before, for they seldom have rain in Cairo. He had no sense of danger whatsoever. He wanted to pull ahead of cars on the edge of the canal. We were thankful to get back safely and to get cleaned up.

As yet we have not been able to continue on to Nigeria. There is nothing to do except to wait. We

plan to weigh in and buy our tickets and then we can go on short notice when the opportunity comes. We will miss mission meeting but we hope we will be able to spend Christmas in Nigeria.—Sara Shisler.

Monthly Financial Report

During the month of November contributions for the Conference Budget and all the General Boards and agencies in the Budget totalled \$21,838.81 and the total received for the year beginning March 1, 1945, was \$261,187.34. Contributions for Brethren Service totalled \$79,544.45 for the month and the total received for the year was \$384,395.89.

The following shows statement of condition of the following Boards as of Nov. 30, 1945.

General Mission Board

Income since March 1, 1945 . . .	\$171,627.85
Income same period last year . .	131,986.00
Expense since March 1, 1945 . .	195,001.49
Expense same period last year . .	179,337.68
Mission credit bal. Nov. 30, '45 .	16,453.66
Mission credit bal. Oct. 31, '45 .	16,614.54
Decrease in cr. bal. Nov. 1945 . .	160.88

Brethren Service Committee

Income since March 1, 1945 . . .	\$384,395.89
Income same period last year . .	252,311.85
Expense since March 1, 1945 . .	349,056.48
Expense same period last year . .	280,058.52
B. S. credit balance Nov. 30, '45 .	106,786.92
B. S. credit balance Oct. 31, '45 .	81,519.26
Increase in cr. bal. Nov. 1945 . .	25,267.66



This man is typical of millions who are homeless in Europe

Displaced Persons

Maisie Gardner

Staff Member War Prisoners Aid, Brussels, Belgium

During the war years many people in European countries were forced to leave their homes and to go and work for the Germans, either in Germany or elsewhere.

With the advance of the allied armies groups of these people were released, but since most of them were just wandering around the country their welfare became an urgent matter and the people themselves became known as "displaced persons." Since our work was in Brussels I can tell only of the people who passed through the centers in that town. The majority of displaced persons coming through Brussels were Dutch, though occasionally we have come across other nationalities. In Germany itself, even at this minute, there are huge camps of displaced persons of every nationality.

The centers I visited each held about 200 people who stayed for about twenty-four hours before starting on the next stage of their journey. Unfortunately there were many sick among the masses who

passed through and these people had to stay until they were well enough to travel onwards.

The people whom we saw during the month of May 1945 were really the poorest wretches imaginable. They wore the oldest, filthiest rags I have ever seen. In many cases it was the garb of the concentration camp, the striped outfit, which seemed to exaggerate the whole tone of misery surrounding these mortals. In other cases it was civilian clothing, but clothing which sadly needed replacing. They had brought their belongings with them. Usually they were just small bundles whose contents were rags, but when those rags represent the sum total of worldly possessions, they are not likely to be left behind. We saw that these people had all kinds of odd and apparently useless goods, but they had that hoarding and collecting complex—imprisonment does that.

We know now the way a camp smells. For days we went around unable to forget it. Even though these people were several hundreds of miles away from the camp, they

had brought the smell with them. It was difficult for the first few minutes to talk and smile with these people. It would have been easier to run away from them and be ill. But their pathetic gratitude to us and their welcome made us humble and we knew that nothing we could do or say would ever make up for their sufferings. So we stayed and returned many times afterwards to these people, who became our friends and we gradually became accustomed to the atmosphere which surrounded them.

I am going to talk now of one center only. Since it was the first one I ever visited it will be readily understood why the details concerning its inmates are still so much in my mind.

This center had been a large private house. On the ground floor was a large room which was combination dining hall and recreation room.

The second floor had twelve rooms and most of them were used for the sick. There were usually six people in each room. I cannot tell you about all the people we met up on that second floor, but I would like to mention two in particular.

Two of our first friends among the displaced persons were young Jewish girls of about twenty-four years. They were very eager to talk and were touched to know that we had come to visit them as friends. Their prison numbers were tattooed on their bony wrists. Those tattoo marks will never disappear.

In the other rooms we had that same feeling that we were welcome. When we first entered the room most of the women hid their faces or just stared at us dully. It was amazing to see the change after the first five minutes; their eyes became

Current Relief Needs

- **FOOD:** Canned in tin; dry milk, dried fruit, nuts. In carload lots: wheat, flour, rice, corn (collect, but do not send yet). Heifers to provide milk for children's homes and hospitals.
- **CLOTHING:** 500,000 blankets for Germany. All the good, clean, mended, used clothing you can contribute or collect. Shoes of all kinds.
- **TOOLS AND UTENSILS:** Tools to be used in making gardens, and repairing homes and equipment. Kitchen utensils for those whose homes were destroyed.
- **MONEY:** to be used in getting the relief goods to their destination and to make it possible for our own personnel to distribute as much as possible.
- **MISCELLANEOUS:** Spectacles for older people; bicycles for pastors; seeds of goodwill.

bright and their faces alive and eager. They sometimes tried to sit up, but the effort was too much. They were there because they were too weak and exhausted to be up. Their arms were like sticks, even to the shoulder.

Many, or I can say the majority, of these women had lost all relatives. They lay there on their hard pillows and volunteered the information that their families had been gassed. There was no emotion about the statement; it was said in the tone of voice we use when discussing the weather. However, we noticed that after the first few visits this phase passed. They became willing to talk of relatives and were very sad. At our first visit they had not yet got over the wonder of being free. They were still dazed and stunned. It is not easy to accustom oneself to liberty after a long period of imprisonment.

The sick men we visited were a sad lot. In one room I found a young man with cropped hair; the skin on his face was tight and yellow, and inside his clothes he was just skin and bones. He tried to get up to talk but he was unable to rise because of the dropsical condition of his legs and feet. On another visit I saw this man climbing the stairs. His legs and feet were useless and he got up the stairs by hoisting himself on the balustrade and using his arms and hands instead of his legs and feet. The last time we met he was sitting on his bundle on a pavement with a crowd of other displaced persons, waiting for the tramcar to take them to the railway station. They were on their way to Holland. I wondered at the time how this young man had managed to get even that short distance from the center and to carry his bundle too. He had the will to live, the will to get back home again. I think it was that will which made him move along the road to the tram stop.

One other man I shall always remember. He was a small man, lying fully dressed on his bed. As I passed he managed to say hello, but his voice was dead; his eyes were tired and red; his face was small and loosely covered with a wrinkled skin. He lay there, the personification of poverty, misery and hopelessness. I shall always remember him because it came to me in that instant just what a war does. Most of us think of the people killed in the actual fighting and air raids, and of the havoc caused by bombing, but not many of us are aware of all these people, poor, hardwork-

ing little people, whose whole lives are ruined because of the war. They have, perhaps, escaped bombings and so on, but they were turned out of their homes and sent into a strange country to work; then when they were too tired to work they were thrown into prison and beaten, many of them to their deaths, but we have seen some of the survivors. They have come through an ordeal so terrible that we can well wonder what has pulled them through. Many of them have come back to nothing, but if they have their health they will start again a new

life. But there are many who are physical wrecks without the urge to start again.

On my last visit to that center I saw one thing which was a happy sight—a little child three weeks old. She was born a day or so after the mother left the camp. This babe was sleeping peacefully in a laundry basket and she was pink, healthy and alive. Seeing her there looking so sweet and neat was like a symbol of better things in store for all these people who had lived through so much in the dark days.—
Contributed by Luther Harshbarger.

Information and Inspiration . . .

Frances Landis, representing the Brethren Service Committee as a teacher in the Methodist school at Callao, Peru, writes us that she is still enjoying the work she is doing and the beauties of the country.

The District of Oregon has completed its project, and oversubscribed its goal of \$900 to be used for vetch seed for Italy. This is the largest contribution for the seeds of goodwill project, which is sponsored by the Brethren Service Committee and the national men's work organization. A dedication service was held on November 18, 1945, at Myrtle Point, at which Albert Gray, C.P.S. smoke jumper, and Bro. Forrest Groff were the speakers. Copies of the dedication service may be secured from Elgin.

A lawyer friend writes, "This \$50 is the gift of a client and friend who has spent a long time in an alien concentration camp in the U. S. His means are very limited—in fact, the cash represents nearly half of his liquid assets. But he has felt keenly the suffering and hunger that is so widespread this winter that he wants to do what he can to help in the name of the Lord."

Jean and Stanley Harbison of the Castañer unit in Puerto Rico are moving to El Guacio to work in the Presbyterian unit upon his discharge from C.P.S.

This question is bound to present itself: "Can you gather around you the things of this world and live in peace with God when you know how your brothers are suffering?" What are you willing to give that others might live?

The Brethren relief center at New Windsor is still calling for all who can possibly spare a few weeks to help them to take care of the relief goods. They are receiving from three to five tons a day.

Blankets for Germany are coming into New Windsor by the dozens. We will need them by the hundreds to supply the need.

Bro. Jacob Skyles of the German Baptist Brethren Church visited the Elgin office recently. He states that they want to co-operate in our relief program and asks that, in all communities where they are located, we contact them for help in our projects.

Members of the Castañer unit who are returning to the States very soon are: Roland Hollinger, Stanford Sobel, Mrs. Margarita Will, Dwight and Imogene Hanawalt, John and Mary Friesen, and Frederick Kidder. Paul Wagner will be going to the Virgin Islands to teach in the Charlotte Amalie high school.

Among those going to Puerto Rico soon or who have recently gone to replace those who have returned to the States are: Mr. and Mrs. Howard Wolf, James Ragland, Alyce Ann Lickel, and Walter Haag. Dr. Asa Potts of the Friends unit is spending December and January at the Castañer hospital, taking the place of Dr. Helfrick, who is spending a couple of months at home.

Approximately \$50,000 has been received at the B.S.C. office from Dec. 1 to 17. This response is gratifying, but let us not feel that our job is done. As long as people are dying from lack of food and clothing and we can supply them, we must keep working, praying and giving.

Reuben G. Gustavson, vice-president of the University of Chicago, says: "Only in the religion of Jesus of Nazareth do we have a philosophy that will allow us to survive in an atomic age and that is a philosophy of sharing. Unless we can share there is no salvation."

The Church at Work

A boy may be a squirming bundle of muscles and nerves, but he is the only animal from which you can make a man. Children are not born in full powers of adulthood, but only from them can we expect maturing Christian stewards. Why some children grow into such gracious adults may always remain a mystery. We know Christian influence, example, and training play a big part. In the pamphlet, *Children and Stewardship*, Florence Lee gives excellent suggestions for Sunday-school teachers and for the co-operation between teachers and parents.*

1. Nursery and Kindergarten Children

The child's first experiences come in the home. It is there that he first learns of God's love and gifts; has his first group experiences; learns to consider the property, rights and desires of others; begins to realize that loving, sharing and consideration for others bring worth-while and satisfying experiences.

The pre-school child is God's helper when he shares the toys in the nursery department with other children; when he says a "thank-you" for the graham cracker and cool drink before the rest period; when he gives his offering. Such are the experiences of stewardship of pre-school children. . . .

2. Primary Children

Primary and junior children should have continuous experiences in learning about the budget, current expenses and missionary enterprises of the church. New equipment, books, pictures and lesson materials should be discussed and plans made for their use and care. Whenever possible children should have a part in the selection and purchasing of their materials. . . .

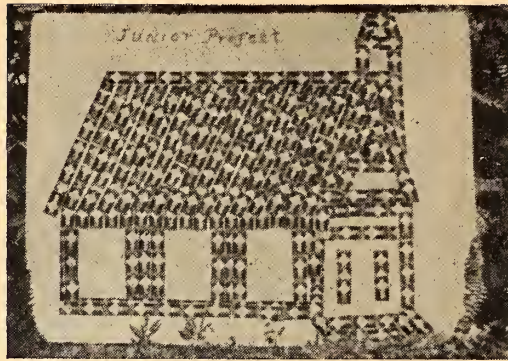
Primary children can learn to use the duplex church envelopes. . . .

Gifts of money are rather impersonal and uninteresting to children unless the objective or purpose of the gift is given reality and life. Needs must be concrete and within the understanding of primary children. They should give for specific needs. . . .

Primary children may make lists, posters or notebooks of God's gifts to them and also of the things that they may do in working with God to share with others at home, school and church. They should have real experiences in sharing. It is not enough to talk about them. . . .

3. Junior Children

During these years boys and girls often accept Jesus Christ as Savior and Lord. The true meaning of this decision should be that all of life is dedicated to Christ and his way of life becomes increasingly their way of life. . . .



Brethren Service stamps build a church. Posters prepared by Glendora, Calif., junior department, with eighteen members, who raised sixty dollars toward Brethren Service projects in the past year

Teaching Children to Give

Juniors have developed greater skills and talents and should be helped to use them. . . .

Involved in the use of talents is the use of time. . . .

Juniors must also become stewards of possessions. If the junior is a church member, he will assume responsibility to the church by making his pledge and sharing in its current expenses and missionary enterprises through the use of the regular church envelope. This method of giving helps to form right habits for the use and sharing of money. But the use of the envelope is not enough.

An essential part of the Christian life is giving. No one can be a follower of Christ who does not give of that which he possesses. It is therefore most important that the church develop this element in the lives of children. The methods used should be adjusted to the level of the children. The methods should also be designed so that children will learn the program of the church. For a child to give toward a mission school in Africa is a good step in learning the spirit and habit of giving. The child should also learn that this is a part of the work of his church. Furthermore, the child should learn to give toward the local program as

well as to missions. Otherwise, there is a tendency to develop in project giving without learning the importance of all the work of the church.

Resource Materials

Brethren Projects for Children (packet). Free. Includes general instructions, mittens, Juniors Sail the Pacific, Heifers for Relief, These Busy Little Stamps, Brethren Serve, Clothing for Relief, stocking cat, sock doll, directions for animal patterns, list of peace materials for children, Seeds of Goodwill.

Leader's Manual, Children and Stewardship, by Lee. 10c.

Absent Refugees

Today you had many good things to eat—all you wanted. Did you remember that across the ocean are boys and girls who did not have half enough, whose bodies are thin and weak because of lack of food? In Greece one of the best breakfasts is one slice of bread, one cup of chestnut coffee. That's all. Many Chinese children have a few grains of rice—nothing more. A Belgian child is lucky to have for his dinner one-half ounce of meat and one slice of bread. Still hungry! Besides that, thousands of children have no homes, no parents, no clothing, no fuel. They do not know what it is to greet the day without hunger or fear.

Adopt an Absent Refugee is the name of a plan for American children and their parents to send food to these hungry boys and girls. It is a plan also to let our overseas friends know that here is a whole country full of boys and girls who love them and want to help them.



* Courtesy Northern Baptist Convention, Council on Finance and Promotion.

The plan is for each American family to pretend it is adopting one of these refugee children. If you wish you can decide whether yours is to be a boy or a girl, and you can even give him a name. Each meal you will imagine this family member is sitting there in your circle. But instead of putting food in his plate, you will have a Sharing Club cup on the table into which you drop coins—enough for his meal—the same amount as yours costs. Your mother probably will not be able to figure the exact cost every time. It would be easier for you just to give each meal the average price of a standard American-family meal—twenty cents. When your cup is full,

give the money to your church treasurer or send it to the General Boards, Church of the Brethren, 22 South State Street, Elgin, Illinois.

New Literature for the Youth Department

Finding God. 15c. A pamphlet of devotions for intermediate boys and girls.

Marriage Is What You Make It. 20c. An elective unit of four studies for young people contemplating marriage.

America's Tenth Man. 10c. Brief but colorful survey of the Negro's part in American history.

Order from the Board of Christian Education, 22 S. State Street, Elgin, Illinois.

It Occurs to Me . . . Raymond R. Peters

"I would like to get a program," said a fellow staff member, "to the church people who stand outside of the church until the first song begins, attend classes not having studied their lessons, remain for preaching but sleep part of the time—then go home and eat too much dinner." Recently a good brother asked, "Do you believe our people are as spiritual as they used to be? When I was a child I often heard the old Brethren talking about matters pertaining to the church, and now you seldom hear such conversation. In our fellowship at church we talk about the crops and other material interests."

One day later I heard a leading young physicist who helped develop the atomic bomb say that we must control atomic energy or civilization may be set back thousands of years. All the destruction of the recent war could have been accomplished in one half hour with atomic bombs. As Christians we have every reason to be fearful of the future—destruction of life and property—but even more fearful of our spiritual plight. The seeming lethargy on the part of many church people gives me concern.

It occurs to me that we are forced to exemplify in our living the Christian principles of love, goodwill and brotherliness. All peoples must learn to live together peaceably or be destroyed. I have resolved to be more diligent in this regard and will begin by making this philosophy more real at home, at work, at church and in the larger human relationships.

Correspondence . . .

Shopping in Yugoslavia

This was the only stop we would make in Yugoslavia and I wanted something to remember it.

I judged Split to be a city about the size of the one I lived in back in the United States; so I felt there would be somewhere a store with something suitable as a souvenir. After an hour's walk I was on the main business street and looked hopefully for an attractive window. But most of the stores were closed, their metal shutters pulled down over the windows so that I could not look inside. They were not highly advertising as American store fronts are; so I could only judge by their absence which kinds of stores were closed. After another hour spent along the adjoining streets I began to lose hope. I had found prac-

tically nothing. The only dry-goods store open had a good supply of buttons but not a yard of material, a scarf, or even a handkerchief. The blonde behind the counter threw up her hands with an eloquent expression of despair at each article I managed by sign language to suggest I wanted to purchase. By the time I left I began to feel as though I should give them, something instead of trying to buy.

I saw a few wine shops open, and the barber shops, but practically nothing else. I had found no shoes of any size, shape or color for sale, no groceries, no meats, candy or cakes, not even bread. On one street there was a small perfume shop, a store with a few rolls of film, mostly German makes, a china shop with only Italian pottery, and

a men's hat store which had five black hats of large sizes bravely holding down the empty shelves.

The beautiful shopping bags which most of the women were carrying intrigued me; I would settle for one of those. Searching vainly I at last decided that each woman must make her own bag and then break the loom because there were none for sale. Warily I turned into the next barber shop. I'd get a haircut and resume the search afterward. Surprisingly the haircut was good (in spite of the fact that they had no soap to shave my neck), and very cheap—only twelve *denars* or twenty-four cents!

A block beyond the barber shop I came to the open-air market. Hopefully I walked through it. But it was not very interesting either. The main products for sale were almonds, mostly hard-shelled and bitter; figs dried in the sun; and small knotty green apples. I bought some figs.

It was getting late now. Considering the distance and the amount of time I had left I already was missing supper—but I was still determined to find one thing I could take home from Yugoslavia. And then I found it in a tiny store on a back street. They had practically nothing on the shelves, but I saw a corner of a lovely embroidered table scarf. The owner was reluctant to sell and his price was staggering at first, but after I had examined it I knew it was worth that much. After haggling a while I secured it at a slight reduction in price and left with it tucked under my arm.

It was completely dark now and supper was over, and I had a long walk before me. I was tired and hungry—even the poor dried figs tasted good, but I was happy because I had a worth-while souvenir from Yugoslavia. I tried not to think of those closed stores, and wondered how many other people in that city had missed supper not because they were late, but because there was no supper that night.

"When I was hungry, you gave me no food; when I was naked you did not clothe me; . . . as often as you failed to do it to one of these, however lowly, you failed to do it to me."

I have seen hungry people. I must do something to feed them. Knowledge is responsibility.—Edgar H. Grater, cattleman to Europe, Norristown, Pa.

Quakers to Expand Race Relations Program

The American Friends Service Committee has announced plans for an expanded race relations program on a national basis. Sponsoring a wide variety of projects to improve Negro opportunities for employment and housing and to create better understanding of Negro cultural achievements, the Quaker agency is sending educators and scholars of that race on traveling lectureships into Eastern and Mid-western schools and colleges.—RNS.

Religious News Service Reports on Zigler's Trip

M. R. Zigler, American church relief official who has returned here from an inspection trip to Germany, declared that conditions are so bad in that country that American churches must do what they can to help. Executive secretary of the Brethren Service Committee, Zigler is traveling in Europe for the Commission on World Council Service and the Church Committee on Overseas Relief and Reconstruction. In Berlin he talked with Lt. Gen. Lucius Clay, in charge of the area for the Americans, and with other high officers.

As an example of the need, Zigler recalled that he had seen 2,500 people come into an air-raid shelter to spend a night. There were no babies among them, he added, a tragic sign of the way starvation first eliminates the very young. These people were given soup and bread, he said, adding that the diet of the German population is 1,300 calories a day, or well below the minimum needs for active persons.

Zigler said he saw one woman in Berlin who had lost eighty pounds since April. Many others have lost twenty-five to forty pounds, he said. "We asked a famous German pastor where the people are living in the ruins," Zigler recounted.

"Well," he replied, "we don't know. But you can see downstairs there," and he pointed to the place where the next-door house had stood. We saw an archway which had remained standing below the level of the street. A family of seven had erected a stove with a pipe under this archway, and there they were sitting around a table which had been salvaged, eating their daily rations. This is only one of the thousands of similar pictures which can be seen with your own eyes when passing through Germany."

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

A Workable Plan of Evangelism. Dawson C. Bryan. Abingdon-Cokesbury, 1945. 160 pages. \$1.50.

Here is a book that has grown out of experience and demonstrates in a clear-cut fashion how visitation evangelism works. The six chapter headings are: Organizing the Church for Evangelism; Finding the Prospects; Securing the Visitors; Using Trained Visitors; Training the Visitors; and Assimilating New Members. If you are interested in visitation evangelism, I suggest you read this book.—Raymond R. Peters.

African Journey. Eslanda Goode Robeson. John Day Company, 1945. 154 pages. \$3.50.

African Journey is written by Mrs. Paul Robeson. Though Mrs. Robeson might well be overshadowed by her well-known husband, yet she has achieved outstanding success herself. This book is the result of an anthropological survey which she conducted out of one of the universities of England. She went to Africa to study her own people in their own land. Consequently she can write about Africa from a point

The German churches are helping in this situation by listing all vacant rooms designating who should go where to live. The churches are also registering what goods people have and what they need. Volunteer workers of the church do what they can locally to help even the distribution, Zigler said, and exchanges are beginning among towns and among provinces.

Zigler said he feels great spiritual results can come from this effort and the effort of outside churches to help Germany through these churches. He declared that German suffering had produced a new interest in religion there.—RNS.

Mennonites Work in the South

"Our work in the South this summer was centered around Jasper, Ala. It appears to us that the church would have a great opportunity, particularly with the young people, in starting permanent work here. Seven Bible schools were conducted among the colored folk and one among the poor whites during the five weeks that we spent in Alabama. One week we conducted four Bible schools. At times we had to divide our party to get all the work done. Besides the Sunday services that were conducted during our five weeks' stay in Alabama, we

of view which no white person, no matter how long he lived there, could write. The book is an intimate and fascinating study of how the people of Africa live and how they regard their white overlords who came to conquer them and rule them. Many of the things which Mrs. Robeson writes are amazing; all of them are interesting. This is one of the most interesting books I have read in some time. I would recommend it most thoroughly for Brethren readers.—Desmond W. Bittinger.

Up at City High. Joseph Gollomb. Harcourt Brace & Co., 1945. 217 pages. \$2.00.

Critical world problems of race discrimination and nationalism directly concern the characters of this fast-moving story of life in a large city high school. A boy from a small rural community carries his ideals into a tense situation in a New York high school. Exciting and timely.—Kenneth Morse.

Great American Negroes. Ben Richardson. Thomas Y. Crowell Co., 1945. 223 pages. \$2.50.

taught thirty-nine two-hour sessions of Bible school with an average attendance of forty-five in each session. Our total enrollment in all the schools was five hundred fifteen."—Mennonite Board of Missions and Charities.

This is a field in which Brethren also could have a great contribution to make.

Steps Taken to Prevent Postwar Lynchings

Leading Florida clergymen, whose names are being temporarily withheld, are planning what may develop into a state-wide campaign to prevent an outbreak of postwar lynchings of Negroes in this state. Action was launched by the churchmen when the Suwanee grand jury, meeting in Live Oak, "no billed" Tom Crews, chief of police in Branford, and two other men on charges of killing Sam McFadden, a Negro, and throwing his body in the Suwanee River. It is understood the churchmen may press for another grand jury investigation of the case and also for further investigation of the lynching of Lonnie Davis, thirty-year-old Madison County Negro, on Oct. 1.—RNS.

It is indeed encouraging to note that steps are being taken in the United States to eradicate the lynching evil. It is encouraging also to see that such steps are spearheaded by the Christian church.

Readers Write . . .

The following are excerpts from some of the many letters which come each week to the editor's desk. Our intention is to publish excerpts only with the consent of the writers.

I deplore very much the military spirit of fight and hatred that is getting into America. It is not good. I was born in Germany seventy-six years ago, and left there in 1887 to get away from militarism. We are not members of the Church of the Brethren, but believe in the teaching of it as a peace church. If I were a young man I would be a conscientious objector.—H. F. Steinmeier, Ontario, Calif.

Bethany Seminary students sent the following petition to Washington: "We, the students of Bethany Biblical Seminary, Chicago, Illinois, believing that the starvation of German civilians under Allied occupation is a real threat to the establishment and maintenance of world peace and order, urge that the rations for German civilians be increased above the minimum required for life. We commend the adoption into action of Byron Price's report. We feel that the American people would not be hostile to such a policy. We feel that the continuation of the present policy can do nothing except lay the foundations for another war."

Quite a number of Bethany students felt they could best implement their convictions by foregoing the traditional practice (and pleasure) of purchasing Christmas gifts for their friends and families and giving the equivalent (and, frequently, more) to relief. Many have purchased blankets; others have given cash.—Harold Z. Bomberger, Chicago, Ill.

I think the best plan of sharing our

friendship with the Negroes would be to help them build their own camps, colleges, churches and schools, and not encourage the mixing of the races. If it had been the Lord's plan that all colors should mix together, he would have made the land in one body so we could all live together in peace and harmony. But we can treat them as friends and neighbors and help them in any way that is necessary to see the light, and we ourselves can grow more tolerant and teach our children how to get along with them.—W. E. Burroughs, Independence, Kansas.

I am not a member of the Church of the Brethren, but subscribe for and read the Messenger.

Your editorial, *We Need an Absolute*, is of supreme interest to me. Many years ago the late Elbert Hubbard in one of his magazines posed that question. After thinking it through I framed my answer: In the eyes of man, right is relative; in the sight of God it is absolute. Indeed the superficial thinking of mass-man is a world tragedy. As in the time of the prophets, the pitifully small "saving remnant" is bravely struggling to maintain at least a "toehold" toward fuller understanding.

It is a spurious civilization that does not practice spiritual law as the medium of progress.

May the work of the Church of the Brethren be richly blest.—Anna O. Beachy, Wichita, Kansas.

Relief in Asia

China. Relief operations in liberated areas are well under way. Christian relief committees are already organized in big eastern cities; their major effort is to aid those returning from the West to former homes.

Philippines. Two hundred thirty boxes or cases of hospital supplies, medicines and clothing are already delivered in Manila; 8,000 Christmas packages are en route; three tons of used clothing are about to leave New York. Considerable medical supplies have been donated by the U. S. army in the field. Philippine War Relief and the Department of Public Welfare are depending in part on CCRA for distribution of supplies. Substantial aid has been given to hospitals and one medical clinic has been established in Manila.

Burma. This country is still not fully opened; imports are possible but difficult. Several missionaries are on the field with excellent Burmese coworkers. There is unbelievable destitution because of cloth and clothing shortages. Malnutrition is widespread and famine is likely in central parts. Eight thousand Christmas packages, four cases of White Cross goods and 700,000 vitamins have been shipped.

Siam. The entrance of relief agencies into this country has been de-

layed by serious British restrictive controls. Missionaries and medical supplies are ready to enter.

Korea. Ten missionaries are ready to leave for this country; one is already there in government service. Dr. Bliss W. Billings (Methodist) will be relief executive; Dr. A. G. Fletcher (Presbyterian) medical director. Warm clothing and medical supplies are direly needed. CCRA is purchasing \$15,000 worth of medical supplies, 100 tons of clothing and blankets and one million vitamins.

Japan. The deputation of American churchmen report a very serious food shortage. The army policy concerning feeding has not been determined. Mass feeding is impossible for private agencies. Medical supplies are said to be sufficient but the hospitals lack supplies. Time is required to determine what help we can give. Japanese Christians will welcome and appreciate whatever aid is given.

Netherlands East Indies. The International Missionary Council informs us that terrible suffering among Indonesian Christians has resulted from the civil war. CCRA has reserved \$10,000 for supplies if and when they can be sent.

India. An ongoing program of rehabilitation has been set up, including: six mobile medical units each serving an average of 275 patients a

day; aid to Christian youth in industrial schools for vocational training; continued aid to some children and widowed mothers; and work relief schemes. The funds available are probably sufficient to April 1946.

Vitamins and Drugs. CCRA has supplied 700,000 vitamins for missionaries to take to their fields to rebuild the victims of malnutrition. This is an economical way of transportation and an effective means of reaching inland areas. Now upon expert medical advice of the new medical advisory committee, composed of leading physicians in the Christian Medical Council for Overseas Work (E. H. Hume, Douglas Forman, A. G. Fletcher, E. M. Dodd, John G. Vaughan), supplies of simple drugs (antimalaria, antidiarrheal, etc.) will be made available for missionaries to take with them and also for bulk shipment.

Conclusion. The immense areas of East Asia, with no co-ordination among countries as is possible through the World Council in Europe, offer many obstacles and handicaps for immediate Christian aid. Slowly but surely the hurdles will be passed and definite, constructive programs of relief and rehabilitation will be effected. Now is the time for active, energetic securing of funds and supplies.—CCRA.

Land of Opportunity

The industry-labor conference, recently concluded in Washington, issued a statement putting the delegates on record as agreeing that there should be "no discrimination in employment due to race, color, creed or sex." This adds heavily to the rapidly accumulating evidence that in America the principle is recognized that the right to a job in any given instance is determined only by the worker's ability to fulfill the requirements of it.

Previous pronouncements to this effect by Catholics, Protestants and Jews—and now by top representatives of industry and labor—just about annihilate the charge that the fight for fair employment practices is "communistically inspired."

But these pronouncements from such reputable and undeniably American sources do more. They are the living assurance that Americans of this generation have not forgotten the great moral principles governing human conduct upon which the republic was founded. They indicate also that responsible people in this country are determined that American practice con-

form more and more to the fundamental professions of Americanism.

Americans are finding out how hate and prejudice, tried out fully in Europe, work. And, in substance, they are saying, "We do not want that here. It is anti-Christian. It is un-American. We do not want it here. We do not want it in employment, in our homes, our offices, on our farms, in our churches—or anywhere else. We are going back to God's moral law, to his charity and justice—back to the basic American principle of liberty and justice for all. We are going to rebuild America on that. We are going to make America a land of opportunity and growth for every man and woman who wills to make good—and this, irrespective of race, religion, or national origin."—William C. Kernan, New York City.

Work for Relief

The ladies' aid of the Broadfording, Md., church has been active in relief work in the past year. They have sent 1,233 used and new garments to the relief center at New Windsor, Md. Thirteen large comforters, sixty new baby comforters, sixty-two baby blankets and large blankets, one hundred two baby slips and three hundred fifty-one garments and toys were made by the women. One hundred forty-one pieces of soap, thirty-six toys and thirty-four pairs of shoes were collected. The women also made forty cut-out garments which were secured from the New Windsor center. Because of the good work which they have been doing, they have received many contributions from others outside of the aid society of the church.—Mrs. Preston Hykes, Greencastle, Pa.

A Preview of the Conference Location

An introduction to the place of the Conference seems timely, now that we have been reading in the Messenger that the 1946 Conference is to be held at Wenatchee, Wash., June 12-16. One appreciates knowing where he is going before he starts, and some previous knowledge of one's host, his background and way of life makes for a pleasanter visit.

Wenatchee is located in almost the exact center of Washington, where the rolling intermountain sage-covered plains are backed up against the foothills of the coastal mountains. This puts it on the eastern

or dry side of the state. It is a city of about 16,000 people, supported wholly by agricultural pursuits and their allied industries. It is reached by national highways Nos. 97 and 10, by the transcontinental line of the Great Northern railway; by the Northern Short Route bus lines, and by the Northwest Airlines from Chicago to Seattle.

Do not let the Indian appearance of its name confuse you. It is pronounced exactly as it is spelled. Divide it into three syllables and put the accent on the *at*. Translated freely it means the meeting place, since the confluence of the Wenatchee and Columbia rivers was the established place for holding intertribal councils and annual meetings. It is only fitting that the Brethren should meet once in the city that has pre-empted the spot where long ago our red brothers took care of their government and welfare.

Conference sessions will be housed in the classrooms, assemblies and halls of the junior college, high school and junior high school by courtesy of the Wenatchee school board. This is one large compact unit on the school grounds at Idaho and King streets.

It is impossible to set a single date for Conference that would suit every one. The idea of rotating its location systematically among the regions is one solution of trying to please "some of the people, some of the time." If one year's date does not fit, perhaps that of another year will. Wenatchee has over a million and a quarter dollars' worth of cherries to harvest in June. Horticultural records show that on an average over the years, cherries begin to move on June 15. They are a perishable commodity, and in years past our business houses, cafes, etc. have closed to help save them. Wenatchee could not think of letting that happen while we have Conference guests.

If, while you are here, the famous Wenatchee sunshine should be lessened by a stray cloud, and you find yourself talking to a person who is suddenly listening with only one ear and stealing looks at the sky, do not think him bereft. It is but a cherry grower trying to gauge the chances of a rain. June rains are a calamity to a ripening cherry crop and the valley counts every drop in dollars lost.

Wenatchee will be different from any of the other western Conference locations. It doesn't have the magnificent vistas of water and wooded hills in the cosmopolitan

splendor of the Seattle Conference. Though larger than La Verne, it is not adjacent to other people and towns on all sides. It does not have the wide lush valley of irrigated farms that spread out from the Nampa Conference. It is in a setting that bears the visible marks of God's hand in mighty and cataclysmic action—sharp escarpment of rock that speaks of volcanic action in ages past, tableland and coulees that testify to the grinding forces of the glaciers of the ice age. Wenatchee valley is but the narrow gorge cut by these two mighty forces. It is truly a geologist's paradise, to which world scientists come to read the history of the earth's crust.

Just recently, an Australian who had bought many apples imported from here in prewar years was visiting in the city. His consternation on his first sight was so apparent that his host asked him what he had expected. "Miles and miles of shady acres, trees marching row on row out of sight to a fading horizon. But this is a rocky river bank, crowded close with confining hills; each man has a patch here, and another there; there are trees in every hanging valley and in the pockets tucked out of sight in the hills." To his host's "sorry to disappoint you" he said that it wasn't disappointing after he had time to shift his mental picture; it was more magnificent.

Our late beloved schoolmaster expressed it best when he called it a walled city. "Cities of old were walled against ill, gated and guarded, crowded with populace, dim by day and dark and foul by night. They said, 'This shall be a new city not old with wicked walls. Walled by nature it is, but gated by us.'

"They took a million apple trees and planted them to sustain their city. They hung gardens on their mighty walls, a hundred miles in circumference. They sold their fruit all over the world and gave their flowers away and sometimes were forced to give away their fruit.

"Their city shines in the sun by day. It dazzles with light at night. The children have space to play. There is room and light and air and water for all. It is the walled city of Wenatchee. Come, see, live in our city. Through these gates come and go as you please."—Wellington Pegg.

Because Wenatchee is agricultural and not a critical defense area, she was denied by the government any new building during the last four years. Nothing, however, stayed her normal growth for that same time, and she is literally bursting out of

her doors. The housing situation here is more than tight. It is strangling. But, if the Westerners who know how to do it will bring their tents and bedding on their cars, Wenatchee will provide camp grounds. If the young people can be happy in a dormitory, then every one in town will share what he does have and Wenatchee will find a place for all who come into her walled city in June.—Geraldine Eller, Wenatchee, Wash.

Improvements Made at Calvary in Philadelphia

On Nov. 25, the Calvary church of Philadelphia, Pa., dedicated new pews and new stained-glass windows. The church auditorium was well filled for this occasion. Bro. Trostle P. Dick, pastor of the Coventry church, preached the dedicatory sermon most acceptably. The Calvary male quartet and the Calvary mixed quartet rendered vocal selections. Miss Lorraine Conner sang Bless This House.

Our pastor, Bro. J. Grannum Mahon, presided and conducted the dedication service. He said he was pleased with the progress made at Calvary church and mentioned the need for appreciation of God's blessings over the past years. He also stressed the need for beautifying "the body," the temple of Christ, as well, and the need for beautifying "the church," Calvary church.

Mrs. Ethel Ferguson, chairman of the building and improvement fund, presented the pews and windows to Calvary church. Mr. Joseph W. Kiedaisch, chairman of the board of trustees, accepted the gift for Calvary church. Bro. Ross D. Murphy offered the dedicatory prayer.—William M. Conner, Philadelphia, Pa.

Asks Provisions for CO's in Conscription Bill

Dr. H. S. Bender, of Goshen, Ind., spokesman for the Mennonite Central Committee of America, appeared before the House Military Affairs Committee to reiterate his denomination's opposition to compulsory military training legislation. He urged that if such legislation is adopted by Congress it should contain provisions for conscientious objectors. "We cannot believe it is the intention of the Committee either to assume that there will be no conscientious objectors in peacetime or to deny them recognition in case a [conscription] bill is passed," he said.

Dr. Bender submitted five recommendations on CO's to the committee. They were:

1. Complete exemption from the draft for all whose consciences forbid them to accept any form of conscription, and for whom the only alternative is prison.

2. Full provision for completely nonmilitary training or service under civilian direction for those whose conscience forbids them to have any part in war or preparation for it.

3. More complete divorcement from the military program of the entire process of selection, induction and administration of conscientious objectors in training or service than is now the case.

4. Adequate provision for the release of inductees who may desire alternative training or service in projects wholly or in part under the administration of church agencies.

5. Discontinuance of the wartime policy of no maintenance or wage grants for Civilian Public Service men, public or private agencies, which profit from the labor of inductees to provide both maintenance and wage allowances on a basis to be determined or approved by the government.—RNS.

Bible Society Prepares Scriptures for Russia

Preparations for the distribution of Russian Scriptures, if and when permitted in the Soviet Union, have been made by the American Bible Society, it was revealed at the twenty-seventh annual gathering of the Society's Advisory Council.

Techniques to Faith

Continued from page 6

tions in other areas. Once and for all it answered the question as to whether the earth was flat or round. But it obliged men to face perspectives which amazed them. It entailed implications too deep and difficult for immediate answers. Magellan's discoveries raised more problems than they settled. Thus a venture of faith may bring an aftermath of problems resulting in perplexity and doubt, until a new synthesis is realized. The cycle from faith through doubt to synthesis and faith on a new level has been repeated over and over, and may be expected to persist as an aspect of man's experience as he delves into the mysteries of the world in which he lives.

H. A. B.

Bible work was carried on in Russia for a century by the British and Foreign Bible Society of London, mainly through a Russian Bible Society. "We hope to encourage the foundation of a Russian society," said the Rev. Arthur Henry Wilkinson, secretary of the British agency. "If it needs funds, the American Bible Society and we will be very happy to supply the funds." He added, however, that plans for Russia are tentative, and depend on developments in the religious situation there.

Dr. North reported that the Bible Society is prepared to make the Scriptures available for new literates around the world, in line with the world campaign to banish illiteracy, and plans to give every encouragement to the translation of the Scriptures into the vernacular of these new literates.

The Advisory Council especially commended the Bible Society for its work during the war period; when more than 6,000,000 Testaments were distributed.—RNS.

Still Striking the Trail

Today I'm hiking over a mountain trail to keep an appointment. The trail runs through strange country. I have never traveled it before.

Yesterday I saw clearly portions of the trail from a mountain height. Beyond the trail were abiding landmarks. To the north lay Mount Adams—her white peak set in a forest of green. More than a thousand feet below lay the Columbia in the gorge cut deep century after century as it carried the waters from the mountains to the sea. Yesterday, was pleasantly warm, the air invigorating, the view inspiring.

Today the contrast is striking. The weather is cold and damp. Fog hides the landscape. Vision is limited to a few yards in every direction. All sense of direction is lost. One feels lonely.

Sometimes the trail goes sharply up and sometimes down. In many places it is narrow and slippery. The trail shows the results of neglect and the ravages of time. Here it is washed out. Ahead it is covered by a rock slide. In many places brush has almost hidden the way. War has called the men who otherwise would have cared for the trail. Only a few C.O.'s care for it now. They have been busy elsewhere. It has not been cleared this spring.

This is the trail I saw from the

mountain heights yesterday. I am hiking it today.

Yesterday we saw a WAY. Not fully, it is true, but the eternal landmarks were clear. We would follow the way of peace. In the clear light of a deliberate Annual Conference we said we could not engage in or support war. We must continue hiking that trail always, for we have an appointment.—Ora Huston, West Coast Supervisor of C. P. S.

Matrimonial . . .

Allen-Dowds.—Doris Jolene Dowds of Elbert, Colo., and Neil E. Allen of Meigs, Ga., Dec. 18, 1945, in the Colorado Springs parsonage, by the undersigned.—Lloyd A. Slater, Colorado Springs, Colo.

Barnhart-Fahrney.—In the Hagerstown church, Dec. 21, 1945, Charles E. Barnhart and A. Lorraine Fahrney, by the undersigned.—Charles E. Grapes, Greencastle, Pa.

Carmichael-McQueen.—John E. Carmichael and Winnefred Clare McQueen, both of Quinter, Kansas, at the parsonage, Sept. 30, 1945, by the undersigned.—Paul K. Brandt, Quinter, Kansas.

Cochren-Bricker.—Melvin LeRoy Cochren and Betty Lou Bricker, both of Fort Wayne, Ind., by the undersigned, Dec. 22, 1945, in the Fort Wayne church.—Van B. Wright, Fort Wayne, Ind.

Dennis-Dummermuth.—Howard Dennis and Mary Dummermuth, both of New Philadelphia, Ohio, in the parsonage, Dec. 15, 1945, by the undersigned.—A. H. Miller, New Philadelphia, Ohio.

Draper-Foerman.—Robert Edward Draper of Monticello, Ind., and Valma Allene Foerman of Fort Wayne, Ind., Dec. 20, 1945, in the parsonage, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

Francis-Anstine.—Clarence B. Francis of Garrett, Ind., and Dorothy L. Anstine of Hartsville, Ohio, in the Hartsville church, Nov. 10, 1945, by the undersigned.—J. Oscar Winger, North Manchester, Ind.

Harley-Fretz.—Herbert Wisler Harley of Royersford, Pa., and Estelle R. Fretz of Hatfield, Pa., in the Hatfield church, Dec. 15, 1945, by the undersigned.—Henry R. Reber, Centreport, Pa.

Hartman-Rubeck.—Raymond K. Hartman of Waynesboro, Pa., and Betty Mae Rubeck of Greencastle, Pa., in the Prices Creek church, Dec. 23, 1945, by the undersigned.—W. G. Group, Waynesboro, Pa.

Long-Berkey.—Wilbur W. Long of Fort Wayne, Ind., and Verda C. Berkey of Elkhart, Ind., at the home of the bride, Dec. 23, 1945, by the undersigned.—J. S. Zigler, Warsaw, Ind.

Strausbaugh-Snively.—Leo W. Strausbaugh of Iron Springs, Pa., and Frances Snively of Waynesboro, Pa., at the home of the bride, Dec. 25, 1945, by the undersigned.—W. G. Group, Waynesboro, Pa.

Webb-Kreider.—Charles M. Webb of Goshen, Ind., and New Windsor, Md., and Ruth L. Kreider, in the Lebanon church, Dec. 24, 1945, by the undersigned.—Carl W. Zeigler, Annville, Pa.

Fallen Asleep . . .

Anderson, Karen, was born in Lillehammer, Norway, Feb. 19, 1862, and died at her home, Nov. 22, 1945. She was the daughter of Andrew and Martha Hollen. At the age of two months she came to America with her parents. On March 19, 1883, she was married to August Anderson. Nine children were born to this union, three of whom preceded their par-

ents in death. Five daughters, one son, twenty-one grandchildren and thirty-nine great-grandchildren survive. She united with the Church of the Brethren in 1909 and lived faithfully to the end. Funeral services were held in the Quinter church by Bro. Dan Crist, assisted by the writer.—Paul K. Brandt, Quinter, Kansas.

Barnhart, Isaiah, son of John and Fannie Barnhart, was born in Franklin County, Va., Nov. 20, 1865, and died at his home near Flora, Ind., Dec. 5, 1945. On Dec. 30, 1888, he was married to Alice Altie, who preceded him in death. He also leaves four brothers and two sisters. Funeral services were held at the Flora church by Brethren Boyd Bechtelheimer and Ray E. Zook. Burial was in the Muselman cemetery.—Nellie Brubaker, Flora, Ind.

Fewell, Lawrence E., son of John Philip and Susan Taltum Fewell, was born in Howard County, Ind., Sept. 18, 1880, and died at his home in Loree, Ind., Sept. 16, 1945. He was married to Emma Edna Childers on March 23, 1907. To them were born two children. This union was broken by the death of his wife on Sept. 29, 1918. On May 1, 1920, he married Dossie Webb, to which union one son was born. Bro. Fewell was a member of the Santa Fe Church of the Brethren. He served as trustee of the church for a number of years. He is survived by his wife, three children, six grandchildren, two sisters and three brothers. Funeral services were held in the Santa Fe church.—J. O. Winger, North Manchester, Ind.

Garber, Jimmie Turner, son of Ollie and Minnie Turner Garber, died Dec. 20, 1945, in the Harrisonburg, Va., hospital at the age of two years. He had been in ill-health for several months. Surviving are his parents and grandparents. The funeral was held from the home with the writer in charge. Burial was made in the cemetery near the Oak Grove church, Genoa, Va.—Samuel D. Lindsay, Broadway, Va.

Keltner, Wesley, son of John and Cenora Isenbarger Keltner, was born Dec. 26, 1877, and died Dec. 11, 1945, having spent his entire life near Union City, Ind. He was baptized by B. F. Sharp in the Pleasant Valley church in 1898. He was married to Anna D. Wise on Nov. 28, 1901. He was elected to the office of deacon on Sept. 10, 1915, in which capacity he served until death. He is survived by his wife, one daughter, one son, two grandchildren and one sister. The funeral was held at the Poplar Grove church by his pastor, Bro. James M. Moore. Interment was in the Harris Creek church cemetery.—Bessie Huffman, Union City, Ind.

Manon, Maude, daughter of Brother and Sister George Manon, was born in Ohio, Oct. 6, 1877. During her teens she joined the Church of the Brethren and lived a sincere Christian life. She died Dec. 15, 1945, at her home. She was preceded in death by her father, mother and two brothers. Funeral services were conducted at the Eicholtz funeral chapel, Abilene, Kansas, by Bro. Dan L. Blickenstaff of Navarre, with burial in the Fairview cemetery near Holland, Kansas.—Mrs. Martha Eisenhower, Navarre, Kansas.

Maust, Bernice, daughter of John and Maggie Keller Schrock, was born in Somerset Township, Pa., April 9, 1912, and died Oct. 20, 1945, just a week after her baby son died. In June 1938 Bernice was married to Norman Maust, who survives. Her mother and father, two sisters and a brother also survive. Bernice was a long-time member of the Somerset church. For the past fifteen years she served as a teacher in the Sunday school and as pianist and church organist. Funeral services were held in the church by the pastor, Bro. Galen R. Blough. Interment was in the Brotherton cemetery.—Mrs. Charles Cage, Jr., Somerset, Pa.

Randall, John Enos, son of Enos and Abigail Randall, was born near Hunting-

ton, Ind., Sept. 14, 1873, and died at his late home in Muncie, Nov. 19, 1945. When he was nine years old his family moved to Missouri, where he remained for twelve years, returning to Huntington at the age of twenty-one years. On Jan. 30, 1896, he was married to Miss Bessie Dittton. To this union were born five children. About thirty-five years ago the family moved to Muncie. Forty years ago he was baptized in the Loon Creek church. He leaves his wife, three daughters, nine grandchildren, four great-grandchildren, two brothers, one half brother and three half sisters. Funeral services were conducted by the undersigned at the Meeks mortuary, Muncie. Interment was in the Beech Grove cemetery.—H. Jesse Baker, Muncie, Ind.

Stouffer, Lena Myers, daughter of the late Brother and Sister Enoch Myers, was born Aug. 8, 1870, near Nora, Ill., and died Dec. 26, 1945, at the Bethany Hospital in Chicago. She united with the Waddams Grove Church of the Brethren in 1890. She was united in marriage with Clarence W. Stouffer of Hagerstown, Md., in 1891. She is survived by her husband, three sons, one sister, nine grandchildren and eight great-grandchildren. Memorial services were held at the First Church, Chicago, and at the Lena church with interment in the Lena Memorial Park.—Harper S. Will, Chicago, Ill.

Sutphin, Terissa B. Cline, was born in McKean County, Pa., Aug. 8, 1851, and died Dec. 9, 1945. Her folks moved to Illinois in her girlhood days and later to Nebraska. She was united in marriage to L. Sutphin in 1866. She became a member of the Church of the Brethren in June 1875. In 1891 the family came to Louisiana, settling near what is now known as Roanoke. She and her husband were charter members of the Roanoke church. For twenty-six years they faithfully ministered in the office of deacon. Her husband died in 1917. She and her daughter's family moved to the Rosepine community in 1919, where she was instrumental in getting the Brethren interested in beginning a mission point. Funeral services were conducted in the Rosepine church by Elder J. B. Firestone. Interment was in the Welsh, La., cemetery.—Mrs. M. L. Woodhatch, Rosepine, La.

Swinderman, Alma, wife of the former John Swinderman, died Dec. 11, 1945, at the age of seventy-five years. She is survived by two sons, two daughters, three brothers, one sister, fourteen grandchildren and three great-grandchildren. Funeral services were held at the First Church of the Brethren in New Philadelphia, Ohio, by her pastor, the undersigned, and interment was in the East Avenue cemetery.—A. H. Miller, New Philadelphia, Ohio.

Waas, Darrell A., son of B. F. and Gladys Waas, was born July 12, 1925. He was baptized in the Elgin church in 1934. Two of his special interests were music and the study of social problems. He enlisted in the air corps in October 1943 and went overseas in February 1945. On April 5 his plane was shot down over Holland. Survivors of the crew reported that Darrell assisted members of the crew to adjust their parachutes, helped them out of the plane and then bailed out. None of the parachutes opened. He has been officially listed as dead. A memorial service will be held in the Glendale church in the near

Announcements . . .

ANNUAL CONFERENCE
June 12-16, Wenatchee, Wash.

REGIONAL CONFERENCES
Pacific Coast Region—La Verne, Calif., Feb. 10-15.
Western Region—McPherson, Kansas, Feb. 17-22.

DISTRICT MEETINGS
Oregon—Jan. 25-27.
Washington—Outlook, Jan. 18-20.

Brethren Relocation Service ...

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 65. Wanted: Brethren man, single or married, to help on farm; livestock experience preferred. Near active Brethren church. Write immediately.

No. 90. Wanted: Man for hatchery and incubator work. Good salary. Steady employment. House furnished. Near Brethren church.

No. 91. Young Brethren woman wants to locate in dry climate with neither excessive heat nor cold. Prefers secretarial work but will accept other suitable work in order to find desired climate. Please give actual description of climate.

No. 92. Wanted: Someone to help with cows and poultry on shares, beginning in May 1946. Five miles from town. Located in Northern Michigan.

No. 93. Wanted: Brethren family interested in rural life, not financially able to start farming adequately for themselves, to live on church-owned farm in Washington. Irrigated area. Wide diversity of crops. Four miles from church on paved highway. On school bus route.

No. 94. Brethren family would like to locate near Brethren church in the vicinity of Phoenix, Arizona. Desires work as a tool grinder, but could do other kinds of work if necessary.

future.—Walter S. Coffman, Glendale, Ariz.

Zimmerman, Ezra Edwin, son of Peter and Susanna Niblick Zimmerman, was born in Adams County, Ind., March 23, 1864, and died Dec. 18, 1945. He united with the Pleasant Dale congregation over a half century ago. About a dozen years ago he transferred his membership to the Fort Wayne congregation. He leaves two sons, four grandchildren, one great-grandchild, and two brothers. He was wedded to Eliza Alice Pierce, who preceded him in death five years ago. Services were held from the Pleasant Dale church by his pastor, the undersigned.—Van B. Wright, Fort Wayne, Ind.

Church News . . .

Arizona

Glendale.—One has been baptized recently. The women have more than 700 pounds of relief materials ready to send, including seventy garments for the Philippines. The children are making scrap-books to send to Quito; they are also collecting shoes for Puerto Rico. Our pastor and wife represented the church at district meeting. On Oct. 25 Leland Brubaker reported on the Brethren Service work in Puerto Rico and South America. On Nov. 17 the Dorcas Club served a Spanish dinner, realizing a good profit for the building fund. On Nov. 20 the men and women improved the church grounds and painted the Sunday-school rooms. A joint communion service for the Phoenix and Glendale churches was held at Glendale on Nov. 29. On Dec. 2 we held a special program for the building fund and raised an offering of \$700. Lewis A. Dixon was elected to the ministry on Dec. 14. Again we have the 100% Messenger club. The morning of Dec. 23 the adult and junior choirs will present a Christmas program of music and readings. We expect the Frank Crumpackers to be with us in the evening. Our church has been saddened by the death of Darrell Waas, son of B. F. and Gladys Waas, former pastors here.—Edna Coffman, Glendale, Ariz.



New Book Record for 1945
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- ☐ CHARIOTS ON THE MOUNTAINS, Welch\$1.00
The new book of verse by the author of The Touch of the Master's Hand. Ten drawings by G. Frederick Cole.
- ☐ CHINA SUFFERS, Wampler\$1.50
Missionary Ernest M. Wampler's factual account of conditions in China. To Messenger subscribers for 75c with a subscription.
- ☐ COUNSELING WITH COUPLES BEFORE MARRIAGE, Bowman .25c
This is Dr. Warren D. Bowman's helpful booklet on premarriage counseling. Third edition being printed.
- ☐ FIFTY YEARS IN INDIA, Mow and Others\$1.00
The story of Brethren missions in India told both in pictures and in words. A three-dollar book for one dollar.
- ☐ FUN IN THE NORTH WOODS, Brandt and Palmquist\$1.00
A vacation trip as recorded in more than fifty excellent photographs. Fun to read. One child read her book six times in three days.
- ☐ LET'S GO CAMPING, Peters\$1.25
It is time to begin to plan for next summer's camping program. Here is the book you need to get set for opportunity.
- ☐ THE PATH OF CHRISTIAN LIVING, Martin25c
A service presenting the teaching work of the church with special reference to the Church of the Brethren. Ten copies, \$2.00.
- ☐ PUERTO RICO: UNSOLVED PROBLEM, Garver and Fincher ...\$1.00
One reviewer calls this book "a real contribution toward better understanding of the chief colonial problem of the U. S."
- ☐ SEVENTY TIMES SEVEN, Bowman\$1.50
An able statement of the Christian basis of peace by the author of The Church of the Brethren and War. Six or more copies, one dollar each.
- ☐ SNOWBALL COMES TO THE EARLY FAMILY, Bittinger\$1.00
A story which will help children to understand the doctrines and beliefs of the Church of the Brethren.

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California

Los Angeles, Calvary.—Pastor M. S. Frantz returned to active duty on Sept. 1, after a four-month leave of absence owing to ill-health. After extensive remodeling and redecorating, the church was rededicated on Oct. 14. Our congregation was host to the District of Southern California and Arizona for the district meeting Oct. 18-21. Plans for the active participation of the veterans in the church program have been completed. Brethren Royal Glick and Ralph Hutton have assisted the pastor by filling the pulpit frequently. The B.Y.P.D. has been active under the leadership of Carl Holmes, participating in district programs in addition to local work. A sing-spiration program held Dec. 16 was a highlight of the Christmas season. The men's brotherhood has held monthly meetings and among other projects has remodeled the church kitchen and sponsored a 100% Gospel Messenger club. During the past quarter the aid society has completed fifteen new comforters, has done relief sewing for the Red Cross and has shipped twenty boxes of clothing to the Modesto relief center. The women's work annual Christmas dinner netted \$32 for relief work. The Sunday school presented the Christmas story in Scripture, pageant and song. The white-gift service resulted in many splendid gifts, and a large offering, for the people of war-torn countries.—A. Paul Lentz, Los Angeles, Calif.

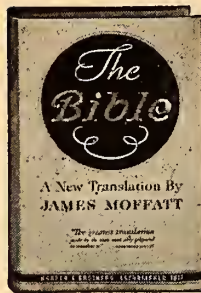
Idaho

Nampa.—The Nampa church had a home-coming celebration recently, with Bro. H. G. Shank, a former pastor, as guest speaker. The Truth Seekers class has been authorized to compile a history of the Brethren at Nampa which has paralleled the history of the West during the last fifty years. Four were baptized, two were received by letter, and one was received by former baptism. At a recent council Bro. Francis H. Barr was elected elder. A white gift service will be held on Christmas Sunday.—Stanley B. Keim, Nampa, Idaho.

Twin Falls.—We met in regular council on Dec. 9. The report on the heifers-for-relief program was given. Quite an interest is shown by the whole community. The District of Idaho and Western Montana turned over the sponsoring of the next carload of heifers to the men's work of this congregation. We will make the next shipment about Jan. 15. We expect to co-operate with the district when our pastor will hold two weeks of evangelistic meetings during the coming year. With this work the district hopes to strengthen the stronger churches and build up the weaker ones. We decided to take a more definite stand on the divorce question than has been taken of late years. Miss Hettie Evans, a national worker in child evangelism, was with the churches of the city and organized them for visiting in the homes. The ladies' aid received 120 little boys' trousers to make for Holland relief. They also made seventy-five ladies' dresses for the Philippines. Several of our members are joining in with the other churches in a community choir which will give a concert on Dec. 23 and Christmas Eve.—Mrs. H. A. Swab, Twin Falls, Idaho.

Indiana

Beech Grove.—Our evangelistic services were held in October by Bro. Harold R. Myers of Elkhart, Ind. As a result, eight were baptized. Our love feast was held Oct. 13 and our home-coming service was observed the day following, with Bro. E. O. Norris as guest speaker. He preached a sermon on the subject, The Christian Home. Our Brethren Service offerings have been good. We sent a heifer recently and a large box of heavy blankets for relief. Our aid society has been quilting, and sewing garments for relief. We will have our fellowship supper on Dec. 20. We met in council on Dec. 9 with Bro. Andrew Miller and Bro.



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- ☐ No. T. 0—New Testament only, paper binding60
- ☐ No. T. 1—New Testament only, cloth binding 1.00
- ☐ No. T. 12—A Parallel New Testament with Moffatt's and the King James versions side by side 1.50

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- ☐ The Bible, an American Translation by Smith and Goodspeed; popular edition, cloth\$2.00
- ☐ The Bible, with the Apocrypha, Smith and Goodspeed, cloth binding 3.00
- ☐ The New Testament, Goodspeed, popular edition 1.00
- ☐ The New Testament, Goodspeed, reader's edition 1.50
- ☐ The New Testament, Goodspeed, gift edition, boxed, black keratol . . 2.00
- ☐ The New Testament, Goodspeed, parallel edition, King James and Goodspeed for comparison 2.00

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McCullough presiding. Bro. Claude Pyles was licensed to the ministry. Several of our young men have been discharged from the service.—Mrs. Zella Fuqua, Fortville, Ind.

Turkey Creek.—At our council meeting Bro. Leroy Fisher was re-elected elder and the writer Messenger correspondent. We more than doubled our quota for the Bethany chapel and improvement program. We also gave \$136 for oatmeal and \$50 to buy blankets for relief. As a congregation we have been blessed financially and have been giving liberally to help relieve suffering in war-torn Europe and Asia.—Henry L. Fletcher, Nappanee, Ind.

Iowa

Kingsley.—Our church met in regular council on Sept. 23, with Elder H. H. Wingert presiding. We elected church and Sunday-school officers. Bro. Wingert was re-elected elder for another year. Men's work was organized on Oct. 28. The men plan to ship a carload of food for relief. If unable to fill the car, they will combine with the three other churches: Worthington, Curlew and Sheldon. They also plan to start a heifer project. The ladies' aid has made and tied thirteen quilts, packed two large boxes of

clothing, filled ten Christmas boxes and made underclothing and skirts for foreign relief. Within the past week the ladies have served two dinners to the public. This winter they are serving lunches at farm sales. We are preparing for a Christmas program to be held on Dec. 23.—Mary Wingert, Remsen, Iowa.

Waterloo.—We held our quarterly council meeting Oct. 1, with Elder O. W. Hamer presiding. Rally day was observed Oct. 7, with communion services in the evening conducted by Bro. Charles Dumond, our pastor. Bro. W. T. Luckett of the Iveser church held a two weeks' revival meeting, beginning Oct. 8. Three were baptized. We joined in meetings conducted by E. Stanley Jones at the Grace M. E. church for one week. We held our harvest festival on Nov. 25, with Bro. W. W. Slabaugh as the speaker. We had a basket dinner followed by the reading of letters from former residents and servicemen and women. The women's work held their annual achievement day on Dec. 12 and officers were elected for a new year. Each organization gave offerings for missions, the Bethany chapel fund, relief, etc. The relief truck picked up the clothing and other things which were collected by our pastor. The chil-

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for Young People

By Charles Calvert Ellis, Ph.D.
President Emeritus of Juniata College



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dren's Christmas program will be given on the evening of Dec. 23 with a white gift offering from the classes and departments. The men's group will finish their year's heifer project and relief work on Dec. 21 with an oyster supper.—Mrs. O. F. Wagoner, Waterloo, Iowa.

Kansas

Washington Creek.—The men painted the parsonage on Nov. 1 and 13, and have already plowed forty acres of land this fall. Plans are also under way to build a combination barn and garage. The ladies met on the same days as the men and quilted. We held our communion services the evening of Nov. 17, with our pastor, Bro. Willard A. Brammell, officiating, assisted by our elder, Bro. D. H. Heckman. Following the communion services, Bro. Asa Postma and wife were elected to the office of deacon. On the following Sunday morning installation services were held for Brother and Sister Postma by Bro. W. B. DeVilbiss of the Ottawa church, assisted by Bro. D. H. Heckman. The women of the church meet each week to sew for relief and to quilt. We have made some bedding for an unfortunate family in our community and recently sent a box of clothing for relief.—Mrs. Clyde B. Hoover, Richland, Kansas.

Maryland

Beaver Creek.—Our regular fall council was held in September, at which time our officers were elected for the coming year. Bro. Harvey Martin, who is also our pastor, was elected elder. We held our love feast on Oct. 13, with Bro. Chester Strite officiating. The ministerial and Sunday-school meeting of Middle Maryland was held in our church on Oct. 17 and 18, with Bro. Rufus Bucher as the main speaker. Our women have been sending new and used clothing for relief, and have been selling calendars. Recently they held a food sale, the proceeds of which were \$53. Our Sunday school will hold a candlelighting service, followed by a Christmas pageant, on Dec. 23.—Helen L. Grossnickle, Hagerstown, Md.

Hagerstown.—The men's club of our church collected a sum of \$1,000 for wheat to be sent to Holland. The intermediate department of the Sunday school is at the present time sponsoring a fund toward the rebuilding of a church in Europe. Bro. J. O. Winger of North Manchester led our annual preaching mission Nov. 11 to 18. Thirteen new members were received into the church. We held

our communion service on Nov. 25. Family fellowship night was observed on Nov. 30, with 450 people in attendance. Motion pictures of rally day were shown and the youth fellowship presented the play, Elmer. Our Sunday-school board supper was held on Dec. 14. Bro. George Detwiler of Waynesboro gave a challenging message. On the evening of Dec. 23, our junior choir will present the Christmas pageant, The Miracle of Christmas, and the combined choirs will render special music at the white gift service.—Mrs. Earl Coffman, Hagerstown, Md.

Ohio

Oakland.—Our evangelistic meetings conducted by Bro. I. D. Leatherman were well attended. Copies of the great masterpieces of religious art were shown each evening. Nine were added to the church by baptism. Bro. Vernon Stinebaugh, director of the Dayton C.P.S. hospital unit, filled the pulpit while our pastor was away in a revival meeting. The gift of pine trees from the C.P.S. men of Camp Wellston was gratefully received. A contribution of \$710 was sent to the Bethany chapel fund. We observed "baby day" on Dec. 9. Two bassinets were filled with 229 baby garments to be sent to the unfortunate babies of war-devastated countries. Twenty-five more comforters were sent to Europe, making a total of forty beside six blankets; 400 bars of soap were donated and 420 pounds of laundry soap were made by the aid. We are sending more new and used clothing to our relief center. Thanksgiving baskets were distributed to the shut-ins by the various classes of our children's and intermediate departments. These departments are planning a Christmas party for the children of our county orphans' home. On Dec. 23 a Christmas program will be given by the children in the morning and the cantata, Following Yonder Star, will be given by the adults in the evening. Our boys in service are returning.—Mrs. Mattie Long, Bradford, Ohio.

Pennsylvania

Royersford.—On Nov. 4 Charles M. and Mary Elizabeth High Bieber were ordained to the ministry by Bro. Ross D. Murphy of Philadelphia, assisted by Bro. Caleb W. Bucher, pastor of the church. This was the first service of this kind to be conducted in the Royersford church for many years. Mary E. Bieber is a cousin of our missionary to Africa, Bro. Stover Kulp. Bro. Bieber was received into the First Church of Philadelphia

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28-29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Phil. 4: 8-9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43-44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15-16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

by Bro. Murphy several years ago. He previously had been a member of the Methodist church in his home town of Williamsport. These young people are a real blessing to our little church. We also celebrated the Lord's Supper and communion on this day. Nov. 18 was our missionary day. Our total offerings amounted to \$400.00. Our school recently donated 292 pounds of clothing which was delivered to the relief center at New Windsor, Md. The various groups of our Sunday school are now preparing our Christmas program, which will be given Dec. 23.—Ollive Flemings, Royersford, Pa.

Tennessee

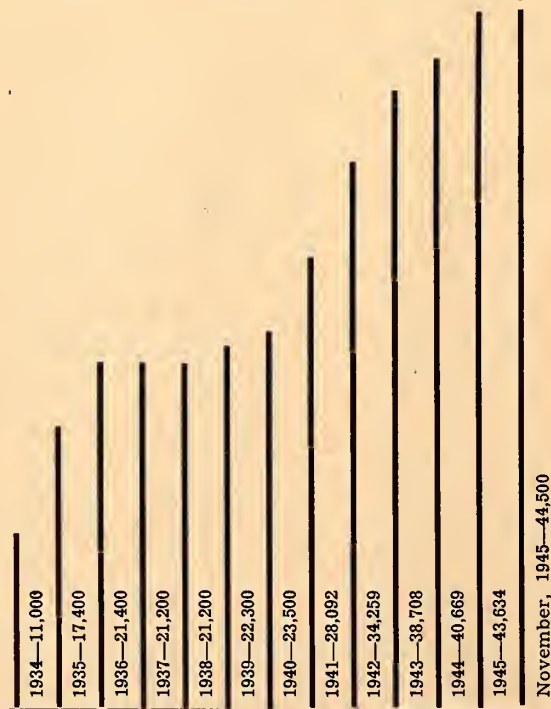
Limestone.—We met in council on Nov. 24, with Elder Guy C. Presley in charge. The writer resigned from the office of church clerk, having served thirty years. On Oct. 8-21 we held a revival; Bro. G. W. Slagle was the evangelist and Elder Guy C. Presley conducted the story talks for the children. Three were baptized. On Nov. 18 Sister Marguerite Gray was installed as the wife of a deacon after she was received into the fellowship of the church. Bro. G. W. Slagle conducted our Thanksgiving service. On Dec. 15 and 16 the district fieldworker, Bro. Ralph Bowman, and his wife were welcome visitors. Bro. G. W. Slagle gave a Christmas message on Dec. 23. The offering taken for world-wide missions was \$20.—Honorio Pence, Limestone, Tenn.

The Trend is Toward 100% Gospel Messenger Clubs

- In 1947 it will be 50 years since the Brethren Publishing House became church-owned and the Gospel Messenger the official organ of the Church of the Brethren.
- In 1951 it will be 100 years since Henry Kurtz started the Gospel Visitor, the beginning of the Messenger line. It has been suggested that some fitting recognition should be planned for this anniversary.
- The present circulation of the Gospel Messenger is over 44,000. It can be 50,000 by the 50th anniversary of becoming church-owned if we all try.

The Messenger club plans have been a great help in making gains toward the ideal of the church paper in every Brethren home in a congregation.

The dotted part of the line shows how far we still have to go to make 50,000 Messengers in 1947.



This graph shows how rapidly Gospel Messenger circulation has been increasing in recent years. If we can add 3,000 subscribers per year for 1946 and 1947 the Gospel Messenger list will be over 50,000!

The 100% Messenger club plan provides that in congregations where 100% of the resident family units receive the Gospel Messenger the rate will be \$1.00 per year, cash with order.

The 75% Messenger club plan provides for a rate of \$1.25 per subscription where 75% of the resident family units receive the church paper.

P. S.: Club terms have been interpreted generously in practice. The count needs to include resident Brethren families only, though it is highly desirable that the nonresident families should be included. Nor do families whose non-earning children are the only members need to be counted, nor young persons in school or the service. A rule-of-thumb method for finding 100% club requirements is to divide total membership by 4. Thus a congregation with 100 members should be taking approximately 25 Messengers. Congregations with subscription lists of 200 or over are automatically entitled to the 100% club rate.

It is urged that all subscriptions from a given church be sent in at one time with the cash. Where the number is large two groups may be sent in annually. Subscriptions added during the year may be arranged to expire with the groups.

TIPS ON METHODS

- Include the necessary amount in the church budget. Then just as every member shares in the minister's sermon, so all have a chance to read the church paper.
- In some churches men's work or women's work sponsors the Messenger club, giving opportunity for all to pay as they are able, but making up any balance necessary to get the club rate.
- A number of churches use an envelope on which the subscriber writes his name and address, and in which he places his Messenger subscription money.

For more information write

Brethren Publishing House, Elgin, Illinois

Gospel Messenger

Volume 95

JANUARY 19, 1946

Number 3

What Is the Will of God?

The question Jesus faced here among these crags is the same question every one of us must face: What is God's will for my life? How and where shall I serve? Some of us must answer it again and again, for it is a question of place and technique as well as of purpose. Jesus came here from the carpenter shop. He sat in this desert not before but after his baptism. He felt pressing on him here the weight of the centuries which had gone before him and of all the years which would

follow. Men needed a new understanding of God, a way to salvation. How could he write such a way into the world forever? What was God's will for his life from here on?

He stayed among these crags until he saw that way stretching out clearly before him. It was not an easy way. At the end of it there was another desolate place and in that place were a cross and a tomb. Moreover, that place was near at hand; only a three years' journey distant. Did it seem hard for him to begin such a journey? He left the place and turned not back though the way was hard.

In quiet places we too must find the road ahead. Then, like him, we must turn not back but journey it to the end even if a cross is there.

D. W. B.



William Hole

Gramstorff Bros., Inc.

Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - Editor
H. A. BRANDT - Managing Editor

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Around the World

Very little new clothing has been available in Finland since 1939. The children who wear out and outgrow their clothing constitute forty to fifty per cent of the great need.

The Foreign Missions Conference of North America will establish a nonprofit corporation to purchase United States war-surplus commodities from overseas stock piles for mission boards and institutions.

Two religious periodicals began publication in Berlin early in December. The first issue of Die Kirche, Protestant publication, was put out by the Evangelical Church. Roman Catholic authorities began work on their first religious journal since 1941.

Plans are being made for a medical school in Palestine, a part of Hebrew University, which this year celebrated its twentieth anniversary. A period of two years has been set in which to raise the \$4,000,000 desired for three new buildings on Mount Scopus, for equipment, for five-year maintenance and for hospital enlargement.

An intensive four-year program of evangelism has been planned in Puerto Rico, to be climaxed in 1949 when the fiftieth anniversary of the beginning of evangelical work on the island will be celebrated. The main objective of the campaign is to double the membership of Protestant churches there.

Protestant and Catholic co-operation in Germany is a tangible factor, not merely a matter of declarations on paper, according to Dr. Hans Schoenfeld, German-born executive of the World Council of Churches. The joint efforts extend from the relief and religious instruction fields into the social, economic and political areas.

A reader writes about military conscription to a New York newspaper:

Fortunately, your news column reported the testimony before the House Military Affairs Committee of Dr. Ralph McDonald of the National Education Association. Dr. McDonald pointed out the significant fact that in the four weeks of hearings on the subject, "not a single authorized spokesman of any national labor, religious, agricultural or educational organization had appeared to support" the proposals for peacetime conscription and military training. All spokesmen for such groups who have appeared have, in fact, spoken in opposition.

Congress is to be congratulated that it has not yet yielded to the pressure of the military caste on this fateful issue. It is sound democratic procedure to obtain and to consider the judgment of men of recognized ability as a guide to action. If our leaders in all fields, except the military, are united in opposing peacetime conscription, Congress and the nation will do well to heed the warning.

The Jamaican Council of Kingston and St. Andrew adopted a resolution protesting the discrimination because of color against a Jamaican journalist in the Pan-American Airways' restaurant at Miami, Fla. The resolution declared further that racial discrimination "is contrary to all standards of decency and must forever nurture and breed hatred among the races of the world."

An interfaith radio series on the importance of providing children with religious education was inaugurated over Station WMCA in New York in December. The series will be conducted for thirteen weeks. Co-operating in the project are the Protestant Council of New York, the Confraternity of Christian Doctrine, Archdiocese of New York and the Jewish Education Committee.

Members of the Christian Listeners' Association in Denmark now number 70,000 with 554 branches throughout the country. The association is said to exert a considerable influence on programs of the Danish State Broadcasting Company. At its annual meeting the group passed a resolution expressing the desire that radio programs should be free from vulgar language and abuse of God's name.

Four million children in America have lost one or both parents through death, and 700,000 are without adequate home training because of broken homes due to desertion, separation or divorce, Dr. F. Reid Isaac, general superintendent of the board of child care of the Methodist Baltimore Conference, said recently. The board runs three institutions, directs a foster-home program and conducts pre-delinquency counseling service.

Editorial

World Leaders Know the Answer

AT Christmas time we expect to hear good sermons. One of the best ones preached this year was delivered by President Truman as he lighted the Christmas tree on the White House lawn on Christmas Eve. There, under the same stars which shone on Bethlehem and surrounded by 'new-fallen snow, our President said:

"It is fitting for us to remember that the spirit of Christmas is the spirit of peace, of love, of charity to all men. From the manger of Bethlehem came a new appeal to the minds and hearts of man: 'A new commandment I give unto you, that ye love one another.' In love, which is the very essence of the message of the Prince of Peace, the world would find a solution to all its ills. I do

not believe there is one problem in this country—in the world—today which could not be settled if approached through the teaching of the Sermon on the Mount. . . . The prophet's dream of a new heaven and a new earth, all are summed up in the message delivered in the Judean hills. . . . Would that the world would accept that message in this time of great need!"

General MacArthur greeted Christmas with a Christmas prayer as well. He said, "On this Christmas Day—the first in five years in which our guns have been silent—I join with all the members of this command in thanking God for our deliverance from the death and destruction of war and pray that our merciful Lord will sustain us in our efforts to realize in its fullest the ideal which Christ brought to the world—peace on earth and to all men goodwill."

Thinking About the News . . .

When Is It Right to Burn Villages?

A village in Java was burned to the ground by the British army of occupation and completely eliminated a week or two ago. The reason given for such an action was that several snipers had fired upon British officials as they passed near to this village. It became necessary, therefore, to make clear who was "master" in Java, so the village was demolished and all who were unable to escape the "fire and sword" were burned to death.

This procedure is a familiar one to all who have lived under colonial rule. A town near the writer's African home was once subjected to the torch and its citizens fired upon as they fled before the flames. The reason given by the British on that occasion was the same as that given in Java: an African had fired an arrow at the British official as he rode down a near-by trail. A village had to be sacrificed to reassert the master-serf relationship. The reports failed to mention that the English official had stolen the African's newly married wife. Neither did the reports mention in the case of Java that land and property had been stolen before any shooting was done. That side of the story is not told in colonial systems.

A sad thing about the burning of villages is that it makes so much difference who burns them. When Lidice and Coventry were burned by Germany the rest of the world cried out against such atrocities. And those who were burned were called patriots and heroic. Are not the citizens of burned Indonesian villages likewise patriots? Did they not ask for freedom but receive the torch instead? And this time it was not Germany that applied it.

A second sad thing about the burning of villages is that our own United States is involved. American gasoline, lubricating oil, landing equipment and other war materials are being used to perpetuate empire in the Pacific. It may be prophetic that the Indonesians have appealed to Russia, not to America, for mediation and help.

America has helped write Atlantic Charters and United Nations constitutions. She has given expression to her faith in justice and freedom for all and on occasions such as Christmas she has said, "I do not believe there is one problem in this country—in the world—today which could not be settled if approached through the teaching of the Sermon on the Mount" (President Truman). But when it comes to taking a courageous stand for right we too frequently hesitate and seem to lack the courage of our good words.

Church people with faith have strengthened the government at that point. Moreover, they have built public opinion for righteousness. Let's keep it up.

D. W. B.

King George VI of England spoke to the world in a similar spirit. He called upon the youth of the empire to help build a world "where men and women can live in mutual trust and work together as friends. . . . Have faith in life at its best and bring to it your courage, your hopes and your sense of honor. Let us have no fear of the future but think of it as an opportunity and an adventure."

All of these sentiments are worthy and point in the right direction. We trust that they are not "just Christmas sentiments" written for these leaders by ghost writers to help them fulfill their traditional duties, but that they are the sentiments which lie deeply embedded in the hearts of each of these world leaders.

IF these and other leaders believe these things enough to give expression to them on world-wide radio hookups and if the common people of the world believe them as well, why, then, do they not translate themselves into life on the level where we live from day to day?

That is one of the biggest questions facing our time. Again and again we hear it said, "As nations we must begin to live after the teachings of the Sermon on the Mount or we cannot live at all." But, even as we say that, we work toward a stock pile of ten thousand atomic bombs.

What keeps our Christian teaching from changing our way of life? The answer is not hard to find. Two things, at least, must be said.

(1) We cannot live after the pattern of the Sermon on the Mount as nations until we live after that pattern as individuals. The work of individual redemption is as necessary now as it was when Christ commissioned his disciples to proclaim that message to the world. And it is more imperative in an atomic age than it ever was.

(2) Christian principles will not come into operation unless they are actively put into operation. The well-chosen words of the President continue to be only words until they are implemented by appropriate activities which breathe life into them. This part of the process is much more difficult than the saying of the words.

SOME steps have been taken in that direction already. Church and UNRRA cattle and horses, wheat, corn, clothing, all of these speak more loudly than words in the midst of suffering. Important steps yet remain to be taken: a world organization in which each country will vest some of its valued sovereignty, a world court with authority to try not only defeated aggressors but also victor aggressors, more and larger worldwide missions of service and evangelism—all of these are essential to bring the words we speak into living reality.

We are glad world leaders have given expression to these fine Christian words. We believe they feel the Christian sentiments trying to become more than words in our individual lives and in our national behavior. Let the Christian church speak loudly now with a clear message and with far-reaching Christian activities, and Christmas can last the whole year through. D. W. B.

Kagawa, Niemöller and the Christian Principle

The Associated Press reported the first interview with Toyohiko Kagawa since before the war. It was discovered that he had been imprisoned five times in recent years for opposing the war against China and for continuing to be active in co-operatives and in labor unions. Instead of being under arrest now, however, Kagawa has been placed on a five-man committee to help the Premier Prince refashion Japanese culture into

modern ways. He has again been allowed to resume his old interest in the betterment of the Japanese laboring man. Kagawa reported to the press that in spite of the war upon Japan by the Christian nations and the widespread destruction of mission and church property by American bombings, there still remain in Japan 300,000 Protestant and 200,000 Catholic Christians.

In certain political and church circles in America there are organized efforts in progress utterly to discredit Kagawa as a Christian because he was heard to say, over the radio, that America's terrible destructiveness in war was bestial and beneath the dignity of a really-Christian nation. Similar efforts are in operation by the same groups to discredit Pastor Niemöller, who has recently been released from eight years in a concentration camp in Germany, because he had said that in spite of all his sufferings at their hands, he still loved the German people and counted himself a German even as he had been born.

It seems to this writer the Christian thing to keep an open mind concerning all of those who have suffered as these men have. If Japan is now to be turned in the direction of the way of God, and if Germany is to rise from chaos to make contributions once more to civilization and to the Christian church, what better way is there to help either country do that than to work with, and through, any sincere Christians who yet remain alive in those lands. Should not Christians here work with Christians there in order that America, Japan, Germany, and all the other nations may help each other to rise from the common selfishness which has engulfed us all?

It is true that some of their theologies may be weak in places, but is it not brotherly to teach them and to help them, that together we may each grow more fully into the stature of the Christ whom we revere? D. W. B.

Better Than Gold and Silver

Psalms 119:72

Gold and silver were not without worth to the writer of this psalm. In fact, the very temple was adorned with it and it was the ambition of the people who sang this psalm sabbath after sabbath in the temple to have their bodies decorated with gold and silver.

But to this psalmist there was something better than gold and silver, even than "thousands of gold and silver," he said. That better thing was the law which issued from the mouth of God. To be right was for him better than to be rich.

To do right is still better than to be rich. This applies individually and nationally. We have not concentrated on this very seriously as American individuals or as an American nation.

But we should.

D. W. B.

Ideals or Commandments?

Cleo C. Beery
Parsons, Kansas

This is a great day for Christianity. More people hold to the Christian faith than ever before. In addition, many men of all lands and races recognize the greatness of Jesus and his teachings, even though they themselves have not become Christians.

However, underneath this shell of growing Christianity there is a core of weakness among these people who call themselves Christian. It is often difficult to distinguish Christians from non-Christians. Even the thought life of the ordinary Christian closely follows that of the non-Christian world. There is a widespread idea that while the teachings of Jesus are quite beautiful and lovely, and even true, it is altogether impracticable to follow them. So, while we claim allegiance to Christ, we smirk at the suggestion that in such a world as this the meek shall inherit the earth. We question whether we really can know God. Some have even suggested that God is only that part of the universe with which we are unacquainted. Above all, we have a firm opinion that in this day of competitive business a man who would seek first the kingdom would certainly "go broke" for not attending to his business.

We come, therefore, to some great questions. Are the standards of Jesus ideals for us, or are they commandments? Are the teachings of Jesus something which we are really expected to

follow, or are they too nearly perfect for us to reach?

MODERN thought has largely assumed that the teachings of Jesus are ideals.

On all sides we hear about the ideals of Christianity, the ideals of Christ, the ideals of the Bible, the ideals of the church, the ideal of love, the ideal of integrity and honesty, the ideal family and home, and the ideal Christian. Christianity itself has been called a great ideal.

Look what that does to the Christian profession. In all definitions of the word *ideal* is the idea that it is something which is so nearly perfect and so far above one that it can hardly be achieved. Something which is reached is no longer an ideal. An ideal is beyond us. Hence, if the teachings of Jesus are ideals, they are unlikely to be achieved in the life of a man. That is the explanation of much of the inconsistency of Christian living. If Christianity is only a set of ideals, if it is impossible to follow the teachings of Christ, what an easy religion Christianity becomes. Then it is a mere matter of theory and not of practice. Then it becomes possible to say, "I am a Christian," without an outraged conscience, even though one is living in sin. Then sin becomes excusable—one cannot be like the ideal! One must face reality!



So a professing Christian who is divorced for incompatibility (whatever that is) and remarried says, "Yes, I know that it is the Christian ideal that marriage is sacred, but you can't always follow the ideal." Or another man says, "Yes, I know war is wrong and peace is the ideal, but . . .," and the joins in killing his fellow men. Or another says, "Yes, I know the teachings of Jesus are wonderful, and that we should have them as ideals, but I just can't be a saint."

The idea was expressed by a recent political leader who suggested that the four freedoms are just like the ten commandments—something to aim at, even though we cannot achieve them. So in modern terms the ten commandments are no longer commandments! They are just a set of ideals, and one needs not to obey them. If, after three thousand years, we have not reached Moses, when shall we ever reach our Lord and Savior, Jesus Christ, who is so far above Moses?

This same philosophy is followed by a group of theologians who claim that the statements

made in the Sermon on the Mount are perfect and that we cannot expect to follow them; that they are to be put into practice only when Jesus sets up an ideal kingdom; and that, therefore, the Sermon on the Mount does not apply to us today. It is too ideal. We are only to think and meditate upon it.

When Jesus lived men also practiced circumlocutions. To a group of religious folk he said, "Thus have ye made the commandment of God of none effect by your tradition." Is it not possible that he might say today, "Thus have ye made my teachings of none effect by your ideals"?

In contrast to this type of Christianity how refreshing is the Bible. Not in the whole Book is the word *ideal* used so much as once. But commandments, and the word *commandment*, are found everywhere. Surprisingly, Jesus did not leave all the commandments in the Old Testament. Listen to him: "He that hath my commandments, and keepeth them, he it is that loveth me." "Ye are my friends, if ye do whatsoever I command you." "If ye keep my commandments, ye shall abide in my love."

Or, listen to the inspired words of his beloved disciple: "For this is the love of God, that we keep his commandments." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Or, hear Paul speaking: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." These are not idealists speaking. These are men who believe in a practical religion.

It all simmers down to the question of the Lordship of Jesus. If we have made him our Lord and Master, ought he not

to rule in our lives? If he is the ruler of our lives, should we not follow him? "And why call ye me Lord, Lord," he says, "and do not the things which I say?" His emphasis is not so much that we should think about him, and say nice things about him, but that we should follow him. He suggested that the man who built upon the rock was the man who heard his sayings, and did them.

Peter and John and Paul were not mere weak idealists. They were men who followed the teachings of Jesus and who paid the price for their action. Modern men have been following another course. They have been

crowning Jesus with a halo of ideals so that they might justify their sin. Modern thought, therefore, has progressed to the place where it classifies as idealists those who would follow the teachings of Christ; and as realists the "toughies," the war makers, the power politicians, and those who say that it is impossible to follow the teachings of Christ. Perhaps the professing Christians are to blame. This much should be said for the men of evil—they do put their beliefs into practice. Will Christians do the same thing?

"If ye love me, keep my commandments." Do you love your Lord?

We Are Coming Back

H. H. Helman

New Carlisle, Ohio

Written by the Father of One of Them

WE ARE coming back, most of us. We are coming back alive but not whole. Some of our bodies are battle-scarred. Some of our minds are confused. (Why not? War does that to Christian minds.) Our souls have been shocked. Thus we are coming back.

We have been away doing what we did not wish to do, what none of us chose to do. We were taken from our homes, our communities, our churches. The deeper we went into this thing the more idealistic became what we had to leave back home. The contrast is too great for the mind to comprehend. Our existence while gone from you has been very different from what it was among you. This has strained to make new personalities out of us—to make us brutal, hard, cal-

loused, indifferent, heartless. So we have been away to be bruised and brutalized, and out of this we are coming back—to you, our parents, our friends, our brethren. Out of hell, we feel as if we are coming back to heaven.

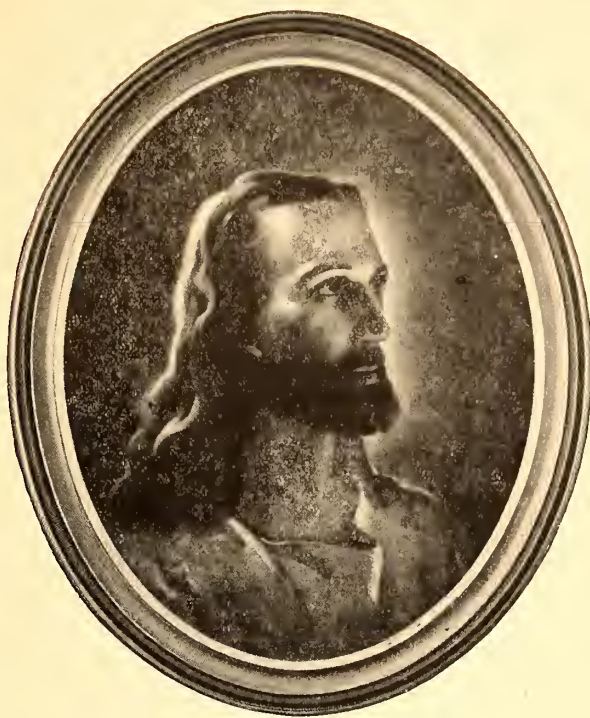
We are coming back, not as heroes but as victims. We are coming back to be helped as much as to help. We will need your patience, your kindness, your forbearance, your goodness, your grace, your forgiveness and your prayers more than ever before. Not that we want to be pampered or even pitied. That would only add to our difficulties. But we want an open-door chance to become again a part of that to which we belonged before we were called away. We want again homes and companions, jobs and leisure, toil and comforts, joys and hard realities

—these to help us return to our old selves, but, pray God, to better selves. We will want to be on our own, to make our own decisions, to take our place again in a democratic society.

WE WONDER about our welcome back home. With us gone, doing what we were sent to do, your life back home has been maintained on a basis very different from ours. Your incomes have skyrocketed. You have been making more money than you could possibly spend. You have had comforts, not a bit lessened by the war. Our very coming back will change things. When we are given jobs and incomes, it may make less secure your jobs and your incomes. Will you stand for that and still make us welcome? Will you share your unprecedented prosperity to give us a chance and still bid us God-speed. Will you freely and willingly give us a chance in your factories, your stores, your offices, your farms, and not feel that we are edging you out of your wartime advantages?

Well, anyway, we are coming back. Coming back, to forget, and to begin over. To try to blot out these few long destructive years, and to make an honest effort to find our place in a constructive society. We are coming back, not to be your wards, your dependents, or your competitors. We are coming home to work by your side, to fellowship in your worship, to have our homes in your communities, to our wives and our children or to love and to marry your daughters, to enter again into the common life among common folk, for the common purpose of finding the abundant life and following the peaceful Galilean until a golden sunset blesses us with memories capable of blotting out those of the few years of this hell.

We are coming back. Now! To you! Will you do more than say "Welcome" to us?



The Church in the Process of Reconversion

The following articles are abstracts of addresses delivered during a forum at Bethany Biblical Seminary. They are being shared with Gospel Messenger readers because they deal so vitally with present-day need and problems. The forum as a method of education is used with great profit at Bethany. Once each month from 8:00 a. m. to 12:00 noon, faculty members and students meet in a group to discuss some significant topic. Usually several faculty members give well-prepared addresses; following the messages a discussion leader guides the students in constructive thinking. This procedure helps the students think through the outstanding problems and programs of the Christian church, and unites the school in a fellowship of discussion and consecration.—Rufus D. Bowman.

Meeting America's Spiritual Needs

Anna B. Mow
Chicago, Illinois

THE statement of St. Augustine is my thesis for this discussion: "Thou hast made us for thyself and our hearts are restless until they rest in thee." This restlessness seems to be the Christian average of today but it is not the Christian norm. Jesus said: "If any man thirst, let him come unto me and drink. He that believeth on me—from within him shall flow rivers of living water (John 7: 37-39, American Version). Such a life of inner satisfaction and of dynamic overflow into service Jesus made synonymous with the Holy Spirit infilling. However, it seems that most Christians live according to the spiritual average of Jeremiah's day: "For my people have committed two evils: they have forsaken me, the fountain of living

waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2: 13).

Even politicians, diplomats, news reporters, and scientists are conscious of these "broken cisterns" today. General MacArthur from Tokyo Bay on September 2 said, "A new era is upon us. . . . Men since the beginning of time have sought peace. . . . Military alliances, balances of power, leagues of nations, all in turn failed, leaving the only path to be by way of the crucible of war. The utter destructiveness of war now blots out this alternative. We have had our last chance. If we do not now devise some greater and more equitable system Armageddon will be at

our door. The problem is basically theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature, and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

THE predicament of man is that he has made this modern world one in time and in space but not one in spirit. The scientists cry, "We do not know how to live together, but we must learn or we will be destroyed." Heads of nations struggle in the mire and are frustrated by their personal desires for self and country. Capital and labor tear at each other in distrust, thwarting their own best interests. The divorce rate rises because the restless drive of our day is most evident in the closest relationships. Even among church leaders comes the evidence of broken cisterns that cannot hold water. Hear the adjectives they use: "Dry, empty, torn, desperate, barren, distracted, worried, driven." The saddest result of war is the uncovering of empty hearts that have no resources.

Out of all this despair there is everywhere evidence of a groping for reality. It is said that spiritualism is taking over England as it did after the last war. Any spectacular promise of spiritual help in America draws the thousands who want something adequate to live by.

In Christ alone is the answer to all this groping. Does the church know that never in the history of Christendom has she had such an opportunity as she has today? The church is the bearer of the good news that the world is dying for.

Thank God for the response of the church to the physical needs of a starving world. These needs must be met. When Laval of France tried to kill himself, the doctors worked hard to keep him alive so that others might shoot him a few hours later. If we feed the world in body only and neglect the spiritual needs we will be following the same pattern. The feeding of the body is the first need, but it is still the lesser need. The church must remember that.

The discipline of these times will reveal the actual quality of the church of today as it did in days of old (Heb. 12: 10-13).

The church of today has been lame in a number of points:

1. Fear of being emotional. We wanted love but we were afraid to love God. We had many enthusiasms but felt apologetic for any religious emotion. Meanwhile, a world emotionally insecure is offered dozens of pulp magazines and many other spurious distractions. We have forgotten that Jesus of Nazareth was a man of deepest emotion. In him emotion was not crushed but balanced and disciplined so that the result was dynamic poise. This fear of emotion has kept the church from properly challenging youth. So the youth have followed other less adequate challenges or distractions.

2. Fear of calling for a decision. Dr. Homrighausen said many think they can ooze into the kingdom of God. In this we have stumbled because we forgot that the mature are "those whose faculties have been trained by practice to distinguish right from the wrong" (Heb. 5:14; Twentieth Century).

3. Fear of being different. In the

midst of transitional adjustments we have become calculating in our attitudes. The cross has been taken from the path of life and used as adornment on neck or watch chain.

WHAT shall Christians do? (1) Reinstatement of the Holy Spirit in the Trinity. (2) Expect the "promise." Do not leave it to the cults. (3) Recognize man's part and God's part in spiritual relationships. (4) Remember that the church as the body of Christ is more than an aggregate of its membership or than an organization. (5) God asks complete consecration from every Christian. (6) Each Christian must be leaven. (7) God can reach the world only through his followers. That is the plan. Relief and missions are one program. (8) There cannot be class or race distinctions. (9) Every Christian is an ambassador of goodwill in every relationship. (10) Go forth in faith, no matter what may come, for in Him we are conquerors.

Satisfying Spiritual Hunger Abroad

Chalmer Faw

Chicago, Illinois

THAT there is spiritual hunger in the world today we can readily concede, but the ways in which this hunger manifests itself will bear careful examination.

As far as primitive peoples are concerned missionaries have long since found that in most cases this so-called "hunger" is more latent than actual or articulate. Primitive people are not, despite the popular misconception, consciously starved for spiritual things and waiting with open arms and gaping mouths to receive the gospel. It is like a type of physical hunger of which one is not aware until it has been stimulated through the sight or smell of savory food. The need is there, and, in that sense, potential hunger, but in the majority of cases the appetite waits to be whetted.

In so-called civilized countries our best information would lead us to much the same conclusion: that there is spiritual need but that we cannot safely assume that it will express itself in terms of conscious spiritual hunger until it has been stimulated.

CLOSELY allied to general world insecurity is the disillusionment and breakdown of faith in God and humanity caused by the horrible fact of the war itself. For millions of

nonwhites this has been primarily a "white-man's war," for primitive peoples it was a "civilized man's war" and for the non-Christian world it was first and foremost a war of Christian nations. Its savagery certainly has not commended to a seeking world the brand of "white" and "Christian" civilization out of which the war grew. Where is the noble cause for which this war was fought? Even those who, to begin with, thought there was an ideal to be fought for and had this ideal validated for them by their religion are now beginning to wonder what has happened to it, and to their religion as well. For the millions who never were in sympathy with the war such an ideal is even more a myth.

Then in those countries directly ravaged by this war there is a still more sinister type of disillusionment and cynicism, that which arises from living for a long time too close to death and destruction. They have experienced nature's protective hardening of the soul against experiences more terrible than flesh and blood should ever be called upon to endure. While, for some, close contact with death may inspire a greater reverence for life and a yearning for the divine, we may assume that for a great many the result has been

this callousing and hardening experience. And, particularly in the defeated nations, this disillusionment is colored by hatred for the victors. Not only that, but hatred for the victors cannot be dissociated from a similar feeling toward the religion of the victors, leading Kagawa, Japan's foremost Christian, to say, "In Japan hatred for Christianity is deeply rooted." Against this dark picture let us remember, however, the persistent and resilient spirit of Christ which must be at work in the hearts of thousands both in Japan and Germany, giving promise of a new day.

SO MUCH for the spiritual needs and hungers; now let us see what can be done about them. The first suggestion concerns something to be done within our own country. If the defeated nations are applying their hatred of America as victors to the Christian religion which we profess, we are surely never going to change that spirit by taking grossly unchristian attitudes toward the Japanese and the Germans. The desire for revenge against these nations, of wanting to grind their faces into the dirt, an attitude all too widespread and vocal in this country, must go, and in its place must come the more Christian attitude of confessing our sins, forgiving others and helping build up these countries ravaged by our instruments of war. Otherwise, it is difficult to see how we can help them very much. One thing we can do for Japan and Germany immediately, perhaps the greatest thing, and maybe the only thing we can do for them in a spiritual way at this time, is to bring about a great change of heart within our own country toward them. What is true of these so-called "enemy" nations applies to a lesser degree to every foreign nation which to the customary American reputation of being mercenary, boastful and shallow has added another feature, that of being wantonly brutal, of having been guilty of the greatest atrocity of the war—the use of the atomic bomb.

In the second place, we must have a program of direct action abroad. This includes first of all undergirding those agencies through which we are already working on foreign soil, namely, our mission and service programs. Admittedly, missions have made their mistakes, but they have presented to the world a very impressive record of satisfying spiritual hunger, in fact about the only example of such service this self-seeking world has witnessed.

Therefore, I propose that we pour increasing numbers of well-trained and properly oriented men and women into this program, expanding as fast as is consonant with sound policy. Then, we should begin to expand into other fields. Ecuador should open up very soon, spearheaded as the work has been there by a very effective piece of Brethren service. Japan is another possibility and our work with the Japanese in this country has helped prepare us for such an undertaking. How soon, if at all, we should move into further European work as a permanent mission project, I am not prepared to say. I do believe that we have a way of life that, if it could be transplanted to European soil and written large over the face of that continent, would have a tremendous

effect in guiding the destinies of nations in years to come.

Another agency for meeting spiritual needs abroad is that of our service program. I regard this phase of our work as one of the truly creative steps forward in the history of our church, comparable with the launching of our early missionary endeavors. While the immediate contact of service and relief workers is with the physical needs of men, they cannot help achieving very definite spiritual results. There remains the problem of providing an effective follow-up so that the spiritual effects of this service may become permanent, but the effort is a wholesome and a creative one and should be continued through the years ahead as a permanent feature of our church work.

The Church and Physical Needs

I. W. Moomaw

North Manchester, Indiana



IN ANCIENT Rome most of the very poor were slaves. Their owners fed them in order to keep them in working condition. With the dawn of Christianity much of that was changed. The church began taking over the relief of the poor. The sick were healed, and the orphaned and aged were given help and comfort.

In England, after the revolt from Catholicism during the reign of Henry VIII, the state took over certain forms of relief. The poor laws began to appear, and direct ministry to those in need shifted from the church to the state.

In foreign missions, however, there has remained a close co-ordination in the ministry to both spiritual and physical needs, and it would be hard to say where the one ends and the other begins. In a sense there are no purely physical needs. Whatever disturbs one area of life disturbs life as a whole.

BRIEFLY, there are three types of need. There is emergency as fire, flood or other disaster. Quick response is needed. There is little time to discuss methods or principles. Then there are needs of longer duration, as those caused by war, epidemic and famine. The relief needs

and response are different from those under more sudden emergency. Finally, there are the distress areas of the world where there are dense population, limited resources, soil erosion and oppression. Hunger, ill-health and epidemics and insecurity often abide near those whose lot is poverty.

Now we are confronted by distress without parallel in the experience of man. At first we regarded this as an emergency need that would soon pass. While it is a most acute emergency, it is more. The scars of war are much deeper and they may heal much more slowly than we had expected.

From conservative sources we learn that in China alone 100 million are in dire need. This is 500 times the total membership of the Church of the Brethren. Add to this number the maimed, homeless and starving in other countries and the relief job becomes enormous. What is the role of the church in the presence of such a task?

Let us turn for a moment to the food resources of our country. In 1937 our country had 68 million head of cattle; today 82 million, an increase of 14 million despite the war.

In 1937 we had 43 million head of swine; today 72 million, an increase of 29 million. In 1945 we shall harvest 626 million more bushels of corn than in 1937. Our wheat harvest is 364 million bushels above the ten-year average. Soybeans and rice returns were 116 million and 20 million bushels above the average for the past ten years.

WITH these impressive supplies on hand how adequately are we making them available to those in need? Director Lehman of U. N. R. R. A. in begging for funds and supplies recently pointed out that so far he received only ten per cent of what he had estimated as his needs for the current year.

Giving to date through either U.N.R.R.A. or the church has not been in proportion to our vast resources. Under these circumstances the church can well supplement the efforts of the government, but not take the place of them. In the spirit of humility and devotion the church might also be concerned with setting a Christian pattern for relief. May we mention four marks of such a pattern.

1. Promptness. In emergency, goods must move quickly. One of the sad aspects of relief by political agencies to date has been delay and stalling. Let the church with sincere humility open channels for quick and direct movement.

2. Efficiency. Being smaller and with fewer formalities to observe, the church should be in position to carve out channels of efficiency in the delivery of relief materials to those in greatest need, with a minimum of waste or partiality.

3. Generous sharing in the spirit of Christ. If we would recover the respect of those whose homes have been destroyed by our arms we shall need to give far beyond anything we have demonstrated as a nation so far. Let the church set a standard for giving according to our resources and the vast needs.

4. Relief given in the spirit of Christian humility and penitence. That we are victors will be odious enough to those who are exhausted. Ours is a vast new country and we came to abundant resources through no special merit of our own. Let the church establish a pattern for giving, not in any sense of political or economic calculation but in the spirit of Christian brotherhood. We shall need to consider well our methods and the attitudes we show.

Ministering to Material Needs at Home

Paul W. Kinsel

Chicago, Illinois

THERE are certain basic questions which appear to me to be pertinent to our growing philosophy and practice of relief. I should like to lift up three of these:

1. *Shall we choose the dramatic way only?* Once the ministry of the church to material need was almost without exception confined to the needy in the local group, but today our emphasis is upon foreign relief because the areas of greatest need are no longer close at hand and because our resources are much greater. In this shift of emphasis we have discovered that foreign relief is more dramatic and appealing. In the past the Brethren have had a "poor press," but heifers for relief, wheat for Holland, seeds of goodwill, etc., are giving us a great deal of favorable publicity. Is there now danger that we may let these more dramatic, publicity-bringing efforts of the church blind our eyes to the needs closer home?

2. *What is our ethic regarding our own needy?* Jesus taught that he who would save his life must lose it. If this is true of the Christian as an individual, is it also true of the church as an institution? Should we disregard those of our own who are needy and throw all of our resources into foreign relief? Should the church sacrifice itself on the altar of ministering only to the needy outside its own number?

3. *Shall we provide for our own needy or shall we let the government do it?* Time was when the Brethren were very careful to take care of their widows, orphans, aged and all who were in need. Today we are more and more inclined to let the government do it. What is our obligation at this point?

AGainst these questions I should like to point out several truths which appear to be self-evident.

1. L. W. Shultz has suggested three tests that ought to be applied to Christian response to human need: (1) the test of motivation, love for our brothers (1 John 3:14b, 17); (2) the test of religion (James 1:27); and (3) the test of the judgment (Matt. 25:40, 45).

2. When we pray the Lord's Prayer we need to keep in mind that our Father has made it possible to produce plenty for all the family of men and it is not his will that any

should suffer. "Our daily bread" means bread for all.

3. The home base must be strong else our work anywhere in the world cannot long continue. Surely it is not a case of either—or, but of both—and.

NOW let us have a quick look at some of our relief work at home and note some probable directions it may take in the future. Already thirty-eight heifers have been sent into the sharecropper area in Arkansas. More will follow into this and other needy sections of the nation. And perhaps some of our heifers may be used to good advantage closer home. I know of a church in Ohio which gave a heifer about to freshen to its new pastor that he might have an ample milk supply for his family. An Iowa church I recently visited has a "parsonage cow."

We have lately discovered tremendous resources of both food and clothing among the Brethren and have learned something about the collecting, warehousing, processing and distributing of both. Here are emerging patterns which may be valuable if and when another depression comes. Meanwhile, let us not overlook those undramatic needs right at home: that family whose mother is an invalid and cannot do any canning; that person whose clothes are such that he cannot attend church.

A little has been done in the matter of placement, and much more will be done in the immediate future. Some churches are making surveys of their communities to discover opportunities for locating returning Brethren C.P.S. and service men. It would be good at any time to be able to locate Brethren men, who may need jobs, with Brethren employers who have job openings.

BUT there are many other techniques for building and strengthening Brethren communities. Producers, consumers and credit co-operatives may be sponsored. The budding plan of Brethren mutual aid seeks to make Brethren dollars work for the church by helping to establish families on the land or in small businesses for their self-support, and by helping to care for emergencies.

In addition we can only mention such problems as race relations, capital and labor tensions, hook-

worm control, sharecroppers, migrant workers and many others.

WHEN we think of ministering to material need an ugly problem lifts its head. How can we provide for the needs of another without pauperizing him, that is, how can we help him without jeopardizing his self-respect and his self-dependence? Some of our very best thinking needs to go on this question. Certain things can be suggested as looking in the direction of an answer. We ought to seek to build and foster the kind of spirit which simply won't and can't be pauperized. Then, too, we need to accept from him that which he has of value to offer in exchange for that of value which we give him. Here a great deal more imagination than we have yet used will be needed.

Time was when it was impossible to produce enough to reach around. But that is no longer true. We have developed the technic of producing. Do we possess the ethic of ministering? We must grow more sensitive to need wherever we may find it and more ready to respond with the "cup of cold water" in His name. We minister not in the name of the Red Cross, of Uncle Sam or even of the Church of the Brethren. We minister in the name of Christ. And, finally, let us not be cloudy at this point. Jesus bids us feed both body and soul. We do his will only in part when we are concerned with one or the other alone. We must obey in full. Both physical and spiritual hunger must be fed!

What We Need

George Roust
Elkhart, Indiana

We are never satisfied with what we need and what is best for us. God did not give to the people just what they asked for, but just what they needed. God gave the best that heaven had in giving his only Son, who went to Calvary's cross for the sins of us all. God always was mindful of his people in the past and we are sure he is today.

We think of a good mother who took her little three-year-old boy to a dime store. He wanted this and that. Mother began to buy until both arms were full; then she didn't have anything that the little fellow really needed. Some of us want and want, but we don't know just what we really need. What do we need in the church today? More Spirit-filled fathers and mothers; above all, more real soul-winning Christians.

The Deputation to Japan Reports



Walter
W.
Van Kirk

A few weeks ago these pages carried a photograph of members of an American Christian deputation which had gone to Japan at the request of Japanese Christians. Walter Van Kirk broadcast twice from Tokyo concerning their mission. Following is his report. It makes evident the more sensible occupational policy which General MacArthur is fostering in Japan as over against the policy of revenge in Germany.—Ed.

The Protestant church deputation which went to Japan four weeks ago for the purpose of renewing spiritual fellowship with the Christians of that country has just returned to the United States. The trip was made entirely by air and the elapsed time each way was thirty-eight flying hours.

The deputation included Dr. Douglas Horton of New York, chairman of the American Committee of the World Council of Churches; Bishop James C. Baker of Los Angeles, chairman of the International Missionary Council; Dr. Luman J. Shafer of New York, chairman of the Japan Committee of the Foreign Missions Conference of North America; and Dr. Walter W. Van Kirk of New York, secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America.

The American churchmen were uncertain in their own minds as to how they would be received by their Christian brethren in Japan. Months of bombing by the allied forces had resulted in the death of hundreds of thousands of men, women and children, the laying waste of great industrial centers, the destruction of churches and the scattering of congregations. It would have been only human had the Christians of Japan been something less than cordial in their attitude toward the Christians of the nation primarily responsible for the defeat of their country. Such was not the case. Quite the contrary. The reception accorded the deputation was a deeply moving ex-

perience. There were expressions of gratitude and thanksgiving that the American churches had sent their representatives to Japan so quickly following the war. The visitation was described by Japanese Christians as a welcome adventure in ecumenical fellowship.

Destruction of church property in Japan reached frightful dimensions. In Tokyo 154 churches were destroyed, leaving only nine churches intact. In Osaka 46 churches are in ruins; in Hyogo, 45; in Kanagawa, 26. Of 2,000 churches in Japan 455 are wholly or partially destroyed. Few pastors were killed in air raids but of 2,000 pastors and teachers some 350 lost their homes. Despite this destruction the deputation is unanimous in its conclusion that the Christian community in Japan has survived the war and its accompanying persecution in a manner that augurs well for the future. Conferences were held with church leaders in Tokyo, Nagoya and Kyoto. In the latter city, Christian teachers and pastors from Osaka and Kobe participated in the discussions with the American churchmen. In all of these centers, and elsewhere, Japanese Christians evidenced an impatient eagerness to rebuild their schools and churches, reassemble their congregations, and press forward in their efforts to evangelize Japan.

There were, to be sure, defections here and there. In isolated instances the curriculum of Christian schools

was modified to meet the insistent demands of the Japanese military. The charter of certain of these schools was revised or modified in such a way as to minimize the emphasis upon Christian principles. In such schools, particularly those for boys, there was a discontinuance of chapel and Bible study. The ceremonial bowing to the emperor was practiced in some of the churches, as was the reciting of formal prayers for military victory.

In evaluating these defections it must be remembered that Christians in Japan number not more than 400,000 Protestant and Roman Catholic in a total population of nearly 80,000,000. These Christians were harassed by the military police and hounded by the "thought" police. They were spied upon, gossiped about and ridiculed by a war-indocinated public. That the Christian community in that country is today not only intact, but vigorously alive, is a tribute to the loyalty and steadfastness with which, in the main, it adhered to its convictions. Now that the war is over and the military influence is being liquidated the opinion is widespread that Christianity in Japan is confronted with an unprecedented opportunity to demonstrate its superiority over Buddhism and Shintoism. The deputation is recommending that a small initial group of missionaries be sent to Japan as quickly as possible. Long-range missionary relationships with the Christian community in that country are yet to be determined.

The visiting churchmen were received in audience by the emperor. To each member of the deputation the emperor directed inquiries regarding the work of the American churches and the possible significance of Christianity in the reconstruction of Japan. This audience, widely reported in the Japanese press, is believed considerably to have enhanced the prestige of the Christian movement in the mind of the Japanese public. Conferences were also had with Premier Shidehara; Minister of Education Maeda; Minister of Public Welfare Ashida; and Foreign Minister Yoshida. Here, too, the conversations centered on the task of Christianity in the rebuilding of Japan.

The deputation found Kagawa with undiminished faith in the future of the Christian enterprise. With more than his customary vigor this world-renowned Christian is

busily at work on many fronts including evangelism, the organization of co-operatives, the relief of the homeless and needy and the strengthening of the Social Democratic party. Time and again Kagawa said to the American churchmen, "Give us your prayers and send us Bibles and good missionaries."

The influential Nippon Times in a two-column editorial entitled *The Visit of the American Religious Leaders* commented on the significance and timeliness of the visitation. "The present visit in Japan of four prominent religious leaders, comprising a deputation representing the Protestant churches of America, is a matter which should interest the general Japanese pub-

Hands

Mrs. Allie Eisenbise

Chicago, Illinois

The hands of a man are strong and sturdy,
They are made for hard work,
For skill in construction,
For aid to those in distress,
For leadership to point souls to God,
For doing God's bidding.
Strong hands, noble hands, guiding hands.

A woman's hands are sympathetic,
Soft and full of love.
They soothe the fevered brows,
Wipe away tears,
Are quick to help in time of need,
Do little things, hard things
For their loved one and others.
Loving hands, tender hands, faithful hands.

Boys' hands are full of activity,
Full of courage to do and to dare,
To lift burdens from bent shoulders,
To do chores for father and mother,
To win in the game of life.
Quick hands, helpful hands, courageous hands.

Girls' hands are sweet and lovely.
They bring music into our lives.
They fashion dainty things for the home.
They are carriers of joy,
Sharing mothers' busy days
And serving with love.
Beautiful hands, musical hands, serving hands.

A baby's hands are velvety and dimpled.
They pull at one's heartstrings,
And remind us to be patient,
Tender and loving.
They pull us toward God.
Sweet hands, coaxing hands, darling hands.

God's hands are stronger
And more beautiful than all.
He measured out the waters
In the hollows of his hands.
With them he made the world
And all that is in it.
He opens them and showers of
Blessings fall on us.
We place our hands in his hands
And all fear is gone.
Holy hands, sacrificial hands, God's hands.

lic no less than the Japanese Christians," said the Times. "For, although the avowed purpose of this deputation is to re-establish contact with the Japanese Christians and to survey the general postwar religious situation in Japan, the influence of such visitors will far transcend mere matters of church policy. The work of this deputation is bound to mark a significant first milestone on the road of Japan's return to the international fellowship of peace-minded peoples."

Lessons From Jonah

Isabelle Sheller

Grundy Center, Iowa

Have we as a church become somewhat like Jonah? Are we doing our best to stand by the Lord, or are we drifting away from the truth? Are we telling folks what our church has always stood for, or are we no longer serious about it? Just because there is a war on, is that a sign that gambling, smoking, drinking and playing cards are all right?

Out there in the midst of the sea, Jonah said, "Oh, well, some one else can go there and preach. I will forget the whole thing."

Jonah was responsible for either the downfall of the city, or its uplift. What are we responsible for? Shall we help our fellow men, or shall we let them continue in sin? We are answerable to God just as Jonah was.

"Before Ye Ask Him"

Julia Graydon

Harrisburg, Pennsylvania

In Matthew 6:8 we read, "For your Father knoweth what things ye have need of before ye ask him." Notice that Jesus did not say things you *want*, but those things you *really need*. This should be of great comfort to us, for we realize how closely he watches over us day by day. Another verse comes to me, "My God shall supply all your need."

Perhaps people are praying more today than they have ever done before, for there is more need of prayer in these perilous times when we know not what a day will bring forth, especially to those who are absent from us.

He stands ready to help for he has heard your cry even before you ask him.

Let us keep on praying therefore, asking for the things for which our hearts yearn and he will supply all our needs.

Pray on!

But Not With Words

Joe Van Dyke

Windber, Pennsylvania

In the days of my youth religious folk often essayed the task of dividing all humankind into two categories: the sheep and the goats. There was good Biblical precedent for this division; Matthew had described vividly the last judgment when the King would set the righteous on his right hand while the wicked he would send away to everlasting punishment. Some of the more fiery preachers were a bit proud of their ability in this line, and while they never named names or pointed too precisely, at the conclusion of a sheep-and-goats sermon we all knew exactly who in our neighborhood were blessed sheep and who were not.

We were assured, I remember, that a man's soul was either white or black, washed or unwashed, clean or foul, and that the black soul was made white only when the repentant sinner made a verbal confession of faith before God and the congregation. At the undenominational camp meetings we sometimes attended, these confessions were often highly original and enlightening, but in our church they were generally no more than an affirmative reply to a formal question. That was sufficient. The public confession was the password permitting entrance into the company of the elect.

Of course, baptism followed and thereafter good works were hoped for from the neophyte. The good brethren expected a great deal more from their converts than mere subscribing to a formula of words. I recall that they asked each candidate for membership in the church to promise to do certain things and to promise not to do certain things. And, as many of us can never forget, the church of those days often met in solemn inquisition to consider the question of excommunicating erring members (church them, we called it) for flagrant shortcomings.

But—and this is the overlooked truth—as long as one had made his original confession of faith properly and was careful not to commit the almost inexcusable sins, he was never denied title to being a sheep. This though he did not perform the most elemental religious acts and did

practically no good works at all to implement his confession. He was saved in the mind of the congregation.

And who were the goats? Not the women who gossiped cruelly, spreading evil rumors that caused suffering to the innocent. Not the men who were dishonest in little ways, who were neighborly only to church members, or who excused in themselves one private sin. Not those who were selfish and proud and intolerant and unloving. These might all be church members in good standing and safely counted with the sheep. The goats? The lost goats were they who stubbornly refused to stand in meeting and make their confession. As far as living was concerned they might be equal to or even superior to their saved neighbors. But genuine friendliness and neighborliness and good morals were not sufficient, were worthless in fact, to gain them entrance into the fold. Goats they were and goats they would remain until the words of the confession should pass their lips.

This idea of the cleavage of black and white, with a spoken confession marking the division, was impressed on my mind by scores of sermons. Earnest preachers vehemently maintained that any man who did not accept Christ as his Savior in public confession was living in darkest sin. The moral man—that was the name for a good man who was not a church member—was especially condemned. His good works counted for nothing. His patient belief in goodness as evidenced by his actions did not credit him an iota. No matter how exemplary his life, how noble his conduct, how virtuous his daily living, these counted for naught in the sight of God unless he first repeated in public a standardized belief in the deity, and confessed that his salvation was not through works but through Jesus Christ.

This dictum of the church fathers puzzled me because it seemed so illogical. It seemed obvious to me that good acts can be inspired only by the spirit of good which is God's Spirit. It seemed to me that even the good deeds of wicked men (and it was strange how often bad men did things that were generous and

kind) had their source in a partial though unrecognized belief and acceptance of that same spirit of good. "Why," I asked, "is a man lost because he does not tell to the congregation what he has told to God? Do we not believe that every man is his own priest?"

In short, I came to this conclusion on the matter: *It is what we are that really matters. There are two ways to determine the condition of men's hearts—through their words and through their actions. What we do cannot be false to what we are. Our words may be.*

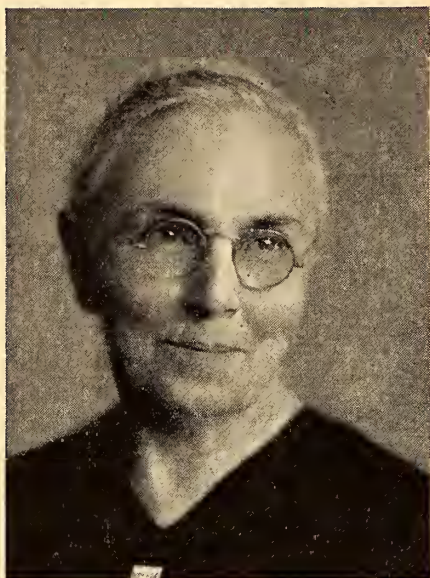
This conclusion has worn well; I have never needed to trade it for a different one. I knew that the people in our community who did good to their neighbors believed in God whether they admitted it or not. It became unthinkable that this should not be true. Those men and women who showed by their day-by-day actions that they loved their families, their fellow workers, their neighbors—they must love God, too, for God is love. That some of these people were not enthusiastic defenders and supporters of organized religion did not bother me. I had decided that not what people say but what they do shows most accurately what is in their secret hearts, for I had seen God in hearts that had never openly confessed his name.

We have reason to believe that one day an infinite mind will divide humankind into the sheep and the goats—though how that can be done is beyond my finite brain. So I am willing to leave that duty entirely to him. I know how stupidly and cruelly we can blunder when we try to take over God's job in deciding who is and who is not on the side of the angels.

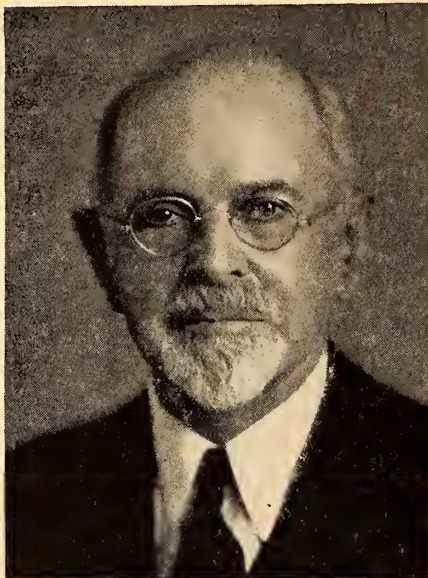
But I do have a strong notion that on that judgment day very little attention will be given to the times I have made confession in words of the faith I bore on earth. God knows both how false language can be and how inadequate it can be. He will, I am confident, remember each of my confessions of faith through deeds.

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

To each is given a day to earn immortality and a crown, but not with words only.



Mrs. Ira G. Blocher



Ira G. Blocher

In the Golden Glow

F. E. Mallott
Chicago, Illinois

Fifty years ago, these two couples, of whom the husbands are brothers and the wives sisters, were married at Poplar Grove, Ohio. They have lived their lives in that community and celebrated their golden wedding anniversaries together in August of this year. Bro. Floyd Mallott of Bethany Seminary preached the anniversary sermon. We felt that this unusual circumstance and the things which Brother Mallott said on that occasion should be shared with our brotherhood.—Ed.

THE CIRCUMSTANCES of this occasion are striking; an occasion such as this is witnessed rarely in life's pilgrimage. Two sons of Elder S. W. Blocher in the autumn of 1895 married two daughters of Deacon Daniel Wagner. Today this quartet celebrates fifty years of wedded companionship. Each couple has been blessed with four children and all are alive. One couple has five grandchildren and the other seven grandchildren, and all of these are living.

A Christian home always gives reason for thanksgiving. There is no brighter gem in the entire social picture than a Christian home. But many a blessed Chris-

tian home never reaches a half-century duration. For longevity is a gift of God, the Creator and Sustainer of life, and is bestowed upon the minority of men. In his providence he has ordained long life as one of the blessings associated with stable family life.

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee," says the fifth commandment.

IT WAS the Hebrew conviction that a stable family life not only tended to bring long life but that it was the basis of all social blessings and the primary requirement of a stable society with its corollary blessings of peace, plenty and safety. The modern

scientific study of society has added very little to this ancient Hebrew insight, but does confirm it with emphasis. And in this Hebrew conception of things godliness was the crown of family life.

Says the writer of Deuteronomy: "And thou shalt keep his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days in the land, which Jehovah thy God giveth thee."

The Christian religion took over the Hebrew pattern of family life, which was markedly superior to the family ways of the heathen tribes and races around Israel. This ideal of the patriarchal family whose norm was monogamy passed into the Christian church and was elevated by the teachings and ideals of Jesus Christ. Jesus brought into all of human life a deeper reverence for the individual personality as a sacred entity, a moral end infinitely precious in itself. He brought a kindlier and a more humane spirit into all human existence, based upon his insight that the most enduring power in the universe is love. So we reach the Christian version of the patriarchal monogamous family, which stands as the highest moral and idealistic social achievement of the entire Christian era.

The whole of Western society rests upon the patriarchal monogamous family as shaped by centuries of Christian teaching and discipline. The widespread demoralization of family life today with its awful manifestations of divorce, juvenile delinquency, mental instability and general disorientation of uncounted hosts of individuals is at the same time a symptom and a cause of the threatened end of our civilization.

Pictured below are Brother and Sister Hugh Blocher. The Blocher brothers married sisters fifty years ago and have continued in close fellowship.



Some twenty years ago diletantante sociological writers were speculating upon the emergence of some new form to take the place of the family as we have known it hitherto in Christendom. That is now largely abandoned. Earnest, serious minds are everywhere agreeing that if our civilization is to endure and not collapse one of our first tasks is to re-enforce and strengthen family life. Without it our civilization faces ruin.

THE foundation of family life was originally a religious foundation. Family life did not decay until the widespread loss of faith, and apostasy from Christian faith. One of the first effects of a religious revival will be the restoration of a purer and better family life.

Family life fails and homes cease to function helpfully and healthfully when selfishness becomes the law of the individual life. In my experience as a pastor I saw illustrated repeatedly the fact that the root cause of most divorces is selfishness. People who live for a selfish grasping of the pleasures of life soon

assume that all pleasures are sensual. Selfishness soon disregards the wishes and welfare of others.

Healthy family living is disciplined living. The basic discipline for life begins with birth, and without discipline there is neither pleasure nor achievement.

In the Scripture lesson of the morning, the section from which my text is taken, St. Paul gives fundamental instructions to all members of the family: husbands, wives, parents, children and servants. He also develops a doctrine underlying family life. Paul says that the natural relationship is an image of the spiritual or heavenly relationship. In our dialect it may be said that our lives in the world are an education for eternity. God is training us for heaven. This network of human relationships which we call family is one of his most basic and important methods.

"For this cause shall a man leave his father and mother, and cleave to his wife; and the two shall become one flesh."

IN CHRISTIAN theology one of the most satisfactory definitions of salvation is that it is union with God. In the closest type of union with a fellow mortal we catch a glimpse of the meaning of the union of the soul with God. Family life when sanctified by prayer becomes to us God's sacrament.

Someone who had studied St. Paul's thought of the family has said: (1) It is in the fellowship of the family that we learn to transcend the limits of self, the beginning of spiritual life. (2) It is in the love of the family that we learn to spell out the legend that God is love. (3) It is by obedience within the family that we learn that God is law. (4) It is as parents within the family that we enter into the meaning of maturity and dimly under-

stand the meaning of the fatherhood of God. (5) It is in the order of the family that we first perceive that growth is God's method. (6) It is in the dwelling of the family that we first learn that the name of heaven is home.

In the Merchant of Venice, Shakespeare makes one of his characters say:

"How far that little candle throws his beams!
So shines a good deed in a naughty world."

IN THE golden glow of this notable anniversary occasion I think I speak truly when I say to these who celebrate this anniversary: You have lighted a candle in the midst of the world darkness. At a time in human history when it is most urgently needed you have given an example of what a Christian home may be at its best. You have shown forth the basic social form: the family as God intended. And the light you have lighted will shine far; its rays will reach to the multitude of your acquaintance. It will reach beyond to the multitude who know you by name rather than by face.

Aye, it will shine still farther, for the effects of your example will carry far into time and go deep into the hearts of your children and your grandchildren, and will reach to the generations of your descendants yet unborn.

It is a universal human trait that we are interested in our own forebears. How we cherish the little anecdotes about them; how we tell of their exploits; how proud we are of them; how good-naturedly we laugh about their oddities! And so I know that when you who sit today as honored guests have fallen asleep and have been called to the great home beyond, they who follow after you will yet recite this of you: you lived virtuously and nobly and well and long.

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, January 20

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson. The Laws of a People—Ex. 19—23. Golden Text, And I will delight myself in thy commandments, which I have loved. Psalms 119:47.

B.Y.P.D., Africa Tomorrow.

Gains for the Kingdom

Two baptized, five received by letter and two reinstated in the Fort Wayne church, Ind.

Fourteen baptized, one received by letter and sixty consecrated in the Grace church, Martinsburg, W. Va.

One baptized in the Burr Oak church, Kansas.

Four baptized and one received by letter in the Canton church, Ill.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Michael Kurtz of Richland, Pa., in the Quakertown church, Pa., April 21 to May 5.

Bro. S. Clyde Weaver of East Petersburg, Pa., in the Rouzerville house of the Antietam congregation, Pa., Feb. 3-17.

Personal Mention

Bro. Lon Karns will conduct evangelistic meetings at the Pleasant View church, Middle Indiana, Jan. 25 to Feb. 3 instead of at the North Manchester church as was previously announced, we are informed by Pastor Paul S. Bowman of Pleasant View. We are sorry for this error in announcements.

Brother and Sister Chalmer Shull and their daughter and Dorothy Brown arrived safely at Bulsar, India, on Dec. 8, 1945. They had sent a cable on Dec. 5 telling of their arrival at Karachi, India. We are happy that they were able to proceed immediately to their destination and to the work of the Lord in their chosen field.

Bro. H. Stover Kulp of Lassa, Nigeria, Africa, writes to say that since a post office has been opened at Garkida, it is more convenient to use it as the Lassa post office than to continue to use Maiduguri. The proper address for Missionaries Pfaltzgraffs, Grimleys and Kulps will henceforth be Lassa, P. O. Garkida, via Jos, Nigeria, West Africa.

President Truman set aside Jan. 5 as a day on which public honor should be paid to one of America's greatest scientists, George Washington Carver. The joint resolution by the Senate and the House read: "We invite the people of the United States to observe the day in universities, colleges, schools and churches or other appropriate places with appropriate ceremonies."

Brother and Sister F. H. Crumpacker are now visiting the churches of California. They can receive mail as follows: Jan. 15-25, % Earl Crumpacker, 634 S. Simmons Avenue, Los Angeles, Calif.; Jan. 26-31, % Mrs. Lottie Neher, La Verne, Calif.; Feb. 2-8, % Rev. W. I. Liskey, Raisin, Calif.; Feb. 8-15, % Lottie Neher, La Verne, Calif.; Feb. 18-24, % D. C. Gnagey, 1746 Thirty-fourth Avenue, San Francisco 22, Calif.; Feb. 26—March 1, % Lloyd A. Slater, McClave, Colo. They report an interested response to the missionary message in California.

Bro. A. F. Brightbill of Bethany Seminary will hold a music institute at the Kent church in Northeastern Ohio, Jan. 25, 26 and 27. All near-by churches are invited.

Missionaries Evelyn Horn and Mary Dadisman sailed for the United States Jan. 4 on the Antinous. They expect to arrive in Brooklyn, N. Y., likely sometime in late January or in February.

Brother and Sister I. S. Long of Baltimore, Md., take this method of expressing appreciation to the many friends who sent words of sympathy to them in the recent loss of their daughter, Madelaine Long Arthur.

John Barwick, before returning to Europe on January 17, toured in many of our churches and districts. One tour, concluded two days before he left, took him into ten churches in the Juniata region, we are informed by Levi Ziegler.

Bro. Paul Halladay, professor of music at Manchester College, will be at the Fort Wayne church in a week-end music institute, Jan. 26 and 27. The surrounding churches are welcome to attend any or all of the sessions. The emphasis will be on choral, congregational and special music.

Dr. Paul Bowman, Sr., of Bridgewater, Va., recently visited the C.P.S. unit at the Marion, Va., hospital and conducted a communion service for the C.P.S. men who are serving there as attendants. They write that it was greatly appreciated.

The husband and daughters of Mrs. Jennie Heckman Miller, who passed away recently, wish to express to their many friends over the brotherhood their appreciation for the cards and telegrams of sympathy which were sent to them in their sorrow.

Bro. Leander Smith of Broadway, Va., writes to say that since he is still confined to the house and suffers considerable pain he especially appreciated the kind way in which his friends from over the brotherhood remembered him with good cheer at Christmas time.

Brother and Sister Ernest Shull, Linda Kay and James David are recent new arrivals in Elgin. Their address is 777 W. Highland Avenue. They expected to sail for India some months ago but passport difficulties have held them up until the present time. They will reside in Elgin until they can get off for India. Their hope is that it may be soon.

Brother and Sister Glenn Drabenstot of the Loon Creek congregation, Middle Indiana, were recent visitors in the Publishing House. Mrs. Drabenstot is a sister of Mrs. Edwin Grossnickle, wife of the General Boards treasurer. Mrs. O. B. Dilling of Decatur, Ind., mother of Mrs. Grossnickle, was also a visitor in the Grossnickle home.

A cable from Africa says that Brother and Sister Richard Burger and Velva Jane Dick arrived at Lagos, Africa, Dec. 31, 1945. No doubt by this time they will have completed their journey to Garkida by rail and motor truck and are now at the places of work to which the church has commissioned them. Let us thank God for their safe journey.

Elder S. E. Thompson of Neodesha, Kansas, who has been a pastor for over forty years, writes to emphasize the extreme importance of pastors acting as counselors to the members of their congregations. He says, "Sin can get such a hold on people in many different ways that they must have someone in whom they can confide. The pastor should be such a one." These are good words of advice from a veteran in the field.

Mark and Margaret Hamm of Colorado Springs were recent visitors at the Publishing House. They were shown about by their uncle, W. O. Beckner, a long-time resident of Elgin.

Elder E. C. Crumpacker of Roanoke, Va., was killed in an automobile accident on Dec. 15. An account of his life and work in the church will follow, we are informed by Mrs. Quentin Flora of Roanoke.

Brother and Sister Ellis Wagoner of Indiana wish to thank their friends over the brotherhood who remembered them in prayer and with cards during Brother Wagoner's recent accident. He is now much improved, we are informed.

Prof. Shigeru Nambara, president of Tokyo's Imperial University, released a statement recently saying that Emperor Hirohito of Japan, along with his household, was studying the tenets of Christianity and that there was probability that they would accept Christianity. This would have widespread effect upon the entire Japanese people.

Miscellaneous Items

Four hundred bales of blankets were shipped Dec. 24 from New Windsor for displaced persons in the British zone of Germany. Arrangements for this shipment were made by John Barwick before he came to America.

Mennonite Life is the name of a new magazine "published in the interest of the best in the religious, social, and economic phases of Mennonite culture." Cornelius Krahn is editor, the price one dollar, and the place of publication is North Newton, Kansas.

At the quadrennial Methodist student conference held on the University of Illinois campus a resolution opposing peacetime conscription was adopted by 1,600 college students. This seems fairly typical of student thinking throughout the United States, probably throughout the world.

Selective Service has approved the request for a second group of twenty-five men for relief projects. They will be transferred to New Windsor very soon. This word comes to Elgin from Washington by way of M. R. Zigler. Permission has been given to assign two hundred C.P.S. men as cattlemen to Europe.

A Committee for Amnesty, headed by A. J. Muste, was founded in December to work for the release from prison of all conscientious objectors who have been imprisoned for reason of religious belief. Similar committees have also begun to operate in other countries. This committee recommends writing to the President suggesting that he grant pardons to such prisoners.

A visit to the subscription department showed that the usual January rush is now on. However, the work is heavier this year than ever before since the Messenger list continues to grow. Imagine yourself responsible for a mailing list of about 45,000 names, trying to keep up with changes in addresses, answer inquiries, and enter the thousands of names on the club lists now rolling in. The folks in the subscription department say that those who are sending in lists can help greatly if they will note four things: (1) list subscribers' names alphabetically under each post office; (2) type or write all lists plainly; (3) send the full list of subscribers at one time if possible; (4) check addresses to be sure that they are up-to-date. As Messengers are mailed out by post offices, the lists are kept by post offices rather than by churches. This will explain the importance of our first point. Listing names by post offices will save an immense amount of time for the subscription department as it will obviate the necessity for unscrambling lists built in some other way.

Five church agencies have taken sharp issue with the State Department policy which prohibits entry of all private agencies for relief to Germany. The church leaders in these bodies called upon the churches of the nation to seek changes in current government rulings. The agencies bringing this protest were the Federal Council of Churches of Christ in America, the Foreign Missions Conference of North America, the Church Committee for Relief in Asia, the Commission for World Council Service and the Church Committee on Overseas Relief and Reconstruction.

Carloads of wheat and flour for the relief of the Netherlands will be leaving Oklahoma City in sacks bearing its name when the movement initiated by the Church of the Brethren gets under way. Already the movement in various parts of the nation has sent 81,000 bushels of wheat to Holland, and all donations will be sent to that nation for the time being, Rev. Harley Stump, pastor of the Oklahoma City Church of the Brethren, has announced. According to the plan locally, contributions will be received by the Oklahoma Council of Churches, the Chamber of Commerce, and all of the churches.—From an Oklahoma City paper.

Much concern has been expressed by Brethren concerning the harsh policy which our government has adopted toward Germany. Many letters have gone to Washington about this. The following excerpt from a letter by a brother in Illinois, addressed to President Truman, is a good example: "Cannot our policy be changed to allow Christian churches to send food and clothing to children in Germany? I think it should because: (1) The German children are not responsible for what their parents did. (2) These children are potential friends or potential enemies of ours. (3) Jesus taught by word and example to feed the hungry. (4) We are in the hands of a just God."

With Our Schools . . .

Bethany Biblical Seminary

The enrollment for the winter quarter is 132 in the Seminary and 85 in the Bible Training School.

The Mennonite Biblical Seminary affiliated with Bethany Biblical Seminary Sept. 1, 1945. Dr. A. Warkentin is president of the Mennonite Seminary. The Mennonites have thirteen students enrolled in Bethany and are providing two teachers each quarter.

Dr. Oscar F. Blackwelder from Washington, D. C., brought a splendid series of lectures to the students and faculty members during one week in October.

Dr. Chalmer E. Faw, missionary from Africa, joined the Seminary faculty Sept. 1, 1945. He is teaching in the field of New Testament.

President Emeritus Albert Cassel Wieand is out of residence this winter quarter. Brother and Sister Wieand are spending the winter at La Verne, Calif. Brother Wieand will teach again during the spring quarter.

Bethany is forty years old this year. A special service to celebrate Bethany's "Fortieth Birthday" is being planned for March 3 and 4, 1946.

President Rufus D. Bowman, after giving three months in behalf of the Bethany Chapel and Improvement Fund, is again carrying his normal teaching and executive program in the Seminary. The prospects are that the full goal of \$150,000 approved by Annual Conference will be realized.

Our Mission Work

Forty Days and Forty Nights at Sea

Leland S. Brubaker

The S.S. Chung Shan was named by Generalissimo Chiang Kai-shek in honor of Dr. Sun Yat-sen, first president of China. Bro. Ernest Ikenberry, who is traveling on this ship to Shanghai, says that the ship is loaded with a cargo of wheat, baled clothing, shoes, insecticides and drugs, all to be used in relief work on arrival in China. Most of the crew are Chinese. He, together with four other missionaries, were assigned to the quarters of the former gunners crew aft. The guns, of course, had been removed but still there were the turrets, grim reminders of war. The missionaries returning to China are all seasoned Chinaites. They are all going back to help meet the tremendous needs in China. One of the interesting sidelights, Bro. Ikenberry said, happened a day or two after they were on board ship. A worship service had been planned in the dining room for October 21. The captain readily agreed to the arrangement but remarked to the one who was arranging the program, "You fellows need

not lock your cabins. You can leave anything lying around. Nothing will ever be touched." This was an excellent commentary on the Chinese group.

Even though there is no longer danger from war, it is necessary to have the usual fire and boat drill on board. When the signal was given, each person grabbed his life belt and started towards the place that had been designated for him to go. The boat drill was quite an affair. The boats looked pretty seaworthy and could take twenty-five people. There are four boats for the fifty people on board. Large rafts perched at sharp angles can be dropped into the sea in thirty seconds. This was one of the precautions used on the ship during the war. Bro. Ikenberry states that this will be an excellent opportunity for him to brush up on his Chinese during his traveling days.

We shall try to share with the church the many interesting things which we are sure he will be sending us from time to time.

Why Do Men Leave Home?

Ernest L. Ekenberry

Why do men leave home and family and fireside to travel to the ends of the earth? There are many answers: the lure of gold, the call of one's country to war, the urge to adventure. Or it may be the call of duty. It has been said that "a need known and the ability to meet that need make up a call to serve." I could not refuse the invitation to go back to China for relief work now, for with knowledge of the language and some experience in famine situations, the "necessity is laid upon me." With the sadness of saying good-by to those that are dear to me comes the joyous expectation of rendering real service to my fellow men in dire need. It is my deep conviction that the only way out for our world in these days of the atomic bomb is found in the way of Jesus, which puts human need above all selfish action and greed. The cut-

ting edge of the Christian movement in our time is the world-wide relief program of the church. Christendom must use this new weapon for world brotherhood to the full before it is too late. Did I say new weapon? Perhaps it is better to say the new discovery of the old one given by Jesus as being central in his kingdom: "I was hungry . . . thirsty . . . naked. . . . Inasmuch as ye did it unto one of the least of these . . . ye did it unto me." If the foreign ministers of the big five would turn to this way of life, we would indeed enter a new world! Brotherly sharing or chaos and the eclipse of man on this planet are the only alternatives facing this generation. I take my stand for and am going to give all that is within me to the task of brotherly sharing, knowing full well that I represent many, many people in this segment of work for the building of the kingdom of God. May his strength sustain me.

Dorothy Mae Brown

Ella M. Snowberger

Holidaysburg, Pennsylvania

Miss Dorothy Mae Brown, R.N., who was appointed by the General Mission Board of the Church of the Brethren on March 7, 1945, as a missionary to India, was born at Curryville, Pennsylvania, July 12, 1916. She is the younger of the two daughters of Mr. and Mrs. Daniel P. Brown. Her sister Edith is the wife of Bro. Charles L. Cox, of Claysburg. Always of a thoughtful, serious frame of mind, Miss Brown developed sincere religious convictions under the influence of home training and church activity.

Uniting with the church at the age of ten years, she never refused to help in any capacity requested. She taught in the primary department of the Sunday school, was active in young people's work and served as church pianist. During the summer



of 1937, she went to Camp Harmony, Pennsylvania, as a camper, returning the following two years as leader. She looks back on attendance at Annual Conference the four consecutive years, 1936-1939, as high lights in spiritual experience.

In October 1938 when Bro. J. Perry Prather of Detroit, Michigan, held evangelistic meetings at her home church, she definitely received the call to enter the foreign mission field. Although she realized the sacrifice involved in breaking family ties and leaving the homeland, she never wavered from her decision.

Following graduation from the Morrisons Cove High School at the age of fifteen, Miss Brown remained at home assisting with household duties until the fall of 1939, when she entered the school of nursing of the Washington County hospital at Hagerstown, Maryland. At graduation three years later, she received the alumnae award for the highest

scholastic average of the class, as well as the medical society award for second place as "best all around nurse."

For two and one-half years following her graduation, she served at her alma mater as assistant instructor and assistant in the nursing office, taking leave of absence to pursue a summer term at Teachers College, Columbia University, in nursing education, including ward management and ward instruction. She resigned her hospital position in February 1945 to enter Bethany Biblical Seminary in Chicago, Illinois, to make further preparation for her chosen work.

Miss Brown sailed for India on November 14, 1945, in company with Chalmer Shull and his family.

The Nursery at Garkida



Lena Wirth
Garkida, Nigeria

Early every morning I go to the nursery. At present there are two baby boys there. I make their formulas and weigh them. How exciting it is when the scales show they are gaining! These babies are quite plump and healthy looking.

After they are bathed and fed by the girls who work in the nursery they are put out in the sun. If there is time the girls tie the babies on their backs.

There are four other children about three years old who are now in compounds near by, becoming accustomed to native living. They will probably be returned to their relatives about the first of the year.

The babies who come from the leper colony come immediately after birth, for babies are not allowed to remain in the colony. A mother may take her child home instead of sending it to us. People also bring us babies whose mothers have died. These babies would die, too, if we did not take them. Sometimes they die in the nursery, too, but the people seem to appreciate our efforts even so.

The milk for the babies is brought in twice a day from the leper colony herd. Often a baby or babies in the village need formulas also. These are made on the doctor's order. Sick children are often given milk, too. These children may be in the hospital or their mothers may receive the milk when they come for the daily medicine.

Here and There in Missions . . .

Unique Opportunity for Missions in China

Protestant missions in China face a postwar era of "superlative opportunity," in the opinion of Dr. J. Leighton Stuart, president of Yenching University at Peiping, China. Interned for three years and eight months after Pearl Harbor, Dr. Stuart is visiting the United States for the first time since 1936 to confer with officials of the Associated Boards for Christian Colleges in China. He said that "a general feeling of friendliness and desire to co-operate" with the United States exists in China, and that American missionaries in the future "will work in an atmosphere they've never had before. There is an awakening consciousness that in trying to be a modern republic, to fit into the new world order, they need a moral strength which they lack and they see that real Christians have it. There will be no other religion in China in the future that will have any life to it. It will be Christianity or irreligion."

Of the eleven Christian colleges that were forced to flee their campuses and move into the interior of China, Yenching University is the first to reopen its doors, Dr. Stuart reported. All the schools are expected to return to their original sites during the next few months, he added, and plans for a greater measure of co-operation and consolidation are under consideration by the Associated Boards here.—RNS.

Mission Officials Return to China

Dr. J. T. Williams, field secretary for China, and W. B. Johnson, temporarily in charge of mission schools

in the United States, are returning to China, Dr. M. Theron Rankin, secretary, told the Foreign Mission Board of the Southern Baptist Convention at its monthly meeting in Richmond, Va. He added that news from Baptist missions in Japan received through U. S. army chaplains is more hopeful than had been expected. Although property damage in Nagasaki, Hiroshima, Tokyo and Fukuoka is great, Baptist congregations continue to carry on missionary work. A letter was read from Dr. J. D. Franks, pastor of the First Baptist church in Columbus, Miss., stating that the church has voted to establish a \$30,000 memorial fund for foreign missions in honor of its World War II veterans.

Harlem Negroes Served by Missionary

In the congested area of Harlem, where estimates state as many as 3,871 persons live in one block, Miss Lenchen Coleman is carrying on a religious ministry to Negro families which she terms "only a drop in the bucket." She is a worker for the Board of Social Missions and the Women's Missionary Society of the United Lutheran Church in America. Other churches have tried similar enterprises in other cities.

Japanese Minister of Education Is Quaker

Tamon Maeda, Japanese minister of education, is a member of the Tokyo Meeting of Friends, according to the Quaker journal, The Friend. His wife, the periodical says, is also a Friend and was a scholar at a girls' school conducted by the Quakers in Tokyo.

Pray For

J. M. Blough, of India.
Anna Detweiler Blough, of India.
Minor M. Myers, of China.
Sara Ziegler Myers, of China.
Laura J. Shock, of China.
Dr. A. Raymond Cottrell, of India.
Dr. Laura Murphy Cottrell, of India.
Harlan J. Brooks, of India.
Ruth Forney Brooks, of India.
Amsey F. Bollinger, of India.
Florence Moyer Bollinger, of India.

Brethren Service

Many of you have had a gay and happy Christmas—your first since the war began—surrounded by your families and your children. In Europe and Asia today there are pitifully few families that can say, "We have had a Merry Christmas, and we look forward to a Happy New Year." For millions of children are in imminent danger of starvation and freezing as winter comes to Europe.

That is the tragic conclusion reached by many of the relief organizations of the world. They report that a terrifyingly large number of the children of the world today will—if they survive at all—never grow up to be normal adults. They will suffer the terrible aftereffects of starvation for years to come: rickets, tuberculosis, bone diseases and many other afflictions, including stunted bodies and, worst of all, stunted and crippled minds.

You do not have to be an expert to be able to foresee the consequences to the people of the entire world—including the people of the United States—of this situation. Disease knows no boundaries; epidemics that sweep through the weakened children of Europe and Asia can reach across the narrow Atlantic and Pacific to strike our own children. Unless food, clothing and medical care are made available to strengthen and heal the sickly children of Europe and Asia today, they will surely grow up to menace your children of tomorrow.

What is the actual situation of the children of Europe at this moment? The agricultural experts of UNRRA report that domestic food production in Europe this winter will be sufficient to provide the 90,000,000 people who do not live on farms with about 1,200 calories per person each day. This is less than half the amount of food the average American eats every day. It is the minimum requirement for children three to five years old. The average Eu-



Greek War Relief Association

One of the millions whom you could keep alive this winter

The Challenge of the Children

Excerpts from a talk by Hon. Clare Boothe Luce over NBC Network, Dec. 28, 1945

ropean city child who is more than five years old will starve, to some degree, this winter.

In France, for instance, infant mortality has increased fifty per cent as a result of wartime food shortages. Tuberculosis among

French adolescents has increased forty per cent. In Belgium twenty-three per cent of the children in rural areas and thirty-four per cent of the children in cities are critically undernourished. In Czechoslovakia nearly 800,000 children stand defenseless against epidemic diseases. Seven million children in Poland have been orphaned, at the same time that seventy-five per cent of the child welfare centers were destroyed. In Italy, one million children under two years of age, and seven million between two and fourteen, urgently need food and clothing for survival. More than one million Greek children are dangerously undernourished, and malaria and tuberculosis are rampant throughout the land.

People with even partial knowledge of the terrible need are not merely wringing their hands about it. Definite, concrete steps have been taken, and are being taken today. The American Council of Voluntary Agencies for Foreign Service, Inc., on which virtually every child relief organization in the United States is represented, is serving as a clearing house for information.

Through the efforts of American Relief for Holland, for instance, the children of the Netherlands have received, since their liberation, more than three million pounds of food. The Near East Foundation is taking partial or entire care of 17,830 Greek children in winter and summer colonies. American Relief for Italy has provided 100,000 Italian children with vitamins and with one pint of milk per day since July 1945.

Actually what they and all the other splendid organizations concerned with saving the children of this war-torn

world are doing calls for no expert analysis. They are doing what you and I would do in their place—applying common-sense methods to accomplish as much good as possible with the limited funds at their disposal. They are collecting money

to buy food and clothing in this country and also on the scene. They are supplying medicines. They are providing homeless children with homes, re-establishing schools, endeavoring to reunite lost children with parents if they are alive.

Abraham Lincoln said that this nation cannot endure half slave and half free, and our world will not and cannot remain free if half its people grow up undernourished, underclothed, lacking adequate medical care.

If we wish truly to win and to keep the peace, we must act swiftly now to succor the pitiful child victims of the war. And let us all make our own new year happier by trying to save the children of Europe!

Attention If You Sew For Relief

There has been much difficulty in the Brethren service center at New Windsor in crediting the new garments made in the sewing projects when they were returned. This has developed more since materials have been handled for all the Protestant churches. Packages come in with incomplete addresses and often there is no identification to indicate that they contain sewing project garments.

In order to assist the center in keeping the records accurate and to account for all the materials sent to groups to sew, it is requested that all groups observe the following in handling garments made from new materials supplied by the service center:

1. Unless otherwise instructed, all completed garments should be returned to the center from which originally obtained. Most garments are sent from New Windsor, and when you receive from there, do not send them to any other center unless specific instructions to do so are received from the New Windsor center.

2. Do not pack any of the sewing project garments with used clothing, but put the new garments in boxes by themselves for return to the center.

3. When returning the garments, use the label sent from the center with the material. Be sure there is a return address which can be easily read on each box. Use the name of the person who received the materials from the center for the return address. Otherwise there is confusion in checking the garments in, because they are charged at the center to the person to whom they were originally sent.

4. On every box containing garments sewed from materials furnished by one of the centers be sure to put the notation, Sewing Project Garments.

5. Put a packing slip in the box

Information and Inspiration . . .

Clothing for relief is coming in to the New Windsor center at the rate of four tons a day. It is usually possible to average putting out seventy-five bales a day.

Nearly \$10,000 has been received for the purpose of dry milk for feeding children of Europe. More is being received daily.

We seek to render a ministry of relief and reconstruction to and through churches of ex-enemy countries: binding up wounds of war, re-establishing the foundations of friendship, magnifying the ministry of faith, courage and hope. Is not this the essence of the Christian gospel?

Elizabeth Helfrick came December 9 to live with her parents, Drs. Francis and Sylvia Helfrick of Allentown, Pa. The Helfricks plan to return to Puerto Rico this month to resume their work in the Castañer hospital.

During the first two weeks after the opening of the shoe-repair shop at New Windsor 400 pairs were repaired, and 150 pairs shined. Between five and eight thousand pairs are stored awaiting repair before shipping to Europe.

Modesto relief center is expanding rapidly. The new dormitory for workers was opened on January 1, and volunteer help is appreciated. If you can serve, please write to Cecil Smith, manager of the center.

A C.P.S. man writes, "I would like to express to you and others my appreciation of the leadership in the peace churches for making possible the opportunity for us of the non-historic peace churches to be included in the C.P.S. system. I am strongly convinced that much of the criticism on the part of C.P.S. men is superficial and comes from an inadequate knowledge of the facts."

The response to the call for blankets has been excellent. They have come in by the hundreds, but we do not yet have the 500,000 which John Barwick called for to be sent into Germany. One cannot report all of the excellent giving, but we heard of one woman in Rockford, Ill., who gave \$500 for this cause.

Those who apply for work as cattle attendants should not be smokers. Two reasons: lack of Christian

showing the number and type of garments included. This should be only a list of the contents, and the name of the person to whom charged, and should not include any other message.

testimony and the fact that the ship captains ask us to caution our "Christian" representatives not to smoke.

"Above all things do not touch Christianity unless you are willing to put the kingdom of God first. I promise you a miserable existence if you do not put it first."—H. Drummond.

Forty-five thousand cotton garments have been prepared for Philippine relief; 2,000 layettes were sewed for Russian war relief; 180 bales of muslin undergarments for Greece.

Father Charles Phillips, chairman of National Catholic Rural Life Activities for the archdiocese of San Francisco, sent in a check of \$2,500 for the purchase of twenty-five Milking Shorthorns to go to France with a Brethren Service shipment sometime in January.

Eldon Burke, who has been in charge of relief work for the B.S.C. in Europe, will move from Paris to Brussels, where he will be educational director for the war prisoners aid.

During one week in December at New Windsor, 1,176 garments were cut out and sent to church women to sew. The present sewing project is wool jumpers for young girls of Holland.

Democracy and security are empty words to the man with an empty stomach. The people of Europe must be fed to live and to rebuild their homes and governments.

Personnel Wanted at Once

FOR GUAYAQUIL, ECUADOR

- Teacher and assistant director of elementary school

FOR CASTANER, PUERTO RICO

- Doctor
- Registered nurse
- Laboratory technician
- Hospital office and clinic worker
- Public health co-ordinator
- Medical social worker
- Community center director
- Community center social worker
- Farmer-gardener
- Kitchen worker
- Sienographer-bookkeeper
- Dietician-seamstress
- Maintenance and construction
- Carpenters
- Women's group worker
- Trained sanitarian

Please write at once if interested.

On Relief Projects

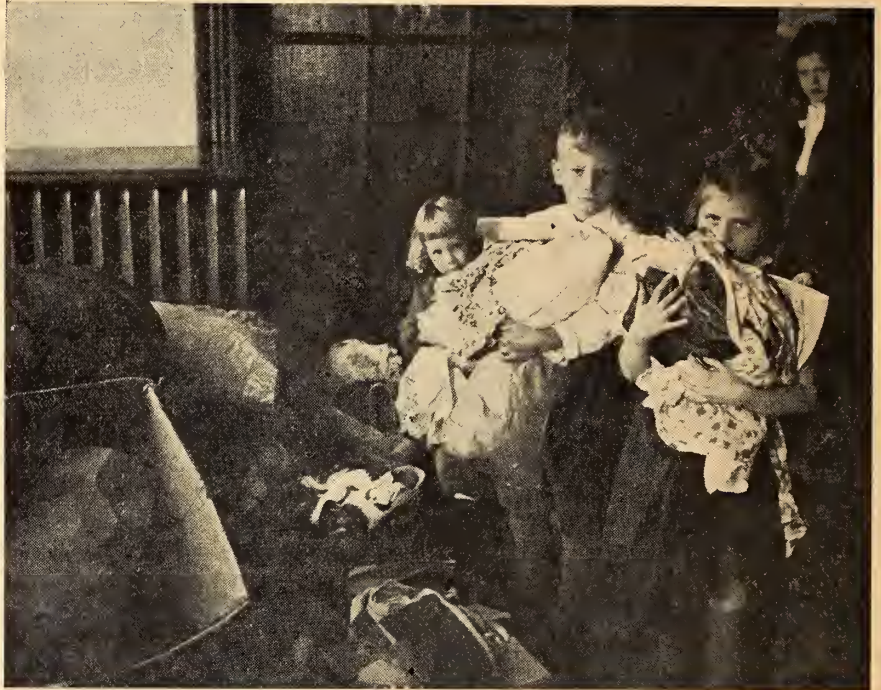
Our earnest efforts have sent many hundred tons of materials to people short of food, fuel, clothing and hope. This is a real testimony. But a challenge remains. So great is the misery in war-scarred countries that our energies at this time should branch out to include non-Brethren in the community.

A Local Project

Why not initiate a project of collecting some specific item which your church has not contributed in quantity? It might be needles and thread (including sewing machine needles) needed to repair the rags so many people are forced to wear. It might be money for conversion into some food such as dry milk.

Start the endeavor with posters, announcements or other means. The group will appreciate the value of their giving if you will indicate what a contribution of a specified amount may mean. Estimate what a bushel of wheat or one hundred pounds of seed will mean to the people abroad. For instance, fifteen dollars will buy one hundred pounds of dry milk at three hundred dollars per ton. Two thousand pounds of that food moved to child feeding centers in Greece or France will provide pint servings for each of one hundred forty children for one hundred meals.

Dry milk is more easily transported than most foods. That means it can be carried into many devastated regions where practically no transport exists. Brethren have sent four tons to France and will send more to orphanages and hospitals there. Brethren Service Committee representatives are in particularly good positions to be sure that distribution in this nation is made according to need. Greek War Relief can guarantee prompt shipment of this concentrate to Greece, where newly established feeding centers distribute it. In Greece the average person must exist this winter on one-sixth of the food a typical American has.



Children bring relief clothing at the Royersford Church of the Brethren in Pennsylvania. Reading left to right: Nancy and Arthur Thompson, Donna Lee Snively and Robin Garland (background). This picture sent by Donald L. Snively. Photo by Mr. Robin Garland

Other Churches Too

Must we limit the sharing to ourselves if others wish to participate? We want to reduce suffering and the more relief goods sent the less pain, death, and permanent bitterness. If others do not know how to go about moving supplies overseas it would be a shame not to inform them. They will also want to know about money contributions. At present such donations will have to be made directly to a relief agency such as the Brethren Service Committee or the American Friends Service Committee. We hope there soon will be a United Church office to which funds can be sent for relief supply purchases.

A Class Activity?

Would one of the Sunday-school classes want to carry out the drive in your church? Could they also contact a near-by non-Brethren church and thus spread the idea if interest develops? (Many denominations have an annual fund from which they set aside a small percentage for relief.)

From a Modest Beginning

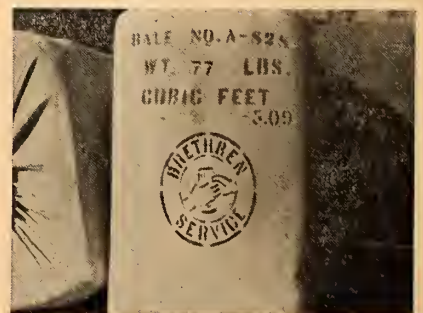
Perhaps from such a beginning the whole community project could spring. This is time for emergency action. We have no need to hide our light under a bushel. We de-

sire to send goods quickly on a mission of mercy. But we are only 180,000. The necessity for united action on the material relief front is increasingly obvious. The quantity of goods flowing into united church depots is puny and small.

What Do You Mean, "Puny"?

Simply that so few of the people throughout the nation that can contribute through United Church Relief are doing so. True, a national victory clothing collection organized by Henry Kaiser is under way. In this collection many church people will give to UNRRA.

But many smaller communities will not be touched by this drive. Then, too, some districts which collect clothing have not given foods and could well do so this spring.



Bale of Relief Clothing



Rev. Carl Smucker of Rockford, Ill., helps the women of his congregation tie a relief comforter

Let's Increase Community Giving!

Toiling workers at New Windsor are pressed to keep up with the materials moving to that center but if the churches of America got behind a real-goods program with enthusiasm other denominations would need to open ten or twenty more processing centers to keep pace with the program.

Brethren people have contributed nearly \$10,000 for dry milk to send to the hungry. By asking for money for food concentrates in community-wide interfaith relief enterprises throughout the nation that figure might jump to \$500,000.

How Other Communities Have Gone About It

In Canton, Ohio, the Brethren pastor started momentum which led to a ministerial association sponsored drive for blankets and clothing. Pampa, Texas, was the seat of a movement which sent wheat to Holland. Spurred by the efforts of Russell West this community ended up with the support of nearly every organization in town from the bank to the Catholic church—and with two carloads of wheat.

In the Elgin, Illinois, community relief effort, members of the Church of the Brethren young married people's class are helping move goods to church depots. Others at the church assist in writing articles for the newspaper and in making posters.

In one city the relief activities of two churches, the women's club and the Y.W.C.A. preceded the community-wide drive. At the request of the community-relief planning committee newspaper pictures and stories of these campaigns included captions and copy which showed that those efforts were an inspiration for the rest of the town. That community had its collection depots at schools and churches, with each congregation responsible for its own collection, sorting and packing. The Parent-Teachers Associations and principals co-operated in manning school centers. A transportation

committee was formed to take bedding, clothing and canned goods to the shipping point. In this instance bedding, clothing and money for food purchases were handled through United Church Relief while canned goods were turned over to UNRRA for distribution.

Canton decided to handle all collections at a central point, the auditorium, and had members of various churches on duty at scheduled times to receive, sort and pack materials.

Offerings of wheat or money were accepted in the Pampa venture. The co-operation of a grain elevator was enlisted. During the drive Sunday offerings of many churches went to that fund.

The World Day of Prayer, 1946

Friday, March 8, is to be the World Day of Prayer in 1946. This date is on the first Friday in Lent. The theme for the prayer service is The Things That Make for Our Peace. The program has been prepared by Mabel Shaw, who went as a missionary to Africa in 1915. Many people will remember her as the author of the delightful book called God's Candlelights. She is now in Africa among her beloved people.

There are four things that make for our peace as brought forth in this program: a childlike spirit, a quiet, confident mind, a loving heart, active goodwill.

Already some groups have placed their orders for the programs and other supplies. Order now.

Adult programs—The Things That Make for Our Peace, 2c each
Handbook for leaders, 10c
Poster (17 x 22 inches), 5c
Flier: Call to Prayer (free in limited quantity).

Order from General Boards
22 South State Street
Elgin, Illinois

Children's Workers

The following books are recommended in the Two-Books-Per-Leader Plan for 1945-46. Have you read two books dealing with the age group with which you are working? Copies may be secured from the Brethren Loan Library by sending five cents postage for each book or they may be purchased from the Brethren Publishing House at the prices indicated.

Children and Stewardship, Lee. 10c.

Juniors: Teaching Junior Boys and Girls, Eakin. \$1.25.

Primary: Primary Children Learn at Church, Smither. \$1.25. Primary Department Manual. 75c.

Beginner: A Study of Young Chil-

dren, Strang. 60c. Children Need Adults, Perry. \$1.50.

Nursery: A Study of Young Children, Strang. 60c. Through Children's Eyes, Weill. \$2.75.

Correspondence . . .

Annual Meeting of Rural Life Association of the Historic Peace Churches

At the annual meeting of the Rural Life Association, held at Wilmington College on Dec. 1, the following officers were elected for a term of one year: chairman, William E. Berry, Richmond, Ind.; vice-chairman, Mark Shellhaas, Trotwood, Ohio; secretary, Mrs. Ernest Wildman, R. 4, Richmond, Ind.; treasurer, M. R. Garner, Richmond, Ind. The following persons were elected to the board of directors for a term of three years: Arthur M. Charles, Henley Road, Richmond, Ind.; Sumner A. Mills, R. 7, Indianapolis, Ind.; Arthur E. Morgan, Yellow Springs, Ohio; Ezra R. Moser, R.F.D., Bluffton, Ohio; Mrs. Nettie Weybright, Syracuse, Ind., and Millard S. Markle, Richmond, Ind. Appointments to the board by co-operating agencies were confirmed as follows: Illinois Yearly Meeting, Wilbur Sutherland; Iowa Yearly Meeting, Lawrence Tatum; Western Yearly Meeting, Leland Chapman.

William E. Berry, who presided, presented the prepared report of the treasurer, M. R. Garner. This report showed a small working balance with all bills paid. The report was approved and accepted. Stanley Hamilton, executive secretary, circulated and discussed his report of the year's activities. There are now 654 members in the R.L.A., a net gain of 203 in the past year. The lending libraries, small boxes of books and pamphlets, were used in thirteen communities in four states. Bulletins and pamphlets dealing with farming and community life, numbering 14,810, were mailed out to members. There were 294 interviews with young people about rural training and placement. The secretary took part in 105 sessions of conferences and meetings in sixteen states with an attendance of 5,025 persons. Progress at Butterworth Farm School was noted, as was the increasing use of the R.L.A. office as a medium of exchange for persons seeking farms, renters, rural jobs, teachers, information, books and study courses.

On Relief Projects

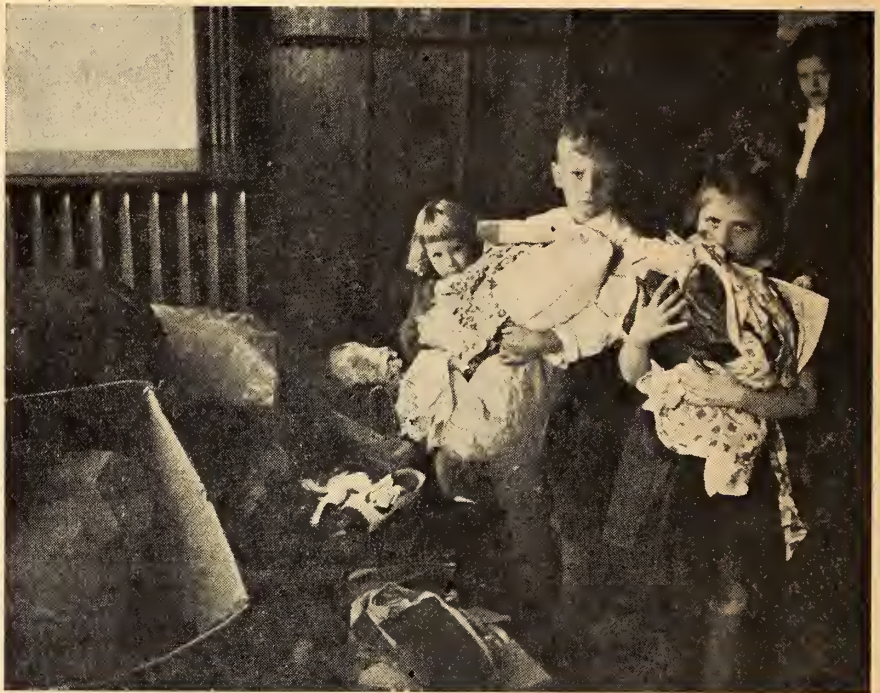
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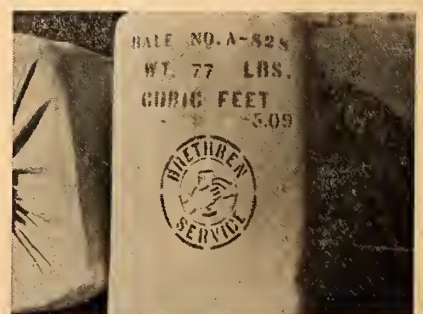
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Rev. Carl Smucker of Rockford, Ill., helps the women of his congregation tie a relief comforter

Let's Increase Community Giving!

Toiling workers at New Windsor are pressed to keep up with the materials moving to that center but if the churches of America got behind a real-goods program with enthusiasm other denominations would need to open ten or twenty more processing centers to keep pace with the program.

Brethren people have contributed nearly \$10,000 for dry milk to send to the hungry. By asking for money for food concentrates in community-wide interfaith relief enterprises throughout the nation that figure might jump to \$500,000.

How Other Communities Have Gone About It

In Canton, Ohio, the Brethren pastor started momentum which led to a ministerial association sponsored drive for blankets and clothing. Pampa, Texas, was the seat of a movement which sent wheat to Holland. Spurred by the efforts of Russell West this community ended up with the support of nearly every organization in town from the bank to the Catholic church—and with two carloads of wheat.

In the Elgin, Illinois, community relief effort, members of the Church of the Brethren young married people's class are helping move goods to church depots. Others at the church assist in writing articles for the newspaper and in making posters.

In one city the relief activities of two churches, the women's club and the Y.W.C.A. preceded the community-wide drive. At the request of the community-relief planning committee newspaper pictures and stories of these campaigns included captions and copy which showed that those efforts were an inspiration for the rest of the town. That community had its collection depots at schools and churches, with each congregation responsible for its own collection, sorting and packing. The Parent-Teachers Associations and principals co-operated in manning school centers. A transportation

committee was formed to take bedding, clothing and canned goods to the shipping point. In this instance bedding, clothing and money for food purchases were handled through United Church Relief while canned goods were turned over to UNRRA for distribution.

Canton decided to handle all collections at a central point, the auditorium, and had members of various churches on duty at scheduled times to receive, sort and pack materials.

Offerings of wheat or money were accepted in the Pampa venture. The co-operation of a grain elevator was enlisted. During the drive Sunday offerings of many churches went to that fund.

The World Day of Prayer, 1946

Friday, March 8, is to be the World Day of Prayer in 1946. This date is on the first Friday in Lent. The theme for the prayer service is The Things That Make for Our Peace. The program has been prepared by Mabel Shaw, who went as a missionary to Africa in 1915. Many people will remember her as the author of the delightful book called God's Candlelights. She is now in Africa among her beloved people.

There are four things that make for our peace as brought forth in this program: a childlike spirit, a quiet, confident mind, a loving heart, active goodwill.

Already some groups have placed their orders for the programs and other supplies. Order now.

Adult programs—The Things That Make for Our Peace, 2c each
Handbook for leaders, 10c
Poster (17 x 22 inches), 5c
Flier: Call to Prayer (free in limited quantity).

Order from General Boards
22 South State Street
Elgin, Illinois

Children's Workers

The following books are recommended in the Two-Books-Per-Leader Plan for 1945-46. Have you read two books dealing with the age group with which you are working? Copies may be secured from the Brethren Loan Library by sending five cents postage for each book or they may be purchased from the Brethren Publishing House at the prices indicated.

Children and Stewardship, Lee. 10c.

Juniors: Teaching Junior Boys and Girls, Eakin. \$1.25.

Primary: Primary Children Learn at Church, Smither. \$1.25. Primary Department Manual. 75c.

Beginner: A Study of Young Chil-

dren, Strang. 60c. Children Need Adults, Perry. \$1.50.

Nursery: A Study of Young Children, Strang. 60c. Through Children's Eyes, Weill. \$2.75.

Correspondence . . .

Annual Meeting of Rural Life Association of the Historic Peace Churches

At the annual meeting of the Rural Life Association, held at Wilmington College on Dec. 1, the following officers were elected for a term of one year: chairman, William E. Berry, Richmond, Ind.; vice-chairman, Mark Shellhaas, Trotwood, Ohio; secretary, Mrs. Ernest Wildman, R. 4, Richmond, Ind.; treasurer, M. R. Garner, Richmond, Ind. The following persons were elected to the board of directors for a term of three years: Arthur M. Charles, Henley Road, Richmond, Ind.; Sumner A. Mills, R. 7, Indianapolis, Ind.; Arthur E. Morgan, Yellow Springs, Ohio; Ezra R. Moser, R.F.D., Bluffton, Ohio; Mrs. Nettie Weybright, Syracuse, Ind., and Millard S. Markle, Richmond, Ind. Appointments to the board by co-operating agencies were confirmed as follows: Illinois Yearly Meeting, Wilbur Sutherland; Iowa Yearly Meeting, Lawrence Tatum; Western Yearly Meeting, Leland Chapman.

William E. Berry, who presided, presented the prepared report of the treasurer, M. R. Garner. This report showed a small working balance with all bills paid. The report was approved and accepted. Stanley Hamilton, executive secretary, circulated and discussed his report of the year's activities. There are now 654 members in the R.L.A., a net gain of 203 in the past year. The lending libraries, small boxes of books and pamphlets, were used in thirteen communities in four states. Bulletins and pamphlets dealing with farming and community life, numbering 14,810, were mailed out to members. There were 294 interviews with young people about rural training and placement. The secretary took part in 105 sessions of conferences and meetings in sixteen states with an attendance of 5,025 persons. Progress at Butterworth Farm School was noted, as was the increasing use of the R.L.A. office as a medium of exchange for persons seeking farms, renters, rural jobs, teachers, information, books and study courses.

Earlham College has extended an invitation to hold the next annual conference on its campus next December. The invitation was received with appreciation but a decision was deferred.

There were ninety-one registered delegates at the three-day rural life conference, of which the annual meeting was a part. About 150 persons were present at different times.

Persons in attendance at the conference seemed pleased with the quality and practical application of the program. There was general participation in the discussion, especially by young people. The outstanding sessions were on Nov. 29, with Dan West challenging the farm people to help with relief needs throughout the world and Dr. O. E. Baker urging father-son farm partnerships and adjustments that will keep young people in the country, the talk and discussion led by Mrs. Dan West, on The Rural Home and the session on Friday evening when Arthur E. Morgan pointed out the opportunities and needs of small towns and Herbert Evans of the Ohio Farm Bureau showed the need for better understanding between farmers and industrial workers and pointed out the studied attempts which are being made to keep them divided.—Stanley Hamilton, Richmond, Ind.

Music Institute of Harrisonburg, Virginia

Bro. Perry Huffaker of McVeytown, Pa., came to the Harrisonburg church on Nov. 8 to conduct a four-day music conference sponsored jointly by the boards of Christian education of the Second and Northern districts of Virginia. Bro. Huffaker is a member of the National Music Commission of the brotherhood, which is studying and compiling hymns preparatory for the new hymnal authorized by Conference.

On Friday and Saturday of the conference Bro. Huffaker spent his time with those who desired special instruction in leading music and in voice. He also went into the Bridgewater community, working with the tricongregational chorus which has become a leading singing group of the rural community.

The night sessions were all held in the Harrisonburg church with a good attendance of ministers and church and Sunday-school leaders of the two districts.

The purpose of the conference was to deepen the appreciation of the

great hymns and to encourage and stimulate better congregational singing in our churches. One thing he tried to leave with congregational leaders was that choirs and instruments in churches were only the aids to good music.

A part of each session was given to fundamentals, sight reading and interpretation. The special feature was the choir rehearsals each evening of the great hymns leading up to the climax of a music festival of the combined choirs of the local church with other music leaders and choirs of adjoining congregations.

The youth meeting of the two districts on Sunday afternoon was well attended. The hike in the evening and the banquet prepared and served by the local church added interest.

Bro. Huffaker's work among us was much appreciated and his untiring efforts for better music in the home and church were inspirational indeed.—Mrs. A. Fred Cline, Harrisonburg, Va.

A Letter From Holland

We arrived at port at last after sixteen days. We had made good time until we reached the English channel. There we were forced to anchor each night because of mines and sunken ships in the channel and sea lanes. In two hours I counted thirty-five ships that had been sunk along the Holland coast. Just the masts and upper decks were sticking out of the water. In the Scheldt river I saw some ships that had been burned and beached—concrete evidence of the horrors of war. Also I witnessed a mine explode on the beach. The radio operator said he had reports all day long of mines being sighted by ships. We also saw where the dikes of Holland were blown up, making the land one vast lake. Houses and barns have water in them almost up to the first story. However, up the river the dikes were O. K. and the farms were green and beautiful. Cattle were grazing in the pastures and the farms looked neat and prosperous. However, where there were towns and fortifications everything was in ruins.

Bro. Harshbarger came down to the boat this forenoon. We were glad to see him. He had set up with the Belgian government a plan to distribute these cattle to what appears to be a worthy cause. They are placing them out on a farm to produce milk for an orphanage and also a T. B. hospital. I will go out next week, and see all there is to be seen concerning the need, etc., and report to you. One thing I am sure

of already: there is a very great shortage of milk here.

The Belgian government is taking care of me and is going to show me around over Belgium, so that I can see just how badly they are in need.

The press and photographers were down at the boat this forenoon to take pictures. I gave them our story, telling who we are, why we were there, and what our mission hoped to accomplish.—Charles C. Rohrer, North Manchester, Ind.

Church Agencies Ask Aid to Former Enemy Countries

Five interdenominational agencies have united in an appeal to the U.S. government for permission to send relief supplies and funds to former enemy countries, notably Germany and Japan. Uniting in the plea were the Federal Council of Churches, the Foreign Missions Conference of North America, the Church Committee for Relief in Asia, the Commission for World Council Service, and the Church Committee on Overseas Relief and Reconstruction.

"One of the greatest tragedies of the civilized world may take place unless churches of America act now," the joint statement declared, in taking issue with the State Department policy which prohibits entry of all private agencies for relief to Germany—RNS.

Baptists Asked to Donate Canned Food, Clothing

Immediate action by Baptists everywhere to aid the destitute peoples of Europe and Asia was urged by the executive committee of the Northern Baptist Convention's Council on Christian Social Progress. Stressing the need for "sharing liberally to the point of sacrifice out of our rich supply of food and clothing," the council suggested that Baptists contribute at least one can of food or one piece of clothing apiece each time they attend church services.—RNS.

Youth Rally in Wisconsin

Over eighty-six attended the first youth rally on Nov. 4 at Rice Lake, Wis. The churches represented were Mondovi, Eau Claire, Stanley, and Menomonie. Each presented special numbers. Bro. Rhett Petcher acted as master of ceremonies. Our guest speakers were Brethren Raymond Ridsen, Laportie Bucklew, and Kurtis Naylor.

Bro. Naylor, a returned missionary to Quito, Ecuador, gave interesting and inspiring messages. It made us realize more than ever the

necessity for missionaries and challenged our young people to carry out the Great Commission.

An offering of \$43 for the Bethany chapel fund and of \$26 for Brethren Service was received.

The youth rally theme was Ever Upward, Ever Onward. The church was decorated in fall colors, brown and yellow. We enjoyed rich fellowship, worshiped God in and out of doors, and formed lasting friendships with the finest type of youth.

The next youth rally will be at Stanley, Wis., sometime in April.—Ruby Mitchell, Rice Lake, Wis.

Catholics Asked to Bring Cans of Food to Church

Every Catholic in Washington, D. C., will be asked to bring at least two cans of food to his church during the week beginning Sunday, Dec. 9, as his contribution to the campaign to collect 20,000,000 cans for the relief of starving people in Europe.

The food collection, under sponsorship of the war relief services of the National Catholic Welfare Conference, will be pressed in more than 15,000 U. S. Catholic churches, according to the announcement here.

Cans collected at the churches will be sent to a central assembly point in New York for shipment overseas. Each church will pay the freight.

Father Winter said the food will be distributed to all persons, regardless of nationality or religion, in the devastated areas where famine threatens to decimate the population this winter.—RNS.

Appeal for Aid to Central Europe

In large, paid newspaper advertisements inserted in Washington, D. C., newspapers, the American Friends Service Committee urged the government to "mobilize foodstocks, transport and funds to raise the level of rations to at least 2,000 calories daily in Germany, Austria and the other countries unable to procure food for themselves." The appeal carried an inset space for readers to use in pledging their support for the drive.

"We urge the American armed forces to accept the assistance of American voluntary relief agencies in the specialized care of children, expectant mothers and the aged, or in whatever services they can render effectively" the advertisement stated. "Finally we urge the speedy resumption of mail and parcel post service to Central Europe in order that persons in the United States can supplement rations by sending food and clothing to their friends and

relatives. These are essential steps to avert famine and wholesale death in Central Europe this winter. We encourage our fellow Americans to join us in supporting these recommendations. We urge you to press for action through your churches, clubs and civic organizations. Let us make a beginning in the great task of building a world of peace and fit for children to live in."—RNS.

Ask Bulk Shipment of Relief Goods to Germany

Permission to send bulk shipments of relief goods into Germany and other countries of Central Europe was requested by the Commission for World Council Service here in an appeal to President Truman and other government officials. The commission is the American relief agency of the World Council of Churches.

All shipments from the commission, the petition pointed out, would be handled and distributed by local church organizations and allied agencies in the several countries.

The commission also urged that existing bans be lifted on mail and parcels so that food and clothing may be sent to individuals in as much of Western, Central, and Eastern Europe as can be reached. It asked that the government protect these mailings from black market racketeers and thefts.—RNS.

Was the Atomic Bomb Justified?

"The subject of nuclear engineering, which has gradually been developing over the past fifteen years, is very much in everybody's mind because of its application to the making of a military weapon that ended the war eight days after it was first used.

"It was considered in many official quarters that the war with Japan might have meant the loss of another million American and British lives, probably the lives of even more Japanese, and a cost to us of upwards of 200 billion dollars. Instead, peace was restored at the cost of the lives of fewer Japanese and of none of the American lives that would have been lost and at a cost of only two billion dollars to ourselves. And moreover it has put us in possession of the means of assuring peace through world organization if the knowledge of the new weapon is used properly." (From an article in the Westinghouse Engineer for November, 1945, by Dr. E. U. Condon, a distinguished physicist who played a major part in the development of the atomic bomb.)

At first glance this appears to be a logical, humane argument. Some

people will be convinced that annihilation of thousands to save millions was the only intelligent procedure—if it was necessary. Here is the comment of a university physics professor regarding Dr. Condon's statements: "It is generally agreed that Japan was only awaiting some excuse for surrender at the time when the bombs were dropped. Why wasn't the bomb demonstrated on an uninhabited portion of Japanese territory, with restoration of peace at a cost of no lives at all?"—J. Warren Culp, Madison, Wis.

Chaos or Spiritual Renaissance

A pivotal point in history, with chaos on one side and a spiritual renaissance on the other, with human beings left to decide their own destiny, was pictured by outstanding religious leaders at a conference on evangelism.

"The demonic power of the atom bomb has assured even the unimaginative that we have reached a critical point in human history," said Bishop Block. "We are not spiritually prepared for the emergency that confronts us. The virus of the world has infected the blood of the church. However, it is not too late to prepare; we still have time to change. Our decision must be made soon. It is to be Christ or chaos, and the time for decision is short."

"The hour of man's day upon earth has struck high noon," said Rev. McPheeters. "This is the time of great opportunity for a spiritual awakening in the life of the world. If we fail to win the peace, our children will face a tragedy greater than World War II. What we do, we must do quickly, and we must decide rightly if mankind is to be saved."—RNS.

New Church in Virginia

The mission board of Northern Virginia is sponsoring the meeting of Brethren folk living in the Front Royal, Va., area. On Sept. 9, after an extensive survey and canvass had been made, all Brethren people residing in Front Royal were invited to a fellowship meeting. Later a committee was able to secure the textile labor union hall located on the main street of the town as a place to meet and worship. On Nov. 11 the first formal services were held with approximately thirty-five resident members present. Over half were children of Brethren families. A Sunday-school class for all children and one class for the adults

were held. After the preaching service, it was decided that services should be held weekly in the hall and a continuing committee was appointed to set up machinery and officers to guide the group. All Brethren folk are invited to join in this fellowship group. Anyone knowing of Brethren living in this area should write to Rev. Donald Royer, 148 S. Court St., Luray, Va.—Jacob F. Replogle, Dayton, Va.

Japanese Church Asks Return of Foreign Missionaries

A resolution urging the return of foreign missionaries to Japan as soon as possible was adopted by the executive committee of the United Church of Christ in Japan at the final session of the group's two-day meeting here.

The committee also advocated immediate temporary rehabilitation of 500 damaged and destroyed Japanese Christian churches.

It is the hope of the executive committee that one or two missionaries will be sent to each of the eleven dioceses of the church as soon as possible.—RNS.

District Men's Work Meeting

Approximately 135 men of the Northern District of Virginia met for their annual business session and banquet. Thirteen congregations and many more church houses were represented. After a big chicken dinner, served by the ladies of the Bethel church, the business session was held in the auditorium of the church with the district president, C. D. Lantz, presiding. As each local group of men was presented, a brief report of its particular work was given. It was brought out that the laymen of the district have sponsored many types of activities, including raising money for wheat, raising heifers, improving church plants and property, aiding needy people by supplying wood, electricity, etc., conducting Thanksgiving services, sending children to camp, sponsoring father and son activities and growing and canning food for relief.

In the report of the district heifer committee it was announced that twenty-four heifers have already left and that about fourteen more were available. The report on the project to raise \$2,500 to buy a carload of wheat brought a great thrill, for \$4,663.81 had been given for this project. C. D. Lantz of Broadway, Va., was re-elected president. Mr.

O. T. Funkhouser was re-elected secretary-treasurer. The evening offering was dedicated to the national men's work project, and the \$50 quota was raised and authorized to be paid.

The high light of the evening was the address by Mr. W. T. Hassell, Presbyterian layman of Staunton, Va., who spoke on the subject, Only a Layman. He spoke about the laymen of the Bible who were dedicated to the service of God. He challenged the laymen in his presence to be so filled with the Spirit of God that they may be as instruments that are played upon by the Master. Mr. Hassell, successful Sunday-school teacher of a large men's Bible class and leader of his church's laymen, urged that all men be personal evangelists, and that each man should be put to work and so grow by doing.—Jacob F. Replogle, Dayton, Va.

Postwar Problems Facing Mennonites*

Only a few years ago we read, at first with interest but later with increased apprehension, of the things demanded of the Italian, Russian, and German people by their governments. We read how, by gradual steps, the existing political institutions and economic systems were overthrown and the social and religious conditions radically changed. We heard of universal military conscription for all males over eighteen years of age; of military indoctrination programs for boys from six to sixteen, and we were constantly reminded that women were being pressed into doing men's work, and later that civilian labor was being conscripted and told where it could or could not work. We remember the daily pictures appearing in newspapers and magazines, showing government work programs, women standing in lines at stores with ration coupons, and crowds of unemployed radicals marching somewhere in protest of something.

We pitied these people and blamed it on the wicked dictators who, most people said, were the cause of it all, but the popular attitude seemed to be, "It can't happen here," because with a self-righteous implication we thought we were a democratic country and even better, a Christian nation. Today this attitude of complacency and false sense of security reminds us of the Israelites in the days of the prophets, when they refused to listen to the prediction that God would

destroy Israel for her sins, as well as the non-Israelitish nations. The Israelites for a long time believed that because they were God's chosen people he would not punish them as he would other wicked contemporary nations. They had to learn through bitter experience that God chastens his own as well as those who do not claim to be his own.

Things to Come

The things we used to think happened only in foreign countries ruled by dictators can happen and are happening in our own country, which claims to be democratic and Christian. But more is yet to happen. We can expect a prolonged and intense period of widespread disillusionment. There will be a moral and spiritual slump as much greater than any previous slump as this war is larger and more expensive than any previous war. Millions of citizens will be bitter and cynical about everything from themselves to the United States Congress and the King of England. There will be orgies of drunkenness and excessive debaucheries by those who want to forget it all; there will be disgust and antagonism toward religion by those who prayed that their sons might be spared in battle and that victory might be ours. Because their prayers were not answered they will say: "There's no God." Others will be keenly disappointed because "unconditional surrender" will not have resulted in a righteous world. Victory, final and complete, will not bring the peace and the prosperity that many expect; instead, the world shall see the victor nations grabbing the spoils of war, seizing additional territory from conquered countries, building up stronger military systems with which to police the world, and, in a word, laying the foundation for a third world war.

Hatred

The techniques of hatred, bitterness, and disregard for the personalities of those we do not like, nurtured and cultivated during the war, and taught to millions of our best young men at home and abroad, will find expression in national selfishness and domestic greed and jealousies. There will be increased racial hatred between Jew and Gentile, Negro and white, Oriental and Occidental. Because of these conditions, many will become pessimistic and lose faith in all that is good in life. This attitude of cynicism and disillusionment is one of the

postwar conditions with which we shall have to deal.

Further State Control

There is every indication that the postwar world will see an increase of totalitarianism or state control in our own country. Evidences of this are already obvious on many fronts. The steady growth of government regulation of business, industry, and agriculture; the far-reaching governmental provision for social security, fittingly called the "cradle-to-the-grave" program, claim to provide for all who need aid in times of sickness, accident, unemployment, and old age. There seems to be much evidence that we shall have not only universal military conscription but conscription of civilian labor as well. These policies of regimentation in the postwar period will be partially the result of war psychology, partially the result of veterans' pressure groups to hold and expand whatever power and position they can, and partially the result of necessity to guard, supervise, and educate the countries, as well as to regulate unemployment by means of public works programs and the rapid shifting of labor from one area to another as needed.

It is to be expected that the educational system in America will become increasingly an instrument of the government. The educational diet now being fed the public school children is only one step in the direction of what a thoroughly dominated state educational system can mean. As in the European countries which our country is today fighting and at the same time imitating, the aim of education is to create enthusiastic and loyal followers of Caesar, not free sons of God and devoted disciples of Christ.

Church and State

The political state will continue to seek closer co-operation with the churches, and if the American pattern follows the European pattern, the state will gradually seek to subordinate the church to it. The churches which will refuse to "co-operate" with the state will naturally come into disfavor with it, and the two agencies will be thrown into open conflict with each other. Thus we are headed for a period in history when the church and the state will once more be at odds with each other. This is an old problem, not a new one. The early Christians faced the problem frankly by acknowledging that both institutions had their God-given purpose but that the Christian's first allegiance

was to God. Our Anabaptist forefathers had to endure much grief and pain to re-establish the doctrine of separation of church and state and to win the right to give openly their highest loyalty to God.

In the face of the moral disillusionment, the spiritual callousness, and the increasingly greater demands of the political state upon the Christian, it remains to be seen what the Christian church, and especially for our concern, what the Mennonite Church, will do. With a disappointingly large number of Mennonite men taking military service and thus renouncing the Biblical doctrine of nonresistance, there is no ground for complacency. On the other hand, the 2,500 young men who have gone to C.P.S. camps in obedience to Christ and conscience give us much ground for gratitude.—J. Winfield Fretz.

Let the Church Supplant the Tavern

A good friend of mine bemoans the rationing of sugar in decreasing amounts to the householder while the same regulation is not applied to the distiller. This is why the government operates that way.

First, the federal government is not going to discourage such a large source of revenue as the liquor industry; second, local government bodies also had to run on greatly decreased revenues during prohibition years; third, the people who willingly pay this tax over the tavern bar would raise quite a protest should the government take this same amount directly out of their purses; fourth, while it is true that the tavern trade pays across the bar 25% or more of the local taxes received, yet the tavern patron is willing to do this because of his social desires and the drink habit.

If the people, without being forced to do so, supported their churches and public institutions as their brothers support the taverns, these churches could afford to provide social advantages which in time would supplant the supposed advantages of the tavern and the night club. To my observation the churches seem afraid that a social program might seriously interfere with the spiritual atmosphere, or else they are too busy with other matters to include both phases of work in their local programs.

This truth always applies: "When I am so thoroughly opposed to something or other that I will provide the proper substitute at no matter what cost to myself, then, and then only,

need I expect the world to improve.—Dr. Walter C. Frick, Mayor, City of Braidwood, Illinois.

Matrimonial . . .

Aldridge-Bowes—William J. Aldridge of Prospect Hill, N. C., and Sallie Sue Bowes of Leasburg, N. C., in the parsonage, Dec. 22, 1945, by the undersigned.—L. A. Bowman, Schoolfield, Va.

Bowman-Newham—Henry Bowman and Goldie Newham, both of Norborne, Mo., at the Rockingham parsonage, Nov. 22, 1945, by the undersigned.—Lee Kendall, Norborne, Mo.

Brant-Yoder—Lake Willson Brant of Shanksville, Pa., and Mary E. Yoder of Berlin, Pa., in the Brothersvalley church on Dec. 23, 1945, by Bro. Roy S. Forney.—Mrs. J. C. Reiman, Berlin, Pa.

Childress-Ham—Archie W. Childress and Collie B. Ham, both of Schoolfield, Va., in the parsonage, Dec. 24, 1945, by the undersigned.—L. A. Bowman, Schoolfield, Va.

Clark-Metzger—Clinton Clark of Delphi, Ind., and Donna Metzger of Frankfort, Ind., in the Rossville church, Dec. 9, 1945, by the undersigned.—Robert L. Sink, Rossville, Ind.

Clingenpeel-Zeek—Paul E. Clingenpeel and Bessie Mae Zeek, both of Flora, Ind., on Dec. 25, 1945, by the undersigned at his home.—Ray Zook, Flora, Ind.

Downs-Brubaker—Floyd Downs of Pomona, Calif., and Evelyn Brubaker of La Verne, Calif., at the La Verne church Oct. 21, 1945, by the undersigned.—Galen B. Ogden, La Verne, Calif.

Garber-Turner—Oliver Jacob Garber of Timberville, Va., and Minnie Irine Turner of Fulks Run, Va., in the home of the undersigned on Oct. 26, 1945.—W. A. Dove, Fulks Run, Va.

Herndon-Wise—John Herndon and Lora Jane Wise, both of Flora, Ind., at the home of the bride, Dec. 7, 1945, by the undersigned.—Ray Zook, Flora, Ind.

Kirks-Styles—Kirby P. Kirks of Schoolfield, Va., and Lois Lucille Styles of Danville, Va., at the home of the groom, Dec. 26, 1945, by the undersigned.—L. A. Bowman, Schoolfield, Va.

Knepper-Ringler—Leon J. Knepper and Elmira Jane Ringler, both of Berlin, Pa., in the Lutheran parsonage, Shanksville, Pa., on Nov. 30, 1945, by Rev. R. R. Richardson.—Mrs. J. C. Reiman, Berlin, Pa.

Knott-Simmons—Carl A. Knott of Bridgewater, Va., and Mattie E. Simmons of Dayton, Va., in the home of the undersigned, Dec. 24, 1945, by the undersigned.—Jacob F. Replogle, Harrisonburg, Va.

Martin-Marshall—William T. Martin and Elaine Marshall, both of Schoolfield, Va., Dec. 21, 1945, in the parsonage, by the undersigned.—L. A. Bowman, Schoolfield, Va.

Miller-Grassmyer—Doyle D. Miller of Elizabeth, Ill., and Marjorie L. Grassmyer of Delphi, Ind., in the Pyrmont church, Dec. 26, 1945, by the undersigned.—Robert L. Sink, Rossville, Ind.

Neff-Lutz—Garrett Stover Neff of Timberville, Va., and Sheldon Louise Lutz of Mt. Jackson, Va., in the Mt. Herman United Brethren church near Mt. Jackson, Va., Dec. 29, 1945, by the undersigned.—Samuel D. Lindsay, Broadway, Va.

Price-Shuman—William H. Price of Coopersburg, Pa., and Gladys G. Shuman of Center Valley, Pa., in the Quakertown church, Dec. 25, 1945, by the undersigned.—H. M. Snavely, Quakertown, Pa.

Radatz-Sloane—Harold E. Radatz of Lewistown, Minn., and Mildred Sloane of Warsaw, Ind., on Oct. 27, 1945, by Rev. Arthur Raabe.—Mrs. William E. Wright, Utica, Minn.

Roberson-Conklin—Joe Keith Roberson of Flora, Ind., and Betty Jane Conklin of

Logansport, Ind., on Nov. 2, 1945, by the undersigned.—Ray Zook, Flora, Ind.

Scott-McGill—William R. Scott of Marysville, Pa., and Dorothy Mae McGill of Hershey, Pa., in the Hershey church on Dec. 22, 1945, by the undersigned.—H. M. Snavely, Quakertown, Pa.

Shallenberger-Baker—George W. Shallenberger, Jr., and Virginia M. Baker, both of Uniontown, Pa., at the home of the bride on Dec. 25, 1945, by the undersigned.—M. Guy West, Uniontown, Pa.

Smith-Fourman—Ezra Smith of Greenville, Ohio, and Mary Fourman of Bradford, Ohio, at the parsonage of the Oak-land church at Gettysburg by the undersigned.—Moyne Landis, Gettysburg, Ohio.

Spurlock-Frye—Harold Spurlock and Lois Jean Frye, both of Flora, Ind., on Dec. 20, 1945, by the undersigned.—Ray Zook, Flora, Ind.

Summers-Wolford—Roy Edward Summers and Frances Pearl Wolford, both of Hagerstown, Md., at the parsonage on Dec. 26, 1945, by the undersigned.—F. P. Litton, Martinsburg, W. Va.

Trent-Draper—Ernest Trent and Marjorie Draper, both of Flora, Ind., at the home of the bride on Nov. 22, 1945, by the undersigned.—Ray Zook, Flora, Ind.

Wingard-Weyandt—Niles B. Wingard of Salix, Pa., and Betty Ann Weyandt of Sidman, Pa., at the parsonage, Dec. 1, 1945, by the undersigned.—J. E. Murphy, Windber, Pa.

Fallen Asleep . . .

Deck, William H., son of the late Henry and Amilie Edris Deck, was born Jan. 3, 1875, and died Dec. 29, 1945. He is survived by his wife, two daughters and two sons. Funeral services were held at the Rohland Funeral Parlors by the undersigned with interment in the Heidelberg Brethren cemetery.—Carl W. Zeigler, Annville, Pa.

Detrow, Alvin W., died at his home near Salem, Ohio, May 6, 1945, at the age of seventy-one years. Bro. Detrow was a member of the Zion Hill Church of the Brethren and served in the office of deacon for many years. Funeral services were held in the Midway Mennonite church, May 9, 1945, with the undersigned and Rev. Albert Steiner in charge, and burial was in the Midway cemetery.—E. G. Diehm, Youngstown, Ohio.

Eberly, H. Charles, was born April 22, 1883, near Quarryville, Pa., and died Nov. 3, 1945, in Karolinska Sjukuset Hospital, Stockholm, Sweden. He was married to Ella Flory, who, together with one son, preceded him in death. He married Elizabeth Hollinger in 1929. He is survived by his wife, one son, one daughter, twelve grandchildren, a foster son, three brothers and three sisters. The body was shipped from Sweden to the States. A memorial service was held in the Mechanic Grove church, Sunday, Dec. 16, 1945, conducted by Elder Norman Musser of Mountville. Interment took place Dec. 21, 1945, in the Mechanic Grove cemetery with Elder Rufus Bucher in charge. Bro. Eberly was a member of this church for many years.—Martha A. Bucher, Quarryville, Pa.

Fisher, Jennie Mae Specker, was born at Logansport, Ind., May 28, 1864, and died at her home in Wenatchee Nov. 20, 1945. She was married to George Alvin Fisher in 1888. She is survived by one son, one daughter, four grandsons and several great-grandchildren. She had so often deplored the fact that many flowers came to the dead and the living were forgotten that an opportunity was given at the funeral service for spending "Grandma Fisher's flower money" to feed the needy. Seventy-seven dollars was turned over to the church fund to be sent for Brethren service and missions. Funeral services

were conducted by Bro. Charles Zunkel and interment was in the cemetery of the Sunnyslope church.—Geraldine Eller, Wenatchee, Wash.

Harman, Dicie Bishop, died in November, 1945, at the age of sixty-nine years. She was a member of the Topeco Church of the Brethren. She was married to Luther Harman in 1891 and to this union were born seven children, three having preceded her in death. Surviving are her husband, two sons and two daughters. Her funeral was conducted by Bro. Flory and Bro. A. N. Hylton with interment in the Topeco cemetery.—Leeta M. Weddle, Floyd, Va.

Harrold, Melissa M., wife of Joseph Harrold, Columbiana, Ohio, died Aug. 31, 1945, at the age of eighty-four years. She was married to Joseph Harrold in 1880. She was a member of the Zion Hill Church of the Brethren. She is survived by her husband, two daughters and six grandchildren. Funeral services were held at the Zion Hill church on Sept. 3, 1945, by the undersigned.—E. G. Diehm, Youngstown, Ohio.

Hays, Oscar E., a member of the Woodworth Church of the Brethren since its organization, died Aug. 3, 1945, at the age of seventy-seven years. Funeral services were held at the Fry funeral home, Columbiana, by the undersigned.—E. G. Diehm, Youngstown, Ohio.

Henry, Anna Nickolson, wife of Willson Henry, died Sept. 20, 1945, as a result of a fall in her home. She was fifty-four years of age and was a member of the Somerset Church of the Brethren. Her husband and two sons survive. Funeral services were conducted in the funeral home by the pastor, Bro. Galen R. Blough. Interment was in the Weller cemetery.—Mrs. Charles Cage, Jr., Somerset, Pa.

Klopfenstein, Josephine Trumpy, was born Nov. 13, 1872, in Defiance, Ohio, and died Dec. 12, 1945. In 1889 she was united in marriage to Jacob Klopfenstein of Defiance. Her husband preceded her in death. She is survived by three children, seven grandchildren and five great-grandchildren. She united with the Church of the Brethren when a young woman. The Bible and the Gospel Messenger were her constant reading materials. Funeral services were conducted by the undersigned at Scottville, Mich., with burial in the Fountain cemetery.—Homer Kiracofe, Custer, Mich.

Lewis, Ruth Ann Parsons, daughter of Brother and Sister J. E. Parsons, was born July 18, 1912, at Jennings, La., and died Dec. 13, 1945. She became a member of the Church of the Brethren at the age of eleven. On Oct. 8, 1944, she was married to W. R. Lewis of Saratoga, Texas. She is survived by her parents, her husband, and four brothers. Funeral services were conducted at the Roanoke church by J. B. Firestone and the undersigned.—Glenn Harris, Jennings, La.

Marvin, Magdalene Miller, the daughter of Joseph and Elizabeth Dadisman Miller, was born at Luray, Va., Sept. 11, 1849, and died March 28, 1945, at Warren, Ohio. She is preceded in death by her husband, Nathan Marvin. She is survived by one stepdaughter, two stepsons and several grandchildren and great-grandchildren. She united with the Church of the Brethren many years ago and remained true to her faith. The funeral was held in the West Farmington funeral home with burial in the Bristolville cemetery.—Elsie Miller, Columbiana, Ohio.

Michael, Otho V., died at his home in Bridgewater, Va., at the age of sixty years. Surviving are his wife, one brother and five sisters. Funeral services were conducted at Bridgewater by Bro. C. G. Hesse and Rev. M. G. Senger.—Mrs. Weaver, Bridgewater, Va.

Miller, Anna Barbara, was born Aug. 22, 1873, near Lima, Ohio, and died Dec. 22, 1945. She was the daughter of David M. and Rebecca Harshbarger Miller. She was preceded in death by her parents, two brothers and two sisters. Several

nieces and nephews survive. Funeral services were conducted at the Preston funeral home in Ada, Ohio, by Bro. Ellis Guthrie. Interment was in the Sugar Creek cemetery.—Pearl A. Rodabaugh, Bluffton, Ohio.

Rieman, George Schrock, the son of Brother and Sister Samuel F. Rieman, was born April 27, 1878, near Berlin, Pa., and died Nov. 16, 1945. He was married to Emma Elizabeth Walker in 1904 and to this union were born four children. One daughter preceded him in death. Surviving are his wife, three sons, four grandchildren and one sister. Bro. Rieman united with the Brothersvalley Church of the Brethren when he was twelve years of age. He was elected to the deacon's office and served as church school superintendent and church treasurer for about fifteen years. Funeral services were held in the Brothersvalley church by his pastor, Bro. Roy S. Forney, and interment was in the adjoining cemetery.—Emma M. Rieman, Berlin, Pa.

Ritchie, Jacob W., was born Dec. 13, 1867, and died Dec. 20, 1945. Bro. Ritchie had been a member of the Greenmount Church of the Brethren for many years. Surviving are his wife, five sons, and two daughters. Funeral services were held from the Cedar Run church by the undersigned and Elder I. C. Senger and burial was in the cemetery at the church.—M. J. Craun, Singers Glen, Va.

Shipman, Mollie, daughter of Isaiah and Mary Hammer Young, and wife of the late James A. Shipman, died Dec. 21, 1945, at the age of seventy-eight years. She is survived by four daughters and one son. Funeral services and burial were conducted at Bridgewater by Bro. C. G. Hesse.—Mrs. Weaver, Bridgewater, Va.

Church News . . .

Colorado

Haxtun—The ladies' aid has been sewing for foreign relief and has sent several boxes of used clothing for distribution. Our pastor and wife returned from Ohio, where Sister Laursen had been staying for the past three months caring for her mother, who passed away Oct. 12. Brother and Sister Coppock of Clovis, N. Mex., visited us on Nov. 18, at which time Bro. Coppock gave an address on the Challenge of the Church. On Dec. 12 in the church parlor, the ladies' aid held their annual Christmas party, which consisted of a program, the exchanging of gifts and a social hour. Our quarterly business meeting was held on Dec. 16 with Bro. Laursen in charge. The children presented their Christmas program on Sunday morning and in the evening a white-gift service was held with each class participating and making contributions for foreign relief which amounted to \$102.06.—Mrs. Inez Decker, Haxtun, Colo.

Rocky Ford—Our communion services were held in November. Our parsonage has been remodeled, redecorated and partly furnished. A reception and house warming were held for the pastor and his wife soon after they moved into the parsonage. The children gave a program on Christmas Sunday during the Sunday-

Announcements . . .

ANNUAL CONFERENCE

June 12-16, Wenatchee, Wash.

REGIONAL CONFERENCES

Pacific Coast Region—La Verne, Calif., Feb. 10-15.

Western Region—McPherson, Kansas, Feb. 17-22.

DISTRICT MEETINGS

Oregon—Jan. 25-27.

Washington—Outlook, Jan. 18-20.

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BOYS' STORIES OF GREAT MEN, Egermeier\$1.00

Nineteen stories about boys who made good records in life. Each account is worth the price of the book for boys of today who will read it. Booker T. Washington, Louis Pasteur, Wm. Carey, Luther Burbank, Dwight L. Moody and Paderewski are some of those included in the book.

CHARIOTS ON THE MOUNTAINS, Welch\$1.00

A second book of verse by the author of *The Touch of the Master's Hand*. A book to read for the enrichment of life. Ten drawings by G. Frederick Cole.

FIFTY YEARS IN INDIA, Mow\$1.00

The story of the first fifty years of Brethren missions in India told in hundreds of pictures as well as in words. A large and beautiful book especially priced at one dollar per copy.

GIRLS' STORIES OF GREAT WOMEN, Egermeier\$1.00

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GRANDDAUGHTER'S INGLENOOK COOKBOOK\$1.00

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HOMEBUILDERS OF TOMORROW, Bowman\$1.00

A scientific and wholesome treatment of such problems as: forming friendships, choosing a mate, courtship, engagement and entering upon marriage.

MASTERY OF THE MASTER, THE, Miller\$1.00

A thoughtful new volume seeking to answer the question as to what it means to call Jesus Master and Lord. A book that you will want to reread.

PREDICAMENT OF MODERN MAN, THE, Trueblood\$1.00

The author views the recent war as a natural result of the decadence of civilization. He feels that a deep religious experience might unite mankind.

PUBLIC RELATIONS FOR CHURCHES, Harral\$1.00

Most churches have a worth-while message to offer the public, but are poor salesmen. In this book, and in everyday language, is the vital information that pastors and church officials need to reach the people who should come to church.

PUERTO RICO: UNSOLVED PROBLEM, Garver and Fincher\$1.00

This book makes it possible for the uninformed reader to obtain an unprejudiced over-all view of Puerto Rico, its people and their difficulties.

SOCIAL RECREATION PRIMER, Tully\$1.00

A practical guide for all who desire an understanding of Christian recreation and suggestions for wholesome things to do. Class parties, picnics, family nights, fellowship suppers, hobby nights and many other similar activities are a part of a well-rounded home or church program. The Social Recreation Primer is recommended by the Board of Christian Education.

THE STORY OF OUR CHURCH, Miller\$1.00

A concise and interesting survey of Brethren history written for young people, but a volume which should be read by all others who would know the facts about the Church of the Brethren. May be used as a textbook on Brethren history.

TOUCH OF THE MASTER'S HAND, THE, Welch\$1.00

This volume is the new and enlarged edition of verse by Mrs. Welch beginning with the well-known poem, *The Touch of the Master's Hand*.

school hour and a play was given by an adult cast in the evening. Our church has been active in providing clothing and money for relief.—Jessie E. Wine, Rocky Ford, Colo.

Illinois

Hurricane Creek.—Our pastor and his wife attended the retreat for ministers and their wives in Decatur in November. Bro. Swinger held a pre-Thanksgiving meeting at Pleasant Grove and a two-week meeting at Martins Creek the first of December. Bro. Otto Baldwin has been installed into the ministry. Bro. Kurtis Naylor was with us on Dec. 30 for a meeting on Brethren Service and his work in Ecuador. The ladies' aid have canned and made comforters for C.P.S. and are making comforters and sewing for relief.—Martha Dooley, Vandalia, Ill.

Lanark.—We met on Dec. 12 for a business meeting, at which time the church officers for the coming year and a committee of three to work with a community church council were elected. Mr. and Mrs. Joe Pieson were ordained into the ministry. A new stoker had just recently been installed. A bazaar and chicken supper was held on Nov. 1. A series of all family church night services were conducted during the months of October and November. A miscellaneous Christmas program was given on Dec. 23 followed by the white-gift offering which was presented by the classes and departments of the Sunday-school and which amounted to \$211.28. Three bushels of soap were made by a few of our ladies and 300 pounds of clothing and 176 quarts of fruit were sent to New Windsor, Md.—Mrs. Virgil Royer, Lanark, Ill.

Iowa

Greene.—Sept. 27 the men's group had an interesting meeting, with guests from the Fredericksburg and Union Ridge churches. Bro. Charles Dumond of Waterloo was the guest speaker. The men have decided to purchase a heifer for relief. The women are giving \$55 for relief. At a recent meeting of the women the mite boxes which had been given out a year ago were opened. The total given was \$68.74. The home department of the Sunday school gave \$25 for China relief. We have sent twenty-nine pairs of used shoes besides overshoes and overcoats for relief. We contributed \$103 to the Bethany chapel fund. At our annual birthday dinner \$40 was given for missions. On Sept. 30 an installation service was held for our Sunday-school officers. On Oct. 21, we held our communion. Members of the Fredericksburg and Union Ridge churches were present. Bro. Oliver Dille officiated, assisted by Brethren D. D. Harner and Roy Stern. On Oct. 28 Sister Eliza Miller of Waterloo gave two talks about India. On Nov. 4 Bro. Ora W. Garber of Elgin, Ill., preached. On Nov. 11 a local Sunday-school boy, Bro. Paul Skook, Jr., brought a good message.—Elsie A. Pyle, Greene, Iowa.

Kansas

Parsons.—Since the Parsons church has been designated as a receiving depot for relief, the other churches in our district have sent their food and clothing here for the Brethren service truck. As a direct result we sent several cases of canned fruit and vegetables, 1,620 garments, 115 pairs of shoes, twenty-four comforts, two pairs of bed blankets, three quilts and 156 bars of soap. Last August four of our Brethren went as caretakers on a shipload of horses to Trieste, Italy. Since their return, they have been visiting several churches and sharing their experiences and telling of the need and suffering among those people in foreign countries. Bro. H. B. Robison left on Dec. 4 for Poland as a caretaker with stock.—Mrs. E. O. Reed, Parsons, Kansas.

Maryland

Broadfording.—Bro. Samuel Parmer preached for us on Nov. 4. The Sunday school has bought two heifers for relief.

...recent fiction...

Title	Age Group	Comments
BOYS		
NORTH FORK .....\$2.00 Doris Gates	Exciting adventures in the high Sierra Nevadas which teach the boy hero to respect his young Indian friends.	
THAR SHE BLOWS .....\$2.00 Everitt Proctor	A story of life as lived on a whaling ship which will appeal to boys of the intermediate age.	
GIRLS		
FAIR IS THE MORNING ..\$2.00 Loula Grace Erdman	Connie Thurman, living among people suffering from poverty and ignorance, learns to love and help them.	
BLACK SPANIEL MYSTERY .....\$2.00 Betty Cavanna	A novel with first-rate characterizations of both people and animals, skillful dialog and informed background.	
YOUNG PEOPLE		
THE MOVED-OUTERS ....\$2.00 Florence C. Means	This authentic story presents Tim and Sue Ohara, Nisei high school students, who had to readjust to life in a relocation center.	
ROOFS OVER STRAWTOWN .....\$3.00 Sara E. Gosselink	A story of Dutch pioneer life in Iowa, not always in the Brethren pattern, but inspiring nevertheless.	
ADULTS		
SO WELL REMEMBERED ..\$2.50 James Hilton	Readers of Lost Horizon will not be disappointed in this story of a man who devoted his energies to making his home community a better place in which to live.	
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The ladies' aid society has been sewing and making clothing for relief. We helped to purchase a carload of wheat for relief. We held our Thanksgiving service on Nov. 22, at which time an offering was lifted for missions. The young people gave a program at the State Penal Farm at Roxbury, Md., on Nov. 25. A number of our young men are back from the service. Our Brethren Service and relief offerings have been very good. The children of the Sunday school gave a Christmas program on Christmas night. The young people went to the homes of sick folks and sang carols.—Harry C. Myers, Maugansville, Md.

Green Hill.—Our revival meetings were held Nov. 12-24 and were conducted by Bro. Henry Sanders of Clarksburg, W. Va.

Our love feast was held on Nov. 25 with Bro. W. K. Mahan officiating. The ladies' aid have made twelve comforts for relief and have sent several boxes of clothing to New Windsor. They, together with the B.Y.P.D., canned 200 quarts of corn. The B.Y.P.D. also canned tomatoes and give an offering of \$5 a month to C.P.S. Our church building is being moved and remodeled.—Maggie Johnson, Westover, Md.

Myersville.—The young people sponsored a lecture on the life and customs of the Amish people by Bro. Joseph Yoder of Huntingdon, Pa., on Oct. 28. Our evangelistic meeting this year was held Nov. 4-18 with Bro. William Kulp of Kittanning, Pa., as the evangelist. Three united with the church. Bro. Kulp also officiated at our love feast which closed the meetings on Nov. 18. During the year the women of our church have sent several boxes of

secondhand clothing for relief besides twelve new blankets and six pieces of secondhand bedding. The women also have made three comforters and sewed a large amount of relief clothing for children. On every second Wednesday of each month a group of men and women from the church go to New Windsor to assist with the work there. Twelve Christmas boxes were sent to needy families overseas. The women's work gave a temperance program on the evening of Dec. 2 with Sister Roy Leatherman of the Frederick City church as the main speaker. We had our Christmas program and white-gift service combined on Saturday evening, Dec. 22. Two of the Sunday-school classes combined their efforts and bought a heifer for relief.—Mrs. Clarence Bittle, Myersville, Md.

Michigan

Florence.—On Oct. 29 Bro. F. E. McCune of Kitchel, Ind., began a two-week revival meeting. On Nov. 12 four were baptized. Immediately following this service we held our love feast, with Bro. McCune officiating. On Dec. 23 the Sunday school presented a Christmas pageant. At the close of the service our Christmas offering, which totaled \$220, was taken for rolled oats for Europe. The young people brought their offering of \$11 for dried milk and the women's work brought garments made of used wool for the boys and girls in Europe. Since last June we have made eighty outfits for boys and girls. On Dec. 26 we had a family night at the church with a potluck supper in honor of the servicemen who have returned. We are making an effort to help them to get homes near the church.—Mrs. George S. Sherck, Constantine, Mich.

North Carolina

New Haven.—Our women's work group has been making quilts and canning for C.P.S. We have sent three boxes of clothing, an offering of ninety-four dollars and twenty dozen filled cans for relief. Several of our boys are receiving discharges from the service. We have had a three-month soap project for relief. Our elder and his family have gone to Hanes, N. C., for the winter. We are sponsoring a 100% Messenger club this year. We have regular prayer services each Tuesday night and our women's work group meets each Thursday.—Mrs. Willie Lee Poole, Sparta, N. C.

Ohio

Georgetown.—On Sept. 30 the children's department had charge of the Sunday-school worship period. On the Sunday following communion Mrs. Paul Getz talked to the children, and Bro. Lon Karns of Happy Corner brought the morning message. During the revival held by Bro. Joseph Whitacre two were received into the church. Prior to the meeting, three were baptized and one was received by letter. The offerings taken on the third Sunday of each month are put into the building fund. At our December council meeting plans for modernizing our church were discussed. Five hundred dollars' worth of blankets have been purchased and sent to New Windsor. The father and son banquet was held on Nov. 13; Cyrus Kiracofe, the guest speaker, gave a report of his trip to Greece with a shipload of horses. Robert Honeyman is now on his way to Greece in charge of a shipload of heifers. The children gave a short Christmas program on Dec. 23. Our first spring communion will be held Easter evening.—Mrs. Robert Myers, Laura, Ohio.

Lima.—Interest in world relief work is shown. Four heifers have been sent, one of which was sent by the children of the junior church, and there are others to go. Christmas gifts were sent to children in Greece and Puerto Rico. Over \$1,700 was contributed for wheat to be shipped to Holland. The young people are collecting fat to make soap for relief. The ladies' aid has been sewing and making comforts for the needy countries. The following have been sent: 600 garments, twenty-five large and nine crib-size comforters and

several boxes of used clothing. Our offering was \$630 for the Bethany chapel and improvement fund. A Christmas pageant, written and directed by Bro. Renz, was presented Dec. 23. Following the pageant, a white-gift offering of \$534 was received. During the past year we have received forty-seven new members into the church by baptism and by letter. Several of our servicemen are returning to the fellowship of the church.—Mrs. Leland Vore, Lima, Ohio.

West Charleston.—Our revival meetings were held by Brother Bonsack from Oct. 7 to 14. Our love feast was held on Oct. 21. Thanksgiving Day services were held at our church. A special all-day meeting to sew for relief was held on Nov. 29 at the home of one of our members, at which time six comforts were knotted. Emmert Studebaker, one of our members, is on his way to Poland with a load of horses for relief. Bro. Dan Weimer from Ft. McKinley gave a very interesting report on Dec. 2 of his trip with a load of relief cattle and horses. A Christmas program was presented by the children followed with a cantata by the choir on Dec. 23.—Mrs. Edith Rose, Tipp City, Ohio.

West Dayton.—Since the arrival of our new pastor and wife, Brother and Sister

John D. Long, our church has been taking on new activity. The ladies' aid held a bazaar in November which netted \$310. Our contribution to the wheat project was \$372 and to Bethany Chapel \$560. A goal of 1,000 garments for relief was more than met. To date 1,150 articles of clothing and bedding have been packed and more are coming in. Also several hundreds of new garments have been sewed for the people in the war-devastated countries. A campaign has been recently launched for raising funds to build a new church. Seventy-one dollars and twenty cents was raised at the dinner meeting launching the campaign. Solicitors are now busy visiting the membership and taking gifts and pledges. Much interest is being shown in this project. Ten members have been received into our fellowship since the last report—one by baptism and nine by letter. The missionary committee has held two public meetings this year, one for women only and one for both men and women. The father and son banquet was held on Dec. 12. The young people held a Christmas party after which they went caroling. The Christmas white-gift offering which amounted to \$310.75 will be given for relief purposes. The Circle of Lights Christmas music program was presented by

the choir on the evening of Dec. 23, under the direction of C. W. Detrick. We have had a number of outstanding speakers in our church recently among whom were Paul Halladay, Edward K. Ziegler and M. R. Zigler.—Allie K. Gnagey, Dayton, Ohio.

Zion Hill.—Our evangelistic meetings were held Nov. 19 to Dec. 2, closing with a love feast. Brother and Sister A. P. Muselman of Anderson, Ind., directed the meetings. The women of the church are making comforts and garments for relief. One of our young men, Alphens Rohrer, is on a boat taking heifers to Europe. As yet we have no pastor. Elder E. G. Diehm has been preaching for us. Elder G. S. Strausbaugh and wife resigned from pastoral work and moved to their home in our community. The children of the Sunday school gave a short Christmas program on Dec. 23.—Elsie Miller, Columbiana, Ohio.

Virginia

Elk Run.—We met in council on Dec. 16 with Elder Byron Flory presiding. We have changed our time of council meeting from Saturday night to Sunday afternoon. We have a fellowship lunch between the morning preaching service and the council meeting in the afternoon. The budget for the church as set up by the finance board was accepted. We decided to have one week of pre-Easter services if an evangelist can be secured at that time. The amount of money raised by the men for wheat for relief amounts to seventy-five dollars. The heifers for relief is under the direction of our men's work also. To date the amount of money donated by our church for the blanket fund has amounted to \$52.50 and additional amounts are still being received. Our church was presented with several pine trees by the C.P.S. camp in Michigan. We are very thankful for this nice gift. We held a service on Dec. 2, at which time Eugene Smith and Harold Collins were licensed to preach the gospel. Our B. Y. P. D. gave a Christmas program on Dec. 23.—Maude Whitesel, Churchville, Va.

Topeco.—Our regular council meeting was held Dec. 1 with Bro. S. B. Alderman presiding and church officers were elected for the coming year. The men's group, women's group and the young people's group have recently been reorganized and each is responsible for one program a month. The building of our parsonage is nearing completion after which it will be dedicated. Our pastor and his wife, Brother and Sister Flory, are now residing at the parsonage. The women sponsored a bazaar and supper in the church on Nov. 30 and the net sum of \$120 was received, which will be used to help defray the expenses of the parsonage. The women's work group has made several comforters, soap and garments for relief and has sent a number of boxes of used clothing overseas. Several of the women have spent a day helping at the Roanoke relief center. Three heifers have been donated by the church. We observed our centennial anniversary this fall. Our church has sustained a loss in the death of our elder, Bro. LeRoy M. Weddle. Many of our boys are now being discharged from the service.—Leeta M. Weddle, Floyd, Va.

Washington

Tacoma.—A short program by the young people and a Christmas sermon by Bro. Francis Eby were presented on Dec. 23. Our men's group raised money to buy a heifer for Europe. Our church was painted this summer and new cement steps were built. Our ladies meet every two weeks and have finished sewing thirty garments for Philippine relief. A couple of boxes of used clothing were sent to Cascade Locks. The ladies presented new drapes as a Christmas gift to the church. We were happy to have two of our servicemen home for Christmas.—Mrs. Fern Weed, Tacoma, Wash.

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Gospel Messenger

Volume 95 JANUARY 26, 1946 Number 4



A River Sailboat

He Called Fishermen...

The sea from which Jesus called fishermen was only a little sea. It was called Galilee and it lay like a jewel some seven hundred feet below sea level in a tiny land called Palestine.

But even though Jesus walked in person beside only that sea his call was issued to fishermen beside every sea. This is a picture of fishermen not far from the shore of the Indian Ocean, where it washes the beaches of western India. Jesus' call was relayed to these fishermen by Brethren I. S. Long, D. L. Forney and other missionaries and Indians. These fishermen responded by becoming members of the Church of the Brethren. In spite of persecution they have remained true to the Master's call and have become fishers of men.

Jesus' call was issued not only to fishermen. To men of every profession, in every land and of every age he calls, "Come, follow me; I have work for you to do." The call is continuous and insistent. The work is urgent. But the answer can be given only by us. What will your answer be?

D. W. B.

A N N U A L I N D I A N U M B E R

"The Lord hath done great things for us; whereof we are glad."

Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
H. A. BRANDT - - Managing Editor

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Around the World

On Feb. 10, the Chicago Tribune will print as a special supplement the entire new translation of the New Testament. Sixty-five years ago the Tribune printed the complete cabled text of the English Revised Version of 1881. The new translation will be placed on sale Feb. 11.

An outdoor advertising campaign on religious and racial unity was prepared by the Institute for American Democracy and other local organizations in Columbus, Ohio. A special committee persuaded Columbus businessmen to sponsor and pay for twenty-four billboards.

South Carolina, the only state in the nation without a divorce law, will not recognize the validity of divorces obtained by its residents in other states, according to an opinion by Richland County Judge G. Duncan, who held invalid a Georgia divorce granted to a South Carolina couple.

Full university status has been granted the missionary medical college for women at Vellore in South India. Founded in 1918 by Dr. Ida S. Scudder, who returned to India last August to serve as president emeritus, Vellore is now the first accredited co-educational Christian medical school in India.

The second annual religious radio workshop conducted by the joint radio committee of the Congregational-Christian, Methodist and Presbyterian churches was held in New York, Jan. 7-12. Ministers and religious educators were instructed in the techniques of radio broadcasting and methods of utilizing the radio in church work.

Dr. Allan Bates, an atomic scientist, speaks against conscription:

I have worked on various aspects of the atomic bomb for the past three years and was a member of a secret army intelligence unit which was in operation throughout the entire campaign in Germany and which was charged with the mission of locating, capturing, and studying all nazi scientists and research laboratories concerned with the atomic bomb and other secret weapons.

Science today has brought man to the point where he must soon choose one of two pathways into the future. The first of these paths leads through resumption of the old national rivalries and military organizations to the final chaotic destruc-

Dr. Geoffrey Francis Fisher, archbishop of Canterbury, will visit the United States next fall in time to address the general convention of the Protestant Episcopal Church which opens in Philadelphia, Sept. 10, according to an announcement by presiding Bishop Henry St. Tucker.

Chinese surgeons today must operate with surgical instruments made of metal from discarded automobiles and must sterilize their instruments in sterilizers made from old kerosene cans, according to an article in the New York Times. The shortage of trained medical men is serious.

An intensive four-year program of evangelism has been planned in Puerto Rico to be climaxed in 1949 when the fiftieth anniversary of the beginning of evangelical work on the island will be celebrated. The main objective of the campaign is to double the membership of Protestant churches there.

Courses to train laymen in evangelistic activities will be given at United Theological College, if plans of the Montreal Presbytery of the United Church of Canada are carried out. A committee has been appointed to confer with the college faculty on the subject.

A move to consolidate and strengthen church-owned and church-supported colleges is gaining momentum in a number of southern states. The purpose of the proposed action is to eliminate duplication of services, secure wider accreditation of the schools, and qualify them more readily for grants from philanthropic agencies.

tion of present civilization. The adoption of conscription will be the first step on this path which is so appallingly illuminated for us by the history of Europe.

The second path to be chosen leads toward some form of world government or world federation. However difficult of accomplishment the choice of world government may appear, the alternative is so terrible that we must make an attempt to bring the world into union. The United States is in much the best position of any nation to propose and initiate the first steps toward world government and world brotherhood.

Brown Men or White Men?

For a long time we called the people of India brown; beginning in India the brown race extended southward through Malaya and Indonesia, we were taught. Interesting stories came back

to us concerning these "primitive" and "heathen" people. They were but junior and emerging members of the human race, our geographers told us.

But when we came to know more about this "brown race" we discovered that there wasn't

any such thing. These people of India and of the Polynesian islands were white people, the anthropologists and the missionaries discovered when they went to live among them. Moreover, evidence was submitted to prove that the Indians, instead of being emerging members of the human family, were indeed our own forefathers and progenitors. From this eastern part of the world had begun the migrations which presently populated Europe. Many of our common word-forms stemmed from India. As for ourselves, we learned that instead of being only European, we were Indo-Europeans.

This sort of discovery is useful. We are learning what Paul quite clearly told us, that God created of one blood all peoples of the earth.

When Bro. Wilbur Stover led the first Brethren mission group to India fifty years ago, he was but returning to those who are our own with a message which is as much theirs as ours. In fact, he discovered and taught us that the Christian message is not fully understood and made our own until we take it to our brothers. For, said Brother Stover, taking it to others is at the center of the Christian faith, and until we do that, we have not become mature in the Christian gospel.

Now our Indian Brethren are taking over much of the Christian work in India themselves. As they build the church there, we should humbly seek to learn many things from them as well as to be of help to them. That is the Brethren pattern. D. W. B.

Thinking About the News . . .

I Believe in the Church

This column usually talks about events and trends in the news which in the opinion of the writer merit the prayers and the concerted action of the Christian people of our land. These things, discouraging as some of them are, the writer points out because he has faith in the ability of the Christian church to bring about changes in wrong directions and to strengthen right ones. The writer believes that the strength of the Christian church is growing and that we can look with hope and encouragement into the future. Following are some of the reasons for that confidence.

1. More than 4,500 servicemen have expressed a desire to enter the Christian ministry after discharge. The incomplete breakdowns by denominations are in part as follows: Methodist, 625; Southern Baptist, 552; Northern Baptist, 427; Presbyterian, 236; Episcopal, 225; Lutheran, 218; Brethren, about 100. Some of these are already enrolled in seminaries. These new ministers are interested in preaching a simple, down-to-earth Christianity, they say, which will save man from his folly and sin. Christ will be their pattern, they have asserted, and they will talk about our likenesses rather than our differences.

2. Despite opinions to the contrary, inclusive church membership in the United States is greater now than ever before. It increased 32.8% in the eighteen years between 1926 and 1944. The reported membership in 1944 totaled 72,492,669, or 52.5% of our national population. The fifty-two larger bodies, those having 50,000 members or over, reported a gain of 31.8%. The smaller bodies gained 18.9%. Forty-seven larger Protestant bodies gained 36.5% as over against a gain of 25.9% for the Roman Catholic Church. A further general breakdown shows that the Churches of God gained 203.2%; the Evangelistic Associations, 91.3%; the Mennonite bodies, 73.9%; the Baptist bodies, 68.3%; the Lutheran bodies, 29.3%; the Methodist, 22.9%; the Jews, 13.7%; the Presbyterians, 11.8%; the Friends, 3.3%; and the Church of the Brethren, 40.4%. The greatest gain shown by any church regardless of size was that of a Negro Church of Christ, which grew 1,125.1%.

3. The church has made its influence felt in government again and again. If World War III is to be avoided, the voices of Christian people who were not silent in these important years can be credited as much as any other thing. Relief to devastated countries, peacetime conscription, the atomic bomb, improvements in and acceptance of a world organization are some of the public issues on which the church has spoken.

4. Church delegations were sent to the defeated countries, Germany, Italy and Japan, as soon as the war was over. Love feasts were participated in by victor and vanquished who recognized no such delineations and called themselves brothers in Christ.

5. Numerous interfaith activities have been supported by a united Christendom. The Brethren, Friends and Mennonites have led out in united action for relief.

6. Orphaned missions in many lands, when cut off from their own home bases, have been cared for by other churches and other national groups.

7. Missionaries stand poised and ready to enter every land under the sun, to go, indeed, into all the world.

8. Though not much has been done yet the church begins to recognize its call to bring Christian principles to bear in the fields of race and labor relations.

These and many other things indicate a resurgence of Christian faith and of Christian strength. May the Christian church move forward, following her Leader, Christ!

D. W. B.

India Through Fifty Years

Anetta C. Mow

GROWING concerns and establishments take stock of themselves once each year. Banks and stores evaluate their work and know where they stand. The process is painful or joyful according to the quality of results. The Christian church and her extended service of missions makes a similar appraisal, especially when she comes to her year of golden jubilee.

During the past year the entire brotherhood has been made aware of the fact that the Church of the Brethren in India has reached her fiftieth anniversary. This information has been given often by spoken and printed word and by many pictures. Statements have been published again and again. The church in India has grown from its initial beginning in 1894 until today she has shouldered the responsibility of her own future advancement; she has attained adult stature.

Some of the outward and tangible evidences of growth can be put down in figures. In 1894 mission work began at one central station and by 1945 there were nine centers from which the gospel was proclaimed. In the first fifty years the number of organized churches has grown from one to nineteen. Twelve of the churches are village churches.

Among the schools a decided growth is evident. In the beginning there were no schools and no pupils. Today there are around one hundred two elementary schools, fifteen middle schools, five industrial schools and one teacher's training school with no less than 5,000 under instruction.

When we turn to the medical work we see that great strides have been made. The first attempts were made among a fearful and superstitious people and the equipment was extremely inadequate. The first dispensary room at Bulsar was a tiny space in a building never intended for a hospital, but today the Bulsar medical plant gives no less than 15,000 treatments during one year. The same account is true concerning the Dahanu medical work.

Thus in every phase of service whether agricultural, industrial, vocational, educational, medical or evangelistic the results stand out clearly on the positive side of the ledger. There has been decided growth along all these lines.

Then added to the tangible values which may be recorded on a sheet of paper in figures are the intangible values, which may not be placed on statistical charts or summed up as a column of addition. Intangible results are doubtless harder to tabulate and explain, but they are just as real and vital. Among them are found those records of

faith which are the evidence of things not seen. Let us look at some of these inner values.

It has never been difficult to point out a Christian community, a Christian home and a true Christian in our church territory in India. Many years ago the statement was made that it was easy to locate the Christian homes even in faraway villages by the flowers growing around their huts. Gardens, fruit trees and flowers have a way of growing near the Christians' homes. Their yards are cleaner and their houses are found in better order.

Even while the boys and girls have been attending the Christian schools they have developed a desire for better homes, good morals, Christian ethics, better clothing, better food, and better health. Not a few have even discovered a longing to have books of their own, to develop their love of music and to devote their lives to teaching or preaching or some other worth-while calling in life. The Christian homes in India have steadily required higher standards of living through the years.

Among the members of the church are to be found both men and women, and children as well, who have so put on Christ that their lives have been completely changed. No one can believe that these people are anything else but Christians for they think and they act like Christ their Savior.

Many have endured persecution for Christ's sake. Some have suffered hunger and thirst and some have lost their homes and the few possessions they owned because they chose to remain faithful to Jesus Christ. Some have been ostracized; some have been ignored and others have been ridiculed because of their Christian faith. But their faith held firm; theirs has been the simple, trusting kind of faith. This tender trust in a divine friend and Savior has left its mark upon their faces and in their hearts. Their prayers have been like a friendly conversation between themselves and God. The testimonies such as we find in this issue of the Gospel Messenger bear conclusive witness to the fact that there are many who have learned to know what Christ means in their own lives.

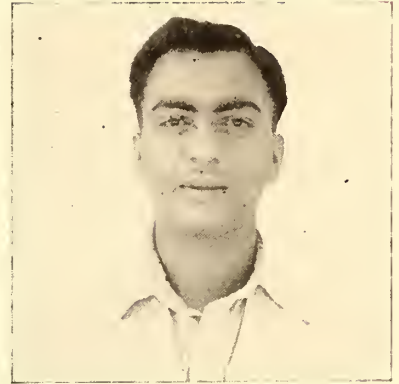
Fifty years ago no one knew what the church was. The idea, of necessity, had to grow slowly. But it came to be understood as one by one the membership grew and as the responsibilities of the church were undertaken by the babes in Christ. They learned to read the Bible, to sing Christian hymns and to pray Christian prayers. Some learned to teach classes, some undertook the task of deacons and still others accepted the responsibility of the ministry and eldership. As rapidly as they were ready for the task, they were given the charge.

CHRIST IN MY LIFE...

This is the witness of several of the outstanding nationals in our church in India concerning the place of Christ in their lives. The articles for the most part carry the true Oriental color and phraseology. This naturally differs from the West somewhat, but if accepted through the eyes of the East, the reader will find real beauty and a simplicity of faith which characterizes our brethren and sisters in India.

As I Sought His Will for My Life's Work

William R. Bhagat
Bombay, India



HAVING been brought up in a staunch Christian family, I had an advantage over others in knowing about Christ. My parents being very strict and regular in the normal routine of Bible-reading and family prayers, where every child had his turn, I was initiated into regular habits of individual Bible-reading, meditation and prayers from my early childhood. At the age of thirteen, I was asked to go to the preparatory class for baptism, where I realized the seriousness and the responsibility of a true Christian life. Though feeling nervous about my spiritual state, I boldly went through the baptismal ceremony and became a communicant member of the church. The spirit of the Lord started working in my heart and I am bold to say that it has never left me since. With the comforting feeling of assurance I started my high school career, during which many trying situations and temptations baffled me. However, with the help of the Master's strength I was victorious over many of them.

Here are a few instances of how Christ helped me. All my classmates were non-Christians.

They tried many times to persuade me to smoke, to tell lies, to use bad language, to play the truant in school, etc. But I never entered into these, and ultimately made my classmates realize that they were failing in their duties as good students. As a result of a clean, straightforward life, I became a bosom friend of many of my class fellows. Thus the Lord worked in my life during my school days.

The story of my college career, where I studied for six years, is similar. I had resolved from the outset of my college career that I would never fail Christ, who was my God, my Strength and my Redeemer. The carefree and jubilant life of the college, which was abounding in the radiance and vigor of youth with its high ambitions, offered many opportunities for choosing the broad way of life and becoming disloyal to the Master. At times, I was very much tempted to go with the world. But somehow the merciful Father in his ever-abounding love never left me alone. Hence I was able to influence some of my Christian and non-Christian friends as well. Some of the latter started coming to chapel services regu-

larly and became interested in the reading of the Bible. It was and is my prayer and hope that some day Christ will reveal himself unto them and make them his true disciples.

After I finished my education the problem of finding my life's work began to concern me. From my early student days I had a great fondness for academic life, but I did not resort to that line in the beginning of my life. Many lucrative and highly paying jobs were available and they tempted me. I started praying to God sincerely and earnestly to know what he wanted me to do. There was a faint voice of the Master present in the innermost corner of my heart, demanding my services. Day after day, as I prayed, the Voice became clearer and louder. I began to feel restless. This process of mental struggle went on for nearly one year during which time I took up a job in the Secretariat of the Provincial Government. This job brought a good salary and had very

bright prospects. This is the kind of service which is very highly esteemed by my people. My father, an ordinary cloth-merchant, was also quite pleased with me for getting into such service. But the innermost Voice in my heart was telling me constantly that I was going farther away from his will for me and I was on the verge of casting aside the quiet call of my heart, "I want you for my work."

At last, the day of final consecration came. Seven nights before this I had had very little sleep. All my leisure hours were spent in praying. Then on the twenty-second day of December, 1944, at midnight, I clearly heard the voice of the Lord, and was thoroughly convinced that he wanted me for his work. I submitted to his call most humbly and accepted his will for me.

After that I had to inform my parents about my resolution. During the Christmas holidays, I went home and told my parents my desire to resign the highly esteemed pensionable post and become an humble servant of the Lord Jesus Christ. In the beginning they were disappointed. But when I related the whole story of my mental struggle and the Lord's voice asking for my services, they changed their attitude and happily assented to the decision.

India Field Editor, 1945

Anna Warstler was elected by the India field about a year ago to be the field editor of the special India Gospel Messenger of January 26, 1946.

Immediately upon this assignment she selected the theme, Christ in My Life, and made requests from a number of the members of the church in India to give witness concerning the place Christ holds in their lives. Those who have written represent various walks and vocations in life. Pictures of the writers have been secured to accompany most of the articles.

As a Young Christian in a Non-Christian Home

Anand Lahanu Jadhav
Palghar, India

IN MY childhood I was a very willful and naughty boy. I would not listen to my parents; therefore I was punished much. When I was seven or eight years old I began attending the mission school. Here I began to learn about Christ, for before this I knew only about evil spirits and gods of wood and stone. For the last two years of my primary course I went to live in the mission school hostel. There my conduct greatly improved. I began to read the New Testament much, and liked to think about God.

After I finished primary school I got a post as peon in the Forest Department of Government. I still was fascinated by the New Testament and would read it and meditate thereon whenever I had a little time. When I began to compare animism, the religion of my people, with Christ I could see how superior Christ was.

I was now entirely ready and wanted to take baptism but my relatives objected. So, because I was only seventeen, not yet of age, my baptism had to be deferred a year. I decided the time should be the next Christmas. During this period of waiting, criticism and opposition from my relatives and friends was severe, and my mind was very unhappy and restless. Then a short time before Christmas I fell sick and had very high fever. In this state of illness and disturbed mind I had a dream. In it I saw One in white array who said to me, "Because of me you will suffer much persecution;

your relatives will cast you out; but do not give up your faith; although all turn against you, I am with you; get up and be baptized."

The following week on Christmas Day I was baptized. Then I was very happy for the Lord came into my heart and gave me peace and joy. Then my relatives disowned me saying, "You are no longer our son and brother." They drove me from their home telling me never to show my face there again. Just then a friend who had become a Christian two years before came to me saying, "Come with me and share our home." Thus I found the Lord, who supplied my need then and has been doing so ever since.

Another instance I want to tell about. As stated above I had a government post as errand boy in the Forest Department. I wanted very much to study English but had no money to enter high school for this study. I made application to Government for a scholarship. The reply came saying there were no scholarships given for the study of English in that State. I was not satisfied with this reply and wanted to renew my request. But my friends said, "No, if you trouble Government again you may lose your post." I knew my request for a scholarship to study English was just and legal. I thought if it was not considered and granted it would be very hard for other boys in the future to obtain scholarships. So I prayed very much about this matter. About two weeks

afterward while praying I felt an urge to renew my application.

Three or four months passed and no answer came. Still I did not feel discouraged. Then one day an answer came saying, "You are granted a scholarship for one year, to be renewed upon successful passes in coming years." Thus my prayer of faith was answered. Now I am studying in second year high school in a distant town, and am still receiving scholarship. I am praising God for this opportunity to study English, made possible by this scholarship. I am praying that by it I may be fitted for a larger service for him.

Let us return again to my home folks, for whom all this time I have kept on praying. Little by little they have begun to allow me to come home—even to call me sometimes to come and eat with them. Then they always ask me something about why I became a Christian and what gain I have received. I tell them that Jesus has taken away my sins; that he has given me peace of mind, a joyous spirit, victory over evil and courage to do the right.

My one request is that you who read this will also pray with me for my relatives and other people of my country that they may also meet the Lord Jesus. What a wonderful Savior he is! I am so glad I have met him.



A group which T. B. Jerome has just baptized

India Through Fifty Years

Continued from page 4

The deeper meaning of worship has grown with the years. Even in distant villages the love feast service is now observed in quiet reverence. The little group realize that they are partaking of a supper with their Lord. The Sunday services and the early morning prayers are periods of rich devotion for many of India's Christians.

Through the years a spirit of brotherhood has developed. The Christians have come to feel that they are a family. On one hand persecution and misunderstanding on the part of non-Christians has caused the smaller Christian groups to come closer together. And on the other hand their common faith and common allegiance to their common Lord has drawn them into Christian fellowship. Those who came out

of the hard, sharp divisions held by the caste system learned to appreciate all the more their equality in Christ.

By coming together for district meetings and Christian confer-

ences from the several congregations the whole church group has become one Christian family. The golden jubilee meetings which celebrated the church's fiftieth anniversary when 1,500 members met together was a convincing example of a great Christian family worshipping together.

For many of the Indian Christian leaders life's horizons have been lifted and widened. Not a few of these were born in remote villages where ignorance and superstition ruled, but after attending Christian schools they entered a new and ever-widening life. Some have entered the world-wide circle and think in terms of the whole world. Provincialism has dropped away from them as a cloak from off their shoulders. Several of the leaders have attended great missionary and church conferences, even beyond India's shores, where they met Christian men and women from all lands. Such privileges have given to these men visions of great and still greater possibilities of the kingdom of God. The spirit of evangelism has charged them to share the gospel of Jesus Christ with their fellow men.

At the close of her first fifty years the church in India declares with the psalmist: "The Lord hath done great things for us; whereof we are glad."





As a Teacher in a Non-Christian High School

M. V. Solanky
Bulsar, India

ONE EVENING in November 1922, I was walking purposelessly on the Bulsar railway station when the headmaster of Bai Avabai High School, the school in which I am now teaching, greeted me and asked me if I would like to be a teacher in his school. Without hesitation I said I would. In this simple way I was called to be a minister of Christ and a steward of the mysteries of God. But I was young and took no trouble to see why God wanted me to work as a teacher in a non-Christian school. As years rolled on the Spirit of the living and loving God awakened me from unfaithfulness and sloth and made me realize how indifferent I was to my Master. Clearly I saw that a tremendous responsibility was placed upon my shoulders. One day when I was working with my class, a voice within me said, "Lift up your eyes, and look on the fields; for they are white already to harvest." The voice soon melted away and then I remembered the last commandment of the Lord and Master, "Go ye into all the world, and preach the gospel to every creature." Again the same voice seemed to say, "If ye love me, keep my commandments."

I confess without hesitation that in the first few years my ministry failed because I went out into the world without being born again. I was ashamed and afraid to preach the Word to the young, to my fellow teachers

and my heathen friends. I feared that they would ridicule me and call me irrational; I was a coward. Then a sudden change came over me and I cried out, "Woe is me if I preach not the gospel." Now I am not in the least ashamed to bear faithful witness concerning Christ to my students and fellow teachers. I try never to miss an opportunity to testify that "there is none other name under heaven given among men whereby we must be saved. . . . Believe in Jesus Christ and you will be saved."

Most of the teachers in this school look upon Christ as one of the greatest teachers of the world. They follow his teaching and try to practice it in their lives, but it is a sad thing that they will not accept him as their Lord and Savior.

In these twenty-three years the Lord Christ has been with me. He has helped me to make my way triumphantly in the face of the opposition of the powers of darkness. I have fought bit-

terly with many a temptation which Satan has hurled at me. Some teachers did not approve of my being there as one of them. They believed that Indian Christians are of low-caste origin. The students also had the same belief and so they were, in the beginning, defiant, insolent, disobedient and disrespectful. But with patience and prayer and love and kindness, all sorts of trials, persecution, hatred and contempt for Christianity were removed. Students and teachers, one and all, now treat me with the greatest regard.

Christ is working quietly in the hearts of these young folks. Some of them have been convinced that in Christ Jesus is found "the way, the truth and the life." They have been freed from the bonds of smoking, betel-nut chewing, abusive language and lying, sins very common among the students here. Caste prejudice and untouchability have disappeared to a large extent from the school.



T. B. Jerome cutting a tuft of hair ("chotli") from a man to be baptized

As a Christian Layman

R. G. Bhagat
Anklesvar, India

EVERY human being who enjoys the gift of life has the one important duty of glorifying God. Hence the service of God should have first place in the life of man. Many a time, it is said that the service of the Lord is the job of the preachers. But is that true? We can serve the Lord from anywhere and in any vocation of life. This conviction has been borne out by my experience which runs as follows:

The late Bro. W. B. Stover baptized me in Bulsar on December 23, 1900. After that for a few years I studied English. I became a teacher in one of the mission schools in 1905. In the month of March of 1908, I married a virtuous and religious girl named Chandrabai. Both of us served as teachers in a girls' school for some years. Then we were assigned work in the field of evangelism about Anklesvar. Here we worked in different villages such as Kosamdi, Kharod, etc. At one time there was fierce persecution of the Christian work when the people began to accept Christ as their Savior. However, after the lapse of some time and through the grace of the Lord, this persecution abated and the Lord's work progressed day by day.

In 1913 we were sent to the Bible school in Bulsar for further study. After finishing this course, we were placed at Andada for evangelistic work. Having worked there for some time, I was transferred to Mortalav. During all this time, I had a great ambition of becoming a worthy and useful lay Christian. So I started a small grocer's shop and took some land for farming at this place. In 1915 I stopped tak-

ing any pay from the mission. However, I continued to carry on the usual duties of a teacher and an evangelist.

The Lord increased our income, we felt, as he had increased the oil and the flour of the widow. Our faith also grew stronger as the blessings of God came to us. Every evening we held a prayer meeting which was regularly attended by 150-200 persons. This gave an increased impetus to our zeal for work. My wife was an ever-willing partner in all these efforts. Her enthusiasm encouraged me very much. We used to keep our shop closed on every Sunday and stopped the field work. Thus by obeying God's commandments we received abundant help from him.

We received much encouragement from the late Bro. W. B. Stover, who stayed at Anklesvar. He was always ready to help us in every way. We stayed



Ranchod G. Bhagat, a Christian merchant, and his wife, Chandrabai, who live in the Anklesvar bazaar. In 1944 he was elected to the town council by his Hindu neighbors

in Mortalav about six years, during which time God gave us two sons and two daughters. In 1920 I felt that the Lord wanted me to witness for him among the so-called higher strata of society. According to the guidance of the Lord, I came to Anklesvar and hired a house in the bazaar and started a cloth shop. Here we met with severe persecution by the non-Christians. They neither liked to touch the Christians nor to give them houses on hire, nor to let them take water from the common wells, etc. Thus life became very hard and our existence a great problem. In spite of all these hardships and persecutions, my wife courageously faced the whole situation with me. She boldly talked to our persecutors, who eventually came to understand our Christian ways of living, our customs and manners. In this way they saw Christ through our lives and with the lapse of time, their suspicions and doubts abated and they became our friends.

During illness in our home, non-Christians would come to our home and would tell us that the sick person was suffering from some black magic or the power of some evil spirit. We used these opportunities to tell them what Christ teaches us to believe about sickness. We also have carried on our evening family prayers faithfully. This has been a great blessing in our witness in the bazaar.

The work of Sunday-school superintendent has fallen upon me for many years. Also since 1930 I have been serving as a deacon in the church. Then last year, on December 18, 1944, my non-Christian neighbors elected me a municipal councilor. In this my hope is that I shall be able to serve my fellow countrymen faithfully. If a man surrenders himself to God, God is ready to help him.

As a Pastor

T. B. Jerome
Anklesvar, India

MY FIRST job and joy in mission service was to help some of the missionaries to learn Gujarati. I liked this work very much but after several months, I was appointed to assist Dr. J. M. Blough in preparing a United Sunday-school Quarterly for all the missions and churches of Gujarat. It was my part to translate the notes prepared by Dr. Blough. The work was difficult but it helped to fix the Bible stories in my memory and to lay a good foundation for systematic Bible study in a Bible school later on. No doubt it also helped me on the way to be a pastor.

Afterwards, I was engaged to supervise the schools of one of our mission areas. The village in which we lived was fifteen miles from the railway station. We had no trouble in getting around in the villages of the area in the dry season but when the monsoon broke and the rivers became flooded and the unpaved roads had mud knee-deep, we had to limit our activities to the local village. One time my wife became ill and had to be taken to the hospital. The only way she could go was by horseback. She had never been on the back of a horse and besides it was decidedly against Indian custom for a lady to ride horseback. In this case necessity forced the issue. With a hired coolie in the lead and myself walking by the side of the horse and the protecting care of God over us we arrived safely at our destination.

The people of the village where we worked were illiterate



and superstitious idol worshipers. They looked at us askance, suspecting us to be agents of foreign white people bent on winning them away from their ancient religious customs and way of living. Nevertheless we preached Jesus Christ to them, looked after the schools and helped the children get a working knowledge of the Christian Scriptures. In spite of opposition some of them became Christians and we felt well repaid for all the hardships we had to endure. We had learned to love the village people so that even after we had taken up pastoral work we still took an interest in preaching the gospel to them. We shall never forget the eager crowds that used to assemble, late at night, around the mission tent or in some corner of the village. Almost always they were well behaved. Often they joined in the songs and they heard the message gladly. Our association with various missionaries and other Christian workers at such times was a source of spiritual blessing to us.

In order to become a pastor who knows the will of God and how to shepherd the church of Christ, we joined the Bulsar Bible School and completed the prescribed course under the able

teaching of Dr. E. H. Eby. Up until 1944, we had performed pastoral duties in two small village churches. The small offerings of these congregations went to the general pastors' fund of the district and we continued to work under mission support. Since then we have been working under the pastors' plan of the First District of India. It is needless to say that it is easier to contribute to the spiritual welfare of a church that assumes the support of her pastor. In so doing, the pastor and church members become workers together with Christ.

At present we are serving at Bulsar, the oldest Brethren church in India. We open the day with Bible reading and prayer. People come to get help to solve their difficulties, financial and otherwise. They have family quarrels and misunderstandings with their neighbors which need to be settled. The sick have to be visited, the dead buried and the spiritual life of the congregation be maintained and promoted. When possible we visit the scattered members in the surrounding villages. The regular Sunday services and Sunday school make that a most busy day but one full of blessing.

As we continue in the work we have a growing consciousness of the fact that in proportion as we work for the good of others and face difficult and unpleasant situations in a courageous and helpful way, we ourselves, by God's help have made spiritual progress in realizing the presence of Christ.

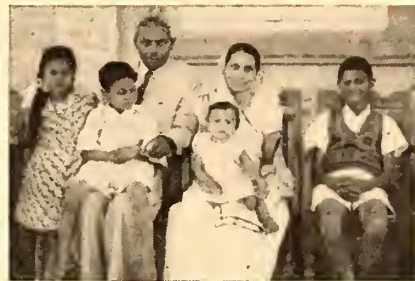
India Books Worthy of Rereading

- Behind Mud Walls, by Wiser.
- Church Takes Root in India, by Mathews.
- Dr. Ida: India, by Jeffery.
- Early Days of Vyara, India, by A. W. Ross.
- India, a Problem, by W. B. Stover.
- India Shall Be Literate, by F. C. Laubach.
- Moving Millions, by nine writers.
- Rural People at Worship, by E. K. Ziegler.
- Sharing Observations (Chapters XIV and XXX), by C. D. Bonsack.
- Wilbur B. Stover: Pioneer Missionary, by J. E. Miller.

As a Government Official

J. B. Solomon
Anklesvar, India

J. B. Solomon and his family



AS A young boy I had dreamed of becoming a teacher in the mission high school where I had studied. Somehow circumstances led me to enter government service. In 1924, when I entered government service, there were very few Christians in this line of work, and I was looked upon as an outsider. If one of them wanted to drink water, take tea or eat he would not indulge in any of these as long as I was on the same carpet. He would leave the carpet or would ask me to leave. Later I was transferred to the Bulsar office. I was the first Christian there. I could notice open signs of resentment, hatred and apathy from my fellow workers who were caste Hindus. They had never come in personal contact with Christians and it was to them as well as to me quite a new and interesting experience.

Had it not been for my sympathetic officer, my position would have been very difficult. At tea time he saw some discontent among the caste Hindus who did not like to see me in the tea room with them on the same bench. So I was called by the officer and offered a chair near him. He told the others, "You do not know Christians or their worth. That is why you feel uneasy seeing one in your midst. I know them, I have studied in a mission school under Christian teachers, and know them well. They are good people and you will know them by experience." He spoke very highly of the Christians with whom he had come in contact from his childhood. This testimony and the fact he drank

with me at the same table made them change their attitude towards me. They came to know what a Christian is and all of them became my friends. They helped in my work and I helped them in theirs. We became like brothers and I passed many happy days with them without any difficulty.

It was by honesty of purpose, truthfulness, service, love and punctuality that I as a Christian rose in their esteem. There was no work with which I was not entrusted. They could depend on me, with full faith that their trust would not be betrayed.

As a government servant one comes in close contact with people of all sorts, castes and creeds. If a Christian is true he sees a marked difference in the treatment and attention given to them by himself and by their own caste fellows. A Christian philosophy of life is quite different from the one they are accustomed to seeing.

A government officer has many opportunities to manifest Christ, if he is a Christian in the true sense, but he has also many occasions to be a stumbling block to the cross of Christ. Officialdom connotes power and pride, but as Christ was humble and meek I try to be like him. Officialdom connotes *rule*, but as Christ never ruled, but served, I try to serve and be of service to others. Since I am a follower of Christ, my responsibility as a government officer becomes great as I have to be a blameless and harmless son of God without rebuke, in the midst of a crooked and perverse nation among whom I have to shine as a light in the world. I have to be an example of the believers in word, in conversation, in charity, in spirit, in faith and in purity.

While others depend upon influence, tactics and the ways of this world, I try to depend upon Christ and his grace.

As the Wife of a Government Official

Mrs. Anandi Solomon
Anklesvar, India

THE PLACE of the Christian woman in the home and the community is very important. In the first place, man earns but it is the woman's duty to manage the home within his income. Secondly, she plays a major part in the rearing of the children since she is with them so much of the time. And thirdly, she can be a real factor for

influencing home and community life about her.

According to Mohammedan custom, a woman can get very little education. She also is not allowed to take interest in public affairs. Among Hindus also, after limited schooling the women are bound by household work.

However, in this latter society there is more improvement of late years. In our Christian society women have no such limitations. We can go ahead in school as far as our means will allow, and in public we enjoy much the same rights as men do. We can move freely in the open. So the Christian woman who has the concern of her home at heart and the spirit of service for her fellow sisters can be a great blessing in a country like ours.

By living among non-Christian women we can be models of clean, pure womanhood and motherhood. We can exercise the spirit of love in our contacts with others. Our family worship becomes a challenge to the highest type of religious training in the home. The Hindus, especially, have in their homes small idols before which they pray each day. They consider this a way of preserving the fundamentals of the Hindu society. So besides being an example in this matter of prayer in the community in which we live, we too, as Christians must realize the value of family worship in a true Christian home.

Because of the fact that my husband is in government service, I generally come in contact with ladies of different religions and background. I often sit with these women and talk with them. In these conversations religious matters are often discussed. And so opportunities are afforded to mention the Bible and the love of God and Christ. Sometimes I can serve in helping in time of need and sorrow; as King Solomon has described a virtuous woman, "She stretcheth out her hand to the poor and reacheth forth her hands to the needy." It is on such occasions that our encouragement and words of comfort are very effective.

Sometimes the people study our lives very quietly, and care-



Dhanjibhai and his wife

fully and come to admire the qualities of the Christian life. When we went to Mandvi in 1939, the people watched us very closely. One of the main things they noticed about our home was the peace, the love of the members of the family for one

another and the equal treatment given to everyone in the home. A goldsmith woman who was very unhappy and miserable in her life had tried all the ways of finding peace and happiness her religion could show. She often came to the house where we lived in Mandvi. She sat in our family prayers. She heard the Bible read and prayers offered. Gradually her gloom and despair were changed into happiness and hope. She grew fond of the Bible and Christ. Now since we live in Anklesvar she comes to see us and attends church. She has accepted Christ as her one and only Savior.

As servants of the public my husband and I are not allowed to preach openly but we do have this unique privilege of teaching those who come to us and sit with us. And of course our lives if patterned after Christ's become great sermons.

As a Doctor

Peter Paul, L. C. P. S.

Dahanu Road, India

IT WAS soon after passing my matriculation examination that Dr. Blough encouraged me to take up medical education. I was also encouraged in that line by Dr. Barbara Nickey and the Misses Blickenstaff and Ebbert. I was a poor boy, but God through his eternal grace provided me with all the things I needed. My father has done much for me. Also the mission helped me some financially. I owe my gratitude to them all.

How often I admire the medical profession! It is Christlike. The hospitals and the Christian medical institutions show forth the light of Christ and tally with the work of Jesus while he was on this earth. He blessed the disciples and commanded them to

go into the nooks and corners of the world, preach the gospel, cast out devils, heal the sick; etc. Christ is at the head of everything and every phase of work in the Christian hospital. The aim of the institution is single. It is to preach the gospel.

In my own experience I have found the Christian medical profession to be difficult. There are sometimes misunderstandings, ill feelings, long hours of duties, less pay, not so many facilities, but still I am convinced that a Christian doctor will be satisfied and go ahead with his work and try to please the Master. Once I asked to have my salary increased on account of some difficulties, but the workers committee replied negatively. Then I



Dr. Peter Paul

remembered the words of the Bible—the parable of the laborers in the vineyard. I said to myself, “I must be satisfied.” God has blessed me and will bless me as long as I live. He will

take care of me and my family in these difficult days.

The Christian hospital is a real blessing to the community around. People come from far and wide seeking the aid of Christian doctors. They get spiritual aid as well as physical help. The Christian doctor feels himself a mere instrument through which Christ works. The doctors, nurses, ward-workers and other members of the staff are busy carrying out their daily duties. In our hospital prayers are held before any operation is undertaken. Comforting words are given to the sick and dying. There are morning and evening devotions and a common prayer for all the sick and needy ones at the church. Christian literature is distributed or sold to many. The convalescents are entertained with some amusements. There is a small library in our hospital. The dirty feet of the new patients are washed on admission and the filthy bodies of some of the patients are cleansed.

Prayer has made a great difference in our work here in Dahanu. Many times the patients have marveled at their own recovery or that of their relatives. But before us all is Christ, the great Physician, the perfect Doctor. Let us pray and ask for more Christian medical men and women from this land and from overseas as well that any people may be healed.

As a Christian Student in a Christian College

Sumati Renchod

Wilson College, Bombay, India

AS I WAS brought up in a staunch Christian family I early formed the habit of going to church and of having my daily private prayers and Bible reading. However, as I grew older I felt that I was not living to the fullest of my capacity, spiritually. I was restless and I longed that Christ would come more fully into my life.

After finishing the high school course at eighteen years of age, I entered a non-Christian college. There I spent two years. Here I did not receive the spiritual help I needed but I was faithful in my private devotions and constantly held the ambition to enter Wilson College, which is a Scottish Presbyterian institution in Bombay.

This dream came true for my third year of academic work. I was able by the grace of God to enter the above-mentioned school. Here I found many avenues for spiritual growth. One of the activities which appealed to me very much was the Student Christian Movement. This organization has for its motive the glorifying of God through words, acts and deeds. This appealed to me and so I became a member of it.

We met frequently and discussed many important subjects relating to religious, social and national problems. These discussions broadened our thinking and appreciations for some of the difficulties the young people of India and the world are facing.

Another activity of this group is a Sunday school held in a needy section of Bombay. Sev-



Sumati Renchod
(right)

eral of us taught classes for the children of the sweeper class (outcaste). Because of this some of our Hindu colleagues made fun of us. They

laughed at us and stopped talking to us. Some of them began to call me “nun” and “pious rat.” But I was never discouraged. On the contrary I found that I was growing spiritually and that I was experiencing a deep, profound peace and joy in my heart. Because of these experiences I began to pray more and work more enthusiastically.

One day I did not have time to eat my lunch before I needed to go to teach in Sunday school. I was very hungry but I went on so that I could arrive in good time. And to my great surprise the missionary-in-charge invited me to her home for a nice lunch. At once the following Bible verse came to me: “They that fear God shall never lack anything.”

My constant prayer is that I may glorify my God and serve my fellow men. Pray for me as I complete my college work this year, and for my friends in Christ, that we may be able to stand before any temptation and be humble servants of Christ in this our beloved land of India. The social, economic and religious needs of our country are tremendous. We want to serve.

AS A SIMPLE VILLAGE WOMAN

Sadie J. Miller
Umalla, India

DHANJIBHAI'S name is familiar to Messenger readers. His picture and life have been before our church public, but as yet his wife, Shanti, who stood by him through all the years, has scarcely been mentioned. What Christ has meant to them in their home can be enlarged upon if she is taken into account also. She has shared joys and sorrows with him.

Neither Dhanjibhai nor his wife had educational privileges. One would be surprised at the knowledge they had of the Scriptures as often quoted. Worship was part of their daily program. Dhanji always took the initiative in this. Only once did I hear Shanti's voice in prayer. It was when I was in their home and we sat on the floor to eat. Dhanji said, "Shanti will pray this time. Pray for our food, giving thanks, for our family and all that may serve him; pray for our village, our unconverted neighbors, our relatives, for Rajpipla State, for India"—and throwing up his hands he added, "Pray for the whole world." Then we all fell on our faces. I was surprised at the earnest, simple way in which she talked to her Lord. It was evident she was accustomed to pouring out her heart in prayer.

On the day of Dhanji's death, it was she and the oldest son who courageously said to the family, "Do not weep." Death had lost its sting through Christ. What a contrast to the way of the heathen women and even many Christians who beat their breasts in utter despair and wail frantically. Her attitude in the presence of death bears testimony to the deep personal experience



Shantibai Dhanji

with her Lord and her unfaltering trust in him under all circumstances. His was no ordinary death. The Lord gave him a consciousness that the end was near and he said in the early morning, "This is my last day on earth." Before the day ended he departed.

Some time before his going the family picture was taken. It was at a time when all were present at home. On it are the five children, two sons and three daughters, grandchildren, sons-in-law, daughters-in-law, some forty or more. Of the 1,000 or more Bhil Christians in Rajpipla State, this is considered one of the most outstanding families. We have a slide of this picture and often this family picture is shown on the screen, with the explanations and facts which are very telling and impressive. Dhanji was a soul winner. That influence goes on today in the hearts and minds of people wherever they hear about him and the

family. Recently one from a near-by village came to Nagarji asking for baptism. But said Nagarji, "What do you know about the step you wish to take? Where did you learn about the Lord Jesus?" In a few words he said, "I knew your father." That meant Christianity to him.

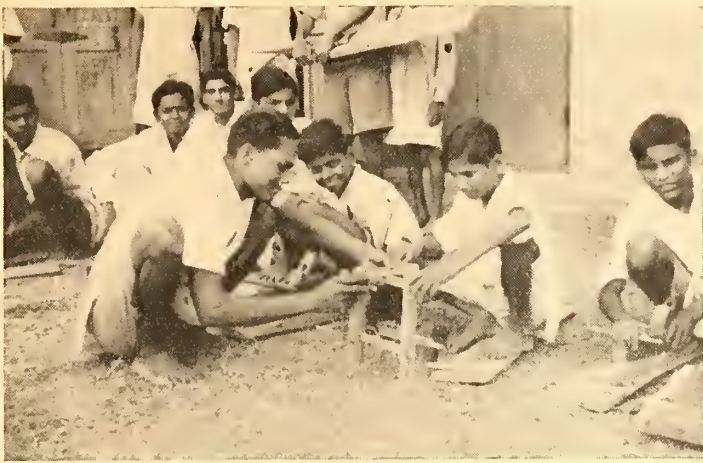
Some time after her husband's death, Shanti's eyes began to fail and she went blind. This was most distressing. To have to be led about was real grief and hardship. Rupabai, the nurse daughter, took her to an eye specialist and, lo! she came home seeing. What a blessing and joy to her! She had the pleasure of attending the Jubilee. No one enjoyed that more than Shanti, I am sure. She can truthfully say with a twofold meaning, physical and spiritual, "Once I was blind but now I can see. The light of the world is Jesus."

Guhalibai Gulabdas

Mrs. J. M. Blough
Vyara, India

GUHALIBAI is the leading sister in the Agaswan church. She is about forty-five years of age and lives in a part of the old home. Her parents are still living. She was fortunate in having a rather progressive father, for when she was small he sent her to a government boarding school eight miles away from home. Here she spent a few years and studied up to the third grade. All this happened before they knew anything about Christianity.

Soon after that a Christian teacher came to her village and opened a day school for the children and also a Sunday school. She did not attend the day school, but she went to Sunday school and all the meetings which the teacher held. The missionaries from Vyara also came to the village and held very interesting meetings. She listened and learned. What they said and what the teacher taught



Working in the vocational training school carpenter shop

about the God who loves and the Savior who came into the world to save us appealed to her greatly. This was surely much better than the village gods could do, for they seemed so cold and indifferent, and so helpless when man is in need. The months went by and she continued to learn the Christian truths. As faith grew the Holy Spirit opened her heart and Christ came in and brought her peace and joy. Thus she became a Christian as a young girl.

The time came for her marriage. Who shall the husband be? A neighbor's son was selected who was also a Christian. Now the question came up as to how the marriage ceremony should be performed. Should it be according to the village custom or in the Christian way? Until this time no one had ever been married in this village by the Christian rite. What would the people say if they broke away from the village custom? But they were encouraged by the Christian leaders to have it done according to the practice of the Christian church. They were eager to do right and ready to show a good example; so theirs became the first Christian wedding in this village.

There is a custom among these people that when there are no sons in the family, or when the son-in-law is a poor boy, he comes to live and work in the

wife's home. Guhalibai has no brothers, only two sisters who are younger than herself, hence her husband came to live in her home. They established a fine Christian home and attended the services of the church, and worked faithfully with the Christian group. Her parents and sisters also became Christian. Guhalibai led her mother into the way of life. What a happy day that was! So the whole household became Christian.

When the Agaswan church was organized in 1932 her husband was elected as a deacon. Together they magnified this office. In 1936 a great sorrow came into her life. Her husband died of smallpox and left her with four small children. But she trusted the Lord and undauntedly pressed forward in the Christian life. She brought up her children in the Lord and managed to give them an education. The oldest girl is married and has two children. Her husband is also a Christian and they live with her mother. Her oldest son finished primary school and is now working at home. The next girl is studying in the highest standard in our Anklesvar school, and the youngest boy is in our boarding school here at Vyara.

She is a happy Christian and active in church work. She is a widow full of good works. She

leads in prayer; she leads hymns, some of which she has committed to memory; she contributes to all good causes; she attended the Golden Jubilee at Bulsar and with her own hands had made a few clay models for the exhibit. In the summer she attended a love feast four miles distant, led some of the hymns and helped to manage the foot-washing service. After the meeting closed at midnight she walked all the way home again. It is a joy to visit in her home. The last time we were in her village we set our small tent right inside a new house which they had just built. Since the roof was on, we had double protection. Two sides of the house



Two nurses, who were Anklesvar school-girls

were still open; so it made a very pleasant camping place. We enjoyed their hospitality and companionship very much. Our churches need more like her.

• • •

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives . . . ; to proclaim the acceptable year of the Lord . . . ; to comfort all that mourn; . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.—Isa. 61: 1-3.

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, January 27

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, A People at Worship—Ex. 24—
40. Golden Text, Thou shalt worship the Lord thy God, and him only shalt thou serve. Matt. 4: 10.

B.Y.P.D., Youth United for Christ—Through Daily Living.

Gains for the Kingdom

Four baptized and one received by letter in the Canton church, Ill.

Fifteen baptized and seven received by letter in the Elizabethtown church, Pa.

Eleven baptized and four received on former baptism in the Ottumwa church, Iowa.

Two baptized in the Colorado Springs church, Colo.

Seventeen baptized, eighteen received by letter and two received on former baptism in the Spring Creek church, Hershey, Pa.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Charles D. Bonsack of Elgin, Ill., in the Chambersburg church, Pa., Feb. 10-24.

Personal Mention

Elder J. H. Eidemiller of New Carlisle, Ohio, passed away recently, we are informed. His obituary will appear in these pages at a later date.

Mr. and Mrs. Robert Miller of the Oakland church in Southern Ohio stopped in to visit us recently. They had been married a few days previously and thoughtfully included us in their honeymoon itinerary. We should like to suggest this procedure to others.

Brother and Sister Dewey Rowe inform us that they are now living in their new parsonage at 7224 First Avenue, N.W., Seattle 7, Wash. They would appreciate knowing of Brethren families who are living in Seattle so that they could get in touch with them and offer a church home.

Bro. John B. Shank of Greencastle, Pa., sends us a copy of the letter which he wrote to President Truman; in it he reminded the President that the conscription law which he advocates may eventually bring upon us the same sort of destruction and sorrow which has fallen upon Japan and Germany. They were nations which had conscription laws in effect and placed their confidence in them, Bro. Shank writes.

Sister Cora L. Hamilton of Cumberland, Md., writes to suggest that the Church of the Brethren form voluntary intercession groups to pray daily concerning military conscription. She points out that "if two or three agree as touching anything, God will hear their prayer if they abide in him and his word abides in them." Sister Hamilton suggests further that these groups pray for peace and goodwill in the world and that the nations may grow toward agreement. This strikes us as a very worthy suggestion and we would like to recommend it to the attention of pastors and churches throughout our land and others wherever these lines are read.

Mrs. Otis Kettimon of Lima, Ohio, passed away on Jan. 16, after a long life of beautiful Christian service, we were informed by telegram on the morning of Jan. 17. The funeral was held in the Lima church on Jan. 19. A full obituary will appear later.

Bro. Samuel W. Pearce, retired minister of Conemaugh, Pa., and Mrs. Pearce are spending the winter months at 109 South Commerce Street, Sebring, Fla., in the interests of Mrs. Pearce's health. They call the attention of their friends to their change of address.

Sister Rachel Morehead of Leesburg, Ind., writes to say that her church has been sending used Sunday-school literature, Gospel Messengers, Bible pictures, and so on, to an orphanage in Kentucky. Each fall they send Christmas cards for the children to use. It occurs to us that this is a service which might be tried by other churches.

Mrs. Philip Spohn of Inman, Kansas, sends us samples of stickers entitled Liquor Ads Must Go or I Didn't Like This Ad in My Paper. These are supplied by the Liquor Ad Crusade, P. O. Box 44, Rolla, Mo., and can be pasted on advertisements which are clipped from newspapers and magazines and sent to the publishers of these papers. Pamphlets and information can be secured from the crusade headquarters.

Harold E. Stassen, thrice governor of Minnesota and president of the International Council of Religious Education, will speak over the Columbia Broadcasting System on Friday, Feb. 1, 5:45 to 6:00 p. m. (E.S.T.), as part of the nation-wide observance of 1946 Youth Week, Jan. 27—Feb. 3. Introducing Captain Stassen will be Harvey Lord, national chairman of the United Christian Youth Movement, sponsors of Youth Week.

News From China

Letters mailed from China in December have just reached the Mission Board offices, we are informed by Leland Brubaker, secretary. Written by Chinese Brethren they bring the first news concerning the present condition of the church in China since the last missionaries left on the Gripsholm several years ago.

The Brethren are still carrying on at most places despite several years of Japanese occupation and despite being overrun by civil strife since. Some of the territory in which the Brethren are located was in the hands of the nationalist government and some in the hands of the communist government at the time the December letters were written. The Japanese had not been as destructive to property as have the soldiers of the civil war since Japanese surrender. In one place the Japanese had appointed a Japanese Christian pastor to work along with the Chinese pastor. In general the church has held its own. Evangelists have continued their work even though the church was scattered. Members are now returning to their home communities and the church work is picking up. Faith in the Christian way has deepened among those who have been spared.

The Chinese are asking now for the return of missionaries at once in order that the work of reclaiming damaged property and of rebuilding that which was destroyed may get under way promptly.

In January Brethren Wampler and Flory were to have sailed from New York; Bro. Ikenberry is already in China. Sisters Ober and Schaeffer are also expected to sail for China shortly. The mission pages of the Messenger will give further information concerning developing conditions.

Bethany Ministers Available for Easter Meetings

During Easter week Bethany Biblical Seminary dismisses its regular class sessions in order that these ministers in training might serve churches in pre-Easter week services. Interested churches can write to Bethany at 3435 W. Van Buren Street, Chicago, Ill.

Bro. C. Russell Snyder of 5412 Grandview Ave., Altoona, Pa., wishes to announce that he will be open for an evangelistic meeting June 17 to 30.

Brother and Sister A. F. Andes of Mound City, Mo., were married in Virginia on Christmas Day, 1890. They celebrated their fifty-fifth wedding anniversary on Dec. 25. The Messenger joins their five children, the grandchildren, the great-grandchildren, and their many friends in sincere best wishes for the occasion.

Miscellaneous Items

A check for \$5,800 for Brethren Service and the Conference Budget was received early in January from John F. Pfautz, treasurer of the Elizabethtown church in Pennsylvania. Practically all of this had been given during the last three months of 1945.

The churches of Eastern Pennsylvania have adopted as an additional project the sending of boxes of food to Eldon Burke in Belgium. Under the direction of Galen Kilhefner, there is a schedule arranged whereby he receives four boxes a week. This will be greatly appreciated by the relief workers in France.

Jerry Voorhis, congressman from California, says: "In this atomic age mankind is face to face with the imperative necessity of making a moral advance corresponding to the scientific advance already achieved. Unless there is a deepening of religious conviction and devotion to religious principles, the very scientific advance of man will become his greatest peril. The time has passed when the establishment of human brotherhood was an ideal. It has now become an immediate necessity."

The Commission of Fifteen is the short designation for the commission appointed at the North Manchester Conference to make a study of home missions, duties of the moderator, and reorganization of our general church boards. These matters have been under consideration for some time, but on account of their interrelations it came to be felt it would be proper to have a study and report made by a representative over-all commission. It is obvious that the commission has a very important assignment. Those who are interested in the details should look under unfinished business, pages 4 to 9, in Minutes of Annual Conference for 1945. The commission is beginning its work and met for several sessions following the board meetings in November.

A twelve-man advisory board, composed of nationally known clergymen, educators and social welfare students, will be set up by the Department of Justice as a part of Attorney General Tom C. Clark's campaign to save teen-age law-breakers from lives of crime. It was said at the Department of Justice that the first job of the new board will be to advise concerning the establishment of a special federal bureau to handle all matters connected with juvenile delinquents. Federal Bureau of Investigation figures prove that, of all the persons arrested during the first half of 1945, twenty-one per cent were under twenty-one years old. Of those arrested for armed robbery, auto thefts, forgeries and other felonies—or "major" crimes—the percentage ran more than forty per cent for youths under twenty-one. Arrests of girls under twenty-one increased 9.2 per cent. The greatest number of arrests among males is of boys of 17, it was shown by the figures.

The Congress which has reconvened following a holiday faces an urgent docket of business. Some of the pressing items of work are: fair employment legislation, strike legislation, atomic energy regulations, minimum wage considerations, and legislation concerning peacetime conscription. This latter item is still in the House Military Affairs Committee, where hearings are likely to be resumed. It will be reported from there to the Senate committee and then to the Senate. Vigorous church resolutions against it, especially the recent pronouncements by the Mormon Church, have made many senators wary about favoring conscription legislation. Recent polls contrary to the Gallup poll findings have indicated that such legislation is disapproved by as many as 89% of the American people.

Benjamin Franklin in 1780 wrote:

"The Rapid Progress True Science now makes, occasions my regretting sometimes that I was born so soon. It is Impossible to imagine the Height to which may be carried, in a Thousand Years the Power of Man over Matter . . . O that Moral Science were in a fair way of improvement, that Men would cease to be Wolves to one another and that Human Beings would at length learn what they now improperly call Humanity."

One hundred sixty-six years later these words are still applicable and this prayer can still remain our prayer. Benjamin Franklin's birthday was celebrated on Jan. 17.

With Our Schools . . .

Elizabethtown College

K. Ezra Bucher has been elected to the position of business manager and treasurer of Elizabethtown College to succeed Prof. J. Z. Herr, who resigned in October. Mr. Bucher, a graduate of Elizabethtown College and holder of a master's degree from New York University, was head of the accounting department of the D. Wilcox Manufacturing Company. Prof. Herr served as a teacher in the business department, treasurer and business manager of the college for twenty-five years.

Elizabethtown College students decided to give the money that would have been used in exchanging gifts at Christmas time to foreign relief. The contributions amounted to \$91.25.

The Don Cossack Chorus appeared on Dec. 18. Approximately 800 attended the last number of the college-community lyceum course.

President Baugher attended the annual convention of the Middle States Association of Colleges and Secondary Schools at the Hotel Pennsylvania in New York City during the Thanksgiving vacation.

Bro. R. W. Schlosser was guest speaker at the annual Christmas banquet held in the college dining room on December 17. The faculty and day students were present.

Miss Jean Sharpe, Johnstown, and **Miss Esther Straley**, Maytown, both students at Elizabethtown College, won places in the Second Anthology of College Poetry. The poems were selected from poetry written by the college men and women of America.

President Baugher will attend the meetings of the Association of American Colleges and the National Conference of Church-Related Colleges in Cleveland, Ohio, Jan. 7-11.

Approximately twenty ex-G. I.'s will resume their college work at the beginning of the second semester on Jan. 21, Dean Henry G. Bucher announced.



Valjibai Govind speaking before the Golden Jubilee audience at Bulsar, February 1945
D. J. Lichty in chair and J. M. Blough on step

Christ in the Lives of Christian Laymen

D. J. Lichty
Anklesvar, India

Valjibhai Govind

EIGHTY-FIVE years ago, in an obscure village of North Gujarat there was born a boy who was destined to become a model layman in the Church of the Brethren in India. Born in poverty and of humble parentage, he grew up in almost total illiteracy, but was taught to be a good carpenter. While opening up the Brethren mission at Bulsar, Bro. Stover found him assisting in putting up some mission buildings at Nadiad. He induced him to come to Bulsar to help erect necessary mission buildings and to teach carpentry to the boys of the orphanage. In due time, after a course of gospel teaching under a Christian environment, Valjibhai Govindbhai (for that was his name) accepted Christ as his Guide and Savior. He and his wife were

among the earliest converts at Bulsar. From then on he lived to please Christ and to serve the church. For many years he faithfully performed the duties of a deacon. During forty-five years he was scarcely ever absent from a Sunday service in church.

In time he became a contractor and builder. In this capacity he put up a number of buildings for the Brethren mission. Even in his advanced age he takes an interest in keeping up the local church property. As God has prospered him so has he been liberal towards the church. He supervised the building of a beautiful church house at Khergam, free of charge. Wherever he goes, he radiates good health physically and spiritually and is a benediction to all who meet him. His home life has been happy. Three of his sons are outstanding in their fields of ac-

tivity. One is a supervisor of mission schools and the elder of several churches. One is assistant political agent in a native state. The third one is a faithful deacon in the local church, meanwhile proving himself an outstanding teacher in the municipal high school. A grandson presides in court as First Class Magistrate. The recent celebration of the Golden Jubilee of the Brethren in India was an occasion of unbounding joy for our aged brother, and we thank God that he had the opportunity at that time to testify what great things the Lord had done for him and the church. Having lived to see this day he and his life companion say they have had enough of this life and are ready to depart to the better land.

Poonaji Cheeba

THE FISHERMEN by the Sea of Galilee had a no-more-definite call to follow the Master than did Poonabhai Cheeba, a fisherman and mariner of Bhat, on the shore of the Arabian Sea near the Brethren mission near Jalalpor, India. For about thirty years he had hardened his heart against the gospel as preached by the missionary and the evangelists and as daily taught in the mission school of the village. The good seed had found fertile soil in the heart of his son Lellu, a regular attendant at the mission school. It angered the father when the boy was baptized, and he stayed awake at nights to contrive how he might drive the school from the village. One night while he was sleeping on his veranda a door near by seemed to open of its own accord and he heard a voice saying, "Arise and follow me." He sprang from his bed and asked his wife, who was inside, who had called and opened the door. This she could not answer. In vain they searched the lanes of the village. Without delay they brought the matter to

the attention of the schoolmaster, who persuaded him that it was the voice of Jesus calling him to lead his people out of the bondage of sin into a life of gospel freedom and of usefulness. Immediately he was obedient to the heavenly calling. Without hesitation he forsook his idols and by the help of Christ freed himself of the tobacco habit, as well as strong drink and abusive language. Joyfully he told his neighbors of his night's experience and without delay he publicly gave himself to Christ in holy baptism. By so doing he brought upon himself and his family an avalanche of persecution. Thereafter it was of no use to be owner of the largest coast-wise boat in the village. No one would help him to launch it after it had been beached for the monsoon season, nor could he hire anyone to man it. His persecutors even tried to prevent any outsider from renting the craft. All conversation with the family was banned, intermarriage was prohibited and no assistance at times of sickness or death was to be given. But Poonaji was faithful to the vision he had received and God helped him over all his difficulties. He has lived to see the conversion of a number of his people and a growing co-operation of the whole village in a program of education and rural improvement under the able leadership of his son Lellubhai. The ban of intermarriage still remains, but recently when several of the Christian girls, having completed a course of teacher training, got husbands outside of their community it became apparent that the ban could no longer serve the purpose of blocking the Christian program, and in time it is bound to lapse into oblivion. Our Brother Poonaji is now seventy years of age. He no longer commands a crew from his seat at the helm of his boat. But to all who will give ear he joyfully shares of

his large stock of gospel stories and of his personal experience when he submitted his life to the guidance of the One who is Master of men and of sea and sky, while his constant prayer is that his seafaring brethren may also be caught in the gospel net.

Chalmer E. Faw Becomes a Teacher at Bethany

Leland S. Brubaker

It happens infrequently in the Church of the Brethren that one is selected from the active staff of a foreign mission field to fill a significant position in one of our educa-



tional institutions. This has been done in the case of Chalmer Faw. Chalmer and Mary Faw served faithfully on the Africa mission field for five years. They have committed their lives to the work of the church and are willing to serve wherever the Spirit of God leads them. The Lord has blessed them with a family of five children.

The growing student body at Bethany Biblical Seminary, the advancing age of several teachers, and the plans of the seminary to organize an orientation course for foreign missionaries make it necessary to call another full-time faculty member. The additional teacher was needed in the field of Bible. After mature thought and prayer, the seminary administration felt that Chalmer Faw was the man for the place. Bro. Faw is a young man who will grow through the years. He will lead out in the orientation course for foreign missionaries and will help produce and train them. He is well trained for teaching, having received the A.B. degree at La Verne College, the B.D. degree from Bethany and the Ph.D. degree from the University of Chicago.

After Bethany Seminary presented the request to the General Mission Board that Chalmer and Mary

Adventures in Friendliness

A. F. Bollinger

The Wreck of the President Hoover

This story was told to me by an acquaintance who was a passenger on the ill-fated S. S. President Hoover, when she was wrecked on a little island off Formosa.

The ship ran aground and was stuck fast, but did not sink for some time. There was plenty of time to get the passengers off, as well as some emergency provisions. In spite of that, they had no shelter and insufficient bedding. The people of the principal village of the island welcomed the passengers and did their best to make them comfortable, but it taxed their meager facilities to the utmost. They converted the town hall and the schoolhouse into dormitories and made provisions for cooking and other needs.

The last thing the American crew did before abandoning the ship was to break into the ship's stores and help themselves to the liquor. They defied their officers and proceeded to get thoroughly drunk. By that time they were completely out of control and had become a real menace to the women passengers. So the men passengers, with the help of the islanders, did guard duty outside the women's dormitories to protect the women from their fellow countrymen.

The passengers were indeed strangers, but the simple island people took them in.

Faw be transferred to the service of the church through the seminary, the General Mission Board unanimously approved the request and took appropriate action to make it possible as of July 1, 1946.

Bible teaching is close to the heart of Chalmer Faw. He loves the Book. Yet Chalmer and Mary feel that they are still missionaries as they work among the students and help point them to places of need around the world.

Pray For

J. M. Blough, of India.
Anna Detweiler Blough, of India.
Minor M. Myers, of China.
Sara Ziegler Myers, of China.
Laura J. Shock, of China.
Dr. A. Raymond Cottrell, of India.
Dr. Laura Murphy Cottrell, of India.
Harlan J. Brooks, of India.
Ruth Forney Brooks, of India.
Amsey F. Bollinger, of India.
Florence Moyer Bollinger, of India.

Brethren Service



The opening of the art exposition, Nov. 16, 1945, in the American-Ecuadorian Center. Professor Reinaldo Murgueytio is speaking. In the background can be seen a few of the paintings. Mr. Murgueytio, author of the book, *Yachay Huasi*, gave several of his books and also 100 sucres as prizes in the contest for the illustrating of his book.

The Second Art Exposition of Club Brethren

Article in newspaper, Comercio, Quito, Ecuador, Nov. 17, 1945

Before a large number of people yesterday, the second exposition of Infantil Art of the Brethren Club of this capital was inaugurated in the rooms of the American-Ecuadorian Center. The assistant director of the club, Mario Viteri, told of the work that has been realized in the club. He also gave the objectives of the club, the history and the work that has been done for the boys of Quito.

Professor Reinaldo Murgueytio spoke on the spirit and content of the artistic work which boys of the club had done.

The premiums were distributed to the boys whose paintings were adjudged the best. They were: Marco Gomez, Nelson Bravo, Miguel Gavino, German Jaramillo, Luis Zapata, and Nelson Alvarez.

There were twenty-six paintings exhibited which will be on display until the 24th of this month 9-12 a. m. and 3-7 p. m.

Director of the Club Brethren,
Dear Sir:

The Alianza Femenina Ecuatoriana, by the special and unanimous agreement of its members, takes pleasure in presenting to you and your enthusiastic staff its most cordial congratulations and uncondi-

tional approval for the important exhibition of children's art work which you sponsored, the product of self-expression and the children's own efforts to find themselves, through wise suggestions of universal and national interest, rich in ideas, vigorous thought and solid doctrine, which challenge social responsibility and put claims on our educators.

The A. F. E. has followed very closely your fruitful and strong-hearted work, so enthusiastic and superior to superficial ties and vacillations, to confront the difficult problem of re-educating our abandoned children, these children without help, tortured with bitterness and discouragement before that injustice inciting to rebellion of the tragic vision in which live our streets.

In the mission of the Club Brethren the Alianza Femenina Ecuatoriana envisions the imperious necessity that these young nations have awakened an interest in the development of such institutions of social-educational care for children of both sexes, as crude and obvious realities of the present time.

With the aim of encouraging this health stimulus, which is the best means for achieving an aim, the A. F. E. has assigned to the club the sum of fifty sucres, which will be delivered by the delegates, Miss Clemencia Salazar and Mrs. Guadalupe

de Valencia, who have been appointed for the purpose.

Therefore, kindly accept the gift offered by the A.F.E., however small it is, because it represents our sincerest desire to participate in some way in the immense work being carried out by the Club Brethren.

Sincerely,

(Signed) Luisa Goozde la Torre
SECRETARIA GENERAL

Greetings From Castañer, Puerto Rico

Dear Friends:

After two years and five months in Puerto Rico, it is fitting that we should review our life here and that you should know of those experiences we value.

1. We have learned a different language, known a different people, and have come to understand a different culture.

2. We have seen the effects of centuries of colonialism upon a people of great potentiality. This has made us sensitive to the intricate complexities of living as a free people—a life we had taken so much for granted at home.

3. We have witnessed intense suffering and have learned the effectiveness of a comprehensive approach to building a Christian community, which looks upon *all phases* of the life of the people as the concern of the church which seeks to build Christian community. We have seen that the whole idea of the service of a group of committed Christians to build a Christian community is entirely good and constitutes a most worthy investment of one's life.

4. By working with many different agencies and people concerned with various areas of human suffering, we have noticed that the most effective are those who work with a basically religious motivation.

5. We have seen that God is known where he is served. To serve requires one to grow in his spirit. The more one gives of himself, the more God dwells in him and the more God's divine power reaches mankind where it transforms, heals and renews the human spirit. One can never be so sure that God lives and works and transforms darkness into light, as when one lives and works and becomes that light shining through the darkness.

Yours in fellowship,
Stanley and Jean Harbison

Victims of War

The story of war forever sad—
Of bodies twisted, broken, maimed,
Burned, and starving, poorly clad,
Scorned, and sick, and shelterless,
Rudely beaten, wounded sore;
These bodies tell the tale of war.
All suffering victims of hate and war,
Christ Jesus aches with compassion for.
"Oh, ye," calls his loving voice to such,
"Who labor and are laden much,
Come and I will give you rest."

Other victims of war there are.
Yet more pitifully obsessed
Are we, who only see afar
Our wounded brothers sore distressed;
And seeing them, too busy are
With our own selfish greed for gain
To care how much they suffer pain;
Who to our starving brethren say:
"Since I have only enough for me,
Dig thy grave whilst yet thou may."
Then we, with overflowing cup,
Build greater barns and proudly say:
"My soul, thou hast much goods laid up;
Now eat and drink and take thine ease."
"Thou fool!" The words of God are these:
"Thy soul shall be required of thee.
Then whose shall all of those things be?"
Most pitiable are we!

Frances Ada Gible,
Astoria, Illinois

In Holland

Elsie Culver

I went shopping today. That is, I stepped inside the doors of several stores here. This week, for the first time, there are rations which can be applied on a pair of half soles issued to all civilians. You should have heard the people laugh when I asked if that meant everyone could now have a pair of shoes resoled. The ration is for 25 grams. So the family will have to decide who needs the soles worst. It will take about eight ration points for a pair of soles. Next week the first rations of sewing materials will be available. But the papers are putting on a regular campaign telling the women to restrain themselves for there is no telling when there will be any more. Around one window quite a crowd had gathered. It contained a display of the most ordinary kitchen utensils—some pots and bowls, paring knives. I doubt that they could be bought, but it was nice just to look at them.

There is a system of "adoption" here by which a town which has not been destroyed takes on the responsibility for sharing what they have with one that has. Amsterdam, for instance, has assumed this responsibility for the terribly damaged district of Arnheim, where out of 20,000 buildings only 158 are reported undamaged.

Tonight the special evangelical movement which is becoming such a spiritual force within the church, had issued an invitation to the "un-

churched" of the community to attend a service and hear a sermon. The subject was: Is There a God? When we reached the church shortly before the announced hour of seven p. m. it was packed to its capacity of 800, and a crowd was waiting outside, while extra seats to accom-

modate them were placed in every available corner. The children had come, too, and were gathered in two large rooms according to age, to hear stories from the Bible and to sing. Such meetings are being held weekly. Their success bodes well for the future of Holland.

Information and Inspiration . . .

John Barwick, who has been on a speaking tour among the churches and colleges, left January 17, returning to England, where he is in charge of the Y.M.C.A. Prisoner of War Work. Many have been made to realize the true situation of suffering people by hearing him. Our prayers and our interest go with him as he returns to his work.

H. D. Michael, in charge of B.S.C. work in Huitzilac, Mexico, reports that about thirty packages of approximately twenty-five pounds each were received for Christmas from churches in the States. He appreciates very much the thoughtfulness of those who shared.

On December 14, a carload of relief clothing was sent from New Windsor to Italy.

"More people will die of starvation on the continent of Europe this winter than were killed by the two atomic bombs."—Edward R. Murrow.

Martha Rupel writes from Paris where she is now in charge of the Center. "It surely gives us a thrill over here to know that people are giving. I wish I knew how to express my thanks for what the home church is doing. It surely inspires us to go on and try harder to make every day count."

Five hundred bales of clothing and bedding left New Windsor on Dec. 20 for Holland.

"The greatest task that faces us today is to bring home to all people, before it is too late, that our civilization can only survive by the acceptance and practice in international relations, and in our national life, of the Christian principle that we are brothers one of another."—Prime Minister Attlee.

The Wall-Rogalsky Milling Co. of McPherson, Kansas, informs us that a carload of 80,000 lbs. of flour will be ready to leave their mill early in January. This is a gift from the First Church at McPherson, and will be sent to Poland.

Rev. G. L. Wine, pastor of the church at Greenville, Ohio, writes us that their church has installed art glass windows, and that the Breth-

ren service cup has been used as the subject for one of them. Rev. H. L. Hartsough preached the dedicatory sermon on Jan. 13. This is the first time, to our knowledge, that this has been done in any of our churches, but we think it very appropriate.

The Old German Baptist Brethren in Pennsylvania recently sent us \$4,641 to be used "to help ease the distress caused by a warring world." They also write, "We are quite sure that it will be used in the same spirit in which it is given. A truckload of clothing, some canned goods, etc., is being sent to New Windsor in the next few days." The Antietam church sent \$745, and the Falling Springs church \$3,896. We surely do appreciate the co-operation of these our brethren.

Only a spiritual fellowship can bind up the wounds of the world and bring a peace that will endure.

Orville Tannreuther of Waterloo, Iowa, had an interesting experience recently. While visiting in Chicago, he attended the Breakfast Club at W.C.F.L. When introduced, he told the story of the Brethren heifers, and was awarded a gold watch as the prize for the best report of the day.

Dr. Luman Shafer, who visited Japan recently, says: "It was never clearer than in the visit of our deputation to Japan that Christianity is a powerful force for binding the peoples of the world together. Can Christian statesmanship deploy the resources of the world church in such a way as to bring the maximum impact of the gospel to bear on the creation of this new Japan? If this can be done (and it must be done) Christianity will make a lasting contribution to world peace."

There are three levels of giving. The first is the level of numbness where a man gives no thought to his part or to what he should give; he merely joins in the collection. Another level is to give until it hurts. The third level, and the best, is to give until it feels good.

The Church at Work

Questions

"How can we begin using visual aids in our church?"

"Someone has indicated an interest in purchasing a sound projector for our district. Shall we encourage him to do so? How should we manage it and use it if we get one?"

"We have had an order in for two years for a sound projector. Now it is here. What can we do with it to serve best our congregation?"

"We want to buy a slide projector. Will it be necessary for us to buy slides also? If so, what shall we get?"

"Is visual equipment now available? Should we buy now or wait a few months to see what improvement will be made?"

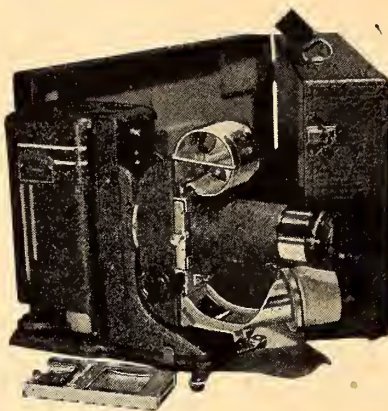
Such are some of the questions that come to the visual education committee at Elgin. And like questions may be in the minds of others who have not specifically asked them. Developments are taking place rapidly and there is new information for some of the questioners. Hence we take this Church at Work opportunity to give the visual aids situation as we see it.

Slides or Motion Pictures?

Visual aids can be of great help in nearly every phase of church work if wisely used. Their usefulness depends somewhat upon the resources you have to draw upon and the equipment and setup you have, but more upon the foresight and wisdom with which they are used and the preparation and follow-up accompanying them.

A few years ago choice lay between (1) a standard slide projector using glass slides $3\frac{1}{4} \times 4$ inches, (2) an opaque projector combination consisting of a standard slide projector plus a means of projecting any kind of small-page printed material or (3) a silent motion picture projector. This equipment is still useful. Good material is available in both standard slides (notably from Evangelical and Reformed Church Slide Library, 1505 Race St., Philadelphia 2, Pa.) and silent motion pictures, but not much new material of this sort is being produced. For classes and departments of the Sunday school, the opaque projector has many more possibilities than most folks have realized. Since it is rather bulky, a regular place for its use is desirable.

Most of the new material now be-



S.V.E. Projector (Model AAA) (carries 2x2 slides)

On Visual Education

ing produced is in 2 x 2 slides, 35 mm. film strips and sound motion pictures. Of course amateur production of motion pictures is nearly all in silent (8 mm. and 16 mm.). The 8 mm. is too small for church use except with small groups and as far as we know there are no good 8 mm. religious films available for rental. The 16 mm. can be well used in church with silent projectors and with most of the newer sound projectors, either with or without accompanying sound records or loud speaker lecture. If you are purchasing a motion picture projector, by all means get a sound projector.

Which shall it be for the local church, a 2 x 2 slide projector or a sound motion picture projector? That depends on the uses you want to make of it and the money you can put into it. If a church has to choose between the two, the slide projector

is likely to be the more useful and much less expensive.

A good sound projector costs \$400 or more, and the rental on films is rather expensive. It has not very wide possibilities as a worship or teaching aid in the average church, but can be a great interest getter and a means of presenting a wide range of valuable materials to your whole church group and the larger community. It is a precision instrument that should have expert handling. Train someone in your church for this, preferably two or three people, and don't let anyone run it but those so trained. Some of our children and young people are getting such training in the public schools and make much more efficient operators than their elders. But don't expect them to give educational direction to the choice and use of materials. Use the best educational insight and wisdom in your church.

At the present time the better projectors are marketed only through area agents that can follow through with service in the locality where the sale is made. Accordingly the extent of aid that the Brethren Publishing House can now give on securing sound projectors is only to help you find the area agent for the best types of projectors. The church publishings houses are working on the problem together and it is to be hoped that they may be able to announce further service later.

Rapid mechanical advances are being made in optical equipment, and the salesmen who are most interested in their customers' satisfaction are not pressing sales at this time. Six months may bring im-

It Occurs to Me . . . Raymond R. Peters

A fellow minister writes: "I've been reading with interest and help your IT OCCURS TO ME column in the Gospel Messenger for a long time. I'd like to make a suggestion. . . . Recently I held a series of meetings and again, as often before, people tried their best to feed me to death. Some people are actually insulted if the minister does not eat and eat and eat—you know! Perhaps you could inform the people that many times the minister is forced to eat too much and that they could be more considerate."

It occurs to me that our brother has a real point. If the minister overeats he cuts down his efficiency. Furthermore, the simple life has some bearing on the amount we eat. We are told that most Americans eat too much. We could eat less and give to those who have little or nothing. Naturally the good women desire to provide well for the minister and that is all right. Not less concern for his welfare, but less food, is the point. It is doubtful that it is wise for the ministers during a series of meetings to be invited for two meals each day.

I appreciate the reactions to this little column and always appreciate receiving suggestions.

portant improvements in equipment. It is not too early, though, to lay your plans and work up interest in the purchase of sound motion picture equipment for the church year beginning next fall.

The case is different with 2 x 2 slide projectors. There may be improvements in them too, but present projectors are good and not such a large investment is involved. S.V.E. projectors (Model AAA) are available at \$70. These use 2 x 2 slides, either Kodachrome or black and white; also 35 mm. strip film, either single frame or double frame. The Brethren Publishing House has the agency for S.V.E. projectors and materials such as binders, file cases and screens. The prices are the same as elsewhere, and purchase through our House helps to make possible a larger visual service to the church. It takes sixty to ninety days to get delivery on special orders, but the House now has several of these projectors in stock for immediate sale. These are the first we have been able to stock since the war began.

The greatest drawback to the S.V.E. projector has been the slide carrier. An improved semiautomatic slide changer is now being furnished. Those who have projectors with the old semiautomatic carrier can get it exchanged for the new type at a small price, from the Society for Visual Education, Inc., 100 East Ohio St., Chicago 11, Ill. This new carrier works well for unbound slides and for slides bound in S.V.E. binders. For all taped slides and others bound thick, you should have an old style hand-operated sliding carrier, whether your projector is a new one or an old one. Smooth operation of slides is necessary for effective visual presentation, and it depends much upon the fitness of the slide carrier for the slides you are now using.

Buying or Renting Slides

Slides and film strips that you will want for only one showing you should rent, borrow, or purchase in a pool with other churches. Our visual education library at Elgin is being enlarged. Some new slide lectures have been added recently. And we are now in the process of previewing materials to stock and offer in a new rental catalog which we hope to issue within a few months. Other denominations, educational institutions and some public libraries also may be drawn upon for slides and film strips. But if you own a projector or contemplate buying one, you should build a library of

materials of your own to draw upon week by week for worship and teaching aids. This will greatly increase the usefulness of your projector. The slides for purchase should be selected with care, filed and catalogued so as to make them most usable. There are three main sources for these. The Visual Education Service, Divinity School, Yale University, 409 Prospect St., New Haven 11, Conn., supplies a set of Kodachromes of the pictures in the book, *Christ and the Fine Arts*, by Cynthia Pearl Maus. These are art masterpieces and with the help on interpretation given in the book, provide a mine of worship and teaching resources that should enrich the program of any church. This is perhaps the best first-buy for the local church. If you want to see what these slides are like, send to our Visual Department at Elgin for the new *Christ in Art* lecture (rental \$1.00). This has fifty of the eighty pictures. If you can't afford the Kodachrome color slides, the Publishing House can get these same pictures for you in black and white double frame S.V.E. film strips for \$10.00. You can get S.V.E. slide binders through the Publishing House, cut up these strips and bind the pictures, so that they will be available for use wherever and whenever needed in your church. If left in the strips, their usefulness will be much restricted because you cannot make different combinations of them for different occasions. Your people will not tire of repeated use of these masterpieces.

A second source for Kodachromes is the S.V.E. list of religious paintings given on pp. 72-75 of the R.F.A. Catalog (which may be had free of charge upon request from the Brethren Publishing House) and the *Elsie Anna Wood Life of Christ* set listed on p. 76 of the same catalog. These are excellent, but explanations are not so readily available. They may be ordered through the Publishing House.

A third source is Cathedral Pictures, Inc., the materials of which also may be secured through the Publishing House. These are fine Kodachrome stills taken at Hollywood in connection with the Cathedral religious motion pictures. You can see what these are like by getting the Christmas set from our Elgin library (rental \$2.00 at the Christmas season; \$1.00 at other times). It is good to use on Sunday evening in your church any time of year. When completed the Cathedral series will cover well the inci-

dents in the life of Christ. Descriptive matter accompanies the slides.

Getting Motion Pictures for Church Use

The denominational publishing houses have set up the Religious Film Association to provide an efficient rental service for motion picture films. A good catalog of these films is furnished by our Publishing House containing descriptions and recommendations by the International Council of Religious Education. Plan your needs far enough ahead to give ample time for reservation of the films you want. We have used or seen some of these films and can give further evaluations in some cases. This service is now being channeled through four R.F.A. depositories in different parts of the country. The latest development is that you can order direct from the depository nearest you, mentioning our code number 29 in connection with your order and we will get due credit. Address the Religious Film Association at one of these addresses: 19 S. LaSalle St., Chicago 3, Ill.; 347 Madison Ave., New York 17, N. Y.; 351 Turk St., San Francisco 2, Calif.; or 1700 Patterson Ave., Dallas 1, Texas. This saves the extra step of handling your rental order through Elgin.

The visual education committee at the Elgin office desires to give all the help it can, and has some plans for increased service which it hopes to announce in the near future.

Watch for These

The Bible Study Monthly is again carrying general articles of interest to church workers in addition to the regular lesson helps. The February issue includes the following titles:

An Imperative for Christians.

Why Master Our Appetites?

Workers' Conference Program Suggestions.

The New Testament in New Words.

The Greatest Thing I Ever Did.

Youth Workers

Have you read the following books recommended in the Two-Books-Per-Leader-Plan for 1945-46? Copies may be secured from the Brethren Loan Library or purchased from the Brethren Publishing House at the prices indicated.

Brethren Youth Manual, Peters, 25c.

Young Leaders in Action, Beckes, \$1.75.

Correspondence . . .

German Church People Ask for Help

Recently a German mother said, "It is terrible to see newborn babies wrapped in newspapers. Give the women of the church short pieces of soft material—especially warm material; give them knitting wool, needles, thread, knitting needles. Furnish them soap, and such simple medications as boric acid and absorbent cotton. Let the women of the parish make the simple layette for the young expectant mother, tired from undernourishment, sick at heart because the child's father will never return, and without a scrap of material or the possibility of buying anything for the infant. That's the type of thing I mean. Send the things which will make it possible for people to refind themselves spiritually by serving one another and those outside their own immediate circle—through the church. That would be my formula for rebuilding the spiritual life of the church. After all," she finished, "you can't very well bring a naked baby to the church to be baptized."—Elsie Thomas Culver, Europe.

Three Bushels of Coal

Dutch families were cheered recently by a promise of three bushels of coal a month to heat their homes during the coming winter—vastly more than they received during the past winter, when doors, furniture and flooring were burned for firewood. In promising each family this scant amount during the winter months, the Netherlands Ministry of Commerce revealed that coal production has now reached 600,000 long tons per month, but that 125,000 tons of this had to be used to manufacture illuminating gas and electricity. (WP)

Niemoeller Brothers Urge Forward Outlook in German Church

Joining in Reformation Day services at Jakobus church in Bielefeld, the two Niemoeller brothers—Pastor Martin Niemoeller and Wilhelm Niemoeller—mounted the same pulpit to warn that "traditionalism in doctrine and organization" must disappear if a strong Evangelical church is to arise in Germany. The brothers stressed that there must be a forward outlook in the German church and that it must be prepared to reflect the "daring spirit" of Martin Luther in coping with problems.

Recalling that when the Israelites were released from Egyptian bondage, God led them first into the wilderness, Martin Niemoeller said: "We in Germany today may not live to see the Promised Land. Nevertheless, although the way of Christianity is not the way of easy triumph, it leads there. Meanwhile, the spirit of Luther summons us to Christ and Christ summons us forward."

Wilhelm Niemoeller—he is forty-nine years old, four years younger than his famous brother—declared that the need of renovation in the church is "as great today" as when Luther published his ninety-five theses. "The danger of German Lutheranism," he said, "is of remaining stuck in the Reformation of Luther rather than continuing his daring spirit into the modern era, with its new problems and opportunities. An outmoded ecclesiastical organization and doctrinal formalism clogged the channels of the spirit throughout the centuries, but the new task of the confessional church is to serve the present age."—RNS.

Forgotten Redmen Appeal for Rights

After 2,000 years of virtually warless existence—of which the last hundred were marred by Caucasian encroachment—Arizona's Hopi Indians are today being reduced to a desperate state of humiliation and poverty. Nearly five sixths of the

land allegedly accorded them in the "treaty" of 1882 has been absorbed by other peoples.

Drastic curtailments in stock have been ordered, and an alarming censorship prevails. As "wards of the government," the Hopis have certain "privileges" but almost no "rights." They are not allowed to vote. They are told what to do and what not to do, with scant regard for traditions or religious beliefs.

Despite the fact that their villages flourished for centuries without laws, jails or crimes; despite the phenomenal truth that they were able to exist on the Southwest's sterile deserts, with no outside "help," the policy of the government's Indian Service seems to aim toward reducing them to that economic point where they will forsake their culture and say "uncle."

As a group, the Hopis want their land returned. This, they feel, would enable them to maintain once more the standards which, since the time of Christ, have satisfied them. Not merely to avoid the dole and the restrictions that go with it, but, more important, to win freedom, the tribe has offered a nonviolent resistance to Federal interference—benevolent or otherwise.

Countless Hopi have served jail sentences for refusing to obey laws conflicting with their beliefs. A few have served second prison terms for

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

Food or Famine. Ward Shepard. Macmillan, 1945. 225 pages. \$3.00.

Food or famine gives a world survey of land use with special attention to the crisis arising from man's selfish exploitation of good land. The author argues vigorously for integral watershed development, in contrast to the shortsighted and piecemeal efforts of the past. This is an important book for those who wish to know why we should conserve the topsoil and something of the program by which this is to be done.—H. A. Brandt.

Children of South Africa. Louise A. Stinetorf. J. B. Lippincott Co., 1945. 175 pages. \$2.00.

Twelve stories about children of South Africa in as many different countries fill the pages of this book. Not all of these children are dark-skinned, for some are light, coming from the Dutch Boer homes. The reader is made aware of the fact that not all children who live in Africa

are native to the soil or even similar in their appearance and manner of living. The author presents each boy and each girl in a winning way and while telling the story she brings in numerous informing facts about the country and the customs of the people. This book and its companion volume, *Children of North Africa*, would be excellent books to enrich the study of Africa this year.—Anetta C. Mow.

American Boy's Omnibus. Stanley Pashko. Greenberg, 1945. 383 pages. \$2.50.

Hundreds of wholesome activities are described and illustrated for the junior and the intermediate boy in this 383-page book. Games, crafts arts and skills of all kinds are lifted up in interesting and simple style. As an expert leader of boys in clubs and camps, the author knows boys and just what they like. An excellent book for resource for the Pioneer Boys' Club.—Don Snider.

Readers Write . . .

This column endeavors to allow freedom of individual expression. Opinions expressed here are not necessarily in accord with those held by the editors.—Ed.

I like to think that the majority of our people are behind the Messenger in the matter of our peace testimony. If we are going to profess to be Christians, let us be out-and-out Christians, let us go all the way for Christ and as he went, even to a cross if necessary.—Dan L. Blickenstaff, Navarre, Kansas.

I was deeply moved when I received my copy of the Messenger of Dec. 22 and beheld the beautiful cover page with the picture and the comments thereon so eloquently and fearlessly told, revealing that holiest of Scripture truth that the child, Jesus of Bethlehem, was indeed the incarnated Jehovah and the fulfillment of the prophecies such as Isaiah 9:6 and many others. The world certainly is ready for the rediscovery of the Divine One in the humanity born to the "Mother of God" through which the Lord became as "one of us" in human flesh and was thus subject to all its evils, and to the end that he might there meet temptation on the human plane of life and overcome it in his humanity, making it possible for us to overcome also.—Joseph W. Replogle, Miami, Fla.

Was Mary the mother of God or merely the mother of the flesh in which God manifested himself?

John 1:1, 14, "In the beginning was the Word and the Word was with God and the Word was God. . . . And the Word was made flesh, and dwelt among us. . . ." Now if the Word (Christ) were in the beginning and Mary is his Mother; when did she first exist? Rather is this not the way of it: that Mary is not the mother of the Word but of the flesh?

When we think of God, we know him as the one true living God but manifest in three persons: Father, Son and Holy Ghost.

religious objection to war. The majority are completely dissatisfied with present governmental methods, but the few who are able to write letters have had them returned unread to the reservation superintendent. Today, even the Tribal Council, selected from the seventeen villages according to constitutional procedure, goes unrecognized by Federal authorities.

Because they feel powerless to make their plight known to the average "free" American citizen, they are seeking the aid of liberal persons and organizations to press congressmen and Washington officials for an immediate investigation by neutral observers. —Curtis Zahn, Worldover Press.

Study Problems of Negro Veterans

Problems of demobilized Negro servicemen were among the subjects discussed at a two-day institute on the returning veteran, sponsored here by the Virginia Council of Churches and the Southern Regional Council.

Thomas W. Young, Norfolk publisher, asserted that Negro service-

If Mary is more than just the mother of the flesh in which God manifested himself, at the best she could not be the mother of more than one person of the Godhead. In other words, to say we can speak correctly of her as the mother of God says we can speak of her as the mother of not only the Son, but also the mother of the Father, and the mother of the Holy Ghost.—Robert Nance, Chowchilla, Calif.

A score or so of letters expressing in essence one or the other of the above points of view came to the editor's desk after the term "The Mother of God" had been used in the Gospel Messenger. They revealed that the controversy which began as early as the fifth century has not ended. The editorial comment was that Jesus was pre-existent with God from the beginning and that it was according to God's choice that he came into the world through the instrumentalities of a Jewish maiden. With this both groups of writers seemed to agree. The question was rather whether Jesus' statements about himself in which he identified himself with God made it permissible to say of her "Mother of Christ, Mother of God."

It seems reasonable to believe that Mary could not have been even the co-creator of the Divine Spirit of God's Son. This came from heaven. It seems reasonable also to believe that no mother can be the creator of the spirit or soul of any son. That, too, can come only from God. Is not motherhood, therefore, always a co-effort with God?

Wife and I are married twenty-seven years and we have had the Messenger for that long. My parents have gotten it as long back as I can remember church papers. Messengers were always good but they seem to be even better now. Dec. 29 tops them all.—Arthur Wolford Family, Ligonier, Pa.

men want a fair chance to compete for jobs, freedom from fear and oppression, reasonable educational facilities, and "the privilege of enjoying public facilities and using public conveyances without the humiliation and inequality which inevitably follows senseless separation." Congressman Brooks Hays of Arkansas termed the church "indispensable" in any program to aid servicemen. White and Negro religious leaders, civic officials and labor representatives participated in these general sessions.

325 Tons of Clothing for Relief

More than 325 tons of new and used clothing have been contributed to the foreign relief program of the Mennonite Central Committee during the past five years by Mennonite women representing all groups of the church in the United States and Canada.

In the last three years, this same group canned about 1,060,000 quarts of fruits, vegetables, and meats for Civilian Public Service camps and for foreign relief. Recent contributions of Mennonite communities to food for relief included 11 carloads

of wheat flour, 5,000 quarts of salmon, and carload lots of raisins, dehydrated potatoes, corn and navy beans.

Legislators Ask Suggestions From Clergymen in Divorce Law Revision

Suggestions from clergymen are being invited by a committee of judges and legislators which was created by the 1945 Rhode Island legislature to study possible changes in Rhode Island divorce law and procedure. The committee is scheduled to report to the state legislature at the opening of its 1946 session in January.

Five clergymen who sat in with the interim legislative committee at a meeting here were informed of the study's purposes, and Thomas B. Sullivan, committee clerk, was instructed to prepare and send to them a digest of the law for use in preparing any recommendations they might wish to make later.

Representatives of the Roman Catholic Church, of three Jewish congregations in Providence, and of nine Protestant denominations were invited to attend the meeting.

Concern Over Emerging Peace Pattern

The Roman Catholic bishops of the United States made it plain in a statement issued at the close of their annual meeting that the pattern of peace emerging from conferences of the "Big Three" is "disappointing in the extreme." The dominant note in the statement was one of sadness that the United States has seemed to veer from the ideals of the Atlantic Charter in the direction of "power politics."

Viewing the acute suffering in many of the war-torn lands, the bishops said it was imperative that Congress provide money for the relief not only of America's allies but of her erstwhile foes.

Churches to Confer in Germany

Bishop G. Bromley Oxnam of New York, president of the Federal Council of the Churches of Christ in America, and Bishop Henry Knox Sherrill of Boston, chairman of the general commission on army and navy chaplains, left the national airport here today by Air Transport Command for Germany, where as official representatives of the Federal Council of Churches they will survey the needs of the Protestant churches and study the new religious forces emerging in German Prot-

estantism. In Germany the two bishops, whose visit has been approved by President Truman, will be joined by the third member of the Federal Council delegation, Dr. Franklin Clark Fry, president of the United Lutheran Church in America, who is already in Europe, studying conditions for his church.

The delegation will remain in Germany for two weeks. During this time they will hold a series of conferences with German church leaders on the matter of re-establishing relations with the churches in this country and the possibility of co-operation between the American churches and the German churches as the latter seek to rehabilitate the spiritual life of their nation.

Among high-ranking German churchmen with whom they will confer are Pastor Martin Niemöller, Bishop Theophilus Wurm of Württemberg, chairman of the newly organized Council of Evangelical Churches in Germany, and Dr. Otto Dibelius, bishop of Berlin.

The American churchmen also plan to confer with General Eisenhower and with other occupying authorities on problems of relief and reconstruction and about the possibility of sending relief to the Germans.

Pointing out that two thirds of the German population belong to Protestant churches, Bishop Oxnam predicted that the church will exercise great influence in the re-education of Germany. "Because of this," he asserted, "it is imperative that the democratic forces in the German church control the church and that leadership sympathetic to Nazi ideology and practice be removed."

Selassie Invites Jesuits to Ethiopia

Emperor Haile Selassie has asked Jesuit missionaries to return to Ethiopia, according to the Catholic newspaper, *Universe*, of London. Four young Canadian priests will arrive soon to open a college in Addis Ababa for training elementary schoolteachers, the paper stated.

Church Rally Held to Counteract Tensions

To help counteract tension among South Side high school students which arose from recent student strikes because of the presence of Negroes in certain high schools, the Church Federation of Greater Chicago held a youth rally attended by more than 800 Protestant young people of the tension areas.

A young Japanese-American stu-

dent at Illinois Wesleyan University, Perry Sieto, pleaded for racial understanding at a general session of the meeting which was followed by workshops on racial and civic projects.

Co-operation in Furthering World Order

Protestant Christians must work more closely together, and on parallel lines with Catholics and Jews, in furthering world order, it was urged recently by John Foster Dulles, chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches. Pointing out that the views of the three faiths on the subject are much alike, Mr. Dulles declared that minorities who have been well organized have always blazed the trail of history. "We need to co-ordinate the efforts of men of goodwill everywhere," he said, "so that there can be concurrent action in many lands. Only through organization and co-operation can a minority be effective."

He suggested that the United Nations, having defeated the common enemy, Japan and Germany, together attack "new common enemies," which he described as the social evils of "want, fear, disease, intolerance and the like. We must make pulling together, rather than pushing apart, the permanent way of the future. The United Nations organization can assure that, if it undertakes, quickly and competently, curative and creative tasks which will develop fellowship among the peoples."

Mexican Presidential Nominee Pledges Religious Tolerance

Addressing a campaign meeting in Chihuahua, Miguel Aleman, candidate of the government-backed PRM (Party of the Mexican Revolution), pledged that if elected president of Mexico for the 1946-52 term, he will respect all religious beliefs and continue the program of tolerance adopted during the presidency of Manuel Avila Camacho.

Bill to Make Railroads Liable for Drinkers

Rep. Sam M. Russell (D., Texas) has introduced a bill to make railroads financially liable for the activities of intoxicated persons on trains. He introduced the bill at the request of the Texas Women's Christian Temperance Union. Russell declared that "to a decent man," the present situation on many trains is "disgusting."

He also charged that the armed services, particularly the army, are too tolerant toward drinking and

other moral issues and through its negligence has injured its chances of getting the universal compulsory military training legislation passed.

John Haynes Holmes Speaks About Conscription

It is urged that the following action immediately be considered by the President and the Congress, with a view to its thorough discussion and early acceptance by the United States:

1. That proposals for a national system of compulsory military training and service in the United States shall be abandoned as inconsistent with the desires and the traditions of the American people and as ineffective and unnecessary as a means of ensuring the safety of our beloved country.

2. That the United States, through the leadership of the President and the Congress, shall take the initiative in promoting acceptance of an international agreement, under the terms of which constituent members of the United Nations shall agree to abolish their national systems of compulsory peacetime military training and service, as the first step in an international program of arms reduction and general disarmament.

3. That the general provisions of the United Nations charter with respect to arms reduction and disarmament shall be implemented to provide for the creation of a non-military, international disarmament organization. Such an organization shall function in relation to the Security Council, with authority to supervise the disarmament program to which the constituent member nations shall have agreed, and as generally provided for in the charter.—From a letter by Holmes.

Japan Needs Our Help

The following paragraphs have been taken from an editorial in the *San Francisco Chronicle*, Sept. 26, 1945.

The emperor of Japan spoke the simple, undeniable truth in yesterday's interview with Hugh Baille of United Press when he said the Japanese are in dire need of staple food.

In fact, the emperor understated; by the obvious arithmetic of war-ruined facilities, unless food is brought into Japan from the outside, and very quickly, there will be famine in Japan this winter and millions will die. More thousands will die of cold-weather diseases, aggravated by malnutrition, unless Japan is quickly supplied with minimum shelter and fuel, and even with these needs met, still more will die for lack of suitable clothing.



New Enterprise Lord's Acre

At a mass meeting of the men held in the spring the Lord's-acre plan was discussed and an effort was made to rent land for that purpose. However, in order to start the work Bro. H. R. Snoberger donated an acre of his potato crop. An afternoon was designated when the potatoes were to be dug. A number of persons gathered and after a dedication service all joined in picking the potatoes. The proceeds from the sale of the same amounted to \$225.14, which was turned over to the men's work organization. We hope that many acres will be growing produce for the Lord in the coming years. The picture shows the group ready to begin work.—Sara G. Replogle, New Enterprise, Pa.

Since any relief for the Japanese must come in large measure from or through the United States, this puts the question squarely up to us, to be answered now.

We do not believe that the American people in cool blood really want to consign thousands of Japanese men, women and children to death. Yet such is the power now held by the American people. We do not believe that in cool blood the American people will wish to inflict upon any people the tortures of starvation and lingering death, for the war was fought in the belief that modern civilization was defending itself against medievalism. We are not now at war with this people. There is no American blood to be saved by starving them.

In fact, there may be American blood to be lost, to shift from the moral to the practical plane.

Official American policy, as we understand it, contains a long-range plan for the remaking of Japan. The goal is to educate them if they are educatable, in any case to try.

As we have said before, it is a tremendous job, a job on which no decent start can be made unless we meet the minimum food, shelter, fuel and medical requirements of a ruined people. For under the pressures of starvation, such a close-knit society as the Japanese will disintegrate, and the resultant anarchy will

mitigate against restoration of order and quite possibly destroy the long-range plan. In the course of this chaos, we might well lose a large number of occupation troops to the desperate anger of a starving people.

Against this, consider our opportunity: here is a people dazed with disaster, shaken in their faith in their own leadership, ripe for leadership to replace it. Not only will sound American leadership avert the collapse of Japanese society this winter, but at best it would furnish a cornerstone upon which a new Japanese society can be built.

Matrimonial . . .

Benson-Null.—Harold Eugene Benson and Janet Null, both of Lawrenceville, Ill., at the Allison Prairie parsonage on Dec. 24, 1945, by the undersigned.—Glenn Carr, Lawrenceville, Ill.

Brumbaugh-Mease.—Edward A. Brumbaugh of Canton, Ohio, and Joan B. Mease of Lincoln, Nebr., in the Lincoln church, Dec. 30, 1945, by the undersigned.—J. F. Baldwin, Lincoln, Nebr.

Herring-Sandy.—Donald Herring and Genevieve Sandy, both of Norborne, Mo., at the Rockingham church, Dec. 23, 1945, by the undersigned.—Lee Kendall, Norborne, Mo.

Hoover-King.—Dwight Hoover of Walkerton, Ind., and Betty King of Dimondale, Mich., in the Lansing church, Dec. 16, 1945, by the undersigned.—Walter M. Young, Lansing, Mich.

Keller-Coppess.—Verl Keller of Versailles, Ohio, and Margaret Coppess of Bradford, Ohio, at the parsonage of the Oakland church on Jan. 6, 1946, by the undersigned.—Moyne Landis, Gettysburg, Ohio.

Moland-Boltz.—John LeRoy Moland and Barbara Ellen Boltz, both of Bartlesville, Okla., in the church, Dec. 16, 1945, by the undersigned.—Elmer F. Johnson, Bartlesville, Okla.

Noffsinger-Franzen.—Ray Noffsinger of Dayton, Ohio, and Elma Franzen of Goessel, Kansas, at the Goessel Mennonite church, Dec. 27, 1945, by the undersigned.—Jesse Noffsinger, Dayton, Ohio.

Ritchey-Hays.—Arthur Ritchey and Daisy Hays, both of Lawrenceville, Ill., at the home of the bride, on Nov. 15, 1945, by Bro. Dolar Ritchey, father of the groom.—Glenn Carr, Lawrenceville, Ill.

Schrock-Wise.—Ralph Schrock of Manchester College and Kathryn Wise of Elkhart, Ind., in the Elkhart City church, Dec. 2, 1945, by the undersigned.—G. W. Phillips, Elkhart, Ind.

Siemantel-Adams.—Leonard Drake Siemantel of Aurora, Ind., and Ethel Adams of Swanton, Ohio, in the Flat Creek church, Creekville, Ky., Nov. 30, 1945, by the undersigned.—F. C. Rohrer, Creekville, Ky.

Wheeler-Carpenter.—Leroy Wheeler of Middleville, Mich., and Helen Carpenter of Lansing, Mich., at the pastor's residence, Dec. 21, 1945, by the undersigned.—Walter M. Young, Lansing, Mich.

Fallen Asleep . . .

Arnett, Charlotte Gertrude, daughter of Isaac and Mary Olinger, was born Dec. 12, 1870, and passed away at the home of her daughter, Dec. 22, 1945. She united with the Church of the Brethren in 1888. She was united in marriage to Solomon Arnett in 1896. She is survived by two children, four grandchildren, four great-grandchildren, one brother and two sisters. Funeral services were held in the Salem church by Bro. Earl Gorrell and the undersigned with burial in the Bethel cemetery.—E. E. Brumbaugh, Union, Ohio.

Baker, David S., son of Bro. John H. and Sarah Cover Baker, was born in Ma-sontown, Pa., Dec. 9, 1869, and died at his home in Astoria, Ill., Dec. 30, 1945. He was united in marriage to Ida Mummert in 1894. He is survived by his wife and four children. Mr. Baker was a member of the Church of the Brethren. Funeral services were held at the Astoria church by the pastor, Bro. G. G. Canfield, with burial in the Woodland cemetery.—Lizzie Riebling, Astoria, Ill.

Baker, Myrtle Lucinda, daughter of Oliver and Mary Baker, was born May 23, 1879, at Brookville, Ohio, and died Dec. 28, 1945, at her home in Brookville. She is survived by two brothers and one sister. Funeral services were held at the Dunkel funeral home.—Mrs. Russell Helstern, Brookville, Ohio.

Bayless, Fred, was born in Miami County, Ind., Feb. 26, 1872, and died at his home in Elkhart, Ind., Dec. 23, 1945. He was a member of the Christian Church, but for the nine years of his residence in Elkhart he was a faithful attendant and a most active worker in the Elkhart City Church of the Brethren. Funeral services were conducted by the writer in the Macy, Ind., Christian church with interment in the near-by cemetery.—G. W. Phillips, Elkhart, Ind.

Brogdon, John M., passed away at the home of his son in McAlister, Okla., Nov. 25, 1945. Services were held in the Bartlesville church by the undersigned with interment in the White Rose cemetery.—Elmer F. Johnson, Bartlesville, Okla.

Deal, Anna, wife of the late Charles Deal and daughter of Ross and Diana Thomas, died Sept. 26, 1945, at the age of sixty-five years. She united with the Church of the Brethren early in life and remained faithful until death. She is survived by one son, one daughter, four

brothers and three grandchildren. Services were held in the Markleysburg church by the undersigned with interment in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

Detrick, Perry Oliver, son of John and Kathryn Smith Detrick, was born in Madison Township near Dayton, Ohio, May 26, 1874, and died at the Good Samaritan hospital, Dayton, Ohio, Dec. 29, 1945. He united with the Church of the Brethren about forty years ago and taught the same Sunday-school class for twenty years. Funeral services were held in the Salem church by Bro. Earl Gorrell and the undersigned with burial in the Bethel cemetery.—E. E. Brumbaugh, Union, Ohio.

Drake, Margaret Ann, a faithful member of the church, died Dec. 8, 1945. Services were held in the Bartlesville church by the undersigned and interment was in the White Rose cemetery.—Elmer F. Johnson, Bartlesville, Okla.

Ertz, Mrs. Emma Schwartz, died at the home of her daughter in Galesburg, Ill., at the age of ninety-seven years. She was a member of the Liberty Church of the Brethren for many years. Funeral services were held at the Liberty church by the undersigned with interment in the Xanders cemetery.—S. E. Caster, Liberty, Ill.

Fosbenner, Katie Landes, wife of Jacob H. Fosbenner of Philadelphia, Pa., died on Nov. 26, 1945, at the age of seventy-four years. She was a devoted member of the Hatfield church. She is survived by her husband, three sons, three grandchildren and one brother. Funeral services were held at Hatfield by Brethren Norman Frederick and William M. Delp, and interment was in the adjoining cemetery.—J. Herman Rosenberger, Souderton, Pa.

Fuller, Polly, daughter of James and Lucinda Carnahan, was born June 25, 1850, at Olivesburg, Ohio, and died at the home of her son, Dec. 31, 1945. She was married to Harry Fuller in 1869. To this union were born five children. Her husband and four children preceded her in death. She is survived by one child, seven grandchildren and ten great-grandchildren. Funeral services were held in the Dupont church by the undersigned, and burial was in the Prairie Chapel cemetery.—David R. Landis, Continental, Ohio.

Hess, Leonard, son of Brother and Sister William Hess, was born Feb. 8, 1888, near Goshen, Ind., and died Dec. 20, 1945. He was married to Florence Elliott in 1907. He is survived by his wife, one daughter, five sons, six grandchildren and one brother. He was a member of the Church of the Brethren at West Goshen, at which place his funeral was held. Bro. M. D. Stutsman officiated and burial was in the adjoining cemetery.—Edith Huber, Goshen, Ind.

Himes, Mark, the son of John F. and Mary E. Himes, was born May 17, 1892, and died Aug. 5, 1945. While attending Manchester College, he united with the Church of the Brethren. He was married to Martha Leonard in 1919. He is survived by his wife, one son and one daughter. Funeral services were conducted by Bro. Albert Harshbarger at the Ladoga church, with interment in the near-by cemetery.—Mrs. Oliver N. Miller, New Ross, Ind.

Huffman, Isaac, died Oct. 18, 1945, at the age of seventy-nine years. He is survived by his wife, one son, four daughters, six grandsons, four granddaughters and one great-grandson. He united with the church in early manhood. Funeral services were conducted at the Cox funeral home in Ladoga by Bro. Lewis Deardorff with interment in the Stoner cemetery.—Mrs. Oliver N. Miller, New Ross, Ind.

Kepler, Annie, daughter of the late Elder David Ausherman, died June 16, 1945, at the age of eighty-two years. She is survived by four sons, four daughters, two brothers and one sister. Her husband and three children preceded her in death. Sis-

ter Kepler united with the Church of the Brethren when she was a student at Juniata College. Funeral services were held at the home of her daughter, Mrs. DeLauter, in Frederick, Md., by Elder Ralph E. Shober of the Frederick church, and interment was in the Middletown cemetery.—Mrs. J. S. Bowlus, Jefferson, Md.

Lowe, Julia B., the daughter of Henry and Christine Danner, was born in Pennsylvania June 3, 1859, and died in the Peoria state hospital, Ill., at the age of eighty-six years. Sister Lowe united with the Church of the Brethren at an early age. She is survived by one son, four grandchildren and six great-grandchildren. Funeral services were held at the Harton funeral home by her pastor, Bro. G. G. Canfield, and burial was in the Astoria cemetery.—Lizzie Riebling, Astoria, Ill.

Miller, Amanda, daughter of Levi and Delilah Bigler Miller, was born Nov. 5, 1866, and died at the home of Bro. David Miller in Goshen, Ind., Dec. 9, 1945. Miss Miller had been a member of the Church of the Brethren since a young girl. Funeral services were held at the Yellow Creek church with Bro. M. D. Stutsman and Bro. Arthur Keim officiating.—Edith Huber, Goshen, Ind.

Miller, Jane, the wife of the late Nelson Miller, was born near Markleysburg, Pa. She united with the Church of the Brethren many years ago. Later in life, when she moved out of the bounds of the Church of the Brethren, she placed her name in a Baptist church near her home. She is survived by nine children, forty-four grandchildren and fifty-four great-grandchildren. Funeral services were held at the Humbert funeral home by Rev. Meadows, pastor of the Baptist church, and the undersigned.—B. B. Ludwick, Markleysburg, Pa.

Miller, Mary Adeline, daughter of Martin and Elizabeth Beanblossom, was born in Davenport, Nebr., Oct. 5, 1900, and died at the St. Joseph hospital in Concordia, Kansas, Jan. 1, 1946. She was united in marriage to Elza O. Miller of Formoso, Kansas, in 1920. To this union were born four sons and three daughters. Two of the sons preceded her in death. She united with the Church of the Brethren at an early age. She is survived by her husband, three daughters, two sons, two grandchildren, two half brothers, one brother and one sister. Services were held in the Church of the Brethren by the pastor and Bro. Dallas Renner, and burial was in the Burr Oak cemetery.—Oliver L. Davison, Burr Oak, Kansas.

Myers, Rufus, was born near Wakarusa, Ind., Dec. 18, 1872, and died at his home in Elkhart, Dec. 15, 1945. He was married to Nora E. Hodges, who survives him. From this union seven children survive. Twenty years ago they moved to Elkhart. Bro. Myers was a member of the church for over fifty years, and had an unbroken record of Sunday-school attendance for many years. He had also been a Sunday-school teacher. Funeral services were conducted by the writer in the Elkhart City church. Interment was in the South Union cemetery.—G. W. Phillips, Elkhart, Ind.

Quick, Murray Witter, son of Charles L. and Frances Witter Quick, was born May 28, 1885, and died Dec. 18, 1945. He united with the Four Mile Church of the Brethren in his early manhood. He was united in marriage to Osie Triplett of Richmond, Ind., in 1933. Surviving are his wife and one sister. Funeral services were conducted at the Miller funeral home, College Corner, Ohio, by the undersigned, and burial was in the College Corner cemetery.—F. E. McCune, Kitchel, Ind.

Rosenberger, Martha, wife of James Rosenberger and daughter of the late John Mathias, was born Sept. 26, 1892, and died Dec. 29, 1945. She united with the Church of the Brethren at the age of twelve years. She was united in marriage to James Rosenberger in 1909. She is survived by

her husband, six daughters, five sons, four brothers, two sisters and seventeen grandchildren. Funeral services were held in the home by the undersigned, and interment was in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

Weigle, John Nicholas, was born at Gettysburg, Pa., March 16, 1870, and died at his home in Westminster, Md., Dec. 30, 1945. On March 11, 1900, he was married to Ruffina E. Trostle, who survives. Surviving also are one son, three daughters and two grandchildren. Funeral services were conducted at the home by Bro. S. Earl Mitchell, assisted by Bro. George A. Early. Interment was in the Meadow Branch cemetery.—Elizabeth Weigle, Elgin, Ill.

Wolf, William, died at his home in Lansdale, Pa., at the age of seventy-two years. He is survived by his wife, Sister Sallie Cassel Wolf, one son and one daughter. Funeral services were held at the Huff funeral home, Lansdale, Pa., with interment in the Lansdale cemetery.—J. Herman Rosenberger, Souderton, Pa.

Wyland, Mary, daughter of William and Martha Gilbert, was born near New Paris, Ind., Dec. 21, 1861, and died Dec. 10, 1945, at her home in Elkhart. In 1880 she was married to Iverson Wyland, who preceded her in death in 1938. They were charter members of the Goshen City church, but for the past forty-seven years lived at Elkhart. She is survived by a son and three daughters. Funeral services were conducted by the writer in the Elkhart City church. Interment was in the Baintertown cemetery.—G. W. Phillips, Elkhart, Ind.

Church News . . .

California

Bakersfield.—The intermediate girls have organized a club and under the direction of our pastor's wife have been making scrapbooks for children in the hospital. We have a junior choir, which meets once a week for practice. We have sent three large boxes of clothing, two large wool-filled comforters and one box of canned food for relief in Europe. We have also sent to the boys' club in Ecuador one box of toys which were donated by the children. We have given \$179 to the heifer project. We have two groups in our women's work: the younger women who find it more convenient to meet in the evening and the older women who meet during the day. Both groups work under the one president. We are expecting to have our love feast service on Jan. 6.—Mrs. Arthur A. Fike, Bakersfield, Calif.

Delaware

Wilmington.—Our fall love feast was held on Oct. 7. Since our last report, one has been baptized. Bro. Levi K. Ziegler, regional secretary, was with us on Oct. 14 at the evening service. The union Thanksgiving service was held in our church, with the Methodist minister bringing the message. Our choir rendered a cantata on the morning of Dec. 23 and the Youth Fellowship had charge of the candlelight service. At the evening service the Sunday school gave its Christmas program. Our servicemen are returning and we are happy to welcome them back into our church services. It has been decided to purchase a new organ for the church.

Announcements . . .

ANNUAL CONFERENCE

June 12-16, Wenatchee, Wash.

REGIONAL CONFERENCES

Pacific Coast Region—La Verne, Calif., Feb. 10-15.

Western Region—McPherson, Kansas, Feb. 17-22.

DISTRICT MEETINGS

Oregon—Jan. 25-27.

and donations have started to come in for that purpose.—Mrs. Thelma L. Dettra, Wilmington, Del.

District of Columbia

Washington City.—The B.Y.P.D. had as their guest speaker on Nov. 4 Mr. J. N. Weaver of NSERO, who spoke about the activities of the Mennonites, one of the historic peace churches. Our special offering for the Bethany chapel fund amounted to \$1,288 and an additional \$125 was contributed to Bethany Hospital. The Home Builders class has set a goal for \$5,000 for our building fund for the ensuing year. The evening message on Nov. 11 was delivered by Bro. Lorell Eikenberry, one of our local young men who has recently been licensed to preach. Bro. M. R. Zigler, who recently returned from a trip to Europe, where he made a study of the needs of the war-stricken areas, delivered the message on the morning of Nov. 18. Joint Thanksgiving services with the Trinity Methodist church were held in our church on Nov. 22. Miss Charlotte Weaver, our church secretary, Bro. O. A. Prather, Bro. J. H. Hollinger and the pastor gave talks to the B.Y.P.D. in December. At our regular monthly women's meeting Miss Helen Zander, former missionary to Japan and now secretary of the Citizens Committee of this city, was the guest speaker. Bro. Luke Ebersole was our guest speaker on Dec. 9 in the absence of the pastor. The Men's Friendship Bible class has assumed the obligation of transporting food and clothing each week to the relief center at New Windsor, Md. Our church is the assembling headquarters for relief. An offering for European relief amounted to approximately \$1,000. Each Saturday a carload of men and women assist in the work at New Windsor. Bro. Hollinger gave the Christmas message to the junior church on Dec. 23. The evening service of the same day was devoted to Story and Song. Seven members were received by letter since our last report and on Dec. 23 we welcomed our returned servicemen.—Mrs. Jacob H. Hollinger, Washington, D. C.

Illinois

Yellow Creek.—We, together with five neighboring churches, united in raising funds for one and one-third carload of flour for Europe. We have a Guernsey heifer ready for shipment. Our ladies' aid has been sewing for relief during the past year and has sent thirty-three comforters, one blanket, a large amount of warm clothing, twenty-four Christmas boxes, blouses for the Filipinos, serge dresses for Greece, 285 quarts of vegetables and a large box of goods to the missionary pastors which included such articles as pillowcases, sheets, towels, tablecloths, thread, needles, toothbrushes, kitchen utensils, used but serviceable tableware taken from our church kitchen, soap and shoes. Bro. Clingenpeel of Polo held revival services the last two weeks of November, closing the meeting on Dec. 2. Nine were received into the church by baptism. We held a Thanksgiving fellowship supper in the basement on the evening before Thanksgiving.—Mrs. Guy Keltner, Pearl City, Ill.

Idaho

Bowmont.—Our district pastor, Bro. Truman Northup, held our evangelistic meetings during the first two weeks in November. As a result one was added by baptism. Our church entertained the churches of the district at a Thanksgiving meeting. Our quota to McPherson College has been sent in. The first Sunday of each month an offering is given for Brethren service. A birthday party for the Sunday school will be held in February. The proceeds of this party are to be used to help with the Amsey Bollinger fund. Our church filled and sent boxes for relief in Europe. We sponsored a heifer-for-relief project. We sent an offering to the Bethany chapel fund. Our Sunday school gave morning and evening programs on Dec. 23.—Chloe V. Gross, Bowmont, Idaho.

Indiana

Elkhart City.—Brother and Sister Clarence Bowman of Johnstown, Pa., were our evangelists Oct. 28 to Nov. 11. Nine were received into the church fellowship by baptism and eight by letter. Bro. Howard Keim officiated at our communion service on Nov. 17. Our pastor, Bro. G. W. Phillips, conducted a series of evangelistic meetings at the Bremen church Nov. 25 to Dec. 9. The local young people's group was host to the Northern Indiana District B.Y.P.D. conference on Oct. 13 and 14. Brethren V. F. Schwalm and Edward K. Ziegler, both of Manchester College, were guest speakers. The young people have received \$250 for the powdered milk fund as well as clothing and soap for relief. For a number of weeks each person brought a bar of soap to each B.Y.P.D. meeting for our soap offering. The women's work, in co-operation with other church women of the city, have established a relief-clothing depot in Elkhart and have already shipped over a ton of clothing. This group is currently collecting diapers for babies in Europe.—Elizabeth Barringer, Elkhart, Ind.

Iowa

Cedar Rapids.—The J. K. Miller memorial endowment fund and the Mrs. D. W. Miller Christian education fund are now completely established as part of our program of promotion. Three services were conducted by Dr. Alvin F. Brightbill in our church on Nov. 11. Bro. Carr of South English preached for us on Nov. 18. Dr. Barbara Nickey was with us on the evening of Nov. 19. Our annual father and son banquet was held Nov. 20. Four have been baptized and one reconsecrated since our fall report. The church is registering convictions on world affairs with our government through letters and petitions to the president, senators and representatives. The women continue relief sewing and sent over 100 pounds of used clothing and thirteen pairs of shoes recently. This year, instead of the usual gift exchange at our Christmas meeting, we gave a baby shower for relief. The money usually spent for treats was given to relief instead. The children were so enthusiastic over this plan that many brought gifts and money to aid in the relief project. Our annual all-church watch night was observed on New Year's Eve. The evening was spent in games and fellowship, closing with meditation and prayer as the new year came in. A school of missions is now being held for five Sunday evenings. The study on the Life of Paul is followed by a sound film on the same subject during the evening worship hour.—Violet M. Snyder, Cedar Rapids, Iowa.

Kansas

Hutchinson.—Our church has been completely redecorated on the inside and new lights have been installed in the basement and main auditorium. At the fall council meeting Bro. Earl Frantz of McPherson was elected elder. Installation services were held for all officers and teachers. Bro. Charles Dumond of Waterloo, Iowa, conducted revival services in November. The harvest-day meeting was held following the revival, and a substantial offering was lifted which went to help buy the parsonage. The play, *The Morrison's Heifer*, was given on the Sunday evening preceding Christmas. A watch-night service was held at the church on New Year's Eve. Plans are being made now for the annual birthday dinner on Jan. 27.—Mrs. Josie McMullen, Hutchinson, Kansas.

Maryland

Ridgely.—The B.Y.P.D. has made more than 100 pounds of soap for relief and has sewed clothing for the Philippines. They gave a Christmas pageant on Dec. 23 and on Christmas Eve they went caroling. The women's work council gave \$25 to the Bethany Hospital recently and packed two boxes of clothing for relief. The church again sponsored a 100% Messenger club. A purse and other gifts were presented to the pastor, J. S. Rittenhouse, and his family at Christmas. The Brethren service

offerings are given the last Sunday of each month. About ninety dollars was given to the Bethany chapel fund. A committee has been appointed to present plans for remodeling the church. One of the deacons, Clifton Crouse, is on a cattle ship en route to Poland.—Esther K. Crouse, Queen Anne, Md.

Minnesota

Root River.—Our love feast was held on Oct. 7. Our Sunday school sponsored a birthday supper on Oct. 25 with Rev. Roesti of the Evangelical church in Preston as the guest speaker. Contributions from this meeting were given for Chinese relief. Bro. David Holl of Bethany Biblical Seminary delivered the sermon on Dec. 16. A Christmas program consisting of messages in word and song by the primary department and a play by the young adult class was presented on Christmas Eve. Our annual council meeting was held on Dec. 28. The men's group has sent money for relief during October, November and December amounting to a total of \$703. The ladies have made 6 comforters and 140 new garments and have collected and sent 150 pounds of used clothing for relief. Money enough to purchase one fourth of a ton of powdered milk was sent and \$66 was sent to be used in purchasing blankets for relief.—Mrs. Kenneth Alexander, Preston, Minn.

Missouri

Shelby County.—Bro. J. W. Gish was in charge of our love feast. Eight attended district meeting. We sent thirty dollars to the Bethany chapel fund. We are thankful for the safe return of our three boys who were in service overseas. Our ladies' aid Christmas offering amounted to \$6.40. We are sewing for relief. The young people and some adults made soap for relief. Miss Velma Ober was with us recently, telling interesting stories about China.—Irene Miles, Leonard, Mo.

New Jersey

Amwell.—Our love feast was held on Oct. 20 with Bro. Jonathan F. King of Norristown, Pa., officiating, assisted by Bro. Ira C. Holsopple. We held a special business meeting on Nov. 13 with Bro. Trostle P. Dick, president of the district ministerial board, presiding. At that meeting a call was extended to Bro. Curtis W. Dubble of Myerstown, Pa., to become our pastor. Bro. Dubble has accepted the call and is now serving the Amwell church. Brother and Sister Dubble are now located at Raritan, N. J. Our Christmas program was given on Christmas night. Bro. James Schrock's class of boys has been raising money to buy a heifer for relief. They have now purchased a four-month-old calf which is being cared for by Carlton Ferris. The sewing committee of the aid society has completed two quilts and the members and friends of Amwell have also collected clothing and blankets to send to our Brethren service center at New Windsor, Md. Our aid society is raising a fund to be given toward the Million Dollars for Christ. Brother and Sister James Schrock, who have been working with us at Amwell for some time, will leave this week to go back to Indiana.—Dora H. Holsopple, Sergeantsville, N. J.

Oklahoma

Antelope Valley.—Brother and Sister K. O. Thralls with a group of young people attended the young people's conference at Cushing. Our ladies' aid has made 100 little dresses, has sent a large box of clothing and has also received around fifty dollars in money for relief. Four of our Brethren attended the school of evangelism at Oklahoma City on Dec. 26, 27 and 28. The ladies' aid met with Sister Thralls in the new parsonage for a covered dish luncheon. The women also have 100 white skirts to make for relief. Some of our young men are getting discharges from the service while others received

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furloughs to come home for Christmas. We had a Christmas program which included a play.—Mrs. Lawrence Cook, Garber, Okla.

Big Creek.—We entertained the Payne County W.C.T.U. convention on Oct. 7. Bro. Mankey officiated at our love feast on Oct. 24. Home-coming was observed Oct. 25. Bro. Wilbur Holderreed spoke of his experiences in Puerto Rico. He and his wife have just returned to the States after spending several years there. The day's service was climaxed with a note-burning. Our church and parsonage are now free of debt. Our church basement has just been repainted. Our pastor recently concluded a series of studies on the Book of Revelation at the Sunday evening services. The

Brethren Relocation Service...

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 95. Wanted: Operator on a share basis for a ninety-acre equipped and stocked farm located in District of Northern Indiana. May take over any time on or before March 1.

No. 96. Brethren family wants to rent small equipped farm or work as manager-laborer on farm. Prefer Illinois or central or southern Missouri.

No. 97. Wanted: Married C.P.S. or returned serviceman to help on general purpose and dairy farm in New York. Four miles from Brethren church; sixteen miles from Cornell University. Latest methods and modern equipment. Excellent opportunity to study co-operatives and north-eastern agriculture where farms are moderately priced. Good wages.

No. 98. Wanted: Someone to live with an aged man in Sebring, Fla. Would require little care. House room for two or three persons would be rent free.

No. 99. Wanted: Man and wife to go into partnership with owner on farm in Virginia. Woman would need to handle chicken project. Man must be willing to employ two men full time. Bookkeeping as well as farming ability required. Finances can be arranged through local bank.

district B.Y.P.D. rally convened here on Nov. 24 and 25. We have made many new garments and collected, mended, cleaned and sent four large boxes of used clothing, including two comforters, to relief centers. The children gave their Christmas program following Sunday school on Dec. 23, after which Bro. Oliver Austin of Denver, Colo., delivered the message. A pageant was presented in the evening followed by a white gift offering which was lifted for the wheat-for-relief fund. On the evening of Dec. 30 Bro. Floyd Mankey, who served as an attendant on a shipload of horses to Italy, gave a report of his experiences and conditions as they exist in the countries through which he traveled. Arrangements have been completed for the school of missions during January.—Abbie S. Pote, Cushing, Okla.

Oregon

Medford.—Since our last report six letters have been received and two have been granted. On Nov. 22 we honored our fathers and sons with a potluck supper. The program included an address by Bro. H. D. Kimmel, pastor of the Grants Pass church. On Dec. 9 Bro. I. M. McCune spoke at the 11 o'clock service. Our church council was held Dec. 9, with Bro. Shade presiding. Plans were made for our district meeting which will be held here Jan. 18, 19 and 20. A pound shower was given for our pastor, Bro. Keller, and his family, on Dec. 11. A heifer for relief, donated by the Medford church, was dedicated on the church grounds Dec. 16. Our ladies' aid is mending and packing clothing and piecing comforters for relief. A Christmas program was presented by the children on the morning of Dec. 23 and in the evening a pantomime and pageant were given. We raised \$482.41 for our vetch seed project.—Teckla Olsen, Medford, Oregon.

Myrtle Point.—Since our last report we have granted thirteen certificates of membership. The women's service and fellowship group has been meeting in the different homes and sewing on relief garments and made-over clothing. The young adults sponsored the planting and raising of an acre of sweet corn. When it was matured a group from the Waldport C.P.S. camp, assisted by a few members of the local church, canned nearly 2,000 cans of corn at our community cannery for C.P.S. and other relief. This year's Oregon District project was to send a carload of Willamette vetch seed to Italy. On Dec. 11 the carload left Albany, Oregon, for New York City. Bro. Forrest Groff of Springfield, Oregon, was the main speaker at the vetch seed dedication service which was held on Nov. 18. Bro. M. G. Blickenstaff has been elected as our elder. Our love

feast was held Oct. 28 and our harvest meeting on Nov. 16. The young adults presented a play on Dec. 21 and the children's program for Christmas was presented on Dec. 23.—Minnie M. Hermann, Broadbent, Oregon.

Pennsylvania

Carson Valley.—Our love feast was held on Oct. 21. Bro. D. I. Pepple of Woodbury held a series of evangelistic meetings Nov. 19 to Dec. 2. As a result, three were baptized. Our council meeting was held Dec. 6, with Bro. Charles Heltzel of New Enterprise presiding. Church officers were elected. Two members were added by letter. The women's work has been doing some relief work, collecting clothing, soap, food and bedding. Several quilts and comforters have been made and forwarded to New Windsor.—Mrs. Russell Clapper, Duncansville, Pa.

Green Tree.—Our father and son banquet was held Dec. 14 with James Seacrist, superintendent of the Phoenixville schools, as the guest speaker. Reports were given by Joseph Famous and Elmer Neuhauser on their trip to Poland with a boatload of cattle. There were numerous Christmas parties among groups of the Sunday school. The young people went carol singing in the community on Sunday evening and joined the carolers of Phoenixville on Christmas Eve to sing carols at the Valley Forge general hospital. Week of Prayer services will be held the week of January 13. Pastors of the various churches will exchange pulpits on Sunday with services each evening in a Phoenixville church.—Mrs. Ralph Dunmore, Oaks, Pa.

Middle Creek.—Our love feast was held on Oct. 6, with Elder W. F. Berkebile officiating. Emmert Bittner was elected as Sunday-school superintendent with Brooks Miller as assistant. Mrs. Cora Bittner is superintendent of the children's division. Mrs. W. E. Miller is president of our women's work organization, which has been helping in relief work by gathering clothing, making comforters and sewing garments.—Mrs. Lillian Bruner, Rockwood, Pa.

Tennessee

French Broad.—Our love feast service was held on Oct. 6. Bro. E. J. Rowe, Sr., of Janesboro and Bro. Wilson of Kentucky were with us and had charge of the services during the absence of our pastor, Bro. Reuel B. Pritchett. Our church met in council on Dec. 2. Bro. Reuel B. Pritchett was re-elected elder, Walter Satterfield Messenger agent and the writer Messenger correspondent. Bro. Ralph Bowman, our district fieldman, and his wife were with us on Dec. 6 and 7 with some very interesting messages on the work of the district. Our aid society has made several dozen garments for relief. Four quilts have also been sent in in addition to used clothing. We plan to do more relief sewing in the near future.—Ethel M. Jones, Dandridge, Tenn.

Virginia

Fairview.—At the beginning of the fourth quarter, the home department and cradle roll superintendents visited in thirty homes and delivered Sunday-school quarterlies and enrolled the new babies. Mite boxes had been given to the home department and the adult class, from which we received more than fifty dollars. Bro. Robert Hoover held a one-week revival during the last week in October closing on Oct. 28 with the love feast service. Nine young people were received into the church by baptism. We have recently installed electric lights in our church. We held our quarterly council Nov. 5, at which time officers for the coming year were elected. Elder J. S. Rollei was re-elected. Our women met several days to do relief sewing. They have sent 231 pieces of clothing and bedding, fourteen pairs of shoes and some soap for relief. The adult class donated money with which to buy twelve or more blankets to be sent to Europe. Our Sunday school

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helped furnish money with which to buy wheat for Europe. We gave fifteen dollars to the Bethany building fund and ten dollars to Bethany Hospital. We held a joint Thanksgiving service with the Congregational Christian church. The speaker was Rev. Veary. An offering was lifted for relief. Our young people presented a pageant during the Christmas season. Bro. W. E. Wolford of Ligonier, Pa., preached for us on Dec. 30.—*Anna Roller, New Market, Va.*

Mill Creek.—Brother and Sister I. S. Long of the First Church of the Brethren in Baltimore, Md., were with us in a two-week revival meeting Oct. 29 to Nov. 11. Twenty-two were baptized. Two hundred pounds of soap were sent by the young people. Our aid and other groups of the church sent forty-two comforters and blankets and are also repairing old garments and making new ones for relief. Our congregation raised \$417.91 for the wheat project. Our pastor, Bro. Homer J. Miller, delivered the Thanksgiving message. The offering, which amounted to \$138.40, was given to the Bethany chapel fund. John Barwick, who has been in

war prison work in England for several years, spoke to us on Nov. 30, telling of the conditions in Europe and of the great need for clothing and bedding. The young people gave a musical program on Dec. 9. A Christmas pageant was presented on Dec. 23.—*Novella Cline, Port Republic, Va.*

Montezuma.—The women of the Montezuma, Beaver Creek and Mt. Bethel churches canned 1,603 quarts of beans, vegetable soup, tomatoes and beets in one day, and with all the vegetables donated from the communities, a total of 2,448 cans was delivered to the relief center at Harrisonburg. Eleven new members were baptized following a revival service conducted by Bro. Earl Bowman of the Harrisonburg church. Our aid society filled 48 Christmas boxes for the European children, made 100 wool skirts for the Netherlands, 150 skirts for the Philippines and 6 comforters. We are piecing more comforters and plan to make more infant garments. The men raised \$96 for the wheat project, which they sponsored, and also donated one heifer for relief. They also have as their project the raising of money

for the parsonage, which work we hope can soon be started. The annual Thanksgiving services were held on Nov. 22, with Bro. I. J. Garber of the Sangersville church as speaker. The annual mother and daughter banquet was held on Dec. 1, and on Dec. 2 the regular church council met in Montezuma. Bro. Garland Hollen was relicensed for another year. The B.Y.P.D. sponsored a sacrificial banquet on Dec. 2 with Sister Ernest Wampler, returned missionary to China, as the guest speaker. An offering of \$36.56 was received. The children of the Sunday school presented their Christmas program on Dec. 23 and on Christmas Eve the B. Y. P. D. presented a pageant. The B.Y.P.D. also presented the play, *Little Women*, twice during the holiday season to raise money to make needed improvements on the recreation hall. The aid society and B.Y.P.D. combined had the hall wired and appropriate lighting fixtures and footlights installed.—*Mrs. Arlie S. Glick, Dayton, Va.*

Mountain Grove.—Bro. Jasper Dove and his wife and Bro. Arnold Wilkins and his wife were installed as deacons. Bro. Arnold Wilkins was later elected to the ministry and licensed to preach for one year. An offering was received on Nov. 4 for the Bethany Seminary fund and another was lifted by the men's work meeting at Bethel for the purchase of wheat for relief. During the year the ladies' aid has sent clothing, soap and other things to the Harrisonburg relief depot. Five young men have been welcomed back into the church from C.P.S. and the armed forces. Nine baskets were delivered to the shut-ins and aged on Dec. 23 and 24. A Christmas program was presented on Dec. 24. The church met in council on Dec. 29. It was decided to continue the 100% Messenger club. Letters of membership were granted. At the close of the meeting Bro. Arnold Wilkins was installed into the ministry.—*A. D. Wilkins, Fulk Run, Va.*

Mt. Zion.—Our church canned 1,080 cans of tomatoes and beans for European relief. The tomatoes were raised by the B.Y.P.D. on their Lord's acre and donated for this purpose. The young people and women of the church made and donated more than 200 pounds of soap for relief. The women made eight comforters, and these with two others were given for relief. Forty-eight skirts were made for the women of Holland and forty-eight pairs of overalls were sewed for the children of the Netherlands. A dozen blankets were sent and then part of our Christmas offering was designated for this cause. Comforters are being made from scraps left from cuttings at New Windsor. We held a Thanksgiving service in the form of a fellowship supper and worship service. Contributions were made by the various groups of the church toward the purchase of the carload of wheat for relief, which was sponsored by the men's work of the district. Twenty of our men and boys attended the district meeting and fellowship supper of the men's work on Nov. 28. A week of evangelistic meetings was held at the Luray church from Nov. 25 to Dec. 2 led by Bro. Royer. One was received into the church by baptism and one by letter. The B.Y.P.D. presented a play at two of our churches on Dec. 22 and 23. The offerings were given to relief and missions. Our boys are now being discharged from the service.—*Mrs. H. E. Wakeman, Luray, Va.*

Wisconsin

Rice Lake.—During November, the B. Y. P. D. held a soapmaking party at the home of Mrs. Rosa Bartlett. The young people are now having lessons on temperance. The ladies' aid society has sent a large donation of used clothing for relief. Our Christmas program, which consisted of a play by the young people, was presented on Dec. 23. A number of Christmas gifts was presented to our pastor and his wife.—*Ruby Mitchell, Rice Lake, Wis.*

On January 1, 1938, we published the following request for a good home for a worthy friend. There were thousands of prompt and effective responses to our plea. We believe the interest in this matter will be even greater today. The story follows—

Wanted...

a Brethren Home for a Friend

- Will you help an old and reliable friend to find a good Brethren home? The friend in question is quiet and well-mannered. You can rest assured his family connections are of the best.
- Those who have had this friend in their homes have found him an agreeable companion in lonely hours, always cheerful and willing to help. Of course he would hardly venture to make his home with you without an invitation.
- This friend will not require special attention unless you have time to spare. But he is well informed and interesting. He can tell you much about many people worth knowing. If you can give him a home we are sure you will never regret it.
- Have you guessed the name of this worthy friend? In twenty thousand* homes he is now respected and loved as the Gospel Messenger. In another twenty thousand Brethren homes he would like to have a permanent welcome. Will you give him an invitation and a home?



** The friend referred to is now made welcome in about forty-five thousand Brethren homes. Write the Brethren Publishing House, Elgin, Illinois, for details on how to organize a 100% club for welcoming the Gospel Messenger in all the homes of your congregation.*

Gospel Messenger

Volume 95 FEBRUARY 2, 1946 Number 5



Borglum—Lincoln Statue, Newark, N. J.

Keystone

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Father Abraham has taken off his tall hat here and with kindly sympathy he looks down into the face of this friendly little lad. The lad in return looks up into the understanding face of this man who suffered much for his emancipation.

As their spirits commune with each other this is what they could be saying:

"Little lad," says the soul of Abraham Lincoln, "I am glad you live in this land where we speak much of democracy and freedom. I am glad that you can go to school and to church and look forward with some hope toward the future. I am glad that I was able to help you a little even though it cost my life. But I am sorry that you have not yet been allowed to march as far along the road toward freedom as I had hoped you might before they killed me."

"I thank you, Father Abraham," the little lad replies. "You helped us a lot. And we the children of your great land, the black, the white and the yellow, will keep on searching for the way to freedom until we find it."

In the background stands the church. Can they find the way there? D. W. B.

R A C E R E L A T I O N S I S S U E

"He giveth to all life, and breath,
and all things; and hath made of
one blood all nations of men for to
dwell on the face of the earth."

Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
H. A. BRANDT - - Managing Editor

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Around the World

The United States is facing the biggest church building boom in its history, according to leading architects who attended the North American Conference on church architecture in New York.

About 250 per cent more persons were arrested and fingerprinted for drunkenness in the first six months of 1945 than on any other charge, the Woman's Christian Temperance Union reported recently.

From kindergarten to university, education is to be made free in Ceylon, in all government institutions. The authorities expect to spend fifteen per cent of the budget on education in the first year and double that amount in subsequent years. (WP)

In Montgomery, Ala., a series of home demonstration club meetings featured a lecture on religion and children by the county home agent. It is the first time in twenty-five years of home demonstration club work in the county that the study of religion in any phase has been undertaken. The lecture was sent to all home agents of all counties of the state.

The CIO speaks on military training:

We oppose universal military service for three basic reasons: first, it will not achieve the desired results, namely, to keep our nation alerted and to provide a trained reserve; second, it is harmful to our youth and to our people as a whole; and third, it will make impossible the dream of world peace amid nations trustful of each other.

Conscription affects the spirit and character as well as the mind. Barracks life in a remote district is abnormal and undesirable, and the influences one is subjected to under such circumstances are not the most wholesome. Moral standards are bound to deteriorate, no matter how much the authorities do to prevent it. There can be no substitute for the congenial influences of family, friends, church and home.

Instead of unilateral action on our part, all of the nations should plan for disarmament and for the creation of an international, not a national, police force. We cannot have both collective security and overwhelming national armaments. We cannot bargain for peace with atom bombs.

Nearly all the major newspapers in the United States expect to increase their coverage of religious news when the newsprint and manpower shortage is relieved, according to a survey completed by the Religious News Service.

In response to the appeals of the Save Europe Now Committee, set up in London by a group of distinguished men, fifty thousand people have already stated their willingness to spare food and points toward the feeding of Europeans of whatever nationality who face the worst winter in centuries.

The importance of separation of church and state in the proposed new Yugoslavia constitution was emphasized by Vice-President Edward Kardelj at a speech before the constitutional assembly at Belgrade. In his opinion, Kardelj stated, the constitution would not be democratic without such a decision.

Embarking on one of the largest relief programs for Poland, the Swedish International Relief Committee has put twenty three-ton trucks into service carrying material landed by Swedish vessels at the Polish port of Gdynia. One complete 480-bed hospital has been delivered and two others are on the way.

Alabama Baptists plan to go into each of the state's 2,350 congregations to lay the groundwork for the church's new program of expanded service. Mission Sunday schools will be established where there are no Sunday schools. Attempts will be made to place a local missionary in each of the seventy-one Baptist associations.

Two Swedish pastors, Einar Rimmerfors and Augustinius Keijser, have gone to Germany to re-establish contact with German missionary associations in the British zone of occupation. They will confer with church officials on details of future co-operative efforts, and also on reconstruction work among the German people.

A council of Protestant churches has been formed in Poland, according to a Warsaw dispatch received by the Polish Press Agency in New York. The council is composed of representatives of Methodist, Baptist, Evangelical Reformed and other Protestant sects, all of whom were recently granted full religious rights by the Polish government.

Advances Have Been Made

ARE we making any advances in relation to skin pigmentation or color in America? It is fitting to ask such a question many times a year but it is especially appropriate to check up on it on Race Relations Sunday and during Brotherhood Week.

This year it is not difficult to announce that some progress has been made.

1. Tuskegee reported that only one lynching of a Negro had occurred during 1945. This took place in Florida; a Negro farmhand had been taken from the county jail and shot to death. It is encouraging to know that lynchings have been brought down from several score per year to four or five in recent years and to one in 1945.

2. Negroes of ability have begun to be recognized on the basis of achievement. Dr. William

H. Hastie, dean of Howard University in Washington, D. C., was appointed by the President as governor of the Virgin Islands, replacing a white governor. Judge I. C. Mollison was appointed by the President to the United States Customs Court at New York, a position highly honored. The Congress of the United States designated a day as George Washington Carver Day in which honor would be paid by all peoples to this great scientist. Jack Robinson signed a contract to play baseball in the major leagues, a position previously not open to Negroes. There are many Negroes who have achieved distinction in their various fields. Among them are poets Paul Lawrence Dunbar, Langston Hughes, Countee Cullen and Samuel Coleridge-Taylor; novelists Richard Wright, Walter F. White and Claude McKay; singers Paul Robeson, Roland Hayes and Marian Anderson; conductor Dean Dixon; pianists Hazel Scott and Ray Tibbs; sculptor Richmond Baithe; architect Paul R. Williams; economist Abram L. Harris; sportsmen Joe Louis and Jesse Owens and many others.

3. In church circles many interracial meetings have been held and many exchange programs have been enjoyed by local churches.

4. Among Brethren specifically a few forward steps also have been taken. Most youth camps have all three races represented now in their camper personnel and sometimes on their teaching staff also. A completely interracial camp was held at Harpers Ferry last year and will be held again this year. Brethren youth have worked in interracial work camps. Some preliminary steps were taken toward the development of a Negro or interracial church in one of the Church of the Brethren districts.

These advances are encouraging to Christians of all races. On the debit side, if we were listing it, many discouragements would need to be recorded.

But the forward direction is right. May God give to all of us wisdom and courage to follow it.

D. W. B.

Thinking About the News . . .

An Amazing Soldier Revolt

Behind the news which has been allowed to come out of the Balkans since the end of the war, there lurks a menacing question which, within the last few days, has begun to thrust itself clearly into the open. Its ramifications are not confined to the Balkans, however, but reach into all parts of the world.

The question is: "Are large standing armies being maintained in distant places to clean up the mess left after the last war, or are they indeed being maintained abroad to intimidate and coerce present allies as preparations are made for the next war?"

The answer to the question seems to our conscripted and uprooted American army boys to lie within the second half of the question above. If Russia wants to maintain an army of a million men in her part of the Balkans, then America and Britain must maintain, or, if they do not trust each other, then each of them must maintain, a commensurate strength somewhere in Germany or near by.

In similar manner if Russia's purposes are not clear in China, or Britain's in the South Pacific, then American soldiers must be held also in the Pacific in comparable force. Recent demobilization slowdowns have made it clear that this is happening.

This is power politics at its worst and the only outcome of that has always been "blood, sweat and tears," culminating in inevitable death.

Feeling the hopelessness of involvement in such a discouraging chain of developments, American soldiers abroad recently went on strike against it. Twenty thousand of them picketed the city hall in Manila, carried plaques which read, "Serve, Yes, but Serfdom, Never." "Japs Go Home. How About Us?" and booed the explanations of their officers. On Guam eighteen thousand enlisted men similarly protested and on the other side of the world in Germany and France soldier revolts were also staged.

This sounds almost reminiscent of the days of King John and the Magna Charta, when the common man revolted against serfdom and began his long journey toward freedom. These activities indicate that he has not reached his goal yet; not while he can be conscripted without his consent for purposes which he knows lead but to the detriment of his own and of other countries.

The common man of the world, including the man in uniform, is beginning to learn that the way to get along with other people is not by seeking to intimidate them but rather it is to be found in being, like the good Samaritan, a helpful neighbor to them.

"Go, then and do that," said Jesus.

D. W. B.

My Colored Brother

That men are different in skin color has been known for a long time. But to use color as a basis for dividing men into different races is a comparatively new idea; it is only several centuries old. When God told Philip to baptize an Ethiopian eunuch Philip did so and the writer of Acts regarded color as of so little significance that he failed to note in the record that his color was black. Very likely this Ethiopian was not the first pigmented man to be baptized into the Christian church; that first Pentecost had probably brought other men of Africa into the fold. As the church expanded there were bishops from various geographical areas, including a bishop of the Niger. His color was of so little importance also that the New Testament writers saw no reason to tell us he was black; that apparently made no difference then.

It was long after this, and for economic reasons, that skin color became connected with social status. Gradually the idea grew, because it was economically advantageous to have it grow, that pigment in the skin makes a man intellectually inferior and socially undesirable. This application was made to red men, yellow men, brown men and black men. It was fairly well accepted by those with pigment as well as by those without.

Recent happenings have thrown monkey wrenches into this belief but since it has worked its way into the traditions of our land and entrenched itself in our economy it is hard to let it go. We must do some thinking about it, however. Since the pigmented peoples of the earth outnumber those without pigment by about four to one and since they are coming into our new world organization on an equal basis with whites it is evident that we shall have to give up either our democratic ideals and principles of government or give up the idea of race as being a reason for special privilege. For if race is to be a reason for special privilege, then the white race, eventually holding only one fourth or one fifth of the voting strength of the world, will be the one to have least privilege. The argument is not convincing, and such a threat does not seem imminent, until one realizes that Russia throws her great strength

on the side of nonrecognition of race and that the colored peoples of the earth know that and are becoming intensely interested in Russia's leadership. Russia, China, India, Japan, Africa would probably fight on the same side in another war.

Now what does all this mean? Is it an occasion for fright or for racial animosity? No. It does not mean that Negroes and whites should begin to intermarry; it does not mean that segregation should be broken down at once all over the South or the North in one fell swoop unless the Negroes and the whites are ready for it. But it does mean that a few ideas need to be changed and that as those ideas change other changes can follow peacefully and with the full accord of both black and white.

Here are a few of the ideas that need to be accepted: (1) There is no basic intellectual difference between men of any color. Given equal opportunity all men can achieve equal intellectual attainment. (2) That all men are brothers is not a Sunday preachment to be acceded to on Sunday and forgotten on Monday. (3) I am my brother's keeper. To tax him proportionately the same as I am taxed, and then spend \$17 on his child for education and \$52 on mine just because of skin pigmentation is not fair. Furthermore, if he has no decent place to lay his head I have some responsibility. (4) Despite color our rights should be equal in employment and before the law. (5) No people has the right to push any other people around. (6) Segregation because of pigmentation, enforced against the will of a people, is undemocratic and unchristian.

These basic recognitions are not hard things to believe. No genuine Christian can do less than accept them. If we can accept these we can go on from here to make progress in understanding and accord.

Some progress in race relations is being made. Both whites and blacks are happy about it. The problem in

each area must be met by the people of that area. "Jim Crowisms," poll taxes and economic discriminations are good places to begin.

The Christian church must recognize that it has preached one thing and practiced another concerning race for many years. It must keep on preaching, but humbly and earnestly it must now ask strength from on high to live up to its own wholesome message.

D. W. B.



American Bible Society

A Christmas Afterthought

Charles C. Ellis
Huntingdon, Pennsylvania

THE SO-CALLED man of affairs is inclined to assume that certain expressions are useful only in the vocabulary of preachers and theological professors, that they have no practical meaning for the everyday life that ordinary people must live. Such an expression, I assume, is the one we quote at Christmas time, "Glory to God in the highest." If this is the attitude of the man in the pew, then the preacher is obligated to make clear to him that this expression is a reference to something not so ethereal as he supposes.

Perhaps it would be well if the children of every home, whether Presbyterian or not, were early taught that the chief end of man is the glory of God. It would then be not so difficult to translate it into real meaning in the growth of later years. To begin with, do we realize that the expression is one way of indicating the real distinction between a Christian and one who is not? Facing the tragic facts of our day there are few to question the Bible truth that "all have sinned and come short of the glory of God." A Christian, however, is one who has not only humbly admitted this as a sad description of his own life, but, sincerely repenting of his sins, has accepted the Lord Jesus Christ as the propitiation for his sins and has, therefore, aimed to heed the apostolic admonition, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Can we think of a more practical suggestion than this?

IT IS, of course, conceivable that one might still wish more light on how to live to the glory of God, but if so, it would seem that the guidance is rather clear. Ask yourself how many of the really important things of life, to say nothing of the more trivial ones, you have undertaken without taking God into account. How many young Christians rush thoughtlessly into the important adventure of marriage

does God's glory enter into it?

In the choice of a career do Christians, young people and parents, take God into account? Parents who impose their own will in the choice of the child's career or oppose the child's choice of service instead of wealth or position are assuredly in this not seeking the glory of God. Who of us can be sure that the whirlwind of war which scattered our American boys by



When we thank God for our blessings by sharing with a needy world we glorify Him

with little thought of God except in the marriage ceremony itself? How few of our Protestant young people, for instance, even know beforehand that if they are married to Roman Catholics that church requires the children to be reared as Catholics? When Christian parents are indifferent as to where they send their children to be educated, when they choose the college on the basis of cost, where

the millions across the world might not have been averted had there been more Christian parents like the Spartan Canadian mother who, when told that her boy had died on the mission field, replied, "I had rather have my boy dead in Africa for Jesus Christ than living in Toronto for himself"? How can our God get glory from any of our decisions

if his will is not even considered, much less followed? If God is not in all our thoughts certainly he will not be in all our deeds, however important they may be.

THERE were at least two occasions when the Master himself indicated how we can glorify God. He suggested that good deeds could be so used, and also that thanksgiving for his blessings constitutes a means of glorifying God. When we count our blessings and thank him for them we glorify God. Incidentally we might note that true thanksgiving is not in word alone but in deed as well. To thank him for blessings which we hoard for ourselves from a needy world is to make a mockery of our words instead of bringing glory to the Giver of all good. Certainly we who are Christian cannot do less than we are doing in sending not only the bread of life but daily bread to those who are starving and dying, for "whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" To do good, however, for the reward of praise either to ourselves or even to our church is to miss the blessing of those who with thankful hearts go about, like the Master, doing good that glory may come to the Father in heaven, who sends his rain on the just and on the unjust and blessing even upon those who forget to bless him.

In the prayers we offer; in the choices we make; in the deeds we do; in the stewardship we render; in whatsoever we do, we may, if we will, glorify our Father who is in heaven. The suggestion is, I suspect, practical enough for any of us who really wish to live for his glory instead of selfishly and sinfully as seems often all too easy.

Lest any of us think it is something that need not concern us,

Opportunity or Peril?

This message on race relations has been compiled by thoughtful American Christians. It suggests that it is possible to make of race in America an opportunity to show to the world what democracy and Christianity mean or to make it a peril which will threaten democracy and stifle the Christian principle. America must choose soon.

The suggestions for individual and church action are worthy of careful study.

THIS is a day of magnificent opportunity!

The war has ended. The nations have committed themselves to co-operation in seeking to maintain justice and peace; men of many races have been comrades in arms and now are returning to their homelands with a new sense of the oneness of mankind.

But this is also a day of peril!

Though the war has ended, insecurity prevails widely and hunger stalks in many lands. Though foreign foes of democracy have been defeated, the victorious nations are often tolerating flagrant and vicious denials of democracy at home. In every country selfish national interests are resisting the spirit of international and interracial co-operation, and the fear of another and incomparably more devastating war brings despair to the hearts of men everywhere.

This crisis is deepened by the solidarity which is rapidly growing among the disadvantaged peoples of the world, especially the nonwhite races—a solidarity which holds both the hope of an

let us ponder again our Lord's prayer the night before he went to Calvary and note how much it mattered to him. Let us follow our Christmas meditation with a sincere New Year's resolution: "In *all* thy ways acknowledge him and he shall direct thy paths." "Whether therefore ye eat, or drink, or *whatsoever* ye do, do all to the glory of God."

ampler justice and the danger of a vastly more disastrous conflict than the world has ever known. One thing is certain: The doctrine of racial superiority in the modern world is dynamite. When we consider racial tensions today we are not dealing with some local or sectional or even national difficulty which, however serious, has strictly limited consequences. We are dealing with a situation of worldwide scope and, as war becomes more destructive, of literally terrifying possibilities. Either we find a way of destroying the antagonisms of race and the lust for power, or we shall be destroyed by them.

This is a day of decision for America!

SHALL we set our faces toward the future by forgetting our provincialisms of race and class in a new awareness of the reality of human brotherhood? Shall we determine that justice shall no longer be denied any citizen of any country, whether in forum, polls, courtroom or market place? Shall we welcome all our returning war personnel including those of Negro, Indian, Mexican, Jewish and Oriental ancestry, who have been fighting for democracy abroad, into a revitalized democracy at home?

Shall we point the way toward a true interracial community by renouncing all injustice, inequality of opportunity and all compulsory segregation? Shall we demonstrate this in our individual and group life?



Hobart from Monkmeier

By solving the problems of race in a Christian way, America can become a lighthouse to the rest of the world

Or by turning our backs upon the very ends we have been struggling to attain, by cherishing our prejudices above our principles, shall we turn victory into defeat, the soldier's pride into bitterness, and shut the door upon the hopes of mankind?

This is a day of decision for the American churches!

WE HAVE a mandate under God for bringing the nation to repentance for its denials of justice to many of its own citizens and for leading the way toward a new order of human brotherhood. But the church cannot fulfill this obligation unless it first recognizes and repents of its own failure to fulfill the law of Christ in its own life. How can

we lead till we become followers of him?

This is a day of decision for every Christian!

Let us examine in God's presence our words, our deeds and our thoughts. Are we ready to sacrifice every prejudice, pride and interest which stands in the way of a universal human sympathy and the complete sharing of life with all our fellows? Nothing less than this is demanded by the desperate times in which we live. Nothing less than this is our duty under God.

What the Churches Can Do

DEMONSTRATE in practice and policy their belief in the worth and dignity of every human being.

Include in services to returning war personnel all veterans of whatever race, creed or national origin.

Open membership and fellowship with no barriers on account of race or national origin.

Have persons of different racial and national origins teach in church schools and lead in other church activities.

Sponsor study groups, forums, fellowship in worship and other interracial means through which men learn co-operation in meeting common needs and mutual interests.

Give support to the doctrine of brotherhood by standing against discrimination on account of race, creed or national origin in employment, education, housing, recreation, etc.

Urge our government, by petition and other means, to stand for independence or self-government of colonial peoples within a fixed term wherever practicable and in the meantime insist upon genuine international trusteeship through the United Nations organization.

What Individual Christians Can Do

EXAMINE our own hearts and minds for lurking prejudice and hostility toward persons of other racial or cultural groups, and refrain from judgment about them without understanding the facts involved.

Practice in daily contacts personal beliefs in the human value and dignity of each person.

Enlist for definite tasks to promote interracial brotherhood in the organizations and activities of our own communities.

Become informed and active in legislation for permanent fair employment practices in our state and the nation.

Work to see that policies and practices of racial segregation are removed from the armed services of our nation.

Keep in touch with agencies that are working in the field of better race relations.—Race Relations Department of F.C.C.

A Negro's Analysis of Religion

Jacob H. Hollinger

Washington, D.C.

Some time ago I was discussing religion with a Negro who was religiously inclined and was well acquainted with his Bible. We expressed our respective interpretations of religion and what our fellow men expect of us as Christians. His nineteen-year-old son was standing near by listening most intently to the discussion. Finally the boy said, "Pa, how does a fellow feel when he gets religion?"

The old man threw back his shoulders and with a toss of his head and a glow upon his countenance replied, "Son, when a fellow gets religion and gets it right, one minute he feels like crying and the next minute he feels like laughing, and he wants to throw his arms around everybody because he loves everyone."

The boy said, "Well, Pa, then I've got religion because that's just the way I feel since listening to you and Mr. Hollinger talk about it."

We have heard and read many theological interpretations of what constitutes religion and how it reacts on the individual, but it seems to me that the old colored man in his simplified and practical manner expressed it just about right. If we as Christian professors have never had an experience like that maybe we have never "gotten religion."

• • •

No one can be perfectly free till all are free; no one can be perfectly moral till all are moral; no one can be perfectly happy till all are happy.
—Spencer.

Black Logic

Emma Lou Sailors

Manchester College, North Manchester,
Indiana

Paradise Valley is not paradise. To 200,000 Detroit Negroes, it is home—filthy, tumble-down flats filled with pool rooms, dives, and families, sometimes four or five to the apartment. In the war years Paradise Valley's rickety walls have bulged to accommodate 50,000 new job hunters; it has become the powder keg of Detroit race tension. Along with Negroes, 450,000 whites, most of them Southerners, have crowded into Detroit. Surplus population caused surplus anger; hostility rose higher and higher in shop and street-car. It took only a fist fight in a recreation park to light an explosion which shook Detroit like a bombing raid.

The Detroit story has countless other chapters. We remember Beaumont, Texas; Harlem; Alexandria, Louisiana. We've tasted race war and found it bitter.

We were told to unite our efforts in training camp and war plant; yet figures show that it was difficult for a Negro to get a job and still more difficult to win a promotion.

I know a New Jersey mechanic laid off in 1941 because of priorities. Despite his skill, the recommendations of his former employers, and twenty years' experience, no defense plant would hire him. I'm not surprised that he said, "I was drafted in the first World War. I don't owe a dime and I've had a good record ever since I started to work for a living. Yet right now, with the radio always telling how badly every man is needed, the bosses in the big plants tell me they'll let me know if there's an opening! If

I'm not good enough to work, why was I good enough to fight?"

In 1942 only 25% of employers with large war contracts said they would hire Negroes. In Michigan 22,000 out of 27,000 skilled defense jobs were forbidden Negroes "as a matter of policy." This was after the President's nondiscrimination order.

Negro workmen are not inferior when given a chance; Henry Ford, Firestone, and Bethlehem Steel hire both Negroes and whites for the same jobs.

Those who get jobs are indeed fortunate; most Negroes could not train for war work. Of over 4,000 government training courses in 1942, only 194 of the courses accepted Negroes. Yet all these courses were financed by a sixty-million-dollar fund appropriated by Congress in a bill that forbade discrimination!

Housing is another major problem. Baltimore's population is 20% black; yet these 20% are jammed into 2% of the area. Recently F.H.A. planned a permanent Negro housing project for Baltimore—until whites refused to permit it. So Herring Run will be "temporary" shelter for several thousand Negroes; many of them remember that such temporary shacks became permanent after the last war.

But the discrimination is not only on the home front. In spite of unquestioned loyalty and courage, our colored troops have received humiliating treatment. Negroes were inducted into the army by the thousands; but colored officers were few, and restrictions on colored troops were many.

But even the uniform of the

United States army is not a protection. A marine was beaten by M. P.'s when he resented waiting until white civilians had boarded a bus.

This black logic cannot be denied; we cannot fight for justice abroad unless we first practice it at home. Let us ask a prominent Negro what his people want. Langston Hughes, famous Negro poet and prose writer, names six aims which would satisfy the American Negro. The black man wants a chance to make a respectable living; he wants an equal chance at education; he wants adequate housing; he wants an equal chance at the ballot box; he wants a fair deal before the law; and he wishes to be treated courteously. These are six freedoms which should be guaranteed to every American citizen.

The Negro has earned respect and fair play; he has given us rich gifts: throbbing plantation songs, plaintive spirituals and passionate poetry; the voices of Marian Anderson and Dorothy Maynor; the scientific wisdom of George Washington Carver; the genius of Booker T. Washington; thousands of businessmen, working men, railroaders and porters. Negroes didn't ask to come to America, but once here they were a vital factor in our colonial economy.

Although the United States has been a melting pot; although she, more than any other country, has abridged the antagonism of nationality, class and creed; although she is democratic and dedicated to fair play, she has not yet welcomed the Negro into her family.

I am white. My future is studded with myriad opportunities. But one of my friends is black. The bright paths of industry, education, government, law and social equality are not equally open to her. I will not have done my duty until I have helped her.

The Church in Germany Speaks

This sermon delivered by Rev. Hans Asmussen at Halle, Germany, on May 20, 1945, presents the feeling of at least some within Germany. Many of the things he says are applicable to other peoples and nations as well.

I WILL tell you one thing: we have seen the devil at work as he has enslaved mankind. This is no justification for us, but it is the only adequate explanation for what we have gone through. We have been the victims of a fearful nightmare for twelve years, and we are now awakening. God has allowed us our heart's desire. He has demonstrated before our very eyes that the doctrine that man has complete freedom of choice is a great swindle.

Now we see in what bonds we have nearly been strangled. What shall become of us? The devil will whisper in our ears that this is a time for despair. That has also already been told us by those who until now were in power, and who in self-righteous cowardice have fled.

But God tells us it is time to repent. It shall not be preached in vain.

So let us turn again to God. Perhaps his great wrath that has broken out will be stilled. Perhaps we can find our way to God's heart in which we can come to the day of judgment, wrapped in mercy for Christ's sake.

But it will be necessary that we will all actually turn to him. That will be a great and difficult step. He who takes it must transform his life completely and tread a new path with caution.

Therefore, let no one believe he can deceive God. All who now find their way to the church shall carefully consider what they are doing. God is a jealous God, who will not tolerate sham.

WE MINISTERS stand before an enormous responsibility. We must not only preach to you and preach in an entirely new way; we must first and above all intercede with God in your behalf.

If we become really devout, there is yet hope. Then the Lord will again let the light of his goodness and mercy shine upon us. Then he will repent of this judgment which he has visited upon mankind.

AND now I must say a word about the foreign nations. Let no one be deluded that it will help us in this hour to call to the attention of the foreign nations their guilt in this matter. I earnestly beg you not to be disturbed by the humiliating things we must endure or to think that they are no better than we. We are not the judges of the nations. At this time God has seen fit to make them our judges. It is now especially important that we accept the judgment that has come over us. We must now confess before God from the depths of our souls that if worse judgment were heaped upon us we still would have no right to complain.

It is also necessary that in this hour which God has given us, a word must also be spoken to the foreign nations. The church has already begun to speak to them. We will not cease to do so at all times and to plead for you all. But if these pleas are to have any success, they must be presented in the right way. We must await the hour when we can properly present them. We

My Timmy

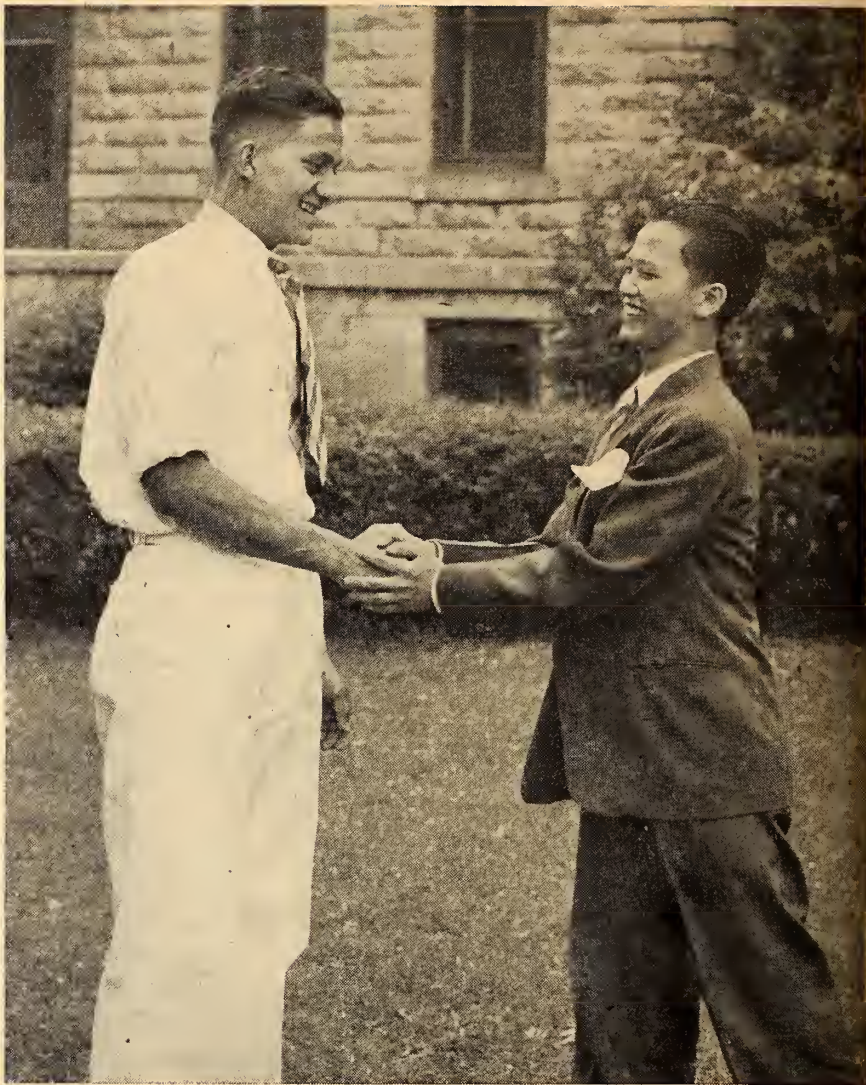
Mrs. Charles Lewis
Glendale, California

I've a little boy named Timmy
With eyes of shiny blue.
They twinkle out a message
Of friendliness to you.

His smile is so enchanting
And he is such a tiny boy,
But he's cute and full of mischief
As a kitten with a toy.

Each day he's growing older.
What will life hold for him?
I pray that God is watching over
All children like my Tim.

must find a medium in which we can meet them on equal terms. Our armor has been defeated. Our propaganda has harmed us more than all lost battles. Our crimes have made us a disgrace before the whole world. Yes, my listeners, would that our penitence before God might give us a new opportunity according to God's laws that we might rise above all the nations of the world as an example of true piety. That would really be the only chance that we now have, and it would be an opportunity of honor. It would win for us the respect of all to whom God and eternity are important. To such a pathway I call all my brother ministers, as far as my voice reaches. I cry out to all the churches as far as God allows me to preach. The worldly wise of our people have become a disgrace in their wisdom. I do not doubt that God is ready to demonstrate his truth through us, that the foolish in God have greater wisdom than the wise of the world, and now let me again read to you the beginning of our text: "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high" (Deut. 28: 1-6).



Harold Phillips
An Indian and a Chinese student meet on a college campus in the United States

Religion at Work

Maeanna Cheserton-Mangle
New York City

Boys or Beasts

TORN and bedraggled, Arthur crept up the back stairs with Spot, who did not even wag his tail. He seemed to sense the need for quiet. It did not take the boy long to wash and dress again. He poked his torn and muddy clothes in a corner of the wardrobe. But what to do with that eye that was get-

ting bigger and blacker by the minute! Finally he decided to make a clean breast of the whole matter. Had not Benny, the Jewish kid down the block, called him a dirty Irish Mick? And hadn't he tried to tie a tin can to Spot's tail? Surely dad would not like that. Dad had a temper of his own. Mom was always soft!

But before he could bring himself to tell the family, the doorbell rang. There stood Benny and his mother. Benny had not taken time to wash. He had gone home in a flood of tears and his mother had come to get things right. Name calling had been both ways. It had all started weeks ago when Spot had chased Benny's cat, Tabby, up a tree. The pets were dear to the boys and were fought for with all the vigor of a panther at bay. But things had gone too far. In their passion for the rights of their pets they had lost the rights of their neighbors.

Mrs. McKenna was a gentle woman. She never raised her voice, but finally she suggested that the youngsters name the things they liked and the things they disliked. Each loved his pet, each was proud of his ancestry, each loved his family and each liked airplanes, football, baseball—even rooted for the same team. Each thought homework a waste of time, except for a favorite teacher—incidentally the same one—dodged soap and water, except when it was in the swimming hole in the summer. Before the oral lesson was over the boys began to grin. They had much in common. It was Spot and Tabby who started the scrapping, and they had nothing to do with “dirty Irish Mick” and “dirty Jew.” The boys shook hands. They would not act like cats and dogs any more!

The White Paper

Irving Hoffman quotes this true story written by Sylvia Vaughn: “One summer evening my father caught me tearing down the street after another child, screaming: ‘Wop! Dirty Wop!’ He took me into the house, set me down at a desk and gave me a sheet of paper. ‘Now, I want you to write down every way in which you are different or better than that little Italian girl.’

“Dinnertime rolled around, and my paper was still blank. I took it slowly to my father. He smiled. ‘That’s a good paper. Now, until you can create a wonderful human soul, as God can, don’t presume to criticize anyone because God chose to have him born a member of any one of his nations or races. Remember this paper.’ And whenever I want to make slighting remarks about another race, I remember.”

Friends in the Storm

It was sleeting overhead and slushy underfoot. People hurried along Forty-second Street with their coat collars up about their ears, hardly glancing at

passers-by. A young Negro, carrying a heavy valise in one hand and a huge suitcase in the other, hurried toward the Grand Central Station, slipping and skidding as he went. Suddenly a hand reached out and took the valise while a pleasant voice said: “Let me take one, brother! Bad weather to have to carry things.” The Negro was reluctant, but the young white man insisted: “I’m going your way.” All the way to the station they chatted like two old buddies.

Years later, Booker T. Washington said: “That was my introduction to Theodore Roosevelt.”

A VENTURE in Brotherhood

L. John Weaver

Mrs. Elizabeth Miller Hartman

District of Southern Ohio

In a project which received much favorable comment, Brethren farms in Southern Ohio became the vacation scenes for Negro children of Dayton. “Nothing that ever happened in this area has done more to promote interracial goodwill in Dayton,” testifies Dr. Kemper S. McCombs, executive secretary of the Dayton Church Federation. A total of thirty-one city children of ages from nine to twelve were given an opportunity of a seven- to fourteen-day vacation in the country.

The project was sponsored by the Southern Ohio board of Christian education through the Brethren Service director and was officially approved by the action of the 1945 district meeting. The Church Federation of Dayton and Montgomery

County co-operated in helping recruit the children. Mrs. Elizabeth Miller Hartman, member of the West Dayton Church of the Brethren, gave volunteer service on the project. Dr. J. E. Hershberger, a member of the same church, donated his time in giving a medical examination to each child. Mrs. Jackson, a Negro minister, helped secure the children. In most cases the farm hosts provided the transportation to and from the farms, although a few were sent by bus. Parents of each child signed an agreement not to hold the host responsible for any accident which might occur.

The children were cared for in the following churches: Oakland, twelve; Painter Creek, eight; Brookville, five; Eaton, two; Salem, one. Besides these, two girls and one boy were sent to the junior camps of Camp Sugar Grove. In all but three cases the children went to a home or a camp in pairs.

Most of the children remained from seven to fourteen days and reported having had a wonderful time.



Some of the Negro parents were entertained by their children's hosts. Correspondence continues in some cases. City children who had been limited by apartment houses and city blocks were given a taste of a fuller and more abundant life. Farm folks who had had little contact with those of other races learned firsthand that we are essentially all alike and that there is only one race—the human race.

One little girl talked steadily for a week, her mother reported, of "what we did on the farm." A few of the children were disappointed when they found that "their" farms had no horses, only mechanized equipment! The reactions ran the range from loneliness to the desire to stay many more weeks.

Recommendations

1. It is important that a carefully co-ordinated plan be worked out for locating farm hosts and recruiting the city children. This might well be an opportunity for volunteer service during a part of a summer.

2. The plan works best when a group of four or more children are welcomed into the same rural church locality, with at least two children already acquainted with each other going to the same home.

3. It has been found quite helpful for the church to plan activities which bring the children together at least once or twice during the period for a social or for practice for a special part in a Sunday morning service.

acute; and there has been ample reason for disillusionment so far as work in the base camps has been concerned.

But even though there are men leaving from time to time to enter the armed forces, it has been my experience that many of them have the same high regard for the fellows in C.P.S. and the folks supporting it. This was expressed only a few days ago when a former C.P.S. fellow, who is now serving in the navy, visited our office and chatted at some length about his experiences in the two setups. He is 1A-O now and is getting close to \$100 per month. He wants to visit our projects here, as he is hungry for that sort of fellowship, and he is very unhappy in his present position.

I am aware that I have not referred to the boys who have been in the foxholes of Europe or in the malaria swamps of Guadalcanal. Some of us would be serving there in missions of mercy if we could.

Perhaps I have digressed a bit. But getting back to the project here, I can point out several things which give cause for rejoicing. The high regard which the men have for this project is emphasized, I believe, by the fact that though eight of them had served their two-year period down here the first of this month and had the opportunity of returning to the States, not a single person applied for transfer at that time. The second indication of appreciation for this work was in answer to a recent query to two of the subunits as to how many of the men are interested in training for a definite line of religious work in the post-war period. For six, the answer was a clear-cut "yes," while another six indicated a definite interest. This was twelve men out of thirty-six or one third of them.

So far as our work in the Caribbean is concerned, public relations are excellent. Newspapers and other publicity point to us as benefactors and not conscientious objectors. The Protestant churches give us moral support in a manner which we could not hope for in the States, and the Catholic Church seems to look on with interest, co-operating with our work locally.

Unhappy Brute

Roy White

Chicago, Illinois

**Men are but sorry creatures.
However great their store.
For, despite all their teachers,
They know but to cry, "More!"**

Civilian Public Service and the Men Involved

Rufus B. King

Rio Piedras, Puerto Rico

In reply to a letter from one of our Brethren about C.P.S. men, Bro. Rufus King, director of the Puerto Rico Reconstruction Unit, writes this reply. His analysis is keen and interesting.—Ed.

The men at Columbia and down here have been picked men for the most part, and association with them has been a very real privilege. I can testify to the high ideals, integrity of character, intelligence and well-rounded personalities of many of them. They have been an inspiration and have provided an ever-widening fellowship of forceful and dynamic Christian living.

It is difficult to estimate the value of C.P.S. in the lives of the fellows involved. While it is true that there have been many disappointments, gripes, etc., it is not yet time to measure the real worth. That will come in the years ahead. But it is my opinion that many of the potential leaders of the Christian church are now in C.P.S. even though ministerial students have been exempt from service. For a number of men it has cleared the issue as to whether they should enter definite religious service. This has resulted from association with like-minded fellows, the moral support of our own church leaders and of outstanding Christian preachers and the realization that

money is not as important as it once seemed.

It seems to me, many people have a mistaken idea about C.P.S. It is and does serve the purpose of preparing and stimulating some men to greater Christian service; but in a stricter sense it is a period of trial and testing. It is an unnatural setup; men are forced into it, and the stuff they are essentially made of, they bring to camp. It is more difficult for the vast majority of them to go into C.P.S. instead of into the armed service. They defy their communities, their country, sometimes their homes, friends and even churches. They sacrifice pay in camp, and know they will come out with little or no material resources, facing discrimination on every hand. This is a tremendous problem, especially for a fellow who has to support a wife or family. Some of these men have been in camp three years; some have college debts; others have used up their savings; most of them want an education and a home, but find that they are less able to obtain either now than when they went to camp.

It takes real conviction for a fellow to stick in C.P.S. and some do not have that consecrated conviction. To me, the number who drop out is not abnormal. The outside pressure remains the same; their financial situation often becomes

Martha and the Master

The idea and much of the plot of this story were suggested to me by Mr. H. A. Brandt, to whom I am much indebted for help in various aspects of the writing. I wish also to express appreciation to Dr. F. S. Goodrich, chaplain of Albion College, and to my husband, Relis B. Brown, for their help on certain rather difficult points. Authorities used and consulted were the standard Bible dictionaries, encyclopedias, and commentaries, together with Kerr's Harmony of the Gospels.

It is my hope that this story will make the life of the Master and his followers seem more real and thus more of an inspiration to those of us who strive to be Christians in a most troubled era.

Kathryn Wright
University, Mississippi

I

The Passover Pilgrims

IT IS ten years now since all three of us lived together in our ancestral Bethany home—Lazarus, Mary, and I. It is strange how for years people can live together in the same spot until suddenly a certain happening brings a chain of events that scatters them to various places. That home is nevermore the same afterward. So it has been with us.

It has been simply "Martha of Bethany" for several years now, where once it was always "Lazarus, Mary, and Martha of Bethany." Perhaps it is good, though, to be on one's own, to feel one's self an entity and not merely a sister or a part of a family trio. Yet I shall never feel myself as self-sufficient as I once thought I was. The Master changed all that in me when He came into our house and became our friend.

I find a certain pleasure, tinged with nostalgic sadness, in going back to those first days of acquaintance with the Master—only then we knew Him as Jesus. It was spring and the time of the latter rains. The Feast of the Passover was to be in Jerusalem in just a few days.

WELL remember our widowed mother calling Mary, Lazarus, and me into her room.

"Children," she said (though I disdained to be thought a child at the age of seventeen), "it will be very crowded in Jerusalem this year. The Feast will draw more than its usual number of people. I think, with our home so near the highway and so spacious, we should take in some of the travelers, if possible." She looked at each of us three in turn.

Mary lifted her earnest, tender face eagerly. "Oh, mother," she said, "it's a fine thing to do. The people are always so weary when they pass by to the Feast. I've seen them in other years."

"Yes, they are often weary," said our mother, "and I would have taken them in before, but your father, when he was alive, felt it was unnecessary—perhaps a little beneath us to take in total strangers." Our mother looked at me then, for, of all us children, I alone understood our father's proud heart. "Martha, do you think we should do this?"

I hesitated before answering. After all, it did seem a little fantastic for us to open our home to just any wayfarers going to the Feast. What might Cephas' family next door think? "It might be well to consider all the angles carefully first," I replied cautiously and would have continued, but Lazarus broke in:

"Come now, Martha, it is a chance to do a good deed to a fel-

low worshiper. Some day you might need a kind friend to take you in. Wouldn't you like to be such a friend now to someone else?"

My brother Lazarus, only fifteen, had already a more impulsive spirit of helpfulness than I had. Mary, too, was always charged with compassionate concern for others. Both had our mother's gentle spirit, while I believe I had inherited the rather stiff-necked pride of our father, not many years dead.

I smiled, for they were three against one. "Of course, mother, we could try it. If it doesn't work out, we needn't try it again." In my heart I was sure it would not prove satisfactory.

THUS it was that Lazarus was dispatched to watch the highway for some family to whom we could offer lodging on the way to the Feast. Lazarus, though young, was already a shrewd judge of people. In that he resembled our lately departed father.

Just before dusk Lazarus came home with a stranger by his side—a middle-aged kindly peasant.

Lazarus was greatly excited. "Mother, this man is Joseph of Nazareth, and he and his family are on their way to the Feast.



Jesus With Mary and Joseph

I brought him to talk with you while his family rests by the roadside."

Our mother gave the man a friendly welcome, but before she could say more, he spoke to her, "We are not beggars, even though we are travelers. We would gladly pay you something, although it could not be much, for I am only a carpenter by trade."

The speech won our mother, and she assured Joseph that she wished no payment. "But how is it that you, being of Nazareth, travel this way to the Feast?" she asked.

Joseph smiled. "An aged aunt, very ill, had sent word for me to see her in Jericho as we journeyed to the Feast. Thus we did not go by the most direct road to Jerusalem, as in other years."

Our mother then bade Joseph to go quickly to bring his family before it grew too dark.

WHAT a family it was! I could see that Mary, Joseph's wife, was not of aristocratic birth, yet I warmed to her gentleness in spite of myself. But the eldest boy—Jesus! You know what it is to see one person in a family shine out like a planet among stars, brighter than all the rest. He was like that, even at the stage of young manhood—about sixteen, I think. Such eyes—clear and far-seeing! Such a penetrating look! He had something of the look of the scholar too, like my brother Lazarus, who was about a year younger than Jesus. The two boys were attracted to each other at once. I wondered afterward if Lazarus, watching by the roadside,

had not been drawn to the family first because of this boy.

There were other children too, but none with his look and bearing. James, the next boy, was fourteen; then in descending order there were Joses, Judas, and Simon. The two sisters, Ruth and Miriam, were about thirteen and eleven. All in all quite a group to shelter overnight, I thought.

Our mother had the servants serve supper for the travelers immediately, although the lamps soon had to be lighted, for it was growing dark. They ate as if famished. Joseph said the day had been hot and the journey arduous. As if it were yesterday I remember their happy faces, with such close family affection shining in them, and I remember that even I was moved by a nameless feeling of something bigger than myself.

AFTER the meal had been cleared, the boys went out into the garden at Lazarus' suggestion. A moon was rising, he said.

The rest of us remained indoors, talking. Mary, my sister, showed some weaving she was doing to the girls, Ruth and Miriam. I sat a little apart, listening but not joining in, for I felt these people were only humble peasants. Little did I guess how much I was to change in later years.

Our mother sat talking with Mary and Joseph, after the servants had cleared the tables. It was general talk—that of people just becoming acquainted with one another.

It was not long before we heard the boys coming back into the house, with the noise growing boys always make going or coming. And then we became aware that Jesus and his brother James were half carrying Lazarus.

Our mother gave a slight exclamation and hurried to his side. Together they eased him onto a divan.

"What happened, Lazarus?" she asked gently.

He pointed ruefully to his foot, and we noticed a swollen spot there. "My foot, mother! My sandal slipped as I ran, and I stepped upon a snail and it has cut my foot! And now I am unclean. I wished to limp in by myself, but they"—indicating Jesus and James—"would not let me."

"O Lazarus!" breathed our mother, inspecting the sore spot. She had already touched him, before knowing him to be unclean.

I had rushed to the rear of the house and now returned with a basin filled with water as well as some clean cloths. In a matter of minutes our mother had the wound bathed and the foot swathed for protection.

Lazarus looked at our mother anxiously. "I will be unclean only until the morning. But will I be able to walk or go to the Passover? I wanted to go there this time with Jesus and James."

It was Mary, Joseph's wife, who answered him softly: "Do not trouble about that tonight, my lad. But if you cannot go with us tomorrow—if the place is still tender—it would be wiser to rest and let the wound heal. Surely God desires his servants to be well."

"Yes, Lazarus," said our mother, "it may heal by tomorrow. And if it does not, there is the second Passover next month."

Lazarus looked unconsoled, but he nodded. In a few minutes he and Jesus and James had fallen into a controversial discussion, and the ripple of unexpected excitement died down. Lazarus, ever the brilliant one of our family, appeared to ask many questions of Jesus, questions which Jesus answered quietly, yet confidently. Lazarus seemed amazed at some of his answers. And occasionally Jesus' brother, James, gave Jesus a puzzled look, as if to say, "How did you learn that?"

But it was plain that James did not share his brother's trend of thought.

Presently their mother Mary, thinking of the long day almost over and the shorter journey tomorrow, came over to collect her younger boys who had been playing a game they had concocted of some colored stones. They were reluctantly taken off to bed, and the others said good-night and followed.

IN THE morning Lazarus' foot was still very painful. "Ah, how unfortunate!" he cried. "To think that I might have gone with them, had not this happened! I wanted to go with Jesus."

"Perhaps you will see him at another feast at the Temple sometime," said our mother. "I hear the family coming!" And she hurried to bid our visitors good-morning. Joseph was anxious to be on the highway; so our mother gave them a generous number of loaves of bread. Mary and Joseph thanked her with tears in their eyes, and when our mother invited them to lodge with us on their return journey, Joseph answered that he wished they might.

"However," he said, "the more direct route is straight north, and since we have been absent from the shop for well over a week, we must go directly home after the Feast."

Jesus and Lazarus seemed most reluctant to part. Lazarus hopped on one foot to the door where he stood looking after the departing Nazareth family—and especially after One who had shone among them like a star.

"I wonder if I shall ever see Him again," Lazarus murmured as he limped back to his couch.

AND for years after—many years—Lazarus voiced that wish, but did not see Him.

The years passed, and though we opened our home thereafter to travelers to the feasts of Je-

rusalem, we did not see the Nazareth family again—at least not together, as that one time. Our gentle mother died when I was twenty, and I became mistress of the home, looking after Mary, nineteen, and Lazarus, only eighteen. Although we had differing personalities, we had a closely-knit home life.

Lazarus was now studying law at Jerusalem. His mind was keen, and he kept it sharp with use. How proud we were of our only brother, Mary and I! But as I was to learn, pride is a false pillar on which to depend.

Each Experience

Dorothy Ebey

Muskegon, Michigan

Today there is hardly a home, a family or a business not affected by some drastic change. As a result many people used to an even tempo of settled conditions find themselves with new and strange situations to meet and master. This need be no cause for doubt or discouragement. Indeed, it can and should be an opportunity for proving God's largeness and to unfold his ideas of goodness and love.

One friend I know was faced with difficult problems of separation, sorrow and change. It was hard to see God's goodness, and life seemed futile; yet a new opportunity to serve others presented itself in the midst of her despair.

Christ knew as none other the grace, love and comfort of God. It enabled him to face adversity and to triumph always over evil. Christ's rich legacy to us is revealed by our growth and experiences. Holding tight to his hand, we can look out beyond our problems and see the order, beauty and design of God's plan for us. Experiences then will mean victory, and even defeat will reveal secrets of new understanding.

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, February 3

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, Feast Days of a People—Leviticus. Golden Text, The Lord hath done great things for us; whereof we are glad. Psalms 126:3.

B.Y.P.D., Youth United for Christ—Through Unbounded Christian Fellowship.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. B. M. Rollins of Keyser, W. Va., in the Windfall church, Ind., Feb. 3-17.

Bro. Jacob T. Dick of Lititz, Pa., in the Lititz church April 7-21; in the Huntsdale church, Pa., May 13-28.

Gains for the Kingdom

One baptized in the Lititz church, Pa.

Three baptized in the Hartville church, Ohio.

Two baptized in the Roann church, Ind.

Two baptized and one received by letter in the North Baltimore church, Md.

Two baptized in the Cedar Rapids church, Iowa.

Five baptized in the Ephrata church, Pa.

Two baptized in the Council Bluffs church, Iowa.

Personal Mention

The following telegram arrived at Elgin on Jan. 23: "Wendell left Brooklyn Tarn 10:00 a. m. Good boat." This means that Wendell Flory is on his way to Shanghai. Ernest Wampler expects to sail around the 28th of this month, and Mary Schaeffer and Velma Ober are looking forward to going early in February.

Bro. George A. Ericson of 915 Myrtle St., Oakland, Calif., would like to hear from someone who can furnish him with copies of Brethren books now out of print. He is especially interested in getting: Life of John Kline, Life of Wilbur B. Stover, History of the Brethren in Indiana, Some Who Led, Cultural Changes in the Church of the Brethren and Builders of the Church of the Brethren.

Countee Cullen, one of America's best loved poets, died in New York recently at the early age of forty-two. He first won public acclaim when at the age of fifteen he wrote the poem, I Have a Rendezvous With Life. He was the recipient of the Guggenheim Memorial Fellowship and studied widely abroad as well as in this country. In addition to being a poet he was also the author of books and plays. It seems unnecessary and unimportant to add that he was a Negro.

Merlin C. Shull, minister to servicemen, writes: "We rejoice that our young people are returning and we trust that they are taking an active part in the work of the local churches. However, we think it is very important to maintain contact with those who remain in the service. Now that the war is over, young men have more leisure, making it harder for them to maintain high moral standards; and those who are entering the service at the youthful age of eighteen need the guidance of the church. And we should continue to minister in a special way to those who are in hospitals. Will you help us to keep in touch with these people by supplying addresses?"

Paul Ecker of Waynesboro, Pa., visited the Publishing House recently. Released from service overseas, he had stopped here to visit his brother, Dene, of the C.P.S. office.

Bro. H. V. Townsend writes us that he is taking pastoral charge of the Battle Creek church on Feb. 1. His address changes, accordingly, from Woodland, Mich., to 32 West Alden Street, Battle Creek, Mich. Will his correspondents please take note?

Bro. Samuel Bowser of Missoula, Mont., writes to tell us that though he is eighty-four years old and his eyesight is almost gone, he still likes to receive letters from his friends in the churches where he has ministered during his years of service. He tries to read what he can of the Messenger to keep in touch with them that way, he says.

Mrs. C. G. Taylor and **Mrs. Anna Carver** of Ridgeway, Ontario, Canada, were recent visitors through the Publishing House. They were much interested in the progress of the Brethren in Western Canada, where they formerly lived. They were accompanied by Mr. and Mrs. Bernard Taylor of Villa Park, Ill., in whose home they were making a visit.

Dr. E. Stanley Jones left in January to return to India. He had been absent for five years, part of the time because of denial of permission to return by the British government. In his farewell to America he said, "I am not anti-British. I am pro-everybody. I am anti-evil. Thus I am anti-empire . . . empire must go everywhere."

Bro. Moyné Landis of Gettysburg, Ohio, writes: "I consider the awakening interest of the men of our church the most significant movement in the last quarter of a century. Certainly this is due largely to the efforts that many of you as leaders have put into the movement." This lifts up for our consideration the importance and the responsibility of good leadership.

John Swomley and **Raymond Wilson** of Washington, D. C., have compiled a complete listing of the attitudes of senators and representatives concerning peacetime military conscription. These have been gathered together by states and state districts. If you do not know the attitude of your senators or of any of your representatives, you can secure this information by writing these men at 1013 Eighteenth Street, N.W., Washington 6, D. C. Their suggestion is that you then write your senators and representatives, telling your own view on this matter.

These Are Hungry Too

Millions are starving and freezing in Europe under a program of deliberate revenge fathered by American heads of government. Christian people have felt so remorseful and baffled about this that many of them have failed to notice the hunger and death in other parts of the world.

French and Annamite sources announced in mid-January that in French Indo China between 600,000 and 2,000,000 people were doomed to die of starvation this year. These estimates are made from the record of last year when it is estimated that as many as 2,000,000 starved.

In China it is believed that as many as 50,000,000 are misplaced and largely homeless. Hunger too is rampant in most parts of China. In Japan the suffering is also acute.

No true Christian can arise from a blanketed bed to eat breakfast in a warmed house without having a dull ache in his heart which will not go away. Never before in history has world suffering reached the point to which our civilization has plunged it. May God quickly change our hearts.

Shall we not again ask our government to relent in its European policy of persecution, destruction and revenge and to be mindful also of those who suffer elsewhere?

The Achievement Offering

Date: Feb. 17, 1946.

Purpose: To fulfill our giving for the fiscal year ending Feb. 28.

Where to send the money: Edwin Grossnickle, Treasurer, General Boards, 22 S. State Street, Elgin, Ill.

Bro. Robert Strickler of West Virginia writes to the President as follows: "I want to reaffirm my opposition to your proposed program of universal military training. I am opposed to my two sons (and the sons of all fellow Americans) being forced or compelled to learn 'the arts of war.' I shall teach them to love and serve the highest interests of their country. Our family is committed to living and demonstrating the way of love and goodwill, of overcoming evil with good. We believe our greatest security lies in positive creative expressions of goodwill. I would like to encourage you to take the lead insisting on an international agreement to abolish conscription."

Bro. Edward S. Foltz of Hagerstown, Md., sends the following statistical information which he gleaned from the 1945 Gospel Messenger. Previous to this time Bro. Molsbee of Texas often made such gleanings. Since Bro. Molsbee passed away during the year, we appreciate the record which Bro. Foltz has compiled for us. "There were 2,000 baptisms reported during the year. There were 1,184 deaths reported, of whom 638 were men and 548 were women. These deaths represented every possible year of age from one to one hundred except for the year eight and the year ninety-seven. There was one death at 104 years of age. There were forty deaths of elders and forty-nine deaths of deacons. Sixty were reported who had been killed overseas. The largest number of deaths occurred at the age of seventy-five; there were forty such."

Miscellaneous Items

The poet Chaucer said in 1340 A. D.: "Character and name depart when wine comes in."

The annual Southern Ohio mission rallies will be held this year at 2:00 p. m. and 7:00 p. m. in the Covington and Brookville churches on Sunday, Feb. 3. The speakers will be Brethren R. W. Schlosser, Chalmer Faw, Edward K. Ziegler and J. O. Winger.

Louisiana and Texas District wrote us that they have recently shipped a carload of 73,000 pounds of the best varieties of short grain rice to New York for transportation to Europe. This is a notable achievement indeed; much good will be achieved through this act of Christian service.

Intercession by President Truman to stop the conflict in Indonesia was urged by the board of directors of the San Francisco Council of Churches at a recent meeting. "We request the President of the United States to use his good offices with Great Britain to bring to an immediate end this slaughter of people whose dependency upon the Netherlands government for 300 years has been so fruitless for them," the statement said in part.

The National Council of Church Boards of Education, Washington, D. C. is recommending these three things: (1) Petition your senators and congressmen for the opening of all Europe and Asia, including ex-enemy countries, to American relief agencies. (2) Urge the War Department (Secretary Robert Patterson) to increase rations in Germany and Japan to a level necessary to maintain health. (3) Encourage the Department of State (Assistant Secretary Will Clayton) to complete arrangements for financial credits for nations that are in a position to pay for food.

Shade Creek church of Windber, Pa., put on a drive between Thanksgiving and Christmas for wheat under the sponsorship of the men's organization. From this drive they realized the sum of \$1,615, which they have now transmitted to Elgin on its mission of mercy.

The Gallup poll has consistently shown the American public as favoring peacetime conscription. A recent poll by Reader's Digest following a Town Meeting of the Air discussion of the subject reflected 89% of the public against conscription compared to 11% favoring it. This has added a bit of fuel to the suspicion that the Gallup poll may be one sided, with the questions weighted for the desired answers.

The Woman's Christian Temperance Union has endorsed bills by Representatives Russell, Page, Bryson, and Rees to make railroads responsible in damages to passengers for injuries due to drinking conditions on trains, to keep alcohol, vice and gambling away from military camps, to stop entirely the manufacture and sale of beverage alcohol during demobilization and to investigate the part played by the brewers in the current shortage of sugar.

With Our Schools . . .

Juniata College

President Ellis has announced that the college is planning, in co-operation with the district boards of education, for the establishment of Bible training centers in the local churches. Several of the college faculty will be available as instructors, and it is hoped that one training school may be established this year.

John Barwick, of the Brethren Service Committee, spoke at Juniata on Jan. 9 of his experiences in relief work among German and Italian prisoners of war in England and Europe. His speech was followed by a question-and-answer period during which students raised various questions about existing conditions in the conquered countries.

A clothing relief drive held during the first week of January netted approximately two hundred pounds of clothing for the people of war-torn Europe.

On Dec. 12, the college presented its first dramatic production in three years with a highly successful performance of Kaufman and Hart's comedy, You Can't Take It With You.

The Don Cossack Chorus presented a concert on Jan. 16, and Hilda Banks, talented young pianist, will appear with the Altoona Civic Symphony under the direction of Russell Gerhart on Feb. 1.

The speaker in the Stone church on Jan. 27 was Bro. M. R. Zigler, executive secretary of the B.S.C.

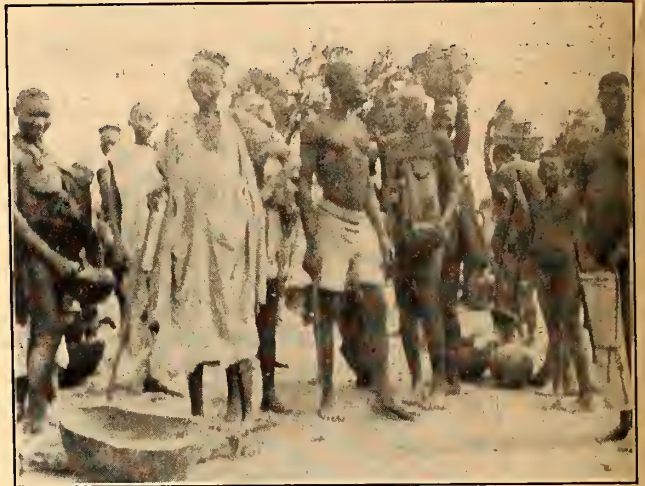
Juniata's basketball team has begun what promises to be one of its most successful seasons in recent years. The return of several outstanding players from service has given them the experienced material lacking in last year's team. In connection with basketball, arrangements have been made with the college for church teams from several of the near-by towns to use the college gymnasium floor. Teams from Williamsburg, Tyrone, and Huntingdon have already played games and arrangements are pending with other churches.

The college choir resumes its usual travel schedule this year when it embarks on an eight-day tour of the Middle East early in February. Noteworthy stop on this year's schedule is that at the New Windsor relief center, where the entire personnel of the choir will contribute a day's work to the projects being carried on there.

Jos Styles

Mary Dadisman
Jos, Nigeria

Scene in a Native Market



How many of you like to notice the dress of your fellow men when you are in a crowd or when you are shopping in a busy town? I have always been fascinated by the variety of clothing styles that one can see at one time in a large group of people and Africa offers no exception. If you are interested in styles just come for a walk down Canteen Row with me and we will see what the people of Jos are wearing today.

As we leave our compound we are very likely to see a group of men and women coming onto the road from the hills and fields beyond the railroad tracks. What will they be wearing? Our friends from beyond the tracks probably will not have a "stitch" of cloth on. The women will doubtless have a leather loin band around their hips with leaves fastened to it in the middle of the back and the front. Perhaps they date back to the first garments of leaves in the Garden of Eden. The men will probably be wearing a leather loin cloth. They come onto the road and go on into the town ahead of us, apparently unaware of the fact that they are entering a town where most of the people have on a great deal more clothing than they.

Just a short distance from our gate we pass the provincial offices and we see immediately that this must be some special day or at least payday. There is a crowd of people in the yard around the offices; some are sitting under the trees and others are milling about restlessly in the yard. Here is a chance to see the styles of the moneyed Josites; so we'll have a look around. That

bright spot bobbing back and forth under a near-by tree attracts attention to a woman who could pass for a walking dry goods counter. She has a yard or two of cloth wrapped around her head; a two-or-three-yard length of cloth hangs over her shoulder; she wears a loose-fitting blouse and has another length or two of cloth draped around her body for her skirt. She wears no stockings, but she does have a pair of fancy needle-point sandals. While we are trying to decide how many yards of cloth she is wearing we see a man approaching with an important walk and a very striking attire. He might have stepped out of a clothing store except for a few incongruities such as a green silk shirt, red tie and navy suit. He is wearing shoes and socks but the shoes look as if they are two sizes too small. A helmet and dark glasses complete his outfit. Bent on important business, he jumps astride his bicycle, jangles the bell for the right of way and goes off down the street.

As we turn our attention again to the motley crowd under the trees our eyes are caught by a lady's felt hat. We discover that here is a lady who seems to like European styles better than African ones; at least, she has on a dress that is made much like the ones you would see anywhere. On her feet we see strap sandals with medium high heels—she is all out for the white woman's way of doing things.

Since it is a bit cool this morning, some of the folks have their overcoats on. We see one man with an old well-worn and patched coat that has been obtained from the white man while his companion has a blan-

ket thrown about his shoulders for warmth; neither of them has shoes or stockings. Close upon the heels of the men in overcoat and blanket are some men who are well shrouded in long white garments that look like a large bed sheet that has had a hole cut in the middle to serve for the neck of the gown. They are also wearing long, baggy white trousers and sandals. Their heads and necks are wound round and round with yards of white cloth overtop red felt fezzes. If you are not too intent upon the flowing garments and trying to discover the beginnings of the head windings you will probably notice that these fellows are carrying little teakettles with them. Are they so careful about their drinking water that they carry a kettle of boiled water about with them? No, these men are Mohammedans, who pray to Allah at regular intervals when they hear the prayer call. Before they pray they must see that their faces, hands and feet are clean. When it is time for prayers they sit down, wash their faces, hands and feet with a few drops of water from their kettles, and then turn to face the east (looking toward Mecca) to say their prayers.

By this time there are many people on the streets as the white men's servants are out to purchase food and run errands for their masters. We see brown uniforms with company insignia on them and we see white uniforms of house boys and cooks going and coming from the market, post office, and canteens. Some trousers are long and some are short. Some shirts have collars and long sleeves and some do not. Some heads are bare and others have felt or straw hats or fezzes or helmets.

A few are wearing colored glasses and carrying umbrellas.

So as we go to the end of the street and back we see all types of dress from the merest strip of leather and leaves to yards and yards of superfluous cloth. We see the crawling cripple and the man who owns his own little Austin or big truck. We see that they represent many types of religious beliefs from simple fatalism to the worship of many spirits. We see that at least half of the people have taken on the white man's styles of clothing and that they are trying to copy the white man's hab-

its as well. Then we see our failure and bow our heads in shame. We, the white people, are from the so-called Christian countries and should therefore have Christlike ways that are as contagious as our clothing styles. But, alas, if we were to inquire into the religious faiths of these people we would find that our Christian principles have not been as contagious as our clothing styles. So we must put on the whole armor of God and go forth with the gospel of Jesus so that these people will see in us Christ and his salvation and will want to know him also.

A Filipino Gives Relief to Americans

Helen Angeny

Missionary Interned in the Philippines
Now in America

Never in any other war have women been called upon to make such sacrifices, to work and toil when their hearts were desolate. Women in America, England, Europe, Asia and even the islands of the sea have become conscious of the horror of total war. And now as never before are we women responsible to work and toil toward a total peace.

As women in the Church of the Brethren we are primarily interested in the possibilities of relief work throughout the world. I would like to tell you of one woman in the Philippines to whom many of the returned missionaries owe their very lives. I wish all American women could hear of her and the heroic risks she took to aid her imprisoned friends. Today, all over the world men and women are imprisoned and thwarted by the devastation of war and unless we who have this time escaped bombing, fire, shelling, looting, and hunger, aid and relieve our less fortunate neighbors across the seas, greater and untold suffering lies ahead for all of us.

A few months after our internment we were able to borrow money and have the Filipinos from the outside send us packages of food, usually containing bananas and eggs. This entailed a grave risk for the Filipinos. To have any connection at all with any one slightly resembling an American was considered a serious offense against the Japanese empire and its new order in East Asia. Yet hundreds of Filipinos continually aided their old friends of happier days, risking tor-

ture and questioning by the military police, to send us food and a few of the comforts of life.

We missionaries to China were newcomers of only a few short months. It touched and thrilled us to see their loyalty to us after such a short acquaintance. We marveled as we saw how they carried out the principles of Christ in their generosity, which many times meant doing without for themselves.

There was one woman in particular to whose faithfulness we are indebted for our lives. We had been in her home to a birthday party before the war. Filipinos are known for their hospitality. Our friend, who is very small in stature, possesses a sparkling personality. She was a charming hostess to her Filipino and American friends. Little did we think that in a few short weeks we would be separated from one another by barbed wire, and that our Filipino friends would be at the mercy of the enemy. And so we ate heartily the lavish spread of delicacies. It was a scene we often looked back upon with great yearning after our internment. It was hard to believe that we once had been free and had had more food before us than we could eat. Surely that former world was only a figment of our dreams.

Twice a week as long as the Japanese permitted, packages arrived in the camp truck. Our friend's initials were marked on the parcels. She had opened a stand in the native market and there had made up the packages so that the camp truck could pick them up and bring them into camp. To us it was the differ-

ence between life and death, and to her it meant risking the safety and security of herself and family. Yet tirelessly she labored that we Americans might have this greatly needed supplement to our scant diet.

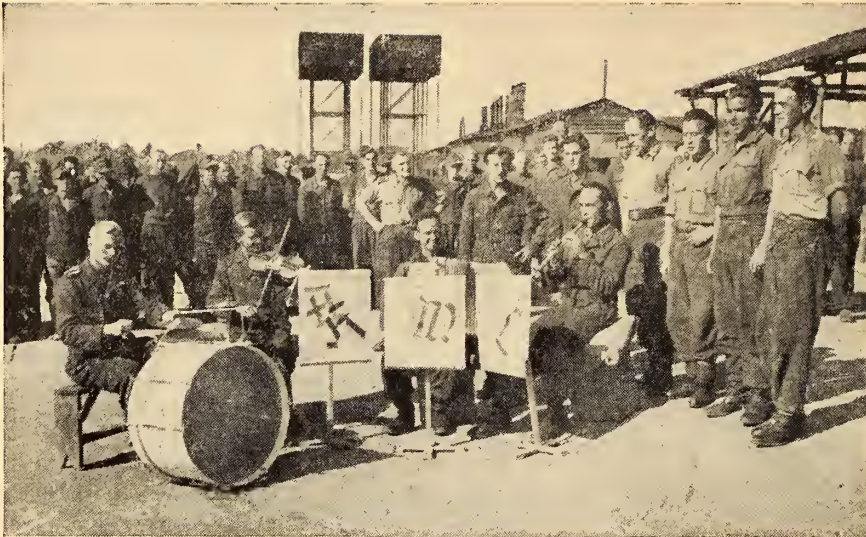
We never saw her again. We were taken to Manila by the Japanese. There our rescue took place amid the awful din of the destruction of the city. We were whisked out of that horror of ruin and death to America. We are safe again among our own people. How different would have been the story, if it had not been for our friend's faithfulness. And so scores of missionaries owe their every existence to one brave little Filipino woman.

If she, undaunted by the military of Japan and continually under suspicion and surveillance of their military police, aided us, what little excuse we women of America have for not exerting every effort to help those bewildered and bereft of every comfort of life to find some hope and desire for living!

This morning I read in the paper an ad of one of the large department stores. It advertised jewelry. I was ashamed as I tried to think of the effect it would have on women in Europe and Asia if they could read it, women who are struggling with bare hands to shape again some kind of a home for their children and husbands out of the rubble and debris of war. This is the ad: "Not in four centuries, since the ornate days of the Renaissance, have civilized Occidental women carried as much jewelry around their necks and arms as this fall." And this ad ran a few short months after the most devastating war the world has ever known. Glitter and luxury for America while the rest of the world grovels and searches for something to stave off starvation! It is true that we donate something to relief as various agencies come to our notice, but are any of us, with all our American heritage of generosity, giving as our little Filipino friend gave?

Pray For

J. M. Blough, of India
Anna Detweiler Blough, of India.
Minor M. Myers, of China.
Sara Ziegler Myers, of China.
Laura J. Shock, of China.
Dr. A. Raymond Cottrell, of India.
Dr. Laura Murphy Cottrell, of India.
Harlan J. Brooks, of India.
Ruth Forney Brooks, of India.
Amsey F. Bollinger, of India.
Florence Moyer Bollinger, of India.



Y. M. C. A.

Glimpses of the Work of the War Prisoners Aid

Luther Harshbarger

When we, as secretaries of the war prisoners aid in Belgium, visit camps of German prisoners of war, we are always met with four questions: When can we expect to receive mail from home? What has happened to our families? What is going on in the Russian zone of Germany? When shall we be sent home?

With these four questions as a background, the whole situation of German prisoners of war is clear. All are disillusioned, without much hope for the future; kept behind walls of barbed wire, they feel that they are hated by the whole world. Many only a few years ago were filled with enthusiasm for their Nazi ideals, and dreamed of a future without sorrow or trouble; now all are stricken down, suffering mentally from awareness of a lost country, of their families living in deepest misery, with children perhaps starving to death. For the German prisoners, these mental troubles are paramount; material needs are of secondary importance.

Our task is to approach these unhappy men, of whom more than 10,000 are only boys under eighteen years of age, and give them some hope and a message of love, indi-

vidual for individual, and nation for nation—a difficult task in a world situation demonstrating more about conflicts, enmity, and unwillingness to agree to a peace settlement founded on Christian principles.

We must give these men a ray of hope to encourage them; we go to them where they are in their tents or barracks, and talk to them as man to man, telling them over and over again that, in spite of all, they are not forgotten, that there are still people in the world—even in countries which only a few months ago were their enemies—who are interested in their welfare, and willing to sacrifice some of their time and money to make the life of the prisoner more bearable. But, together with these personal contacts, we must give the prisoners the help they need, and for which they are asking, to occupy their minds and to give them something to start with when they begin life anew as individuals and as a nation—that is, materials which can be used as a means to organize a constructive program behind the barbed wire.

Only today I received a letter from a German pastor, who wrote thanking us for some religious books we had sent to his camp. His letter was more than touching. So far, his only help to conduct services for his com-

rades had been a New Testament, which he had been able to keep when he was captured. This New Testament had brought consolation and help in the darkest period of his life. With it he had been able to commence his preaching work in the prisoner-of-war camp. However, one man's thoughts about the texts from Sunday to Sunday were insufficient; he had run dry; he needed new inspiration and religious guidance, which could be found only in good Christian literature. Just a week ago we had no religious books in stock at our war prisoners aid stores, but after a visit to Paris, where we were fortunate enough to contact a representative of the Ecumenical Commission, we were able to bring back to Brussels more than one thousand very worth-while German religious books, which were made up into small libraries and sent out to the German padres in the camps. Around these books there now are gathering padres and men who are longing for the Christian message; they are reading, discussing, strengthening their faith, and deepening their religious views. And now, as the padre goes to preach at the Sunday services, he can deliver a strong Christian message, which will bring more hope for the future to these suffering men than anything else in the world.

Sports and entertainments of different kinds also belong to P.O.W. life. One football sent in by the war prisoners aid provides exercise for thousands of men and amusement to many others, the onlookers, all of whom forget their captivity for a couple of thrilling hours around the football field in the center of the camp. And later, after the finals, the war prisoners aid secretary is able to present prizes to the winners and also address the thousands of spectators; there is an atmosphere of festivity in the camp, despite the surroundings, and a consciousness of contact with the free world outside the barbed wire. The make-up, paints and colored paper sent by the war prisoners aid for theatricals have been well used. For two months the theatrical group in one camp worked to prepare a play, which ran nightly for four weeks until all the men in the camp had seen it. It may be a modern comedy, a Shakespearean drama, or some scenes from Goethe's *Faust* produced to give youngsters an insight into the thought world of Germany's

greatest author. On one occasion I found that a certain play had occupied 250 prisoners—artists, painters, stage builders, electricians, architects, etc., for weeks, and had then given entertainment to thousands during its run.

But there is nothing else to compare with music in prisoner-of-war camps. Before the instruments arrived from the war prisoners aid, the men had tried to make their own guitars, tiny ones which had not much tune, but were sufficient to cheer up a crowd of young people, cut off from families and home and all the comforts offered by normal life. The drum set in an orchestra which gave a concert recently for some members of the war prisoners aid was made of plywood, and the cymbals of beaten biscuit tins. The prospect of receiving a new drum set from the war prisoners aid in the near future seemed like a dream to the delighted drummer. But when instruments are available, good music is played. Germans love music and know how to play. Often in prisoner-of-war camps we listen to recitals by famous musicians who formerly gave concerts or played on the radio, and whose audience now

is a few hundred men, poorly clad, crowded into a dark hut or tent, with the rain beating down on the roof, and leaking through at different places.

Thus these German prisoners live, trying to make life as comfortable as possible and waiting for the day when they may return to their own country and families. They need our help, and we who are able to visit them bring them directly the materials they need to keep them occupied, along with a message of friendship and the assurance that

they are not forgotten. They need all the support we can give and the thoughts and prayers of those who feel they want to do something for those in need. Even if these prisoners are still hated and regarded as criminals by many we have no right to repeat the mistake of the nazis by taking cruel revenge, to differentiate between races and nations, and to treat them as though we were their superiors. Our task is clear: it is to try to demonstrate Christian action, born out of our love of mankind.

Information and Inspiration . . .

Twenty-five bales of clothing have been shipped to Burma recently from New Windsor.

Would you like to include a note with your name and address and a short message to the person who will receive the relief clothing you are sending? Place it in a pocket or attach it otherwise to the garment, and you may receive a letter from the one who is benefited by your gift.

All C.P.S. men who have three children under eighteen years of age are eligible for discharge after January 10.

Ernest Ikenberry writes from China, "Peiping is pretty much the same old city. Little damage outwardly. Prices are soaring; property within the city has been fairly well recovered, but the countryside seems hopeless at present and no one knows what it will be like in the future."

The Town Hall of the Air announced a poll on compulsory military training after the pro and con radio debate on the subject December 6. The results revealed 89% opposed and 11% in favor.

John Metzler informs us from New Windsor that they are no longer accumulating mending at the center. All this type of material has been baled with needles and thread and sent to China. We would appreciate having all of the clothing mended when it is received, but have none available to send out to individuals.

Will you remember to include needles, thread, snaps, etc., in your packages of relief clothing?

Selective Service has released an additional twenty-five men from C. P. S. to work at New Windsor and Modesto in the relief projects. Ten men who are in the regular soil conservation project with headquarters at New Windsor also may be allowed to do relief work.

Southern Ohio churches gave an average of \$3.40 per member as their cash contribution to Brethren Service during the year ending Oct. 1, 1945. In addition to this the relief goods contributions have been heavy.

The kingdom of God can never be established by raising money, but it can never be extended without raising money.

Czechoslovakia is now in the midst of a hard winter. During six years of German occupation, the entire economy of the country was plundered, and the devastating effects of fighting were felt throughout the country. As a result, this country, which prior to the war had been largely self-sufficient in food, lost a large part of its livestock, tractors, and farming equipment. The shipment of heifers which the B.S.C. sent to them in January will be greatly appreciated.

I will place no value on anything I have or may possess, except in its relationship to the kingdom of God. —David Livingstone.

B.S.C. heifers sent to Poland were distributed as follows: Thirty per cent went to state farms and colleges. The distribution was made to farms or institutions that did not have a cow or horse. Seventy per cent were distributed to peasants. In each case they were given to individuals who had neither a horse nor a cow. It is estimated that one third of the peasants in Poland have neither.

The French Institute of Hygiene reports that girls in Paris of fourteen and fifteen are five and one-half inches below normal height, while boys in the same age group are four inches below. The report says that there is reason to fear that many of the younger generation will never be strong adults because of this period of privation.

The Future of the Church

Dr. S. C. Michelfelder of Toledo, Ohio, was recently chosen as director of the division of material aid of the World Council of Churches. Regarding the responsibility of the church in this crisis, he says:

"There is no working agreement among the great powers adequately to care for millions of war victims. . . . The cry of the suffering has reached the Christian churches and we can do nothing short of taking it up and shouting it to the world.

"All governmental and humanitarian organizations must be used but even these will not be enough. The churches can contribute to the universal church in the common effort of mercy. The task is so great that every loaf, every fish, and every available vitamin pill or blanket, shoe or overcoat must be collected or it will be too late.

"The future of the church itself is at stake. It is an insult to God and man for the church of Jesus Christ only to say to suffering millions, 'Go in peace, the Lord will provide,' and then do nothing more. We believe the greatest missionary opportunity of the age is ours now if we hasten to these people with our arms laden with the necessities of life, which we can give them in the name of our Savior."

The Church at Work

Eliminate Boredom from Board Meetings

Charles W. Carson

Reprinted by permission from Church Management. The principles and procedures outlined in this article apply to local official boards, church cabinets, boards of Christian education, and permanent committees and to district and other church boards as well.

Boards of trustees and other official boards supervise the program and administer the funds of our churches. The roster of these boards is made up of the best lay leadership which is available to the church. In large measure the destiny of the church is in their hands. Obviously it is important that some thought be given to ways and means of making the work of these boards effective. Too frequently board meetings are taken for granted. Under these circumstances, members lose interest, absent themselves from meetings, and the program of the church suffers.

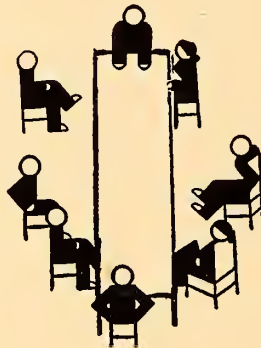
Effective church board meetings do not happen by chance or good fortune; they are planned. This article presents no artful formulas. It is simply an endeavor to set forth in a concise manner the factors which need to be taken into account if church board meetings are to be interesting and productive.

Preparation

1. Notices. Busy men cannot be expected to remember the date and time even of regular meetings. Notices should be sent a week in advance, and in some cases should be followed by a telephone call on the meeting day. When it is possible to include with the notice an outline of items to be considered, added interest is aroused.

2. Agenda. Some meetings proceed in casual fashion without any plan; others follow a fixed outline which is always the same. Interesting meetings result from carefully prepared agenda for each session. This means that the chairman and the minister, or church staff member, must confer in advance of each meeting. When the agenda is long or detailed, it helps to have a copy for each member present.

3. Data. In connection with preparation of the agenda, attention should be given to the assembling of



necessary and pertinent supporting data. If resolutions are to be presented, they should be formulated before the meeting. Time will be saved and intelligent action will be facilitated, if proposed budgets, annual reports and detailed or complicated recommendations are mailed with the notice of the meeting so that they can be studied beforehand.

4. Physical arrangements. Temperature, ventilation and lighting of the meeting room are important. Comfortable chairs, informally arranged so that each member can easily see all who are present, are a great improvement over stiff seats arranged in classroom fashion. Vacant places near the entrance make it possible for latecomers to slip in without interrupting the meeting.

With the Minister . . . H. L. Hartsough

Let Us Go Forward

Will the church arise to meet the challenge of this hour? This question is in the heart, if not on the lips, of every Christian believer. To fail now would be fatal. How is the Church of the Brethren meeting this challenge? The activity and leadership we have taken in relief are reassuring. Let us keep it up. There is a wave of interest in evangelism in our brotherhood. I just returned from an enthusiastic training school of evangelism held in Oklahoma City for the pastors and lay workers of the entire District of Oklahoma. These workers will conduct training schools in their local churches to be followed by a district-wide program of evangelism. A similar school of evangelism was recently held in Elkhart, Indiana, for the entire Central Region.

A carefully planned, aggressive program of home missions and church extension is in the making. Middle Iowa is in the process of raising a large fund for church extension in its own district. An attractive leaflet promoting this cause has just come to my desk. They are in the process of building a new church in their district; other churches are taking on new life. They are planning to bear one another's burdens and share one another's joys.

In every department of the church there seems to be new life expressing itself. Our brethren are in the field. Why stand ye idle?

The Meeting

When the meeting is called to order its success or failure is largely in the hands of the chairman. A secretary who will keep an accurate record of proceedings is also essential. The following suggestions will be helpful to the chairman:

1. Budget the time. It is impossible to assign an exact number of minutes to each item of business, but the chairman should keep the entire agenda before him and make certain that the important questions receive adequate attention. Without careful guidance boards have a tendency to spend more time discussing repairs to the front steps than deciding on the purchase of a new pipe organ.

2. Guide the discussion. There are two extremes to be avoided. Action which is "railroaded" through without explanation or clarification leaves the individual member with a feeling of frustration and uselessness. Too lengthy discussion, however, with frequent digression will result in boredom. The chairman can tactfully cut short digressions, keep the issue clearly before the meeting, and ask for a motion when the time seems appropriate.

3. Utilize committees. Preliminary exploration of questions requiring board action can best be accomplished by small committees. Time is saved in the board meeting, and individual members are given a sense of responsibility. When a discussion is getting nowhere, or when additional information is needed, refer the matter to a committee.

Workers, Attention! . . .

New Items in Stock

Bible Study Readings—1946. Free. Prepared by the American Bible Society.

If It's Compulsory It's Conscription! 2c.

Order from the General Boards, 22 S. State St., Elgin, Ill.

Articles to Glean

Have you gleaned recent articles on these pages for suggestions and ideas in your church work?

Music in Public Worship—Dec. 1.

Recreation Through the Local Church—Dec. 8.

Peace Education Plans for the Church of the Brethren—Dec. 8.

Making the Best Use of Pictures—Dec. 15.

The Church at Work on Race Relations—Dec. 22.

Suggestions for Committee Work—Dec. 29.

Easter Program Resources—Jan. 5.

Teaching Children to Give—Jan. 12.

The Church at Work on Relief Projects—Jan. 19.

Intermediate Workers

Have you read the following books recommended in the Two-Books-Per-Leader-Plan for 1945-46? Copies may be secured from the Brethren Loan Library or purchased from the Brethren Publishing House at the prices indicated.

Teaching Intermediates, Desjardins. 40c.

Guiding Intermediates, Bowman. 60c.

The January issue of the International Journal of Religious Education carries excellent resource material on race relations suitable for use in connection with Race Relations Sunday and Brotherhood Week. Subscription rates \$1.50 per year. Order through the Brethren Publishing House.

A listing of **Daily Bible Readings for 1946** is available from the American Bible Society, Dept. WBR, 450 Park Avenue at 57th Street, New York 22, N. Y. Free in quantities up to 100 copies. For 100 or more copies 25c per hundred is asked to offset the cost of printing and transportation.

4. Make assignments definite. Frequently reports are not ready for board meetings, because there was not a clear assignment of responsibility. When it is possible, committees or individuals should be named and their assignment definitely outlined in the board meeting. If conference is necessary before assignments are made, those named should be notified as soon as possible and instructed as to when they are to report.

Follow-up

1. Mail the minutes. This requires extra office work, but it is worth the effort. Those who were not present are informed of what took place in the meetings, and marked copies will serve as reminders to members who have assignments.

2. Take nothing for granted. Instead of complaining about people who fail to do their duty, accept human nature as it is, and make the best of it. Much of the success of your next board meeting depends upon a methodical follow-up of the last one. The person responsible for organizing the next meeting (chairman, minister or secretary) will need to check on meetings of committees and individual assignments. If information has been asked for, it

must be provided. If action in the meeting called for appointments which were not made immediately, conferences should be scheduled promptly to make the appointments.

When all of these suggestions have been taken into account, there is another factor to consider. Church boards are made up of human beings. In making adequate preparation and carrying on in businesslike fashion, precautions need to be taken against becoming grimly serious. A little fun and fellowship needs to be introduced. The best work is accomplished by board meetings in which the members actually enjoy coming together.

These are days in which the democratic process is on trial. Many times the process is criticized, when careless planning and poor techniques are at fault. Church boards should be among the first to make certain that democracy works.

Correspondence . . .

May We Truly Be One

Many Brethren folk have been challenged by the great open spaces, and traveling across some of these distances I think I can realize why they were challenged.

In a recent trip among churches in North Dakota, Montana and Min-

nesota I found that the work of the kingdom of God has a large place in the hearts of these people. Though the congregations are small in number they are endeavoring to serve. Some of the churches are sending a carload of wheat to Europe; at other places two churches are working together or the community is joining the church in supplying wheat.

Sometimes it is difficult for these folks to feel the strength of the church, for many of them have never attended a district meeting or an Annual Conference. The churches are few and isolated. In order for me to get to a harvest meeting in one of the churches, it was necessary for someone to drive seventy-five miles to meet my train.

We in the populous East need to be more mindful of the difficulties of those in more secluded places. When the cold weather and snow come this winter I want to recall the fact that there are some who live a long way from any church and so will not be able to attend. However, I can rejoice that many of them are receiving the Sunday-school papers and quarterlies regularly.

I am also praying that it will be possible for more workers to visit the isolated areas, to enjoy the fine hospitality which the people enjoy giving and to lend inspiration to those who do not share much in the fellowship of the church.—Mary Velma Ober, Elkhart, Ind.

A Pastor Lives in a C.P.S. Camp

Not by standing afar off do we as pastors and laymen know what C. P. S. is. We make comments which are often incorrect, because the road that leads to the experience of C. P. S. has not been traveled by many outside the camp. Only by actually living with the campers and working with them side by side does one learn to understand fully and appreciate what this kind of alternate service is.

C.P.S. is not a perfect institution, as some believe it to be. It is not a place where all men are eager to attend church services and to hear special speakers who come for a short time to inspire and encourage.

These questions may be asked: Does each local church have a perfect membership which needs not to be preached to with instruction? Do all local congregations respect their leader as their shepherd? Does not every church come short of the glory of God? Well, C.P.S. is no different. It is not a perfect place, yet an

ideal is kept as a vision, and this helps to transform its feet of clay into wings which give it power to soar.

When these boys come back home, the church will have to be more considerate about them than it is at present if it is to keep all these boys within the fellowship. These men have been neglected spiritually by the church. These fellows need love, understanding, appreciation, and social acceptance at their face value. This is absolutely necessary.

There were some things in camp that were not conducive to the best Christian living. By actually living with the men, one could soon discover that there were reasons why everything in camp was not on the highest level of living. There are many critical things one could say concerning the living habits and experiences of the campers, but it is not necessary to discuss them in this article.

The writer visited Camp Bedford, not in the rôle of a minister, but rather as a regular camper. So as time passed, his right was earned to speak to every boy in camp and to learn to know him intimately. Their individual problems were seen and understood. It seemed that a personal relationship was the most helpful to the campers. Personal love, understanding and appreciation must be present before help can be made available. This is true, of course, in all human experiences.

Religion in camp was not conspicuous for its motivation in arousing interest in church meetings, but in most cases at some time or other the religious motivation for a basic philosophy of life was very obvious. Every day they went to the mountains to work on the trails, which were being cleared for some postwar project. Only on one occasion was there any rebellious remark against working. Some from the camp office went out occasionally to help in order to satisfy the government requirements. They went to work every day, some for as long as three years, without complaining at all. Work was hard and strenuous. Lifting and loading rocks, operating air hammers, dynamiting, and operating large and clumsy tractors were activities that strained the muscles and irritated the nerves. Yet these boys worked as though they were getting two and a half dollars an hour instead of that much a month. The conclusion reached was that certainly something of vital importance

motivated these men. It was through this kind of faith and work that their religion could be seen shining as a light of inspiration.

Religion was discerned also in areas of study and reading. Some of the boys memorized poems as they worked and attempted to inspire themselves by reading good literature at the close of the day.

After a three weeks' visit in camp, it was suggested that a communion service be held for every one who wanted to participate. The plans and preparations were made by the boys themselves. One of the highest points of the visit was this fellowship and worship at the love feast. Boys of various faiths attended. The Spirit of Christ was in the heart of each one that evening. It is only by this type of unity and love that a better world will come.

The writer left camp with a great inspiration and a better appreciation of the campers. Despite all the imperfections of this type of living in a day of conscription, the camp was reaching out to grasp its ideal which lay beyond the stars.

Let it be said that these men are normal people, very much like the boys in the armed forces, or like the young men back home on the farm, or similar to young people anywhere in any area of endeavor. The segregation in the camps does produce a somewhat abnormal environment with which the men must cope.

It is very apparent that the C.P.S. camps have been a blessing to men with pacifist convictions. The church is to be commended for its foresight and its pioneering spirit in this area of life. Though in some respects the camps cannot be said to have achieved completely their original purpose, still, let us be assured that the church's efforts spent in this service have not been without their far-reaching results for righteousness. The full harvest will be reaped in future years.—Carl Smucker, Rockford, Ill.

Dr. Ley's Testament

Dr. Robert Ley, high-ranking nazi who recently committed suicide, left a last testament to the German people. Saying that he was one of the men responsible for the road Germany took in Hitlerian days, he added that, in his cell, he had been torturing himself to find the cause for his country's downfall. Confident that he had found the answer to his inquiry, he wrote, "We have forsaken God, and, therefore, we were forsaken by God. We put our human volition in the place of his godly grace. In anti-Semitism we

violated a basic commandment of his creation."

Yet, on the same day that Ley's testament was published, the New York Times' correspondent in Warsaw, Mr. Gladwin Hill, wrote that anti-Semitism was being revived in Poland. Only 80,000 Jews remain in Poland, according to Mr. Hill—only 5,000 in Warsaw. Once, before the war, 3,500,000 Jews lived in Poland—350,000 in Warsaw. Among the 80,000 survivors are 5,000 children—most of them without homes, families, or education. "Thirty or forty per cent of the younger people have tuberculosis," Mr. Hill declared. "The rate is even higher among old people."

Sooner or later the people of the world are going to have to realize that hate—always blind and destructive—makes it impossible for a nation to live at peace with itself or its neighbors. Sooner than later the American people must understand that anti-Semitism is the beginning of a deluge of hatred which sweeps all civilization before it. It is the enemy of Christianity—the betrayer of democracy. Plainly stated, this means that we who believe in Christianity—and in democracy as the best political expression of it yet devised—know what our duty is. Our duty is to defend the Jews against the haters of mankind. Our duty is to destroy anti-Semitism in America.—W. C. Kernan, New York, N. Y.

Need for Spiritual Revival in Europe

"Not restoration, but regeneration" is a slogan proposed by Lutheran Bishop Worm of Stuttgart. It would not be enough just to restore things as they were before the war, even were that possible. There truly must be a new birth in spiritual values. That is what our leaders are working for in the reconstruction program in every country. This is an hour of rare opportunity for the Christian gospel if we are wise enough to probe deeply in our own hearts and to give and serve and love in the true spirit of Jesus Christ our Lord.

It is evident that the distress is so great and the threat of starvation and epidemic so real and immediate that the churches must add all they can to the physical relief programs. In no uncertain terms comes the Macedonian cry from the famished and bewildered areas where millions face suffering and death despite all our efforts.

"The Good Samaritan must pre-

cede the evangelist." A special material relief committee has been set up in Europe by the World Council to handle the shipments and get the goods quickly to those most needy and deserving. The provision of food and clothing will give added meaning to the other services that the church seeks to render, and our own souls will be enriched by genuine sacrifice.—World Council of Churches.

Co-operation in Weekday Religious Education

The Protestant churches of America are becoming keenly aware of the necessity for providing a more adequate program of Christian education for the rising generation. In almost every state, church workers have been drawn together by a growing sense of need and they are now engaged in a common effort to establish some form of weekday religious education movement. This is a hopeful sign and it is a clear indication that the churches are becoming determined to advance their common goals by means of co-operative action.

In view of the nature of the weekday religious education movement, it is not surprising that there should be much discussion and many expressions of varying points of view in the area of church and state relationships. Those who founded the American republic were friends of the church and friends of the state. They did not regard these two institutions as rivals and they took great pains to see to it that neither institution would ever be able to gain control over the other. That these two institutions should work together co-operatively and harmoniously was taken for granted.

In Virginia the weekday religious education movement has developed far beyond the most enthusiastic expectations of its friends. Building upon the principles which were most clearly expressed by Thomas Jefferson, the churches and the public schools are engaged in a co-operative enterprise which is designed to develop a balanced education for the children and youth of the state. During the present school year, seventy-seven professionally trained teachers are employed and they are reaching approximately 60,000 children, which represents above 95 per cent of the children for whom classes have been provided. The total cost of this work for the present school session will exceed \$100,000.—Henry Lee Robinson, Jr., Richmond, Va.

Catholic Relief Campaign Exceeds Expectations

Unexpectedly large responses to appeals in Roman Catholic dioceses for canned food have forced the War Relief Services of the National Catholic Welfare Conference to hire additional warehouse space in New York, Chicago and San Francisco, where goods are being crated for shipment abroad, according to Edward M. Kinney, campaign manager.

The food campaign was scheduled for the week ending December 16, 1945, but the deadline has been ignored in many cases and quantities of foodstuffs are still arriving, the agency reported. The first shipment from New York has reached Europe and other shipments are being prepared as speedily as possible.

German Churches Ready to Distribute Relief

Prospects for distribution of food, clothing and medicine to needy Germans through their own churches have improved recently, S. C. Michelfelder, acting head of the new material aid division of the World Council of Churches, said upon his return here from visits to the American and French zones in Germany. "The problem will not be Germany," he declared, "but getting the stuff to Germany."

Transportation among localities and zones is the big problem, Michelfelder stated. He is convinced, however, that transportation will be available inside Germany for the task and that goods sent from America will not be wasted. He also expressed optimism that ways will be open for distribution in the Russian zone.

After talking to General Dwight D. Eisenhower and to German church relief leaders, Dr. Michelfelder learned that plans of the World Council have been wisely adopted. Army policy is to permit no relief distribution by outside agencies, but to develop in Germany the ability to manage its own affairs in a democratic way, he said. The new Evangelical Church in Germany, uniting Lutheran and Reformed elements and representing also the free churches in relief work, is already organized to distribute material aid. It is through this organization that the World Council hopes to work.

Goal for Asia Relief

A goal of \$1,600,000 in 1946 to aid the people of Asia has been set by the Church Committee for Relief in Asia in a program designed to help clothe, feed, house and care for millions who need help.

In announcing this cash goal here, the CCRA pointed out that the sum will be supplemented by an expected \$7,000,000 worth of used clothing from the Church Committee for Overseas Relief and Reconstruction. It will be the task of American missionaries to carry out the actual work of reconstruction and rehabilitation.

During the last seven of the eight years of war in China, the CCRA spent a total of \$6,540,647 for relief programs, and in a single year as many as 3,000,000 persons received this aid. Typical of the kind of help given were 2,000,000 multi-vitamin tablets shipped to Shanghai; eighteen hundred pairs of shoes donated by the Church of the Brethren are en route; twelve tons of used clothing are baled and ready for shipment on the next steamer.

Although missionaries and shipments cannot at the moment be sent to Korea, Siam, Malaya, the Dutch East Indies, or Japan, preparations are being made for active relief programs in these countries, the committee revealed. Purchases of drugs, which missionary doctors will take with them, have already been made for Korea and Siam.

This Life Should Inspire Other Youth

Donald was sitting up in his hospital bed; he was thinking the thoughts of those who look forward to going home to their families. He was thinking more; said Donald to his pastor, "When I get well again, I want you to find me a job—something that I can do for Christ, for people, and for the church. I go to church, I read my Bible, I pray, I try to live a Christian life, but I would like to do more."

We remember Donald with gratitude because the above words are indicative of his spirit. His wish and our earnest prayers that he would get well were never answered. After illness over a period of ten months, he passed from this life on Sept. 24.

Donald was the son of Dean and Mrs. Henry G. Bucher of Elizabethtown College. He was born at Willow Street, near Lancaster, on Nov. 15, 1929. At the age of nine, he united with the church at Lebanon. At the completion of his ninth grade in school, Donald received a service award for his contribution to the life of his school in terms of dependability, service, scholarship and activity. At the time of his death,

Donald was a junior at the East Donegal Township high school. Donald's life was dedicated to the Christian ministry and to Christian service. He is survived by his father, his mother, Mabel Minnich Bucher, and four sisters.

Memorial services were held on Sept. 27. The family service was conducted at the Miller funeral home, by Brethren R. W. Schlosser and Ralph R. Frey. At the Elizabethtown church, the college male quartet sang. President A. C. Baugher of the college, Pastor Nevin H. Zuck and Bro. Galen Kilhefner officiated. The burial took place in the Longenecker cemetery near Lititz.

Donald's life was straight and tall and pure and good. He was deeply religious for his age; his convictions were definite, Christian and Brethren. His personal influence in the lives of his friends was manifested by the large number of young people who attended his funeral service.—Nevin H. Zuck, Elizabethtown, Pa.

Dutch Church Appoints Commission to Study Empire Policy

The Netherlands Reformed church, which has emerged from the war with a new desire to relate Christianity to the life of Holland, has named a special commission to study empire policy toward such outposts as Indonesia. The commission is exploring the feasibility of new empire arrangements similar to those of the British Commonwealth.

The Dutch government, in an unprecedented request, had asked the church to express itself on the empire problem, which is acutely in the public mind because of the conflict in Indonesia.

Y.W.C.A. to Sponsor International Youth Camp

An international youth camp will be held in Switzerland next summer, according to plans made by the executive committee of the World's Young Women's Christian Association. The Y.W.'s six-day session in Geneva, Switzerland, was the first meeting it has held since 1939. It was also decided to hold a summer training course in Switzerland for national leaders of European countries.

General Secretary Ruth Woodsmall revealed that although the world program of the Y.W.C.A. was directed from Washington, D. C., during the war, the Geneva office had been active throughout the conflict as the center for European ac-

tivities. She announced that the Y.W.'s staff had been augmented for the rebuilding of the movement in Europe and for repatriation work by the addition of three persons, including Elizabeth Palmer and Doris Hopkins of the United States.

A report presented to the committee said that the Y.W.C.A. in Korea was still functioning.

Tonasket Youths to Europe

Ten young men from the Tonasket-Oroville-Loomis area near the Canadian border in the state of Washington left for Europe on Nov. 19. They were accompanied by W. A. Holland and Clayton Robison of Wenatchee. The chosen leader of the group is Mark Bontrager, son of a Dunker preacher. The other men are Jack Fancher, William Dugan, John Woodard, Dave Henneman, Gerald Vandivere and Bruce Picken, all students at the Tonasket high school, and Junior Hawkins, Kenneth Lorz and Charles Merrill. The trip will take about two months from Baltimore and return. The men will care for cattle en route to Europe.

Since some of the young men are still in high school an effort is being put forth to make the trip part of the educational process. Several who are taking agriculture will receive credit for the trip, according to a promise made by one of the state education officials. The Tonasket men also hope to get to Washington, D. C., and New York.—Clement Bontrager, Tonasket, Wash.

Catholics Plan Action to Help Negroes

Plans for "strong Catholic action" on behalf of underprivileged Negroes were made by the social action department of the National Catholic Welfare Conference at a two-day meeting. The proposals will be sent to Catholics throughout the country who are active in the field of race relations.

Principal recommendations called for establishment of Catholic interracial committees, and development of more Negro leadership and Negro organizations for self-education. Stressing that the solution of the Negro's greatest economic problems depends chiefly "upon his integration into the life of the community" the meeting urged that efforts be made to relieve the tension and fears among whites which keep Negroes from expanding into new neighborhoods. "The policy of enforced racial segregation is a grave wrong and inevitably leads to exploitation and misunderstanding," the group asserted.

Matrimonial . . .

Allen-Olsen.—Lyle O. Allen of Big Lake, Minn., and Alice Leona Olsen of Schaller, Iowa, in the Presbyterian church, Dec. 3, 1945, by Rev. Moore Bell of Schaller, Iowa.

—Mrs. Frank K. Allen, Big Lake, Minn.

Arford-Gochmour.—Clifford Arford of East Freedom, Pa., and Ruth Gochmour of Altoona, Pa., in the Leamersville church on Dec. 8, 1945, by the undersigned.—William L. Gould, East Freedom, Pa.

Brown-Light.—Arthur William Brown and Alice Jeanette Light, both of Ft. Wayne, Ind., in the Church of the Brethren, Jan. 13, 1946, by the bride's father, Bro. Charles A. Light.—Van B. Wright, Ft. Wayne, Ind.

Bruce-Threlkel.—John W. Bruce of Colorado Springs, Colo., and Bernelda V. Threlkel of Manitou Springs, Colo., at the home of the groom, Jan. 6, 1946, by the undersigned.—Lloyd A. Slater, Colorado Springs, Colo.

Bulebush-McPherson.—Stephen G. Bulebush and Pauline Zella McPherson, both of Ft. Wayne, Ind., at the parsonage Jan. 12, 1946, by the undersigned.—Van B. Wright, Ft. Wayne, Ind.

Cook-Frederickson.—Galen Cook of Albia, Iowa, and Phyllis Frederickson of Ottumwa, Iowa, in the Ottumwa church, Oct. 29, 1945, by the undersigned.—Charles A. Albin, Ottumwa, Iowa.

DeWitt-Miller.—Robert J. DeWitt of Hastings, Mich., and Katherine A. Miller of Lake Odessa, Mich., in the Thornapple parsonage, Jan. 1, 1946, by the undersigned.—Carl H. Welch, Lake Odessa, Mich.

Forbes-Gahm.—Eugene J. Forbes of Kansas City, Mo., and Miss Bernice B. Gahm of Council Bluffs, Iowa, Nov. 12, 1945.—Homer F. Caskey, Council Bluffs, Iowa.

Gilson-Wood.—Grant G. Gilson and Anna Ruby Wood at the home of the bride's sister, Jan. 14, 1946, by the undersigned.—I. S. Long, Baltimore, Md.

Kinzie-Olwin.—Oliver H. Kinzie and Phyllis Olwin, both of Cushing, Okla., in the Big Creek church, Cushing, Okla., Dec. 25, 1945, by the undersigned.—Oliver H. Austin, Denver, Colo.

Leed-Waltz.—Eugene N. Leed and Annabel B. Waltz, both of Lititz, Pa., in the parsonage, Jan. 5, 1946, by the undersigned.—Jacob T. Dick, Lititz, Pa.

Lentner-Miller.—Jack R. Lentner and Mary Elizabeth Miller, both of Delphi, Ind., in the Pymont church, Jan. 13, 1946, by the undersigned.—Robert L. Sink, Rossville, Ind.

Miller-Garth.—DeRay Miller and Mary Garth, both of Bridgewater, Va., Dec. 30, 1945, by the undersigned at his home.—Elvert F. Miller, Bridgewater, Va.

Sparks-Smith.—Barney V. Sparks of Cutler, Ind., and Annabell Smith of Flora, Ind., at the home of the bride, Jan. 2, 1946, by the undersigned.—Robert L. Sink, Rossville, Ind.

Starnes-Placek.—John Thomas Starnes and Catherine Cecilia Placek, both of Ft. Wayne, Ind., in the Brethren parsonage, Jan. 11, 1946, by the undersigned.—Van B. Wright, Ft. Wayne, Ind.

Teets-Burkholder.—Edgar Ray Teets and Goldie Merle Burkholder in the Uniontown church, Pa., Jan. 13, 1946, by the undersigned.—M. Guy West, Uniontown, Pa.

Fallen Asleep . . .

Angle. Mary Katherine, the daughter of David and Matilda Brewbaker Sword and the wife of the late John K. Angle, was born near Broadfording, Md., on Dec. 28, 1861, and died at her home in Waynesboro, Pa., Dec. 18, 1945. She united with the Church of the Brethren at the age of fifteen years. She is survived by a nephew and several nieces. Services were held in the Grove funeral home in Waynesboro by her pastor, Bro. George L. Detweiler, and interment was in the Broadfording church cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Illinois

Lena.—Our pastor and his wife, Brother and Sister Paul E. Thompson, were ordained to the eldership. The men of our church joined with six other churches of the district to purchase a carload of flour for relief. Our men raised \$375. The young adults and the pastor painted the chairs, tables and screens in the cradle roll department and in the beginner and intermediate classrooms. Our pastor held a week of evangelistic meetings at the Rockford church Nov. 4 to 11. Bro. Galen Gerdes of Yellow Creek filled the pulpit on the evening of Nov. 4 and Bro. Mark Burner of Dixon on the morning and evening of Nov. 11. Brother and Sister Ernest Shull and children spent a week end in Lena recently. A bathroom has been put in the parsonage and other repair work has been done. Our love feast was held on Nov. 28. Our ladies' aid made fifty girls' dresses for Greek relief, fifty girls' dresses for Philippine relief, forty-five children's garments, fourteen sheets, eighteen pairs of pillowcases, ninety-three other articles, sixty-four bandage rolls, nine comforters and nineteen baby quilts and we gave 380 articles of used clothing, 136 pounds of dried beans, thirty-two pounds of dried peas, rice, etc., 110 quarts of canned goods, seven pounds of home-made soap, one pint of lettuce seed, 304 kitchen articles and four tools for relief. Our ladies' aid used many feed sacks for sewing. We remembered twenty-seven people at Thanksgiving time and twenty-one at Christmas time. The children, intermediates and young people presented a Christmas program on Dec. 23, after which the young people sang Christmas carols to the shut-ins.—Clara Sandrock, Lena, Ill.

Naperville.—Our fall council meeting was held on Oct. 10, with Bro. F. E. Mallott presiding. We elected our church officers for the coming year. We are looking forward to the coming of our new pastor, Bro. Carroll Ringgold, on March 1. Bro. Carter, a student at Bethany, is our acting pastor until then. Seven of our young people attended the annual B.Y.P.D. fall rally held at the First church, Chicago, on Oct. 27 and 28. Our fall love feast was held on Nov. 11. Our elder, Bro. Mallott, was in charge, with our pastor and the local ministers assisting. Bro. William Barkdoll left on Nov. 5 for New Windsor, Md., to accompany a shipment of cattle to Poland. Our women have been busy sewing ready-cut garments. Our annual B.Y.P.D. banquet was held on Nov. 6, at which time we had the installation of officers for the coming year. Bro. Harry K. Zeller, Jr., of Elgin, was the guest speaker. Two Christmas programs were given on Dec. 23: a cantata by the young people in the morning and the evening service by the children. The junior boys and girls and the young people went caroling during the Christmas season.—Virginia Williams, Naperville, Ill.

Indiana

Ladoga.—Since the closing of school in April our pastor and his wife have moved from our community to the northern part of the state. At the present time we are having a different person each Sunday to preach. We are looking forward to having a full-time pastor sometime in 1946. We had a special offering for the Bethany Biblical Seminary building fund in November, with a minister from Bethany delivering the message. Four letters of membership were granted during the past year. The ladies' aid has been sewing and mending clothing for relief.—Mrs. Oliver N. Miller, New Ross, Ind.

La Porte.—Our aid society has been mending and sewing garments and has made fifteen comforters for relief. We have sent one heater away this fall. The aid society and the missionary circle have

Bankert, Sarah E., was born Jan. 13, 1872, and died Nov. 22, 1945, at the General hospital, Hanover, Pa. She was a member of the Upper Codorus congregation for many years. Funeral services were held at the Black Rock Church of the Brethren by Elders Jacob Stauffer and N. S. Sellers with burial in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Berkebile, John Henry, son of Aaron and Magdalena Berkebile, was born Jan. 19, 1868, at Delta, Ohio. He united with the Church of the Brethren at the age of eighteen years. He entered McPherson College as one of its first students. He was united in marriage to Eva Meyers in 1896. To this union were born four children, one son and one daughter of whom preceded him in death. He is survived by his wife, two sons, seven grandchildren and one great-grandchild. Services were held at the McPherson church by Bro. J. J. Yoder, assisted by Brethren DeWitt Miller and H. C. Atkins and Rev. W. M. Austin of the Smith Center, Kansas, Methodist church. Burial was in the McPherson cemetery.—Mrs. J. H. Berkebile, McPherson, Kansas.

Blough, Sadie Jane, wife of the late Ananias Blough, died at the home of her daughter in Denton, Md., Dec. 21, 1945, at the age of seventy-four years. Sister Blough was the daughter of the late Gillian and Caroline Berkey Shaffer and was born near Johnstown, Pa. She is survived by three daughters, two sons, three brothers, two sisters, twenty-three grandchildren and ten great-grandchildren. Funeral services were held at the Denton church by the pastor, Bro. N. J. Miller, and burial was in the Denton cemetery.—Mrs. Norman L. Rairigh, Denton, Md.

Cramer, Rachel Ann, daughter of Solomon and Priscilla Cripe, was born near Goshen, Ind., Jan. 13, 1863, and died at the home of her nephew in Elkhart, Ind., Jan. 9, 1946. She was a member of the Goshen church. She was preceded in death by her husband, George Cramer. Funeral services were conducted by the undersigned at the Culp funeral home in Goshen with interment in the Rock Run cemetery.—G. W. Phillips, Elkhart, Ind.

Crist, Jackson, son of the late Jonathan and Sally Frank Crist, died at the home of a nephew in Timberville, Va., Jan. 5, 1946, at the age of eighty-four years. He is survived by two brothers. The funeral was held from the Timberville church with the writer and Robert D. Hoover officiating. Burial was in the Timberville cemetery.—Samuel D. Lindsay, Broadway, Va.

Drace, Mary S., was born Sept. 3, 1870, and died Jan. 5, 1946. She was married to Amos Drace in 1891. Sister Drace is survived by her husband, two daughters, a brother and two grandchildren. She had been a member of the Church of the Brethren for about forty years. Funeral services were held at her home church by Ralph Frey and the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Duncan, William Marion, was born May 22, 1927, and died Dec. 6, 1945. He was called to the service of his country a short time before his death. He had been an active member of the young people's group of the Kansas City church during the two years of his residence there. Services were held at Cross Timbers, Mo. He is survived by his parents and one brother.—Mrs. Wallis Varner, Kansas City, Mo.

Eccard, Clara Elizabeth, the daughter of the late Brother and Sister J. Calvin Main of Monrovia, Md., and wife of the late John Eccard, was born Jan. 30, 1875, and died at the home of her sister near Westminster, Md., Dec. 27, 1945. She had been a member of the Church of the Brethren since childhood. She is survived by two children, five grandchildren, one great-grandchild and eleven brothers and sisters. A daughter preceded her in death. Funeral services were held in the Bush Creek church at Monrovia, Md., with burial in the adjoining cemetery.—Mrs. Scott Garner, Westminster, Md.

Fisher, Amanda Horner, wife of the late Brisben C. Fisher, was born Sept. 21, 1860,

in Tuscarawas County, Ohio, and died Jan. 2, 1946, at her residence in Baltic. She is survived by one son, three grandchildren and one great-grandchild. Funeral services were held at the Lentz funeral home in Baltic with Brethren John McCormick and Edward Shepher officiating.—Viola McCormick, Baltic, Ohio.

Fuhrman, Samuel W., husband of the late Frances Stermer Fuhrman, was born Aug. 19, 1869, and died at his home in Brodbeck, York County, Pa., on Dec. 16, 1945. Bro. Fuhrman was a member of the Upper Codorus congregation, Southern Pennsylvania, for many years. He served as a trustee of the church for twenty-four years and as sexton for twenty years. He is survived by two sons, four daughters, one brother, one sister, twenty-two grandchildren and four great-grandchildren. Funeral services were held at the Black Rock church by Elders N. S. Sellers and G. M. Resser, and burial was in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Grissinger, Alfred, the son of Joseph and Phoebe Grissinger, was born near Homerville, Ohio, and died in the Lodi hospital Dec. 8, 1945. He was a member of the Black River church. He is survived by his wife, four daughters, two sons, seven grandchildren and two sisters. Funeral services were conducted from the Addis funeral home by the undersigned, and burial was made in the West Salem cemetery.—C. C. Louder, Spencer, Ohio.

Hoffman, Emma D., daughter of Hezekiah and Eve Cook, and wife of the late B. F. Hoffman, was born in York County, Pa., March 1, 1872, and died Nov. 9, 1945. To this union were born three children, all of whom are members of the Harrisburg church. Funeral services were conducted by the undersigned at the Musselman funeral home in Lemoyne, Pa., with interment at the Dillsburg cemetery.—Fred Hollingshead, Harrisburg, Pa.

Kauffman, Annie, daughter of Abraham and Hannah Bear, was born Sept. 14, 1863, in Adams County, Pa., and died at the home of her son on Dec. 6, 1945. She was married Sept. 24, 1887, to Isaac Kauffman, who preceded her in death. In early life she became a member of the Church of the Brethren. She was a charter member of the Buckeye church. She is survived by two sons, one daughter, six grandchildren and three great-grandchildren. Funeral services were conducted by the undersigned, assisted by Rev. C. A. Frey of the Brethren in Christ church, with burial in the Union cemetery.—S. R. Merkey, Abilene, Kansas.

Kennedy, Josephine, wife of the late J. Newton Kennedy, died Jan. 7, 1946, at the home of her son near Mayland, Va., at the age of eighty-four years. Surviving are one son, one daughter, twenty-one grandchildren, twenty-five great-grandchildren, two brothers, one sister and one foster son. She was a member of the Christian Church for many years. The funeral was held at the Bethel Church of the Brethren with Rev. Roy D. Coulter and Bro. C. E. Nair officiating. Burial was in the cemetery adjoining the church.—Samuel D. Lindsay, Broadway, Va.

Lam, Minnie E., wife of the late Benjamin A. Lam, died suddenly at the home of a brother near Cootes Store, Va., Jan. 6, 1946, at the age of seventy-one years. Surviving are one daughter, three sons, one brother, two sisters and eight grandchildren. The funeral was held from the County Line Reformed church with her pastor, Rev. Paul Slonaker, in charge, assisted by the writer. Burial was in the cemetery adjoining the church.—Samuel D. Lindsay, Broadway, Va.

Lehman, Mary A. Berkey, was born on Dec. 5, 1880, and died on Dec. 13, 1945. She was a member of the Scalp Level church for many years. Her husband, Sylvester Lehman, preceded her in death. She is survived by five children, four brothers and ten grandchildren. Funeral services were held in the Scalp Level church on Dec. 17 by the pastor, Bro. G. E. Yoder.—Mrs. Howard Weaver, Scalp Level, Pa.

sent money to Bethany Hospital with which to purchase a serving table for a room. Our returning servicemen are being welcomed back into the fellowship of the church. A group of our sisters attended the women's rally held at Nappanee on Nov. 15. A Christmas program was presented at the church on Dec. 23. Our Brethren service offerings have been good.—Mrs. Mary B. Cross, La Porte, Ind.

Osceola.—Our love feast was held on Nov. 7. In the absence of our elder, Pastor Carl Yoder presided, with Bro. Harvey Bowers officiating. Bro. Yoder drives quite a distance every Sunday morning in order to bring some of the aged members to Sunday school and church. Our women's work has been sewing for relief. They gathered a large amount of used clothing, mended it and sent it out for Greek relief. They have been doing some relief work in our own community also. They sent Christmas boxes to all of our boys in the service both at home and abroad. The church gave their Christmas offering of food and clothing for relief. This was given at the morning service on Dec. 23 and in the evening the primary department presented a Christmas program. After the program, the young people's class presented the church with a large Bible and the intermediate class presented the Sunday school with a chair to be used at the secretary's desk. Our church met in council on Dec. 28 with our elder, Bro. Howard Kreider, in charge. On Dec. 30 an offering was taken for use in purchasing oatmeal to be sent for relief. A number of our servicemen are being welcomed back into the fellowship of the church.—Mrs. Nora Heffner, Osceola, Ind.

Kansas

Pleasant View.—The primary department raised \$11.46 to be used for the purchasing of seeds of goodwill. An offering of \$26.77 was lifted for Bethany Biblical Seminary and an offering of \$24.62 was given for relief. A car of 1,943 bushels of wheat was loaded at the Whiteside station for overseas relief. Those who made the carload of wheat possible were the Amish Brethren and the Hutchinson and the Pleasant View churches. On the afternoon of Dec. 13 our peace director sponsored a short peace program. Since our last writing two have been received into the church by letter. A Christmas program was presented by the primary department on the morning of Dec. 23 and in the evening the young people gave a cantata, after which they went caroling. We are welcoming back into the church our returning servicemen. The women's work mite box offering of eight dollars was sent to the girls' schools in Africa, India and China. Ten dollars was sent to Bethany Hospital and ten dollars to Bethany Seminary. The women sent 400 pounds of used clothing, three comforters, six layettes, six girls' wool dresses, and six baby quilts to New Windsor, Md., and 125 finished garments which included servicemen's kits, convalescent kits, bed jackets and baby garments to our local Red Cross. Our young people sponsored the giving of fifteen pounds of soap for relief. Our church held a watch-night service, which consisted of a miscellaneous program by the Castleton union church, a recreation and refreshment period and worship period.—Mrs. Barbara Showalter, Hutchinson, Kansas.

Maryland

Bush Creek.—Our love feast was held on Oct. 21, with Bro. Elmer Schildt of Rocky Ridge presiding. We held our harvest-home service on Nov. 28. Several of our young people gave interesting talks. We sent forty-five pounds of clothing to New Windsor for relief. We gave \$278.71 for the Bethany chapel improvement fund. Bro. J. W. Yoder spoke in our church recently. The young married people of our church were in charge of the Christmas

program, which was presented on Dec. 23. A brief business meeting was held on Dec. 30. Our present pastor, Bro. Chester I. Harley, is leaving us in May and Bro. A. J. Caricofe has been elected to take his place.—Lois Phebus, Mount Airy, Md.

University Park.—Our pastor, Bro. John I. Byler, has completed his first year in our church. Bro. Byler came to us from Martinsburg, W. Va. With him are his wife and one daughter. He succeeds Bro. John D. Long. Fourteen were received into the church by baptism and five by letter this year.—J. H. Galentine, Hyattsville, Md.

Michigan

Flint.—Our fall communion was held on Oct. 7. Our men's work sent a Holstein heifer for relief. Our ladies are working with the ladies of the Flint council of church women in making cancer dressings. Bro. Fremont Stong was elected director of our junior church, which is a new project here. Several of our group attended the county leadership training school. On Oct. 20 several of our members attended the fellowship supper at the Pontiac church, at which Dr. Russell Bollinger of Ashland, Ohio, was the speaker. On Nov. 11 a special offering was lifted for the Bethany building fund. The wife of our former pastor gave a month of service at the New Windsor relief center. At our harvest day service a special offering of \$272 was given for relief. Bro. S. B. Wenger, a former chaplain of the Jackson prison, was the guest speaker for the day. On Dec. 9 a fellowship supper followed by a program was given by one of our Scout troops and pictures from the Good Will industry were shown. At our December council we decided to make our church a center to collect, mend and sort clothing for overseas relief. A letter was sent to every church in Flint, inviting them to co-operate. A white gift service of canned goods, clothing and a special offering for war orphans was lifted on the morning of Dec. 23. In the evening a play was presented. Special speakers at our church have been Rev. Frank Minor and Rev. E. H. Longman.—Mrs. Arthur E. Taylor, Flint, Mich.

Sugar Ridge.—Sister Eliza B. Miller gave some missionary talks. Two brethren of our church helped to deliver relief cattle to Europe. Bro. L. F. Mattox went to Italy and Bro. Henry Deal went to Poland. After our regular service on Jan. 6, we had a basket dinner at the church, followed by our regular quarterly council in the afternoon. We are planning for a week's meeting to be conducted early in April by Bro. Lyle Klotz of Midland, Mich. We are making plans for a vacation Bible school. The aid society is busy doing relief work and quilting. The junior young people are working on a play to be given in early spring.—Elizabeth Cable, Scottville, Mich.

Nebraska

Omaha.—The Omaha church met on Jan. 6 for a basket dinner, after which our quarterly business meeting was held. Members were elected for the trustee board and the ministerial and finance committees. The church recommended that Bro. Frank Durand, who will graduate from Bethany Biblical Seminary in June, be installed in the ministry. Our organ fund now exceeds \$1,700. The women's council held a successful all-church dinner and bazaar, clearing \$135.26. They have purchased a \$50 mercy bond for Bethany Hospital. A Christmas program was given by the primary department. Since our last report seven letters have been granted.—Esther Dickey, Omaha, Nebr.

Ohio

Beaver Creek.—A donation of one hundred dollars was used to purchase new blankets to be sent to the relief center. Approximately fifty blankets were shipped. A white gift offering was lifted on Dec. 23 and five bushels of canned goods were given for relief. Our missionary offering for this Sunday amounted to

\$524. The children of the Sunday school gave their Christmas program on the morning of Dec. 23 and the young people held a candlelighting service in the evening. A project goal of \$250 was set by the young people for 1945, which was exceeded by fifty dollars. This amount placed them third in the giving in Southern Ohio.—Mrs. Truman Coy, Dayton, Ohio.

Brookville.—The women have been doing much sewing for relief. Recently two of our men drove to New Windsor with two trailers loaded with blankets and other heavy clothing. At the regular business meeting held Nov. 23 church officers for the coming year were elected. A new furnace has been installed and the walls have been redecorated and the floors refinished. For about two months, while this work was being done, our services were held in the school auditorium. The young people presented a pageant on Dec. 23. Over twenty of our young people attended all or part of the young people's conference on Dec. 29 and 30. Our revival meetings will begin Jan. 20 with Bro. C. D. Bonsack as evangelist. Our church is to entertain one of the sections of our annual missionary rally on Feb. 3.—Mrs. Russell Helstern, Brookville, Ohio.

Chippewa.—At our regular council on Oct. 11 our pastor was ordained to the eldership by Elders J. C. Inman and D. R. McFadden. Nine letters of membership were granted. We held our love feast on Oct. 28. Bro. Shrider officiated. Recently one of our brethren was released from the army. We are glad to welcome our returning servicemen. Our Thanksgiving service was conducted by our pastor on the evening of Nov. 21. We have recently taken offerings for the Bethany chapel and for Manchester College. Our Sunday school gave a Christmas program on the evening of Dec. 23. The offering was given to world-wide missions. Our aid packed and sent Christmas boxes to our servicemen. We are making garments and comforters for relief. Some of the women are piecing comforter blocks at home. We have sent a good supply of new and used clothing, soap, tools and the various articles that have been called for. We have a 100% Messenger club.—Mrs. Fred Yoder, Smithville, Ohio.

Eversole.—We had an all-day harvest meeting on Nov. 18, with Bro. Dearing bringing the message in the morning and Bro. Paul Wright of Bear Creek in the afternoon. In the evening of that same day some of our folks went to different churches in the community where Prince of Peace contests were held. We had services on Thanksgiving evening with our pastor as the speaker. Our council was held on Nov. 29 with Bro. Clarence Erbaugh presiding. The children's department gave a short Christmas program on Dec. 23, after which a play was presented. We entertained the young people's conference of Southern Ohio on Dec. 29 and 30.—Anna M. Landis, Brookville, Ohio.

Greenville.—A two weeks' revival meeting was held in November by Bro. John D. Ellis of Johnstown, Pa., at the close of which four were baptized. Much time and volunteer work have been given by our men and boys for the care and feeding of heifers sent in to Greenville. Our church has given several heifers to this project. One among this group, Melody, cared for by Lynn Blocher, was placed in

Announcements . . .

ANNUAL CONFERENCE

June 12-16, Wenatchee, Wash.

REGIONAL CONFERENCES

Pacific Coast Region—La Verne, Calif., Feb. 10-15.

Western Region—McPherson, Kansas, Feb. 17-22.

DISTRICT MEETINGS

Maryland, Middle—Manor, March 21.

Ohio, Northwestern—Silver Creek, March 21.

Virginia, Second—Summit, March 27-29.

the home of a colored family in Arkansas. Our women have given \$150 to the Southern Ohio district project and the young people have given \$115 to the young people's project. Ninety blankets and comforters, along with other clothing, have been purchased and sent to Europe. Preceding our Christmas program on Dec. 23, the young people went out caroling. Bro. H. L. Hartsough of Elgin, Ill., will be with us on Jan. 13 for the dedication service of the art glass windows that have recently been installed.—Mrs. Mabelle Klepinger, Greenville, Ohio.

Happy Corner.—Many of our boys are returning from the service. Our aid society has been sewing comforters and clothing for the relief work. Our church gave \$520 and 200 bushels of wheat to the wheat project. Eighteen were received into the church by baptism and two are awaiting the rite. Our communion services were held on Nov. 3 with Bro. Earl Gorrell of the Salem church officiating. On the following morning we had a fellowship breakfast at the church. After breakfast, Sister Elsie Wastler talked to the children about the boyhood of Jesus and Elder Ira Oren told the story and meaning of the communion service. Our ladies' trio sang and Bro. Earl Gorrell delivered the morning sermon. The Christmas program was given on Dec. 23 by the Sunday-school classes. The young people presented a pageant, the music for which was furnished by the Homemakers' class. The offering was given for the relief program and amounted to \$54.—Ruth E. Oren, Dayton, Ohio.

Kent.—On the afternoon of Oct. 14 Bro. A. H. Miller and Bro. A. R. Coffman, members of the district ministerial committee, assisted by our elder, Bro. Wilmer Petry, were in charge of installation services for our new pastor, Bro. Elmer Brumbaugh. Bro. C. C. Ellis held a week's preaching mission Nov. 18 to 25. Many from neighboring churches came to hear him. Four were baptized as the result of these meetings. We are looking forward to Dr. A. F. Brightbill's coming on Jan. 25, 26 and 27 for a music institute. Bible study on Thursday evenings has been well attended. The Book of Acts was finished and now we are beginning Genesis. The young people have started a choir which adds very much to the Sunday morning service. The ladies' aid society has re-organized. They are sewing for relief, mending used clothing, which has been sent to the relief center, quilting and selling products. A bazaar and supper are being planned for the spring. A remodeling program is under way. Bro. C. H. Deardorff was here and is advising the work.—Averie Brumbaugh, Kent, Ohio.

Pleasant View.—Bro. Don Snider was the guest speaker on the morning of Oct. 21 and in the afternoon a Christian education conference was held in our church with Ruth Shriver, Don Snider and Raymond Peters as guest speakers. We did not hold our annual home-coming this year owing to repairs being made on the furnace. In the fall Brother and Sister Manley Roberts celebrated their golden wedding anniversary. We held our communion on Nov. 18, with our pastor in charge. Our Thanksgiving service was held on Nov. 21, at which time a collection was taken for relief. Members of our congregation have so far donated ten heifers toward the heifer project and Pleasant View and vicinity have also donated 1,186 bushels of wheat for relief. Helen Lackey has organized a very active girls' chorus and mixed choir among our young people. Our young married people have been hearing Prof. Burkey of Bluffton College talk each month at their monthly meetings. Our ladies' aid has been making comforters and mending clothing for overseas relief. They also remembered our boys overseas with Christmas packages. The young people's conference of Northwestern Ohio was held in our church on Nov. 24 and 25. Sister Anna Mow was the main speaker. Our pastor, Bro. Clarence Bowman, left on Dec. 1 to accept the pastorate of the Rox-

bury church, Johnstown, Pa., and at present we are without a resident pastor. Our elder, Bro. Orville Noffsinger, has been preaching for us during the month of December. Our primary department gave our Christmas program this year.—Mrs. Roger Landes, Lima, Ohio.

Poplar Ridge.—Bro. Charles D. Bonsack of Elgin, Ill., conducted a two weeks' series of evangelistic meetings in November. Three were baptized. A farewell party was given recently for Brother and Sister Earl Durham and family, who have moved from our church community. On Dec. 23 the children gave a Christmas program and Bro. M. D. Neher, our pastor, illustrated a Christmas hymn with colored chalk. The Christmas pageant by the junior and senior Bible classes and the young people's choir was presented at a later date. A choir was recently organized. The ladies' aid has been engaged in relief work and has also packed Christmas boxes for our boys in the service. A workers' conference has been called by Bro. Neher to make plans for the coming months and especially for the pre-Easter services.—Mrs. Ruth Hornish, Defiance, Ohio.

Salem.—On the evening of Nov. 10 we held our love feast with the pastor officiating. At our regular December business meeting the church officers for the new year were elected. Bro. C. C. Sollenberger delivered the sermon at a union Thanksgiving service held in a neighboring church. The mothers and daughters held a Christmas party on Dec. 17. Recently we have sent twenty-five comforters, one hundred and ten blankets and a large quantity of clothing for relief in Europe.—Effie Warner, Union, Ohio.

Silver Creek.—Our aid society has sent 9 new blankets, 8 comforters, 7 boxes of used clothing, 6 Christmas boxes and 213 quarts of fruit and vegetables for relief. We have also made twelve girls' dresses, twelve pairs of boys' pants, twelve ladies' dresses and twelve girls' skirts and sent \$25 to C.P.S. camps. The ladies had a Christmas bazaar on Dec. 7 and cleared \$85, which they decided to use in some way for relief. The men have sent \$274.89 for the wheat project. Two heifers have already been shipped and three more are ready for shipment. Two of our members have gone across with relief heifers and horses. The young people and children co-operated in presenting the Christmas pageant this year. Our church sent \$90 to Bethany Seminary for the building project.—Mrs. Chester Kintner, Alvordton, Ohio.

West Alexandria.—On Dec. 9 the entire church group was entertained by our young people's class with a program of fellowship for all and a potluck supper. The women of the church held their annual Christmas meeting on Dec. 12. Instead of the usual gift exchange and social hour, the day was spent making six comforters for relief. The offering of the day was also for relief. The aid members have been very busy sewing and have turned out a large supply of clothing and bedding for the year; they also canned for relief. Bro. John Kneisly of the Lower Miami church near Dayton was with us on Dec. 16. On the evening of Dec. 23 our young people presented a play, which was followed by a candlelight service by the chorus.—Barbara Buckingham, West Alexandria, Ohio.

West Nimishillen.—A ten-day evangelistic meeting was held during November, with Bro. Clyde Weaver of East Petersburg, Pa., as the evangelist. Eight new members were received into the church. The ladies' aid has sent fifty-four pairs of trousers, twenty-three comforters and a large quantity of used clothing for relief. A few of our group spent one week at New Windsor relief center and helped mend and sort clothing. Some of our boys are being discharged from service and are being welcomed back into the church. A candlelight service was held the Sunday following Christmas. Our new furnace with forced heat was installed. The church again has the 100% Messen-

ger club for 1946.—Mrs. Clara Young, North Canton, Ohio.

Pennsylvania

Conemaugh.—Our love feast was held Oct. 21. We had three evening services conducted by our pastor, Bro. Arthur Rummel, prior to the communion service. Our church was host to a joint Sunday-school convention on Oct. 28. Three of our young men, Fred Agcy, Jr., Norman Brumbaugh and Donald Rummel, had a safe journey to and from Yugoslavia on a cattle boat. They gave very interesting reports of their experiences. An inspiring Thanksgiving service was sponsored by the men's organization of the church, at which time an offering of \$207.02 was presented for Bethany Biblical Seminary. Toys and clothing were collected for relief in Puerto Rico and South America. The classes have been donating clothing, soap, etc., for relief. Christmas boxes were made up and sent to New Windsor for European distribution. We made a donation of pins, needles and thread for foreign relief. The B.Y.P.D. made twelve scrapbooks for the children's home at Ebsensburg, Pa. The church choir presented a Christmas program the Sunday evening before Christmas. Our regular missionary offering amounted to \$421. The choir gave their Christmas program at the Old Folks' Home at Scalp Level on the Sunday after Christmas. Several of our young men have returned from service and are worshipping with us again. Bro. C. C. Ellis held a three-day Bible institute on prayer at our church Jan. 4, 5 and 6.—Mrs. Karl Beale, Johnstown, Pa.

Harrisburg.—The 100% Messenger club was sponsored by our men's work. The men's work also promoted the building of a beautiful cabin at Camp Swatara, which is a memorial to Elder Daniel K. Kreider. Our men's work also has written letters to the boys in the service. To date fifteen of our men have been discharged. Our women's work has been doing sewing for relief. On Dec. 9 fifty-four blankets and comforters were given for relief. Our giving to Brethren service and missions has increased; \$2,854.31 was given last year. Bro. Deardorff was with us in a special council meeting recently to present plans to beautify and improve our church plant. Our children are raising \$80 for the junior project this year. Our choir presented the cantata, Glory to God, on Dec. 23. Bro. C. C. Ellis will be with us during Holy Week. The Juniata College a cappella choir and the Hershey industrial school choir will present programs. At our rally day service Bro. A. C. Baugher of Elizabethtown College was our guest speaker.—Hilda I. Gibbel, Harrisburg, Pa.

Lower Conewago.—Since our last report women's work has sent five consignments of clothing and twelve Christmas boxes for relief; and the B.Y.P.D. has sent 132 cakes of soap. On Oct. 23 Bessie Crim spoke in the Bermudian church about her experiences while interned by the Japanese. Martha Martin, teacher of Biblical literature at Elizabethtown College, taught in a Bible institute at the Bermudian house. The Wolgamuth church bought \$195 worth of new comforters and blankets and delivered them to New Windsor. Lowell Landis gave a report of his trip to Poland at the Altland meetinghouse on Dec. 16. Olive Widdowson, now on furlough from India, spoke in a missionary meeting at the Bermudian house on Dec. 16. Fifteen of our women's work members spent one day at New Windsor. They also repaired over 900 pairs of stockings and returned them to New Windsor. The children presented a Christmas program the Sunday morning before Christmas at the Bermudian house; in the evening the B.Y.P.D. gave a Christmas pageant. The women's work organization gave \$77 to the Bethany improvement fund. John Julius and George Dierdorff, two of our boys, went with a boat-

The Proposed Book of Sermons...

by Brethren Ministers

The Pastors' Association of the Church of the Brethren and the Brethren Publishing House are joining in a plan to publish a book of sermons by Brethren ministers.

The Pastors' Association is sponsoring the project and has appointed a committee of judges consisting of Rufus D. Bowman, president of Bethany Biblical Seminary; Charles D. Bonsack, for many years secretary of the General Mission Board; Edward Frantz, formerly editor of the Gospel Messenger.

The Brethren Publishing House is to assume the management of the project through the Book Publishing Committee and will endeavor to bring out an attractive volume at a popular price. No date of publication is set, the aim being to take time enough to bring out a significant addition to Brethren literature.

Each minister of the church as listed in the current Yearbook of

the Church of the Brethren is eligible to contribute, and is urged to submit his best sermon on a Brethren theme. It is felt that sermons interpreting a Brethren ideal or doctrine in terms of its meaning today, the presentation of the principal points in one's personal faith, or the treatment of any great Christian theme in the light of Brethren history and conviction, would serve to give unity and pertinence to the proposed book.

So far as possible, manuscripts should be typewritten, double spaced, and on but one side of plain paper. The author's name and address should be placed on a separate sheet of paper and clipped to the manuscript. In the interest of an over-all consistency each manuscript should be titled, indicate a basic text or texts, present a minimum of salient points in direct and readable style, and not run to more than two thousand words.

Manuscripts should be mailed postpaid to the Brethren Publishing House, 22 South State St., Elgin, Ill., care of Brethren Preaching Today. They should be sent in time to be received on or before April 15, 1946. All manuscripts submitted will become property of the House as custodian of the project, and need not be returned.—Pastors' Association; Brethren Publishing House.

load of cattle to Greece. Elder R. W. Schlosser of Elizabethtown College will hold a series of meetings at the Bermudian church, beginning Nov. 21.—Ruth Murphy Harlacher, Dover, Pa.

Mt. Pleasant.—We entertained the young people's rally and the men's rally. At our home-coming day our elder, Bro. G. E. Yoder, preached and the Sipesville community male chorus gave several selections. The orchestra of the Scottdale United Brethren church played, and Bro. J. C. Boitnott preached. The Vinco First Brethren gospel team brought an unusually inspiring program of messages and songs. Brethren C. O. Showalter, Russell R. Showalter and C. C. Ellis and Rev. Harold Brenneman and Rev. M. L. Ketcham have preached for us. Our women's work has improved the church kitchen with a new gas stove and many other needed articles, including silverware. Our church has been taking part in the city leadership training school, of which our pastor is a member of the board of directors. From six to eight of our members have attended. Our pastor has recently been elected president of the Mt. Pleasant Ministerium and is superintendent of the adult and home departments of the Westmoreland Sabbath School Association, which will hold its annual convention in our church June 20 and 21 of this year. Our two weeks' pre-love-feast revival will be held April 7 to 21. Since our last report one person was baptized and several more await the rite.—Mrs. Ruth N. Overly, Wyano, Pa.

Spring Creek.—Rally month at Spring Creek began on Oct. 7 and continued throughout the month with a special emphasis for each Sunday. Rally day was

observed in Sunday school and church, with the Chiques male quartet furnishing the special music. Bro. F. S. Carper of Palmyra brought the preparatory message and officiated at our communion service. During October and November we had as our guest speakers Bro. Harlan Brooks, former missionary to India and at present the teacher of sociology at Elizabethtown College, Desmond Bittinger, editor of the Gospel Messenger, and Lynn Blickenstaff of the India mission field. Bro. Franklin Cassel showed pictures of the work being done by the Castañer hospital in Puerto Rico. Our quarterly church council was held Nov. 26, with Bro. J. Herbert Miller presiding. Brother and Sister Robert Young were elected to the office of deacon. Two weeks of evangelistic meetings were held in December, with Bro. Rufus Bucher as the evangelist. On Jan. 6 seventeen were baptized and twenty-one received into the church by letter. Many of our servicemen are returning to their homes and are being welcomed into the fellowship of the church.—Bonita Weaver, Hershey, Pa.

Spring Grove.—Sister Bessie Crim, returned missionary to China, spoke at our young people's meeting on Oct. 20. She told of the experiences she had while interned by the Japanese. Our revival meetings were held at the Kemper house Nov. 4 to 18, with Bro. Abram Eshelman of Mt. Joy as the evangelist. As a result of the meetings three were added to the church by baptism. We worshiped in a Thanksgiving service at the Kemper house on Nov. 22. Bro. Elmer Ebersole of the Cone-wago congregation brought us the message. Our church met in regular council on Nov. 28, with Elder Noah Martin presiding. Our congregation greatly appreciates the gift of red pines from the Brethren C. P. S. men. Since our last report

four members have been added to the church by letter.—Mary Esther Stoner, Lititz, Pa.

Tire Hill.—Sister Olive Widdowson was our guest speaker in October. She showed slides of the India Jubilee celebration, and displayed beautiful articles made by the Indian people. Our church packed and sent seventeen Christmas boxes to Christian families in Europe. We also sent many boxes of clothing, comforters and soap for relief. The young people are making soap to be sent for relief. In November Bro. Homer J. Miller of Virginia held a two weeks' evangelistic service in our church. We closed with a love feast. Seventeen new members were added to the church by baptism and two were received by letter. The pastor held a two weeks' revival meeting at the Fairview church in Williamsburg, Pa. In his absence Brethren Millard Weaver and Dorsey Seese filled the pulpit for morning services. The men of Tire Hill gave an evening program. We held Thanksgiving services, with the pastor as speaker. The children presented a Christmas program at the morning service on Dec. 23. The members of the congregation presented their white gifts of food plus their offering for missions. We received enough food to pack four large baskets which we distributed to four needy families in our community, along with some clothing and bedding. In the evening our choir presented the cantata, His Star. Our offerings for relief and missions for this past quarter totaled over \$200. The pastor was re-elected for another three years.—Mrs. Mildred Rotruck, Johnstown, Pa.

Waynesboro.—Rally day was observed in the Sunday school on Oct. 7. Our love feast was held in the evening. On Oct. 21 Sister Olive Widdowson, missionary on furlough from India, showed us slides of the India Jubilee celebration. On Nov. 11 Bro. Charles D. Bonsack was our guest speaker. Our pastor, Bro. George L. Detweiler, preached the sermon at our Thanksgiving Day service. The offering received was for home missions and the

Brethren Relocation Service...

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 33. Brethren man, who is at present superintendent of schools in a Michigan town, desires a similar position where he and his family can become active members in a Brethren church and community.

No. 100. Wanted: Brethren family or couple to work by month on general and potato farm in strong and active Brethren community in southeastern Ohio. Two miles from Church of the Brethren. House furnished with privileges. Will move reasonable distance.

No. 101. Excellent opportunity for young doctor in Brethren rural community. Residence and office available.

No. 102. Wanted: Brethren men for brick masonry and plastering and plumbing work; also a dentist. Good opportunity for men who want to get in business in a growing town with excellent living conditions where they can help in a new Church of the Brethren.

No. 103. Young Brethren man wants job as manager of merchant type of business such as furniture, paints or appliances, or some similar position any place in Iowa. Has experience in that type of work.

No. 104. Wanted: Married man to work on dairy farm in Maryland, near Brethren church and public schools. Extra good wages for reliable man. Good house furnished.



Photo by Sol Libsohn

Rising Above Color

edited by Philip Lotz, includes brief sketches of prominent Negro leaders, such as Marian Anderson, James Weldon Johnson, Paul Lawrence Dunbar, George Washington Carver, Walter White and several others.

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BLIND SPOTS, Leiper\$.60
Experiments in the self-cure of race prejudice.

THE MOVED-OUTERS, Means\$2.00
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Biographical sketches of twelve American Jews who have made noteworthy contributions to society.

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CHILDREN OF NORTH AFRICA, Stinetorf\$2.00
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THE CHINESE CHILDREN NEXT DOOR, Buck\$1.75
A fascinating story of the life of a Chinese family.

BRETHREN PUBLISHING HOUSE . ELGIN, ILLINOIS

missionary association. Since our last report we have added four by baptism, three by letter and two on former baptism. The annual Boy Scout banquet with parents as guests was held on Dec. 3. On the morning of Dec. 23 special Christmas programs were presented in different departments of the Sunday school and in the evening a Christmas program of music and reading was given by the Sunday school and church and chapel choirs. An offering was received for world-wide missions. Since Oct. 10 Bro. Detweiler has conducted an interesting study of the Book of Revelation in our midweek meetings. On Jan. 6 our pastor will conclude his series of sermons on the Ten Commandments. During the year we sent 986 pounds of clothing to the New Windsor relief center. The primary department of our Sunday school contributed a great quantity of soap; the junior department contributed money for seeds of goodwill; the Truth Seekers class purchased a heifer; and the junior Christian Endeavor group has as its project for the year the purchasing of a heifer. The B.Y.P.D. sponsored a medley hymn sing and lecture on Rosanna of the Amish by Bro. J. W. Yoder. On Nov. 11 the junior Christian Endeavor and B.Y.P.D. groups presented two temperance dramas in the social room of the church. The young people went carol singing on the evening of Dec. 23. On the last night of the year they had a watch-night social and devotional service.—Sudie M. Wingert, Waynesboro, Pa.

Virginia

Blue Ridge.—Our annual home-coming and church anniversary was held the third Sunday in November with Bro. Switzer of Pamplin, Va., delivering the message in the morning, and Bro. Ralph White of Roanoke in the afternoon. Bro. J. P. Bowman of Daleville was a guest speaker at our church. The women's organization has been sewing for relief. One hundred garments and seven quilts have been made. Fifty cases of tomatoes and two heifers have been shipped for relief. The women have also given \$150 to the parsonage fund. Women's work of the district will hold an all-day meeting in our church in January. The men's organization is making plans to erect a parsonage. The children's department presented a Christmas program on Dec. 23 at the morning service. The sick and the widows of the church community were remembered on Christmas morning with baskets of fruit. We have lost by death our elder, E. C. Crumpacker.—Ruby Eller Foster, Blue Ridge, Va.

First Church, Roanoke.—Officers were elected for the year at our regular quarterly council meeting. Bro. John Showalter was re-elected elder. The following were elected to the office of deacon: Bro. J. M. Mitchell, Bro. George Graybill, Bro. E. T. Wood, Bro. J. C. Bowman, and Bro. L. O. Wood. The proceeds of the mite boxes of the women's work were \$224.90. We gave \$125 for the girls' schools and \$20 for the leper colony. Some clothing has been collected for relief, and the women of the church have spent some time at the relief center here and at New Windsor, Md. Bro. Raymond Peters conducted our revival services Oct. 7 to 21. Three were added to the church by baptism. Our love feast was held Oct. 28. Our Thanksgiving offering amounted to \$700. Dr. E. M. Conover brought the message on Nov. 25; and in the evening Bro. M. R. Zigler spoke on the conditions and needs of war-torn Europe. Our pastor, Bro. R. E. White, is stressing the need for relief. Our church has given sixty-eight cases of tomatoes. A good contribution of money has also been given. White gifts were brought on Dec. 16, and in the evening the children gave a Christmas program. On Dec. 19 the women's work gave the Christmas vesper service, For God So Loved the World. The adult choir gave the cantata, The Choir of Bethlehem, on

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Dec. 23. On Dec. 30 the mortgages on the church and the parsonage were burned. We are welcoming back into our services some of the boys who have been discharged.—Mrs. C. A. Puckett, Roanoke, Va.

Jubilee.—Our council was held on Oct. 7, with our assistant elder in charge, and officers were elected for the coming year. An installation service was conducted by Bro. Jacob Replogle. We had two missionaries, Bro. Minor Myers and Sister Anna Hutchinson, with us recently. The young people gave a Christmas pageant on Dec. 23, at which time an offering was lifted for missions. Several offerings have been taken for Brethren service in the past year. We are looking forward to having our church remodeled in the near future.—Miss Margaret Fahnstock, Winchester, Va.

West Virginia

Bean Settlement.—Elder M. L. Rigglesman presided at our last council meeting. He was retained as elder. Brethren B. F. Bucklen and G. H. Hoke were elected as superintendents. Six were added to the church as a result of a series of meetings conducted by Bro. H. Austin Cooper of Burkittsville, Md. Brethren M. L. Rigglesman and Roy Heare represented us at the district meeting at Keyser. Our church contributed \$150 to the wheat project. Our women have made six comforters, thirty-three pounds of soap and approximately 300 garments for relief.—Mrs. Alice Bucklen, Kirby, W. Va.

Morgantown.—Our pastor was ordained to the eldership at our fall council meeting, at which three members of the district ministerial board were present. Sister Susie Thomas, a returned missionary who was interned in the Philippines, spoke to us on the same day. On Oct. 24 Mrs. Wayne Buckle spoke to us about the relief program. Our love feast was held on Nov. 18. The women recently made eleven comforters, three baby comforters and some soap and collected relief clothing. We have started a church improvement fund. We are helping our district to buy a carload of wheat for Europe and we have contributed to the Bethany fund. The young people presented a Christmas play which was followed by a white gift service for relief. We also had a New Year's Eve candlelight service.—Mrs. Glenn Bowlby, Morgantown, W. Va.

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Coming February 11

REVISED STANDARD VERSION of the NEW TESTAMENT

The Revised Standard Version of the New Testament is an authorized revision of the American Standard Version of 1901 and the King James Version of 1611.

This version embodies the accuracy of the American Standard Version along with the enduring diction, simplicity, and rhythmic beauty of the King James Version, and presents an illuminating text for Christian readers who insist on God's truth as he revealed it.

The Revised Standard Version contains no changes in doctrinal or fundamental concept. Inaccuracies and errors of older versions have been corrected in the light of ancient manuscripts. Archaic forms of expression have been replaced by the language of today.

The result, critics agree, is a version of the New Testament more accurate in translation than any previous and, because of its beautiful modern English, more useful, understandable, and pleasurable to the twentieth-century reader.

The version is the work of the American Standard Bible Committee, appointed in 1929 by the International Council of Religious Education on behalf of the forty Protestant denominations associated in that body. Thirty-one of the foremost Biblical scholars and teachers of our time have been members of this committee.

The publishers and the committee have made every effort to present this version in the most satisfactory format. The paragraphing is logical. Punctuation is modern and sensible. Poetry is printed as such. Cross references and occasionally necessary notes appear at the bottom of the page.

The page size, the type, the length of type line, the margins, the styling of the type page—all have been chosen after consultation with competent typographers and book designers. The result is a volume beautifully appropriate to the presentation of God's Word.

Leather bindings, in addition to cloth binding, are planned for June, 1946; and the Old Testament, still in the process of revision, is planned for publication in the complete Bible in 1950. At present the New Testament only is available in cloth at \$2.00 per copy.

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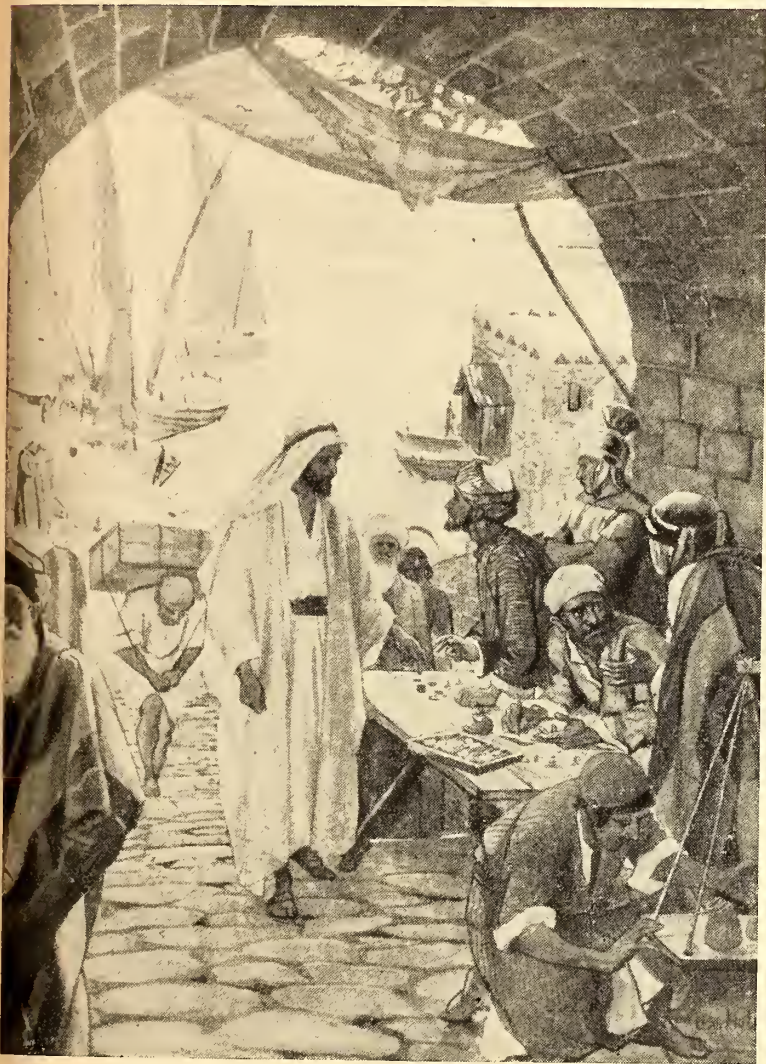
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Number 6



He Called Men to Be With Him

William Hole

Gramstorff Bros., Inc.

Matthew sat at the seat of custom. It was a profitable place to sit; customs were receivable from all incoming goods and a goodly share could be deflected into Matthew's own pocket. It was not a popular place to sit, however; it seemed an unlikely spot in which to search for a potential preacher.

But Jesus stopped there, looked deeply into Matthew's soul and said, "Matthew, follow me." Matthew arose at once and went with him.

Jesus was bitterly criticized for such an act; it seemed to his followers that association with dishonest men of Matthew's stripe was dangerous to his own reputation and that it lowered the dignity of the message of heaven which he had come to teach. But Jesus told them, "It is the sick who need a physician."

Being with Jesus healed Matthew entirely. Selfishness, dishonesty, avariciousness was his disease. It is one of the most deadly diseases known to man; it is probably more prevalent in our world today than it has ever been before.

Wherein is the cure? In being with Jesus. He calls us.

D. W. B.



Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
H. A. BRANDT - - Managing Editor

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Around the World

Fifty-three thousand children in 384 Virginia communities received religious instruction last year, according to a report by the Virginia Council of Churches at its annual meeting.

The Japanese Young Men's Christian Association lost six of its twelve major buildings in the cities of Japan because of air raids during the war. Four others were partly damaged and two are intact.

Officials of the California federation of women's clubs proposed to Governor Earl Warren and to the state legislature in special session that a law be passed requiring daily reading of the Bible in California schools.

"Little Yale Institutes" to develop community programs for dealing with problems of beverage alcohol are being conducted under the auspices of the social action commission of the New York State Council of Churches.

Permission to send gifts of all kinds—including food—into the British zone of occupation in Germany has been granted to the American Section of the Lutheran World Convention, National Lutheran Council headquarters announce.

Plans to reform the internal administration of the Norwegian state Lutheran church are being studied by a special commission headed by Bishop Eivind Berggrav, primate of Norway. The discussions are being followed with interest by religious groups throughout the country.

Mrs. Clifton G. Crouse, Queen Anne, Md., writes Farm Journal on compulsory military training:

If the United States of America adopts compulsory military training we are slipping as a democracy. How powerful have other nations become because they compelled youth to be trained for military purposes? You can't tell me we can make our country safe from destruction by atomic power or through military strength. It takes more than that.

No military force has ever created an honest heart, a wholesome attitude, and a desire for the welfare of others. Compulsory military training for our democratic country is telling the world we haven't as much faith in the power of democracy as we thought we had. We are hoping and praying for permanent

The Japan Committee of the Foreign Missions Conference of North America has voted to publish leaflets to be distributed with New Testaments among non-Christians in Japan, explaining how Christian principles have influenced thinking in the United States and other countries.

The United Temperance Council is a new organization formed in Virginia. It will work for temperance rather than prohibition. The group is financed by appropriations of \$5,000 from the Virginia Methodist Conference, a like amount from the Virginia Baptist Association and an as yet undesignated sum from the Church of the Brethren.

Six experienced missionaries will return to Japan as soon as travel arrangements can be made for them, according to plans approved by the Japan Committee of the Foreign Missions Conference of North America. The missionaries will assist the Christian church of Japan and the foreign mission boards of the United States and Canada in a planning capacity.

Mr. and Mrs. Robert Johnstone, of Downingtown, Pa., whose son Robert was killed in battle on Luzon, have used his \$10,000 government insurance to establish a scholarship at Lafayette College for Japanese students. If a Japanese student is not available the scholarship will go to another member of the yellow race or to a member of the white race whose intention it is to serve as a missionary to the Orient.

world peace—at the same time sharpening our knives for the next slaughter.

We can do it only by turning about-face. We need to begin with the little child—teaching him to know and understand other people, their customs and traditions. We need to enlarge his knowledge, understanding and wisdom throughout his school years, so that he will know that all people are important and have a contribution to make, that honest, sincere, wholesome living from day to day is the only thing that brings happiness; and that all this is the foundation of a real democracy.

Used by permission of Farm Journal

"Back to the Bible"

There have come to us from time to time a great number of letters urging that through this office the people of America and of the Church of the Brethren be called "back to the Bible." Some have expressed it that we shall "seek to get back to the church of our Fathers."

The writer favors this movement and wishes to lift it up here for emphasis. He is glad to join his voice with the other voices that call for a strong Bible-inspired national and church leadership and for a strong Biblical church. Moreover, he would like to see stressed earnestly the things for which the church of our fathers stood.

But admonitions calling for a "return to the Bible" or "to the Church of our Fathers" can become only a formalism of words, the saying of

which will make us feel good. To make them more than words we must look at the Bible and at our early church to see what it is we are trying "to get back to."

The following are some of the things which commitment to the Bible means.

The Bible says we shall place no other gods ahead of our Jehovah. Most of us have placed him pretty well toward the end of the list of the things which determine our lives; ahead of him we have crowded duty to country, love of possessions (whether automobiles, farms, or bonds) and personal glory.

The Bible says we shall not kill, not even hate. We have both hated and killed—or made the instruments for others to use in killing.

The Bible says we shall honor our homes. We have let them disintegrate until many of them are no longer either teaching or worshiping institutions.

The Bible says we shall not become drunken, yet in America we spent \$46 per capita for alcohol last year.

The Bible says we shall not commit adultery. The newspapers make us believe that the military condones or even sponsors such activity and that following the Hollywood example we may eventually need paternity tests so that mothers can determine who the fathers of their children really are.

The Bible says we shall visit those in prison. Most of us have never gone inside a prison to see the enormity of these schools of crime.

The Bible says we shall go into all the world with the gospel. We have gone into all the world in great numbers but our ships were not laden with either Bibles or the goodwill which they teach. Rather they were laden first with commercial men who loved not their brethren, and then with soldiers to back up the commercial men "as the custom is."

The Bible says we shall have faith, hope, love. We have not put into operation in our world

Thinking About the News . . .

Can Swords Be Turned Into Plowshares?

The disposition of the molding mountains of American military goods piled high in almost every country of the world has caused some concern among those who have given thought to such matters. There have been two phases to this concern:

1. It has seemed wasteful to the average American to destroy ruthlessly many thousands of dollars' worth of materials.

2. They wonder what ideas are created in the minds of people who need these products when they see them destroyed rather than shared.

The following are but a few illustrations of this destructiveness:

In India loads of equipment arriving from America by way of Africa were burned or otherwise destroyed immediately. Included were quantities of flying gloves worth two dollars a pair, A-2 flying jackets, parachutes, aircraft parts and instruments, beacon lights worth \$3,800 each, engine cylinders, worth \$700 each and expensive magnetos.

In the South Pacific slightly damaged jeeps, trucks and other types of transport were hauled out into the ocean and sunk despite the protests of Australians who needed them.

In the Pacific area great quantities of canned foods were sunk in the sea while hungry people waited near by, we are told.

In the European and Pacific theaters U-boats and other surrendered craft were given to the god of the sea.

It seems that a better way to handle these surpluses could be found. We are told that it is ill-advised to sell them because the purchasers do not have gold with which to pay and we do not want to accept payment in goods since it might compete with our own production of goods. The government explains further that it is poor policy to give such goods away. However, there still remains an excellent means of exchange for these goods. It was tried between ourselves and China after the Boxer uprising, and, ever since, America and China have been allies and friends.

This method would constitute an exchange of scholarships between our schools and those of other lands where these surpluses are. American students could spend a year or two abroad; methods could be worked out whereby students from other countries could come here as well. In addition travel scholarships could be made available to those who no longer wished to enter the scholastic field.

This would be infinitely better than burning goods. It would be a means of generating world understanding and cultural appreciation. It would be a practical way of turning swords into plowshares.

A bill has already come before Congress, known as the Fulbright bill (S. 1636), which is directed to this end. The passage of this bill would be a step in the direction of practical Christianity. D. W. B.

or in our personal lives as much as we should have of any of these three.

The Bible says we can be saved only through the love of Jesus Christ. Many of us have placed our major trust in other things such as atomic bombs, racial superiority or gilt-edged bonds.

These are just a few of the things that must change if we are to get back to the Bible. One wonders whether we ever were really very close to it.

And what about returning to the church of our fathers?

The Church of the Brethren, the writer understands, was one of the world's earliest organizations to take a stand against alcoholics. Moreover, it asked us in our baptismal instructions not to use tobacco. These must be continually emphasized if we are to remain like our fathers.

The Church of the Brethren was one of the earliest peace organizations. Some of our number have not emphasized that in recent years.

The Church of the Brethren emphasized simple, honest, helpful, good, nonspectacular living. We have dropped some of those adjectives and thereby some of the strengths of our church and of our homes.

The church members wanted to be a brotherhood; so they called themselves Brethren. Are we always deserving of that name?

Getting back to the Bible means believing something, being something, doing something; it brings us up against God, for the Bible is his Word. And God has a way of soon asking Bible Christians, "Whom shall I send and who will work for me?" Those who get back to the Bible must answer that.

D. W. B.

The New Translation of the Eternal Truth

After painstaking and prayerful work, a capable committee has released a new translation of the New Testament. It is hoped by some that this will be accepted as an authoritative translation comparable to the King James Version of 1611. These scholars had at hand all the resources used by the 1611 translators and many others that have come to light since that time. They have tried to maintain, without too much change, some of the earlier expressions which have become familiar to us in the language of Shakespeare's time; at the same time they have tried to make the true meanings of these passages more apparent to us in the language which we now speak. This should be especially helpful with reference to Paul's writings.

There is nothing particularly sacred about language. As a means of communicating thought, it changes from generation to generation. Jesus did not speak any English at all. What he said has come through several languages and many lan-

guage changes to us. Every effort to get nearer to his original expressions and meanings is valid and right. This New Testament is printed in large type and will likely come into wide use. Each Messenger reader should examine carefully the article in this issue which explains further this New Testament and how it came to be.

D. W. B.

Christian Advances Are Being Made

It is just as necessary that the Christian favor and seek to advance those things which are good as it is that he courageously condemn those things which are evil.

The following are a few things which are right and which should have much wider newspaper publicity.

One of the Doolittle fliers who was imprisoned by the Japanese after the first raid on Tokyo several years ago was released recently. Instead of giving the usual and expected story of atrocity-generated hatred against the Japanese, he told of his earnest desire to return to America for a course of training which would equip him to go back to Japan as a missionary to those who had held him in captivity. The thing which America owed Japan was not punishment and death, he testified, but an opportunity for education, civilized advancement and salvation. Having done his part to bring them the punishment and death, he now stood ready to do his part to make available to them the salvation. Millions of others of us ought to be willing to help him.

A Japanese Christian, recently captured, testified that he had not been able to bring himself to "commit murder against fellow Christians," even if they were of a different race. As a consequence of this feeling he had been imprisoned for two years in Japan, and then trained as a suicide pilot at the point of a gun. On his first mission against the Americans, however, he had managed to lag behind the other planes and presently to come in toward the American guns alone. Though they fired at him, he came on only to swerve his plane and crash-land in the water at the last moment with his full load of bombs. He told his captors that he was willing to suffer whatever punishment they might have in store for him as a prisoner of war, but that at the end of the war he wanted to return as a Christian missionary to his own people.

Fifteen discharged veterans of the South Pacific have restored a Japanese-American graveyard which had been razed by "superpatriotic Americans" in California, and have set themselves as caretakers during their off hours.

These things demonstrate the universal strength of the Christian principle. We should hear more about such things in order that we might cling more assiduously to the principle.

D. W. B.

Present All Your Faculties

Charles E. Zunkel
Wenatchee, Washington

Let us dedicate our discoveries of the laboratory to creative and constructive uses.



SOME Bible scholars feel that the Book of Romans is Paul's letter to the Christians in Rome, a letter which he wrote as he looked forward to coming to them. In it he sketches in broad outlines the Christian gospel. He wants them to have a foreknowledge of it, so that when he comes to them, as he hopes to do, he may have some working basis for his ministry.

Part of the letter is purely theological. It has to do with their Christian thinking concerning Christ and his redemption. Part of it is very practical and deals with conduct.

So, in the twelfth chapter he begins some of the practical exhortations with the plea, in the words of Dr. Weymouth's translation, "I plead with you therefore, brethren, by the compassion of God, to present all your faculties to him as a living and holy sacrifice acceptable to him—a spiritual mode of worship. And do not conform to the present age, but be transformed by the entire renewal of your minds, so that you may learn by experience what God's will is, namely, all that is good and acceptable to him and perfect."

What does Paul mean? What are the practical implications for our lives?

NOT for one moment would I minimize Christian theology. We need to think right about God, about man, about Christ,

about sin, about redemption, indeed, about the whole of the Christian gospel. Far too many people have no complete pattern of Christian thinking. A hand-me-down theology, given by parents or friends, will not suffice. We need a reason for the hope that lies in us. When we come to the crises of life, firsthand faith alone counts. When one stands by, watching a loved one passing on, or when one's companion goes wrong, or when one must make a choice as to his place in a world at war, one needs a personal Christian faith. One may try to get by without any theology at all. But that is equally unsatisfactory. One is reminded of the converts whom the disciples found who did not know there was a Holy Spirit. Both their instruction and their experience were incomplete. When the crises of life come, you and I need a faith in God's love and eternal concern for us. We need a faith in his power as a power available for us now. I would urge, then, that every Christian be wholly unsatisfied until he finds a complete pattern of Christian thinking, an adequate Christian theology. The guidance and help of fine Christian teachers will help.

But thinking must blossom out into life. That is the acid test of right thinking. If we doubt the need for that, we should review the teaching of Jesus. "By their

fruits shall ye know them." "I am the vine, ye are the branches . . . he that abideth in me and I in him beareth much fruit." "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father. . . ." "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me. . . . Depart from me, ye cursed, into everlasting fire. . . ." Such passages as these ought not leave one in doubt as to the mind of Jesus on this question.

The Church of the Brethren, like some of the other churches born in the seventeenth and eighteenth centuries, revolted against a faith which had gone dead. Our fathers looked at the established church of Germany and saw a dead formalism and a need for a way of life. And we remember that the early Christians were spoken of as members of "the way." It was the "way of the witnesses." My Christian friend, is your life a way of life that leads others to believe in and commit their lives to your Lord? If not, it is dead and you need new life through him. What will you do about it?

LISTEN to Jesus! When some who would follow began to make excuses, he spoke harshly. One wanted to go bury his father first, but Jesus said, "Let the



Our homes and our home life must be Christ centered

structive ends. Let him refuse to allow his creation to be used to curse the human family. Men of science need to rise together demanding an end to the destructive uses of their creations. Perhaps they must lead the way to the finding of a Christian use of power. Minds can be dedicated to the low and sordid and unholy, or they may be dedicated to the high and holy and lovely.

It means the dedication of our bodies. They are "temples of the Holy Spirit." If he is to dwell there, we should keep them pure, clean, strong and holy. Tobacco, alcoholic liquors and habit-forming drugs have no place in the Christian's life. From the standpoint of the length of life, the possession of health, or of economics, they must be ruled out.

It means the dedication of our homes and home life. Young people will seek life companions that are worthy and Christian. Homes will be established for life. If they are to be thus founded they must be founded on bases that will last. These homes must be Christ-centered, church-loving homes.

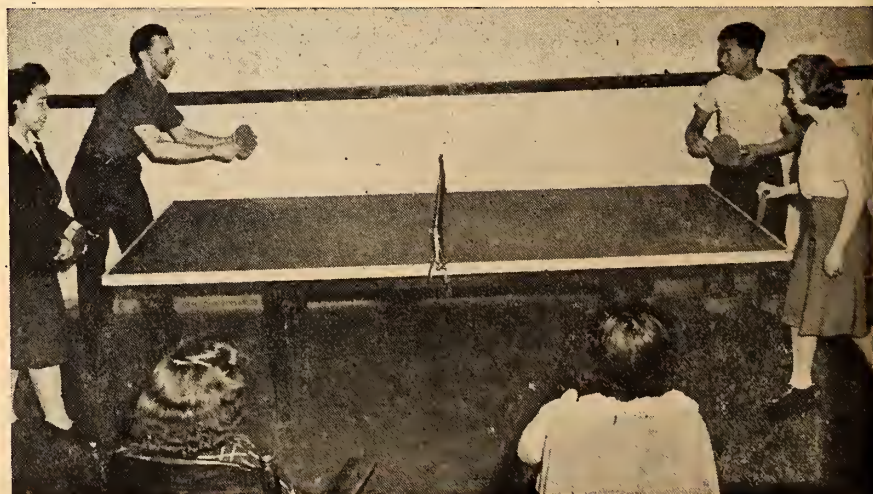
Again, it means the dedication of our social life. Everything that is worthy is ours to enjoy. But I think some things must go. Dancing is one. I must rule it out because it cultivates the low and sensual. It combines

[spiritually] dead bury the [physically] dead, but go thou and publish abroad the kingdom of God." One wanted to bid his family farewell first, but Jesus said, "No man having put his hand unto the plow and looking back is fit for the kingdom of God." On another occasion Jesus said, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. . . ."

Yes, Jesus is clear that to follow him demands the complete dedication of all that we possess, as well as all that we are or may become. There is no halfway commitment. We cannot serve Christ and Satan, or Christ and self. To attempt to do it means utter ruin. One is torn between two desires and continually feels condemned for his waywardness. The way of victory and of real joy lies in complete, all-out commitment.

So, Paul was right when he said, "Present all your faculties to him." Let us examine his claim more closely. To me it means a number of specific

things. It means the dedication of our minds. Our scientific development has gone on apace. But it has no morality. It is really nonmoral. Wars have become increasingly more deadly. The obliteration of civilization now stares us in the face as a very real possibility. But the same discoveries which may prove so devastating might be richly rewarding. They might mean healing, extended life, more of the needs of life, the blessing of the whole human family. Let the scientist dedicate his mind and the creations of his laboratory wholly to creative and con-



Presenting our faculties to God means dedicating our social life to him

rhythm and close bodily contact of opposite sexes and in that combination lies tragedy for many a person. I have seen young people find their companions through the dance. I have seen the same homes go on the rocks and the lives go to utter ruin. I have seen homes constantly broken through the influences of the public dance. In my judgment, the playing card must go. It has a bad history and leads many a life and many a home away from the finest things of the Christian life. Many places of amusement and social life must go. They must be ruled out if they tear down Christian ideals and ways of life.

It means the dedication of our service and goods to Christ. The year of service and the work camp are fine outlets for our youth. They help to create in their minds a service attitude toward life. Life is not lived to see how much we can accumulate of its goods. It is not lived to indulge in luxury. Rather, we need to come to the place where we farm, or carpenter, or produce in order to further the kingdom of God. It was William Carey who said, "My business is the kingdom of God; I cobble shoes to pay the bills." Albert Schweitzer might have said the same for his music. We will seek life occupations which bring the most blessing to the lives of others. The ministry, missions, and teaching will receive high consideration by the keenest minds we have. Medicine and research will bid for the finest and best of our youth. A new social and economic order will challenge the consecration and dedication of some of our most courageous spirits.

Christ is calling for surrender. He asks for all that we are or may become and for all that we possess. We can make no half-way commitment. Compromise will not do. What will your answer and mine be?

Another New Testament

H. A. Brandt

THE REVISED Standard Version of the New Testament as issued in February 1946 is the latest careful effort to put the New Covenant in the language of the people. Once again many scholars working together for a period of years, building on all that has gone before and taking advantage of the more recent archeological studies, have endeavored to renew the new in the New Testament. While the version referred to is primarily for English-speaking peoples, the results will in time redound to the benefit of Bible readers everywhere.

Why a New Translation?

It is quite legitimate to ask why there was felt to be a need for a new translation of the New Testament. The most obvious reasons are two in number. First of all, language is not a static instrument for the exchange of ideas. Every year finds new words being added to the English language and current words shifting in shades of meaning. This is why dictionaries get out of date. Consider, then, what has happened to the English language since 1611, the date when the much cherished King James Version of the Bible was given to the world. King James lived more than three hundred years ago, and almost one hundred years before Alexander Mack. The fact of language change must be evident to all. Even though the King James Version tended to stabilize the English language, that language has yielded much and added more in the 335 years

since the Authorized Version was released.

Not only has the medium of sharing thought changed since 1611. Much has been added to our knowledge of life in Bible times. Archeology has yielded up its secrets since King James lived. For example, it is now known that the New Testament was written in the everyday Greek of the period, for Greek was the language of the East much as English is a language of wide acceptance today. Knowledge of this fact has given translators an insight into meanings which were not apparent when the approach was by way of classical Greek. Thus the onward sweep of life, which tends to change word meanings and which brings new facts to light, argues for revisions and even new translations.

Geneology of the New Version

The first English version of the Scriptures was that made by John Wyclif. The New Testament of this version was translated from the Latin Vulgate. It was completed in 1380. The first English version of the New Testament to be made from the Greek was that of William Tyndale. Then followed a succession of versions, culminating in the Authorized Version of 1611. However, it must be apparent that the version authorized by King James was really largely a revision of what had gone before.

The scholars responsible for

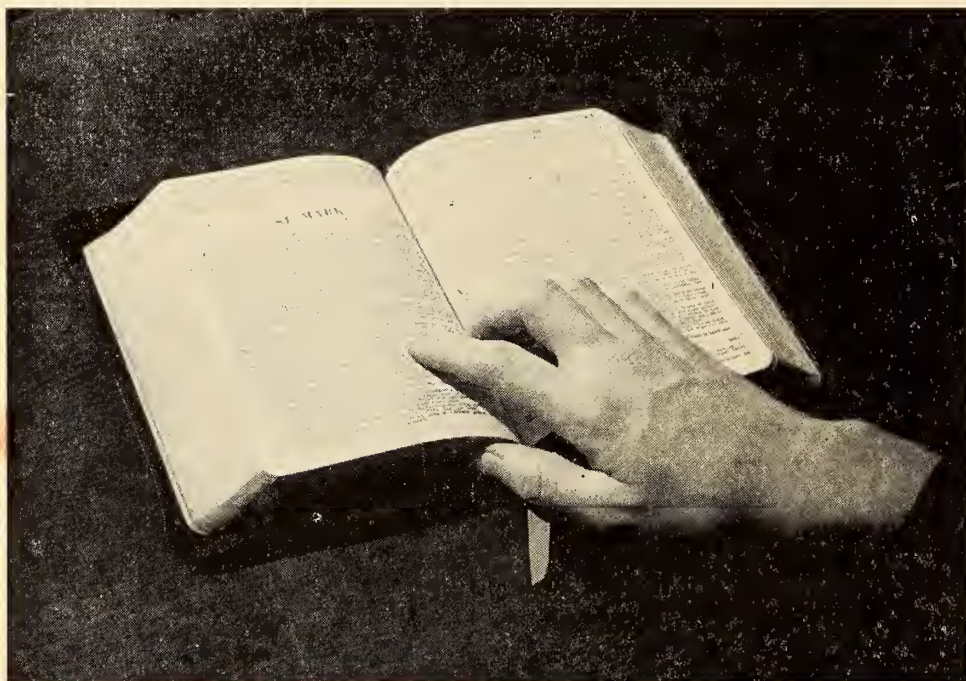
the King James Version did their work so well that it is even today, at least in the thought of many, the most effective reading text. But language changes and new facts finally had their effect, and in 1881 a committee composed of British and American scholars brought out the English Revised Version. The Americans on the committee were not completely satisfied, with the result that in 1901 the American Standard Version was offered to the world. However, both of these

scholarship, and at the same time preserve as much of the beauty and force of the King James Version as possible. It follows directly in the line of the English Version of 1881, the American Revision of 1901, and has benefited by having on the revising committee such translators in their own right as James Moffatt and Edgar J. Goodspeed.

Method of Work in Translating

It is of interest to note with what deliberate care the commit-

tee in morning, afternoon and evening sessions averaging three hours each. Much additional work has been done by correspondence and in meetings of smaller groups. The initial draft of the revision of each of the books of the New Testament was prepared by one or two members of the section, to whom it was assigned. This draft was then typed, and a copy sent to each member of the section, for study prior to the meeting at which it would be considered. It was then discussed, verse by verse, in sessions of the section. A new draft prepared by Dr. Moffatt, in the light of the decisions then reached, was mimeographed and distributed for further study. At subsequent sessions of the section, these mimeographed drafts were again discussed, verse by verse, and suggestions submitted by members of the Advisory Board and others were considered. A revised set of the mimeographed drafts was then submitted to the members of the Old Testament section, who were given opportunity to record their dissent from any proposed change. At a meeting



All scripture is inspired by God and profitable for teaching, for reproof,
... for moral discipline

versions lost something of the beauty and force of the beloved King James Version.

The movement thus begun has resulted in many modern versions, all aiming to put the Bible, or at least the New Testament, in the language of today. Some of these have been rather successful and have gained wide use. Others have been different, if not especially notable.

This brings us to the Revised Standard Version of the New Testament as released this year. This version is an attempt to catch up all the values of current

tee doing the work of translation approached their problem. The work of the American Standard Bible Committee began in 1930, or more than fifteen years ago. The committee was divided into two sections: one dealing with the Old Testament and one with the New Testament. As was the case in 1881, so this time, the members of the New Testament Committee finished their work first. Concerning the work of this committee, Luther A. Weigle writes as follows:

"The New Testament section has convened thirty-one times, in meetings covering one hundred and forty-five days, usually

held in Northfield, Massachusetts, August 15-29, 1943, the manuscript of the entire New Testament was once more reviewed and the votes and comments of the members of the Old Testament section were considered. The revised manuscript was then placed in the hands of a smaller editorial committee, charged to prepare it for the press and supervise its publication."

Using the Revised Standard Version

As one picks up a Revised Standard Version New Testament, it can be with the feeling

that here is a resultant text, the best that can be done to put the New Testament in the language of today. But with the insistence on accuracy is also the effort to retain the beauty of the Authorized Version, which has been described as "words set to music."

Writing of their hopes concerning the use of the new version, one member of the revision committee says:

"It must be recognized that it is difficult to produce in the English of the twentieth century a Bible translation which has the melodiousness, and in great pas-

sages the majestic diapason, of the English of Shakespeare's time. . . .

"Nevertheless it is true that there are different kinds of beauty. A translation which is native to the forms of speech of our present world cannot have the same qualities as a translation that came at the climax of the Elizabethan age. But there can be a new kind of beauty, as the creators of the best of modern music and of the sheer upsoaring and triumphant lines of modern architecture have made evident—a functional beauty, which is

the expression of purpose in the most vital and, therefore, the most fitting form. Let it be said for the makers of this translation that they have tried to make it a sensitive transmission of the immortal themes of the New Testament to this generation's mind and heart and ear."

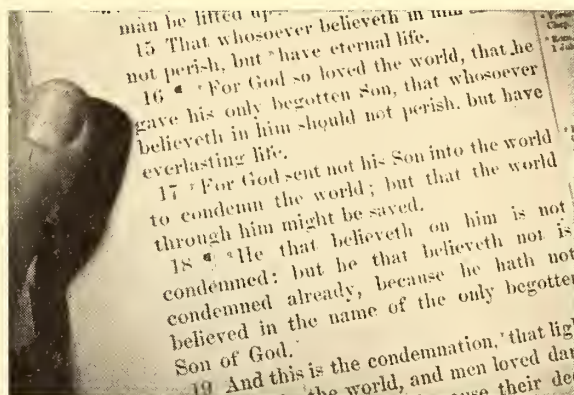
To the Brethren, who have a heritage for patience in seeking for the truth, the Revised New Testament can stand as symbolic of an ideal. Let us enter into whatever additional truth it carries with singleness of purpose and gladness of heart.

If the Bible Could Speak

It Would Say...

R. P. Bowman

Harrisonburg, Virginia



I AM known as the Book of books, the Sacred Writings, the Word of God. I came from Jehovah and clothed myself in human form when men and women were chosen as human channels and Jehovah put his spirit into their minds and they wrote as he directed. I am composed of sixty-six books, and from the first verse in the first book to the last verse in the last book, the scarlet thread of inspiration runs through me. Evidences of the perfect unity of spirit are seen in me. I am a revelation of the origin of man and of the material universe. I tell of the introduction of sin into this world and of its deadly effects upon human society. I made known the revelation of the mind of Jehovah in his scheme or plan for the salvation of man. Many prophecies may be found which have their fulfillment in Jesus Christ, the only begotten Son of God.

I am God's Guide Book that tells man how to find Jehovah and how to discover heaven. I gave to human society a perfect code of morals. Wherever I go I carry a flood of light that drives away the darkness, that dispels ignorance, that brings comfort and happiness, and that kills the germ of sin and puts in its place eternal life. I place the lantern, lighted by the hand of divinity, at the door of the tomb, when human hearts are broken and bleeding, and show that it is an empty tomb. I visit the sickroom and invite those who suffer to rest their heads upon my promises. I am peculiar in my style. You may translate me into every dialect and I will not lose my personality or my individuality. I am still God's Guide Book.

I am the revelation of a universal Father speaking to his universal family. Forty different writers residing in different parts of the world during a peri-

od of fifteen hundred years are responsible for my being. Each individual reveals his own personality and his own individuality. I am composed of two Wills, which are known as the Old and New Testaments—two covenants. Between these two Wills is a cross upon which Jesus Christ was crucified. From the Garden of Eden to the cross I have spoken in symbol, shadow, type, prophecy and law.

Beginning with Pentecost I tell of a new church, Christ's church, and of a new gospel, the "good news" from heaven for the children of men. The Old Will was made with the Children of Israel. The New Will embraces all creation. Sometimes my friends do me much harm; they make me say what I did not mean to say. They put into me their own interpretations. Sometimes they imagine that I am a book of texts,

given to be used in forming denominational groups, and they dislodge these texts from their rightful setting and cause confusion, discord, and division. I am my own interpreter. Let me speak and I will always be understood. Had I not come into this world man would have remained ignorant of Jehovah's love and mercy and justice. I lifted the curtain and permitted man to look into the unseen and get a glimpse of the doctrine of the Fatherhood of God and of the brotherhood of man. Close my pages and you cannot find the way to salvation from sin. Close my pages and you cannot find the way to immortality. I have always been opposed. Many who profess to be my friends have cut into my heart and have taken from me pages of truth and boasted of higher learning. Fire cannot destroy me; it has been tried. When men admit truth in history, sincerity in martyrdom, value in talent, advantage in learning, goodness in truth and reason in creation, then they must admit that I am God's revelation. A book means there must have been an author. The book did not make itself.

I am read by more people and am translated into more languages than any other book. I am the oldest book extant. I tell man what he was, what he is, and what he shall be. All of the combined goodness, with all of the combined wisdom in all of the combined ages could not have produced me. I cannot be improved upon. I include yesterday, today and forever. All I ask is to be given a chance and this old world will experience its greatest revival. Take me down from the shelf, wipe the dust from my covers and let me speak to your hearts. Do not be satisfied with reading me; hide my truth in your hearts and let it bring a harvest of righteous living in your lives.

The

Hungry

Christ

M. Guy West

Pastor, Uniontown, Pennsylvania

THE PURPOSE of this message is to ask the Church of the Brethren to help in the completion of an unfinished sentence. The task should not be so difficult, because there are just two possibilities. The familiar sentence is a quotation from One whom we profess to worship and serve. All of you have read and reread it with both conclusions. Today, considered against the background of the world in which we live, I ask you to assume at least a part of the responsibility for deciding which way the sentence shall end. Will the Master say, "You fed me"?

The background, against which I lift this sentence, in many respects, is not beautiful. It is a background of tragedy, suffering and death. Some of you thought the problems of our world would be over with the end of the war, but every day brings new evidences that such easy optimism was unfounded. The purpose of this message is not to enumerate all of the problems before us, but merely to call attention to one which is urgent indeed. As unbelievable as it seems, millions of people, even though the war is over, instead of turning to home, peace, hope and happiness, are still facing imminent death. In this case it is not just strong men who have been trained to fight and kill, but the group numbers multitudes of old women and innocent children who are going

to starve or die from exposure unless help is rushed to them quickly and generously.

In the Christian Century for October 3 was an editorial with these headlines: "Fear 13,000,000 doomed to starve before winter." When I read those words I felt that surely there was a misprint. Obviously it meant "before winter is over." But, after reading and rereading the entire article, I could find nothing to lead me to believe that it did not actually mean what it said. Before winter actually began, 13,000,000 faced starvation. That is, I believe, about the number of Negro people who live in this country. How absolutely unbelievable that so many people could actually starve in a world like this where we have an abundance on every hand! You see I assumed the statement referred to the entire war-devastated world. But to my astonishment, when I read the article, I discovered that it did not include the entire world, nor did it even refer to all of Europe. Those figures refer to *only one nation*. In Germany, one country alone, it was feared that 13,000,000 people would starve *before winter actually began*. What are the prospects for the entire war-wrecked world before winter ends? If anyone knows the answer to that question I suppose it is too terrible to be divulged. Certainly the number must be appalling.



Hungry children search for food

Our daily papers told us that the allied authorities in Germany compelled those people to dig graves in large numbers before the ground was frozen. Because of the food, housing and clothing situation, they knew that thousands would not survive the winter, and so, before the ground was frozen, they were digging graves.

The Berlin correspondent of the Daily Herald, according to the article to which I have referred in the Christian Century telling of the tragic suffering which he has seen since the end of the war, related the story of seeing an emaciated woman desperately trying to force milk from her breast for two whimpering babies. She had not eaten for five days and her pitiful efforts to force food from her milkless breast only left her crying at her failure. Would it not be wonderful if one of the sleek, fat cattle given by Brethren people could reach that unfortunate woman in time to save both her and her starving babies? Is there any thought more thrilling than the hope that food and clothing in large quantities, given by Brethren people in this land of abundance, may reach those people in time to save

many of the 13,000,000 from starvation? Wouldn't you get a thrill if you knew that gifts of yours had saved some mother from the necessity of deciding which of her babies should live and which would have to starve? Can you imagine greater satisfaction than that which we might have next spring, if, because of our generosity, many of the graves which were dug for winter use should then be empty?

EVERY one of those facts is a possibility. One of the most thrilling things about the relief work of our church is the fact that *there are no boundaries*. The war fund, now being raised in our community and elsewhere across the country, has as a part of its goal relief work in allied countries. This is good as far as it goes, but it does not go far enough. Thirteen million now facing starvation in Germany will get no help from the war fund because they are not members of allied nations. In our daily press we have been flatly told that Japan can expect no help from our military authorities there. Regardless of her needs, she will have to look out for herself as far as the policy of this government is concerned. We shall try to help our friends

in allied nations, but there the boundaries are erected. Maybe that is as good as one can expect of military and governmental authorities, but it is not as good as can be expected of the Christian church. And it is thrilling to know that the relief program of our brotherhood will span all barriers of nation or race. Jesus said, "If thine enemy hunger, feed him." And, thus, in the spirit of the Good Samaritan, our help shall go wherever there is need.

I HAVE been delighted to know that some help has already crossed one barrier which many people seek to erect. In earlier days, before shipping facilities were available, some of our heifers for relief were given to needy families here in America. One of them, named Melody, went to a Negro family in Arkansas. I have never read a more thrilling letter than that which was written in gratitude by Henry Coleman, the father of that Negro family: ". . . I ask the Lord to Bless the hand that gave the Cow, I have thought of a many gifts But I havent thought of But one that Beats Melody an that was God gave His Son to Dye for us."

Brethren people ought to be thrilled with that letter. It is a glorious privilege to give, not only for the alleviation of hunger and the saving of physical life, but for the eradication of all barriers of race and nation and for the spreading of goodwill and understanding among all mankind. Is there any more effective way to point the world to the love of God than by some such practical demonstration of the spirit of Him who gave his all for "whosoever"?

SO MUCH for the background of a needy world and of open doors of opportunity for helpfulness. What shall we do about it?

Thousands of favored people across this good land will doubtless shrug their shoulders and ask, "So what?" Some of them will rationalize like this: "Didn't they bring it on themselves? Who started the war, anyway? Let them stew in their own juice. It will be a good lesson for them. Perhaps they will not be so anxious to start trouble again. Anyway, what are they to us, foreigners whom we never saw? We have our own problems to worry about." We, too, may take that attitude if we are able to overlook one fact: *We are Christians*. We are disciples of one who said: "Then shall the King say unto them . . . I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: . . . Naked, and ye clothed me: . . . Then shall the righteous answer him saying, Lord, when saw we thee an hungry, and fed thee? . . . When saw we thee a stranger, and took thee in? or naked, and clothed thee? . . . And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the

least of these my brethren, ye have done it unto me." I do not know what those words mean except that Christ is so completely identified with human suffering and need that when one person is hungry, *He* is hungry; when one individual, of any race or nation suffers, *He* suffers. Turn that over in your mind against the background of a world where, in one nation alone,

13,000,000 faced starvation before winter even began. Do not call them starving foreigners. Rather, let us say *the hungry Christ!*

Here, then, is the unfinished sentence which we are asked to complete. It has, as you well know, two possible endings. Take your choice in full consciousness of the eternal consequences. "I was an hungry, and ye. . ."

A Gem Amidst the Ruins

James L. Kraft

Businessman, Chicago, Illinois

BACK during the days of island hopping in the Pacific, one of our own Kraft men wrote me a letter which made a special appeal to my imagination. He wrote from a recently won and dearly bought beachhead. Detailed to the grim task of clearing beach waters after the battle, he had seen, amidst the debris, a bright and shining object. He reached into the sands and picked it up.

Said his letter, "This cannot be real, but I have attached it to the top of this letter with a piece of adhesive tape. If you can mount it in a ring, send it to my foster mother, for she was the only mother I ever knew."

When I removed the tape, I could hardly believe my eyes. For there in all its shimmering rosy beauty was a gem so beautiful that I scarcely dared to touch it, so delicate that I considered no workmanship of mine could add to its loveliness. So I sent it, just as it had arrived, to the boy's foster mother, suggesting that she have it appraised and that, if its worth were as high as I felt it must be, the money it would bring be put aside for Bill, who, even amidst the debris and in the troubled waters, had found a jewel of exquisite beauty.

Later Bill's mother wrote to say that the gem had proved indeed to be a perfect pearl and the money it brought now waits for Bill's return.

TO ME, the finding of this exquisite gem amid the horror of war is an inspiring lesson for us all. The world of today, like the beachhead of the South Pacific, still has its waters awash with debris. It has its problems, its heartbreaks, its tremendous doubts and uncertainties. But in the midst of it all, there is a pearl to be found—a pearl of great price—a pearl of far greater worth than any material gem. It is the love of Him who was born at Christmas time to live, to minister, and to give up His life that peace on earth might come at last, and that men might live as brothers.

Out of the terrible cost of war has come the realization of the true worth of peace. As we hear the words which ushered in the Prince of Peace, I think we might also reflect that almost the last utterance of Jesus was, "My peace I give unto you!" This is a heritage which a war-plagued world has oftentimes overlooked. Not our own peace—but His! The peace that passes understanding!

Power

James Barnhart
Bombay, India

*Is there no limit, then,
To man's design
To wipe a city off
The earth, to line*

*His sights, destroy until
Naught may remain
But death? Has mortal man
Then sometime lain*

*With angels to produce
Such awful power?
Believe it not. Man has not
Shown in any hour*

*The soul, the depth of heart
To match his head.
And lacking that, mankind
Is better dead.*

Voice of the Brethren



Moderator of Annual Conference: The opportunity for giving is greater today than ever. The need is great at home and abroad. The poor and suffering you have always with you. Christ's mission was always constructive, not destructive. Let us not glory in our prosperity and accumulate wealth. Money is plentiful, but remember that a great deal of our money is stained with blood. Let the Lord have the money where neither moth nor rust can corrupt. Everyone should give, according as he is prospered, not grudgingly. "God loveth a cheerful giver."

* * * *

A Pennsylvania brother and his wife: Enclosed find check for \$500 to be used for China relief. We want to do our part in helping to relieve some of the suffering which the Chinese endured in the past years.

* * * *

A Baltimore donor: Enclosed are checks for . . . the General Mission Board and the Brethren Service Committee. It warms our hearts to hear of some of the work being done by these two organizations—as well as others.

* * * *

C.P.S. man and wife: Enclosed you will find a gift for foreign relief. My wife and I have talked much about this. We have been so richly blessed and are so

thankful for our blessings that we want to share, though it may be in a small way, with others who are so deeply in need of food, clothing and the necessities of life.

* * * *

Chairman of the General Mission Board: A million dollars is a lot of money. If our church reaches that goal (and I think we shall) we can all thank God and take courage. To me it will indicate that we are mission minded, that we believe Jesus Christ is the only hope for this world, that we know the importance of our educational institutions, that we feel that ministering to the needs of others is one of the finest fruits of Christianity. And so we await the report of this year's giving, hoping and praying that the largest budget in our church history will be reached and passed.

* * * *

An Indiana member: I hereby enclose five dollars toward foreign relief. Of course, that is only like a drop of water in the ocean I crossed sixty-four years ago. At the ripe old age of eighty-six years I am hardly able to spare that much, being on relief myself and having an invalid wife in addition, but I give it with a glad and willing heart, for in 1870 or 71 I myself ate bread, the money for which, I was told, came from America.

* * * *

Chairman of the Brethren Service Committee: The response of the church to those forms of human need which the Brethren Service Committee has been commissioned to represent has been magnificent. It has been more than we could well anticipate and yet it is a typical Brethren response to human distress. The need is so great that we shall entertain no anxiety

about oversubscribing the budget. If we were to double and even treble our present giving, there would still be hunger and nakedness and suffering in the world beyond description.

* * * *

A North Carolina brother (enclosing a check for \$450): This is the Lord's share of an inheritance. Use it as you see fit in his work.

* * * *

A member in Maryland: Certainly needs supplied in the name of the Lord will mean much for his kingdom on earth.

* * * *

Chairman of Women's Work: The church is the only body that can cure the ills of the world. The Church of the Brethren with her historical practices of love, goodwill and helpfulness was sent to the kingdom for such a time as this. We who have been given the bounteous goodness of the earth and who have suffered so little from the ravages and results of war have the sacred duty of sacrificing to help rebuild the world.

Darkness shall not master it!



Lazarus Sees the Temple Cleansed

WE HAVE always had a comfortable home in Bethany, probably the most spacious and attractive in the village. In the time of our father there was much entertainment and feasting. Often there were visitors from the Temple in Jerusalem, and relatives, of whom we had many, were visiting in the house for weeks at a time.

I loved the sound of merriment and feasting, of lordly voices as the visitors conversed. I especially loved seeing the beautiful raiment of the priests, the embroidered cloaks, the jewels flashing by the lamplight. On my father's death, many of these feasts were held other places, although our relatives continued to visit us. Our mother's gentle spirit was not one that craved mingling with the gayer groups of society. And probably none of the children except me missed such contacts very much.

After our mother died several years later, leaving Mary and me mistresses of the house; we began to entertain more, however, more modestly than in the days of our father.

Nearly twelve years passed—tranquilly. A few wealthy men of neighboring cities sought either Mary or me in marriage, but we could find no feelings of love for them, and so refused. We had our home together in Bethany, and neither of us could envision a home without love and respect. Then, too, there was Lazarus, who had shown no inclination to marry, and we enjoyed making a home for him until the time when he might take a wife.

Lazarus—the pride of our house and line! What a fine-looking young man he had grown to be in ten or so years! He no longer studied law in Jerusalem, although he went frequently to



William Hole

Gramstorff Bro., Inc.

Martha and the Master

Kathryn Wright
University, Mississippi

visit there and study for several days at a time. Now he spent his time in Bethany, either overlooking the work on our estates or reading in our spacious library. It was a pleasant life for him—in fact, for all of us.

IT WAS spring again, the second year of Pontius Pilate, and once more the time of the Passover at Jerusalem. This year Lazarus, unlike that time many years ago, went to the Feast with the other men of Bethany. Some years Mary and I had gone too, but this year we stayed at home.

When the seven days were accomplished, Lazarus came home. It was evening when he came in,

and, as Mary and I were expecting him then, we had supper prepared. He ate hungrily and eagerly. After he had finished, he turned and half sat up.

"Martha, Mary!" he said. "I have seen Him again!" He looked at us expectantly. It was plain that our brother meant his words to bring rejoicing.

We looked blankly at Lazarus, not realizing of whom he spoke. It had been a long time now since we had heard him voice the wish that he might see the boy Jesus again.

"Whom have you seen again?" I asked finally, a bit impatiently. "Uncle Jabez?"

"The boy Jesus who was here at our house a long time ago! The boy and the family, from Nazareth—remember? Only He is a boy no longer, but grown, even as you and I."

"Oh, yes, now I remember!" cried Mary. "Lazarus, is He still so outstanding in looks, so set apart, so different?"

"Alas," replied Lazarus, "I was not able to speak with Him, but it was surely He. Of that I am certain."

"How could you be so certain it was He, if you did not speak with Him?"

LAZARUS sat up and began: "Sisters, I saw something today I did not expect to see in our time. You know how concerned I have been that so much business that is for private gain goes on in the Temple. I have been convinced that it is wrong, that too much buying and selling is allowed there. I have spoken, rather cautiously, of course, about it to some of our friends at the Temple, but they have laughed off my fears. 'Times have changed,' they have told me.

"But today this Jesus came into the Temple and did a bold thing. I admire His courage, for He dared what I would have feared to do because of my friends at the Great House."

"What was it, Lazarus?" asked Mary, leaning forward.

"He was incensed that the Temple had been so prostituted to barter that He went apart and made a scourge of some cords that were lying by a pillar. And without warning He descended upon the sellers of the sheep and oxen and drove them before Him down the steps. Such a commotion as it made! I came up with others in a crowd to see it, when we heard the oxen lowing and the sheep running and bleating. And the sellers were running hither and yon after their animals which had escaped down the steps and out the gates."

"I should think the priests would have arrested anyone for doing such a thing," I said, pondering. "As you have told me, Lazarus, they get considerable gain from such buying and selling. They wouldn't want their profits interfered with."

"Of course, they were angry," said Lazarus. "But before the priests came running, this Jesus had also gone to the tables of the money-changers and overturned them with a great clatter on the floor. You should have seen the beggars crawling to collect some of the rolling coins. Then, turning to the sellers of doves, he lifted one of the cages and said, 'Take these things from here; do not make my Father's house a house of merchandise.' The remarkable thing is that the sellers of doves gathered up their cages and left at once—fearfully, as if they, too, might be scourged by the whip of cords.

"And then the priests arrived, having heard the commotion. They were furious. Caiaphas, arrogant as ever, said to this Jesus, 'What sign can you show us, whereby you do these things?' Jesus gave him a long, unflinching, level look—so level that the man was uncomfortable."

"Didn't He answer anything?" Mary wanted to know.

"Yes, but it was very strange what He said. I am convinced that it must have had a hidden meaning. He said: 'Destroy this temple and in three days I will raise it up.'"

I COULD keep silence no longer. I brushed a crumb from the table as I said: "That was a silly answer, Lazarus. Everyone knows that the Temple was at least forty years in building; so it would be foolish to boast of rebuilding it in three days."

"That was just what the priests answered this Jesus. They said, 'This Temple took forty-six years to build. Can you raise it up in three days?' And Jesus only looked at them—rather

pitiingly, in a way, it seemed. He has such a calm bearing, such assurance in His actions and words that it seems he must know things others do not. Though how he can know them, one cannot guess."

Lazarus paused. Then, with a rueful look, he added: "But I did not get to speak with Him. People in the crowd around me spoke of him as Jesus of Nazareth; so I am sure it is He of the long-ago Passover visit. Oh, I tried to get through the throng to speak with Him and to recall to Him our first meeting. But the crowd was great, and before I could reach Him, He was gone away."

"Did no one know where He stayed?" I suggested.

"I asked several of the bystanders, who only shook their heads. One man said he had heard Jesus preaching in Galilee and had heard of miracles that it was said He could perform. This same man said he had a cousin, Nathanael, who was a disciple of Jesus and always with Him. I asked this man, should he see his cousin, Nathanael, to deliver a message to Jesus—to tell Him that He would be welcome at the home of Martha, Mary, and Lazarus in Bethany, should He ever come this way."

"I wonder if He will ever come," said Mary. "I hope for your sake that He will."

It was late by now. "Come," I said, "it has been a long day. We are all weary by this time, Lazarus especially."

A Morning Prayer

Mrs. Allie Eisenbise
Chicago, Illinois

Dear God . . .

May I be kind and courteous
To everyone I meet.

Whether in bus or shop
Or walking on the street.

May I not deem them strangers,
But friends of mine unknown,
Whose lives are just like mine,
With burdens of their own.

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, February 10

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, A People Disciplined (Temperance Lesson)—Numbers. Memory Selection, For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth. Prov. 3:12.

B.Y.P.D., Exploding Racial Myths.

Gains for the Kingdom

Nine baptized, two received by letter and one reclaimed in the Second church, York, Pa.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Galen C. Kilhefner of Elizabethtown, Pa., in the Frederick church, Md., Feb. 24—March 3.

Bro. Tobias F. Henry of Huntingdon, Pa., in the Walnut Grove church, Johnstown, Pa., Feb. 3-10.

Personal Mention

Bro. Ralph E. Shober, pastor of the Frederick church, Eastern Maryland, for the past eight and a half years, will take up the pastorate of the Ninth Street church, Roanoke, Va., on April 1.

Brother and Sister Clarence H. Rosenberger are assuming the pastoral duties at the Scalp Level church in Western Pennsylvania and accordingly change their address from Shelocta, Pa., to 1207 Hoffman Avenue, Windber, Pa.

Professor Halford E. Luccock, of Yale Divinity School, says, "We have learned in airplanes to fly through the air like birds, and in submarines to swim under the sea like fish. All that remains is for us to learn to walk the earth like men."

Brother and Sister Frank Crumpacker have completed two months of a six months' missionary tour in California. They find their visits with the churches very gratifying, a recent letter informs us. An announcement in the Messenger that they would come to Colorado in February is in error. Rather their address from Feb. 26 to March 1 will be Macdoel, Calif.

Mrs. Eleanor Roosevelt speaking from London laid great stress on the responsibility of the individual to make the United Nations organization a success. Among other things she said, "You can educate people to feel a personal responsibility for the working of the United Nations. We must all learn the discipline of not getting discouraged. We must always keep in view our main objective, building an atmosphere where people can work to keep the world at peace."

Joseph Shelly of seeds for Europe writes: "Seed corn for silage for Italy should be shipped direct to the American Relief Warehouse, 528 West 19th St., New York City. Shipments can start immediately. There is no deadline for shipping the corn to Italy as we have been told that any time the corn arrives in Italy, it can be used in some part of the country. Large shipments should be well under way by March 1. Any kind or variety will do. Corn must be viable and contain no more than 14% moisture. There is also need for seed barley and potatoes in France."

Brother and Sister Ira Akers of Liberty, Ill., celebrated their golden wedding anniversary recently. At the special church service for them six were in attendance who were present at the wedding.

Missionary Mary Schaeffer sailed on the Javanese Prince, Feb. 2, 1946, from Wilmington, Calif. This boat is under the Norton Lilly Line with headquarters at 1990 Van Nuys Bldg., Los Angeles, Calif. It carries forty-eight passengers. The church wishes her a successful voyage back to China.

Bro. J. E. Saylor, teacher of mathematics at Juniata College for more than a quarter of a century, during which time he taught such men as C. C. Ellis; J. M. Blough, D. W. Kurtz, R. D. Murphy, writes to say that the children carrying relief bundles who were pictured in the Gospel Messenger for Jan. 19 are his grandchildren. He is glad to see the work of Christian service carried forward from generation to generation.

Brother and Sister Henry E. Ward of Ottawa, Kansas, and three children then living, had hoped to celebrate the Ward golden wedding last Christmas. The death of son Merlin in action changed these plans. However, a surprise dinner by friends and relatives was given them at the Ottawa church on Sunday, Dec. 23. Brother Ward has been a church school teacher for forty-one years. Mrs. Ward has also been active as health would permit.

Elder S. G. Meyer of Lebanon, Pa., writes "For many months there have appeared inside the front cover of the Gospel Messenger declarations of heart convictions opposed to peacetime military conscription. If my evaluation of those contributions is correct, that page of the church paper presented some of the clearest, strongest and most sensible expressions on the subject to be found anywhere. The fruitful minds of great men from various walks of life and possibly many of them not members of our church there presented a testimony and witness to the truth parallel to our convictions. As we confront the time when our lawmakers deal with this peacetime conscription problem, some of us would like to see much or all of that material reprinted into one pamphlet entitled Peacetime Conscription Extracts. We write to the lawmakers directly but I think this is such a grave matter that nothing legitimate and reasonable should be left undone."

Miscellaneous Items

It was \$7,120 instead of \$71.20, which the West Dayton church in Ohio raised at a recent dinner meeting when their building campaign was launched. Sister Allie K. Gnagey informs us of this misplaced decimal point. She says that it was not only \$7,120 which they raised but that the prospects are bright for more very soon.

Information to substantiate that Elder David Long (1761-1816) of the Conococheague church in Maryland and Pennsylvania was married three times is desired to complete some church history. From partial records, it is believed that Elder David Long was the great-uncle of D. L. Miller and was married first to Catherine Reichard. His second wife was Elizabeth —, who died in 1815 and is buried beside him. According to his will his third wife was Susanna. As he had no children, his estate was distributed among his widow and nieces and nephews, with a request that his books be given to relatives close at hand. Information concerning the above should be sent to Samuel D. Lindsay, Broadway, Va., R. 1.

Senator Wherry of Nebraska said recently on the Senate floor that a major tragedy is developing in Europe. He said that ships are lying idle, that surplus trucks are rusting in Europe and that military rations are spoiling while the people of Europe starve. He called for a renunciation of the Morgenthau policy of retaliation and a courageous acceptance of its responsibility by the present administration. Part of his statement was as follows: "For long months now, a rising torrent of incriminating evidence has been pouring in which marks this administration as the party responsible. The terrifying truth is that the American people have been made accomplices in the crime of mass starvation!"

Reedley church is the second oldest congregation in the District of Northern California. Plans are under way to celebrate the fortieth anniversary and home-coming on Sunday, March 10. Pastor Bruce H. Flora, 1045 K Street, Reedley, Calif., writes: "We are eager that all former Reedley residents be informed of this, and they are invited to come back for the day, or at least to write us prior to that date."

To the churches which sent Christmas gifts for Mexico, Bro. Jesse E. Taylor, Eden Valley church, St. John, Kansas, wishes to say that all packages arrived in good condition. Bro. Taylor, assisted by a church committee, sorted, counted and repacked these gifts, which totaled five hundred pounds. Then they were shipped by freight to Laredo, Texas, on the border, from which point Bro. H. D. Michael took them by car to Huitzilac.

The Leamerville church, Middle District of Pennsylvania, is sponsoring a school of music under the direction of Bro. Berger Baker of Salemville, Pa. This school will start Feb. 6 and continue every Wednesday and Friday until March 15. Neighboring churches are invited to participate in this institute. No charge will be made but a freewill offering will be lifted each evening. Those interested may correspond further with William L. Gould, East Freedom, Pa.

Needed: a moving picture camera. The General Mission Board desires to send with outgoing missionaries to India a 16mm camera to take mission pictures for the benefit of the churches in America. The intermediates of Northern Illinois and Wisconsin contributed funds for the purchase of a new camera, but the desired model is not yet available in this postwar period. We are, therefore, asking if someone in the church has a good approved model with a sharp lens to contribute or to loan for a period of a year or more. It is suggested that someone may have a very good camera which is not in use and could be appropriated for this purpose. If a camera is loaned, the Board will be responsible for its return in good condition, or payment for it. A very prompt reply is needed. Please communicate with the General Mission Board, attention H. Spenser Minnich.

A special National Security Committee has been appointed by the American Legion to conduct a legislature battle in Washington for the passage of the revised American Legion conscription proposal. They are to convene in Washington on Jan. 26 and 27 and get "ready to carry the fight to a conclusion." It is well for Christian people to remember that this modified plan is still conscription. It is being proposed because the military and the American Legion have felt the opposition of the American people against peacetime conscription. They hope a modified bill might be forced through Congress. We would do well to keep ever before our congressmen our feeling that they should work for the abolishment of conscription everywhere by international agreement rather than to saddle such a thing on the American people. Congressmen will be subjected to much pressure about this in the days ahead. They should know the minds of their thinking constituency.

Churchmen visiting President Truman recently expressed themselves as being "amazed at the misinformation" given the President by his advisers concerning the advisability of shipping food to starving Germans. Not only did he refuse to allow American church people to send food to the American zone but he also refused to allow them to get transport license to ship to the British zone in Germany even after the British offered to open their zone to American goods. The President's misinformation is from the military authorities, who say that the American public would not stand for a show of mercy to the German people. Actually the American people seem to be clamoring for a reversal of our policy of deliberate starvation. But the President has not heard the voice of the people yet.

Liquor impairs the conscience before it impairs the gait.

With Our Schools . . .

La Verne College

The college trustees will meet in their annual session on Feb. 9.

The college and church unite in their invitation to Brethren to attend the Pacific Coast regional conference in La Verne, Feb. 10 to 15.

An Alumni Association party for returning servicemen will replace the traditional talent program on Feb. 9.

E. A. Miller, second president of La Verne College, died from a heart attack on Jan. 6, while participating in a love feast service at the Glendale, Calif., church. For many years he had been an attorney in Los Angeles.

A New Era banquet was held at Live Oak on Dec. 13 for the churches in that area of the Northern California District. Rev. W. R. Baird, pastor of the First Christian church in Modesto, was the speaker. College supporters were present from the Chico, Codora, Live Oak, Paradise and Sacramento churches.

President C. Ernest Davis participated in district meetings in Washington and Oregon during January. While on the trip, he held a four-day meeting for the church at Sunnyside, and spoke in the Olympia, Richland Valley and Salkum churches, all in Washington.

To Brethren Graduate Students

The General Education Board is endeavoring to develop a file of the members of the Church of the Brethren who have completed at least one year of graduate work, regardless of the field of study or present employment. All fields, medicine, engineering, dentistry, education, theology, business, teaching or research, et cetera, are to be included.

One of the reasons for building such a file is to discover suitable personnel for faculty and administrative positions in our Brethren colleges and other institutions. Practically all of our colleges will need additional teachers for next year. Non-Brethren institutions and industry frequently inquire about graduate students who are available for positions.

We, therefore, urge all members of the Church of the Brethren who have completed a minimum of one year of graduate work to send their names and addresses to A. C. Baugher, Secretary, General Education Board, Church of the Brethren, 404 College Avenue, Elizabethtown, Pa. A form will then be mailed for detailed information as to field of specialization, employment and other data. An early reply is urged.

JOURNEY BY FAITH

Violet Hackman Pfaltzgraff

Garkida, Nigeria

Before we left the States we were asked frequently how we would reach Africa, by air or by boat. The answer was: "By faith," for we did not know how or when we would proceed from one port to another.

Our trip really began when our parents and a few neighbors pushed us out of a snowdrift early one Monday morning in a January blizzard, as we rushed to catch the New York train. We spent all day in New York, sitting in different consular offices, trying to get visas which were necessary for the trip. Very early the next morning, the Heckmans and we left for Philadelphia, where we would get on the S. S. Serpa Pinta, if we got our visas. When we arrived in Philadelphia, we proceeded to gather up all loose ends of business before leaving and went to the dock to wait for Leland Brubaker and our passports. Leland arrived late in the afternoon with our passports clear. After a hearty handshake with Leland and an exchange of good wishes, we went aboard.

We found fairly comfortable cabins provided for us. The only thing that we did not enjoy was the food. We had few or no vegetables, and a lot of fish and fats. There was no diet for a small child. We had no milk to drink from the time we left the States until we reached Dr. Bosler's home in Garkida.

Very early the next morning we got awake, determined not to miss a thing as we left the States. It was our first sea voyage; so it was with the excitement of children that we watched the tug boats pull us out into the Delaware River.

We traveled for days on the ocean. The travel might have been monotonous if it had not been our first experience. It was fun to travel for days on end and see no land, only the swelling of the waves.

On the tenth day out, we saw our first foreign land. I shall never forget the picture it left in my mind. My husband and I were standing on

the prow of the boat, enjoying the fine mist spraying upon us as the ship plowed the waves. It was a small island of the Azores, covered with verdant growth and little villages here and there. An occasional tall church steeple proclaimed peace and security upon that island. In the distance we could see interestingly shaped mountains on whose slopes industrious farmers cultivated the ground all the way to the summit. There were other mountains, some a purplish hue, on which there was no cultivation, and others only steep cliffs. All blended into a lovely picture.

Two days after we left the Azores, we saw Portugal in the distance, with her shoreline dotted with tiny lights in the dusk. On Sunday morning, we entered the mouth of the river on which Lisbon is built. In the bay, sea gulls were lazily looking for food on the waters and small fishermen's boats were coming in with the night's catch. We thrilled with the view before us. Lisbon looked interesting in the warm morning sun, with her buildings on steep hillsides. Our hearts were filled with happiness and thanksgiving.

After we went through customs, we stepped into a low old-fashioned taxi, and traveled to our hotel. That ride was the most interesting taxi ride I ever had, for it took me into my first foreign city. We passed donkeys with loads tied across their backs, an oxcart, and women who carried huge baskets on their heads. We passed through an avenue of palm trees and brilliantly colored flowers.

Lisbon was cold. Her people were poor. I pitied the women as I watched them go down to the harbor early in the cold morning with empty baskets on their heads to get the fish which their husbands caught during the night. Their feet were bare on the cold pebbled streets and about their bodies were wrapped threadbare shawls. They would stop and look at us in amazement when we walked through the streets

with our small son, who was wearing a snow suit.

Lisbon was interesting in that her climate permits pine trees to grow beside palm trees. Her narrow streets and steep hills, her brilliantly colored costumes (we arrived during a week of festivity), her contrast of wealth and poverty were all very interesting to us, but we were eager to travel on. All the ways of travel were closed to us, or so it seemed, for the next few weeks. But after Roy haunted different travel agencies daily for two weeks, we were given one day's notice that we could leave on the S. S. Mouzinho.

We started on the second lap of our journey with Mrs. Kulp and her two children. The women and children were placed in cabins separate from the men. However, I was most fortunate to have Mrs. Kulp and Naomi as cabin mates. With them I had a rich companionship during the sixteen days down the coast of Africa. Our cabin was tiny and the beds were narrow and hard. The food was not good. But we found the waters interesting with life during the day and phosphorescent lights at night. We caught views of the Canary Islands, the Madeiras and San Tomé.

The Mouzinho took us to the mouth of the Congo. We were told by the crew that since the Sazaire port was not a regular stop, if a small boat did not meet us in the bay, we would have to go farther along the coast, which would take us many more miles from our goal. We tried to cable to the port but were told that we would not be given permission to cable from the ship that we were on. We were riding in the current of the Congo only a short time when a small Belgian boat came out to meet us, testifying that God will surely provide for his own.

Sometime later when we were enjoying the African bush which crowded the Congo's banks, we realized that no one had thought to bring the lunch basket with us. Can you imagine going two days without food? There were two babies in the group and a small child. There were twenty-one missionaries and a few Portuguese businessmen. Our river boat was small with only a roof above us to protect us from the tropical sun.

However, in spite of someone's error in forgetting the lunch basket, none of us could say we went hun-

gry and none of the children cried for food. For this time it was a Portuguese businessman who divided his lunch with the group. We had a bit of cheese and a broken bun and were all strangely satisfied. That night we stopped in Boma. We found that its only hotel had no room for us. A resident told us of a missionary in the village who could at least find a place for mothers with small children. All of that small traveling group found comfortable beds in the missionary's home that night. We enjoyed the fellowship we had with the missionary family and the good, hearty breakfast. They sent us on our way refreshed and with a huge box of food for the journey.

We spent one more day riding the rapids and enjoying the African greenness and strangeness. Then we arrived at the city that is built upon solid rock, Matadi. Our hotel was at the top of the rock. Our room looked out on beautiful sunrise views up the Congo. We did not know how long we were to stay here, but we did not care, for we were having a rest from travel strain. We did not go to Leopoldville because we were told that it was already overcrowded with people waiting for airplanes scheduled for weeks ahead.

Our rest lasted only two days; then S. I. M. missionaries telephoned from Leopoldville, saying that they could charter a plane by Sunday if they could get someone to help make

up the financial costs. So the Kulpes and we left on a small smoky train for already-overcrowded Leopoldville.

The ride in the air was another new and thrilling experience for me. But Lagos was a welcome sight as we circled above it. Nigeria at last! We were in Lagos only long enough to see the American consul, and then we proceeded to Jos on a slow, dirty train. At Jos, we had warm baths, good food and another rest before traversing the bush to Garkida.

We left Jos in midafternoon and drove all night through the moonlit wastelands. We were tired by morning but we were in a hurry to see Garkida; we stopped only long enough to snatch a bite of the lunch Mrs. Baldwin had packed for us. Then, finally, we saw green palm trees like an oasis in the midst of the African brownness. And before us, in the sweltering midday sun, we saw Garkida. My heart was made glad with the reality that now after years of dreaming of an African home we had reached it. It was the home which my husband and I had planned before our marriage.

Our hearts were filled with thanksgiving for the short, safe journey from the States to our home, a home which exceeds all our expectations in comfort and beauty. We hope that we will be granted the privilege of working and living for Christ for many long years ahead.

Adventures in Friendliness

A. F. Bollinger

The Garageman of Esperance

During our furlough in the homeland in 1938-39, we bought a seven-passenger La Salle sedan to carry us hither and yon. "Sally" was a lady—a thoroughbred—but no longer young. She served us very well, indeed, even though her circumstances had declined from ownership by a rich man to an undertaker, a plumber, and last a missionary. She transported our family of five, together with all of our clothing, our India curios, and our mounted tiger and leopard skins, for journeys lasting for as much as three months away from home base. But in the course of some 22,000 miles of wandering she did have moments of temporary disability. One such breakdown occurred near the hamlet of Esperance, New York. There was a small garage there, but, of course, no spare parts for a La Salle. When the garageman learned what was needed he offered to take me in his car to Utica, some twenty or twenty-five miles away, to get the necessary part. I was somewhat fearful as to what the charge would be, but gratefully accepted, as it was the only way to avoid a long delay.

I got the family settled in a tourist home, and then we started out. By that time it was night. The man was a friendly soul and talked freely, but his conversation was very liberally seasoned with oaths and other unprintable expressions. As I was his guest, I hesitated to rebuke him; so I held my peace. In the course of the conversation, he, of course, asked where we had come from. When he learned that I was a missionary, it was very gratifying to see how quickly he shut off the stream of profanity, without diminishing his tone of friendliness in the least.

After a considerable search we found the needed part in a wrecking yard, went back and installed it, and the next morning we were again ready to be on our way. My profane friend made a very modest charge for his work, and would accept nothing for the forty-mile trip in the night. He said he liked to get out for little drives after his day's work was done. I wonder whether the Good Samaritan in the Bible story was as rough on the exterior as was my "good Samaritan." At least he was as good at heart.

Here and There in Missions . . .

Oneness in Christ

Long before Wendell Willkie, Christian statesman, made popular the expression *one world*, the Christian church knew that that was the vision of its Founder, a world made one in him. The church has lagged regrettably in achieving the reality, but it is closer to it now than it has been through the years. The war quickened our awareness of essential Christian unity. It shook us out of our provincialism and our smug self-content. Soldiers in the South Pacific who had never "worked at" their religion while at home in Kansas or New Jersey felt themselves put to shame by fuzzy-wuzzies, who knew the Bible much better than they and lived out their Christianity in helpfulness and service. They built churches together in the jungle and sang in separate tongues from the same hymnbook. And who shall say which learned the more? Surely both learned the joy of Chris-

tian fellowship that transcends race, color or nation. Both learned that men of goodwill are spiritually close, however far apart their homes, their language or their customs.—Foreign Missions Conference.

From the Treasurer's Mail

"I have been thinking as the Spirit put it into my heart to give a portion of my goods back to Him. It is only loaned to us to use and in 1 Cor. 10:31 it says, 'Whether you eat or drink or whatsoever you do, do to the glory of God.' I feel this is one way to help bring relief to the suffering wherever it is needed."—A Pennsylvania contributor.

"Enclosed is a five-dollar postal note as a Thanksgiving offering for some of the needed relief for the hungry, cold, and sick of our world. We all have so very much to be thankful for in this country that we should do more about sharing."—Anonymous giver in Colorado.



"That They May All Be One"

Race Relations Sunday, the second Sunday in February, falls this year on February 10. This Sunday was chosen more than twenty years ago for observance as Race Relations Sunday because it is the Sunday nearest to Lincoln's birthday and because it is in honor of the great emancipator. Over a period of years an increasing number of our churches have set aside this day to combat racial and religious prejudice and to emphasize the essential unity of mankind. In recent decades we have seen great and powerful governments built on the principle of racial and religious hatred, and while these governments have been destroyed there is still need to combat the tendencies toward race prejudice.

The Church of the Brethren should be especially friendly with all racial and other minority groups. We ourselves have always been a minority,

both in numbers and in many of our fundamental religious and social beliefs. We were persecuted in Germany, we became refugees in America, and we have frequently felt compelled to stand out against great social evils of the day.

Though Brethren were never slaveholders or persecutors of the oppressed, we have not all been free from racial prejudice and bigotry. We need in times of crisis especially to discover ways in which we can have Christian fellowship with people of every race and creed.

This would be a good time for our churches to sponsor interracial fellowship meetings, plan study groups on mutual problems affecting the races, and co-operate with other groups in launching community-wide projects on relief.

Most important is the fact that we come together in worship of a God who is "no respecter of persons" and the Father of us all.

Letters From Europe

We believe that practically every member in the Church of the Brethren has made some contribution to the relief needs of the world. Many of you have asked whether the food and clothing you sent have been received by the people who are in such great need. From time to time we receive interesting letters from people in Europe who have received these relief goods, and we want to share them with you, for they are written to you who gave. These are typical of the letters in our files:

To the Brethren Service Committee:

In the name of the many people we could help before the beginning of this winter to dress themselves and their children, I thank you most heartily for all you sent to poor Holland. We are living in Breda near the Belgian frontier and found your address in the nice clothes we gave to the people who need them most, but you know all of us need new clothes, as we had nothing to buy for years. Please thank all the persons who gave us all the good things. God bless you all!

L. Smits Van Waesberghe

Mesdames:

I thank you very much for the things which I have just received from the Agency for French Aid. My family had been sent to Germany from January 15, 1943, to June 6, 1945. On our return, we have found absolutely nothing. All of your gifts are received with a great deal of thanks.

With best of good wishes.

M. Chlemaire

To the Brethren Service Committee:

As I brought this week the many beautiful gifts of your committee to the people of our town, many of them, not knowing the English language, asked me if possible to thank you in their names. I do this now and I'm adding a little word of myself. I'll never be able to paint for you the happy faces of those who received your beautiful gifts. There was such an immense need of clothes as you can hardly imagine in all classes of people. We had to take care that the right thing came on the right place, and I wished that television had been already so far that you yourself could have seen the happiness of people receiving the clothes, shoes, etc.

We thank the American people for all they did for our people, and we'll try in exchange for all you did for us to give homes to our American soldiers and to do all that is in our might to do for them. We'll be grateful all our lives, and pray God that he may bless all people who did such a lot of good to the poor Dutch people that never wished the war. I still wish to thank you for all your kindness and believe me

Yours sincerely,

M. I. Mierdo Mutsaers

Dear Ladies and Gentlemen:

You will be a little surprised to get a letter from Holland and people you do not know. But we write you to pay our thanks to the committee who have sent clothes to us. Last week we got these and saw your address. We cannot explain how glad we were because we lost all our clothes by

the invasion last year and many clothes have been stolen by the Germans. The Germans have made us poor people. I don't know if you can understand what it is to lose all your possessions. That is why I write you to give our thanks to all the people who have helped us.

We live in a very small village in the Netherlands near the Belgian frontier. Before the war it was a very nice place but is nearly destroyed now. Our whole street was burned except our house, but it was so destroyed the first months we could not live in it, but now we got windows again so we'll not be so cold this winter. You see how we could use your clothes. We shall never forget your friendship to us. I don't know if you can understand my letter. You see I cannot speak or write English well. With kindest regards from a grateful family.

T. ran Aghmael Family

American Gift to Belgium

This article was taken from the Volks-gazet, a Belgian newspaper, of Nov. 10, 1945

On Friday midday, the American S.S. C. W. Wooster, came into Antwerp, with a load of 124 fine heifers, a gift to the National Work of Children's Welfare and National Work Against Tuberculosis from two American organizations whose aim is peace through love.

The cattle came through the trip very well. Not one was lost and four calves were born; on the other hand, it has been very hard for the crew during the November storms. The voyage lasted sixteen days from Newport News to Antwerp. The organizations had sent one of their best representatives, Mr. Charles Rohrer, with some of his colleagues so that the animals would be handed over in a good condition to the authorities concerned.

On his arrival, we had a short talk with Mr. Rohrer, delegate of the Church of the Brethren and Mr. Noah Schrocke of the Mennonite Church in Ohio. They were both very pleased about the good trip across the ocean. They said that this gift should be considered as a proof of their eagerness for peace and understanding that can exist between peoples.

The gift will be shared among the different sanatoria of Belgium and the institutions of the National Work of Children's Welfare, who will then have much needed milk in their possession. In the case of institutions which do not have stables, contracts will be signed with farmers for the collection of the milk from their cows.

The ministries of public health and agriculture sent delegates to the ship, where on Saturday morning the generous American donors were thanked for the Belgian people.

Information and Inspiration . . .

The week ending January 11 was a record week for the relief center at New Windsor; 62,654 pounds of clothing and five and one-half tons of food were received.

"I am sending you the money from all my Christmas checks," writes a ninety-year-old lady who is a member of the Episcopal Church. She adds, "I am sure you will be kind enough to invest it in the best food for all those starving children in Europe that you told us about, and I know you will get it there in the shortest time possible. I only wish I could make it more but I have no income of my own; I am supported by my children. I only hope this country will send of its abundance and that no one over there will either starve or freeze." How do we compare with this lady in love for our fellow men?

Integration of people of Japanese descent into the membership of non-Japanese congregations was urged in a set of principles adopted at the closing session of the annual meeting of the Home Missions Council of North America recently.

People of Czechoslovakia will be the recipients of a gift of heifers from the Brethren; 172 head of heifers left Baltimore on January 7 for this destination.

Canned food valued at \$1,923 was sent from New Windsor to the people of Finland last month. We are glad that much of the food and clothing being given can reach these people during the winter months when the suffering is so great.

The New York Times reports that the average Greek man, woman and child must live, this winter, on one-third of the American consumption of calories. To help relieve this situation, a carload of canned vegetables (1,800 cases) was sent last month from the New Paris cannery to the people of Greece.

John W. Squires, forest supervisor in Florida for the U. S. Forestry

Service, compliments the work done by the Wakulla C.P.S. unit. He says, "In my opinion this camp has served a very useful purpose, not only in the hookworm control work, but on much needed forestry projects, many of which would have gone undone during the war. Frankly, we think this has been a very worth-while project. . . ."

Eldon Burke spent Christmas in Germany, having gone there to deliver twenty-five large cases of toys which had been made by the prisoners of war. He says, "You should have seen the delight in the eyes even of adults."

The National Research Council was recently asked what would be the effect of living on the average diet in Europe today. It was their judgment based on available evidence that adult European males reduced to an intake of 1,400-1,700 calories for a period of six months will suffer: (1) reduction of capacity for work to the point where only very light work can be performed effectively and heavy work not at all; (2) loss of power of mental concentration associated with apathy, depression, and a high level of irritability; (3) increased susceptibility to infections and contagious diseases.

L. W. Shultz, member of the Brethren Service Committee who has been to Poland with a shipment of heifers, has returned home and will share a report of his trip very soon with readers of the Messenger.

Poland has given 100,000 tons of coal and 25,000 tons of cement for relief purposes in other countries, as announced by UNRRA. In light of the great need in Poland, this is an admirable example of the spirit of the Polish people.

Four hundred bales of used clothing and fifty boxes of shoes were sent recently to the minister of the Waldensian church in Rome for distribution among his people.

Frances Landis, who has been teaching in the high school at Callao, Peru, for the Methodist Board of Missions, has been asked to become the director of the school.

A C.P.S. man writes, "I shall make an attempt to express to you how my wife and I appreciate the help the Brethren Service Committee has given us for the medical expenses of my wife's operation. We say thank you and God bless you for making the aid possible."

A Call for Books

There is a need for school books in good condition to be sent to Poland. They can use books of history, literature, geography and travel, good religious books, and good-quality fiction. Please send to Brethren Service Center, Box 26, New Windsor, Maryland.

The Church at Work

Evangelism Through the Sunday School

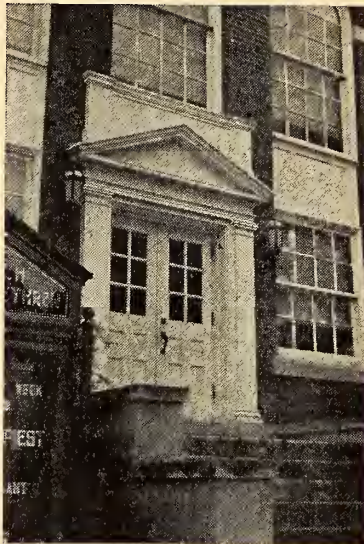
Every thoughtful person is interested in evangelism. We hear the subject discussed at most of our conferences and sometimes we are led to believe that we do more talking than acting. In a recent meeting where Brethren assembled to discuss the work of the church, a report was brought in on plans for evangelism. One brother commented that he was not in favor of more plans but would like to see some group come in with a report of work well done in the field of evangelism. When the problem of evangelism is discussed the emphasis is often placed on the need for spiritual insight and concern for those outside of the fold. All of us believe that a deep spiritual experience is essential to make evangelism effective. On the other hand, perhaps one of the weaknesses in our program is the lack of a practical method which can be used in our churches.

Each church needs to map its strategy for an over-all evangelistic program. This might include evangelistic preaching, personal counseling, visitation evangelism and the work of the Sunday-school teachers through class and personal contacts. After the over-all program is outlined each agency should be assigned specific parts of the work to be carried out.

It is our purpose here to show that the Sunday school potentially is a most natural avenue for evangelism. It is our feeling that few churches recognize the opportunity that lies at their doors. Comparatively few pastors turn naturally to the Sunday school as an agency for evangelistic endeavors.

The Place of the Pastor in Evangelism

One of the great privileges of being a minister is that of leading people to Christ. If he is interested in reaching the unreached and demonstrates through his preaching and personal contacts that he is interested in evangelism he will find that the laymen are willing to follow his example. To a very large degree the minister determines the evangelistic fervor expressed in the church. He, therefore, needs to have a deep religious experience with an abiding



interest in leading people to Christ. He must likewise inspire others to go and do likewise.

The Pastor and the Sunday School

Our pastors would do well to follow the example of Jesus. He spoke to the crowds but the records show that he spent a large percentage of his time working with twelve men. Working on this principle a pastor would spend a large share of his time with the workers of his church. In

almost every church there are ten or more people who are teaching classes and carrying that major responsibility. These people can supplement the work of the minister. This is especially true if they have been trained under his leadership and guidance. The minister can often avoid divisive elements being brought into the program of his church by working closely with his leaders. It has been suggested that a minister should consider himself the president of a little seminary and that he attempt to take his leaders through much of the material that he covered in his preparation for the ministry. It is through this method that the spirit of evangelism can be engendered in the hearts and lives of the Sunday-school workers. "Every teacher an evangelist" is a good slogan. If this could become a reality in our churches, we would see genuine progress.

The Sunday School and Visitation Evangelism

The church that has a well-organized Sunday school provides a class for every member of the church as well as every potential member. One of the simplest and yet effective ways to reach the unreached and to maintain good attendance is to have every class responsible to keep in touch with its members and potential members. The teacher and the

It Occurs to Me . . . Raymond R. Peters

Everywhere I go people are busy. It seems to be the popular thing to let your friends know that you are overworked. At times we are led to believe that this is a result of our war years. Last night I was reading a book, *When Life Gets Hard*, by Dr. Gilkey. He pointed out that the "busy" complex is a human psychological problem and has been with the human race for centuries. No doubt experiences of recent years have accentuated this problem. This attitude reflects itself in the life of the church. Pastors everywhere observe that people are too busy to do church work. This past week a pastor told me that he was eager to work more intimately with his church school teachers but that they were too busy to come together for study and guidance.

It occurs to me that two things need to be taken into consideration. In the first place, no Christian should become too busy to do church work. The choice often is not between good and evil but between two good values. Christians should make a list of the demands placed upon them for service and give each item a priority. Certainly the church cannot meet the demands of this day unless a large majority of the laity is willing to put the church and its program at the top of the priority list.

The second thing to remember is that an individual can do a great deal of work if he approaches his tasks objectively, poised and committed to performing the small tasks efficiently. Every large task is composed of small units and the goal is achieved step by step. Furthermore, we need to be cautioned against attempting to carry the burdens of the whole world on our own shoulders. There are many other good people working at the task. It is all right to be busy if our tasks are approached in a sane fashion and our efforts geared first of all to the program of the church.

president of every youth and adult class often make a good team to go out and talk to individuals about their relationship to Christ and to the church. It seems to the writer that the Sunday school offers an ideal organization for visitation evangelism. A business organization would be grateful to have at its command the potential outreach that is inherent in the Sunday school. As mentioned earlier few of our people are aware of this natural organizational approach to the total church constituency.

The Sunday school can be effectively used in connection with evangelistic meetings. Working on the principle outlined in the above paragraph every candidate for church membership should be on some Sunday-school class record. Recently in an evangelistic meeting an intermediate boy was approached about his coming into the church, and reference was made to the meetings in progress. The boy was not aware that meetings were being held yet he had been in Sunday school on the morning when the services began. The teacher in this instance failed to make the members of his class aware of the evangelistic effort of the church and likewise apparently was not concerned about this boy's relationship to Christ and to the church. Putting it positively every teacher should do personal work with the members of his class in connection with evangelistic meetings.

The minister and the superintendent should take the lead in developing a prospect list for the church. This list should be broken down by classes. Every class would not only be responsible for its enrolled members but would be seeking new names for the list. Some effective ways in building up a prospect list include making contacts with new families moving into the community, counseling with returning servicemen and asking present members to give names of their friends who are not attending church. These prospects should be visited by the teacher, interested class members and the minister. As suggested it may require a number of contacts by different people to interest a new prospect in the church. After the person has been enrolled, he should be followed closely to see that his attendance is regular. No person should find it possible to be absent from the Sunday school without some person from the church contacting the absentee either by telephone, card or personal interview. Setting specific goals is helpful in securing new pros-

pects and maintaining a high average attendance. An over-all church goal can be set and then broken down with a specific assignment given to each class.

Suggested Materials

- Evangelism of Children, 10c.
- Every Home Visitation, Free.
- How the Church Can Win on New Frontiers of Evangelism, Free.
- New Emphasis Upon Evangelism, The, 2c.
- What Is Educational Evangelism? 2c.
- Biblical Basis, The, 2c.
- Jesus, The Teaching Evangelist, 2c.
- Faith as an Educational Objective, 2c.
- Why Join the Church? Free.
- Helping Other Young People to Be Christian, 10c.
- Personal Evangelism, 10c.

Looking to the Achievement Offering

We have a job to do

The church set for itself the largest financial goal in its history this year—a Million for Christ. It did this because it recognized greater spiritual and physical needs than ever before. To help each local church do its part in achieving—and going beyond—that goal, pamphlets, posters, and other items have gone out from Elgin; special appeals have been made. The end of the fiscal year ought to find the response of the church surging far ahead of what we have been content to achieve in former years.

It's up to the local church

Success of the Achievement Offering will depend, as usual, on how well each local church lifts up the needs of the total church work. Prosperity, temporarily boosted by the war, is general. Can the folks in your congregation be led to share what they have?

Although dates may differ among congregations, it is expected that each local church will take up a special Achievement Offering on one of the Sundays in February, and that the amounts thus collected will be sent to Elgin before the close of the fiscal year on February 28. Receipts that arrive in Elgin on or before March 4, 1906, will be recorded as received in the present year. Amounts arriving March 5 or after will go on next year's record.

Will everyone in your church be reached?

Simply taking up an offering may miss many folks in your church. Here, for example, is a portion of a

letter received in Elgin recently: "I enclose a check to be used for the suffering in foreign lands. And I send it this way because I can mail it right here at my house. I am not able to go to church, and I have not seen my pastor for a long time. I live in the——church, but get my mail on the route. I hope this way is satisfactory to you." How many folks in your congregation are in a situation similar to that in which this good sister finds herself? Are you helping such people learn about the Achievement Offering and affording them a chance to give?

Take a look at your church. You will see: (1) nonresident members, (2) those absent on the day you take the Achievement Offering, (3) those who are ill and aren't able to get to church and (4) those who are lukewarm, but who would give if someone would let them know the need. You can include all these folks in the Achievement Offering if you will take the trouble to inform them by letter or phone or personal call.

In many churches, too, each class or organization within the church has its own treasury. There will be some cases in which no definite use is planned for the money thus held. It might help to suggest to such groups that they consider whether a portion of their funds should be given to the total work of the church at Achievement Offering time.

How Achievement Offering money will be used

By Council of Boards decision money received undesignated in the Achievement Offering will go to the Conference Budget. Money intended for Brethren Service must be so designated.

Let us answer the crying need of our age for a greater Christian ministry with a vote of confidence in the work of our church through the Achievement Offering.

Correspondence . . .

Youth of Eastern Virginia Are Working

The youth of Eastern Virginia experienced several high lights in their first quarter of work.

To get our new year of work off on the right start a week-end planning and training retreat was held. The theme was Helping Youth to Be Christian. District and local officers and advisers were invited. Food was furnished co-operatively. Each individual brought his own bedding

and was furnished a portion of floor on which to sleep.

The program in the evening consisted of group singing, a message, followed by a vital worship experience for all, closing with a fellowship prayer circle. The following day was begun by a morning watch and sunrise service. The remainder of the day was filled with messages, Bible study, discussions, news reviews and previews of district and local activities. Some persons present who were pioneers in youth work became better informed and are more eager to adventure further.

Many youth, feeling an urge to help someone less fortunate than themselves, during their Thanksgiving vacation turned to the service center at New Windsor for their answer. A group of twenty-four youth participated in the work camp, some spending from Wednesday to Sunday, others only a day or two. In addition to the value of working for others we became better acquainted with the relief program and more conscious of the need for help and materials.

The quarterly round table was held in the Nokesville church on Dec. 2. The theme was Brethren Youth in the World of Tomorrow. The afternoon and evening were filled with experiences of worship, music, study, fellowship and messages. Some topics for discussion were What Is Our Position in the Relief Program? Should We Be Pacifists or Militarists? My Responsibility in My Church and Community. The evening message, Changeless Things in a Changing World, was quite an inspiration.

One district activity that has proved interesting as well as profitable to each group is the printing of a monthly activity sheet which is sent to each youth group, suggesting weekly activities to be carried out as a part of their entire youth program. This proves quite successful in helping us reach our goals as a district.

On New Year's Eve a district relief banquet was held in the Nokesville dining room. The only admission to the banquet was an offering of clothing, soap, food or money for relief. The climax of the banquet was the inspiring message, Relief for the Day.

Between the end of the banquet and midnight there was a period of fellowship and recreation. At midnight a period of worship was experienced.—Ethel May, Catlett, Va.

Non-Brethren Boy Thanks the Church of the Brethren

Four weeks ago today I received my discharge papers from Selective Service, releasing me from over four years of C.P.S. life.

I want to take this opportunity to thank you for all you have done for me in my camp experience. Being a member of the Disciples of Christ Church, and living more than thirty miles from the nearest Church of the Brethren, I had scarcely heard the name *Church of the Brethren* before I was drafted. At the time of my induction in 1941 my own denomination had made no financial provision for C.O.'s. And so it was that I had my introduction to camp life at Lagro, Ind., with Bob Greiner, the first C.O. I had met, meeting the bus. I was taken in like a member of the family and never, from that day to this, have I had any regrets at meeting Brethren people.

C.P.S. had its ups and downs. Perhaps no group with so many differences of opinion ever met together for a common purpose as we did. Often we had to learn the hard way, but bit by bit we learned to live together without bitterness among us—an accomplishment the world has not learned yet.

It was my privilege to take part in many different things, gaining experience in many skills. I am thankful for the privilege of taking part in the government, the religious life, the co-ops and other phases of the camp life, but I am especially grateful for a better understanding of hu-

man personality acquired through my experiences in camp and in a mental hospital as an attendant. Through this better understanding of human personality I have gained in my religious life and in a deeper spiritual meaning of life.

Words cannot express all it has meant to me and money could not buy this rich experience. I shall always cherish the friendship of the people I met while in C.P.S., both C.O.'s and the many friends we had. My only regret is that it took a war to get me there.

In conclusion, what more can I say than thank you for all you have done for me in the past four years.—Ronald Gordley, Manheim, Pa.

An Open Letter to Congress

The following letter was sent to a Virginia congressman and to four Virginia newspapers.

Among many thousands of people there is a great concern about the need of civilians of former enemy countries. UNRRA has no program for them. They provide for the civilians of allied countries and for the displaced persons in enemy countries but not for the ordinary civilian of Germany and Japan. The ordinary civilian in these countries is the one who is really suffering the most for there is no agency to help him. Outside private relief agencies are not allowed in, and even mail has been stopped. The acute and terrific need has been observed by our own observers. All this suffering seems to be caused by the harsh decisions of the Potsdam

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

I Beheld His Glory. John Evans. Willett, Clark and Company, 1945. 47 pages. \$1.00.

The story of the events of the Passion Week is told here as if reported in the style of a modern news release by Cornelius, the Roman centurion mentioned in the Biblical story. This account by a religious news editor appeared for several successive days on the front page of a large Chicago newspaper. In response to thousands of requests, it has been published in book form.—Kenneth Morse.

Flight to Destiny. Ruth Isabel Seabury. Association Press, 1945. 124 pages. \$1.25.

A biography extraordinary of a brilliant youth who gave his life in service as a world Christian citizen. It is a book about and by Ted Hume. Within the cover pages: two superb-

ly written chapters high-lighting his short life, one giving choice excerpts from his journals and letters, another containing twelve of his unusual worship services for youth, and others with special litanies and prayers. Youth leaders and college students are especially attracted to this literary gem.—Don Snider.

Meditations for Men. Daniel Russell. Abingdon-Cokesbury, 1945. 446 pages. \$1.00.

In the Margins of Chaos. Francesca M. Wilson. Macmillan, 1945. \$3.00.

With No Regrets. Krishna Nehru. John Day Co. \$2.00.

Johann Sebastian Bach. Laurence N. Field. Augsburg, 1943. 166 pages. \$1.50.

Dark Night of the Soul. Georgia Harkness. Abingdon-Cokesbury, 1945. 192 pages. \$1.50.

Readers Write . . .

These are excerpts from letters which come to the editor's desk. It is our intention not to publish anything here unless permission has been given by the writer.

This is a note of appreciation for improvements in the Gospel Messenger during the past year. It is so full of helpful interpretations and inspiration of Christian procedures. If one were choosing a new name, it could be Guidance in Christian Living. Of course our social natures find much interest in information about group activities and also personal items about our denominational family. Then, too, the artistic touches have their eye appeal as well as conveying helpful ideas. We like it very much.—Katie R. Bowman, Callaway, Va.

I wish to thank all who have a part in Brethren publications. We appreciate the great work that is being done. We have a message to give and we will fail our calling if we don't share it.—George D. Weybright, Syracuse, Ind.

For some years I have maintained that our Sunday schools are not accomplishing what they could and would if they used a more satisfactory arrangement of material. The material is in the Bible. All we need to do is to arrange it in such a way that it will have the greatest effect. And we can find much supplementary material in the lives of outstanding Christians of all

ages and nations.—John Woodard, San Dimas, Calif.

I have often thanked God for the Church of the Brethren. If all denominations served human need in proportion to the Church of the Brethren, what a different place the world would be.—John H. Reisner, New York, N. Y.

I certainly like the Messenger of the past several years. I like the new departments, The Readers Write, expressing views of readers and members, and also the Brethren Relocation service. I think that is a fine department giving members a chance to work among our Brethren people and to find new locations in Brethren communities. That is what keeps the Brethren's morale up to high standards and will keep the church living. I also like the pictures that have been put in during the past year for we can realize more the things that are being done when we see with our eyes.

Now I would like to suggest a department of ways and means of raising money for church purposes so we could read the different ways other churches have tried and of their success. Church money almost always comes secondary but it should not.—Mrs. John G. Smith, Belleville, Kansas.

agreement. We decried the brutal policy of the nazis in killing the innocent but now the allied nations are allowing a policy of recognized starvation and death by exposure. It is a policy of death no matter from which side you look at it. I understand that the minimum food standard to live is 2,000 calories and yet these countries are allowed but about 1,500 calories. Millions of blankets are stored by the U. S. army in Germany, yet thousands are dying because they have but one blanket to five people. In one town every baby born is dead. Bishop Wurm, head of the Evangelical Church of Germany, has cried out: "Will it be that the victorious powers will come to be infested by the spirit of those they have vanquished? Was it not possible to take preventive measures in order to save innocent women and children from ghastly misery? Was it really necessary to proceed in such a manner that the war propaganda of Joseph Goebbels seemed to be vindicated?" The Bishop of Berlin told our representative, M. R. Zigler, that five times as many people will die this winter in Germany as died through the entire war period. In the name of Christian conscience, can't something be done now or must another Hitler arise to say: "I told you so: these so-called Christian Americans are brutal conquerors"?

Again, Mr. Congressman, let me express appreciation for the fine support of UNRRA, but more is needed. I remember that St. Paul wrote: "If

thine enemy hunger, feed him." That is the commission of the Christian churches today. There are interdenominational relief agencies, as well as private and denominational groups, eager to do relief work in enemy countries and to prove to the German populace that democracy is worthwhile and not the beast that it has been and of necessity is being pictured. World War III may be brought by the lack of food, clothing, bedding, etc. I urge that you do all that you can to get the gates open to aid the needy civilians of the enemy countries. For them, UNRRA has no help.—Jacob F. Replogle, Harrisonburg, Va.

Quakers Allowed to Enter Austria

Starting with a limited child-feeding program in Vienna, the American Friends Service Committee will undertake the relief of civilians in Austria this winter, Clarence E. Pickett, executive secretary, announced recently. This is the first American relief to be sent into Austria although the Allied Council for Austria has urged UNRRA to rush aid into that country, which is threatened with starvation and epidemic disease.

The initial expenditure to get the Quaker project under way totals \$150,000, which is being spent on powdered milk to be shipped from the United States and foodstuffs available in Switzerland. In addition the Quakers are shipping forty-three tons of clothing, some of which has already arrived in Switzerland.

The Quakers intend to send a team of six workers to be followed by at least two additional teams.

The International Red Cross Committee reporting on conditions in Austria inform the Quakers that "the menace of starvation is very real and pressing." Cattle have been practically all destroyed so that there is a grave lack of milk for children. In Vienna this winter 1,500,000 inhabitants are living without heat and in windowless or partly ruined buildings. The Red Cross report states that these conditions "will produce an alarming increase in children's diseases. Diseases of the respiratory organs are particularly to be feared, and delayed rickets and typhoid are becoming more common. Ill-balanced diet, lack of cleaning material and fuel, and the calamitous housing situation in war-damaged dwellings have resulted in an unbelievable increase of skin complaints; eczema of all types, scabies mainly, is prevalent. Anemia and avitaminosis are, unfortunately, everyday occurrences in all age groups. Infants suffer from all types of dyspepsia, including atrophy."

Last summer the infant mortality rate in Vienna was 25%, which has increased since the beginning of the cold weather.

International Red Cross officials report, "Although UNRRA has decided to extend its activities to the Austrian civilian population, for technical reasons it is not possible for UNRRA to have immediately on the spot all the foodstuffs, pharmaceutical supplies and clothing urgently required. The health situation of certain groups, in particular, children, is however so compromised that immediate action is of utmost importance."

Acting on this report, the Quakers plan a program which will be at the outset the only immediate source of American aid, but will later become supplementary to the larger UNRRA effort. Despite the serious ravages of malnutrition among all categories of the civil population, the Quaker relief will be primarily for infants, children and expectant and nursing mothers.—American Friends Service Committee.

New Pastor Installed in Wisconsin

The members of the Church of the Brethren at Maple Grove, Worden and Stanley held a reception for Bro. C. A. Bryan, the new pastor, and Sister Bryan on Dec. 31. Bro. Bryan recently came from Dixon, Ill., to take charge of the

above churches. Several other occasions were celebrated at the same time as Dec. 31 was Bro. Bryan's birthday, Jan. 1 their forty-fifth wedding anniversary and Jan. 5 Sister Bryan's birthday. Brother and Sister Bryan were presented with a purse of money. After a social evening, a lunch was served.—George Van Buren, Stanley, Wis.

A Japanese American Speaks

Although some individuals may discriminate against me, I shall never become bitter or lose faith, for I know that such persons are not representative of the majority of the American people. True, I shall do all in my power to discourage such practices, but I shall do it in the American way: aboveboard, in the open, through courts of law, by education, by proving myself to be worthy of equal treatment and consideration. I am firm in my belief that American sportsmanship and attitude of fair play will judge citizenship and patriotism on the basis of action and achievement, and not on the basis of physical characteristics.—Mike Masaoka.

Matrimonial . . .

Antes-Gephart.—Gilbert Antes and Betty Gephart, both of Elizabethtown, Pa., in the Elizabethtown church, Sept. 22, 1945, by the undersigned.—Abram N. Eshelman, Mount Joy, Pa.

Berry-Witte.—Jack Berry and Eilene Witte, both of Monroeville, Ind., Dec. 24, 1945, by the undersigned at his home.—Leo H. Miller, South Whitley, Ind.

Doll-Crites.—Joseph Carl Doll of Antioch, W. Va., and Margie L. Crites of New Creek, W. Va., at the home of the bride, Jan. 13, 1946, by the undersigned.—Ernest E. Muntzing, Harrisonburg, Va.

Eshelman-Eshelman.—James M. Eshelman of Mount Joy, Pa., and Effie Ruth Eshelman of Florin at the Florin church, Jan. 19, 1946, by the undersigned.—Abram N. Eshelman, Mount Joy, Pa.

Gill-Showalter.—Clater Wilford Gill of Kokomo, Ind., and Luella Ann Showalter of Canton, Ohio, in the home of the bride, Jan. 6, 1946, by the undersigned.—M. M. Taylor, Louisville, Ohio.

Godin-Carman.—Simeon T. Godin, Jr., of Woonsocket, R. I., and Phyllis Carman of New Carlisle, Ohio, in the New Carlisle parsonage, Jan. 4, 1946, by the undersigned.—Robert L. Sherfy, New Carlisle, Ohio.

Golley-Sears.—Philip J. Golley of Massillon, Ohio, and Marjorie Ann Sears of Moultrie, Ohio, in the home of the bride, Dec. 1, 1945, by the undersigned.—M. M. Taylor, Louisville, Ohio.

Harrington-Secor.—Charles Harrington of Wakarusa, Ind., and Eleanor Marie Secor of Elkhart, Ind., at the Osceola parsonage, Jan. 19, 1946, by the undersigned.—Carl E. Yoder, Elkhart, Ind.

Hershberger-McCaskey.—Miller Emanuel Hershberger of Sugarcreek, Ohio, and Grace Hope McCaskey of Reading, Pa., at the home of the bride, Jan. 12, 1946, by the undersigned.—David H. Markey, Reading, Pa.

Hitt-Gabel.—Nelson Roosevelt Hitt and

Helen Jane Gabel, both of Reading, Pa., in the Reading church, Jan. 19, 1946, by the undersigned.—David H. Markey, Reading, Pa.

Holler-Karar.—Raymond Holler and Mae Karar, both of South Whitley, Ind., at the home of the groom, Dec. 21, 1945, by the undersigned.—Leo H. Miller, South Whitley, Ind.

Lehman-Miller.—Walter V. Lehman of Lawn, Pa., and Thelma R. Miller of Mt. Joy, Pa., at the home of the undersigned, Aug. 26, 1945.—Abram N. Eshelman, Mt. Joy, Pa.

Loewen-Eshelman.—John J. Loewen and Anna Eshelman, both of Mount Joy, Pa., at the home of the groom, Nov. 16, 1945, by the undersigned.—Abram N. Eshelman, Mount Joy, Pa.

McClelland-Gore.—James A. McClelland and Frances Irene Gore, both of Uniontown, in the Uniontown church, Jan. 18, 1946, by the bride's pastor.—M. Guy West, Uniontown, Pa.

Miller-Cook.—Henry Alexander Miller and Lottie Lonis Cook, both of Wiley Ford, W. Va., at the home of Joseph Whetzel, Cumberland, Md., Oct. 19, 1945, by the undersigned.—Vernon N. Shanholtz, Ridgeley, W. Va.

Rodabaugh-Weybright.—Billy Rodabaugh and Opal Weybright, both of Syracuse, Ind., at the Bethel church, Dec. 22, 1945, by the undersigned.—Leo H. Miller, South Whitley, Ind.

Sapp-Hollis.—Kenneth V. Sapp of Des Moines, Iowa, and Jean Hollis of Waterloo, Iowa, at the home of the bride, Jan. 13, 1946, by the undersigned.—W. H. Yoder, Waterloo, Iowa.

Squires-Dimeck.—Ralph F. Squires of Columbia City, Ind., and Ada Dimeck of South Whitley, Ind., in the Pleasant View church, Jan. 19, 1946, by the undersigned.—Paul S. Bowman, North Manchester, Ind.

Stahl-Lehman.—Wayne S. Stahl of McFarland, Calif., and Mildred Lehman of Delano, Calif., at the home of the bride, Sept. 16, 1945, by the undersigned.—John I. Coffman, McFarland, Calif.

Sydnies-Wheeler.—Stanley B. Sydnies of Huxley, Iowa, and Mollie Eva Wheeler of Des Moines, Iowa, by the undersigned.—J. D. Brower, Maxwell, Iowa.

Teets-Rishel.—Wilbur C. Teets of West Leisenring, Pa., and Agnes P. Rishel of Gibbons Glade, Pa., in the Uniontown church, Jan. 17, 1946, by the undersigned.—M. Guy West, Uniontown, Pa.

Weaver-Hall.—Wilbur Weaver of Bremen, Ind., and Wanda Hall of Wakarusa, Ind., at the home of the bride, Dec. 30, 1945, by the undersigned.—James H. Beahm, Bremen, Ind.

Wilhelm-Ziegler.—Russell E. Wilhelm of Myerstown, Pa., and Violet M. Ziegler of Bethel, Pa., in the Lebanon City church, Jan. 19, 1946, by the undersigned.—Carl W. Zeigler, Annville, Pa.

Winterhalter-Fiscus.—Carol Alan Winterhalter and Mildred Annabelle Fiscus, both of Birdsboro, Pa., in the Reading church, Nov. 29, 1945, by the undersigned.—David H. Markey, Reading, Pa.

Fallen Asleep . . .

Bassler. Mrs. Martha, was born March 4, 1854, and died at the home of her daughter in Bunkertown, Pa., Dec. 22, 1945. She had been a long-time member of the Church of the Brethren. Funeral services were held at the home of her daughter by the undersigned, assisted by Bro. Ira Brandt. Interment was in the Bunkertown cemetery.—H. D. Emmert, Bunkertown, Pa.

Brumbaugh. Allison P., son of Jacob S. and Susan Pote Brumbaugh, was born at New Enterprise, Pa., on Feb. 14, 1856, and died at the home of a daughter in Altoona, Pa., Jan. 7, 1946. On Jan. 29, 1879, he was united in marriage to Marie Elizabeth Guyer, who preceded him in death.

Surviving are one son, four daughters, eighteen grandchildren, six great-grandchildren, five brothers and two sisters. He was a member of the Church of the Brethren. Funeral services were held at the New Enterprise church by Bro. H. B. Heisey, pastor of the First church, Altoona, assisted by Bro. D. P. Hoover. Interment was in the New Enterprise cemetery.—Sara G. Replogle, New Enterprise, Pa.

Lehman. Mary E. Shaffer, was born in Somerset County, Pa., May 24, 1887, and died at her home in Scalp Level, Oct. 24, 1945. She is survived by two sons, two daughters, three grandchildren and several brothers and sisters. She was an active worker in the church. Funeral services were held on Oct. 27, 1945, in the Scalp Level church by Bro. G. E. Yoder.—Mrs. Howard Weaver, Scalp Level, Pa.

Mullendore. David D., died at the Washington County hospital at Hagerstown, Md., Sept. 7, 1945, at the age of sixty-five years. He is survived by his wife, four sons, one daughter, and seven grandchildren. He was a member of the Brownsville Church of the Brethren from youth. He served as trustee of the church for a number of years. Funeral services were held at the Brownsville church by his pastor, Bro. Virgil Brallier, and Rev. H. I. Erdman. Interment was in the adjoining cemetery.—Laura E. Fouch, Gapland, Md.

O'Rear. William Theodore, son of Addison and Lorena Hodgson O'Rear, was born in Brucetown, Va., Jan. 16, 1874, and died in the Winchester Memorial hospital, Nov. 12, 1945. He was united in marriage to the late Linnie Mary Fahnestock on March 18, 1903. He was a faithful member of the church and served as treasurer for many years. He is survived by one daughter and five sons. Funeral services were held in the Jones funeral home by Bro. Floyd Wine, assisted by Bro. W. L. Riggleman, with interment in the Mount Hebron cemetery.—Margaret Fahnestock, Winchester, Va.

Petry. Lucy, daughter of Michael F. and Catherine Petry, was born near Eldorado, Ohio, April 4, 1866, and died at the Greenville Brethren home, Nov. 20, 1945. Early in life she united with the Prices Creek church. Funeral services were conducted in the church by the undersigned.—Roy G. Engle, Eaton, Ohio.

Pugh. Silas, son of the late Hulett and Matilda Pugh, was born near Somerset, Pa., Feb. 11, 1855, and died in Smithfield, Pa., May 19, 1945. He was united in marriage to the late Anna Sophia Mickey on July 4, 1878. He was the father of sixteen children. Surviving are nine children and several grandchildren and great-grandchildren. He was a lifelong member of the Church of the Brethren, having been affiliated with the Mt. Union, W. Va., congregation. Services were conducted at the Mt. Union church by Brethren Obed Hamstead and Glenn H. Bowlby, with interment in the Mt. Union cemetery.—Mrs. Glenn H. Bowlby, Morgantown, W. Va.

Rowland. Sarah, daughter of Isaac and Mary Wise, was born Oct. 23, 1867, near Nappanee, Ind., and died Dec. 23, 1945, at her home near Lake Odessa, Mich. She united with the Church of the Brethren at the age of fourteen. She was married to Harvey Rowland on Dec. 9, 1886. She is survived by her husband, one son, and four grandchildren, two sons having preceded her in death. Funeral services were held at the Thornapple church by the undersigned, assisted by Brethren William Tombaugh and Stephen Weaver. Burial was in the Clarksville cemetery.—Carl H. Welch, Lake Odessa, Mich.

Seese. Mary Jane Menser, was born Nov. 13, 1871, and died at her home in Scalp Level, Sept. 26, 1945. She is survived by her husband, one son, three daughters, one sister, one brother and several grandchildren. She was a long-time member of the Church of the Brethren. Funeral services were held in the church by the pastor, Bro. G. E. Yoder.—Mrs. Howard Weaver, Scalp Level, Pa.

Shaffer. Blanch Foust, died Dec. 14, 1945, in the Waynesboro hospital, at the age of fifty-two years. She is survived by her

husband, George Shaffer, two sons, four daughters, three brothers and three sisters. She was the daughter of the late Elder D. A. Foust, many years presiding elder of the Back Creek congregation. She was a member of the Greencastle church. Funeral services were held in the Welsh Run church by her pastor, assisted by Elder M. B. Mentzer. Burial was in the Welsh Run cemetery.—Charles E. Grapes, Greencastle, Pa.

Shaffer, Janet Kathryn, daughter of Brother and Sister Delton Shaffer of Roller, Md., died at the home of her parents Nov. 28, 1945, at the age of twelve years. Surviving are her parents, one sister, two brothers, two grandparents and a great-grandfather. Funeral services were held in the Geiple funeral home, Glen Rock, Pa., by Elder Sellers with interment in the Black Rock cemetery.—Mark A. Wildasin, Lineboro, Md.

Stremmel, Joannah M., wife of Henry Stremmel, of Parkville, Pa., was born May 7, 1872, and died at the Hanover General hospital on Nov. 30, 1945. She is survived by her husband, one daughter, two brothers and one sister. Sister Stremmel was a member of the Upper Codorus congregation for several years. Funeral services were held at the Black Rock church by Elder N. S. Sellers, and interment was in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Vader, Elmer Grant, the son of Isaac and Ellen Eldridge Vader, was born Feb. 7, 1875, at Stella, Nebr., and died Nov. 3, 1945. He was united in marriage to Georgiana Studebaker in 1898. To this union six children were born. He united with the Church of the Brethren forty-one years ago. He is survived by his wife, six children, ten grandchildren, one sister and one brother. Funeral services were held at the Kansas City church by Elder I. V. Enos, assisted by Bro. Carl Seidler, the pastor. Burial was in the Floral Hill cemetery.—Mrs. Wallis Varner, Kansas City, Mo.

Wehrly, Minerva, daughter of Jacob and Eva Hepner, was born near Johnsville, Ohio, Sept. 23, 1854, and died at her home near Brookville, Ohio, Dec. 27, 1945. On Feb. 28, 1891, she was married to John Wehrly, who preceded her in death. She is survived by one son, one stepson, one stepdaughter, five grandchildren, five great-grandchildren and one brother. She united with the Church of the Brethren on Jan. 21, 1881. Funeral services were held at the Dunkel funeral home in Brookville by her pastor, Bro. Roy Teach. Burial was in the Eversole cemetery.—Mrs. Russell Helstern, Brookville, Ohio.

Wenger, Laura, the daughter of Christian and Elizabeth Pfautz Wenger, was born Oct. 4, 1868, near Brownstown and died Nov. 24, 1945. She united with the church at an early age. She is survived by two brothers. The funeral services were conducted in the Ephrata church by her pastor, the undersigned, with burial in Carpenter's cemetery near Talmage.—Nevin H. Zuck, Elizabethtown, Pa.

Wine, William M., of Long Meadows, Va., died Dec. 28, 1945, at the age of seventy-two years. He had been a member of the Church of the Brethren for a number of years. He is survived by one son, one daughter, four brothers and one sister. Funeral services were held at the Barren Ridge church by Bro. N. W. Coffman and R. E. Hauff, and burial was in the cemetery near by.—Mrs. Crystal Allen, Staunton, Va.

Wolfe, Elizabeth Royer, wife of Amos Wolfe of Manchester, Md., died at her home on Nov. 7, 1945, at the age of seventy-two years. She is survived by her husband, two sons, five daughters, three brothers and four sisters. Sister Wolfe was a member of the Upper Codorus congregation for many years. She was a Sunday-school teacher and with her husband she served in the office of deacon for many years. Funeral services were held by Elders N. S. Sellers and G. M. Resser in the Meadow Branch church near Westminster, Md., with burial in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Church News . . .

California

Covina.—An offering taken for relief in October amounted to \$4,728. Relief offerings taken at Sunday school once a month for the past six months amounted to \$322. Gifts for relief were also received at the Home Builders meeting in December and at the Christmas program, which was held on Dec. 23. In the early fall Prof. Ray Cullen of La Verne gave a series of lectures to the B.Y.P.D. Bro. John Barwick, who is in war prisoner work in England, gave an address on Dec. 16. The young people collected fat and made one hundred bars of soap to be sent overseas. Many of our servicemen are being welcomed back into the fellowship of the church. The aid women have made 100 garments for Philippine relief and have collected 549 garments for European relief. They also made a number of Christmas gifts for soldiers and have given twenty-five dollars to Bethany Hospital. On Dec. 29 Brother and Sister A. C. Wied and of Chicago, who are spending the winter in California, were with us at the morning service. Our pastor will give his services to the C.P.S. camp in Northern California for a two-week period. Since our last report seven have been received into the church.—Mrs. Tempie S. Funk, Covina, Calif.

Inglewood.—Many of our returning servicemen are being welcomed back into the fellowship of the church. We now have a junior church program which provides for the children of all ages. The junior church purchased a reflector machine to aid in their work. The ladies' aid has made thirty-two comforters and repaired a large amount of used clothing for relief. They have added \$500 to the building fund. A mothers' club has been organized. This group sponsored a baby shower for relief and raised thirty dollars to purchase dry milk. Recent pulpit guests have been Brethren G. E. Steinour, Ralph Hatton, Paul Daugherty and Frank Crumpacker. At the time of the district meeting the district B.Y.P.D. banquet was held in our church. Included in the program was an address by Bro. H. L. Hartsough of Elgin, Ill. A consecration service for five babies was held on Oct. 14. Four members have been received into the church by letter and two letters have been granted. On Nov. 30 we held our business meeting to discuss the purchase of a new location for our church.—Eugenia Brubaker, Hawthorne, Calif.

Live Oak.—The Live Oak church was host to the Chico, Paradise and Sacramento churches at a New Era banquet to raise funds for the men's dormitory at La Verne. The amount raised was \$1,250. The primary department presented a program on the Sunday evening before Christmas. A beautiful candlelight service was held at midnight on Christmas Eve, with the choir giving a musical program, including parts of The Messiah. Our former pastor, Bro. S. Paul Daugherty, and his family visited with us during the holiday season. The new year was ushered in with a New Year's Eve party, after which we gathered in the church auditorium for a reconsecration service. Another load of boxes containing clothing and shoes, including ten comforters made by the women in the last few weeks, was taken to Modesto for relief. We have a 100% Messenger club. The young people made soap for relief.—Mrs. W. Howard Johnson, Gridley, Calif.

Modesto.—After some delay, a Moller pipe organ was installed in the church and was dedicated on Dec. 16 at an all-day service. We can also have a chimes service by means of recordings and loud speakers. Sister Stanley, whose husband passed away recently, donated the tower amplifiers. We are much encouraged by the increasing attendance at all services. Our choir director, Arthur Snell, will direct an Easter cantata. Beginning March 1, 1946, the Modesto morning service will

be broadcast over station KTRB and will continue every Sunday for one year. Tune in on 860 kilocycles. Cecil Smith, director of the Modesto relief center, reported to our men's work on Jan. 8 that the center is sending out a large amount of relief clothing.—Harvey W. Allen, Modesto, Calif.

Colorado

First Grand Valley.—We had a special community night program on Oct. 28. Several numbers were given by the girls' glee club of the high school. Rev. J. H. Wubben of the M. E. church and Bro. E. F. Weaver gave the messages. Mrs. Kenneth Mitchel has organized a choir. A Sunday-school class for the younger married people has recently been organized. We are very happy to have a number of our boys home from service. Union Thanksgiving services were held in our church. Rev. J. H. Wubben brought the message. The women of the church are doing relief sewing. On Dec. 2 we had a basket dinner at the church and our regular quarterly council in the afternoon; Bro. E. F. Weaver presided. Our Christmas program was given on Dec. 23. The children gave the play, Building a Christmas Tree. The young people gave the play, A Sign Unto You. These were followed by several numbers by the choir. The young people went caroling after the services. Our Christmas offering for missions and relief was \$150.81. We are beginning a weekly course of Bible study conducted by our pastor. One has been received into the church by letter.—Mrs. W. H. Heiny, Grand Junction, Colo.

Illinois

Allison Prairie.—We met in quarterly meeting on Jan. 6, with Elder Glenn Carr officiating. Church officers were elected for the coming year. Kurtis Naylor delivered a message for us on Dec. 26. At our council meeting it was decided to have Bro. Dolar Ritchey, a former pastor of Allison Prairie but now of Hollansburg, Ohio, to hold our revival sometime during the year.—Mrs. Roy Brown, Lawrenceville, Ill.

Canton.—New officers for church and Sunday school were elected at our last council. Our evangelistic meetings were held the last two weeks of November with Bro. Byron Miller of Sidney, Ind., as our evangelist. Four were baptized. Our men's organization recently sent two heifers for relief. Our ladies' aid has recently sent several hundred pounds of used clothing, comforters and several new blankets for relief. Several hundred quarts of fruit and vegetables were also donated. The new church building fund is growing; it is about \$14,000 now. Bro. Deardorff of Elgin submitted plans, and if possible the building will be started this next summer. A short Christmas program was given the morning of Dec. 23 by the children; in the evening The Story of the Christmas Star was given by a reader and the church choir. We expect to have our father and son banquet on Jan. 17. The pastor and his wife were surprised at Christmas time by a number of the members bringing a supply of groceries, meats and canned goods. Several of our boys have been discharged from the service.—Mrs. J. E. Smeltzer, Canton, Ill.

Indiana

Anderson.—We recently had a report at our Wednesday evening meeting from Bro. Fred Morgan, who went to Greece as a helper on a boat carrying heifers. Five persons were baptized and one received by former baptism as a result of the revival conducted by Brother and Sister Rollins. Our Sunday school is progressing under the direction of Superintendent John W. Showalter and a fine corps of teachers. We are grieved by the death of two of our aged members, Bro. John Forkner and Sister May Madara.—J. S. Alldredge, Anderson, Ind.

Howard.—The Howard church held its quarterly council meeting on Dec. 5, and new church officers were elected for the coming year. The ladies' aid society is sewing for relief at their monthly meetings. On Dec. 30 the young people's cabinet held an all-day meeting with the young people here. They talked over the business of the conference. At the noon hour they had a basket dinner.—Miss Olive C. Lybrook, Kokomo, Ind.

Middletown.—Our regular quarterly council meeting was held on Dec. 2. Our pastor, Bro. Ora Zirkle, has been preaching on stewardship. Bro. Harold Grady filled our pulpit one Sunday night a few weeks ago. Some of our members met at the home of Brother and Sister Zirkle on Nov. 23 and had an appreciation party for them for their services given us in the past years. Our aid is doing relief sewing, and has also sent several bags of used clothing to the needy. The children, under the direction of Sister Ethel Grady and Sister Edith Conn, presented a Christmas program.—Lula Solomon, Middletown, Ind.

Nappanee.—A two weeks' revival meeting was conducted in November by Bro. Charles Oberlin of Peru, Ind. Three boys were baptized. The revival was followed by our fall communion, conducted by Bro. Howard Keim, pastor of the Rock Run church. Bro. Ira Frantz of North Manchester, Ind., preached on our rally day, Nov. 11. Bro. Eldon Evans, a member of the district ministerial board, was present for the service of licensing John Metzler, Jr., for a year and of ordaining Roger Boomershine as a minister. The primary department presented \$50 to the building fund on Nov. 3; and a few weeks later the junior boys' class and the young married people's class together bought a heifer for relief. The children gave a program on Dec. 23. An offering for missions and one for rolled oats for relief were taken. On Dec. 30 the Union Center young people presented the play, Why the Chimes Rang. The district extension course given by Bro. Ziegler of Manchester College is again convening here for six consecutive Saturdays. To date the church has given \$128.28 for the rolled oats project and over \$620 to the Bethany chapel fund. We gave \$438.74 to Brethren Service last year. The women made many garments for relief, including one hundred skirts for the Filipinos. They sewed for the Red Cross and Bethany Hospital and did considerable work at the Brethren cannery. They sent eighteen Christmas boxes for relief. The young women made layettes. We again have a 100% Messenger club. Our church is co-operating with the union World Prayer services.—Hazel Grasz, Nappanee, Ind.

North Webster.—By the end of the year we have made, washed and re-covered some forty pieces of bedding for relief, besides our sewing of new garments sent us from the relief center. We also are a receiving center for used clothing. Brother and Sister Charles Light held a two weeks' evangelistic service. We held our quarterly council meeting in December with Elder Howard Kreider presiding. Our communion service was held on Dec. 15. We gave our usual Christmas program on Dec. 23. Bro. Virgil Mock filled our pulpit on the last Sunday of December in the absence of our pastor, Willis Kurtz. The ladies put on a pancake supper and toy sale the first part of December, which netted them \$50 or more. We have been trying for some time to get the men's work started here at North Webster. We hope to organize a missionary study group in the near future.—Rachel Morehead, Leesburg, Ind.

Pipe Creek.—We have recently elected our new Sunday-school and church officers. Sister Anna Houk and Bro. Willis Maugans were our delegates to district meeting and brought us fine reports. We have added one to our membership by letter and two by baptism. Mrs. L. A.

Blickenstaff, a returned missionary to India, was the guest speaker for our harvest meeting held on Nov. 18. We observed Bethany Day on Nov. 25, with Dr. J. I. Baugher bringing the morning message. An offering was taken for the seminary. Our church group met one evening for a social get-together and knotted a number of comforters to be sent for relief. We have also given blankets and other clothing for this cause. The young people entertained their sectional group on Nov. 11. We enjoyed a program by the children the Sunday before Christmas.—Mrs. Vinal Bowyer, Peru, Ind.

Wabash City.—Our revival services were held by Bro. P. J. Forney of Lancaster, Pa., as a result of which three were received into the church. On Dec. 23 a white gift offering was lifted. This consisted of fruits and vegetables, fresh or canned, which were later distributed to fifteen homes by the Christmas carolers. A similar offering was received for Brethren Service recently. The ladies' aid society is knitting comforters for overseas relief. The Middle Indiana winter institute was held here Dec. 29 and 30 with Bro. Alvin Brightbill, professor of music at Bethany Seminary, bringing the message. The devotions were in charge of Bro. Edward K. Ziegler, professor of philosophy and Bible at Manchester College. Many of our servicemen are returning and we are happy to welcome them back into the church fellowship.—Mrs. Herman Williams, Wabash, Ind.

White.—Sunday-school and church officers were elected at our last business meeting. Bro. Ernest Muntzing began a two weeks' revival meeting on Oct. 21. Our church and community were spiritually inspired by his splendid sermons and four were baptized. Our aid society met Nov. 14 for our annual election. We are doing relief sewing. Our cottage prayer meetings are held every Thursday evening. We are very thankful for the recovery of our pastor, Bro. Ellis Wagoner, who is able to preach for us again.—Beulah Hildreth Bailly, Colfax, Ind.

Iowa

Council Bluffs.—Jan. 1 marked the inauguration of our new church organization which was adopted at a special council meeting last fall. One feature of the new organization is a board of administration which holds regular monthly meetings and handles matters which formerly were in the hands of the ministerial, finance, and trustee boards. At our regular council meeting in December our pastor, Bro. Homer Caskey, was elected elder for the coming year. On Dec. 23 our Sunday school presented a Christmas program. At this service white gift offerings for relief totaling \$45 were received. The women's council has packed and shipped several boxes of clothing to New Windsor, Md. A bazaar and rummage sale held on Nov. 28 netted \$180. Since our last report two new members have been received by baptism, two by reconsecration, and seven by letter.—Harry W. Flory, Council Bluffs, Iowa.

Monroe County.—Installation of Sunday-school and church officers was held on Oct. 7. As a result of our evangelistic meetings which were conducted by Brother and Sister Harold Myers of Elkhart, Ind., five were received into the fellowship of the church. One letter has been granted. The ladies of the church have been sewing for relief, and they sent a number of Christmas boxes overseas. Some of our young people attended the youth rally at Mt. Etna in October with our pastor, Bro. Francis Shenefeld, in charge. Mary Schaeffer was with us two days in December, at which time she delivered some messages about her work in China. The Lord's-acre project was used again this year. On Oct. 14 the members of the church held a dedication service for our new parsonage. The children had charge of the Christmas program on Sunday morning and the young people in the evening. We again have a 100% Messenger club. Our pastor will be

one of the guest speakers at the regional conference at McPherson, Kansas, in February. A teachers' training class has been organized.—Mrs. W. E. Reeves, Albia, Iowa.

Ottumwa.—Promotion day for our Sunday school was held on Oct. 7. Revival meetings were held in November, with Bro. H. L. Ruthrauff of Cedar Rapids as the evangelist. As a result of the meetings, sixteen were received into the church. Our communion services were held on the evening of Nov. 28. On Thanksgiving morning our church joined with other churches in our part of the city for a Thanksgiving service. Mary Schaeffer, missionary to China, was with us recently for an all-day meeting at the church on Saturday, remaining to speak at the Sunday morning service. The aid is busy with embroidery work, quilting, and helping in homes where there is sickness. At Christmas time they remembered the shut-ins. Members of the missionary society are studying biographies of missionaries for the fall quarter. They have donated a large box of food and clothing to a needy family of the city and over one hundred cakes of soap for European relief. The primary and beginner departments of the Sunday school bought seeds for Europe. Classes, organizations and individuals are giving to the building fund. The intermediates and juniors have formed a junior choir. A large donation of used clothing was sent on the relief truck. A Christmas program was given on the evening of Dec. 23. White gifts were presented by the various classes and organizations. On New Year's Eve the B.Y.P.D. sponsored an all-church watch party.—Mrs. Paul Ruby, Ottumwa, Iowa.

Panther Creek.—Bro. Earl Breon and wife were with us on Oct. 14 in behalf of the Bethany improvement fund. Bro. Richard Burger brought us the evening message. While our pastor held a two weeks' meeting at the Lone Star church near Lawrence, Kansas, Brethren Earl Deardorff of the Panora church and Harold Royer, a missionary to Africa, Rev. H. M. Sippel of the Christian church in Adel, and Mr. O. G. Christgan, superintendent of the Iowa Anti-Saloon League, were guest speakers. Bro. Rufus D. Bowman spoke to us on Nov. 4 in behalf of the Bethany improvement fund, at which time an offering of \$412.75 was lifted for that purpose. At the close of the service an installation service was held for Brother and Sister Ray H. Book, Brother and Sister Virgil Marshall, Brother and Sister D. L. Royer, Brother and Sister Claud Wagoner, Brother and Sister Martin Stine and Brother and Sister Dale Wicks, who had been elected to the office of deacon. Dr. Barbara Nickey, missionary to India, was with us and showed pictures of her work on the mission field. On Nov. 11 Mr. J. Milton Moon, temperance and social worker of Des Moines, spoke to the young people and brought the evening message at church. Two missionary plays were given by the women's work council from Panora. The proceeds of the women's food sale, B.Y.P.D. chili supper and the men's donation sale and several contributors have raised the total in the building fund to \$2,592.92. Eighteen hundred eighty bushels of corn were sent to Holland. Bro. Clyde Brower went to Yugoslavia with five heifers donated through the men's work. Our Thanksgiving offering was \$107.49. The Christmas offering for

Announcements . . .

ANNUAL CONFERENCE

June 12-16, Wenatchee, Wash.

REGIONAL CONFERENCES

Pacific Coast Region—La Verne, Calif., Feb. 10-15.

Western Region—McPherson, Kansas, Feb. 17-22.

DISTRICT MEETINGS

Maryland, Middle—Manor, March 21.

Ohio, Northwestern—Silver Creek, March 21.

Virginia, Second—Summit, March 27-29.

world-wide missions was \$190.61. Sister Gladys Royer spoke to us about Africa on Jan. 6. A six weeks' mission study on Africa opened on Jan. 6, with Brother and Sister Royer as leaders for all age groups. The women's council donated fifty dollars to the Bethany improvement fund, fifty dollars to our national project and ten dollars to the regional project. They have recently sent eighteen comforters, 214 pounds of used clothing, twelve new garments and eighteen pairs of shoes to relief. Twenty-four Christmas boxes were filled and sent to Europe.—Nettie H. Reiste, Adel, Iowa.

Waterloo City.—Following a six o'clock supper on Jan. 7, Rev. Meyer of the First Brethren church conducted the worship program for our annual business meeting. Reports of finances and various activities of the church were typed in booklet form with greetings from the pastor. Copies were given to every family in the church. All officers were elected for the coming year. Our school of missions, under the leadership of Eliza Miller, began Jan. 6 with a good attendance. It will continue during the month of January. The intermediates decided to continue mission study throughout the coming year. We're looking forward to services the week prior to Easter. Joyce Beckman of Cedar Falls Teachers' College is director of music.—Clara Miller Lichty, Waterloo, Iowa.

Kansas

Conway Springs.—The Brethren Service offering is taken the first Sunday of each month. A special offering was taken October 14 for Christian education. We have union services on Sunday evenings at the different churches. An offering was taken for Bethany Biblical Seminary improvement fund on Nov. 4. Union Thanksgiving service was held at the Baptist church. Bro. Frank Crumpacker gave a talk and showed pictures of the mission work in China on Dec. 8. Sister Crumpacker gave a talk to the children. Bro. Crumpacker gave the morning address on Dec. 9. Clothing for relief was sent out in November in co-operation with the other churches of our city. The McPherson College male quartet will be here on Jan. 13. A Negro male quartet is coming on Feb. 10. We are working on the 100% Messenger club. A union Christmas program was given at the Presbyterian church on Dec. 23.—Amos O. Brubaker, Conway Springs, Kansas.

Maryland

Brownsville.—We took some comforters and blankets to the relief center at New Windsor in November. We are planning to make more bedding. Bro. Alvin Brightbill was with us the first of November in a week-end music institute, which closed on Sunday night with a music festival. Bro. Brightbill brought the morning message, after which we took an offering of \$135 for the Bethany improvement fund. Sister Anna Hutchison gave the message at our annual missionary meeting on Nov. 18, when we received an offering of \$90 for the women's work project. Our church co-operated with the three neighboring churches in observing the Universal Week of Prayer.—Laura E. Fouch, Gapland, Md.

Cumberland.—Eighteen were baptized and two await baptism as a result of our revival meetings. On the last day of the revival, Cumberland day was observed at a special afternoon service. Bro. Foster Bittinger was the main speaker. A special offering was taken for the building fund. One hundred twenty-four communicants were present for our communion services on Oct. 21. A special council meeting was held on Oct. 22 to make plans for our building program. Bro. Deardorff, Church of the Brethren architect, was present at the meeting to advise us. Six delegates attended the district meeting held in the Walnut Grove church in Johnstown on Oct. 24 and 25. Sister Susie Thomas was the speaker at both the morning and evening services on Nov. 4. A special Thanksgiving service was ob-

served on the evening of Nov. 21. The women of the church have been active in making soap and in collecting clothing and blankets for relief. A special Christmas program was given by the children's department on the evening of Dec. 23. Over \$500 was raised for the building fund.—Walter H. Boone, Cumberland, Md.

North Baltimore.—Our council meeting was held on Oct. 14 with Bro. F. E. Williar presiding. Officers were elected for the coming year. The B.Y.P.D. had charge of the evening church service on Oct. 14. Bro. Raymon Eller conducted our evangelistic services Oct. 21-28. One was baptized as a result of these meetings. One was received by baptism and one by letter previous to these meetings. Our love feast was observed on Nov. 11. Bro. Newton Long was the guest speaker at a fellowship supper given by the young people on Dec. 9. Our women's work group has sent 125 pounds of clothing and seven comforters to the relief center at New Windsor. The young people have sent thirty pounds of soap. There were several babies dedicated at the morning service on Dec. 23. In the evening a Christmas program was given by the children of the Sunday school, and the play, A Stranger in Bethlehem, was given by the Rehoboth Bible class. The Christmas offering for Brethren service amounted to \$236.69.—Bertha E. Eaton, Baltimore, Md.

Westminster.—Our revival meeting was held Oct. 21-28, with Bro. Charles D. Bon-sack as the evangelist. The interdenominational women's organization of the Westminster churches met in our church on Oct. 30. Dr. Paul H. Bowman of Bridgewater College was the guest speaker during the afternoon session. Our fall love feast was held on Nov. 4. Our pastor, Bro. S. Earl Mitchell, conducted two weeks of evangelistic meetings in the Lebanon church, Va., Nov. 5-18. During his absence, the Sunday morning messages were delivered by Dr. Lester A. Welliver, president of the Westminster Theological Seminary, and Bro. Frank E. Williar, Mt. Airy, Md. The Bethany chapel and improvement offering on Nov. 18 amounted to \$747.06. Joseph W. Yoder of Huntingdon, Pa., conducted a medley hymn sing in our church on Dec. 1 and delivered his lecture on Rosanna of the Amish. John Barwick, Brethren service representative in England, spoke in our church on Dec. 3. A Christmas pageant was given on Dec. 16 and on Dec. 23 the children of the Sunday school presented their program. Our white gift offering amounted to \$345.46. Forty-five Christmas relief boxes were packed and sent to New Windsor. A consecration service for babies was held on

Brethren Relocation Service...

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 105. For sale: Business establishment in strong Brethren community near church. Ten acres of land with feed mill and eight-room house. Buildings in good shape. Chicken houses for 1,000 chickens.

No. 106. Brethren family wants to locate in southern or southwestern states in church district needing assistance. Prefer to be in or near town or city. Would like work in the electrical field or a business affiliation.

No. 107. Wanted: Married man to do chores on dairy farm; no field work. Twenty-three registered Jersey cows, young stock and one team. Milking machine and water in barn. Small house, garage, garden, free electricity. About five miles from rural Church of the Brethren in Northeastern Ohio. Reference desired.

Dec. 16. The church met in council on Jan. 13. Our pastor is preaching a series of sermons on the Ten Commandments. Three members have been received by baptism and one by letter.—Dorothy Lohr, Westminster, Md.

Michigan

Marilla.—A new chimney was built in our church preparatory to installing a furnace in the near future. A program followed by a white gift service was presented at Christmas time. The younger Sunday-school classes presented gifts to aged persons and shut-ins in our community. The young people and adult classes gave envelopes of money for European relief. The Sunday school also gave \$25 for relief. The community ladies' aid has been doing relief sewing. They also prepared a steak supper and program in honor of our returned servicemen. We are looking forward to evangelistic meetings in April with Bro. Hugh Warstler in charge.—Mrs. Ernest Leckrone, Copemish, Mich.

Missouri

Kansas City.—Our communion service was held on Nov. 4. We were visited on Nov. 16 and 17 by Sister Mary Schaeffer, who spoke to us about China. Nov. 25 was designated by our pastor as servicemen's day. A short sketch of each man in service was given. Many of our servicemen are returning and are being welcomed back into the church. Brother and Sister Crumpacker were with us on Dec. 2, at which time they showed pictures and spoke to us about the work in China. Three young people were baptized on Jan. 6. The men's work reorganized recently. They collected \$452 for the Bethany chapel fund. Our regular council was held on Jan. 9.—Mrs. Wallis Varner, Kansas City, Mo.

Nebraska

Lincoln.—One person was baptized and one received into the church by letter during December. The children's department presented a play on Dec. 16, which was followed by the Christmas message in story, picture and song. On the Sunday before Christmas the adult choir presented a candlelight service of carols. After this service many went caroling and then returned to the church for a party. The watch-night service consisted of singing, showing of pictures of the church and congregation and then a worship period going into the new year. Six Christmas boxes were sent to New Windsor. The children decided instead of having Christmas treats to send the money to some needy children; with their offerings, it amounted to \$17.65. Quarterly business meeting was held the first Friday of January. Mr. A. B. Nebelsick left New Windsor on Jan. 8, with 400 heifers for relief. This assignment is on its way to Germany.—Mrs. Robert H. Evans, Lincoln, Nebr.

North Carolina

Fraternity.—On Nov. 9 Bro. Earl Flohr spoke about Brethren service. An offering for Brethren service taken at this meeting amounted to \$125. On Nov. 18 Bro. J. D. Robertson gave a report of his trip to Europe with a load of horses and relief goods. The ladies' aid filled two dozen Christmas boxes to be sent overseas. One large shipment of new and used clothing has been sent. They also sold twenty-five peace and temperance calendars. The men's group sold the heifer raised for the heifer project and is giving the money for relief. The young people have made over 100 pounds of soap for relief and have collected one shipment of used clothing. Thirty-four young people went caroling and sang for shut-ins and those who do not attend church anywhere. Our Christmas program was given on Christmas night. During January the ladies' aid is sponsoring a school of missions on Africa. We are expecting Bro. Earl Flohr to be with us again one Sun-



human need...

touches our hearts deeply. All of us are eager to do what we can to lessen human suffering over the world. The Brethren Service section of the Gospel Messenger tells us how money and materials we've already contributed are being used to bring comfort to some of those who are suffering—and even to help them maintain life itself. Also, it announces new projects which the Brethren Service Committee is sponsoring and in which we may participate.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

I understand that the regular subscription rate of the Gospel Messenger is \$2.00 per year, and that Ernest Wampler's **China Suffers*** may be had at half price by any Messenger subscriber, or for but 75c extra. Find enclosed

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* If a local congregation has a Messenger club, any Messenger subscriber may have the Wampler book, **China Suffers**, by adding 75c to his club subscription rate.

day night during this study. Four have been baptized since our last report.—Blanche Everidge, Winston-Salem, N. C.

Ohio

Black River.—Our communion was held on Nov. 18, with Bro. D. R. McFadden officiating. Officers for church and Sunday school were installed by our pastor. We contributed \$215 for the wheat project. The men's work sponsored a community-wide drive for relief funds; \$1,300 was raised. We are continuing this drive in-

definitely. Funds are coming in daily. The women's work has been canning and sewing for relief. We have a 100% Messenger club. We have shipped two heifers and have four more on the church farm.—Mrs. C. C. Louder, Spencer, Ohio.

Donnels Creek.—Brother and Sister Irvin Leatherman held revival meetings for two weeks. Ten were baptized. During the two weeks of the meeting the members and visitors read over 10,000 chapters from the Bible. Communion services were held at the close of the meetings. The quarterly birthday supper was held in the church on Dec. 20. Bro. Sherfy, pas-

tor of the New Carlisle church, was the guest speaker. The primary and junior departments gave a Christmas program at the morning services on December 23. The young adult class gave a cantata at the evening services. The church donated fifty-two blankets for relief. The missionary society has made and is still making baby comforters for the needy. The aid society is also sewing for relief. The wedding of Velma Studebaker, daughter of Mr. and Mrs. Russell Studebaker, to Robert Kuehner was solemnized in the church on Dec. 29. Several of the boys of our congregation who have been serving in the armed forces have returned home.—Janet Kadel, New Carlisle, Ohio.

Pennsylvania

Chambersburg.—Bro. Samuel D. Lindsay was the forenoon speaker at our church's thirty-fifth anniversary observance. Elder David R. Petre of the Broadfording church, Md., officiated at our last love feast. The Old Familiar Hymns broadcasting group presented a program in our church on Oct. 28. Our Thanksgiving service, sponsored by the men, was held on Nov. 21, with our elder, Bro. Robert L. Cocklin, delivering the message. The offering was for the Bethany Seminary fund, which now amounts to \$300. The union Thanksgiving service was held on Thanksgiving Day in the First Lutheran church. A delegation of twenty-three men and women gave a day of service at the Brethren service center on Dec. 5. Considerable clothing and other goods have been sent for relief and fifty blankets have been contributed. Special monthly offerings are taken for relief. One heifer has been shipped abroad and two others are ready. Our Christmas program was given on Dec. 23. A watch-night service was conducted from ten o'clock to midnight on New Year's Eve. Our union observance of the Week of Prayer was held in the First United Brethren church, with preaching each night by Bishop A. R. Clippinger of Dayton, Ohio. The Juniata College choir, under the direction of Prof. Charles L. Rowland, will present a musical program on Feb. 3. The following Sunday Elder Charles D. Bonsack of Elgin, Ill., will begin our evangelistic campaign.—Mrs. Ralph G. Rarick, Chambersburg, Pa.

Connellsville.—Once a month we have a community program. Bro. C. O. Showalter of Sipesville, Pa., has twice presented one of the great moral problems of our day. The Harold L. Davis radio group of the Harbor Light Chapel have been here twice, and we are looking forward to their coming again on Feb. 28. Rev. M. L. Ketcham presented pictures of India, and Sister Susie Thomas, a missionary to China who had been interned, spoke. Dr. C. C. Ellis of Huntingdon was the guest speaker at one of our Sunday morning services. We had the Harmony Quartet of Sacred Airs of Somerset. Bro. George Wright of the Rummel church held our two weeks' revival. Six were baptized. We had a candlelight service for the installation of B.Y.P.D. officers. Our Christmas program was given on Sunday morning.—Mrs. O. W. Collett, Connellsville, Pa.

Greencastle.—We had a Christmas program by the children's department on the morning of Dec. 23. In the evening of the same day the young people's department presented a candlelight Christmas service. The congregation held its annual fellowship luncheon meeting on Dec. 31, with Bro. Robert L. Cocklin as the speaker. Members received during the year were guests of the meeting. This was followed by a watch-night service at 11:30. The quarterly business meeting of the congregation was held on Jan. 14, at which time church officers were elected for the year. It was decided to purchase a parsonage which the pastor will occupy about March 1. A Bible institute will be conducted by Bro. R. W. Schlosser of Elizabethtown College on March 10. Plans are being made to hold a music institute sometime during the summer. The pas-

SNOWBALL...

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By Desmond W. Bittinger, Editor Gospel Messenger

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tor will conduct pre-Easter services April 14-21. The love feast will be held April 23.—Charles E. Grapes, Greencastle, Pa.

Johnstown, Walnut Grove.—We had our harvest-home day on Oct. 14. Each pupil of the Sunday school was asked to bring a gift as an expression of gratitude for blessings received. The front of the church was heaped with gifts which were taken to the old folks home at Scalp Level. Sixty dollars in cash was also given. Nov. 4 was Bethany Day at our church. Bro. William M. Beahm of Bethany Biblical Seminary brought us an inspiring message and the offerings received at the Sunday-school and church services were given toward the improvement fund. The women's work meeting was held on Nov. 29. Sister Olive Widdowson, returned missionary to India, spoke and showed pictures of the work in India. For a number of years we have supported a mission at Arbutus Park. Bro. Lori B. Harshberger, who has served as pastor, has resigned, and Bro. G. E. Yoder, formerly of Scalp Level, will succeed him. We are looking forward to having Bro. John Barwick with us on the evening of Jan. 15. He has recently returned from work among the prisoners of Europe and will tell us of his experiences among the prisoners of war.—Mrs. Blanche Ober Wertz, Johnstown, Pa.

Lebanon.—The Christmas season was a time of special worship services in our church. The children of the Sunday school rendered their annual program. A pageant was presented under the direc-

tion of Miss Esther Zug. A candlelight choral service was presented by the choirs of the church. On New Year's Eve the church family met for fellowship and a candlelight watch-night service. Two members were received by letters of transfer. The annual father and son fellowship was held on Jan. 12. Dr. Chamberlain of Lebanon was the guest speaker. Returned servicemen were honored guests. Mrs. Harlan Brooks, missionary to India, spoke at the morning service on Jan. 20. Brother and Sister J. F. Graybill have gone to Florida for the winter months.—Mrs. Paul Sattazahn, Cleona, Pa.

Lititz.—Our special collection for the new chapel at Bethany Biblical Seminary amounted to \$1,163.56. Dr. Henninberg, professor at New York University, was guest speaker on Nov. 18. Bro. John Barwick, who has been working with war prisoners in England, gave an interesting message, speaking particularly about the conditions in Europe. He made a special plea for blankets. Our contributions for blankets was \$218.75. Eight large cartons of blankets were also sent to New Windsor, Md., for shipment overseas. Our church joined with the other churches of town in holding Week of Prayer services. A community leadership training class will be held on each Monday evening, Jan. 21 to Feb. 25. Vesper services will be held in the church each Sunday from 4:15 to 5 p. m. The first of these services was held on Jan. 6, at which time Bro. Nathan Hefley, one of our returned servicemen, was

licensed to preach. Elder N. K. Musser of Columbia was in charge of the service. Brother and Sister Hefley and son, David, will move to Huntingdon, where Bro. Hefley will attend Juniata College. New hymnals were purchased for the church and were dedicated on Dec. 23. The young people had a Christmas party for the returned servicemen of our church, at which time a gift was given to each serviceman. The B.Y.P.D. of the local church will be host on Jan. 20 to the B.Y.P.D. of Eastern Pennsylvania at a regular fellowship meeting. Our pastor, Elder Jacob Dick, will begin a series of meetings in the Lititz church on April 7.—Mrs. Louis Huebener, Lititz, Pa.

Myerstown.—On Oct. 21 Bro. Alton Bucher preached a missionary sermon at our morning service. Brethren Alton Bucher, Ammon Merkey and Michael Kurtz were with us at our love feast on Nov. 10 and 11. We had special services in the mornings of Thanksgiving and Christmas. On the evening of Dec. 30 our young people had charge of a candlelight service. Our sisters' aid society is doing a fine work, collecting clothing and bedding for relief. At Christmas they also prepared and delivered eighteen baskets to sick and needy folks. Our young people made and sent to New Windsor 840 pieces of soap. The board of Christian education conducted a Bible course in our church, beginning the first week in October. We studied the Book of Mark under the leadership of Bro. Fred Hollingshead.—Beulah Balbaugh, Myerstown, Pa.

Scalp Level.—Bro. G. E. Yoder has just completed a successful pastorate of twelve years. The children of the Sunday school gave a program on Dec. 23. Bro. Yoder preached his farewell sermon in the morning of Dec. 30. In the evening a hymn service was held, based on the scripture, "For God so loved the world. . . ." The service ended with the singing of For God So Loved the World by a quartet. We have been keeping in touch with our servicemen throughout the war period, and now we are welcoming many back into church fellowship. The aid society is busy quilting. The women's work is gathering clothing and bedding to be sent to the relief center. Quilts and comforters have also been made for relief. We are expecting our new pastor, Bro. Clarence Rosenberger, to begin his new pastorate here on Jan. 13.—Mrs. Howard Weaver, Scalp Level, Pa.

Windber.—Bro. Foster B. Statler of Mt. Morris, Ill., held revival meetings, beginning Nov. 12 and closing with a love feast on Nov. 25. Two were baptized. The Conemaugh Valley Ministerium banquet, with Dr. Rufus D. Bowman of Bethany Biblical Seminary as the guest speaker, was held in our church. The Somerset County district number one Sunday-school convention was held on Dec. 9, with Rev. R. N. Fritchley of the local Methodist church as the afternoon speaker and Dr. Homer N. Clark of Pittsburgh as the evening speaker. On a recent Sunday evening Miss Florence Seese of the Scalp Level church told of her experiences while in Mexico for eight weeks last summer under the auspices of the Brethren Service Committee. Our B.Y.P.D. sang Christmas carols for the shut-ins on Dec. 23. On Christmas Eve they joined with the B. Y. P. D.'s of the circuit to sing carols at the old folks' home in Scalp Level. The children's department gave a musical program on the morning of Dec. 23. In the evening the choir, under the direction of Miss Mary Ream, sang a cantata. Various organizations will conduct the devotions at the Sunday evening services every other week for the coming months. Since our last writing our pastor, Bro. I. C. Paul, and his family have been living in the comfortable living quarters which have been newly constructed in what was an unused portion of our church. Our church auditorium has been redecorated and carpeted and some other parts of the

church have been repainted.—Mrs. Calvin L. Blough, Windber, Pa.

Texas

Nocona.—We met in regular council on Jan. 6, with Elder C. E. Schrock in charge. We elected church officers. Bro. Schrock was re-elected elder for another year; the writer was elected Messenger correspondent. We elected our Sunday-school officers at our October council. The church sent \$73 for world-wide missions. The ladies' aid has sent seven quilts for relief and has made and sent many other garments for relief. The church donated money for rice for relief.—Mrs. Maggie Molsbee, Nocona, Tex.

West Virginia

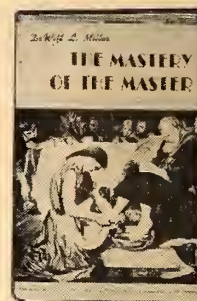
Wiley Ford.—We have had no pastor for some time, but the ministerial-mission board of the district is supplying us with the following preachers: Brother and Sister O. P. Jones of Kitzmiller, Md., for the first and third Sundays of each month; Bro. B. W. Smith of Romney, W. Va., second Sunday; Sister Agnes Border of Cumberland, Md., fourth Sunday; and our elder, Bro. A. S. A. Holsinger of Burlington, W. Va., on the fifth Sunday. On Oct. 20 Bro. Earl Flohr brought a message about foreign relief. We gave \$139 for wheat. We also gave to the Bethany chapel fund. We painted the church pews and basement floor this fall. The men have just finished making some repairs on the church. The ladies' aid made seven comforters for relief and is sewing garments and making soap. We are holding our Wednesday evening prayer service in the homes of the aged people who are unable to attend church services during the winter months. Sister Susie M. Thomas, returned missionary to China, was with us on Jan. 7.—Mrs. Mildred Lambert, Wiley Ford, W. Va.

Martinsburg.—The fall revival was conducted Nov. 26—Dec. 9 by Bro. Harold Myers. Fourteen persons were baptized. The services were concluded with a love feast. The Christmas season was marked by a play given by the young people of the church and a program, sponsored by the Sunday school, in which the smaller children took part. White gifts to be distributed among the needy were collected at one of the services. Other holiday observances included caroling and a midnight watch service on Dec. 31 by the young people. The Mennonite Gospel team of Cedarville, Pa., presented a program on Dec. 16. Our goal of \$1,000 for the building fund was exceeded. A love gift of \$50 was given by the Sunday school to one of its members who has been hospitalized for some time. Recently the Berean class installed a new front door in the parsonage.—Virginia C. Davis, Martinsburg, W. Va.

Valley River.—Since our last report two have been baptized. A delegation of students of Bridgewater College visited some of the churches in the district; they gave a program at the Junior church on Nov. 18. We have donated ten comforters, six blankets and much used clothing for relief. We are now sewing jumpers and blouses for the Netherlands. During the winter months we are meeting in the homes for prayer meeting and mission study on Wednesday evenings. Our pastor is leading us in a study of Russia. On Dec. 23 our Christmas programs were given. The B.Y.P.D. had charge of the morning service and in the evening a pageant was presented, in which the pastor, the young people, the children and the choir participated. At the service an offering of \$40 was given for missions. Our aid and church gave \$40 to the Bethany chapel fund. Three of our members are giving service at the relief center. One of our boys has been discharged from the service and another has gone as a cattle attendant to Yugoslavia. The district round table will be held in our church on March 31.—Mrs. A. W. Miller, Junior, W. Va.

LENT...

as usually observed is the forty days of more thoughtful living immediately preceding Easter. It is an appropriate time to read such books as—



BASIC BELIEF, Frantz\$1.25

Forty short talks on the "Way of Life" give us in simple, understandable language Edward Frantz's message to those who would link basic belief with everyday life.

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Fifteen sermons for Lent and Holy Week. Six are midweek Lenten sermons. They are all based on Scripture, and their messages are directed in a personal way to the reader who thereby gains a better understanding and a deeper appreciation of the death and resurrection of Christ.

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A series of thoughtful addresses based on John 13:13, helping the reader to see that because Christ was masterful, he can make us masterful also.

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This book for juniors and intermediates shows what Jesus meant to a Jewish boy living during the lifetime of Jesus with his family at Capernaum. Nathan comes to realize after the death and resurrection of Jesus that Jesus will always live, always be the beloved Friend.

PERSONALITIES OF THE PASSION, Weatherhead\$1.50

"No one can read this book without deepening his own spiritual foundations. Like all great religious books there is no sectarian thesis or theological controversy. It is wholly constructive, creative and interpretive."

A PLAIN MAN LOOKS AT THE CROSS, Weatherhead\$1.50

"Weatherhead takes the age-old theme, dealt with by myriads of writers, and makes it exciting, full of new light and unexpected vistas. He imparts vigor and vitality to what has so often been, in his words, 'vague and woolly.'"

THE VICTORY OF THE CROSS, Taylor\$1.25

The purpose of this book is to demonstrate that Christ's redemptive process is not a thing of magic removed from the ordinary experiences of life, but is a process which merges with human life and becomes the essence of living.

THOSE OF THE WAY, Sperry\$1.50

The author says that religion and Christianity are a way and Christ is the way. He then suggests meanings of the "way" for our day. He shows how this word still has valid and fruitful connotations for the conduct of the Christian life.

Gospel Messenger

Volume 95

FEBRUARY 16, 1946

Number 7

He Made the World a Neighborhood

This injured man was the Samaritan's enemy; people of his group spit upon all Samaritans. Even this man, if he were well, might rise up to call him a cur.

This man was a foreigner; the traditions and government of his people were exclusive and different. Their nationalities were not the same.

This man had a strange God; the seat of his religion was differently located and his manner of worship was peculiar.

This man was poor; his possessions had been stolen; his clothes were gone. What remuneration could he give for kindness?

But to the Samaritan none of these things was important. This wounded man was in need and he was able to meet that need. Therefore, this man was his neighbor. It was as simple as that. He served him and through him the man was saved. **There can never be boundaries to Christian neighborhood.**

D. W. B.



WILDE'S BIBLE PICTURES. 466.

THE GOOD SAMARITAN.

B. PLOCKHÖRST. 1825—

B R O T H E R H O O D W E E K

Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - Editor
H. A. BRANDT - Managing Editor

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Around the World

Statistics say that between eighty and eighty-five per cent of the cases of juvenile delinquency come from homes where liquor is the prime factor.

British Methodists who were temporarily dispossessed when their central hall, Westminster, was requisitioned for use by the United Nations Organization have been given aid by the Baptists.

Committees from the United Presbyterian Church and the Reformed Church in America held a joint session in Pittsburgh recently to consider the possibility of union of the two denominations.

Strengthening of Rhode Island laws to "discourage" divorce was recommended by Gov. John O. Pastore in his message to the Rhode Island legislature at the opening of its 1946 session.

The Rev. Bernard R. Hubbard, the "glacier priest," and scientist, who has just completed a tour of war-damaged Jesuit property in Europe, told a national conference of Jesuits in Chicago that \$12,000,000 would be required to rebuild the society's churches, colleges, schools, seminaries and other institutions.

Charles G. Bolte, chairman of the World War II Veterans Committee, speaks on peacetime military training:

I know one of the scientists who was most influential in the building of the atomic bomb—a name that you would all recognize—who said privately that the recent proposals of the army and navy chiefs of staff for national defenses were ludicrous, and he chose his words very carefully.

I think if what we have heard about the shape of the next war from General Arnold and Dr. Oppenheimer, who constructed the first atomic bomb, and the others means anything and has any validity at all, it would convince us that there's not going to be time to call up, to mobilize, retain, and re-equip all the reserves who have had a year of military training.

We believe that for military advice in the modern world, we need to go to the men who know most about the modern world—the scientists.

Of 250,000 persons who joined the Methodist Church last year on profession of faith, the Sunday schools furnished 151,000 or three fifths of the total. The Sunday schools had an enrollment of 4,886,414 and an average attendance of 2,438,319, an increase in enrollment of 96,685 over 1944 and an increase in attendance of 93,386.

Plans for sending a Quaker delegation to Japan "as soon as possible" are being discussed. The American Friends Service Committee has asked workers now in China to explore the possibility of getting Quakers into Japan from that area. The committee believes this plan more feasible than sending workers from the United States.

Religion is the best cure for neurotic people, the Rt. Rev. Henry Albert Wilson told the annual conference in London of the Christian Industrial Fellowship. "I do not believe it is an accident, when so many people have lost their grip on spiritual reality," Dr. Wilson said, "that they have also gone to pieces so far as nerves are concerned."

A \$4,000,000 advertising program has been adopted by the Assembly of the Church of England after a warning from the Bishop of Rochester that the war has left half of Britain "worse than heathen." The campaign contemplates an eight-point program utilizing motion pictures, the theater, radio, television, the press, literature, information centers and paid advertising.

The Surplus Properties Liquidation Commission has announced that almost \$56,000,000 worth of American war goods has been sold in the European theater, the greatest share going to UNRRA, whose purchases have been put at almost \$40,000,000. About \$28,000,000 was allocated to Poland. The Italian government was the principal purchaser of almost \$8,000,000 worth of goods.

Indication of the growing respect for Christianity among official Japanese is seen in the fact that two prominent Christians have been appointed heads of schools to train Japanese government workers in the English language. One school is for interpreters to serve with United States army personnel, the other the Japanese English Conversation Institute for selected personnel from all government bureaus.

Brethren and Brotherhood

That week in February which lies between Washington's and Lincoln's birthday has come to be called Brotherhood Week; in fact the entire month of February is sometimes designated as Brotherhood Month. It is good that it should be so.

The Brethren, however, have not generally made much of this occasion even after a long period of general observance by Christian people. That seems unfortunate, for who better than the Brethren would have been entitled to begin the designation of such a special week? Our very name seems to indicate that we should be in the forefront of brotherhood movements.

It is well to check up on ourselves, therefore, and see what we meant when we called ourselves Brethren. Could it be that when we thought of

ourselves as Brethren we made the term exclusive rather than inclusive? Could it be that we understood brotherhood to extend only to those of us who were inside "our" church? Did we forget the import of Jesus' words, "Whosoever does the will of my Father in heaven the same is my brother and sister and mother," or of Paul's even more sweeping ones, "He hath made of one blood all people who dwell on the earth?" It was but natural and right that we should feel a special affinity toward all of those who shared our faith and heritage. But was it not unfortunate that we felt little brotherhood toward the rest of God's great human creation which he had scattered throughout all parts of his world?

Well, whether fortunate or unfortunate in those years, isolation is impossible in 1946. We live under one roof with all humanity now. Their problems are ours and ours are theirs. We have discovered that they all are strangely

like we are and that there are no superior or inferior peoples, that skin color has no more significance than eye color or hair color and that our language is as much a "foreign" language as any other. We have learned that we are born without any language at all; it depends on where we live as to which one we adopt.

We are struggling hard now to become one world. These may be the birth pangs of a new day. Our little national sovereignties, futile and paltry as many of them are, are hard to give up. Some individuals are reluctant to see us share our Christian concepts with other church bodies; others rejoice to see our Brethren pacifist understanding and our relief purposes shared with other denominations and transmitted to other communities. Some individuals combat world organization; others see in it a further step toward achieving the will of God. And in the achievement of his will they see our only hope.

God created only one world; Jesus saw only one throughout his earthly ministry; he died for only one. Our distinctions, our

Thinking About the News . . .

Is Mr. Churchill Right?

Winston Churchill arrived in New York recently on his way to do some painting in Florida. In an interview with the press he placed a major share of responsibility for World War II on the shoulders of his host nation rather than upon Adolf Hitler, which would have been easier. If the United States had entered the League of Nations or if she had been willing to carry a bit of her proper world responsibility a generation ago, we would never have had a World War II, he maintained.

Though the United States may not be willing yet to accept her responsible share of blame for World War II, she cannot avoid accepting the major responsibility for World War III if it must come. This is not her desire but it is written in the very nature of things. America is the most powerful nation in the world now both in financial strength and in military machines. The rest of the world fears us and envies us. We alone have an excess of material goods. Economists tell us that our standard of living averages six times as high as most of the rest of the world. Yet we talk much about raising our standard still higher and say little about helping others' standards. Because of these things our leaders are forced to admit that the first bombs in the next war will fall on us and that in such a war we will be without any real friends.

At the United Nations Organization, which opened in London a week or so ago, our representatives took two stands, one at the direction of the military, the other at the direction of the President. Both of them may greatly weaken the UNO if they are not modified.

1. We demand that though other nations may well give up colonial holdings to international trusteeships we hold ours and expand them as military bases. In fact, we will have powerful military bases in Russia's very back yard.

2. Though we are willing to place the discussion of atomic power in a UNO committee, we are determined to hold on to the "secret" of the atomic bomb until someone else discovers it.

As our stockpile of bombs continues (even though we are told we now have enough to blow up every major city in the world) and we push for peacetime conscription, it must appear to the rest of the world that we are about ready to begin our surge toward world domination.

The United States has a great opportunity facing her now. She can lead the world toward confidence and peace or she can turn it back toward despair. Some in America pull in each direction. Christian people must take stock to see which way they are pulling; no one can afford to hang on the ropes now. The way of Christ must become the way. And soon.

D. W. B.

racial and national prejudices, our refusal throughout the world to recognize ourselves as brothers—these things have caused us perpetual suffering and have indicated our spiritual immaturity and infantilism. We must grow now and we must do it quickly. We shall be lost as a world in this enforced growth unless the church leads the way. Christ has waited a long time for his church to follow him. He knows the way; he has demonstrated it. Let us follow quickly now.

Easy as this is to preach about on a world level, it must be put into practice also on the local level. On the world scale we must not only learn to live with Russia and Germany and India and Japan but we must also learn to appreciate them. On the local level we could well begin our march toward brotherhood by having interchurch exchange programs, interracial exchanges of pulpits and of programs, interracial and interchurch forums and discussions, and city-wide or community-wide projects of mutual helpfulness.

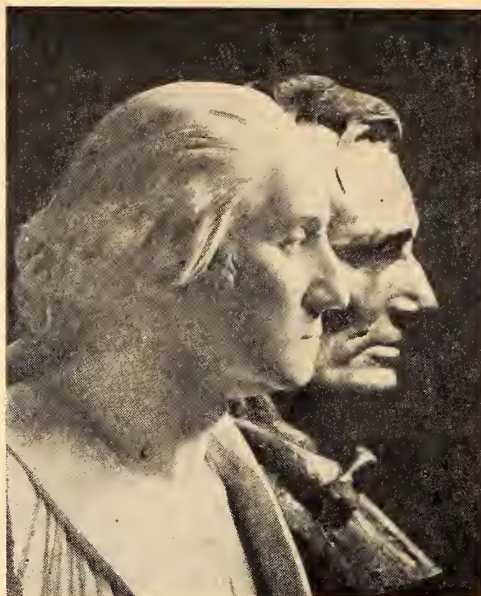
If our Christianity does not lead us in these directions then we should try to get more Christianity.

D. W. B.

Who Will Be the Third?

The two men pictured here, Washington and Lincoln, whose birthdays we honor this month each helped mankind make a long step forward in its march toward freedom. The years have surrounded these characters with a mellow halo of reverence, and history has written boldly under their pictures the awesome word, "Hero." That makes it easy for us to forget that these were very human men living among their very human fellow men, and that they were more often designated "fool" and "traitor" during their lifetimes than they were called "hero."

Washington belonged to a small minority group of men who were not afraid to think, and who were blessed by having in their company a few who could express their thoughts with eloquence and conviction. This minority did a bold thing; they revolted against their government, managed to keep from being hung as traitors and presently began a new government founded on the principle of individual worth. They wrote a declaration of independence which expresses ideals of freedom beyond what we have been able to put into prac-



Keystone

tice through a hundred and seventy years following.

Because Washington and the small group which surrounded him had the courage of conviction they made "one country" out of thirteen and a minority idea became a majority achievement.

Lincoln faced a crisis in the "one country" idea when it seemed to many that Americans were too different to live in one country. Coupled with this was Lincoln's additional desire to divorce the rights of the individual from any dependency upon skin color.

When war seemed inevitable, he refused to let war make him little or hateful. "With malice toward none; with charity for all"; that was his ideal. It was that ideal which made him epitomize for all mankind the spirit which we like to think is still the American spirit.

Now the world needs a third man to put alongside of these two. This man needs to be as great or greater than either of them. He must help to spread the ideal of the worth of the individual and of our common brotherhood in "one world" until we become mutually respecting individuals and helpful brothers. He must teach us to live without malice in one world. The world is ready and waiting for such a man. When will he come?

It is encouraging to remember that the kernels of the ideals which have made men free have emanated from the truths of God and are grounded in the teachings of Christ. The only man who can lead us now must be a God-fearing, Christlike man. If we would follow the heritage of Washington and Lincoln, then our world must soon find the leader who will help us grow into the world unity which is our next logical and waiting step. Shall we not search for him diligently and pray that he may be found?

D. W. B.

And Straightway

This writer has never ceased to be fascinated by the way in which Jesus' disciples left their nets or a customs booth or a business job, and straightway followed him.

Security must not have been the supreme element in their lives. Truth must have been more important. Casting financial security to the winds, lacking upon occasion even money to pay taxes, they set out to seek and to follow after truth; then straightway they shared it.

It would be a good thing if some of us would study that word *straightway*.

D. W. B.

The Outreach of God's Love

John H. Price

Del Paso Heights, California

Then the Lord said, "You have had pity on the gourd, for which you did not toil; nor did you raise it; which grew in a night, and perished in a night! And should not I, indeed, have pity on Nineveh, that great city, in which are more than a hundred and twenty thousand infants, that cannot distinguish between their right hand and their left, and many cattle?" (Jonah 4: 10-11, Goodspeed, an American Translation).

I FEEL that the one thing in this book about which there can be no disagreement is that it presents the outreach of God's love. I believe that each of you is familiar enough with the book to remember that Jonah was asked to go to Nineveh to preach against it, because of the corrupt wickedness of that great city. Jonah refused and planned a journey that would take him as far as possible from Mesopotamia.

When he found that he could not run away from God, and when he was asked to go the sec-

ond time, he obeyed. As he came into that great city (three days were required to walk through it), his message was, "Forty days more, and Nineveh shall be overthrown." After delivering his proclamation throughout the city, Jonah went to the top of a hill on the east side and waited for the anticipated catastrophe. But Nineveh repented of its wickedness and violence, and God saved the city.

Now in Jonah's heart there was no love for the Ninevites; they were enemies. Jonah wanted Nineveh destroyed and

was definitely not interested in their salvation. The only citizen of Nineveh that he liked was a dead one. Jonah had delivered his message of repentance to others but it had never entered his own consciousness. God showed him by the parable of the hot sun, the fierce winds, the gourd vine and the worm, that the highest values are human values; that the city of Nineveh had souls that were dear to him. Jonah was very angry and said, "I knew that thou wast a gracious God, and merciful, slow to anger, and abounding in kindness, and



Carving by Berle Miller from drawing by Kreigh Collins

THE WHITE HOUSE WASHINGTON

THE IDEAL of democracy is a society in which each seeks the truth in his own way and all are united by understanding and mutual need. The good world of the future must be built on the foundation of the recognition of the dignity and rights of each individual, whatever his race, creed or national background.

Among all the nations the United States stands as the exemplar of a people grown great through this liberty. Now, as never before, we as a people are called upon to demonstrate with even greater brilliance the glory of our freedom. It is the light which alone can guide the future of mankind into the ways of peace.

Within our own borders we are facing the huge task of re-conversion. This is a job of such magnitude that it can be done well only as all of us work together. The teamwork of the armed forces won the war. The spirit of teamwork should extend to our national life. As we united for victory, we must unite for peace. Let our aim be "In Peace as in War—Teamwork."

Because I believe that the health of our democracy draws its strength from the wells of deep spiritual understanding, I am happy to join with the National Conference of Christians and Jews in calling upon our people to observe Brotherhood Week from February 17 to 24, 1946. I hope that in every community throughout the country our people will meet together to rejoice in the greatness of the land which belongs to all of us and to pledge themselves to the continuance of that loyalty which will unite our country as the leader of peace and the happy home of all our citizens.

Very sincerely yours,
Harry S. Truman

relenting of evil. Therefore I hastened to flee to Tarshish."

AMID all the arguments, there can be no difference of opinion concerning the main teaching of this book: God is trying to teach one of his prophets to love his enemies. To this Mesopotamian hill came a truth that is most difficult to learn: that even these folks are included in the reach of God's love and compassion. Christ eight centuries later said, "Love your enemies." Upon the ear of this disillusioned prophet come the words that Paul later spoke, "Vengeance is mine; I will

repay, saith the Lord. Therefore if thine enemy hunger, feed him . . ." This is a lesson which the modern world has yet to learn.

I can sit down beside Jonah on the hill and hear him say, "Now, Lord, these people are so bad that I don't see how anybody can be expected to love them. Is it not our business to destroy them that women and children may be safe?" Then I see spread out before me not Nineveh, but Jerusalem, and near it on another hill three crosses. Crowds are jeering; they taunt and hiss; all are his enemies. As the soldiers watch him die I can hear him say to Nicodemus, "For God so loved

the world, that he gave his Son." And I fancy I see his eyes fill with tears as he prays, "Father, forgive them, they know not what they do." God's love encompasses all bounds, and the world that he loves includes not only Nineveh, but Judas, Pilate, Caiaphas, and you and me.

The vision of the crosses fades and I see the march of men across the centuries. Little bands of Christ-filled men stand up in arenas and pray for their persecutors. Enemies arise to crush and scatter the church, but the enemies are submerged under the rising tide of love, the love of Christ reproduced in the hearts of those who dared to follow his way of life. Whenever and wherever men are so filled with Christ as to embrace all mankind in their scope of love, there the kingdom of God advances, men are saved, society is regenerated and a new era dawns.

IF GOD expected Jonah to love the people of Nineveh (and he did), then there is no class or nationality that he does not expect us to love. It then follows that hate cannot win over love in any child of God, for my fellowship with God ceases the moment I stop loving his people. The only answer to the question, "How far does God expect me to go?" must be, "All the way." The cross is the reply of Christ.

Perhaps you will say, "It is not natural for us to love bad folks." I reply, "Christ calls us not to the natural but to the divine. If you leave your garden uncultivated, weeds are the natural production of the soil. I should like to suggest that likewise hatred is the natural production of uncultivated minds and hearts. The Christian is called to produce the supernatural, the divine qualities. For ye have the mind of Christ." Thomas Jefferson treated a political enemy with respect and courtesy, and when friends protested he replied, "I

am not willing that any hatred in his heart should kill the love in mine."

Nineveh is not far from any of us; it is any people whom we do not like, whose ideology is repugnant to us, whose program is distasteful, whose purposes are destructive to much we esteem noble and good. How can folks ever see the mercy and grace and love of God except through our lives of incarnate love?

"For I was hungry and you fed me, I was thirsty and you gave me drink, I was a stranger and you entertained me, I was unclothed and you clothed me, I was ill and you looked after me, I was in prison and you visited me." And I hear the King say, "I tell you truly, in so far as you did it to one of these brothers of mine, even to the least of them, you did it to me."

The measure of our nearness to Christ is the outreach of our love.

• • •

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

BROTHERHOOD...

A Challenge

Maeanna Cheserton-Mangle
New York City

THIS is Brotherhood Week—in the new atomic age. Here is a challenge worthy of Americans. Can we work together with our neighbors at home and abroad, and enjoy an era of peace and prosperity such as the world has never known? Or will we muffle the peace and plunge the world into complete destruction? In a few months or years we may no longer have the choice.

We know we must get along with other nations, in spite of the fact that their languages, their customs, and even their political systems are different from our own. This may not be as difficult as it sounds. For friendship begins at home, and America is a

great laboratory. We have already learned to understand and respect many different people—the neighbors down the block who attend a different church, the folks on the next street who use strange seasoning in their food, the little colored boy in the same grade with Junior.

War brought the people of this country closer together than ever before. We worked together, Catholic, Protestant and Jew; white, black and yellow; native and foreign-born. Brotherhood Week reminds us that we must maintain this unity if we are to win the peace. The conquest of the atom heralds unheard-of wonders—or swift and total destruction. Tomorrow we will live in one world—or none.

What world-citizenship can mean is demonstrated in the realm of medicine where the practical benefits of brotherhood are felt by every one of us. An Englishman developed the vaccination for smallpox; a French chemist produced the cure for rabies; the discoveries of a Japanese and a German guard our children from diphtheria; pellagra is being cured today because of the researches of an Austrian. These men—and thousands like them of every race and creed—never thought in terms of national boundaries, religious groupings or racial differences. They were servants of all.

Such is the harvest of brotherhood—the only harvest that can bring us lasting peace.

AMERICA'S FUTURE

...its Children!



WORKING TOGETHER FOR BROTHERHOOD

FEBRUARY 16, 1946

7

In fellowship with those of like mind the Christian life is nurtured.



Devotional Life Disciplines

Glen Weimer

Pastor at South Bend, Indiana

THE TRULY Christian life is God incited, created, nurtured and guided. It is life with a new depth and quality of inwardness—a life rooted and grounded in God. It is a life of daily renewal by the grace of God—a life of dying to self and living unto God. Thus the Christian life is a life of being disciplined by, in, and with God. Disciplines of Christian living are the means of grace. To put it otherwise, the means of grace are disciplines which give God his opportunity to increase the quality and the content of life.

SPIRITUAL reading is that which tells of God's reality and of God's work, reading that bears tidings of God to the God-hungry heart, that holds present life and experience up to the light of God's presence. It opens to the life-hungry soul the way of meaningful living, and sets two shining stars in the heart—hope and promise. Spiritual reading is the outgrowth of a life faithfully yielded and oriented to God.

The regular feeding upon

reading of this type sets the tone and spirit of life, keeps one in tune with God, and gives life the focus needed. The Christian life is nurtured by books that tell of the object of our devotion, that speak to our spiritual poverty and waywardness, that kindle our longings after God and the good life, that arouse hunger for the depths of the divine life and that purify and wash the mind, heart, and spirit.

There cannot be a new inwardness and a new piety, which can renew the life of our time, unless there is a regular feeding on that which nurtures the inward life. One cannot live the godlike life without feeding on godlikeness.

PRAYER is God's incitement. One prays in response to God's coming, inviting and urging. But one must have unhurried time in which to become alive to his voice. Though God is ever in immediate and intimate relation to life, one must train himself to discern God. Prayer is a part of this training.

There is the prayer of quiet waiting and listening to God, of letting God speak to us. This inward stillness alone permits God

to voice his will for us. This inwardness allows God to clarify the stream of experience. It is essentially coming to see life through the eyes of God. It means letting God strike at the roots of our wrongness—and to sow the seed of his rightness in the broken soil of life.

Then there is the prayer discipline of rejoicing in the greatness and goodness of God—that goodness which so searchingly makes visible the unreality, sham, selfishness, pride, unlovingness of the spirit within us.

Moreover, there is the prayer discipline of lifting souls and causes up to God. This is the discipline and prayer of concern. It means taking the broken and disease-ridden life of humanity into the presence of God. It means pressing closer and closer to God with concern for these our brethren. This devotion is the anguish for the redemption of humanity. It is the prayer by which one's vision is broadened.

Finally, then, there is the prayer discipline of commitment to God—a discipline which is never complete, and which must be renewed constantly. It is a

decision to stand by the good he reveals, to pursue the course he has made plain, to go forth seeing our own life and the lives of others through his eyes, to place all of life at the disposal of God to be used by him.

Let there be a regular time and place for this discipline of fellowship with God—a free time in the morning for letting God set the tone of the day, a free period at noon for further strengthening and a free time in the evening for thanksgiving, confession and commitment.

THE CHRISTIAN life is the life that God creates, nurtures and inspires. The Christian life is dependent upon God, the initiator and builder; it is a life whose center and circumference is God. It is a kind of inward communion with God that goes on after the regular periods of reading and prayer. It involves carrying the message and spirit of these first two disciplines into our work and into our business; it means that common toil and common relationships become mediums for seeing God.

Christian living is intentional. It means keeping life focused on God. It means living in the spirit of what God would have us see, hear, do and be. There are two levels in the Christian life, but we live on the two levels simultaneously. We engage in the common work, but in the spirit of the inward life with God.

CHRISt is the full expression of the God-created life. Christ is the revealing of the kind of life God intends for everyone and every age. The Christian life is nurtured in fellowship with other God-centered souls. This fellowship should be small, made up of those who meet regularly for discipline in prayer, for laying bare their deepest yearnings, failures and fears, and for both loving criticism and loving encouragement of one another. The fellowship acts as a laboratory for refining each one's experience of God.

ALL THE disciplines of devotion—spiritual reading, prayer, intentional living, and intimate fellowship—lead to specific outward action, action that corresponds to the character of God and that moves in fulfillment of the divine commands. Christian action is God's action in us. It is life in accord with the heart, mind, spirit, character, and purpose of God. That is, it is essentially a life of reconciliation and a life of redemption—of taking on the task of healing the open wounds of personal and social life. It means co-

operation with God in bringing good out of evil.

One can no more escape God than escape one's shadow. The Christian life is not a life that seeks to do something for God; it is a life of letting God do something in and through us. And the devotional disciplines are simply the continuing acts of opening life to his invasion. But these disciplines of response are always incited by the divine pressure upon life. He makes us know our need. The devotional life is the life of total devotedness to God in all things. It is giving God a free hand to direct life moment by moment so that again the Word may become flesh and dwell among us.

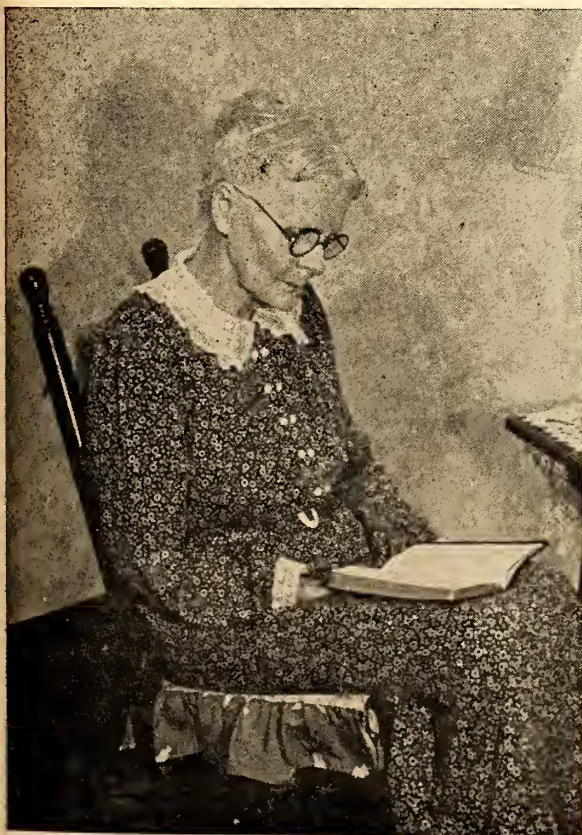
Living the Christian Way

A. Stauffer Curry
New York City

While traveling from Roanoke to Bridgewater some time ago, I picked up a fellow, seemingly a professional tramp of very youthful years. To my amazement, I discovered that he was not a tramp at all, but a very capable and fine fellow who recently met with personal misfortune and was completely out of cash. His spirit was also quite bankrupt because of his recent misfortune. In Staunton I purchased a bus ticket which enabled him to go to his destination in another state, expecting to hear nothing more from the man. Recently he has written a letter to me containing this quotation:

"Of far greater value than the money you gave me was the courage and confidence I gained, and all the way to Hagerstown I resolved to be worthy of your faith in me by living a Christian life."

The thing which impressed me in this experience was that an infinitesimally small act seemed to bring about consequences in a man's life all out of proportion to the act. If the experience of other ministers is the same as mine, it becomes very easy to become absorbed in the mechanics of doing the Lord's work to the extent of forgetting these more practical considerations which reach many more souls than even some of our sermons and promotional activities. May God give us strength to be better witnesses of his love.



Spiritual reading sets the tone and spirit of one's life.

ANY APPEAL for relief for German civilians is unfair if it ignores other areas of Europe, or if it leaves the impression that Germans are the only needy Europeans. The point of this survey is that no official relief organization is concerned with the welfare of Germans and that some Americans are peculiarly obligated to Germany.

Neither is this a quantitative study of human misery. A statistical account of the number who have starved during the six months they have known the joys of "liberation" will be appreciated only by the sadistic. The dead can be reckoned in the millions.

A line from Calais to Nice in France bounds an area of stark need that differs only in degree. Alsace, with wanton destruction at the hands of the retreating Germans and oncoming Americans and French, will be unable to stand on her own feet for at least three years. The devastated Saar Basin differs from the similar area in the Ruhr but little and that in degree. Belgium and Holland have shown that same toughness of national fiber when facing the pale horseman, Hunger, that nazi armies found so unconquerable. I watched Holland from July to September 1945 recuperate on a national scale with incredible rapidity. In six to eight weeks hollow eyes brightened, dresses were once more starched and ironed, good cheer mocked despair. Nonetheless, there are concentrations of children and youth in both countries who have not the barest necessities of life. I have seen 3,000 such babies, most of them with one garment only and a very few with shoes in sharp autumn weather.

THE ORGANIZATIONAL set-up for all this area is as follows: Italy has received and will receive millions in aid from



Homes in ruins, lack of food and fuel, movement of people from one zone to another create human misery which is indescribable.

The Need in Germany Today

John W. Barwick

UNRRA, the body responsible in that country. Entr' Aide is responsible for France and has done wonders. Belgium has received less per capita probably than any other area. Voluntary agencies have also come to her rescue under the guidance of UNRRA. Holland found widespread and practical sympathy abroad co-ordinated under Relief for Holland. All allied nationals in Germany are being cared for by UNRRA, heading up many voluntary bodies as well.

Until this date no voluntary body or society of any kind has been allowed to solicit or to distribute relief for Germany or Austria. The people in these countries have developed their organization, The Evangelisches Hilfswerk, to distribute more evenly their meager resources. We have encountered cases of magnificent Christian service carried on by even aged folk. Bethel at Bielfeld carries on,

crowded to the doors, under that seventy-year-old saint, Pastor von Bodelschwingh. Dr. Pavlovski directs relief work throughout western Germany for the Protestant churches as a whole.

GERMANY today looks rather like, though worse than, Holland a year ago. The large cities and the Ruhr district are concentrations of ravenous people. So much has been written that I have no wish to add to these horror stories. The fact that starvation exists on an incredible scale in even the American zone has been documented by so many accounts of reliable witness, I shall not tell more. Frankly, the psychosis of most allies in Germany worries me more. Four soldiers with whom I rode in a truck turned in a road to an air strip. At the intersection, the corpse of a baby lay on the trunk of an uprooted tree. Nobody, except the woman moaning over it, paid

more than the slightest attention. I watched two soldiers detailed to take a load of corpses, all nothing but skeletons with tight skin stretched over them, to the "pit," as the local burying ground was called. They chatted and smoked and finally one rubbed his cigarette out on a shrunken foot protruding from the rear of the truck. The callousness of ordinary Americans to frightful need and starving thousands about them must be seen to be believed. "They're only getting what they deserve," is the general comment. That some of these corpses are those of sincere Christians who have fought an unceasing battle since 1933 against Hitlerism is a possibility absolutely ruled out in the official view. "They are all alike," "They can't take it," "The only good one is a dead one," I have heard from the lowest to the highest with monotonous uniformity. The thought that they are duplicating and perpetuating nazi slogans and methods of control never darkens these prejudiced minds.

With this the psychology of the ruling class, one is not surprised to find the majority of the ruled bitter, tending to be dangerous. Some suffer a spiritual isolation that comes only to those who have lived through a second betrayal of their faith in their fellow man. Many preferred death and those who remain envy them. Not even the spectacle of a trainload of cripples from the East in which it was difficult to distinguish between dead and dying was as moving to me as meeting old acquaintances to whom I came as one from another planet. One old saint, with a lifetime record of service, spiritual and material, for others, took my hands and through tears said, "We are not alone." I was the first non-German friend to greet her in years. Tongues of men and angels cannot describe the heartbreak such

souls have gone through. Even yet their service to man cannot be told. Those in Germany "who have not bowed the knee to Baal" represent a spiritual treasure of Christendom. I make a plea that we rescue them before their value to man is beyond our reach forever.

GERMANY faces a solid negative front. There is no general positive policy anywhere. The occupying powers have stripped her and evidently care little whether she survives or not. Outside of Swedish friends, and a few Christian organizations in England and America, Germany faces a hostile world. One can only ask, "If the same thing, on a far milder scale, produced Hitler, what will this situation produce?" What incredible international folly are we being made a party to?

I have received today a cable, unfortunately delayed one week by mistake in address, from an official of the military government asking that we send any blankets we can make available to their depot in Germany immediately. The same official told me over a month ago that one and one-half million in transit camps will be without blankets this winter. We promised to get 500,000 if at all possible. Clothing can be sent later. But in this emergency blankets must be rushed there. I have seen five persons under one blanket lying on a heap of dried grass. How the authorities expect these people to survive this winter on 1,200 or even 1,550 calories is beyond understanding! Bishop Oxnam's statement that there will be no mass starvation in Germany this winter has just been published. The difficulty is that there has already been mass starvation in Germany.

CONSIDER this evidence of the shocking state of our spiritual life and of our consciousness of the brotherhood of man over

against the fact that many of our churches are of German origin. This is not the place to make more than a passing reference to the fact that many of us have our spiritual heritage in common with some of those whose death resulted, in a measure, from our apathy. Lutherans, Moravians, Mennonites, Brethren, Evangelical and Reformed members and others have a double responsibility. Every American is represented by those who, theoretically at least, are teaching Germans how to be decent citizens in the family of nations. But the members of these Germanic Protestant brotherhoods owe each other far more, for they are their brothers' keepers. It is quite probable that the food we waste, the clothes we do not need, and the bedding we rarely use would keep our German brethren alive this winter.

It remains to be seen whether the spirit of brotherhood is strong enough to go into Germany and help build a church that will make the wars that have scourged us all forever a thing of the past.

The Courage of Love

W. C. Allen

I HAVE met many people of many races in many parts of the world. I have learned that if you scowl at men, they will generally return the scowl. If you smile on them, they will respond in kind. If you are impatient with them, they will resent it. If you fear them, they will fear you. If you meet them with genuine frankness, they will reply with open hearts. I have witnessed the wonderful rewards accruing to Christians when they obey the law of love that Jesus taught. Love does away with exploitation and oppression; love is the cure of envy and strife. Love is not softness; it is strength; it often takes supreme courage to love.



"And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office: so we, who are many are one body in Christ, and severally members one of another."

—Romans 12: 2-5

In Brotherhood Lies Our Strength

John W. Nason

President, Swarthmore College

BROTHERHOOD has never had a fair trial. History records single episodes of genuine brotherhood. They startle us with their contrast to the prevailing hostility of one group to another. Men are suspicious creatures; they fear and distrust strangers. They understand the members of their own group. Whatever the group, the members of it are accepted; they are to be treated as brothers. Conversely, those who are outside the group, the family, the clan, the tribe, the nation are suspect. They do not belong; they are different. They are strangers—at worst enemies, to be killed or captured, at best people of an inferior kind.

Some will say that such a picture is an exaggeration. In part, they are right. We no longer kill strangers—except in warfare. We do not try to enslave others—unless their skins are of a different color. But we do exclude, often without being aware of what we are doing. All groups, organizations, societies exist in

part by exclusion. The Tenth Street gang would lose its identity if it took in Boy Scouts from all over the city. The Society of Phi Beta Kappa would become meaningless if all college graduates were members. The nation is one group to which we all belong, but there would be no significance to belonging if there were not other nations whose citizens were distinct.

PAST history has seen the emphasis placed on the need for the exclusiveness of groups. Perhaps there were good reasons for this, at least understandable ones. We recognize today, however, that this is one world and that we are all citizens of that world. We talk of the family of nations, meaning that in a world so shrunken in size through modern scientific developments in transportation and communication, nations must look upon one another as brothers. They must learn to live together as members of a family, for the alternative to

brotherhood is chaos and destruction.

What we talk of in large terms about nations we must apply in small terms to our own group. If the nations all belong to one family in one world, then we are brothers to all men. If we accept the implications of the common citizenship of the great majority of men and women living in the United States, then we are brothers to 135,000,000 people. This is why Brotherhood Week, February 17-24, is so important. It symbolizes the brotherhood of all men. The man across the tracks is as much a citizen as I. The man whose skin is of a different color has as much right as I to a job—any job for which his abilities qualify him. The man who worships in a different place is my brother; in our different ways we are each worshiping the same God. To Him we are all sons and daughters.

WE KNOW in our hearts that there is no valid reason for the hostility of one group to another. Differences do not constitute a

Continued on page 15

Martha and the Master

We Are Baptized

ABOUT a week later Jesus came to see Lazarus. He came alone, and as it happened I met Him at the door.

I knew Him at once. As Lazarus had said, He had that clear, earnest look of one who is set apart from others.

I bade Him enter and told Him that Lazarus had been hoping for this visit. Jesus smiled. Since the day was hot, Mary and I found Him a change of raiment, and while He refreshed Himself, we sent a servant to tell Lazarus in the vineyard of his long-awaited guest.

Lazarus came in haste. "Martha! Mary! Where is He?"

"He is in the garden," I said, pointing. "He came alone, leaving His disciples with some friends in Jerusalem."

"Ah," said Lazarus, "how wonderful that He can be our guest, and we can speak with Him! After all these years!"

I watched him descend the slope to where Jesus sat—watched him embrace the Stranger who already seemed no stranger. Mary had come up behind and saw it too.

"There is an air of gentleness and goodness about Him," she said slowly, shyly. "It sounds a bit silly to say, but when I handed Him the clean garments I felt almost blessed by His presence."

At the moment I was prepared to tell Mary that last remark, at least, was nonsense. The man might be good, gentle, thoughtful, but surely not holy. I reserved that term for the high priests and the prophets of our race. Yet, as the hours passed, I could not but sense a nameless



Kathryn Wright
University, Mississippi

something that spread a benign glow upon our home.

At meals Jesus and Lazarus almost neglected the food that Mary and I so carefully prepared. Lazarus had said to us, "Only the best for our guest and friend"—and our best we offered, serving Him our choicest meats and cereals, as well as the more unusual dainties. Yet sometimes they were scarcely touched while Lazarus and Jesus talked earnestly and passionately, lost to food and us—to all but each other and their ideas.

I was a little irked, and I said to Mary, "He may be a good man, but He isn't very noticing. Think of the time we have spent in preparing the food and arranging things for His comfort. It is only courtesy to notice such attention."

"Ah," said Mary, "He has so much to think of, Martha! Have you talked with Him or listened to Him since He came?"

"Only a little while serving," I answered. "Have you?"

"I've lingered near while Lazarus has been speaking with Him, and, Martha, He has a whole new way of living. He told Lazarus that was the purpose of His life—to show others this brighter, fuller existence."

"So that's what they've been discussing!" I exclaimed. "I confess I have been curious!"

THE second night of His visit, I, too, lingered after the evening meal. Mary had lingered last night and Jesus had not seemed to mind. He had even answered a few of her timid questions.

Lazarus and Jesus were discussing baptism when I joined them—baptism, that strange new rite begun by a man called John the Baptist, far to the north of Bethany.

"And you say that by undergoing this immersion, a man will be changed and begin this new life?" Lazarus asked.

"Changed," answered Jesus, "but not, after the fashion of this world, to aught spectacular. The true believers, the sincere converts, will be changed in heart, so that thereafter they will live more after God's will."

"But the baptism," pursued Lazarus, "of what avail is that? Can a man not change without that?"

"The baptism a man receives is an outward symbol," answered Jesus. "As water cleanses a man's actual body, so does the spirit of God cleanse his soul of its former impurities."

Lazarus grasped Jesus' hand. "Tell me, Jesus, my friend, where is John the Baptist? I want to begin this new life and undergo

this baptism. He is your cousin, you say. Do you know where I can find him to be baptized?"

"Lazarus," answered Jesus gently, "there is no need to seek my cousin John. He is but a forerunner of me and the precursor of the gospel which God sent me to reveal as His Son. I will myself baptize you, if you truly believe in this new life."

"I do," affirmed Lazarus. "Tell me, Master, where and when you will give me this rebirth!"

"Tomorrow," said Jesus, "early in the morning. The Kidron is only about a mile from Bethany, and I have baptized in its waters before."

Mary, who was reclining near Lazarus, now gave a gentle little sigh. Our brother turned to look at her and saw tears in her eyes.

"Mary, my sister," he cried, "what is it? Are you not glad that I have decided to enter upon this new life?"

She nodded, then came to his side and whispered to Lazarus.

He lifted his eyes to Jesus and said quietly: "Mary, my beloved sister, asks if this new life and this baptism are only for the men of Israel."

Jesus turned to Mary. "God sent me and the gospel to all—both men and women, for all are the children of God."

She found her voice and said simply: "Then baptize me too, Master, for I believe."

I sat up abruptly, for I suddenly realized that this new life of which Jesus spoke—and which my brother and sister wished to embrace—shut me out. I longed to be willing, even as they, to begin such a new life. But it always came harder for me to give up to new thoughts, new ideas. I had been a cherisher of traditions.

Then I realized that Jesus was looking at me, piercingly, but gently. I had not spoken, yet He seemed to know my thought, for He said, "No, Martha, this new

life shuts no one out. It enlarges its reach like a ripple upon still water. If you, like Lazarus and Mary, believe, you shall find your whole being changed and enriched. But only if you give up and believe. I know it is hard for you to change. But I invite you to make this decision too."

I was silent. Then suddenly an inner voice said to me, "This man speaks truth—truth such as you have never before known." My heart pounded and my temples throbbed as I sat there, hearing this inner voice.

I lifted my eyes to His and in faltering tones, so unlike my usual speech, I began, "Master, I *would* believe—only I have so much more to change than my brother and sister. I have been so proud."

Jesus' reply was comfort: "Only believe, Martha, and the courage to live this new life will come to you from God."

"I want to believe, Master!" I cried softly.

"Martha, you shall believe," He said, and talked further of the

new life to us all. So it was that our little household of three decided to take Jesus' way—Mary and Lazarus by impulsive certainty, I by blind but trusting faith.

THAT baptismal morning we had gone but a little way from the house when I discovered that both Lazarus and Mary had on their brighter, best garments. With a cry of dimay, I insisted on turning back for a change to older raiment.

"Martha, dear," pleaded Mary, "how could I be thinking of my clothes when I am going to be baptized?"

Jesus' eyes were upon me, and I felt an inner agitation. My habit of practicality had been long ingrained. It was Lazarus who saved the day; he called a servant and asked him to bring a change of garments for us, designating the baptismal spot.

So we went on, with the sun warm upon us, each of us feeling that this was a turning point in our lives.

A Good Name

R. H. Miller

North Manchester, Indiana

THERE'S nothing in a name." Let the man who says so call this roll: Jezabel, Judas, Nero, Quisling! Names do have meaning.

The meaning of a name is derived from the man who bears it. So right here is an opportunity for each one of us to give to his name, to that of his family, church and nation, a worthy significance. It is our business to sanctify our names. Herein is the solution of the problem of selfishness. It sounds very proper to inveigh against selfishness and to demand that people get rid of it, but all the while the deadly infection keeps on spreading.

WHEN a man sets out to make his name and the name of his group stand for everything good, the thought of self is not eliminated; it is consecrated to noble ends.

Let us be careful that our attack upon selfishness is not against nature. Let us give the self new goals, better material to work upon. Let us enlist personal, family and national pride in the promotion of all that is noble and good.

You remember the temptation which Potiphar's wife set for Joseph? And his victorious words: "How then can I do this great wickedness, and sin against God?" I think the boy must

have been standing erect when he said that! He was no doubt thinking of his ancestors, Abraham, Isaac and Jacob. Consecrated family pride!

When Nehemiah, building the wall of Jerusalem, was threatened by surrounding peoples, he said, "Should such a man as I flee?" Such a man as I! This is not evil pride. It is a case of knowing what one's work is, and for whom one does it.

PRIDE in a good name will never cause bitter rivalry, animosity or ill will. Competition for wealth, power or luxury will produce these poisons—but for a good name, never.

In the pursuit of a good name the success of one is the success of all; for in a community in which one good man is honored, goodness is made easier for everybody; and every type and form of goodness is more quickly recognized and rewarded.

When men strive to excel in goodness, no man can look down upon another. Every self-regarding impulse finds here an expression that makes for brotherhood.

THE power of a good name is cumulative; like a snowball it increases in size and weight as it moves along.

Shakespeare was only partly right when he said that men's good deeds are often interred with their bones. Abraham, surrounded by idolatry, was called of God to be a channel of world-wide blessing. His grandson, Jacob, in a triumphant prayer vigil won the name *Israel*, a name which was passed on to all his descendants. Abraham's religious heritage had accumulated mighty power by the time it reached the fourth generation! Jacob, old, blind, and a sojourner in Egypt, added to the power of that good heritage when he prayed, with his hands on the heads of his grand-

sons, "Let my name be named upon them, and the name of my fathers Abraham and Isaac." That family was becoming a great power for good.

A brother and a sister about twenty years old were talking

of boy-girl friendships. Said he, "You go mighty slow, and be very sure of yourself, for there are to be no divorces in the [naming their own] family." That is family pride all right; but it is hitched to high ideals!

Family Altars I Have Known

P. L. Huffaker

McVeytown, Pennsylvania

The family had gathered in the spacious front room of the home. The children were studying for school the next day. After a time father came in and sat in his easy chair. Conversation clustered around the happenings of the day. Soon father went to the piano and started to play 'Tis the Blessed Hour of Prayer. The youngest quietly went to a small stand and lighted five candles, one for each member of the family.

Quietly the next to the oldest child read a scripture as the piano softly played Break Thou the Bread of Life. When the scripture was finished the family united their voices in the hymn. When the soft echoes of the hymn died away mother read a poem, Christ, the Bread of Life. About midway in the poem the youngest interrupted with this question, "How can we eat Jesus?" To this the mother replied, "We don't actually eat him; it is a symbol, just like a picture. We have daddy's picture upstairs on your dresser. When daddy is away you can look at the picture and say, 'That is daddy.' Really it is not daddy, but it is a symbol of daddy. So it is when we eat the communion. We remember Jesus and his body broken for us." When mother had finished her poem, all joined in singing Sweet Hour of Prayer.

Father then asked if any one had a request for prayer. After a moment of silence, the youngest said, "We should pray for the

family whose house burned last week." "And," interrupted the middle boy, "for the folks who lost their son in Europe." "And for all the people across the ocean who have no comfortable homes like this," said the oldest. "And for our guest," added father.

The group knelt in the soft glow of the five burning candles and each one prayed with fervor for the requests and added some other items. As the family group arose from prayer, the guest asked the father, "Do you do this often?" He replied, "As often as possible; at least once a week this way. The guest replied almost under his breath, "If we had more homes like this, religion would be a power in human life."

In Brotherhood

Continued from page 12

basis for exclusion or hatred. It is good that we should differ just as it is good that members of a family possess different traits and skills which when combined add to the richness of the family life. The United States has boasted that it was made by many different countries. And that has been one reason for our greatness. *E Pluribus Unum* is both our motto and our aim. We shall grow greater and stronger as we grow toward brotherhood, recognizing in our actions and in our attitudes the basic principle, that all men are brothers.

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, February 17

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson. True to a Great Heritage—Deut. 1—4. Golden Text, He hath made his wonderful works to be remembered. Psal. 111:4.

B.Y.P.D., Segregation—Yes or No?

Gains for the Kingdom

Eleven baptized and three received by letter in the Madison Avenue church, York, Pa.

Fourteen baptized and ten received by letter in the Wenatchee church, Wash.

Five baptized and one reclaimed in the Elk Run church, Va.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Jesse Whitacre of Keyser, W. Va., in the Raven Run church, Pa., June 10-23.

Bro. Norman Patrick of Hummelstown, Pa., in the Myerstown church, Pa., Feb. 24—March 10.

Brother and Sister J. F. Burton of Wiley, Colo., in the McClave church, Colo., March 3-17.

Personal Mention

Margaret Snyder, whose home congregation is Waynesboro, Pa., was a recent visitor through the Publishing House. She is located now in hospital work in Chicago.

Mary Dadisman and Evelyn Horn arrived on Jan. 29 in New York, having completed their journey homeward from West Africa, which they left on Jan. 4. They are proceeding to their respective homes in Iowa and Ohio.

Brother and Sister Samuel Longenecker and children of Pennsylvania and **Sister Thelma Gordon** of Washington State were recent visitors at the Publishing House. They are now located in Bethany Seminary, we understand.

Bro. Ernest Lefever writes from England that all correspondence and periodicals for him should be sent to War Prisoners Aid, 4 Great Russell Street, London W. C. 1, England, until further notice. Bro. Lefever will be visiting prisoner of war camps in England and his mail, will be forwarded from the above address.

Sister Franklin K. Rhodes of Dallas Center, Iowa, passed away on Saturday noon, Feb. 2, according to word received at Elgin on Feb. 4. The funeral was to have been held on Monday afternoon. Brother and Sister Rhodes have done much for the Church of the Brethren. Their daughter, **Nora H.**, has been a member of the General Mission Board for a good many years.

Graham Hodges of Norwich, Conn., proposes that church people seriously accept the challenge issued by Dr. Johnson of New York that America undertake "humanity loans" with the same enthusiasm that war loans were undertaken. Thus the starving of the world may be fed. "We paid three hundred billion dollars for victory," he says. "Why not an equal amount for peace?" More information concerning such loans may appear later.

Elder Miles G. Blickenstaff will represent Oregon at the Wenatchee Annual Conference. The alternate is Elder B. J. Fike.

Bro. Arthur Myers of 40 Magnolia Avenue, Sebring, Fla., would like to get a copy of the Life of Uncle John Metzger, by M. M. Eshelman. Does anyone know where a copy could be had?

Bro. William Beahm of Bethany will be with the Oakland church, Ohio, in a preaching mission Feb. 15-17, leading up to Achievement Day. Neighboring churches are invited to share in these special services.

Sister Allie Eisenbise, two of whose poems have recently appeared on these pages, has been ill since Christmas time. She is in Bethany hospital, following a stroke which affected her speech. Her numerous friends will be sad to get this word and will want to remember her before the throne of grace.

Brother and Sister John A. Hinegardner of Midland, Va., celebrated their golden wedding anniversary on Dec. 16. There was special recognition for them at the Sunday morning service in the Midland church. In the afternoon, at their farm home, they received more than two hundred relatives and friends.

Madame Chiang Kai-shek said recently, "I have repeatedly voiced my opinion during these war years that terrible as are the crimes against the Chinese people committed in China by the invader, we should not ask for vengeance. While we demanded that justice be done, and proved offenders be punished, we harbored no ill will against the Japanese people, and were prepared, when the echoes of war had died away, to dwell in peace and amity with them as our near neighbors." America can well learn from Madame Chiang. A missionary land may find it necessary to send missionaries to us.

Miscellaneous Items

A telegram reading as follows reached Elgin on Feb. 4: "A county-wide interdenominational auction for relief was held at Goshen, Ind., on Feb. 1. Everything sold and all services were donated. Some articles were sold many times. One goat brought 135 dollars though it did not sell higher than ten dollars at any time. Over \$10,000 was raised, which will send three carloads of rolled oats to Poland. Other communities might use this idea. —John D. Metzler." Indiana has consistently reported great efforts to help the starving in various parts of the world. This is one of the ways to world peace.

Eleven Months Record of Giving

The physical and spiritual call of humanity is being answered through the sharing of dollars. The response to physical distress is heartening. For those who are fed and clothed life must surely take on new meaning. You who ponder this record below can well rejoice to have been party to the giving. The marked increase is noted especially in the Brethren Service column. A good February response is needed in the Conference Budget column to make possible an increase in missions. The Conference Budget increase was only 6% as over against 81% for relief and service. Enlarged activity on all of our mission fields has begun in earnest. There is great expectancy in and for the mission program in the postwar era. The good work of teaching, preaching, and healing should go forward.

Let us rejoice that in the eleven months we have given over a million and press forward according to the will of God and the needs of our day.

	Conference Budget	Brethren Service	Total
Mar. 1—Jan. 31, 1945....	\$348,276	\$349,825	\$ 698,101
Mar. 1—Jan. 31, 1946....	369,490	634,452	1,005,942
Gain	\$ 21,214	\$284,627	\$ 305,841

The semiannual district men's meeting and banquet will be held at the New Enterprise church in Middle Pennsylvania, Friday evening, March 8, at 7:00 p. m. All regional and national workers who are interested in men's work are invited to attend.—Robert H. Mohler, president.

A thought-provoking anticonscription poster was produced at Cascade Locks, Oregon. These are now made available at five cents each through the Committee to Oppose Compulsory Military Training, 602 Stock Exchange Building, Portland 4, Oregon. In quantities they can be had at 100 for three dollars or 250 for seven dollars, we are informed.

The American Legion has begun what it calls a show-down fight on peacetime military conscription. Each department commander is to appoint local committees to push the bill in local communities. Sponsoring committees are to operate in congressional districts throughout the United States. The bill the Legion proposes is still conscription. Though it differs from the President's proposal, there is good evidence that thinking Americans do not want conscription in any form in this country. The protest against conscription is not yet completed. Those opposing it need to keep in touch with Congress.

The Flint church, Mich., offered recently to serve as a relief clearing house for all the churches of the city which are sending relief clothing through the United Church center at New Windsor. During the month of January the churches brought in 2,450 pounds of clothing, including bedding, shoes and rubbers, and twelve cases of canned foods and some soap. A dry-cleaning company near the church volunteered to do all dry cleaning free of charge. This report is for the first month of this service; it is likely that later months will bring even more relief goods.

The government has now agreed "in principle," we understand, to allow the American Council of Voluntary Agencies to send relief to needy persons in the American zone of occupied Germany. Trackage to make this possible has not been cleared, however, and the physical difficulties, such as shipping, make it still almost impossible to get food to these starving people. Senator Wherry of Nebraska has attempted to facilitate such shipments by proposing a twelve-man congressional committee to go to Germany to investigate the need and ways of meeting it. Other senators support him.

The National Temperance and Prohibition Council says: "It is highly important that all groups interested in social progress shall consider the liquor question in relation to their programs for social betterment. We therefore urge the following: (1) that our churches and denominational groups lay greater emphasis upon temperance in church and denominational activities; (2) that a more adequate program of scientific temperance education be maintained in our public and private schools and seminaries; and (3) that public health authorities be urged to give greater consideration to alcoholism and drunkenness as a public health problem. We hold that voluntary abstinence from the use of alcoholic beverages is the surest guarantee against the development of alcoholism and its attendant evils, but we know that legislation is also necessary.

Senator Tydings of Maryland on Jan. 28 introduced a resolution calling for an immediate world-wide disarmament conference. His resolution received immediate support in the Senate. The bill was as follows: "The President is authorized and requested to invite the government of all nations to send representatives to a conference which shall be charged with the single duty of entering into an understanding and agreement to

achieve world disarmament on land, on sea, and in the air, by Jan. 1, 1950 . . . and providing further for the international inspection force authorized and instructed to see that the terms of such world disarmament are rigidly adhered to and carried out, and thereafter maintained by all the countries of the earth." It is suggested that those who believe that such an effort would help to build a lasting peace write to Senator Tydings, to their senators and to the President.

Active workers able to stand hard physical work are needed at the New Windsor relief center to take care of the carloads of relief goods. Wanted are six farmhands, twelve shoe-repair men, three paperhangers, eight carpenters, two masons, four bricklayers, nineteen men and six women for the kitchen, three stenographers, nine maintenance men and one shipping clerk. Three districts are sending paid workers. If you are willing to come for at least three months and to live in crowded quarters, write to Personnel Department, New Windsor, Md.

At the conclusion of a sermon during which Dr. Clarence K. Vliet of the Board of Missions and Church Extension of the Methodist Church showed what could be accomplished for the establishment of the kingdom of God on earth by the amount of money spent for tobacco, the men in the Providence Avenue Methodist church in Chester, Pa., who did not then smoke, or who were willing to give up the habit, formed a No-Smokers' Missionary Club. They pledged themselves to give to a missionary project all the money thus saved. In less than a year the club members were able to forward to the board a check large enough to build a chapel for the Mapuchi Indians in Chile.

With Our Schools . . .

Manchester College

The trailer houses secured from the Federal Public Housing Authority for housing married veterans are now on the campus at Manchester College. A number of families are living rather cosily in these compactly built and well-equipped trailers.

The spring quarter opening on March 4 promises to bring to our campus an additional influx of students who have been in the camps and in the armed services.

On Jan. 21, Ruth Bryan Owen Rodhe, the daughter of William Jennings Bryan, spoke on our campus as the first number on our community lyceum course. The Don Cossack Chorus and the Saint Olaf's Choir are to be here on Feb. 3 and March 3 respectively.

There was a goodly attendance at home-coming on Jan. 12 and an interesting program was given. Manchester is planning for a major home-coming on Oct. 19, 1946.

Friends of the college are greatly interested in the anticipated development program ahead. Funds are in hand for the new Winger Memorial building to be built as soon as building conditions make it advisable. Funds are now coming in for the boys' dorm, which is urgently needed at the earliest possible moment.

Glimpses from the outer world are being brought to our students by various speakers. Dr. Lloyd M. Hoff recently returned from Florence, Italy, and gave a picture of conditions there. Dr. John Elder, representative of the Student Volunteers, brought us an intimate and effective picture of work in Iran. Returned soldiers from various fields bring insights into other world problems.

Our Mission Work

Commissioned for Service

Laura Sewell
Halifax, Virginia

Velva Jane Dick

Velva Jane is the daughter of Brother and Sister Trostle P. Dick of Pottstown, Pa. She is the third child of the family, having two brothers, Waldo and Wayne, older than she and a brother Jacob who is younger. Wayne and Jacob are ministers in the church.

Velva Jane was born in Waynesboro, Pa., on June 29, 1915. In 1916 the family moved to Huntingdon, Pa., where her father attended Juniata College. From there the family moved to Chicago, where for three years the father attended Bethany Biblical Seminary. After his graduation he took a pastorate in Carlisle, Pa. While living here Velva Jane started to school. She attended a number of schools as her father moved from one pastorate to another, first in Perry County, Pa., and in 1928 to the Coventry church, of which he is still pastor.

It was in 1928 that Velva Jane joined the church and was baptized into the Coventry church by her father.

At this time also she felt the call to be a missionary, the call coming before her baptism and being to her a part of the baptism. From that time on she was certain of her future work and dedicated her life to the service of God. Many times the road to the mission field was dim and uncertain, but within her grew a stronger desire to follow the way she had chosen because she knew it to be the right way and the will of God.

Velva Jane was graduated from the North Coventry high school in 1933 and was at home for a while with her family before deciding definitely on future studies. During this time at home she helped in the church, teaching Sunday-school classes and helping with vacation Bible schools.

Feeling that she must be prepared for mission service, Velva Jane entered the J. C. Blair Memorial School of Nursing in Huntingdon, Pa., and was graduated in 1938, passing



the state examinations and receiving her R. N. She continued working in the J. C. Blair Memorial hospital until December 1939, when a position opened for her in the Johns Hopkins hospital in Baltimore, Md., doing general duty. She worked in the hospital there until September 1942. While there she learned to know as a friend Alice Engle, a missionary to Africa, home on furlough. Since Africa was the field which seemed to draw Velva Jane, the two had many talks about the field and its work and the need of nurses and workers.

Velva Jane left Johns Hopkins to attend Bethany Training School. She worked hard at her studies, meanwhile acting as school nurse, and also helping out at the Bethany Hospital because of the need of nurses. She was very efficient and many patients thank her for the comfort and relief they received at her hand.

The summer following her one year at Bethany was full, for she was working in the Pottstown General hospital at home and also acting as camp nurse in Camp Harmony for the young people's camp.

Velva Jane enrolled in the Ohio State University in September 1943 to work toward a degree in education. She believed that as a supervising nurse she could be of more use on the Africa mission field. She was graduated with a B. S. in education in August 1945. While at the university she worked in the university hospital and clinic, doing general duty.

She was accepted by the Mission Board and received her appointment to the Africa mission field. In June 1945 she appeared before Annual Conference and took part in the missionary convocation. Her father stood with her in the services. During the Conference her father and her brother Jacob were on the Standing Committee. In the three of them one reads the story of a family's devotion to God. After her appointment and graduation Velva Jane accepted a position in the Pottstown School of Nursing, teaching nursing arts. She taught through September and October while preparing her equipment to be shipped overseas.

Velva Jane is a quiet, friendly person who is interested in promoting the kingdom of God. She has a keen sense of humor and enjoys fun and laughter. Her patients know her to be a good and considerate nurse, one interested in their welfare. She believed always that God was guiding her and making possible to her ways of preparing herself for his service.

Velva Jane left for Africa from New York by plane with the Richard Burgers on Dec. 4, 1945.

Can It Be Multiplied a Hundredfold?

A United States one-dollar bill, printed back in 1886, has come to us from a devout Brethren sister who sends it as a token of her interest in the idea of all-out Christian sharing as shown in the program of our church. The bill she sends is not an ordinary one. It represents a dollar out of the first pay received by her husband when he was a boy and went to a planing mill to learn his trade (he died eight years ago). He kept the bill throughout his life, and she has kept it since. Since she did not want to use it in "an ordinary purpose," she sent it to help the work of the church. The bill is the old, large-size variety, and has been kept in good condition. Rather than see it go out of circulation, we are wondering whether there is someone in the brotherhood who would like to multiply it a hundredfold by purchasing it for \$100 in the form of a contribution to the church. Then, truly, it will have served well the cause for which it was given, and will have multiplied the spirit of the giver. If you have this desire, let it be known to H. Spenser Minnich, Financial Secretary, 22 S. State St., Elgin, Illinois.

The Church Woman

The Church Woman is a monthly magazine (except July and August), small in format, contains about forty pages and costs \$1.00 per year. Its pages are filled with articles which call forth creative and inspirational thinking.

The following ten reasons why Christian women should read The Church Woman are quoted from the list given by Mrs. Jesse Bader.

(1) It proclaims the purpose of the United Council of Church Women. This purpose is to unite church women in their allegiance to their Lord and Savior, Jesus Christ, through a program looking to their integration in the total life and work of the church and to the building of a world Christian community.

(2) It is the only interdenominational magazine in America for Protestant church women.

(3) It offers information and inspiration.

(4) It helps us to fellowship with Christian women of the world.

(5) In it we can share the things we are doing in our communities.

(6) It ceaselessly proclaims Christian unity.

(7) It pushes out our horizons.

(8) It calls us to battle together for our common faith.

(9) It is a symbol of religion in our homes.

(10) In it we join hearts and hands to exalt our Lord.

Here and There in Missions . . .

Home Missions Council Meeting

The advent of the atomic bomb has brought a new urgency to the Christian church in its task of evangelizing the world, according to Dr. Harold A. Bosley, who addressed the opening session of the annual meeting of the Home Missions Council of North America. The idea of unlimited time in which the churches can do their job was the first casualty at Hiroshima, Dr. Bosley said.

Dr. Mark A. Dawber, executive secretary of the Council, said the church must help humanity achieve the better things of life by lifting the people's burdens in the change from a world of scarcity to a world of plenty. "The greatest contribution that can be made to better race relations by home missions organizations is to help lift the level of the minority groups in America," Dr. Dawber asserted.

Other problems cited by Dr. Dawber are those of continued ministry

Giving, up to December 31, 1945, for the general brotherhood work for the first ten months of the fiscal year, totals \$829,826, being an increase of \$249,735 over the corresponding months of last year. Valued gifts from neighbors and friends not members of our church have helped to make this gain possible. This record is reported with a deep sense of spiritual joy. All of us realize that the mission of the church is to preach, teach and heal, and to feel that the church is at work fulfilling her mission brings a rich satisfaction. We cannot boast that we have fulfilled our mission well, but there can be a justifiable pride in the sacrificial and noble attitude of so many who have helped to make this record possible.

The opportunity in continued giving, especially through the Achievement Offering, will enable the church to exceed greatly the Million for Christ goal. May our heavenly Father inspire us as we give and guide missionaries, relief workers, and all who are administering these gifts.

Report on Giving for December and First Ten Months of the Fiscal Year			
	Conf. B.	Breth. Serv.	Total
December 1944	\$ 45,785	\$ 39,678	\$ 85,463
December 1945	45,788	138,455	184,243
Gain	\$ 3	\$ 98,777 (248.9%)	\$ 98,780 (115.6%)
Ten months, 1944	\$288,102	\$291,989	\$580,091
Ten months, 1945	306,976	522,850	829,826
Gain	\$ 18,874 (6.5%)	\$230,861 (79.1%)	\$249,735 (43.1%)

Adventures in Friendliness

A. F. Bollinger

"The City Slicker"

As a boy, I had often been warned by father to beware of strangers—especially in a large city. After a quarter century of rather extensive wandering over the globe, I am convinced that on the whole it is sound advice. Of the people I have met who have been taken in while traveling, most of them had fallen into the trap of confiding too much to sympathetic strangers. I also got the impression that city people are very impersonal and unhelpful.

In the summer of 1939, we took a family trip to New York to view the big city and the World's Fair. When returning to our lodgings at night, we became confused in the city's maze of subways and elevated trains and took the wrong one. When we reached a certain junction we were "in the right church but the wrong pew." We were not lost, but we did not know how to get to where we wanted to go.

I picked out a likely looking stranger and took my problem to him. He was most helpful and explained carefully how we would have to go. Then as we would have to make another change which would be confusing to strangers he decided that he had better go with us part of the way.

I thanked him, but assured him that we could manage alone; he insisted, however, on accompanying us. Then I began to get a little suspicious. No doubt it was plain that we were from the country. I remembered my boyhood training and kept my hand on my wallet. I did not want to lose my money in this World's Fair crowd.

So our friendly helper attended us to the next junction and put us on the right train—while I kept my hand on my purse! We thanked him, but were somewhat relieved to be rid of him. It was only afterward that I regretted my suspicious feeling, and possibly cool attitude toward him. I wish that I could meet that man again and tell him how his "second mile" kindness to strangers in the big city had greatly improved my opinion of the character of "city slickers."

to people in war housing projects; labor and management agreements, and the plight of the Negro in the cities.

Monthly Financial Report

During the month of December contributions for the Conference Budget and all the General Boards and agencies in the Budget totaled \$45,788.36 and the total received for the year beginning March 1, 1945, was \$306,975.70. Contributions for the Brethren service totaled \$138,455.17 for the month and the total received for the year \$522,851.06.

The following shows statement of condition of the following Boards as of December 31, 1945.

General Mission Board

Income since March 1, 1945\$209,121.68
Income same period last year... 169,549.27
Expense since March 1, 1945 234,862.10
Expense same period last year... 202,198.18
Mission credit balance 12-31-45... 14,086.88
Mission credit balance 11-30-45... 16,453.66
Decrease in cr. bal. Dec. 1945... 2,366.78

Brethren Service Committee

Income since March 1, 1945\$522,851.06
Income same period last year... 291,990.41
Expense since March 1, 1945 404,720.99
Expense same period last year... 312,429.47
B. S. credit balance 12-31-45 ... 189,577.58
B. S. credit balance 11-30-45 106,786.92
Increase in cr. bal. Dec. 1945.... 82,790.66

Brethren Service



Wheat-for-Holland Committee of the Pampa, Texas, Community Drive. Russell G. West, Pastor of the Church of the Brethren, Chairman

The Local Church Lends a Hand

The continually mounting tonnage of goods arriving at relief centers indicates the growing realization by American churches that they can help other peoples regain health and self-respect.

Late reports indicate that the New Windsor and Modesto centers have sent relief goods to fifteen countries in all. Here's the list. (BSC means Brethren Service shipment and CCORR refers to United Church shipments):

Belgium

5,000 lbs. clothing* (BSC)
348 heifers
1 carload canned goods
7,900 lbs. bedding and clothing (CCORR)

Holland

12,600 lbs. blankets and clothing (BSC)
75,000 bu. wheat
99,800 lbs. clothing and bedding (CCORR)
30 boxes soap

France

15,900 lbs. clothing and shoes (BSC)
14 cases soap
8,469 lbs. food
1 carload flour
150 heifers
112,700 lbs. bedding and clothing (CCORR)
60 boxes soap
15 boxes shoes

Italy

16,500 lbs. clothing and bedding (BSC)
70,000 lbs. rice
3 carloads corn

China

24,500 lbs. clothing (CCORR)
8,200 lbs. bedding
13 boxes shoes

Greece

14,000 lbs. clothing (BSC)
6 Brown Swiss bulls
1,892 cases canned food

Finland

½ carload canned goods (CCORR)

Poland

150 heifers (BSC)

Czechoslovakia

172 heifers (BSC)

Switzerland (for central Europe)

50,000 lbs. of clothing
50 boxes shoes
1,471 cases of food

Germany (for non-German displaced persons)

6,000 blankets, clothing (CCORR)

Mexico

200 lbs. clothing (BSC)
4 heifers

Philippines

1,600 lbs. clothing

Puerto Rico

1,000 lbs. clothing (BSC)
9 bales hospital supplies
1 box soap
67 heifers
5 bulls

Ecuador

4,000 lbs. clothing (BSC)

Garments cut and sewed

97,000 for Greek war relief
2,200 layettes for Russia relief
45,000 for Philippine war relief
6,702 American relief for Holland

Notes From New Windsor

The more than fourscore Brethren workers at the United Church relief center, New Windsor, Maryland, report seventy-two thousand pounds of shoes, bedding, and clothing received in the seven-day period ending January 12. This is 15% higher than the record for the preceding week, which in turn was the highest since the center opened. But these contributions are dwarfed by the estimated European need for more than twenty million tons of food and clothing during the next six months.

United Church Relief is the collection organization for the Church Committee on Overseas Relief and Rehabilitation.

Here is a report of shipments to Europe during the past week:

January 23: 400 bales of bedding for displaced persons in Germany. 400 bales of clothing and 20 barrels of powdered milk to Greece.

January 24: One boxcar of soap, shoes, and toys for Holland, also two tons of dry skim milk. Four boxes of hand tools and cooking utensils to France. One shipment of food and one of clothing to Greece.

January 26: A shipment of clothing to Greece.

Last week 4,000 garments were cut and 2,400 were sent out to groups of women to be sewed. The cutting of the Netherlands material has been completed by the department and they are now working on 1,300 yards for the Philippines.

Of Interest to Eighteen-year-olds

From a reliable source we have indications that men eligible for assignment to C.P.S. or military duties may work as livestock attendants for UNRRA and so become ineligible for assignment to C.P.S. or to the army. The following procedure is suggested:

"Individuals should apply for IIA deferment and attempt to secure the approval of their local board. In the event they fail to get it, appeals are filed and eventually taken to the presidential appeal board. If a IIA is obtained, then it is necessary to secure seaman's papers from the

*Figuring 100 pounds to the bale

Puerto Rico Calls!

Wanted: A man with administrative ability who could become public health co-ordinator for the Castañer Hospital. Many other opportunities for service are available. For more information write the Brethren Service Committee.

Coast Guard and have a physical examination under the War Shipping Administration."

Men interested in this kind of duty should write to Ben Bushong, Live-stock Representative, New Windsor, Maryland, giving your qualifications for work as a cattle attendant, and the name of a prominent member of your church as a reference.

We Are Not Alone

With the Church of the Brethren doing its utmost to help meet a relief need that appears almost too big to cope with, it is encouraging to know that there are many friends of other faiths who, seeing the efforts we are making, have joined arms with us. In the last three months of 1945 a total of over 150 folks outside of our church sent contributions to Elgin for the relief program. Their gifts totaled almost \$10,000. Of that total \$9,000 was sent in during December, and indications are that the increase of giving from our non-Brethren friends is continuing in January.

Typical of the spirit that shines through these contributions is this statement from a Japanese-American friend (many of them have given most generously): "I was asked to use this money for a good purpose and I can think of nothing better than heifers for Europe or Japan. When aid starts to Japan I will certainly be happy, for perhaps my own sister will be on the receiving end. Still, when you think of God's definition of a family it seems to include the whole world, and when someone in the 'family' is in need we are led to share."

Or again there is the challenge that came in a quotation at the head of a letter accompanying a \$200 contribution for relief: "We pay any price for war, but we expect peace to come down like a dove and land on our shoulders for nothing. Is it worth so little to us?"

It is clear that we can make fresh efforts to further our relief program, knowing that by so doing many others will be led to share with us in the endeavor, and thus multiply our loaves and fishes.

Information and Inspiration . . .

Grateful appreciation was expressed by Claude Wolfe for the gift of nails, hammers and files sent to the Club Brethren at Quito, Ecuador, by the Mohican church in Northeastern Ohio. The club has also received several boxes of ping-pong balls from friends in the States.

Church of the Brethren gifts of clothing have led the list of those from organizations sending relief goods to New Windsor, according to the last two reports received at this office.

Wendell Flory sailed from New York late in January to assist Ernest Ikenberry in relief work at Shanghai, China.

"I'm certainly glad to be a part of a program of systematic giving. I think of it as active thanks," writes a C.P.S. man who is fulfilling an annual pledge.

Would you like to enclose a letter with the clothing which you send for relief? You could sew it on, or button it into a pocket. Don't be too disappointed if you do not receive an answer, but you might.

United Church Relief has opened a center in Dayton, Ohio, at 101 Pine St.; Lewis H. Watkins of the Disciples Church is the director. Volunteer helpers will soon be needed to care for all kinds of relief goods.

The Eastern District of Virginia sent \$3,554 for the purchase of blankets. We have been able to purchase some wool institutional type blankets from a New York firm. More blankets are needed for the displaced persons of Germany.

Four men are now working regularly in the shoe repair shop at New Windsor. They report that 75% of the shoes coming in are ready for shipment.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world (James 1: 27).

A carload of rice was shipped January 15 to Italy. This is a gift from the District of Texas and Louisiana, and is valued at \$4,745.

For the middle two weeks of January there was an average of over two tons of clothing a day coming in to the center at New Windsor, Maryland.

Recently returned from Castañer, Puerto Rico, are: Stanley Harbison, Paul Weaver, Mrs. Herman Will, and Mr. and Mrs. Dwight Hanawalt. Most of these have been recent visitors in the B.S.C. office in Elgin.

Shipments of food and clothing are being made from New Windsor every few days. On Jan. 13, 150 bales of clothing were sent to Eldon Burke for Holland. Fifty bales of clothing and six large boxes of food were also sent to France.

In Yugoslavia seventy-five per cent of the adults and ninety per cent of the children have no shoes. Only twenty-five per cent of the adults and fifteen per cent of the children are equipped with footwear in Poland.

The United Church center has been forced to put on two shifts of workers daily because of the large amount of relief goods received. Have you found it possible to give any of your time to this project?

In France, mining is almost back to the prewar rate, but this is only two thirds of their needs. Factories are running only three days a week owing to the scarcity of fuel. Many Frenchmen had been prisoners of war in Germany and are not able to work since they have returned.

Destruction of church property in Japan reached frightful dimensions. In Tokyo 154 churches were destroyed, leaving only nine churches intact. Of 2,000 churches in Japan 455 are wholly or partially destroyed. Despite this destruction, it is apparent that the Christian community in Japan has survived the war and its accompanying persecution in a manner that looks well for the future.

"As the time draws near for the harvest of that million dollars for the church, I enclose five dollars. Of course, that is only like a drop of water in the ocean I crossed sixty-four years ago. I am eighty-six years old and can hardly spare that much, being on relief myself with an invalid wife in addition, but I give it with a glad and willing hand, for in 1870 I myself ate bread, the money for which came from America." This letter from an older brother indicates that many who are helped by our sharing will remember and appreciate our gifts for a long while. We appreciate his spirit.

Found in a cellar in Cologne where German Roman Catholics had been sheltering some Jews

I believe in the sun, even when it is not shining.

I believe in God, even when He is silent. I believe in love, even when it is not apparent.

—From The Friend

The Church at Work

Comparative Statistics

As reported for the years ending Sept. 30, 1944, and Sept. 30, 1945

For the Church of the Brethren in the United States and Canada

Several items in the following report are of special significance to church workers. Financial aspects of the report show an increase in giving in comparison to the preceding year. Records in baptism indicate an increase. Average attendance at Sunday school shows a slight decrease. These and other trends merit the careful consideration and study of all church leaders.

Ministry	1944	1945
Free ministry churches	150	113
Part-time ministers	478	467
Full-time ministers	271	302
Membership		
Baptisms	4,694	5,489
Net gain	254	800
Membership	180,287	181,087
Inactive resident members	19,671	19,480
Nonresident members	19,297	21,169
Families in the (582) 598 churches reporting	32,301	33,762
Congregations		
Congregations	1,019	1,021
Church Activities—Average Attendance*		
(726) 731 congregations reported total average attendance of (64,092) 67,237 at morning service.		
(420) 426 congregations reported total average attendance of (22,095) 22,790 at evening church service.		
(176) 184 congregations reported total average attendance of \$4,519) 5,195 at adult Sunday evening meetings.		
(373) 367 congregations reported total average attendance of (7,146) 6,818 at B.Y.P.D.		
(53) 53 congregations reported total average attendance of (538) 526 at intermediate Sunday evening meetings.		
(73) 63 congregations reported total average attendance of (842) 759 at Junior League.		

(132) 164 congregations reported total average attendance of (2,393) 2,903 at men's meetings.		
(117) 114 congregations reported total average attendance of (2,774) 2,574 at missionary society.		
(478) 547 congregations reported total average attendance of (6,554) 7,288 at ladies' aid.		
(62) 66 congregations reported total average attendance of (1,718) 1,853 at home builders.		
(207) 257 congregations reported total average attendance of (13,949) 17,724 at daily vacation church school.		

Sunday-school Enrollment*

(1,020) 962 Sunday schools reported.		
	1944	1945
Nursery—boys	2,825	3,069
Nursery—girls	3,265	3,485
Total	6,090	6,554
Beginner—boys	3,672	3,588
Beginner—girls	4,195	4,252
Total	7,867	7,840
Primary—boys	4,729	4,808
Primary—girls	5,533	5,590
Total	10,262	10,398
Junior—boys	4,869	4,762
Junior—girls	5,833	5,600
Total	10,702	10,362
Intermediate—boys	4,554	4,372
Intermediate—girls	5,572	5,282
Total	10,126	9,654
Young People—boys	6,781	6,218
Young People—girls	9,000	8,914
Total	15,781	15,132

Finance Given for—

	1944	1945
Pastors' salaries	\$ 601,824.96	\$ 669,265.38
All other local expense	669,042.70	757,273.75
District work	109,028.07	134,095.84
Missions and church service	279,188.50	327,957.61
Brethren service	259,000.62	347,504.04
Other items	277,462.89	361,065.25
Total	\$2,195,547.74	\$2,597,161.87

A Day of Decision, the title of a packet of worship and general program material on race relations. It includes a general worship program, worship programs for all age groups and information for speakers. While this packet is especially prepared for Race Relations Sunday it may be used at any time of the year. Order from the Board of Christian Education, 22 S. State Street, Elgin, Ill. Price, 8c.

Adults—men	19,018	18,470
Adults—women	24,084	24,339
Total	43,102	42,809

Total Number Officers and Teachers	11,777	11,103
Home Department	2,337	2,337

Grand Total Enrollment	118,044	116,189
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Sunday-school Average

	1944	1945
Attendance		
Adults	33,434	33,330
Young People	12,682	12,645
Intermediates	7,723	7,387
Children	21,202	21,319

Total Average Attendance	75,041	74,681
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Sunday-school Offerings

	1944	1945
Total Sunday-school offerings	\$395,555.86	\$447,575.88

Converts Won Through Church and Sunday School

	1944	1945
Adults	678	740
Young People	731	918
Intermediates	1,027	1,254
Children	879	936
Total	3,315	3,848

Publications Used

(Sunday schools)	1944	1945
Brethren graded lessons	599	617
Other graded lessons	119	113
Our Young People	816	803
Our Boys and Girls	752	749
Our Children	505	509
Bible Study Monthly	860	781
Gospel Messenger clubs	716	755

*The figures appearing within the parentheses () are the 1944 data.

The district ministerial board of Southern Ohio rendered a unique service to their fifty-four churches by calling the local ministerial boards of all the churches together in three different places for an evening of discussion and training.

The local ministerial board occupies a strategic place in the life and growth of the local church. These boards are seriously neglected; the result is often undue strain in the pastor-church relationship. I believe our churches and our pastors are second to none, once they have some guidance in how to develop and maintain a fine working relationship.

Some of the problems discussed were: What constitutes a pastoral board? What are the ways in which a pastor can sever his relationship with a church without disturbing the unity and enthusiasm of the congregation? What are the logical steps to be taken in the securing of a new pastor? What are the duties of the local ministerial board as counselors to the pastor? How can the pastoral board educate the local church in a finer pastor-church relationship?

Almost every church in Southern Ohio was represented in these training groups. The eagerness to learn and the fine suggestions given made these meetings extremely profitable. Many expressed regret that they did not have this assistance earlier. The ministers of Southern Ohio were not invited to attend these meetings. Even the district ministerial board met with the group only to introduce the discussion leader and then left the group for a free and open discussion.

Planning for the Bethany Offering

Although the Sunday designated for the special offering in support of Bethany Biblical Seminary is still six weeks away, local church leaders will want to start making their plans.

Bethany depends largely on the amount it receives from the Conference Budget each year for its operating costs. Students at Bethany pay no tuition; so it has no support through that channel.

The \$35,000 allotment in the budget represents an increase of \$5,500 over the last year's allotment. This increase was necessary because of the enlarged enrollment at Bethany, involving the addition of another faculty member and improvements in the accommodations for students.

Any money designated to Bethany (and sent either directly to the seminary or to Elgin) is turned over for the running of the school. If this does not provide the full amount of the budget allotment the balance is turned over out of undesignated Conference Budget funds.

The offering being asked for March 31 has nothing to do with the Bethany building fund. That building fund goal of \$150,000 was fully subscribed and the drive completed in December. The March 31 offering represents a special effort to provide the regular annual support for the school.

So far as the church headquarters is concerned it would work out very well if folks just gave to the total budget of the church, and funds

could be taken from that for the Bethany allotment. But it is felt that there is great value in having a special Bethany Offering day. It gives the local church an opportunity to acquaint itself with the work the seminary is doing. It gives local leaders the chance to point out how vital to the life of our church is the institution that trains our ministers and our missionaries.

Materials Available

Bethany Offering envelopes (free).

Four-page church bulletin, "What Bethany Believes" (with two inside pages blank for use in local church copy). These will be supplied as part of the regular bulletin service to those who use that service. To others they will be available at 40c per hundred.

Two-page bulletin (same copy as above)—free. The bulletins provide a splendid summary of information about the seminary.

Next week's Church at Work section will carry specific suggestions for making Bethany Offering day meaningful.

Correspondence . . .

So This Is Minority

At the request of the Southern Tenant Farmers Union for a representative from the Church of the Brethren, Bro. James Elrod attended and participated in their meeting. The following is his report:

My trip to St. Louis and attendance at the Southern Tenant Farmers Union is over. The experience will remain. I appreciate this opportunity very much. I learned to know quite a number of new friends.

Though this was an interracial group we white-skinned people were decidedly in the minority. I say white-skinned, because I discovered anew that we are very much alike under the skin. In fact, I was talking with my very good friend, Dr. J. W. Hayes, prominent Negro pastor of Wichita, about going to this convention and suggested I hardly knew how I would get along. He quickly replied with his good sense of humor, "You'll get along all right. You have a black heart." At least I feel I did get along very well. My greatest problem was the inability to find a place where I could dine with some of these good friends whom I met. "No place in St. Louis," they said.

What about this convention? It is exactly what it is called—a convention of southern tenant farmers. It is interracial. It lifts up the real problem, not only of the South, but somewhat exaggerated in the South, of the multitude of people working on farms with only a marginal living wage. As the convention progressed it became clear that the problem of poverty and exploitation is not a Negro problem only. The poor whites are suffering the same treatment. The solution to the problem is not only a race question; it is a question of total community uplift, education and justice. "The real problem of the Negro is the problem of the South."

What are these people seeking to do? They are endeavoring to bring the exploited people, especially of the South, into a co-operative organization through which they may get a fair annual wage, justice before the courts, citizenship privileges, educational privileges for their children, better homes, steady employment, farm ownership, and, in general, all of the cultural, religious and civic privileges that will make them worthy citizens of the democracy under which they are supposed to be living.

What are some of their problems?

(1) The new cotton picker that will displace handpicking almost completely is their immediate problem. They live in plantation houses, trade at plantation stores. The picker will remove the need for hand labor for most of the year. Shall we treat them like the horse now displaced by the modern machine? This is not a Negro problem only. It affects the entire labor of the South.

(2) Exploitation because of lack of opportunity for education and because of fear of political dominance is

another problem. In some cases community bosses have gone so far as to organize mobs to keep the exploited from organizing.

(3) Exchange charges and high prices constitute another problem. Wages are cut at the will of the boss. Any attempt to purchase co-operatively merchandise, a home, or land that would make for independence is frustrated in every way. Not any of these is universally true. These were examples that came out of the meeting.

The effect of the convention on me was to stab me awake to the consciousness that the slumbering giant, especially of the South, is beginning to move. The southern tenant is beginning to feel his potential power. His back is to the wall and he has just begun to arise. No, these are not just a group of ignorant men and women. They represent some of the most intelligent and aggressive minds of the South. True, they have a long way to go as a group but with intelligent leadership they are on the way.

I was asked to speak on the program as a representative of the Church of the Brethren. My subject was Farm and Home Ownership. The reason for the invitation was that some of these people have begun to learn something about the Church of the Brethren through the service program. I was the only churchman present. Others present were representatives of the C.I.O., A.F. of L., Farm Security Administration, National Council of Negro Women, Co-operatives, etc.

As I try to evaluate the total experience I am made to say with all the emphasis I can command, "America, wake up!" It is time to quit playing politics. It is time for human justice. Again the handwriting is on the wall: "Thou art weighed in the balance and found wanting."

What place will the church have in this movement? These people are vitally religious. Unless the church makes itself vital in helping meet their needs, however, the C.I.O., A.F. of L., or the tenant union will supplant religion. Is the Church of the Brethren ready and willing to assume her share in helping to give leadership to this great moving mass of exploited humanity?—James H. Elrod, McPherson, Kansas.

Reports on Men's Work

The men of the East Petersburg congregation of Eastern Pennsylvania entertained the men of the district at a luncheon meeting.

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

The Fireside Book of Christmas Stories. Edited by Edward Wagenknecht. Bobbs-Merrill, 1945. 660 pages. \$3.50.

This anthology includes more than forty of the best Christmas stories. The collection has been planned to remind the reader what Christmas means to all of us. Sections on the birth and infancy of Jesus, Christmas legends, stories by Charles Dickens and stories of Christmas and the home offer a wide selection for home and church use. This book deserves a wide circulation.—Grace Hollinger.

North Fork. Doris Gates. Viking Press, 1945. 211 pages. \$2.00.

When Drew Saunders went to live in the Sierra Nevadas, where he was to inherit a lumber mill, he was amazed to discover that every other boy in the eighth grade was an Indian. Exciting adventures taught Drew to respect his Indian friends and to regard them as persons like himself even though of a different color and from a different heritage. An excellent book for boys, 12 to 15.—Kenneth Morse.

The Coming Great Church. Theodore O. Wedel. Macmillan Co., 1945. 158 pages. \$2.00.

There is a great revival of the idea of church union. Everyone is thinking of world organization. The needs and suffering of the world have drawn the churches together to meet their common task. Canon Wedel's book is timely, scholarly

The attendance has been increasing with each fellowship meeting, starting with 73 at the first meeting in 1937 and reaching a total of 324 at this meeting. The attendance increased fifty-six over the meeting in April and consisted of twenty-two ministers and 302 deacons and laymen. Twenty-six congregations were represented. At least one congregation had its love feast on that night and for that reason could not join us. One congregation was present and reported that it was not organized but that its representatives came as visitors to get inspiration. We wish to encourage the other thirteen congregations to do the same thing, to come to our next fellowship in the spring of 1946 and witness the enthusiasm and joy in service which is indicated in the various reports of work done.

Each congregation present was

and readable. I can recommend it for all those who want to be informed on this timely subject.—H. L. Hartsough.

A Treasure of Hymns. Amos R. Wells. W. A. Wilde Co., 1945. 392 pages. \$1.50.

Here is a good resource book for ministers and those who build worship programs. It is written in a style that is readable and will be understood by young people and children. It compares favorably with H. Augustine Smith's scholarly book, *Lyric Religion*. It gives a complete discussion of the hymn and the author and an unusual incident in connection with the use of each hymn.—P. L. Huffaker.

Children of North Africa. Louise A. Stinetorf. Lippincott, 1943. 190 pages. \$2.00.

Getting acquainted with boys and girls of North Africa from the pages of this book is a pleasant experience. Miss Stinetorf knows much about Africa and its peoples and she also has the gift of describing her characters so perfectly that they come alive and are very real for the reader. As in her book about the Children of South Africa, so in this book there are twelve delightful stories. During a year when the church is studying about Africa, both of these storybooks would give much information to those who use them. Both books would make excellent gifts for junior and intermediate children.—Anetta C. Mow.

asked to give a report of its activities. Several congregations reported that the men were not organized but that a number of men's work projects were being worked by organized Sunday-school classes.

The following general projects were reported: (1) Gospel Messenger in every home, (2) men and boys relations, (3) Lord's Acre, (4) heifers for relief, (5) brotherhood building, (6) home missions.

Other specific activities were reported as follows:

(1) Contributing time to the New Windsor relief center for relief clothing.

(2) Going as cattlemen with shiploads of heifers to Europe. At least one made two trips to Europe.

(3) Remembering the sick, unfortunate and shut-ins both within the church and within the community.

Readers Write . . .

These are excerpts from letters which come to the editor's desk. It is our intention not to publish anything here unless permission has been given by the writer.

In 1 Cor. 14:34-37 Paul says: "Let your women keep silence in the churches: for it is not permitted unto them to speak (v. 34), and "The things that I write unto you are the commandments of the Lord" (v. 37). Who permitted the women the right to preach in the churches when God authorized only men? Woe unto a church sect that corrupts God's eternal truth and explains away the sense and meaning of God's holy commandments and teaches the doctrines and commandments of men.—H. U. Christner, Redlands, Calif.

And as to the terms of the Potsdam agreement, how could we hope to teach properly and minister to the new generation of the enemy without first occupying their government? Perhaps because the Versailles Treaty "looks like a Sunday-school picnic beside the present peace terms" is why the Americans have been, in the past, referred to as soft by aggressor nations. One of the mistakes of Versailles certainly was not being harsh!

I suppose you also believe the arrogant murderers, responsible for the barbaric atrocities perpetrated on captured American soldiers, should be released because we should have forgiving hearts.—Mrs. Robert Winterscheid, Gridley, Kansas.

In the Syracuse Post Standard for Sunday, Jan. 13, there appeared a guest editorial by a high school student reprinted from the school paper suggesting a world flag. The idea of a united world flag would be to teach the mass of people who do not understand the more technical ideas of a "one world" by means of an everyday factor such as a flag. Since most people of every nation already understand what their own national flag stands for the international flag would stand for peace, love and united nations.

(4) Giving to the wheat project. Nineteen congregations raised a total of approximately \$22,000 to ship wheat to Europe.

(5) Supplying at least 160 heifers either by raising the heifers or contributing funds for this purpose. Grace Baker, secretary of the heifer committee, reported that approximately eighty-three heifers had been shipped to Puerto Rico and Europe.

(6) Working on special activity committees. One committee, known as the personal works committee, has a list of fifty names of people in the community that do not belong to any church. The committee meets for special prayer for the unsaved. Certainly this is personal evangelism and brotherhood building.

(7) Having a men's Bible class of 140 with an average attendance of 106 and with total contributions of \$4,609.18.

Camp Swatara. The men in the district were asked to meet at Camp Swatara on Oct. 21, 1945. Thirteen congregations were represented and accepted substantial projects for the development and improvement of Camp Swatara. Many man-hours were contributed throughout the

This was the gist of her article. I'm wondering if it isn't a plausible and sensible idea. It would give the masses something to work for rather than highly flavored political sentences or speeches. What do you think?—Edward Lyons, Munnsville, N. Y.

I am not a minister but I will repeat to my fellow men as best I can Kagawa, Niemöller and the Christian Principle, which appeared in the Gospel Messenger for Jan. 19.—Ira B. Miller, South Bend, Ind.

We are very grateful to you for allowing space in the Gospel Messenger for Sister B. Stine's article in the Jan. 5 issue. The Lord alone knows just how much such emphasis is needed now in the world, in the church, and in the Messenger. The doctrine of our Lord's return and the associate events is very precious to us and it gives us much real joy to see it in the Messenger.—H. A. Clabaugh, Goshen, Ind.

Dear Mr. President:

As the pastor of a church I represent 1,100 members and I feel I express their mind and attitudes. I do not believe they want Germans and Japanese to freeze and go hungry this winter. I do not believe the majority of Americans are vindictive. I do not believe they want their country to be party to continued mass suffering.

I make my personal protest against the rules which prevent private bodies from supplying relief for Germany and Japan.

I believe Christian America should follow the scriptural teachings: "If thine enemy hunger feed him; if he thirst give him drink."

I, therefore, urge you to take steps which will open the door for us to meet the crisis of suffering which engulfs all of Europe.—Robert L. Strickler, Crab Orchard, W. Va.

year by many congregations toward the development of this worth-while project.

Ministers' Pension Fund. District meeting assigned this project to the men of the district. A goal of one dollar per recorded membership is suggested. Let us show our appreciation for the ministry by completing this project within the next year.

American Bible Society Emergency Fund. Thousands of men, women, and children at the point of starvation and death are calling for the Scriptures. The American Bible society is the only organization set up to distribute Bibles in Foreign lands. The men's work will sponsor this.

There are new horizons ahead for the laymen of the Church of the Brethren. All of these require that our men have a mind to work. The times demand your best.

For Unity—Against Intolerance

America needs unity. Intolerance is its enemy. Protestants, Catholics, Jews, educators, statesmen, industrialists have taken their stand for unity—declared their opposition to intolerance. So has labor. Here's the proof.

"Prejudice and intolerance are crimes against democracy. Therefore, whenever someone asks how organized labor feels about racial and religious intolerance, inquire of him as to how he feels about crime. To anyone who understands the broader issues, the answer is as simple as that. Freedom is essential to the preservation of democracy. If and when we begin to limit it by insisting that it be denied some and applied to others because of racial and religious differences, the list of exceptions grows and materializes until finally freedom for all is ended" (William Green, president, A.F.L.).

"The man who nourishes in his heart prejudice against his fellow men because of differences in race, color or creed is a really sick man made so by his own distorted thinking. The man who unknowingly harbors such prejudices is an infected man. Either requires treatment administered with varying degrees of the patience that must attend all educational processes.

"While it is necessary to put out fires of prejudice, it is much more important to prevent such fires from starting. With the killing and maiming of human beings on battlefields halted—and we devoutly hope almighty God will give us the grace to build and keep a just peace—we find ourselves confronted with new prejudices piled on top of the old. We must oppose these. Fascism is only a fancy term for super-discrimination, invented by aggressors who could not afford to call their doctrine by its right name.

"The harboring of prejudice never fails to react adversely on the one who indulges in it. At the very least he becomes steadily a more unhappy man. And very often, the outraged principles of his fellow men overflow into retributive action against him. Prejudice must go. There is simply no room for it in a decent world" (Philip Murray, president, C.I.O.).—Wm. C. Kernan, New York City.

A Faithful Church Worker Passes Away in Maryland

Sister Annie Forney Warehime at the age of seventy-nine years, died July 11, 1945. She was born near Westminster, Md., where she spent all her life. She became a member of the Meadow Branch church in her girlhood.

She was very active in all church work. She was an excellent Bible student, teaching for forty years in



Sunday-school. She had exceptionally keen judgment and knew the Scriptures well. Many folks visited her for spiritual advice.

In middle life she married Bro. Howard Warehime, who became a deacon of the church. They were present at every service of Sunday school and church.

She was one of the organizers of the Meadow Branch aid society. When they had no place to meet she opened her home, in which the aid continued to meet until the time of her death, from Christmas until May. She was superintendent from the time of the organization until her death.

For ten years she never missed a meeting and missed only a few after that because of sickness. She was an expert in designing, sewing, cutting and fitting. She also had keen business ability. Her place has not been filled by any one person. The church has suffered a great loss but great must be her reward in heaven.

We wish to mention other faithful members whom the aid has lost in past years: Sister Florence Thomas, who was our only president up until her death, Sister Maggie Little, Sister Deanie Gonder, Sister Annie Duvall, Sister Elizabeth Brown and Sister Ella Hively.—Lottie Lee Geiman, Westminster, Md.

Matrimonial . . .

Achten-Mayer.—George Frederick Achten and Helen Marjorie Mayer, both of Wetmore, Kansas, at the parsonage, Jan. 6, 1946, by the undersigned.—L. L. McWhorter, Mound City, Mo.

Andrews-Hoffman.—Howard H. Andrews of Monrovia, Md., and Barbara J. Hoffman of Wyandotte, Mich., Oct. 27, 1945, at the parsonage, by the undersigned.—Ralph E. Shober, Frederick, Md.

Baker-Neikirk.—David Allen Baker and Ruth Elizabeth Neikirk, both of Leitersburg, Md., at the Hagerstown church, Oct. 24, 1945, by the undersigned.—Virgil V. Brallier, Brownsville, Md.

Blocher-Baker.—Paul Blocher of Flora, Ind., and Ruth Baker of Glendora, Calif., in the Elgin church, Dec. 16, 1945, by the undersigned.—H. K. Zeller, Jr., Elgin, Ill.

Burrier-Shelton.—Glenn Monroe Bur-

rier of Walkersville, Md., and Betty Kathleen Shelton of Frederick, Md., in the Pleasant Hill church, Monrovia, Md., Jan. 26, 1946, by the undersigned.—Wm. Kinsey, New Windsor, Md.

Carr-Garner.—Malcolm C. Carr and Geraldine Garner, both of Lindsay, Calif., in the Carr home, Dec. 4, 1946, by the undersigned.—Paul S. Longenecker, Lindsay, Calif.

Chittum-Duff.—Alfred Leo Chittum and Dorothy Elizabeth Duff, in the parsonage, Oct. 27, 1945, by the undersigned.—Henry C. Eller, Buena Vista, Va.

Clark-Dimock.—Burnell Clark and Maxine Dimock, both of Dupont, Ohio, Jan. 26, 1946, by the undersigned, at his home.—David R. Landis, Continental, Ohio.

Coleman-Coleman.—George Coleman and Amey Coleman, at the parsonage, Dec. 24, 1945, by the undersigned.—Henry C. Eller, Buena Vista, Va.

Conner-Chittum.—James A. Conner and Minnie Elizabeth Chittum, in the parsonage, Jan. 21, 1946, by the undersigned.—Henry C. Eller, Buena Vista, Va.

Cutsail-Stouffer.—Harvey S. Cutsail, Jr., of Frederick, Md., and Clara J. Stouffer of Harrisburg, Pa., in the church, Jan. 1, 1946, by the undersigned.—Ralph E. Shober, Frederick, Md.

Dove-Hylton.—Robert A. Dove and Elberta Hylton, both of Porterville, Calif., in the Lindsay church, Dec. 31, 1945, by the undersigned.—Paul S. Longenecker, Lindsay, Calif.

Everts-Gordon.—Robert R. Everts and Rosalie M. Gordon, both of Hancock, Md., at the parsonage, Oct. 11, 1945, by the undersigned.—Ralph E. Shober, Frederick, Md.

Fellers-Armstrong.—Charles Wm. Fellers of Sandy Hook, Md., and Sarah G. Armstrong of Charles Town, W. Va., at the Brownsville parsonage, Dec. 24, 1945, by the undersigned.—Virgil V. Brallier, Brownsville, Md.

Glasgo-Workman.—Kenneth Glasgo of Loudonville, Ohio, and Donna Workman of Danville, Ohio, in the parsonage, Dec. 29, 1945, by the undersigned.—Daniel M. Brumbaugh, Danville, Ohio.

Guyton-Beall.—Mervin Guyton of Burkittsville, Md., and Edna Beall of Frederick, Md., at the parsonage, Feb. 3, 1946, by the undersigned.—Ralph E. Shober, Frederick, Md.

Harmon-Ulrey.—Max O. Harmon of Etna Green, Ind., and Frances Ulrey of Leesburg, Ind., in the New Salem church, Jan. 20, 1946, by the undersigned.—N. H. Miller, Bourbon, Ind.

Hoffman-Carbaugh.—Joseph R. Hoffman and Thelma M. Carbaugh, both of Hagerstown, Md., Nov. 5, 1945, at the parsonage by the undersigned.—Ralph E. Shober, Frederick, Md.

Holder-King.—Robert Holder and Dorothy King in the First church, Canton, Ohio, Jan. 6, 1946, by the undersigned.—John C. Middlekauff, Canton, Ohio.

Hull-Brown.—Charles J. Hull, Jr., and Wilhelmina Brown, both of Baltimore, Md., in the First church, Jan. 19, 1946, by the undersigned.—I. S. Long, Baltimore, Md.

Jackson-Mercer.—Ernest K. Jackson and Anna Mercer, both of Frederick, Md., at the church, Aug. 20, 1945, by the undersigned.—Ralph E. Shober, Frederick, Md.

Kiser-Green.—Edgar R. Kiser and Arlena M. Green, both of Walkersville, Md., at the parsonage, Dec. 28, 1945, by the undersigned.—Ralph E. Shober, Frederick, Md.

Lemler-Roahrig.—Willard W. Lemler of Bourbon, Ind., and Frances M. Roahrig of Argos, Ind., Dec. 14, 1945, by the undersigned, at his home.—N. H. Miller, Bourbon, Ind.

Martin-Nunn.—F. Mervin Martin, Brunswick, Md., and Mary Helen Nunn of Washington, D. C., in the Ninth Street Christian church, Washington, Aug. 5, 1945, by Dr. Carroll C. Roberts.—Blanche D. Martin, Brunswick, Md.

Meyer-Deardorff.—Dana Meyer of Flora, Ind., and Thelma Deardorff of Wenatchee, Wash., in the Elgin church, Jan. 26, 1946,

by the undersigned.—H. K. Zeller, Jr., Elgin, Ill.

Miller-Daley.—William H. C. Miller and Hilda D. Daley, both of Hagerstown, Md., at the parsonage, Oct. 27, 1945, by the undersigned.—Ralph E. Shober, Frederick, Md.

Moffet-Risewick.—Wilmer Moffet and Freda Risewick, in the Topeka, Kansas, church, Dec. 23, 1945, by the undersigned.—J. Willard Agee, McPherson, Kansas.

Parks-Applegate.—William Parks and Gertrude Applegate, both of Skillman, N. J., Jan. 9, 1946, by the undersigned, at the parsonage.—Ralph E. Shober, Frederick, Md.

Roth-Ziegler.—G. Book Roth of Carlisle, Pa., and Arlene Groff Ziegler of Telford, Pa., in the Lederach chapel, Jan. 26, 1946, by the undersigned.—Galen Kilhefner, Elizabethtown, Pa.

Shaffer-Weaver.—Clarence B. Shaffer and Anna Elizabeth Weaver, both of Windber, Pa., in the Shade Creek parsonage, Jan. 26, 1946, by the undersigned.—Stewart B. Kauffman, Windber, Pa.

Smith-Jennings.—H. Page Smith of Clear Spring, Md., and Anna Estelle Jennings of Brownsville, Md., at the home of the bride, Dec. 29, 1945, by the undersigned.—Virgil V. Brallier, Brownsville, Md.

Spencer-Cordell.—Marvin Spencer of Yarrowburg, Md., and Crena Cordell of Leitersburg, Md., at the Brownsville parsonage, Sept. 29, 1945, by the undersigned.—Virgil V. Brallier, Brownsville, Md.

Sponseller-Hawley.—Robert O. Sponseller of Etna Green, Ind., and Ruth M. Hawley of Nappanee, Ind., Jan. 15, 1946, by the undersigned, at his home.—N. H. Miller, Bourbon, Ind.

Spuhler-Gregg.—Roy G. Spuhler and Olive Gregg, both of Strathmore, in the Lindsay church, by the undersigned.—Paul A. Longenecker, Lindsay, Calif.

Younkins-Higdon.—Fred Harley Younkings and Alberta May Higdon, both of Yarrowburg, Md., at the Brownsville parsonage, Dec. 22, 1945, by the undersigned.—Virgil V. Brallier, Brownsville, Md.

Fallen Asleep . . .

Arbegasit. Sadie, wife of Bro. George Arbegasit of Mechanicsburg, Pa., died Jan. 10, 1946, at Sebring, Fla., at the age of eighty-two years. Last October she and her husband celebrated their sixty-second wedding anniversary. She was a faithful member of the Church of the Brethren for fifty-two years. She is survived by her husband, two sons, four daughters, one sister and one granddaughter. Funeral services were held at Micheners funeral home by the undersigned, her pastor, assisted by Rev. Charles Davis, pastor of the Presbyterian church. Interment was in the mausoleum in Mechanicsburg.—J. Lloyd Nedrow, Mechanicsburg, Pa.

Bowser. Joseph, was born Sept. 28, 1883, and died Sept. 14, 1945, as the result of a blow in the face received while cutting timber. He is survived by his wife, three sons, one daughter, six grandchildren, one great-grandchild, his parents and one brother. He had been a member of the Church of the Brethren for about forty-five years. Services were held in the Asher Glade church by the undersigned, with interment in the Asher Glade cemetery.—B. B. Ludwick, Markleysburg, Pa.

Brumbaugh. Martin H., was born March 18, 1860, at Henrietta, Pa., and died Nov. 3, 1945, at the home of his daughter in Martinsburg, Pa. He was baptized when he was sixteen years of age. He was a member of the Fairview church. He was called to the office of deacon on May 25, 1901, and he served as Messenger agent many years. He is survived by four daughters and three sons. Funeral services were held in the Fairview church by Brethren E. A. Brumbaugh and I. B. Kensing, and burial was in the Shelly cemetery.—Mrs. Lloyd E. Showalter, Williamsburg, Pa.

Burwell. William Henry, son of Daniel and Mary Lehman Burwell, was born at

Coesse, Ind., on March 21, 1867, and died at his home in Warsaw, Ind., on Jan. 19, 1946. On June 28, 1897, he was married to Bertha R. Wolford. To this union were born four children. He is survived by his wife, two sons, one daughter, eight grandchildren and nine great-grandchildren. One daughter preceded him in death. He was a member of the Church of the Brethren at North Winona for about thirty-four years. Funeral services were held in his home church by the writer, assisted by Bro. William Overholser. Interment was in the Oakwood cemetery.—J. S. Zigler, Warsaw, Ind.

Circle, Fred, the son of William and Mattie Sheeley Circle, died Jan. 17, 1946, at the hospital in Ft. Wayne, Ind. He had been a member of the church for many years. He married Etta Fields on Jan. 27, 1915. He is survived by his wife, two sons, one grandson, and one sister. Funeral services were held at the Spring Creek church by Brethren Charles Oberlin of Peru and Leo Miller of South Whitley. Burial was in the church cemetery.—Mrs. Ada Mishler, South Whitley, Ind.

Cripe, Sarah Ann, daughter of Samuel and Mary Ulrey, was born in Clinton Township, Ind., June 3, 1857, and died at her home in Goshen, Ind., Jan. 1, 1946. On Sept. 20, 1880, she was married to Solomon S. Cripe, who preceded her in death. To this union were born two children. She is survived by one daughter, one son, four grandchildren and three great-grandchildren. She united with the Church of the Brethren early in life. Funeral services were held at the West Goshen church by Bro. M. D. Stutsman, assisted by Bro. Foster Berkey.—Edith Huber, Goshen, Ind.

Farney, James Marion, was born at Jackson, Ohio, Oct. 22, 1868, and died at the Mesa Memorial hospital in Grand Junction, Colo., Dec. 11, 1945. In December 1895 he was married to Lillie Belle Ball. Eight children were born to this union. His wife preceded him in death. On June 19, 1943, he was united in marriage to Mrs. Bertha Elsberry at Grand Junction, Colo. He united with the Church of the Brethren while a young man. He is survived by his wife, five sons, one daughter, nine grandchildren, five great-grandchildren and one brother. Funeral services were held at the First Grand Valley church by R. W. Hoover and the writer, with interment in the Crown Point cemetery.—E. F. Weaver, Grand Junction, Colo.

Ganger, Henry H., son of John M. and Barbara Ganger, was born in Goshen, Ind., Nov. 30, 1873, and died Jan. 11, 1946. His death was due to an accident. He married Lovina E. Miller on Jan. 19, 1895. He is survived by his wife, one son, one daughter, six grandchildren, seven great-grandchildren and two brothers. He was a member of the Church of the Brethren and had served as a deacon for forty-three years. Funeral services were held at the West Goshen church by Bro. M. D. Stutsman, assisted by Bro. Foster Berkey. Burial was in the adjoining cemetery.—Edith Huber, Goshen, Ind.

Garst, Callie Alice Thornburg, was born in Washington County, Tenn., Feb. 9, 1870, and died in the Florence hospital, Cordell, Okla., Dec. 26, 1945. She was married to David Henry Garst on Dec. 15, 1895. Six children were born to this union. One preceded her in death. There are seven grandchildren. Sister Garst united with the Methodist church at the age of fifteen and with the Church of the Brethren in 1917. She was anointed by her pastor. Funeral services were held in the Washita church by Rev. W. T. Vaughn and Bro. R. A. Haney, with burial in the Lawnview cemetery.—Mrs. R. A. Haney, Cordell, Okla.

Kauffman, John Ernest, was born near Duffield, Pa., on Jan. 7, 1887, and died at his home in Waynesboro, Pa., Jan. 12, 1946. He was the son of Samuel and Anna Sheller Kauffman and a descendant of Alexander Mack. In 1908 he was married to Ida Mae Singer. Six years later they united with the Church of the Brethren.

In January 1938 he was elected to the office of deacon. He is survived by his wife, two daughters, two grandchildren, two brothers and two sisters. Services were held at his home by his pastor, Bro. George L. Detweiler, with interment in the Green Hill cemetery.—Sudie Wingert, Waynesboro, Pa.

Krick, Kate H., daughter of Cyrus and Annie M. Hostetter, was born Oct. 12, 1868, and died Dec. 13, 1945. She is survived by her husband, William F. Krick, one daughter, two grandchildren and one brother. Funeral services were held in the Spring Creek church at Hershey, of which she had been a member for many years, with Elders Frank S. Carper, Rufus P. Bucher and J. Herbert Miller conducting the service. Interment was in the South Annville cemetery.—J. Herbert Miller, Hershey, Pa.

Lininger, Ellis Samuel, son of the late Milton C. and Mary M. Lininger, was seriously injured in an accident near Yreka, Calif., Sept. 29, and died Sept. 30, 1945, in a Yreka hospital. He was born July 8, 1907, in Ashland and was baptized into the Ashland church in his early teens. He was married to Olive Holl on Aug. 17, 1926. He is survived by his wife, one son, his mother, three brothers and one sister. Interment was in the Mountain View cemetery at Ashland, Oregon.—Mary M. Lininger, Ashland, Oregon.

McConahy, Anna C., wife of the late John W. McConahy, was born at Markleysburg, Pa., Dec. 3, 1876, and died at the home of her son in Curryville, Pa., Sept. 5, 1945. She was a member of the Williamsburg Church of the Brethren. She is survived by four sons and three daughters. Funeral services were held in the Fairview church by Bro. F. J. Byer, assisted by Bro. E. A. Brumbaugh. Burial was in the Shelly cemetery.—Mrs. Lloyd E. Showalter, Williamsburg, Pa.

Miller, Lulu E., daughter of the late Brother and Sister Joseph Miller, was born near Goshen, Ind., March 2, 1892, and died at the state hospital, Jan. 15, 1946. Surviving are one brother and one half sister. Sister Miller was a member of the Church of the Brethren at West Goshen. Funeral services were held at the Goshen church by Bro. M. D. Stutsman. Burial was in the adjoining cemetery.—Edith Huber, Goshen, Ind.

Overholzer, May, wife of Irvin Overholzer, was born March 4, 1862, and died Dec. 29, 1945. She was a member of the Coventry church. Funeral services were conducted at the White Memorial home, Parkerford, Pa., by her pastor, Bro. Trostle P. Dick, with interment in the East Coventry Mennonite cemetery.—Mrs. Trostle P. Dick, Pottstown, Pa.

Schwaninger, Ella Irene, daughter of Joseph and Mary Yohn Longenecker, was born in Clear Ridge, Md., Sept. 19, 1880, and died at the Church home and infirmary, Baltimore, Md., Dec. 9, 1945. She was married to Charles F. Schwaninger on Jan. 4, 1905. She is survived by four sons, one daughter, two brothers and two sisters. At the age of thirteen she joined the Church of the Brethren. Funeral services were held by Brethren Barry T. Fox, Albert Fike, and Harry Zeigler, and interment was in the Fairview Brethren cemetery.—Mrs. Francis A. Schwaninger, Easton, Md.

Stern, Melvin E., was born in Baltimore, Md., Jan. 30, 1907, and died Jan. 10, 1946, at the Maryland General hospital, Baltimore, Md. He is survived by his wife, one daughter, his parents, four sisters and one brother. Funeral services were conducted in the Westminster church by the pastor, Bro. S. Earl Mitchell, with interment in the Meadow Branch cemetery.—Dorothy Lohr, Westminster, Md.

Wolf, William E., son of the late George and Rebecca P. Wolf, was born May 21, 1869, near Westminster, Md., and died Nov. 30, 1945, at the home of his sister. He is survived by one son, six grandchildren, one brother and one sister. He was a member of the Westminster church, where funeral services were conducted by Bro. George A. Early, assisted by Bro.

S. Earl Mitchell. Burial was in the Meadow Branch cemetery.—Dorothy Lohr, Westminster, Md.

Zinn, Willard Allison, son of Peter and Elzina Zinn, was born March 11, 1868, and died Dec. 31, 1945. He was married to Elnora Benson in 1893; to them were born twelve children, ten of whom survive. His first wife died in 1925, and in 1927 he married Effie Catherine Funderburg, who survives him. He had been a member of the New Carlisle church since 1921. Funeral services were conducted at New Carlisle by the undersigned, assisted by John Gump.—Robert L. Sherfy, New Carlisle, Ohio.

Church News . . .

California

Lindsay.—At our last council meeting in December we learned that those who planted the olive trees around the church yard thirty years ago had at that time dedicated the prospective profits from the trees to mission work. Only in the past few years have the trees yielded any worth-while profits. We renewed the pledge then. Following the church services on Nov. 25 we gathered in the church basement for a Thanksgiving meal. Instead of a large dinner, a small luncheon was served, and the money saved was given to relief. This offering amounted to \$566. A small group of women have been meeting faithfully three times a month to do relief sewing. Among other things made were twelve pairs of children's pajamas. New and used clothing and blankets have been sent to the Modesto station. On Jan. 6 Bro. J. W. Deeter of Southern California delivered two messages on temperance. The young people have given two excellent plays within the past three months. Our mission project this year amounted to nearly \$1,800.—L. Stoltenberg, Strathmore, Calif.

Colorado

Denver.—Our pastor, O. H. Austin, and his wife spent a few days in Oklahoma. During the pastor's absence Bro. Bob Tully had charge of the services in the morning and Bro. Bob Mays in the evening. In the past year the women have sent to New Windsor relief center 40 comforters and blankets, 1,243 new garments and 93 pounds of used material. Bro. Stinnette has sent several thousand pounds of new shoes and used garments that he gathered from the stores and churches of the city. The church gave \$1,700 for relief during the year. Eight were received into the church this year by baptism and fifteen by letter. A birthday supper and program was held on Dec. 30. The offering was used for the young people's camp.—Mrs. Linda Flora, Denver, Colo.

McClave.—A special council was held on Nov. 18 to elect one or more deacons. Brother and Sister John Greenwood and Brother and Sister Keith Cline were elected to this office. The installation services were conducted immediately by our elder, Bro. Buck, assisted by the writer. Our Nov. 4 collection of \$15 was sent to the Bethany improvement fund. Since Sept. 1 we have sent \$12.50 to Brethren Civilian Public Service. The Thanksgiving and Christmas offerings were sent to the general relief fund, the total being \$309, including \$79 which was given to heifers for relief earlier. The ladies are busy making comforters and repairing relief goods. We have recently shipped five boxes of bedding and clothing and a box of shoes to New Windsor.—E. O. Slater, McClave, Colo.

Indiana

Arcadia.—Bro. Russell L. Showalter of Kokomo has been re-elected elder for 1946. The ladies' work groups have made 161 new garments, 6 layettes and 7 large and 9 small comforters and collected several hundred pounds of relief clothing;

they have sent soap grease, several cans of food and \$297.26 in cash. They have also packed and sent twenty Christmas boxes. We have purchased a new carpet for our church.—Mrs. Lora Belzer, Arcadia, Ind.

Monticello.—Bro. Johnson held a two-week revival meeting at Upper Deer Creek this fall. Brethren Gladden Mathis and Norman Harsh, both of Manchester College, filled the pulpit. Our discharged servicemen are planning a program to tell of their experiences in various parts of the world. The young people plan to hold meetings on Sunday evening after church, with recreation and worship. Brethren Lyle Albright of Logansport and Jay Johnson of the local church made a tour in this part of the district on the Million-for-Christ project. The Guernsey church is sanding and varnishing the floor, varnishing the seats and adding a few new pieces of furniture. Our council meeting was held on Jan. 14. Brethren T. A. Shively and T. G. Weaver were here to assist Elder Charles Oberlin. Brethren Shively and Weaver conducted an impressive service, ordaining Brother and Sister Jay Johnson to the eldership.—Edna Sickler, Monticello, Ind.

Pleasant Dale.—Our church met in quarterly council on Jan. 9, with our elder, Bro. Russell Weller, presiding. Plans for redecorating the interior of the church are being considered. We observed the Thanksgiving season by having a Thanksgiving supper and program at the church. Two offerings were taken. The primary department gave their offering to the junior league project in Africa and the adult offering was given to the general missionary program. On Dec. 2 Dr. McCune, president of Marion College, gave us an inspiring message in the interest of the Anti-Saloon League. The children gave a short program at the Sunday morning service on Dec. 23. In the evening we had a Christmas service of carols, readings and stories, after which a group called at the county infirmary and at the homes of several shut-ins, singing carols and leaving a treat for each one. Gifts were also sent to our boys who are still in the service and in C.P.S. camps. The ladies' aid has been helping with the relief program of the church by making and donating clothing and bedding. The men's organization recently held a meeting at the township gym for all men and boys of the church; a substantial offering was taken for the relief program.—Mrs. Homer Arnold, Decatur, Ind.

Iowa

Ivester.—At our last church organization the pastor was elected as elder. Brethren James Elrod, Harrison Frantz, Earl Breon, M. A. Hess and Earl Frantz have been guest speakers in our church. We have been active in the relief program of the church. The women canned more than one thousand cans of fruit and vegetables and we have sent clothing several times. We hope to provide several heifers for the May shipment. At Thanksgiving time we raised \$1,700 for relief. Twenty garments have been made and sent for Philippine relief. A banquet was given in honor of our college students who were home for Christmas, at which time Ruth Smith, a trained nurse who served in France and Germany, gave a very interesting talk. We had two Christmas programs, one given by the children and one by the adults. Recently a junior choir has been organized, with Patricia Albright as director. Several of our boys are returning from the service and we are happy to welcome them back into the fellowship of the church.—Clara K. Luckett, Grundy Center, Iowa.

Kansas

Buckeye.—Our love feast was held on Nov. 11. Bro. Dan Blickenstaff officiated, assisted by our pastor, Bro. Ward Nance. One heifer has been sent for relief from our congregation. We have sent 110

pounds of used and new clothing, bedding and shoes to the relief center at New Windsor and are packing another box. The young people have made and collected about thirty pounds of soap, which have been sent. A very interesting Christmas program was given on the morning of Dec. 23 by the Sunday school. We have a 100% Messenger club for the second year. Bro. Elmer Dadisman, pastor of the Lone Star church, will hold our evangelistic meetings March 18-31.—Mrs. Ward Nance, Abilene, Kansas.

Galesburg.—Since Oct. 1 the women have made four comforters and forty-five Philippine garments and have repaired three hundred garments for relief. The young people sponsored the Christmas program and gave the church the picture of Sallman's Head of Christ, which hangs behind the pulpit. The Galesburg and Parsons young people have been holding monthly joint socials. In January they knotted a comforter for relief. They are also collecting soap. During January our pastor led us in a study of Africa at our midweek Bible study hour. We finished painting the church on the outside this fall.—Mrs. Cleo C. Beery, Parsons, Kansas.

Independence.—Two letters have been granted since our last report. An all-church program, sponsored by the ladies' aid, was held on Nov. 29. Our Christmas program, which was presented on Dec. 23, included a Christmas pageant. Our Christmas offering amounted to \$208.04. On Dec. 31 a watch party, including a pie and chili supper, was held in the church basement for the benefit of the returning servicemen. The proceeds, which amounted to \$19.75, will be used to fix up the church basement. A midnight prayer meeting followed, led by our pastor, Bro. L. A. Walker. Our ladies' aid is still making garments for relief.—W. E. Burroughs, Independence, Kansas.

Maryland

Beaver Creek.—On Oct. 25 visitation day was held at the Fahrney Memorial Home, with Bro. Charles D. Bonsack of Elgin, Ill., delivering the morning message. Lunch was served by the Home and in the afternoon a business session was held. An offering of one hundred dollars was given to the Home for improvements. Bro. Virgil Brallier, pastor at Browns-ville, held a revival meeting in the chapel at the Home Nov. 25 to Dec. 2. A Christmas program and pageant were presented in the chapel by the children in the orphanage. Forty of these children attend Sunday school and church regularly. On the afternoon of Dec. 23 the Lutheran church of Smithburg gave a fine program and their annual Christmas treat for all guests of the Home. On Dec. 31 the ladies' Bible class held their monthly social meeting followed by a watch-night and candlelight service. The speakers were Brethren John Wishard, Fred Spitzer and the undersigned. Their mission bank was opened; it contained thirty dollars for Africa missions. The class had given five gallons of ice cream to the Home as a Christmas treat. The aid reported fifty dresses had been made for Philippine relief in December. Our matron, Sister Slifer, gave the aid 140 pounds of clothing. We hope to purchase new hymnals soon. We are looking forward to a pre-Easter service.—Cyrus L. Strite, Hagerstown, Md.

Grossnickles.—At our fall council meeting Bro. Basil Grossnickle, one of our young men, was installed into the ministry. He delivered his first sermon at his home church, and will now devote his time among the Grossnickles, Myersville and Harmony churches. The young ladies' Bible class has volunteered to give its services to the New Windsor relief center the second Wednesday of each month. The men who furnish transportation on these trips help also by loading cars, pairing shoes, labeling goods, tying boxes, etc. They bring laundering and sewing along home for the ladies of the church. One of our ladies has volunteered her services there during the en-

tire winter. The young people presented their Christmas program on Dec. 23. The offering of \$100 was given to relief for the purpose of buying blankets. The young men's Bible class has \$240 for the purchase of a heifer. This will make the third heifer sent over a period of four months. Many of our men are returning from the armed services and C.P.S. Officers and teachers of the Sunday school and church were installed on Jan. 6 by Bro. John Graham.—Florence Leatherman, Meyersville, Md.

Welly.—The aid has been collecting clothing and sewing for relief. Relief offerings totaled \$615. At a peace party held by the B.Y.P.D. seventy-five pounds of soap were collected. We have contributed \$384 for wheat. A Christmas pageant was presented at the church during the holiday season. We met in council on Jan. 6, with Elder J. I. Thomas presiding. At that time new church officers were elected. Elder H. M. Snavely of Pennsylvania was our evangelist for a two weeks' meeting in January. Three were received into the church. The B. Y. P. D. will be in charge of the worship service on Jan. 27.—Doris Clopper, Hagerstown, Md.

North Carolina

Spray.—The women of the church have reprocessed and shipped about 500 pounds of clothing and made thirteen comforters. On rally day Bro. H. W. Peters was re-elected to serve his twenty-fourth year as pastor. We are continuing to increase our building fund. All offerings on one Sunday out of each quarter go into this fund. The offerings for the last quarter amounted to \$1,500. Each month we raise an offering for Brethren service. The last offering taken amounted to \$159. We met in council on Dec. 16, with Bro. H. W. Peters presiding. Church officers for the coming year were elected. Bro. J. A. Naff of Boones Mill, Va., was re-elected to serve as elder for another year. Our young people rendered an excellent Christmas program on Dec. 23. On Jan. 12 the young people of several of the churches in this district met with us in a round-table discussion, at which Brother and Sister Earl Flohr of Virginia were the main speakers. We are beginning a personal visitation by the laity. The laymen have been holding regular monthly meetings. We are happy to welcome our returning servicemen back into the fellowship of the church.—Mrs. Flora Berry, Leaksville, N. C.

Ohio

Alliance.—Bro. Eldon M. Petry of North Canton is our new elder. On Oct. 21 a consecration service for babies was held by our pastor, Bro. John Detrick. Four have been received into the church by letter and three by baptism. Our new heating system has been installed and dedicated and a new roof has been put on the church. Our ladies' aid has made some bedding and is sewing for relief. Our young people are collecting soap. On Dec. 23 a Christmas program was given by the children in the morning and a play by the B.Y.P.D. in the evening. Family night was observed on Dec. 30. A watch-night service was held in the form of a candlelight service by the young people. Universal day of prayer was held in our church under the auspices of the ministerial association, with Rev. W. C. McCallum of the Christian church as the speaker.

Announcements . . .

ANNUAL CONFERENCE

June 12-16, Wenatchee, Wash.

REGIONAL CONFERENCE

Western Region—McPherson, Kansas, Feb. 17-22.

DISTRICT MEETINGS

Maryland, Middle—Manor, March 21.
Ohio, Northwestern—Silver Creek, March 21.
Virginia, Second—Summit, March 27-29.

Achievement Offering

A Time
for All
of Us
To...



LOOK GRATEFULLY
AT OUR POCKETBOOKS



LOOK SYMPATHETICALLY
AT MEN'S NEEDS



LOOK UNDERSTANDINGLY
AT GOD'S CROSS

REMITTANCE BLANK

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below. To apply on the completion of:

Conference Budgetor Brethren Service Budget.....

for the year ending Feb. 28, 1946. This amount is given by

(Individual, family, group, or church)

Congregation

State District

Name of Sender

Street Address or Rural Route

Post Office..... Zone.... State.....

Our pastor has been appointed chairman of the clothing drive for relief.—Mrs. Ida Gwynne, Alliance, Ohio.

Circleville.—We met in regular council on Dec. 12 with our elder, J. H. Good, presiding. A new garage has been almost completed and added to the parsonage and church property. Our white gift offering at Christmas consisted of 100 pounds of used clothing, 100 cans of food, fourteen blankets and thirty dollars in money for relief in Europe. Our young people are doing some remodeling work of the Sunday-school rooms.—Madeline Adams, Circleville, Ohio.

Eastwood, Akron.—At Christmas time our young people's class presented an excellent play under the direction of their teacher, Sister Thurmyll Gosnell. They are also collecting waste fat for soap, which they are going to make for relief. The adult class is sponsoring a blanket collection or donations of money for blankets for relief. The ladies' group have been making clothing and bedding for relief purposes. Our Christmas mission offering was \$76.80 and our gift to the Bethany chapel fund was \$203.25. Bro. Wilmer Petry, our pastor, arranged for the showing of the film, A Certain Rich Man, this month, and arrangements are being made for a series of films on the life of the Apostle Paul for the near future.—Mrs. P. J. Remsburg, Akron, Ohio.

Hartville.—We are continuing the full support of Grayce Brumbaugh for another

year. During the past year we contributed \$725 to the heifer project, paid \$1,000 to Brethren service and gave \$950.50 for wheat for Holland. We observed Bethany Day on Oct. 28, with Sister Anna Mow as speaker in an all-day service. The Bethany offering amounted to \$338. Sister Frank Crumpacker was here in a missionary meeting on Nov. 1. The missionary offering at this meeting was \$50. The mission study group is studying Cross Over Africa. Brother and Sister I. D. Leatherman were with us in a revival meeting Dec. 4 to 16. Three were baptized. During the absence of the pastor, Brethren Edward Shepfer and R. V. Bollinger preached for us. We observed our love feast on Nov. 4 with Bro. Coffman in charge. We packed and sent out Christmas boxes for overseas relief. On Dec. 23 the children's department presented a Christmas play. The men's work is again sponsoring the 100% Messenger club. The Homemaker's class sponsored a New Year's Eve watch-night service. The ladies' aid has been collecting clothing and sewing for relief. When we met in council on Jan. 3, Bro. A. Cassel Coffman was relicensed to the ministry for another year. Eleven of our young men have been discharged from the service. We are studying the Book of Hebrews in our midweek prayer service. Dr. C. C. Ellis, a guest of the pastor and his wife, delivered the message for our community Thanksgiving service at the Christ Reformed church. We have had three weddings in our

church recently.—Mrs. Russell Stickler, Hartville, Ohio.

Lower Miami.—Our love feast was held on Nov. 17, with Bro. N. B. Wine officiating. He also delivered two messages the following day. Sister Lulu Stebbins, who is working at the Brethren service center at New Windsor, Md., was home for a short visit recently. She brought us a very good report on the wonderful work they are doing. On Jan. 6 Bro. Carl Petry, who accompanied a boatload of horses to Poland, gave a report of his trip. Our church has done much for foreign relief by preparing and sending clothing and donating heifers. The young people have been quite busy raising money for their project. They also presented a very interesting Christmas pageant on Dec. 23. The children of our Sunday school with the help of their teachers raised more than \$140 for the children's missionary project. They also sent Christmas boxes to ten Greek children. At our December council, arrangements were made for the purchase of the property adjoining the church property, for the purpose of erecting a parsonage some time in the future.—Mrs. William Furrey, Dayton, Ohio.

Springfield.—During the last two weeks of November, Bro. Rufus P. Bucher of Quarryville, Pa., held evangelistic services. On Nov. 18 we had a home-coming service. The offerings for the day, which amounted to over \$400, were given to Bethany Biblical Seminary and the ministerial emergency fund. Two were baptized. The church chorus with the help of eighteen others presented a candlelighting service on the Sunday evening before Christmas. The church will take part in a one-week city-wide visitation evangelistic program which will begin on Feb. 24. The church is making plans for a week of Easter evangelistic services. Bro. Harvey Grisso and his wife drove to New Windsor, Md., with blankets and bedding from the Springfield, New Carlisle, West Charleston and Donnels Creek churches. Forty new blankets were sent from the Springfield church. The Home Builders class sponsored a Christmas party on Dec. 24 for the men of the church who had returned from service; Bro. Robert L. Sherfy was guest speaker. One of the classes of the Sunday school made a contribution to the Flat Creek church in Clay County, Ky. On Jan. 13 Rev. Sanford Miller, a Christian Jew, spoke at our evening service. The men and boys' organization is planning a contribution for the heifer fund. They have one heifer which will be shipped in the very near future. Our aid society has been sewing for relief.—Maude Keeling, Springfield, Ohio.

Oklahoma

Pleasant Plains.—Bro. Albert Williams was elected elder at our fall council meeting. On Nov. 18 Bro. Virgil Weimer, pastor of the church at Ames, Okla., began preaching here at 9:30 a. m. so that he can be back at Ames for the regular services. On the morning of Dec. 23 we had our Christmas program, at which time we took a special offering for relief. The amount of the offering was \$183.39. In the evening Brethren Albert Williams and Lawrence Lehman installed William Giles into the ministry. One of our boys has returned from the service and we are happy to welcome him back into the fellowship of the church. Plans have been made to wire our church for electricity. On Jan. 20 William Giles, who is attending school at McPherson College, filled our pulpit both morning and evening.—Mrs. Erma Wilson, Aline, Okla.

Washita.—The women and girls of the church gave a Sunday evening program and followed it with a refugee meal in the church basement. On Thanksgiving evening we met for service, at which time a candlelight service was held. Our elder, Bro. Albert Williams of Thomas, preached the sermon, and an offering was lifted for home missions. Six young peo-

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ple attended a district young people's rally at the Big Creek church at Thanksgiving time. The young people and the Pioneers enjoyed a Christmas social at the parsonage. The Pioneer club sent Christmas gifts to Mexican children. The Sunday school presented a Christmas program including a play by the B.Y.P.D., and an offering was lifted for missions. The pastor and three delegates attended a district school of evangelism in the Oklahoma City church during the Christmas holidays. Their reports have created the desire for a revival which will close on Easter.—Mrs. Irva Kendrick Haney, Cordell, Okla.

Oregon

Ashland.—Oregon has contributed a carload of Willamette vetch seed for Italy. The ladies' aid has also been collecting, cleaning and repairing clothing and has sent a large amount to the Modesto clothing depot.—Mary M. Lininger, Ashland, Oregon.

Pennsylvania

Coventry.—Our church choir sang their Christmas cantata at the morning service on Dec. 16. The Sunday school had charge of the morning service on Dec. 23 when the children sang and recited their Christmas messages. The offering at this service was divided between district missions and the Bethany chapel and improvement fund. We have given \$800 for wheat for Europe and \$300 to the Bethany chapel and improvement fund. The young people had charge of the service on the evening of Dec. 23, and the offering was given for blankets for relief. The Sunday-school classes and aid societies added to this until we had thirty-four new blankets, two used ones and ten comforters.

These have gone to New Windsor with blankets from surrounding churches and clothing and food for the needy. Our women have also done some sewing for relief. We are now collecting money for dried milk. Through the month of December we had a series of Saturday night meetings conducted by Bro. Martin of the Pottstown Brethren and the North Chester County Ministerium.—Mrs. Trostle P. Dick, Pottstown, Pa.

Ephrata.—Our communion service was held Oct. 14, with our pastor, Bro. W. N. Stauffer, officiating. Missionary day was observed on Oct. 21 when Sister Mae Royer, missionary to Mexico, brought a message to our Sunday school. Sister Bessie Crim, who had been interned in the Philippines, spoke several times that day. Sixty Christmas boxes were sent for overseas relief. A large supply of clothing, together with many comforters and blankets and a special Christmas offering, were also given for relief. Our evangelistic services were held by our pastor Nov. 11-25. As a result of these meetings, five were added to the church. On Dec. 23 the children gave a Christmas program in the morning and in the evening a pageant was presented by the B.Y.P.D., assisted by the choir. A music institute was held Jan. 4-6 by Dr. A. F. Brightbill of Bethany Seminary.—Mabel M. Myer, Ephrata, Pa.

Fairview.—The past year we contributed over \$370 to C.P.S. and relief, and \$275 to missions. Our church gave \$50 to the Bethany improvement fund. Our Christmas offering for world missions was received on Dec. 23. A special relief offering of \$50 was received on Dec. 30. The women knotted three comforters, sewed a dozen boys' garments, bought eighteen army blankets and sent several pounds of clothing for relief. Bro. Guy West of Uniontown, Pa., held a week of meetings,

at which time two new members were baptized. The Wilson family of Uniontown presented a program of music. On peace testimony day, Dec. 9, three red pine seedlings sent from the Wellston C.P.S. camp in Michigan were dedicated to be planted in the churchyard as a symbol of our peace heritage. On Dec. 23 Bro. Clyde Shallenberger, student minister at Elizabethtown College, told of some of his experiences while attending a boatload of cattle to northern Italy. We have a 75% Messenger club this year. Bro. Jesse Whitacre will hold our evangelistic meetings in August. At the present time we have a building fund for many needed repairs.—Mrs. Albert M. Haught, Mason-town, Pa.

Holidaysburg.—Following twelve and one-half years of service, Bro. F. J. Byer resigned the pastorate of our church. An appreciation dinner was given in honor of Brother and Sister Byer. The new pastor, Bro. Ralph Rarick, of Chambersburg, Pa., will assume his duties on March 1. During the intervening months the pulpit has been filled by Brethren Galen Bittner of Altoona, Pa., H. W. Hanawalt of Martinsburg, Clyde Bush of Martinsburg, and Levi Ziegler of Huntingdon. The church has been stepping up its relief activities with good results. A special offering amounting to \$302.56 was taken Nov. 25 for European relief. The various organizations have contributed large quantities of clothing, shoes, soap, canned goods and bedding, including ten new blankets. Our church is the receiving center for relief goods from neighboring churches. The men's Bible class has contributed \$200 toward the heifer fund. The white gift offering amounted to \$88.72 and the Bethany chapel fund \$72. The congregation has received a bequest of \$1,000 from Miss Laura Goshorn, deceased, who was a friend but not a member of our church.—Ella M. Snowberger, Holidaysburg, Pa.

Ligonier.—The Rummel chorus, under the sponsorship of the B.Y.P.D., presented a program on the evening of Nov. 20. Our yearly Thanksgiving service was held on Nov. 22. One of the classes provided fruit for the older folks. We wish to thank the C.P.S. camp at Wellston, Mich.,

Brethren Relocation Service...

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 108. Splendid opening for young doctor. Small town with a very stable and thriving community. Modern hospital seven miles distant. Near active Church of the Brethren in western Michigan.

No. 109. Wanted: Young Brethren couple by March 1-15 to help on 120-acre farm in Indiana. Ten-acre apple orchard and general farming. Good house with electricity; vegetable garden spot. Good pay with some meat, eggs, milk and fruit furnished.

No. 110. Wanted: Single man to do general farm work on Brethren farm in Middle Indiana.

No. 111. Wanted: Married man by the year, by March 1 to do general farming in Northern Illinois. Separate house wired for electricity.

No. 112. Fifteen acres of irrigated land built up for gardening for sale on terms or for rent on shares. In Idaho near Payette and Weiser congregations of the Church of the Brethren. Good market for produce.

No. 113. Wanted immediately: Brethren girl with good stenographic ability for co-operative employment in Chicago. Good opportunity for constant person.

for the pine trees which they have sent to us for the church lot. Through the help of the local boy scouts, enough fat was collected to make eighty pounds of soap, which was sent to New Windsor, Md., by the B.Y.P.D. The community Christmas cantata was sung in our church on Dec. 16. On Dec. 20 the young people's department sponsored a carol sing in the church. On Dec. 23 a group of children presented a Christmas program. The pastor is considering spending a few months in Florida, at which time the pulpit will be filled by outside speakers.—Mrs. W. E. Wolford, Ligonier, Pa.

Manor.—Our evangelistic services at Purchase Line were conducted by Bro. E. M. Detwiler. Three were added to the church by baptism. At Diamondville Bro. C. O. Showalter held the meeting Oct. 29 to Nov. 11. Six were received into the church. At the close of the Purchase Line meeting Brother and Sister Clyde Baker and Brother and Sister Meade McCoy were installed into the office of deacon. On Thanksgiving evening we had union services, with Bro. John H. Clawson, pastor of the Penn Run church, bringing the message. The young people, with the help of some of their parents, contributed ninety pounds of soap. They have two heifers and will send one of these to New Windsor in March. The men's work group has sent two heifers. The women's work has contributed comforters as well as clothing and soap. John Barwick spoke at a circuit meeting held at Purchase Line, and a collection totaling \$207.43 was given for purchasing blankets. We have a 100% Messenger club again this year. Our church contributed to the fund for Bethany improvement and we are planning for the missionary offering in February. Sister Olive Widowson showed pictures of the work in India and the Golden Jubilee.—Cora B. Fyock, Indiana, Pa.



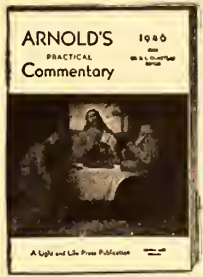
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Philadelphia, Bethany.—Our pastor, Bro. H. H. Moyer, is still confined to his home because of an accident, but we are looking forward to his being back with us soon. Bro. John Landis has been filling the pulpit in his absence. On Dec. 23 the children of the Sunday school gave a Christmas program at the Sunday-school hour, and at the church service Bro. Landis delivered the Christmas message. The choir had charge of the evening service and gave a program of song and story. On Jan. 13 the interracial choir of the Parkside Christian Association rendered several selections. On Jan. 16 we held our regular council meeting with Bro. John Landis presiding, at which time it was decided that we hold revival services during the first week of April, with Bro. George Landis of the Springfield church as the evangelist. The finance committee reported that we had paid over \$1,900 on our mortgage and requested that we make a very special effort to clear it off completely in 1947. Everyone has responded to the plea from the adults down to the beginners, who brought in twenty-five dollars in free-will offerings.—Mrs. L. V. Bartoletti, Philadelphia, Pa.

Raven Run.—We met in business meeting Jan. 10, with Elder Paul Yoder of Huntingdon in charge. Bro. Joseph Clapper was elected elder to serve the unexpired time of Bro. Brumbaugh, who passed away Dec. 27. We are planning to build additional Sunday-school rooms which are badly needed. The sisters have made comforters and sent them for relief. The young folks of the church presented a Christmas play on Christmas Eve. We lifted an offering which amounted to one hundred dollars for the Bethany chapel fund. We are sending more new and used clothing to our relief center. We also gave money for wheat to be sent to Hol-

land. Our boys are returning from service and are being welcomed back into the fellowship of the church.—Mrs. William C. Perrin, Saxton, Pa.

West Greentree.—Since our last report six letters of membership have been received and two granted. On Nov. 3 Bro. William Kinzie, one of the missionaries supported by our congregation, brought an interesting report of the work done in India. He also brought the morning message on Nov. 4. Our love feast was held Nov. 4 and 5 at the Florin house, with Brethren Milton Hershey and Jere Cassel of the White Oak congregation, Bro. S. S. Eshelman of the Chiques congregation, Bro. Ralph Heisey of the Springville congregation, who officiated, and Bro. Kinzie present. Quite a number from our congregation attended the district meeting held at Palmyra on Nov. 7 and 8. Our quarterly council was held Nov. 27 at the Florin house. Elder Abram N. Eshelman presided. Bro. Abram N. Eshelman was re-elected elder for a term of three years. Our ladies' aid society also elected new officers at this time for a term of two years. Bro. Harry Neff of Mountville conducted our evangelistic meetings at the Rheems house Dec. 2 to 16. As a result of these meetings, two have been baptized. Brethren Robert Bowers and Jacob Eshelman, who accompanied the heifers and horses to Poland, brought very interesting reports. It was decided to canvass the congregation for corn for relief. The amount received was \$1,738.97. One hundred dollars was also received for dried milk for relief. On Dec. 23 our young people's chorus brought an inspiring program of Christmas carols and readings at the Florin house. Our ladies' aid society

York, Madison Avenue.—Bro. S. Clyde Weaver of East Petersburg, Pa., was our evangelist. Nine were received into the church by baptism and one by transfer. Bro. N. S. Sellers officiated at our love feast. Four delegates were sent to the district conference held in the Second church in York. On Oct. 21 we lifted a special offering for wheat, which amounted to \$463.50. Bro. J. E. Trimmer, Carlisle, Pa., was our guest speaker for district missions. Bro. Edward T. Angeny, a missionary to China who had been interned by the Japanese for three years in the Philippines, delivered an address on Nov. 11. On Nov. 29 our offering of ninety dollars was given to the Bethany chapel fund. We gave five heifers for relief. A large supply of used clothing was collected and sent to the relief center at New Windsor, Md. Through Sunday-school classes, individuals and merchants our church was able to purchase \$577 worth of new clothing. On Dec. 23 the Sunday school gave a Christmas program in the morning, and the B.Y.P.D. showed motion pictures of the Child of Bethlehem in the evening. During the Christmas holidays we had several new members added by baptism. We are looking forward to our tenth anniversary, which will be observed Feb. 10.—Mrs. Burl T. James, York, Pa.

Mountain Valley.—The women's and men's work of the district met with us for an all-day meeting on Nov. 3. Several churches were represented. Bro. Reuel B. Pritchett gave us an interesting report of his trip to Europe on the cattle boat. Bro. Earl Flohr also gave us a talk on the relief project. The women presented a program in the afternoon with Sister Flohr and Sister Sherfy as guest speakers. Bro. Ralph Bowman and his wife were with us Dec. 10-12. The aid has been sewing for Philippine relief. We made seven comforters, five of which were given, together with a blanket, for relief in Holland. The men have sent \$164 for wheat for relief. They have also purchased two heifers.—Mrs. M. V. Gaby, Greeneville, Tenn.

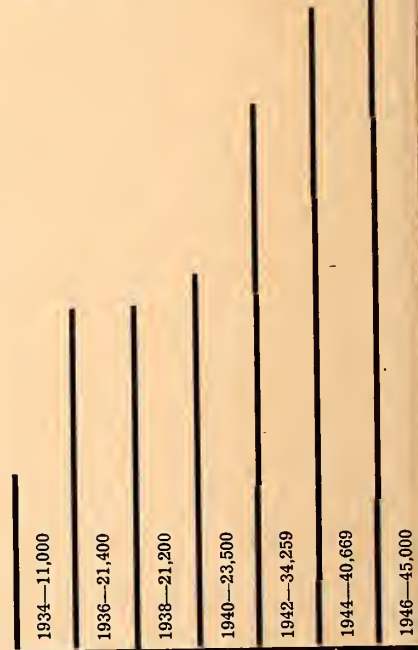
Antioch.—Services were held at Antioch on Thanksgiving Day, at which time

Beaver Creek.—Most of our activities have been centered around relief work. The men of our church have organized and one of their first contributions was the sum of \$295.70 with which to buy wheat for relief in Europe. The aid society has been sewing for relief. A sacrificial banquet was held on Nov. 17, at which time an offering of \$84.23 was given for relief. A drive was started by our pastor two weeks before Christmas, asking each family of the congregation to give a piece of bed clothing for relief by Christmas. The junior-intermediate class of our Sunday school gave a heifer for relief. The B.Y.P.D. has been making soap as a contribution toward the national soap-making project. The young people have two meetings a month, one in the home of some shut-in. Sister M. B. Miller and her children presented our church with a communion table as a memorial to their husband and father, the late Bro. M. B. Miller. Bro. Miller spent his years of service in the ministry in our church. Many of our boys are returning from the service and we are happy to welcome them back into the fellowship of our church.—Mrs. Otho D. Miller, Bridgewater, Va.

Bethlehem.—Our love feast was held Oct. 27 with Bro. I. D. Hoy of Boones Mill officiating. Bro. Hoy also delivered the message on the following Sunday. In October Sister Kathryn Kiracofe gave a report of her work in India. Our pastor, Bro. O. R. Fike, conducted a revival meeting Nov. 4-15. Six were baptized and one reinstated. Bro. Perry Huffaker conducted a music institute in our church Nov. 17-21 for all of the churches in this county and he also preached for us on Nov. 18. The women have donated several comforters and blankets for relief. Bro. E. S. Bowman delivered the Thanksgiving and Christmas messages. The children and young people presented a Christmas program Dec. 25. The young people canned eighteen cases of tomatoes, made soap and bought a heifer for relief. We held our council meeting Dec. 30, with Elder N. C. Peters presiding.—Christine Peters, Boones Mill, Va.

Danville Mission.—The work at Danville has had a rapid growth during the past six months. Attendance has more than doubled, with a greater increase in Christian stewardship, money and time. We are working toward 150 in the Sunday morning service. We moved into the new church on Nov. 1. We held the cost of the building program to about one third of the cost owing to the splendid co-operation in free labor. An article giving a description with some history of the mission will be ready for the Messenger soon. We are planning dedication services for early spring. We are working on the 100% Messenger club. A beautiful Christmas program was rendered by the children, at which time a world-wide missionary offering was received. The mission is located in a growing community on Route 220 between Cumberland and Keyser.—Vernon N. Shanholtz, Ridgeley, Va.

The dotted part of the line shows how far we still have to go to make 50,000 Messengers in 1947.



● In 1947 it will be 50 years since the Brethren Publishing House became church-owned and the Gospel Messenger the official organ of the Church of the Brethren.

● The present circulation of the Gospel Messenger is approximately 45,000. It can be 50,000 by the 50th anniversary of becoming church-owned if we all try.

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Gospel Messenger

Volume 95

FEBRUARY 23, 1946

Number 8



William Hole

Gramstorff Bros., Inc.

He Was a Teacher

AND seeing the multitudes he recognized their most urgent need. It was neither bread nor healing but freedom, freedom to grow. He led them up on to the hill which reached back from the arm of this

sea and when they had come unto him, he opened his mouth and **taught** them.

These men and women were not free. They were bound by many things, by formalities in religion, by rigid tradition, by misconceptions about God, by lack of understanding of the importance of men in God's world, by self-pity at their own sufferings, by inability to experience the joy of spiritual growth.

The possibilities of freedom lay within themselves. The only way they could achieve it was first of all to grow. The only way to grow was to be taught. So he opened his mouth and taught them. "Blessed are ye . . . for ye are light and salt in God's kingdom." Their faces indicate that they are trying hard to understand.

We can never overemphasize the importance of growth. Pictured here is the supreme Teacher. Let us hear him and grow.

D. W. B.

"He hath shewed thee, O man, what is good and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - Editor
H. A. BRANDT - Managing Editor

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Around the World

General Tojo, former premier of Japan, has been attending Christian religious services in the military prison at Tokyo.

The state democratic executive committee has voted to open party primaries in Alabama for the first time to qualified Negro voters.

National agency secretaries and directors of the Disciples of Christ are engaged in a series of thirty state and area meetings across the nation.

Americans spent fifty-four dollars per person for liquor last year—fifteen times the amount given by members of the nineteen leading denominations.

As a result of an arrangement between the churches and community organizations, Wednesday nights will be reserved for church activities in Manchester, N. H.

A peak enrollment in Sunday school in the history of the Church of Latter Day Saints (Mormon) was reached last June with 109,337 children registered.

Delegates to the United Nations general assembly, members of both houses of parliament as well as dominion representatives attended an intercession service for the work of the United Nations at St. Paul's Cathedral in London.

Men who served in the armed forces speak against peacetime conscription:

"Some of us for over three years now have lived and observed this military system twenty-four hours a day. We hold it to be *irreligious, un-American, undemocratic, and in peacetime unnecessary.* . . . A society wherein everybody is or was or will be a soldier is a society in which liberty curls up and dies."

"Compulsory draft is not an American way of life; and it is that which we are fighting."

"Military life is stony ground for the cultivation and exercise of a sense of individual responsibility. You are told what to do and how to do it. . . . The army discourages the individual from making decisions and from assuming personal responsibility. Large scale military training would foster the too prevalent notions of letting some one or some government bureau think for the individual."

A branch office for the distribution of food, clothing, and medical supplies has been opened in Budapest, Hungary, by the International Office of the Unitarian Service Committee, it is announced at Unitarian headquarters at Boston.

In Washington, D. C., a city-wide survey will be made of family and child welfare, investigating the need for private assistance for families and children. Virtually every home in the District of Columbia will be visited to learn the needs of residents.

Ten thousand copies of the Bible are being printed by the Seventh-day Adventist Church in Rumania for distribution in that country, according to word received at church headquarters in Washington, D. C. More than 300 colporteurs will distribute the Bibles as well as other religious literature.

An expanded program of weekday religious instruction for public school children of Indianapolis has been instituted under the direction of the board of weekday religious education of Indianapolis and Marion County. The program is underwritten by an annual budget of \$36,000 contributed by 200 churches.

A series of fourteen Christian missions will be held on university campuses during the next four months for the purpose of focusing attention on religious phases of post-war problems. The missions are sponsored jointly by the United Student Christian Council and the Federal Council of Churches of Christ in America.

Lifting of the government's embargo on supplies to Germany and Japan was urged in a resolution adopted at a three-day meeting of the Indiana pastors' conference. The meeting also called for universal reduction of armaments and the fixing of military quotas of the member nations of the United Nations organization.

A school for rural pastors, first of its kind in the state, opened Feb. 4 in Mississippi for a six weeks' term under the joint sponsorship of the Southern Christian Institute, the Department of Social Welfare and Rural Work of the United Christian Missionary Society, and the Home Missions Council of North America. Director of the school is the Rev. W. K. Fox.

What Brethren Always Knew

A LETTER arrived on this desk a few days ago, commenting on the situation in Europe. In effect the letter said, "That ten million Germans should die this winter fits into the plan of the judgments of God. When Saul spared the king of the Amalekites after he had been ordered to 'slay both men and women, infant and suckling,' God was grieved. In the name of the Lord, therefore, Samuel hewed Agag to pieces with a sword. In similar manner," the

letter continued, "God has chosen America to utterly hew in pieces the men and women, infants and sucklings of Germany, for they have earned the displeasure of God."

The expression of such a feeling and of such an understanding of God causes sadness to those who read it. They are sorry that the writer of the letter finds his final revelation of God in the Old, not in the New, Testament. They are sorry that for this writer Jesus seemingly had not come into the world at all with a message of redemption,

forgiveness, repentance, Christian growth and salvation. They are sorry that the final word of Jesus, "Go, teaching, baptizing, teaching still more; go to the ends of the world and I will go with you," had not been heard by the letter-writer or had not caught hold of his heart. They are sorry that he had not heard Jesus declare that in him the final revelation of God was to be found. So they cannot do other than to wish that the writer of this letter might experience the joy of having Christ come for him also with a message of world-wide redemption so that in the spreading of it his joy might be made full.

A SECOND letter came to this desk at the same time as the one mentioned above. This told of the joy its writer had experienced in helping transport cattle to stricken Europe. Though he had been sick on the way, he spoke of his intentions to cross the sea again because he believes in the people over there and cares for them. "The people of Europe," he wrote, "are learning what the Brethren always knew, that salvation comes to those with loving hearts and that we can be saved only by a loving Christ who makes our hearts that way."

It is possible for us to get mixed up in our theological understandings and to arrive at conclusions which are at variance with the spirit of Christ.

Thinking About the News . . .

What About Strikes?

Industrial and political confusion in America has plummeted to a surprising depth. Public services have been interrupted by strikes in various states and in some areas schools have had to close. At such places juvenile delinquency has gone up at once. Strikes have been started for a wider choice of food in school lunches, or the removal of a disliked elevator operator. The internal condition in America seems somewhat more confused than that of India and "India is not yet ready for self-government!"

The most pitiable among all the thousands of strikes is the one being staged in Congress. There little men recently spent a congressional day analyzing the chaplain's prayer. They are on strike against the necessity of courage and action. Even the military did not escape the strike fever. Soldiers marched in near mutiny until their frightened officers had to issue court martial orders against them.

It is easy to denounce the strikers, and some are doing that. Suggestions are being offered that they be arrested and sent as occupation forces to Japan or to Europe. It is easier still to denounce industry and the employers. "They have made excess profits in the past; let them now divide and share," is the slogan.

It is reasonable to believe, however, that all the error is not on one side and all the truth on the other. It never is when human beings are involved. It seems to be true that the only defense working men have is the strike. But is not that a sad commentary concerning us? For it is sensible to recognize that the militant method involved in the strike system is not the best way to arrive at truth. The process of force as a means to the settlement of disagreements belongs to an age we should have left behind; it is an admission that we lack brains enough to think out real solutions to our problems or unity and brotherliness enough to sit down and face them together.

There are several results accruing from the strikes which are almost certain to leave permanent scars:

1. They divide us as a people and deepen our class consciousness.
2. They cause other peoples to wonder whether we in America are not an uncontrolled, unreasonable mob scarcely capable of self-government.
3. They present us to other countries as exceedingly selfish. While others freeze and starve, we fight rather than produce the things we all need.
4. They push us in the direction of government control of industry and a collectivist system.

What is the solution? Government control of industry? Suppression of the right to strike? Neither. There is a better way. We must ourselves become responsible adults on both side of the controversies; we must lay aside our rompers and come out of the nursery, lay aside our clubs and come out of the caves. We must resolve to sit with one another in an unselfish attitude of give-and-take like men.

It sounds simple but it is true that in the application of the principles of fairness taught by Jesus to every phase of individual and industrial life lies the solution of our puzzlement of today.

D. W. B.

When we feel that beginning to happen to us, it is well to look at both the words and the life of Jesus, the Christ. His words are straightforward and clear, as is the testimony of his life. In his words and in his life he and the Father were one. "I have manifested thy name," he said to his Father at the end of his sojourn on earth.

The writer likes to believe, along with the writer of the second letter, that this has always been clear to most Brethren. He likes to believe further that many in the world are coming to understand a theology and a Christ "whom Brethren always knew."

D. W. B.

Pernicious Advertising

A Chicago firm "featuring world famous wines and liquors" sends the Brethren Publishing House a statement informing us that they will seek to serve us in 1946 with their usual "courage and faith" and with a high regard for the principle of "equality for all." Though they inform us that they "may not be able to supply all our needs," they say they can spare us this year:

2 Cases Bonded Kentucky Bourbon ..	\$119.76
1 Case Genuine Imported Scotch	67.80
1 Case Imported Spanish Sherry	37.50
1 Case Imported Rum	46.95
½ Case American Gin	18.68
½ Case Imported Portugal Brandy ..	29.75
Ill. Occ. Exp.	6.41

Total Bill\$326.85

They send us other information and advertising materials, and promise, upon receipt of our check, to deliver the above merchandise anywhere in the state of Illinois.

This is pernicious advertising. It seeks to make us feel that since this is our carefully rationed share we had better get it at once. It seeks to have us add to what we could get at the tavern this supply on the side. It seeks to raise this merchandising in poison and wickedness to the plane of respectable business. It seeks to increase liquor sales in years when children are starving in many parts of the world. It insults us by sending such a statement to a religious business institution.

The liquor business is subtle and utterly unhampered by any consideration of what is good for the American home, the American nation, American youth, the Christian church, the future world, decency or respectability. As Christians we cannot combat them on their own level. We must remove the darkness they bring into the world by the light of the Spirit of Christ, by Christian living and by Christian teaching. We had better work at it hard and at once.

D. W. B.

They Forsook Their Nets

Mark 1:18

James and John wanted to follow Jesus. Moreover, he had called them and was waiting for them. But before they could follow him, one step was needful: they had to forsake their nets.

Forsaking their nets was not easy. Their income and security had always come by way of their nets. If they left their nets who would mend them, wash them and care for them?

Zebedee was old. Was it fair to leave the care of the nets and the care of their families upon the shoulders of this old man? They were tied to their nets by strong cords of duty and tradition.

But they could not follow the Lord until they did forsake their nets. Following the Lord had to become their chief interest. It is true that they returned to their nets from time to time and the Lord even instructed them in ways to cast their nets to better advantage, but all this came after they had made their nets secondary and the following of the Lord their primary concern.

Not many of us have forsaken our nets yet. The Lord has called us, however, and he is waiting. Following him must become the primary motivating concern of our lives if we would indeed be his disciples.

D. W. B.

A Way Which Seemeth Right

"There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14: 12).

These are days of relativity; rightness and wrongness are measured by the varying standards of different communities or by the changing patterns of decades or eras. But relativity is not a measure of truth; it can be a dangerous thing. The end of judgments made on that basis may be destruction and death.

When we build an Empire State building or a Golden Gate bridge there can be no relative or seeming measurements about the steel girders upon which many lives will depend. Ten feet cannot seem to be ten feet, but an absolute measurement, down to the thousandth of an inch, must guarantee the strength and the endurance of the structure.

A life, if it is to have strength, must similarly have some absolutes by which it is measured. These absolutes will not change in differing geographic areas or in progressing decades. They are more changeless than the metric system which guides the doctor and the scientist.

These absolutes are to be found in God as Jesus revealed him. Every individual who wants his life to be strong should become acquainted with them and measure his life by them.

D. W. B.

The Church's

OPPORTUNITY

Is Now!

The door is open to serve humanity and to make Christ known

Byron Miller

Pastor, South Whitley, Indiana



OUR WORLD of today is sick. Maladies of every description have spread like smallpox throughout society. Men's hearts are failing them because of fear; their wills are being warped; their spirits are in unrest. The future seems uncertain. There is need for some clear word of guidance, pointing us to the way of victorious living, peace and human brotherhood. Can the church speak that word of sureness to such a world? Can it point out the

way? Has it moved up? Is it adequate?

These things the church must do. *The church must lead us out of the narrow, vicious circles in which we have been entangled into a human brotherhood.*

The call comes to us today to make America strong—so strong that no nation will think of attacking us. Other nations have similar motives. This only serves to engender fear and suspicion. Narrow patriotisms are behind international uneasiness. This

spirit is fanning trivial sparks into international flames. Shall we be swayed to believe that bigness is greatness and that greatness is always goodness? Our big navies and a strong military defense are not the sign of strength, but weakness—the sign of how little we are ruled by goodwill. Like produces like; hate begets hate; big navies beget big navies. Can we, the American nation, cast out Satan with Satan? Yet this is what war attempts to do. It uses force and evil means to bring about peace and good ends. But there is a greater force—the force of unconquerable love. It is overcoming the world by a cross. When we take the way of a cross, a resurrection will follow. The Jesus way—the gospel way—to get rid of an enemy is to turn him into a friend. As followers of Jesus we, the church, cannot be wedded to retaliation. The weapons of the church must be an inexhaustible forgiveness, unquenchable goodwill and a limitless love.

The church must so order itself that the kingdom of God may be seen to be the first and foremost of our concern.

The ultimate question which all of us as individuals must de-

cide is that of what we shall put first in life. What shall ultimately command us? To what shall we bend the knee? Too long we have measured success by the economic yardstick. We have accepted the accumulation of material things as the standard of success. But the god of money and the things which it will purchase creates a new caste and kills the brotherhood. The toy-land of material things dare not be our chief concern. "A man's life consisteth not in the abundance of things which he possesseth."

Some would put self first in life and thus expend all their energies to satisfy their own personal whims. But Jesus said, "He that saveth his life shall lose it."

And as I observe the activities of many people, their lives seem to be a feverish endeavor "to keep up with the Joneses"—a desire for social prestige. They too seem to forget that Jesus said, "Whosoever will be great among you, shall be your minister."

Jesus saw that many of these above-mentioned ways of life would be unworkable; so he asks us to seek the way which is written into our very nature, the way life was made to work. That is the way of the kingdom of God (Matt. 6: 33). The church must lead out and put people first. It must seek first the kingdom of God. It must let everything beyond actual need go and keep the brotherhood. If we, the church, do not do it, who then will?

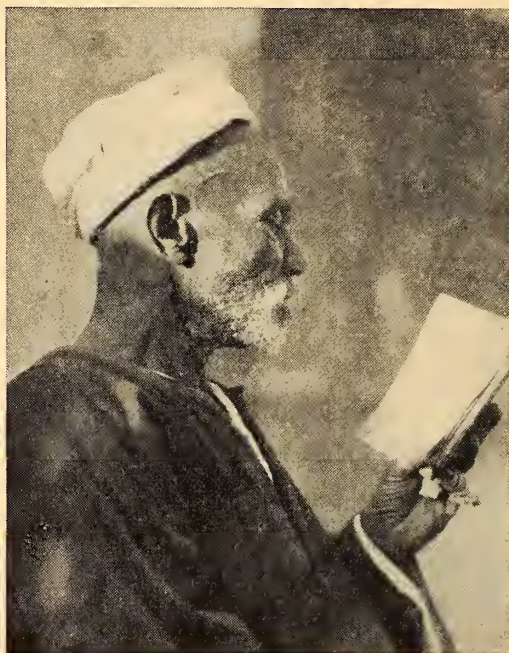
Finally the church must share its spiritual experiences.

This was the basis upon which the whole method of evangelism was founded in the early church. They won all their victories by informal missionary work. They infected others with God. The world "took knowledge that they had been with Jesus." The church needs to be captured by

a new spirit of evangelism. There is danger that we may lose our purpose of existence and that we may be more interested in running the machinery than in winning men. Perhaps the church would grow more if its message was spread more widely. That which is not expressed, dies. Or, as E. Stanley Jones

said, "Impression minus expression equals depression."

The church's opportunity to serve humanity and speak its message is now. The door is open; it is the agency through which Christ is made known to men. Let us all speak its message and devote ourselves to its program.



The wonders of the Book are his because of the selfless devotion of some translator

The Romance of Bible Translations

Supplied by the American
Bible Society

IN GUATEMALA today live the Rev. and Mrs. H. Dudley Peck, who a few years ago translated the twenty-seven books of the New Testament into the language of the Mam Indians. Before these Presbyterian missionaries went to live among the Mams in 1922, the language of this neglected tribe had never been reduced to writing.

For fourteen years the missionaries toiled at their task, in the meantime bringing up a family of four children, teaching school, tending the sick, and functioning as parents in God to the Indians. One after the other

the books appeared until the whole magnificent story was unfolded: the Babe in Bethlehem, the wonderful months of the Master with his men, the Easter story, the efforts of Paul in behalf of the early church. Finally the New Testament and indeed the Mam language itself appeared for the first time in print, published by the American Bible Society.

What the Pecks did in Guatemala, countless other missionaries have done in other far-flung reaches of the globe. The story of the Bible translations is one of the most fascinating in modern religious history.

A CENTURY and a half ago the Book belonged largely to those who spoke the languages of Europe. Then, in the early nineteenth century, with the rise of the great missionary movement, came the golden age of Bible translation. Within thirty years eighty-six languages received some part of the Bible for the first time, more languages than in all the 1,800 years before.

Today the Bible, in whole or in part, is translated into 1,068 languages and dialects spoken by about nine tenths of the people of the world. The translators are still at work, extending the scope of the great Christian message even farther, with painstaking scholarship, selfless devotion, and Christian zeal.

UNDER what difficulties were these one thousand and sixty-eight translations produced and by what kind of men?

Take Robert Morrison, for example. He was an English clergyman living in Canton in the early nineteenth century, when China was an impenetrable world to the white man and Western culture. Morrison had to live in the narrow strip of land near the docks reserved for foreigners.

When the ships went, he had to go too. His Chinese teacher was under penalty of death for teaching him the language. The printers and even the men who cut the wooden blocks from which the early edition of the Chinese Bible was printed were hunted and sometimes seized.

Yet the Bible was eventually translated and printed and found its way, secretly at first, into the hands of those who sought the great message. Today the Christian movement, nurtured in the dangerous days of Morrison's translation, is one of the great moving forces of modern China.

Or consider Samuel Isaac Joseph Schereschewsky (pronounced Sher-a-shef-skee), an

early Episcopal bishop of Shanghai. He translated the entire Bible into the language of the common people of China at a time when he had control of only one finger of each hand. Except that he could use these two fingers for typing out the translation, he was completely paralyzed, chair-ridden, helpless.

John Eliot is a translator that most of us know a little about from our American history books. He was a missionary to the Massachusetts Indians in our own country during the seventeenth century.

His Bible, published in 1663, was the earliest version of the Bible prepared by a Protestant missionary for the evangelization of a pagan people.

His job as missionary and Bible translator was a difficult one. He had no one's experience to guide him. Moreover, as he went among the savages, asking the names of objects, learning their idioms, reducing their language to written form, he was in constant danger of his life.

It was fifteen years before he could preach to them in their own language. He taught them the Lord's Prayer, the Ten Commandments, and some selected Scripture passages as fast as he translated them. In 1655, more than twenty years after he began the project, the first book of the New Testament and the first book of the Old Testament were printed on a small press in Cambridge. In 1663 he had finished the entire Bible.

Another translation hero was the American Baptist missionary, Adoniram Judson. His difficulties were more than those of a language in which words followed each other without break, punctuation or paragraph. He had to spend twenty-one months in prison because of Burmese hostility to foreigners, and during most of these months he had to keep his manuscript hidden inside a hard dirty pillow.

WITH the translators, the American Bible Society and the British and Foreign Bible Society have shared in the colossal missionary endeavor of spreading the gospel. Each year largely through the resources of the Bible societies nearly 25,000,000 copies of the Scriptures in whole or in part are produced throughout the world. The Bible like no other book is in continuous production and in continuous demand.

Feeding the Hungry

Dwight L. Werking

Richmond, Indiana

MULTITUDES followed the Christ for spiritual food. He did not induce them to follow by promising to feed them. It was after they had followed a day or three days feeding their spiritual hunger that Christ blessed the loaves and fishes and fed the thousands.

Has man changed so much down through the ages that he no longer has spiritual hunger, and we have to feed him potatoes and chicken à la king, and give prizes to keep him interested in the things of the spirit? Every man, woman, and child has a spiritual hunger, unless he has let himself become so calloused that the Holy Ghost cannot work on him.

Why is it that so often a man's spiritual hunger seemingly does not show up? First, he's afraid his fellow men will make fun of him; second, we as Christians do not live close enough to Christ ourselves to draw out his hunger. We who nibble on Christ's free spiritual food and who have not enough spirituality to make our fellow men realize their hunger may be to blame for their lost condition. Let us eat of God's food and let us stimulate hunger in, and help feed, his other children.

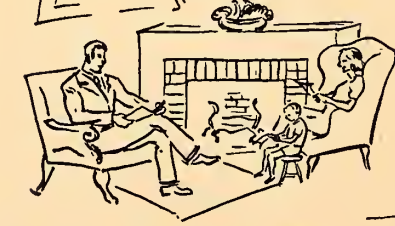
Why Attend a Christian College?

Wilma E. Kline

Robert E. Richards

Copresidents of the Student Christian
Movement

Bridgewater College, Bridgewater,
Virginia



MANY young people who were unable to attend college during the war are now thinking seriously of continuing their education in preparation of a new and better world. They are confronted with the problem, "What kind of a college shall I attend?" The answer to that question is, "A Christian college." If we are met with the rebuttal, "But they cost too much," we would answer that any economically minded American youth who really wants his money's worth (and who doesn't these days?) would be wise to choose a Christian college because of many great opportunities there beside the academic ones. We refer to the opportunities for the development of a well-integrated personality brought about by a high moral, spiritual and social atmosphere.

On the campus of a Christian college there is a wholesome atmosphere in every relationship. The students are of the highest caliber, coming from homes which have had as their basis the Christian way of life. This

makes for a very high type of fellowship. In the dormitory students are like one family each sharing the joys and cares of all. This same fellowship exists between students and faculty, for it is with personal interest that teacher meets student in the classroom and outside. The faculty homes are never closed to students, and often lifelong impressions are made upon the lives of those who seek the wisdom and advice of their teachers. In classes and extracurricular activities as well, the aim is to develop talents and character rather than to display rivalry and competition and to gain a mere "brain full" of facts.

Of great importance to any young person is the emphasis in the Christian college upon the development of the whole personality. Secular institution may sometimes surpass Christian schools in equipment and finance, but far more important to the character and lifework of the young person is the type of personality development emphasized by the Christian college. Herein the Christian college ex

cels the non-Christian college. It is a basic Christian belief that life is incomplete and inadequate unless the three parts of the human being, the body, the mind, and the soul, find sufficient growth and development. From the teachings, "Thou shalt love the Lord thy God with all thy heart, all thy soul, all thy strength, and all thy mind," and "Jesus increased in wisdom, in stature, and in favor with God and man," the Christian college takes its cue for the development of the whole personality.

Especially is the Christian purpose evident in the specific program of a Christian college. Take, for example, athletics. A Christian college endorses athletics on a far different plane from that of most secular and state schools. Athletics are not sponsored in order to make money or make a name for the school. Rather they are conducted as a means of stressing the high ideals of team-play, good sportsmanship, and continent living, and also for the purpose of developing physical strength and endurance with which to supplement the mental and spiritual faculties of the individual. The program of athletics is not sustained with the idea of making a few individuals outstanding in the sports world, but rather with the idea of promoting physical fitness on the part of all students. All-out participation is urged. Of course, there are intercollegiate athletics, designed for those of unusual ability in certain particular sports, but even intercollegiate athletics have behind them the purpose of developing physical prowess, and learning the lessons of co-operation, etc., which can hardly be learned in the classroom. The emphasis is not upon winning at any cost, but in playing the game well, cleanly, and with the right frame of mind.

As would naturally be expected from the connotation of

the word *Christian*, the prime emphasis is placed upon the spirituality of young men and women. Believing that education in itself, without a just cause in which to use knowledge, is not desirable, the Christian college stresses the spirit of service.

Hence, the Christian college goes all out in maintaining programs and services which make for higher spiritual levels and nobler living. Education, plus a Christian outlook, is the end towards which all Christian college training moves.



I Thank My God for You

Bro. Ray Zook of Flora, Indiana, wrote this message to his membership. We considered it a thoughtful thing to do.

ONE of the great compensations of the ministry is to be associated in service with those who love their Lord and their church. Always there is a group of loyal and faithful souls who can be counted on. They are willing to give generously that the kingdom may go forward.

When I read the membership roll, it is a pleasure to remember one by one those who care. Their church comes first. Their lives are unified so that there is no conflict of loyalties. First things are first. Other and less worthy things can wait, or go undone. In all things Christ has pre-eminence.

So when a minister reads the names, they are more than just names on a roll. They are per-

sonalities easy to love and a joy to remember. To them, one by one, he wants to say, "I thank my God for you."

No one realizes better than your minister that the church is not a one man's job. His ability to perform a helpful ministry is largely dependent on you. He cannot succeed alone. We rise or fall together.

The grace of appreciation is one of the loveliest virtues a truly Christian soul can have. It is with a deep desire to grow in that direction that your minister says to you loyal Christian souls who do more than you can know to hold up his hands and to strengthen his heart in these difficult days, "I thank my God for you."

A Prayer

Reprinted by permission of Good Housekeeping

James Street

OUR Father, Lord of all, be patient with us, the incessant prodigals who shun You when we are fat and crawl to You when we are lean; be tolerant of us whose reflective selfishness leads us into darkness where we wait for light; be more tolerant of us than we are of our fellow-beings, even of You.

Lord, our God, help us to realize that when we write such words as these, or read them, they are mockery unless we remember it is the uniform mediocrity of men, not our superiority, that makes us beggars of spiritual manna and our daily bread. Give us the means to earn our bread and remove the urge to beg it.

Please help us to be humble, never confusing humility with servility. Give us who trumpet our challenges in battle and total our blessings in the countinghouses the simple courage to walk in the shadows or the sun, unafraid of strangers. Help us to find a way to talk to the strangers, to share our loaf without coveting theirs, to demand not two crumbs for one given.

We are grateful, we hope, for victory and peace, if this be peace. But suffer us not to stand on stumps and street corners and beat our bosoms and brag that You were on our side, that Your buckler saved us. Let us not, in our vain attempt to justify man's stupidity, put You on a charger and present You a lance. That, we know, is an idol.

Lord, forbid us to think that You belong to us, the victors, and not us to You. We triumphed in a carnage of man's own making, therefore let us not sink to idle boasting of our prowess. Let us not swagger as spiritual aristocrats with a signed draft on Your grace or strut as demigods, because we won in a bloodletting contest.

Engrave on our minds, burn it there, the divine truth that mankind is a brotherhood and that there are no chosen races, people, or nations, that Your dwelling is now and ever shall be man's contrite heart, although the man be in a skyscraper or a seared hovel at Nagasaki.

The echo You hear from earth is not the thunder from the Armageddon that we survived. It is the babel of our voices, for we are confused and frightened. And we are awed. With blood still dripping from the wounds of our children, we really haven't forgot so soon the passion of the Ardennes, the agony of Okinawa. It just seems that we have. That's because we are awed. We want to forget the night and seek the morning. Lord, if we seem to be running from Aachen to our countinghouses, then forgive us and do not despair of us, for we know not what we do.

Remove from us this confusion, this awe. We have proved, in a measure, to be worthy of sacrifice in big things. Now let us be worthy in little things. Help us to be as stalwart in peace as we were in war.

Grant us a sense of humor, the ability to puncture our own pomposity; the serenity to accept cheerfully the things we cannot change, the courage to change the things that need changing, and the intelligence to know the difference. Help us to acquire good manners and dignity.

God of unborn time, grant us the blessing of a gracious year, of good fields and cheer. Bless this earth, not only this land of ours, but this earth of Yours, this speck that we have despoiled. Keep reminding us that this land is only a loan from You and that the interest thereon is work and love. Please, Father, teach us the meaning of love.

Mercy on Your people, God, and in begging mercy let us give mercy and justice. Remove from us the burden of hate.

The night has gone, vanished in a crimson glow of blood and fire, and it is morning again and we can work and sing once more. Why You have blessed us we do not know. Perhaps it is because we are not so bad as our enemies say we are. If that be true, then teach us that neither are we so good as we think we are.

Help us to wear our crown of victory with responsibility, never forsaking compassion. Thank You for this wreath of laurel, but let it remind us of the crown of thorns, of sacrifice.

A good year for Your people, Lord.
Amen.



Let Us Remember These

J. H. Mathis

North Manchester, Indiana

THE year 1941 was a historic year in the history of the Church of the Brethren, for in that year the church faced again the issue of military conscription. As we faced this issue, leaders of the church met with Selective Service officials and mapped out a program of alternative service.

The next concern was how many of our young men would stay by the teachings of the church in time of crisis.

However, no pressure was used to force men to accept alternative service. Each man was allowed absolute freedom in regard to the path he would take. About ten per cent asked for and were given alternative service. Considering the pressure of war and the ineffectiveness of much of our teaching this may have been a high percentage. They became our witnesses at a time when there was little other opportunity to witness to the cause of peace.

AFTER four years we have moved on to serve in many areas. Our relief program has reached a magnitude of which we had scarcely dreamed. We have led out in the project of

producing dairy cattle for areas of need and have started a movement in which many outside our group are joining with us in bringing help to the suffering.

Most of us are proud of the work our church is doing; we like to tell it to those whom we meet. This is good but let us not forget the men who stood by when our peace testimony was hanging in the balance. Had it not been for these men no one can tell what our present program would be. These men alone gave our peace testimony when the great majority of the church could only stand by. The fact that they remained true to their convictions gave us courage, strengthened our wavering faith and gave us the drive which at present often places the Church of the Brethren in the headlines for deeds of mercy and benevolence.

They are coming home these days. They have had four years of tediousness, of heartache, of persecution. They have been cursed, branded as cowards and misunderstood. They need a warm welcome and the assurance that the church is with them and appreciative of their sacrifice. They need also a chance at a job, a place to live and aid in establishing a home after years without income. This is our testing time. They have stood their test. Are we keeping faith with them?



Shall Liquor Be Advertised on the Radio?

William W. Billings

Arkansas City, Kansas
Now stationed in Hawaii

ONE WAR has ended; another war has begun. What a shameful pity! The astonishing aspect of the tragedy is its occurrence within the world's pre-eminent nation, our own United States.

The first step began some thirteen years ago, when a certain constitutional amendment was repealed to allow bitter, erosive acids to flow freely in our nation little by little. It has become the common, the ordinary, the "accepted" thing, yes, and so are smoking, careless driving, indifference to religion, illicit relationships, vices, intolerance, tarnished politics, strikes, grafts, and misleading advertising the common, the ordinary, the "accepted" things.

Many years ago, drinking was not accepted in polite society; men were chivalrous, ladies genteel and feminine. A nation was being founded, growing, building, expanding, becoming more powerful each year of its existence. There was no place in it for the cheap, the dowdy, the tawdry, the corruptive and immoral. Later the "smart" men of the liquor interests "educated" (what a slanderous, ambiguous application of the word!) us, the adult populace, to accept liquor in our everyday life, our social engagements, our cocktail parties, our business deals.

When movies were first introduced, liquor or its mention on the screen was taboo. That was in the plush era of the twenties, the richest our nation had ever known. We still had our scruples.

Ears still heard it said, "Let us keep our nation clean!" Bang! came the depression. Bang went our morals, our standards, our ideals, our principles. We let the liquor interests "buffalo" us into repealing the Eighteenth Amendment. (As a favor to us, they said.) Then they crammed pretty advertisements down our throats, plied us with liquor, took our money, and laughed in our drunken faces. Smart people, we Americans!

MAGAZINE advertising was a wide-open outlet for the liquor interests, and they took advantage of it! While we sat around swigging and wallowing in the nearest bar, young people properly sat at home and read. They read, and plenty! The liquor advertisements were tempting and exquisitely presented. The youngsters read, and, as will happen, they turned the tables on the old folks by taking over the night clubs and bars. They even stepped things up by introducing the jitterbug. That got rid of some of the excess exuberation. Well, at that it was better than old folks' brawls!

Today in 1945-46, the liquor interests are investigating further possibilities to stuff us with silly and childish propaganda. They need, so they think, to enlarge their scandalous scope of influence to include *those young lives too small to read the "printed word."* If children hear, read, and see liquor flaunted brazenly in their country, of

course they will drink the decayed and rotten grains. (Well, aren't they?) They'll know no better way of life, and parents will be helpless to teach them. That will be the last straw. Then it can be said: "The United States was—!"

God forbid this complete annihilation of America by liquor interests and liquor advertising. Forbid, almighty God, the advertising of liquor over radio

networks. Radio, the last admirable and splendidly commendable source of information, education, pleasure and entertainment. Let this one thing remain untouched and unblemished by the "acid" which has seeped into the nation, and ravenously eaten into its very vitals. Do not permit liquor cancer through radio advertising.

Again I entreat you, the people, in the name of God, think!

NEIGHBORS

W. H. Zigler

Churchville, Virginia

In this day of modern conveniences and numerous inventions the world in which we live seems to have become one big neighborhood. Much is said nowadays about the good-neighbor policy. Whether this refers to nations, states, communities, churches, families or individuals, we are still confronted with the fact that there are certain relationships that exist between the component parts of the whole that prove or disprove our worthiness of a place in the body of neighbors.

If I as an individual am determined to compel you to conform to certain prescribed notions of my own before I can count on you as my neighbor, then I have taken from you that inalienable right which I myself am claiming and exercising therein. In other words, I am not doing to you as I would have you do unto me. The time in which we live is certainly aflame with that spirit of domination.

When that "certain lawyer" mentioned in Luke 10: 25-37 said, "Master, what shall I do to inherit eternal life?" he had not

anticipated just where Jesus was going to lead the conversation. Jesus, in his portrayal of the unfortunate man on the Jericho road and the several passers-by concluding with the help given by the despised Samaritan, brought this would-be seeker after eternal life to the point where he must answer his own question, "Who is my neighbor?"

Being a real neighbor is often very expensive. The Good Samaritan used his time, his compassion, such bandages and remedies as he had at hand, and his strength to set him on his beast; he took care of him at the inn and on departing left a contribution with the host for the unfortunate man's comfort, with instructions that he would pay the rest of the bill on his return trip.

Someone has given this definition: "A neighbor is one who, on discovering another's need, responds to that need without solicitation." How very different our world would be today if the professing Christians would only follow that simple rule of conduct.

Paul must have had something similar to the good-neighbor policy in mind when he was writing to the Romans (12: 17-21): "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. There-

Wherever there is need, there is my neighborhood



Martin Luther, Father of Protestantism

Elizabeth Weigle
Elgin, Illinois

When in October of 1517 Martin Luther nailed to the church door at Wittenberg his demand for a theological clarification of the practice of selling indulgences, he unwittingly set in motion forces which affect us who live four hundred years afterwards. For by that act he started what we know as Protestantism.

Luther was an Augustinian monk, who had been educated at the University of Erfurt and was teaching Biblical theology at Wittenberg when he published his theses. He did not intend to inaugurate a reformation, but because his theses were cited as attacks against the church he was forced to defend himself. In doing this he found himself more and more at variance with the theological beliefs of the church. In 1520, by burning the papal bull that threatened to excommunicate him, he cut off com-

fore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

If we are asked to do such things for our enemies, what should we not do for our neighbors? Paul said to the Galatians (6: 10), "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

When the question, "Who is my neighbor?" confronts us, it may be well to reverse the question and say, "Whose neighbor am I?"



Martin Luther Before the Council of Worms

On Feb. '18 millions of Christians commemorated the 400th anniversary of Luther's death

pletely whatever relationship remained with the church.

At the Diet of Worms in 1521 Luther was given his last chance to revoke all his writing. This was his answer uttered in clear, firm tones: "Unless I am convinced by the testimony of Scripture . . . I am held fast by the Scriptures adduced to me, and my conscience is taken captive by God's Word, and I neither can nor will revoke anything, seeing that it is not safe or right to act against conscience. God help me." By the Edict of Worms Luther was banned and a rigorous censorship invoked. Frederick the Wise gave him refuge.

The Reformation spread in spite of the ban. The pope and the emperor were too busy coping with the political situation in Europe to exert their energies against Luther's policies and his followers.

To Luther the true meaning of the Christian gospel was that salvation was obtained through faith rather than through works.

Thus the individual was freed from the work-righteousness of the Middle Ages; at the same time the obligation of self-discipline and service to others was laid upon him.

Luther's title as a great religious benefactor rests not only on the influence of his writings in support of the Reformation. His greatest claim to the title lies in his most constructive contribution to the Reformation, the translation of the Bible into the German vernacular. Almost as great was the influence of the hymns with which he enriched reformed worship.

"In Luther's later life there remained little question in his mind that the reforms he had instituted would survive him. But it is doubtful that he even remotely suspected that the movement started by his views would grow into the Protestantism of the modern world, embracing 135,000,893 communicants."



"But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her"

Martha and the Master

Kathryn Wright
University, Mississippi

But One Thing Is Needful

FROM that time on, Jesus began to stop with us whenever he chanced to be near Jerusalem, although it was a year before He came again to the Passover and was our guest for the second time. In the meantime we had heard many tales of how He had begun to heal the sick and diseased in Galilee. We heard, too, some rumblings of discontent from the Temple in Jerusalem. Evident ones, Lazarus insisted.

Since my baptism, I had had many a hard struggle with myself. If only Jesus had been closer that year, I told myself, I could have been happier. Yet, there were times when I almost felt that He knew. Had He not read my very thought the night of my great decision?

So when He came again to bide with us, following the next Passover, it was with a genuine

sense of relief that I received Him into our house. It seemed easier to do right when He was there. Oh, how pleased Lazarus was, and what long hours he and Jesus spent together! Occasionally Mary joined them and listened, but I—the one in most need of His teaching—stood and looked on from afar, longing to join the group but never daring.

I had so many troubling thoughts, and yet hesitated to intrude my questions upon Jesus, who so obviously needed this time with us to rest and refresh Himself. He had just come from the Passover, where He had had several conflicts with the Temple Pharisees. Jesus had dared to heal a sick man by the Pool of Bethesda on the Sabbath, and immediately the Pharisees were incensed.

When Lazarus, on returning from the Feast, first told us of it, I thought quickly, "On the Sabbath!" for so long we had faithfully observed the rules of

the Sabbath. But when Jesus came and told us of it, it seemed right, indeed, to relieve the suffering man, even if it were the Sabbath. I asked Jesus if he had healed the man on the Sabbath because He might not have found the man on a week day. Jesus' reply I shall never forget. He turned his understanding eyes upon me and said quietly: "The Sabbath was made for man, not man for the Sabbath."

I remember little more of that visit except that I longed to talk with Him and did not.

BUT that other year—the next year, following the Feast of the Tabernacles! He came to Bethany alone and this time only Mary and I received Him, for Lazarus, returned from the Feast, had gone overnight on a business errand for our sick neighbor.

"Master, Lazarus will be here on the morrow," I said, "but remain with us until then and rest."

"Martha, Martha, your home is indeed a haven," He answered, as He entered. I flew to find Mary, for I knew she, too, would be overjoyed at His coming to us again.

It was the harvest time and our servants had worked unusually long hours. So I was not a little dismayed when I found three of our servants overcome by the heat and unable to help serve the meals. However, Mary and I together could surely provide a fit meal for the Master. I went to tell Mary and beckoned her aside, for she was talking with Jesus.

"Yes," she said gently, "I'll come presently to help you, Martha."

So I returned to my preparations for dinner. I worked feverishly trying to have a meal worthy of our guest and friend. But still no Mary!

At last, vexed that Mary had

not come to my rescue, I ventured to shame her before the Master. So I entered the room where Jesus sat, talking. Mary was at His feet, listening intently, a quiet joy in her eyes, and I saw that in her absorption in Jesus' words she had forgotten her promise to help me. There were so many questions that I wanted to ask Jesus, and here was my sister listening and questioning, while I was burdened with all the worry of the serving.

So I broke in. I had intended to reproach Mary directly, but something petulant within me made me turn to Jesus instead. "Lord, do you not care that my sister has left me to serve alone? Bid her therefore to help me!"

Jesus looked at me gravely—and as I look back now I see He looked understandingly as well—before He replied softly, "Martha, Martha! You are anxious and troubled about many things. But only one thing is really needful, and Mary has chosen the good part which shall not be taken away from her."

The words hurt. Yet one look into His eyes told me He knew already of my sick servants, of my desire to serve Him a sumptuous dinner, of my concern for His physical well-being. He knew all that, yet He was telling me that this desire of Mary's (and mine too) for the truth of God was far more important.

"Come, let us eat but a simple meal, Martha," said Mary softly. "I did forget to come to help you, but the Master needs rest among friends more than fine and well-prepared food."

So Mary and I both served the simple meal and afterward we three sat in the garden, watching the moon rise from among the distant olive trees. For the first time I, like Mary and Lazarus, began to ask the questions I had been carrying in my heart this long, difficult time. I felt a great release sweep over me as the evening deepened, and

when at last we three parted for the night and went to bed, I lay a long time quietly pondering, because I knew from this time forward Jesus was to be my personal friend too, even as He was Mary and Lazarus'. He had cared enough to help me see that selfish practicality was not the thing of first importance.

"Martha, Martha," I whispered to myself, "but one thing is needful!"

Antique Sale

Effie Clouse

New Enterprise, Pennsylvania

"Well, boys, how much for this—how much to start? Name your price for this old-fashioned rocker that has been the family's milestone. How much do I hear?"

With a squinting eye Hal looked around him; he saw Grandma Jones sitting in the rocker with the finality of a setting hen, there to stay for a long time. Hal chuckled, "You might as well rest while it's here."

Again he faced the crowd. "How much do I hear for this old piece of furniture?" He kept asking for bids until sweat rolled down his fat red face, with no results. Finally grandma said, "Five cents."

"Cheap, cheap! You surely got that cheap enough, but here it goes. And now next comes this walnut bedroom suite, a family heirloom too. How much do I hear for this?" Again silence reigned. Hal became exasperated. "Hey, where are you collectors of antiques? Why aren't you bidding? I say again—how much am I bid for this?"

Shyly a neighbor bid one dollar.

"Only a dollar for this fine walnut suite? Why, it's been in the family as far back as I can remember. Come, come! How much will you give?" But silence again prevailed and the neighbor got the suite.

"Now how much do I hear for this mahogany writing desk, a genuine masterpiece of the old days and a work of art? I remember grandpa sitting in front of it many a time taking care of his business."

Grandma's voice was tense. "Hal, don't bring pap into this."

Hal frowned at his grandmother. "If this keeps up, you won't have enough money to pay your fare to the city." Puzzled, he looked over the great crowd. "How much do I hear for this fine mahogany desk?"

"One dollar," answered another neighbor.

"Who will give more?" asked Hal, a little encouraged, but no answer came. Then in the charged silence something dawned upon him. These were grandma's neighbors, whom she had always welcomed in her home, neighbors with whom she had shared every joy and sorrow, sickness, death and happiness. Hal got down off his stool and looked about him in a bewildered way. Long ago he had been one of these people, but now he was a stranger to them. He scratched his head.

"Why are you doing this to me?" he asked aloud. "I only meant to be kind to grandma, to take her to the city where more comfort could be hers. But you have all outbid me—even grandma herself has."

His sense of humor came to his rescue. "Tell me, are these things you bought and all this other furniture that you would have bought had I kept on, going to be a donation to grandma for Christmas?"

"Grandma fits here perfectly, Hal. We need her worse than you do. And we are not giving her a donation—she is giving us one by staying among us," said her neighbors. The wisdom she has learned from long years lived in this community should not be taken from us."

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, February 24

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, What Makes a People Great—Religion in the Home—Deut. 5—34. Golden Text, Every day will I bless thee; and I will praise thy name for ever and ever. Psa. 145: 2.

B.Y.P.D., Steps Toward Brotherhood.

Gains for the Kingdom

Three baptized in the Rockford church, Ill.

Eight baptized in the Waynesboro church, Pa.

With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

Bro. Alton Bucher of Myerstown, Pa., in the Florin church, Pa., March 10-24.

Bro. Hiram Gingrich of the Annville congregation in the Manheim house, Pa., March 17.

Bro. Merlin Garber of Champaign, Ill., in the Bethel church, Naperville, Ill., March 25—April 7.

Brother and Sister I. D. Leatherman in the New Carlisle church, Southern Ohio, Feb. 26—March 10; in the First church, South Bend, Ind., March 12-24.

Personal Mention

Brother and Sister F. H. Crumpacker write to say that they have had a very delightful visit among the churches of Southern California and that they will be traveling in Oregon during March.

Sam J. Goering of the Mennonite European Relief Committee writes, "We thank God for the relief supplies we have on hand now in the northwest European area, for the things now on the way, and for the things that will come later when needed. God has heard the cries of those in want and your gifts are the answer. God bless you."

Rep. Charles W. Vursell (R. Ill.) said recently, "Our present policies and practices concerning relief to Germany are contrary to every concept of the Christian religion which has made this country great; it is against the humanitarian principles which have always prevailed in the thought, the heart, and the soul of the American people."

Ernest Lefever writes from England to tell of his interesting work among war prisoners. He tells of the joy some of the men express when they hear that wives or children whom they had been wondering about for a year or more are living. One man, learning that his wife still lived, said: "Nothing else matters. I am so glad that my son has a mother and a father because in the last war I lost both parents and gathered my food from garbage."

Luther H. Harshbarger, Brethren relief worker in Holland, writes, "In spite of great needs which still exist, Holland is a hopeful country today. As I watched the lights of the Christmas tree reflected in the Amsterdam canal, I found them symbolic of the new light that shines again in this country, and of the new spirit that is in the hearts of the people. Peace has not yet come to the world, but I am more convinced than ever that the faith that was born at Christmas is the 'faith that overcometh the world.'"

Mr. and Mrs. Gordon Hollis of Waterloo, Iowa, recently paid their first visit to the Publishing House. Some of their relatives whom they were especially eager to see were J. E. and Evelyn Miller.

On Feb. 8 Ernest Wampler sailed from Houston, Texas, for China, and **Mary Schaeffer** and **Velma Ober** sailed from San Francisco. All of them will land at Shanghai. We rejoice with these missionaries that they can be back at their posts.

It was **Sister J. E. Saylor** instead of **Brother Saylor**, who was referred to in a recent Messenger as having written us about the pictures of her grandchildren which appeared in the Messenger some time ago. Several of **Brother Saylor's** former students have called our attention to this error in designation since they recall that **Brother Saylor** departed this life some years ago. We are sorry for the error.

Jacob F. Replogle writes to the people of Northern Virginia: "St. Paul said: 'If thine enemy hunger, feed him.' The government refuses to let private relief agencies help the needy civilians; even mail service from the outside to Germany and Japan has not been restored. Because one man, **Morganthau**, advocated a 'hard peace,' the Potsdam Agreement condemns thousands to death by starvation and exposure even as the nazis did to their enemies. Are we to be any better than they? Yes, without food there will be no peace. It is up to you, and others, to protest this 'hard peace' policy of starvation. Write and get others to write to the President and to your senators."

Mrs. Elmer L. Jacoby of Philadelphia, Pa., writes us the following letter: "A few weeks ago you inserted a notice in the Messenger concerning the liquor ad crusade. I sent for some of the stickers. Since this movement is so important and so timely I think you should give it more space and publicity in your paper. Our whole brotherhood should be vitally interested in doing everything possible to crush the liquor industry." The previous statement was that stickers protesting the use of liquor advertising in magazines and newspapers could be secured from **Liquor Ad Crusade**, P. O. Box 44, Rolla, Mo., and used to send to the editors as an expression of your feeling on the matter. We are glad to call this to the attention of our people again.

A telegram which arrived on Feb. 12 from **McPherson, Kansas**, stated: "Mrs. L. A. Fleming died this morning."

This Is Good News

President Truman recently informed the press that more grain would be allocated overseas even if it were necessary to resume some rationing here to make that possible. Some twelve to fifteen million lives might be saved by this action, he said.

This is good news. It indicates a type of statesmanship that sees beyond national boundaries. Lives are equally valuable everywhere in the world. One American life is not worth a thousand lives elsewhere, the opinions of some of our admirals notwithstanding. This time actual lives are balanced against only a little shortage for us. The world needs more statesmanship that thinks in terms broader than the conveniences of one national group.

Since church people wrote the President urging him to move in this direction it would now be an encouragement to him if we wrote our approbation of his recent action and assured him we would back him in further good works.

Funeral will be Friday, Feb. 15." Brother Fleming was general secretary of the Board of Christian Education for a number of years and at present is an instructor at McPherson College. The sympathies of the church will be extended to him and to his family in these hours of their sorrow.

Miscellaneous Items

All material intended for the district meeting booklet for the Middle Pennsylvania conference must be in the hands of the secretary not later than March 1, 1946.—Joseph H. Clapper, secretary.

A **Ministers' Manual** is desired by a Brethren minister who has had the misfortune to have his briefcase stolen. Anyone having a copy to spare should write the Brethren Publishing House, Elgin, Ill., mentioning this note.

The **Western Newspaper Union** polled the nation's country newspapers recently and discovered that the editors believed that 44.8% of the people in their communities were against compulsory military training and 42.8% approved it; 12.4% were undecided.

This letter came recently: "I received one dollar for my birthday. I am adding another to it and sending both to you. Will you please use them to buy food and clothing or blankets for the needy in Europe?" We should like to get many more letters like that.

The district meeting of Southeastern Pennsylvania, New Jersey, Eastern New York, and Northern Delaware will be held in the Pottstown church, 375 North York Street, Wednesday and Thursday, April 3 and 4, with Ross D. Murphy, moderator, and Benjamin F. Waltz, assistant.

A conference on visitation evangelism will be held in the Roxbury church, Johnstown, Pa., on Wednesday, Feb. 27, beginning at 9:30 a. m., and continuing through the evening. Some of the speakers will be Brethren Loren Bowman, Rufus Bucher, Tobias Henry, M. J. Brougher and Levi Ziegler and Dr. Jesse Bader.

The committee on evangelism of the Southeastern Region has a list of ministers who are available to assist churches, particularly of the region, in evangelistic meetings for 1946. The list will be published in the next issue of the Southeastern Herald, or it may be secured from the committee, A. J. Caricofe, Chairman, R. 3, Box 487, Vienna, Va.

An award of \$7,500 to encourage the writing of distinguished books in the broad field of evangelical Christianity has been announced by the Abingdon-Cokesbury Press. Poetry and fiction are excluded. Authors desiring to enter a manuscript for the 1947 award must file not later than Oct. 1, 1946, using an official certificate. For details write: Annual Award Editor, 150 Fifth Avenue, New York 11, N. Y.

Beginning on Feb. 16 Walter Van Kirk, in his broadcast of Religion in the News, has called upon prominent churchmen in Europe to assist in the broadcast. On Feb. 23 Bishop Berggrav of Norway will speak. On March 2 Pastor Martin Niemoeller will be the speaker and on March 9 the Archbishop of Canterbury will conclude the series. The Van Kirk broadcast is over the NBC system at 6:45-7:00 p. m., Eastern Standard time, each Saturday evening.

On Jan. 26 the American Council of Voluntary Agencies (which includes the American Friends Service Committee and the Brethren Service Committee) were given permission to ship into Germany such items as medical and sanitary supplies, soap, cod liver oil, powdered milk, infants' food, and clothing for aged, young children, new mothers, and the sick. The military government reserves the right to supervise the distribution of relief, which is to be made through existing German welfare agencies.

The Spirit of the Achievement Offering

Man needs to be saved. It is only as the power of Christ comes into his life that he can live above temptation and sin and enter into the abundant life. The church is organized to bring salvation to men. It constantly calls men to a life of sacrificial service. Through the Achievement Offering our people can give sacrificially and in turn their gifts will be used to penetrate all the areas of the world with the gospel message.

For the Elgin Staff: Raymond R. Peters, Harvey L. Hartsough, Leland S. Brubaker, M. R. Zigler, E. M. Hersch.

The American Friends Service Committee has issued a new bulletin on peacetime conscription, which is made up almost entirely of quotations from military men. It quite clearly demonstrates that the endorsement which the military gave to conscription is not shared unanimously by the conscripted men when they are given opportunity to speak without censorship. The bulletin was mailed from Philadelphia 7, Pa.

George Dewey Blomgren, foreign news correspondent and lecturer, is to join the staff of the National Temperance Movement as special lecturer on March 1. He will tour the United States with a series of up-to-date, constructive and scientific addresses in the interest of temperance education. The National Temperance Movement, with headquarters at 1321 Chicago Temple Building, Chicago, Ill., was organized in November 1944 to unite existing state and county temperance agencies, as well as people not connected with any temperance agency, in a nation-wide effort to find an adequate solution to the existing liquor problem, and the elimination of this threat to the life of America. Members of its board of directors are leaders in the temperance field of the nation.

Brewers are shown by internal revenue reports to have brewed more than 86,535,000 barrels of beer, an all-time high and about two thirds of a barrel for every man, woman and child in the United States during the 1944-45 fiscal year. Consumption (withdrawals) was listed as more than 83,499,000 barrels. The federal figures reveal that nearly 2,000,000 tons of grain and other war and postwar scarce materials, including 237,250,617 pounds of sugar and sirups, were used and destroyed by this non-essential industry.

The FOR says, "We protest earnestly against the administration's plan to mobilize a huge armada around an atoll in the Pacific for experimentation with atomic bombs, and plead with the President to cancel these plans immediately. Inevitably the proposed maneuvers will be regarded by other nations as primarily an exhibition by the United States government of its military might and its capacity to wreak destruction on any whom it may in the future regard as enemies. To stage the most stupendous military demonstration in history at this juncture when international relations are already in a state of extreme tension and when statesmen of all lands are engaged in a desperate effort to construct an edifice of peace and justice seems to us shocking and utterly deplorable. To destroy hundreds of millions of dollars' worth of metal when this material is so desperately needed for reconstruction at home and abroad (in many places people are starving because of the lack of bridges and railroads over which food might be transported) is to go counter to the humanitarian concern and the generous impulses of our people."

From the Santa Paula

Dorothy Brown

It was Wednesday, Nov. 14; the great day had come, at last, the day of sailing to which I had looked forward for seven years. Although I had set my alarm clock there was no need for it, for my subconscious mind was my alarm clock that morning, as I awakened just at the time I had set for arising. It was a cloudy morning with a light drizzling rain, but the weather doesn't matter on an exciting day like this one.

When we arrived at the pier, we saw passengers and baggage coming in from all directions. After our baggage was weighed and sent up on the elevator, we too went up to the waiting room. Last-minute messages to friends were gotten off on postal cards. Looking out the window, we had the first glimpse of our ship, the Santa Paula. About 10:30 the gate was opened and we made the rounds of the customs officials with the passports and steamship tickets. We went up the gangplank and onto the boat and were then off to find our cabins.

The Shull family had a lovely cabin on B deck near the front of the boat, with clothes closet, mirror, bath and ample floor space. However, they discovered there was no hot water—just salt water in the faucets. My cabin was located near the center of the boat on the starboard side, also on B deck. There was no clothes closet but strings attached to the posts of the bunks served for holding clothes hangers. There were four other women in the same cabin, about whom I shall write more later. Three rows of bunks, three berths each, took up considerable space in our cabin; but the extra bunks we used as dressers and storage space. We had our own bathroom with plenty of hot water at all times.

Our ship, the Santa Paula, is owned by the Grace Lines, but at the present time is being used to transport troops from the East to the homeland. They expect to load 2,500 men in Karachi and land them in the United States within the next month.

This is how it happened that we secured passage to India at this time.

After lunch we spent the afternoon looking over the boat and getting acquainted with other passengers. At 4 p. m. the gangplank was removed, and at 4:30 we were off, towed by a small tugboat out into the Hudson. It was very cloudy and there was a strong misty breeze as we were pulled out into the open river. Slowly we went down the Hudson, along the beautifully lighted New York shoreline. There was that feeling of God's presence guiding us from our homeland to his work in what to me are "parts unknown." Trusting him, we can be sure he takes us one step at a time on our way until we will reach the goal. We may not be able to see far ahead, but with our hands in his we are secure. Farther out the Statue of Liberty was bidding us adieu, but this was no time for sad farewells to America, for there was the dinner bell!

After dinner I returned to my cabin and tried to get my baggage arranged in an order convenient for use near my bunk. By the time I was ready for bed I had begun to notice the motion of the boat, which was rolling and tossing slightly. At 2 a. m. I awakened to find the boat rocking, and water splashing in the porthole, which hadn't been secured properly. With the help of the steward we finally secured the porthole. We climbed back into bed, but not for long for our suitcases, shoes and other belongings had now begun sliding back and forth across the floor with each rocking motion of the boat. We lined the bags in a solid row along one side of the cabin and collected shoes and other possessions so that there was no more sliding. This moving about caused more dizziness and nausea and it took an hour or so to get quieted down. One of the girls sleeping on the second bunk said, "Now I know what they mean when they say, 'I don't care if the ship goes down or not.'" The quieter I lay the better I felt. By morning it was no better, for we were still rocking; so all of us decided to stay in bed.

Priding myself on my usual flow of energy I decided to get up and visit the Shulls to see how they were faring. About 10:30 I struggled into my coat and down the passageway to their cabin. All of them were seasick too and still in bed. I'm afraid I wasn't much help to them, for by the time I had staggered down to their cabin nausea had overtaken me again. Mr. Shull said it was the worst storm he had experienced in his several voyages back and forth to India. It gave me some consolation to know that I was not the only one who was a poor sailor. It was back to bed for me and I was glad to stay there.

By noontime we were feeling quite empty and hungry but no one had the courage to go to the dining room. Friends of my cabin mates who were good sailors brought us some crackers after they had had their lunch. Starchy, dry foods, such as crackers and toast, I had heard listed as the remedy for seasickness. Later in the afternoon I gathered enough courage to venture out on deck. The air felt wonderful and the white-capped waves were beautiful, but I'm afraid I was too sick to enjoy them. Lying quietly in bed still seemed best to me. By evening I was able to obtain more of the ship's seasick medicine, so that with the relief it brought I was able to eat and retain a part of a chicken sandwich.

The storm raged for about three days, subsiding a little more each day, until by Sunday the ocean was fairly calm. A British naval officer who was on board as a passenger told us he estimated the waves to be about thirty to forty feet in height, and the storm to be about a sixty-mile gale.

On Friday evening I discovered what was to me one of the joys of the trip. Standing on deck I watched the waves as they were cut by the bow of the boat; they were spread into the loveliest spray of blue and green with a topping of white foam. This beautiful sight, plus the salt water spray in facing the northern breeze, brought new strength. Those mighty ocean waves spoke of God's power.

The first Sunday but was a beautiful day. It began with cloudy skies; going out right after breakfast, I saw one of the most beautiful rainbows I've ever seen. While watching the rainbow I saw another ship passing us to the north, traveling toward the U. S. A., the second one I had seen since leaving New York.

It was glorious sitting on deck in the cold salty breeze, watching the storm clouds melt away and the sun peep through. At last I had gathered enough energy to begin letter writing, and there was plenty of inspiration to start me off.

Three church services were held regularly every Sunday: the Episcopal communion at 8 a. m., the general church service at 10 a. m. and the Rosary service at 11 a. m. We attended the general church service which was conducted by the chaplain. There were approximately eighty missionaries on board, representing various denominations, and it was good to worship together. On the last two Sundays, Sunday school was held for the children at 3 p. m., several of the mothers helping with the service. I think perhaps the form of corporate worship which

I enjoyed most on ship board was the group singing. Our missionary families gathered on deck at 7:30 on several evenings each week to sing hymns together; there under the starry sky or in the moonlight we shared in worshipping God as one great family.

I do want to mention my cabin mates, whom I grew to love very dearly. There were two Canadian girls going out under the Board of the Sudan Interior Missions to Nigeria, Africa; one was a nurse, the other an evangelist and teacher. The others were a doctor-evangelist who has served many years in India, and a new recruit for the work, a young lady who is also Canadian. We had wonderful times together, sharing our experiences, and discussing our impressions and plans for the work ahead.

Here and There in Missions . . .

A forty-six-foot yacht, the Good Tidings, has sailed from Miami to spread the gospel to the natives in the Bahamas and Caribbean islands. It carried twelve missionaries of different denominations, and is in charge of G. I. Bustin of the West Indies Bible Mission. Seven missionaries will disembark at Haiti for the mission's Bible training school, and it is hoped to open an orphanage and medical clinic.

Dr. Charles W. Iglehart, professor of missions at Union Theological Seminary and for thirty years a missionary in Japan, will leave soon for that country, where he will serve as an adviser in the field of education. His main task will be to interpret the religious situation in Japan to the occupation authorities, and serve as liaison agent between these authorities and the leaders of the Christian movement in Japan.

Currency restrictions coupled with the threat of inflation have hampered missionary societies throughout the world in the payment of workers abroad, according to information received by the International Missionary Council. Only Denmark among the liberated countries has succeeded in making it possible for missionary societies to resume payments abroad. Not only are transmissions complicated by the existence of dollar and sterling controls, but funds cannot be transmitted until banking facilities are restored.

A young woman who survived a ship disaster as a baby twenty-eight years ago when her parents were en route to Madagascar to become missionaries is now returning to the is-

land to serve as a missionary there herself. Evelyn Lovaas, commissioned by the Norwegian Lutheran Church of America, will work on the same mission field at Fort Dauphin, where her parents served. It was at this station that she gained the Malagasy name meaning "child of the sea" because of her rescue from the sea.

Six persons have been nominated by the Japan Committee of the Foreign Missions Conference as the first missionary group to go to Japan for extended residence: George E. Bott, a missionary of the United Church of Canada, who will study the relief program; Alice E. Cary, who will work with the Japanese Christian women; Henry G. Bovenkirk; John H. Cobb; Carl D. Kriete; Paul S. Mayer, who will be liaison person with the Church of Christ in Japan. These missionaries, who have been loaned by their boards to the Japan Committee, will serve the whole Christian movement in Japan.

The Philippine Committee of the Foreign Missions Conference collected 100,000 used books for church and school libraries and helped the Church Committee for Relief in Asia raise \$75,000 and secure supplies to send to the Philippines. The committee hopes to appoint shortly four couples for specialized types of work to serve interdenominationally under the direction of the Philippine Federation of Evangelical Churches.

Ten missionaries, representing the Foreign Missions Conference boards with work in Korea and the Oriental Missionary Society, have been named to go to Korea as soon as passage can

be secured. The group, which includes medical and educational missionaries, have all had previous experience in Korea, and will serve wherever the total situation on the field indicates their help is most needed. The members of the delegation to Japan who spent two days in Korea reported that the door is wide open in that country for the Christian message.

Protestants Agree on United Program in Japan

Thirteen denominational mission boards and agencies have agreed to participate in a united Christian program in Japan, it was announced at a meeting of the Japan Committee of the Foreign Missions Conference of North America. In addition, ten other agencies will take part on a consultative basis, it was said.

Circulating Library for Rural Ministers in the South

The Vanderbilt University School of Religion has established a circulating library for rural ministers. Through two gifts of \$50,000 the service has become available to rural pastors of all religious denominations in the South.

This circulating library was started in 1936 with grants by the Carnegie Corporation. Over 5,000 books have been purchased and 4,000 rural ministers in thirty-four states borrowed an average of twenty-four books each during the 1936-1945 period. A total of 90,000 book-loans were made.

The expanded venture, to be known as the John Louis Kesler Circulating Library for Rural Ministers, was launched during a dinner held in Nashville on Nov. 20, 1945. Chancellor O. C. Carmichael of Vanderbilt spoke of the importance of the rural church in the South and the possibilities of the library as an adult education service to the rural pastor.

Dr. John K. Benton, dean of the School of Religion, said, "A library for rural ministers is of particular significance in the field of theological education, for at least three fourths of the graduates of theological schools begin their ministry in country or small town parishes. Ministers who are unable to attend theological school will find the circulating library of even greater value in their efforts at self-education."

Rural church leaders in the South may obtain the services of the circulating library by applying to the Vanderbilt University School of Religion, Nashville, Tennessee.—Thomas Alfred Tripp.

Brethren Service



These Heifers Raised on Brethren Farms Now Live in Poland

Mission to Poland

L. W. Shultz

Member Brethren Service Committee

A Word of Appreciation

First of all to the Brethren Service Committee and to the heifer committee for the opportunity, to UNRRA for their courteous treatment, to the officers of the Santiago Iglesias, who were our superiors and hosts for the sixty-three days on board, to the Polish people, to the Washington embassy and government for their rare hospitality and reception, and to the cattlemen who were real companions with whom to travel on a mission like this.

The Polish People

Let me quote a few lines from Jeremiah Curtin, translator of the great Polish novelist Henryk Sienkiewicz, on p. 19 of *With Fire and Sword*: "The Poles though intellectual, sympathetic, brave, and gifted with high personal qualities that have made them many friends, have always been deficient in collective wisdom; and there is perhaps no more astonishing antithesis in Europe than the Poles as individuals and the Poles as a people."

We found them sympathetic, generous, hospitable, courteous, highly gifted and able to endure. They can take it. They are weak, undernourished and cold, living in suspense and uncertainty. With cool courage and fortitude they will rise again

though years will be needed to erase the awful signs of destruction on every hand.

Heifers for Poland

Three hundred sixty-eight heifers and five bulls were in our care from November 9 to December 2, Baltimore to Danzig (Gdanskst). One hundred fifty of these were Brethren heifers. Everyone was delivered to the Polish people in good health. Twenty calves were born, of which sixteen survived. These cattle were unloaded December 1 and 2, 1945, and were distributed at once by the agricultural department of Poland to peasant farmers in the state of Danzig within a radius of fifty miles of Danzig. The arrangement was one heifer to a family on condition that they had no heifers or horses. These people are just coming in from East Poland and from forced labor in Germany, Denmark and Russia. They are being settled by the government in their new homes on tracts of land twenty-five acres up to 200 acres in size. Some farmers returned or moved in six months ago, some two months and so on. One family we visited had been there only two days.

On December 15 our crew of eighteen cattlemen was taken by truck thirty-five miles out from the city of Ostrovik, to one of the ten villages in which our cattle were distributed. Here we were able to visit the cattle

in their new homes. They are well cared for in better, warmer barns than they had had in America. Feed will be had till the new crop comes on next season. I remarked to Wisziewski, the agricultural expert at the Polish embassy in Washington, that they took better care of these cattle than they did of their children. His characteristic Polish remark was: "Well, no cattle, no children." And that is true.

We found Joy, the Jersey heifer from the farm of Daniel Snyder, New Paris, Indiana, at the home of Josef Truski, Ostrovik. She has a good home and is much needed by that family of four. We were able to secure a list of the Polish farmers, their addresses and B.S.C. heifer numbers so that there may be some correspondence. This will need to be done through the main office with this address: Ludmila Kwiatkowska Wojewodski Urzad Ziomski, Sopot U. Grunwaldzka 67, Gdanskst, Poland. This lady can translate letters from English to Polish and vice versa. It would be only fair to them to let her have a list of the donors.

A Trip to Warsaw

Through the kindness of the Polish government and especially of Deputy Prime Minister Stanislaw Mikolajczyk three of us were able to make the trip to Warsaw. Mikolajczyk is the strong man of Poland today. Sixty to eighty per cent of the people of Poland are back of him and looking to him for leadership. Twice he bucked Stalin and Churchill in the fourth partition ('44-'45) of Poland and resigned as prime minister because he could not get along with them. In a few weeks Roosevelt, Churchill, and Stalin did at Yalta what Mikolajczyk had refused to do on his two trips to Warsaw on the demand first of Stalin and then of Churchill. Today he is not only deputy prime minister but also minister of agriculture, a most important task in Poland. Poland is an agricultural state, the sixth largest (in area) nation in Europe, with 30,000,000 people, over half of whom are farmers. The prime minister made provisions for me through a letter of introduction and auto service to have an entree into Poland that I would not have had otherwise. His office took care of our travel and entertainment while in Poland at no expense to the church or myself. I met him at the ship the night before we left Baltimore and

Letter From Mexico

We are grateful for the many things sent in the Christmas packages to Mexico, and many here expressed their thanks to us and asked that it be sent the donors. We have written to those whose addresses we have, but may have missed some. May this deeply express our thanks and those of the recipients, many of whom, we believe, received a Christmas gift for the first time in their lives.

If you had been with us in the distribution, sharing our joys in it and the problems we encountered because of the jam of people (many beyond the age we could supply with gifts), you would know our count could not be accurate. We feel sure 600 to 650 were each given a gift.

We are personally very happy over receiving many of the large graded lesson colored pictures. They have given us many opportunities to do the work most on our hearts, telling the story of our Savior's love.—H. D. and Elsie Michael, Huitzilac, Morelos, Mexico.

also had several delightful conferences in his office at Warsaw on December 4, 1945. My hat is off to Mikolajczyk.

Received in Christian Spirit

Will our cattle be cared for and really reach the Polish people? His answer and mine now since the visit is yes. Will they tell those receiving the cattle that they came from the Christians of America? Again the answer is yes.

Josef Porfikowsky of Suchy Dab entertained our cattlemen at lunch in his farm home on December 15. Czeslaw Czespiol, the head man of Ostrovik, gave an inspiring address telling us "Brothers in America" that the cattle were received by them in the name of our Lord Christ and of the church of America and that the Polish people are very grateful. The cattlemen who were on this mission were: Clarence Sink, Flora, Ind.; Norman Flora, Peru, Ind.; Milton Lohr, Hooversville, Pa.; Earl Cooper, Milford, Ind.; Philip Belt, Hagerstown, Ind.; Charles McClain, White Pigeon, Mich.; Clifton Crouse, Queen Anne, Md.; L. W. Shultz, North Manchester, Ind.; Vernon Miller, Mantua, Ohio; Howard Miller, Sterling, Ohio; John E. Miller, Plain City, Ohio; Jay W. Yoder, West Liberty, Ohio; Robert Stoltzfus, Hudson, Ohio; Paul J. Kaufman, Amlin, Ohio; Owin Kaufman, Middlebury, Ind.; Francis Baker, Westover, Md.; Edgar Lefferson, Bloomington, Ind.; Stanley W. Strymowicz, Manchester, Md.

The entire group had rich fellowship, worship and enjoyment while on this Brethren mission to Poland. I want to recommend that we as a church prepare to send a large number of cattle to Poland—a shipload if possible—accompanied by Brethren

cattlemen this fall. Also I would recommend that we continue to ship our cattle through UNRRA in the name of the Church of the Brethren.

Warsaw, December 7, 1945

Gentlemen:

May I be permitted, on behalf of the UNRRA Mission in Poland, to extend to you our sincere appreciation for the generous gift of dairy cattle that you have sent to peasant families in Poland. These cattle will all be placed on the farms of Polish peasants who have no other cattle.

The service that is being rendered by your organization in the relief of dire distress will long be remembered not only by the families who are recipients of the cows which you are giving; the progeny of these cows will be distributed among other families and for many years the con-

tributions made by the members of your organization through the direction of your committee will be appreciated and will help in the feeding of Polish children.

We were delighted to have the short visit of your Mr. Shultz and only regret that we could not spend more time with him. The other members of your organization who did the humble work of taking care of the livestock to bring it into port in such splendid condition should be commended. I had the pleasure of meeting the men who were on the S.S. Virginian, and particularly remember Mr. Steele, who was in charge of this group.

We hope that the good work which you have started will continue in the interests of the relief and rehabilitation of the Polish people.

M. E. Hays,
Chief, Agricultural
Rehabilitation Division

Information and Inspiration . . .

Ernest Wampler sailed early in February to join Ernest Ikenberry and Wendell Flory in China, where they are doing relief work while awaiting the opportunity to do mission work in North China.

Up to the end of 1945 UNRRA shipped 4,034,022 long tons of supplies to the liberated areas, Herbert Lehman announced recently. Nearly two thirds of this was food.

The possibility of beginning relief work in Japan has been delayed. Dr. Ernest G. Bott, official representative of the Church Committee on Asia to study relief needs in Japan, has not yet been given his military permit to go.

Tools, silverware, household articles, etc., have been sent to France to be distributed under supervision of our workers. Will you continue to collect and send to New Windsor these helpful articles for re-establishing homes?

Two big problems in China at present are: the assistance of refugees returning to their former homes, and the rehabilitation of these people when they reach their homes. The relief committee is given assistance in temporary housing, feeding, emergency medical care, and distribution of clothing and bedding.

Mrs. Emma Devoe, of Dayton, Ohio, writes us, "I saw in the Gospel Messenger that the people of the Brethren church are helping the Chinese people, giving relief. I am an old lady and have been in a wheel chair for six years and can't get out much and can't go to church and do as I used to, but I want to help in all the ways I can. I tithe and I am sending you a little money and wish I could send more, but God will bless it as he did the loaves and the fishes, and maybe it will go to help some-

one." May God bless the giver, and inspire us all to give from a heart of love.

One million dollars was recently given by John D. Rockefeller, Jr., designated for Christian rehabilitation, reconstruction and education in Europe. This was made available through the World Council of Churches.

Emma Grace Ritchey, getting acquainted with Paris, makes this observation, "The main thing that impresses one is that they don't laugh—everyone seems to be so terribly sad and depressed; you don't find the gaiety on the streets and subways that you find in America—you hardly even see a smile. I suppose if we had seen everything that they have, and didn't have heat in our houses or sufficient clothing and food, we couldn't be gay either."

The World Committee of the Y. M. C. A. has received requests from the European countries and from authorities in the U. S. to continue the chaplaincy and the war prisoners aid for six to sixteen months. This is because the number of Germans held in prison camps has increased and because Germans released by the U. S. to return to Europe continue as prisoners in European countries. The war department has asked for this continuance of service, as it believes religion can effect much in the progress of human relations during the period of reorientation.

The Walnut congregation of Northern Indiana writes that a number of their young people are helping in the relief center at New Windsor and that they write home to say what a thrill they are getting out of helping in the work. Could you help, too?

The Unified Local Church Program

Dr. Nevin C. Harner in the Educational Work of the Church has used the phrase, "bringing order out of chaos," to point up at least one of the reasons why local church programs ought to be more unified.

The term *unified* as used in this article refers not to the Sunday morning program of the Sunday school and church, but rather to all the church-sponsored activities that go on throughout the week and year.

Wherein lies the chaos? Many fine things are going on in most of our churches. But they do not always add up to an important total, either in the lives of the individual members served, or in the demands made on leadership and finance.

There are too many meetings for some persons, too few for others. Some leaders are buried beneath too many responsibilities; other capable persons go unused. Some of the church's treasuries carry constant surplus funds, while other treasuries languish for help. There is no one statesmanlike design or pattern whereby all that goes on within the church is measured for its importance or need.

Where can we find a statesmanlike design? The key to design lies in the needs of people—children, youth, adults—does it not? They hunger constantly for more abundant life. The responsibility of the church is to help them find it. The Master said, "I am come that they might have life, and that they might have it more abundantly."

Everything that goes on in a church must be tested by this question: "Does it contribute to abundant life?" Even if it does, does it rate high enough in importance to use up the leadership money and time of the prospective "customers" without crowding out other more important activities?

Let us try saying it yet another way: The program must be person-centered rather than organization- or program- or institution-centered. A group of chaplains, meeting in Washington recently, specified that for the returning veteran the service of the church must be person-centered. The design, or blueprint for a unified program, begins with the needs of persons. The lives of our

Areas of Local Church Life Needing Unification

1. Our programs for
Adults—Adult Council.
Youth—Youth Council.
Children—Children's Work Council.
 2. Selection and distribution of workers and leaders.
Unified nominating and personnel committee.
 3. A plan for further growth of all workers and leaders.
Not Sunday-school leaders only—a church leadership education person or committee.
 4. One finance board.
A unified plan to discover how much money all agencies of the church need, how much members of the church can give and how funds may best be distributed—a joint finance committee.
 5. The administrative boards.
More unified planning between the over-all boards of the local church.
-

young people are teeming with momentous problems; aspirations, the need to make life decisions, the need for wholesome friendships, the search for a job. Is the program of youth geared to these needs? Adults too have their interests and concerns. The intricate problems of home adjustment, how to keep a

brave face in a sometimes cruel world, the uncertain job, the economic shadow of insecurity—all these call for help. And children too have their demands to make, upon the church—for guidance in the serious business of living.

With this single design in mind, let us apply it to some of our local church activities.

First to our age-group programs. All of our workers with adults—Sunday-school class leaders and officers and men's and women's work leaders, need to sit down together to ask, "Are the adults in our church really finding full self-realization in the program offered them? Or, do they go through round after round of feverish activity, still to remain hungry and unsatisfied at the end? Do we have the courage to wipe the slate clean and start all over again, as though we did not have our cherished small-group activities to perpetuate? Can we build an adult program that is a church program for adults, and care not at all whether it carries our name and sign? Can we, at least, agree to build our separate program so that no important hunger of our adults shall 'fall between two chairs' and so that we will not smother these same adults with too many competing calls to service and activity?"

Then let us follow the same plan in our youth program. B.Y.P.D. of

It Occurs to Me . . . Raymond R. Peters

Two weeks ago I suggested the need for more leaders in our local churches. *It occurs to me* to offer a definite plan for the training of these leaders. We assume that the courses taken in the seminary were valuable for the minister and that laymen likewise would profit by a study of courses in theology, Biblical interpretation, church history, principles and methods of education, curriculum study, worship and counseling. It would be possible for a minister to organize a series of courses for lay workers, and over a period of time cover many of the courses that he had in the seminary. Thus every pastor might well be considered the president of a "little seminary."

Whenever this idea is mentioned in a conference ministers give two reactions. Some think it is a good idea and immediately set in motion a comprehensive plan of leadership education. Others respond by saying that it is a good idea but that it is impossible to get the people to attend such classes. It is always difficult to get one hundred per cent participation in any venture. There is enough experience to demonstrate, however, that where an educationally minded minister sets up an aggressive program there will be a satisfactory response. Jesus spent much time working with a small group of people. The minister who associates with him a capable, consecrated, efficient group of laymen increases his own influence and efficiency.

The "little seminary" could meet on Sunday evening preceding the worship service, on Wednesday evenings, or in some cases during the church school hour. The latter method is possible only where there are two teachers for every class. This idea is growing and can mean a great deal to our church.

ficers at present sit down to build their own plans and adult Sunday-school teachers of youth and class officers do their own planning. But never do the twain meet, and both would be richer if they would. Let them come together between now and next September for a prolonged session, when the only question before the house is "What are the needs and problems and experiences of these young people which we are obligated to meet?" Then let there be unified planning, division of responsibility, and no overlappings or neglected areas. All of the program will belong to all of the youth department of the church.

Similar planning must go on for the children. There will be "a church and only a church" for children as we come together as pastor, superintendent, and children's workers to say, "What must the church do for our children?"

Second, as we begin to unify our age-group activities we will see that Sunday school and church need unifying. The implication has always been that Sunday school is the educational program of the church, but that church, that is, the Sunday morning sermon, is not education. Now we are beginning to see our shoddy reasoning. Every good sermon is an adult and youth educational experience. Why say that only the adult and youth Sunday-school classes are education? As to the children, many shortsighted leaders regret the loyalty of children to the Sunday school, failing to realize that Sunday school is church, just as truly as the morning sermon is. On the other hand, we have implied that only the Sunday school is educational, when everything about the church teaches the child—the adult fellowship, the building, the social occasions, the love feasts, the funerals, the weddings, the visiting in homes of the church. Authoritative research tells us the most important religious learnings of children are in the home and the primary social group. How then can Sunday-school teachers sitting down with their lone group solve the problem? More is expected of them than they can do; they must have unified planning for children if important results are to accrue.

Loyalty needs to be developed to the church as an institution, not in terms of any one session of the church. It can almost be guaranteed that any child who comes up through years of happy experiences in the Sunday school will—when he reaches the age of understanding the

sermon—be just as eager to participate in a service that is now beyond his years.

It is unfortunately true that at times the pastor and the Sunday-school superintendent feel they are running competitive programs—with one or the other suffering by comparison. All of this will slowly vanish as each comes to feel that all of the church program is his to dream about, to plan about and to work for.

It is not to be denied that once Sunday school and church begin to be "thought together" there may be certain changes in the Sunday morning setup. But let us not get the cart before the horse. This change will work best if it grows out of the wider, deeper planning for the unified program.

How shall this false lesion between church and Sunday school come to be healed? This article is limited to our general problem. Some practical suggestions as to how it can be done will come in a later discussion in this column. Our present pastors' manual is being revised, and a manual for all lay workers is in process. Both of these manuals will have in them concrete proposals for unifying the structure of the local church by uniting Sunday school and church in a more harmonious whole. These plans will be available in the manual and will be discussed in the Church at Work section.

Let us therefore ponder this problem of the united church and be ready to think seriously about the proposals in our new church manuals.

If You Want to Read Further

1. Cummings: Christian Education in the Local Church. 1942. \$1.00. Chapters I, II, III, IV, V, VI, VIII, IX, X.
2. Harner: The Educational Work of the Church. 1939. \$1.25. Chapter III, Bringing Order Out of Chaos.
3. Smith: Solving Church School Problems. 1944. \$1.25. Chapter II, The Church School and the Church.
4. Improving the Total Program of Your Church. 15c. I.C.R.E. 1940.
5. Book VI, International Curriculum Guide—The Organization and Administration of Christian Education in the Local Church. 50c. 1935.

Is Your Congregation Acquainted With Bethany?

In last week's Messenger we spoke of the special Bethany offering to be lifted on March 31 throughout the brotherhood, and suggested how it might be promoted. In this issue we would like to suggest some ways in which a special program on Bethany Day might be used to acquaint the folks in your congregation with the ministerial and missionary training school they are being asked to support.

Program Suggestions for Bethany Day

In many congregations there will be folks who attended Bethany at one time or another, or who at least visited the seminary. You might make use of them. Let them describe the work they took or the visit they paid, giving people a first-hand account of what sort of a place our church seminary is.

Again, in many congregations where, perhaps, no one has actually been to the seminary, quite a few of the people may be acquainted with some of the faculty members. A portion of the program might be devoted to a reading of the names of the Bethany faculty members and calling for a show of hands from those who know each one.

Perhaps few members of the Brethren circle understand the importance of the seminary to the whole church. To impress them with Bethany's service the sermon or program theme might explain the benefits that come to the church because we have a place where ministers, missionaries and religious education leaders can be trained.

Helpful Materials for Bethany Day

The Bethany catalog. You can get this by writing to Bethany Biblical Seminary, 3435 W. Van Buren St., Chicago 24, Illinois. Each church ought to have at least one copy, since this is the one document to which you can go for almost any kind of information you want about Bethany.

Emanuel B. Hoff, Bible Teacher, by Ernest Hoff. This biography of one of the founders of the seminary can be obtained through the Publishing House for \$1.50 and is full of material that will show the inspiration and purpose that have gone into Bethany's development.

The Gospel Messenger for June 16, 1945, gives the pictures and brief accounts about the last graduating class.

**MILLION
FOR CHRIST**

Correspondence . . .

American Officer Helps Filipinos

The following letter from a Filipino boy illustrates ways in which Christian friendship can be extended. How helpful it would be if Americans "adopted" sons for schooling in Europe and elsewhere also. Mrs. Birch is the daughter of Chet L. Noel of St. Charles, Ill., an employee of the Brethren Publishing House for many years.

Dear Mrs. Birch:

First of all I wish you a Merry Christmas and a happy and prosperous New Year even though it is a little too late. I am sure you don't know me yet, ma'am, that is why I tried my very best to write this letter, and I hope you don't mind my mistakes at all.

Well, I guess I'd better tell you who I am. I am a Filipino boy who works at the depot with Lt. Birch. He is the chief administrative officer and that is where I work, right under him. They call me Junior in the office. I guess it's because I am the youngest employee in the whole depot. I am fifteen years old and my position here is clerk typist but I seldom touch the typewriter. I mostly operate the mimeograph machine and I like it very much. Sometimes I run some errands for the officers, distribute the mail and many other things.

I also want to tell you, ma'am, that Lt. Birch is sending me to school at night at Manila University. I quit working at 4:00 in the afternoon because school starts at 4:30 and ends at 8:30 in the evening. Even though it is quite hard for me, I keep on trying and maybe some day I might have a little better life. I hope.

My father is dead, ma'am, and I've got five younger brothers and sisters who depend on my young shoulders. My mother, who is taking care of them, is too old to work. That is why Lt. Birch sends me to school, I guess.

They live in the province (country) right now with an uncle of mine who is a farmer and I send them my pay every payday.

I like my job here in the depot and I do hope they won't wash me out now that the war is over. Lt. Birch will be home pretty soon and I am sure I am going to miss him a lot, Mrs. Birch, for he is the best and kindest officer whom I ever met in my life.

Well, by the way, ma'am, how is everything going along with you? Do you feel fine? I am sure it is cold back there now.

I guess this is all I can write right

now. I hope this letter will reach you pretty soon. I am hoping to hear from you as soon as possible, Mrs. Birch. I give my best regards to all of you.

Sincerely yours,
Abelardo Sahagun
Hqs. TC General Depot
APO No. 75
Philippine Islands

Moscow's Cathedral Crowded for Christmas Service

Dense crowds packed the Yelokhovsky Cathedral in Moscow as Orthodox believers joined in Christmas Eve services. The Christmas festival is traditionally observed in the Eastern Church on January 6, in conformity with the Julian rather than the Gregorian calendar. Many

women in the cathedral fainted as the surging throng followed the colorful liturgy conducted by Patriarch Alexei, supreme head of the Russian Church. Worshipers began gathering early in the evening, and those not able to gain admittance stood outside.

Inside the cathedral, the congregation pushed forward to place candles before the altar. All sections of the population were represented, the attendance numbering many men, especially those of middle age. The younger element was composed mainly of girls in their teens and early twenties. Reports from other churches in Moscow as well as throughout Russia also stressed overflow attendances at Christmas observances.

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

Those of the Way. William L. Sperry. Harper and Brothers, 1945. 146 pages. \$1.50.

This book will give the reader a sane analysis of the world in which we must live. It is so different from other Lenten books that there will be no duplication. He pictures Christianity as "The Way" and gives practical counsel about walking in the way. Scholarship and simplicity are finely blended.—H. L. Hartsough.

Thoughts for Today. William Wallace Rose. Murray Press, 1945. 75 pages. \$1.00.

Each page of this little book contains a stimulating thought for the day. It is one of the most thought-provoking books of its kind that I have read. It covers a wide variety of subjects, each one related to some human interest.—H. L. Hartsough.

The Friendly Persuasion. Jessamyn West. Harcourt, Brace and Co., 1943. \$2.50.

An interesting story of a Quaker family, with an Indiana setting. It is wholesome with rustic humor. Jess Birdwell, his minister wife, and their ten children make fine entertainment for those who will read this story.—H. L. Hartsough.

Sex Satisfaction and Happy Marriage. Rev. Alfred Henry Tyrer. Emerson Books, Inc., 1941. 160 pages. \$2.00.

This book is written by an Episcopalian clergyman who has spent forty years in the pastorate and who has counseled many couples. He writes on the most intimate subjects in a very simple and frank fashion.

It is readable and at the same time keeps the discussion on a high level. Some people might feel that some of the discussions are too frank. On the other hand the book would be welcomed by young couples. Dr. Robert L. Dickinson has written the foreword which helps to give it status.—Raymond R. Peters.

Your Faith and Your Neighbors. Frederick Hall. W. A. Wilde Company, 1945. 142 pages. \$1.00.

This book is a series of questions on the religions of the world. Any one who can answer all these questions will know a great deal about his own religion and the religions of all other peoples. The book can be a helpful one for Sunday-school class quizzes or young people's meetings in which quizzes are desired or for individual study as to the background and beliefs of the various peoples of the world. It seems well worth the dollar which it costs.—Desmond W. Bittinger.

The Global Christ. Roy Lawson Tawes. Abingdon-Cokesbury, 1945. 127 pages. \$1.00.

This book is written by a young Methodist pastor of Wilmington, Del. Its purpose is to lift up Christ as the only sufficient One for our day. This pastor writes from the background of his experience in applying the teachings of Christ to his own life and to the problems of his own parish. His faith in the message of Christ is unlimited. He writes with clarity and uses many interesting illustrations. The book can be recommended for Brethren reading.—Desmond W. Bittinger.

Scores Americans for Complacency

Dr. J. W. Behnken of Oak Park, president of the Missouri Lutheran Synod, told a European relief rally of the women's missionary league that he was shocked by the complacency of the American public toward conditions in Europe. Declaring that the devastation is "indescribable" and "even worse than the published newspaper accounts," Dr. Behnken said conditions in Germany, as he had seen them during his seven weeks' tour, were as bad as in the rest of Europe.

Express Caution on Hirohito Embracing Christianity Immediately

Although Emperor Hirohito's New Year's rescript renouncing claims to divinity is being interpreted in some quarters here as a strong indication of his democratic tendencies, it is not yet the time to say that the emperor intends to embrace Christianity immediately. This is the best opinion of informed Christian leaders and high-ranking officials in Tokyo. Although Shigeru Nambara, president of Tokyo's Imperial University, predicts without qualification that the emperor will become a Christian, other Christian leaders would rather say that he is studying Christianity and is sympathetic toward it.

The emperor is described by those who know him as a democratic humanitarian who is interested in Western thinking, particularly science and bacteriology, traits which are advantageous to Christianization. The new year season is a traditional period for study and lectures in the imperial household. Toyohiko Kagawa, noted Japanese Protestant leader, lectured at the palace on co-operatives and Christianity with fifteen princes and princesses present, including the younger brothers of the emperor himself.

The Japanese Imperial Family has long been interested in the humanitarian works of Christianity. Forty years ago Emperor Meiji gave the first imperial gift to Christianity, a donation of 10,000 yen to the Y. M. C. A. Meiji's successors have continued these contributions, donating to Roman Catholic, Protestant, Y. M. C. A., Salvation Army and other charities.

Marriage Clinic

New Orleans ministers believe they have one solution for the problem of skyrocketing divorces in a marriage clinic for their city. Although the clinic is still only an idea, the Ministerial Union hopes to make it one of its big projects in 1946.

Divorce and separation have become too legion to remain "every couple's own business," the churchmen believe. They substantiate this theory by citing the divorces which numbered 2,195 in 1944, as compared to 840 in 1941. And where there were but ten annulments in 1941, there were 105 in 1944. Just how many homes have been broken up other than those in which legal divorces and separations have occurred cannot be determined, but the clergymen believe it to be a high figure.

Elder Samuel L. Garber

Samuel L. Garber was born Nov. 16, 1875, to Elder Jacob A. and Mary Elizabeth Myers Garber, and died Nov. 2, 1945. He was married to Maggie A. Wampler, daughter of Elder Frederick and Anna Driver Wampler, on Dec. 23, 1897.

Seven children were born to this union: Mary E. (Mrs. O. T. Funkhouser); Anna R. (Mrs. Lurty Shifflet); Carl L.; Frances W. (Mrs. Frank Storer); a boy who died at birth; Lillian M. (Mrs. Lester Myers); and Reinette Magdalene (Mrs. Glen Sanger). Also surviving are seventeen grandchildren, three brothers who are all ministers in the Church of the Brethren, Peter I., Daniel B., and W. Frank.

Bro. Garber accepted Christ when he was twelve years of age and was baptized in December 1887.

The Greenmount Sunday school called him as a young man to serve with Benjamin F. Miller as superintendent. After his marriage, he and his wife served as Sunday-school workers in six of the seven local communities and church houses in the Greenmount congregation. He did not drop his interest in the Sunday school after he was called to the ministry. He fulfilled his appointments in the Greenmount congregation and also those on his preaching trips into West Virginia to the best of his ability. He often had to leave work at home to conduct revivals in the Valley of Virginia, in Eastern Virginia and in the mountains to the west. When his ministry did not take him away, he was in his place in Sunday school and church at home.

During his last few years his health did not permit him to carry on his ministry as he formerly had. For a year he and his wife helped in the Sunday-school and church work at Bethel at the foot of the Massanutten Mountains. Following that they helped in the Pine Grove church, which was closer home. Recently he went along with his son,

Carl, to Bethany whenever his health permitted and taught the Bible class there.

Bro. Garber was called to the ministry on June 13, 1912, and advanced in 1914 and then ordained to the eldership on May 31, 1930. He served as presiding elder in the Mt. Olivet church of the Timberville congregation for six years.

Last summer Bro. Garber and his wife were anointed in a joint service. He seemed much encouraged by this service. Some weeks later, while visiting his daughter and son-in-law in Pennsylvania, he suffered a stroke and was almost completely helpless during the last few weeks of his life.

Funeral services were held at the Greenmount church by Bro. M. J. Craun, the pastor, assisted by Brethren S. D. Lindsay of Linville Creek and S. I. Bowman of Cooks Creek and Rev. W. M. Weekly, a minister of the Antioch Christian church. Interment was made in the Greenmount cemetery.—Mrs. C. L. Garber, Harrisonburg, Va.

E. A. Miller

Edmund A. Miller was born May 15, 1861, in Jonesboro, Tenn., and died Jan. 6, 1946. He was present at the services of the Glendale, Calif., church in the morning and had returned in the evening for the communion service when he was stricken.

In spite of his advanced years Bro. Miller was remarkably active and vigorous in his church work and in the maintenance of his law practice in Los Angeles. Having just completed a three-year term as a member of the board of administration of the District of Southern California and Arizona, he was continuing to serve it as its valued legal counselor. Previous to an illness and a change of residence a year ago, he had been a member of the Long Beach church. There he had been active as a member of the board of reference and as a teacher in the Sunday school. In connection with his teaching, he developed an interest in the modern-speech translations of the Bible and gave, over a period of several years, more than 300 copies of the American translation of the Bible to members of his class, to fellow church members, friends, ministers and ministerial students.

He was the oldest of the seven children born to his mother. The untimely passing of his father and later of his stepfather brought to him the responsibility of sharing with his twice-widowed mother the care

of a large fatherless family. He was educated at Milligan College and became a teacher. Later, as a member of the Church of the Brethren and as a college teacher of Bible and religion, he was for a time president of Bridgewater and LaVerne colleges. Several years after coming to California, he took up the study of law and was admitted to the bar in 1902. Thus began a long, successful career as an attorney in the city of Los Angeles. He was highly esteemed by his associates and clients for his integrity and capability.

Several years ago, sorrow worked a blessed ministry in Brother Miller's life with the result that he returned to the fellowship of the church after having lived apart from it for many years. So marked by devotion and Christian graciousness were the closing years of his life that his influence was a blessing and a benediction to many and a great inspiration to the membership of his local church.

In 1938 Ella Wine Miller, his faithful companion of nearly fifty years, passed away and about two years later he lost a second companion, Oral Bohn Miller, to whom he had been married only a few months. In April of last year he was married to Mrs. G. Pearl Bohnfield of Los Angeles. He is survived by his widow, three half sisters and a half brother. The funeral was conducted by the writer, assisted by Bro. Edward Lander.—S. L. Barnhart, San Diego, Calif.

Elder Thomas Allan

Thomas Allan was born near Harper, Iowa, Oct. 18, 1867. When he was twelve years old his parents moved to Kansas. He was married on July 28, 1888, to Lucinda Catherine Simmons, who died on June 21, 1928. Their first home was in Kansas. After two years they moved to a farm near North English, Iowa. In March 1899 they moved to a homestead near York, N. Dak. Here he farmed extensively and took his part in the development of the community and the church.

As a young man he became affiliated with the Church of the Brethren. He was a charter member of the Hill church near York. On July 9, 1904, he was elected to the ministry and later advanced to the eldership, serving faithfully thirty-eight years.

For three years he was an invalid. Twelve days before his death he had a stroke. He died on Sept. 27, 1945, at the home of his oldest daughter,

where he had made his home. Surviving are three sons, three daughters, twenty-six grandchildren, eight great-grandchildren, three brothers and two sisters.

Funeral services were held at the Hill church, York, N. Dak., by Bro. J. J. Kessler of Cando, assisted by the local pastor, Bro. W. Loucks. Burial was made in the church cemetery.—Mrs. J. H. Britsch, East Stanwood, Wash.

Matrimonial . . .

Adams-Bowman.—Charles LeRoy Adams of North Plainfield, N. J., and Marie Elizabeth Bowman of Timberville, Va., in the Washington City church, Jan. 20, 1946, by the undersigned.—Jacob H. Hollinger, Washington, D. C.

Allanson-Karicofe.—Elmer C. Allanson and Mary Elizabeth Karicofe, both of Churchville, Va., Dec. 25, 1945, by the undersigned at his home.—B. M. Flory, Bridgewater, Va.

Bowders-Dillinger.—George Bowders, Jr., of York, Pa., and Dorothy Dillinger of Emigsville, Pa., Jan. 19, 1946, by the undersigned at his home.—M. A. Jacobs, York, Pa.

Bock-Pranger.—Philemon Bock and Dolores Marie Pranger, at the parsonage, Jan. 26, 1946, by the undersigned.—Van B. Wright, Ft. Wayne, Ind.

Cline-Gould.—James Daniel Cline and Margaret Irene Gould, at the Washington City church, Dec. 21, 1945, by the undersigned.—Warren D. Bowman, Washington, D. C.

Clouse-Bowman.—Raymond Clouse and Dorothy Bowman, both of Seymour, Ind., at the home of the bride, Feb. 2, 1946, by the undersigned.—Jeremiah Barnhart, Delphi, Ind.

Coy-Pineo.—Harry L. Coy of Richmond, Calif., and Hazel Pineo of Laton, Calif., in the Chapel of the Light, Fresno, Calif., Dec. 28, 1945, by the undersigned.—Forest S. Eisenbise, Fresno, Calif.

Flory-Summers.—Eugene Milton Flory and Marial Mae Summers, at the Washington City church, Jan. 12, 1946, by the undersigned.—Warren D. Bowman, Washington, D. C.

Gustafson-Decker.—Maurice J. Gustafson and Wanda M. Decker, both of Flint, Mich., in the First church, Feb. 2, 1946, by the undersigned.—Walter J. Heisey, Flint, Mich.

Hause-Hollinshead.—Ralph Hause and Ruth Hollinshead, both of Hagerstown, Md., at the home of the bride, Jan. 27, 1946, by the undersigned.—Francis P. Litton, Martinsburg, W. Va.

Henry-Kisner.—Aubrey G. Henry and Elsie Kisner, in the Grace church, Jan. 30, 1946, by the undersigned.—Francis P. Litton, Martinsburg, W. Va.

Hossler-Kyler.—Kenneth William Hossler of Ft. Wayne, Ind., and Ruby Alice Kyler of Sidney, Ind., in the parsonage, Feb. 2, 1946, by the undersigned.—Van B. Wright, Ft. Wayne, Ind.

Nadu-Myers.—George J. Nadu and M. Louise Myers, both of Altoona, Pa., in the Twenty-Eighth Street church, Jan. 18, 1946, by Bro. Henry F. Kulp.—Mrs. A. L. Rhodes, Altoona, Pa.

North-Gardne.—Olin Reid North, Jr., and Hazel Arbutus Gardne, at the Washington City church, Dec. 23, 1945, by the undersigned.—Warren D. Bowman, Washington, D. C.

Prowe-Fomenko.—Michael Prowe of Camden, N. J., and Ann Fomenko of Philadelphia, Pa., in the Germantown church, Pa., Feb. 2, 1946, by the undersigned.—B. F. Waltz, Philadelphia, Pa.

Puffenberger-Crider.—Wesley Baxter Puffenberger and Eula Mae Crider, at the parsonage, Dec. 10, 1945, by the undersigned.—Warren D. Bowman, Washington, D. C.

Fallen Asleep . . .

Brumbaugh, John Clinton, son of Abraham and Susan Katherman Brumbaugh, was born near Bradford, Ohio, March 23, 1867. On April 6, 1890, he was married to Alice Warner. To them were born one son and two daughters. He had been a member of the Oakland congregation for more than forty years. He died at the home of his son in Piqua, Ohio, Jan. 19, 1946. The funeral was conducted at the Oakland church by the undersigned.—Moyne Landis, Gettysburg, Ohio.

Cable, J. Ralph, died Jan. 20, 1946, at his home, at the age of seventy-two years. He was a member of the Church of the Brethren. He was married to Minnie Hollinger on Feb. 20, 1902. He and his wife were baptized on April 26, 1903. Surviving are his wife and two children. Funeral services were held at his home in charge of the home ministers. Burial was in the Upton church cemetery.—S. G. Plum, Waynesboro, Pa.

Cawood, Margaret, infant daughter of Reford L. and Esther Cawood, was born June 2, 1945, and died Jan. 11, 1946, at the Good Samaritan hospital, Dayton, Ohio. She is survived by her parents, two sisters, one of whom was her twin, and one brother. Funeral services were held at the Salem church by E. E. Brumbaugh and C. C. Sollenberger. Burial was in the Bethel cemetery.—E. E. Brumbaugh, Union, Ohio.

Chapman, Phelena, daughter of Charles and Rosella Chapman, was born in Tippecanoe County, Ind., April 9, 1924, and died on Jan. 17, 1946. She united with the Church of the Brethren at the age of twelve years. She was preceded in death by her parents. Surviving are one brother and four sisters. Funeral services were held in the Fairview church by Bro. John W. Root with burial in the family cemetery in Colburn, Ind.—Mrs. Hattie Peters, Lafayette, Ind.

Coffin, Lillian, daughter of Brother and Sister Jessie Peters, was born May 8, 1877, at Laketon, Ind. She was married to Daniel Coffin in 1897. She had long been a member of the Church of the Brethren, joining soon after her wedding. She is survived by her husband, four sons, seven daughters, three brothers, two sisters and eight grandchildren. Services were conducted at the Keith and Keith funeral home by the undersigned, with interment in Tahoma cemetery.—Ward E. Pratt, Yakima, Wash.

Colyn, Lawrence A., son of Leonard and Dena Colyn, was born near Galesburg, Iowa, July 16, 1886, and died Dec. 19, 1945. On Dec. 28, 1910, he was married to Kate Murl Alexander, who preceded him in death. While a young man he united with the Church of the Brethren and remained faithful until death. He is survived by five brothers and two sisters. Funeral services were held at the United Presbyterian church in Monroe by Bro. Ben Buckingham, assisted by Rev. W. Guy Hamilton. Interment was at Monroe, Iowa.—Charles A. Colyn, Lenox, Iowa.

Cunningham, John Calvin, was born July 1, 1872, and died Jan. 8, 1946. He was married to Sarah Leatherman in 1894. He is survived by two sons, three daughters, twelve grandchildren, two brothers and one sister. His wife preceded him in death. Bro. Cunningham united with the Church of the Brethren about twenty years ago. Funeral services were held in the Pine church near Purgittsville, W. Va., by the undersigned, assisted by Elder A. S. A. Holsinger of Burlington and India Hockman of Purgittsville.—B. B. Ludwick, Markleysburg, Pa.

Delong, Anna Cramer, died at Elkhart, Ind., on Jan. 11, 1946, at the age of sixty-seven years. She was a member of the Mt. Pleasant church for many years, later transferring her membership to the Elkhart church. She is survived by one son, two daughters, five grandchildren, two brothers and five sisters. Funeral services were held by the writer in the Mt. Pleas-

ant church.—N. H. Miller, Bourbon, Ind.

Kettimon, Mrs. Luella, wife of Otis Kettimon, died Jan. 16, 1946, at the age of sixty-two years. She had been an active member of the Lima church. She is survived by her husband, one son, two daughters, three brothers and two sisters. Funeral services were held in the Lima church by the undersigned. Burial was in the Plum cemetery near Bellefontaine.—James Renz, Lima, Ohio.

Martin, Ollie, daughter of Levi and Percilla Huntsman Rule, was born in Bourbon, Ind., April 15, 1866, and died on Dec. 23, 1945. She was married to Charles H. Martin in 1890. She united with the United Brethren Church many years ago. She leaves four sons, thirteen grandchildren and one brother. Funeral services were held in the Mt. Pleasant church by the undersigned, assisted by Rev. W. E. Workman of the United Brethren church.—N. H. Miller, Bourbon, Ind.

Murphy, Rita Kaye, daughter of Edgar and Virginia Morgan Murphy, was born Oct. 8, 1942, and died Dec. 12, 1945, at her home near Seymour, Ind. She was a member of the cradle roll. She is survived by her parents, two brothers, and four grandparents. Funeral services were conducted in the New Hope church by the pastor, Bro. Joe E. Campbell. Burial was in the Riverview cemetery of Seymour, Ind.—Mrs. Joe E. Campbell, Seymour, Ind.

Overfelt, Sallie Peters, daughter of Eva Peters and the late Preston Peters, was born June 21, 1894, and died Sept. 24, 1945. She was a member of the Church of the Brethren. She was married to Garret Overfelt in 1916. She is survived by five children and five grandchildren. Funeral services were held at the Bethlehem church by Bro. Oscar R. Fike, assisted by Bro. B. T. Naff. Burial was in the family cemetery.—Christine Peters, Boones Mill, Va.

Randolph, Lawrence, the son of Ira and Lena Randolph, was born in Carroll County, Ind., on July 31, 1914, and died Jan. 3, 1946. On May 18, 1934, he was married to Cutha Doty. Surviving are his wife, two children, two sisters and one brother. Services were held at the Leiter funeral home by Bro. Ray E. Zook and burial was in the Musselman cemetery.—Nellie Brubaker, Flora, Ind.

Rose, Veronica, daughter of Christian and Nancy Shantz, was born Nov. 18, 1861, near Baden, Ontario, Canada, and died at the home of her son in Mason, Mich., Jan. 12, 1946. She was preceded in death by her husband, Alfred B. Rose. She is survived by one son, two daughters, nine grandchildren, six great-grandchildren, one sister, and two brothers. She united with the Church of the Brethren forty-four years ago and remained true to her faith. Funeral services were held in the Christian church at Vestaburg by Bro. Wilmer Lehman, assisted by Brethren J. F. Sherrick and Sam Bollinger. Interment was in the Richland cemetery.—Mrs. John T. Van Meter, Ozark, Mich.

Ross, Lola Bell, daughter of Sarah and Thompson Bridges and wife of Roscoe Ross, was born Nov. 19, 1886, and died Dec. 20, 1945. She was united in marriage to Roscoe Ross on Aug. 9, 1906. To this union were born three girls, all of whom survive. Sister Ross joined the New Hope church at the age of thirty-one and was a faithful member until death. Funeral services were conducted in the New Hope church by the pastor, Bro. Joe E. Campbell, and burial was in the Cana cemetery near Uniontown, Ind.—Mrs. Joe E. Campbell, Seymour, Ind.

Scudder, Lois Marie, aged three months, died at the hospital in Harrisonburg, Va., on Jan. 25, 1946. Surviving are her parents and grandparents. The funeral was held from the Oak Grove church near Genoa, Va., with the writer and Rev. Timothy Showalter officiating. Burial was in the cemetery near the church.—Samuel D. Lindsay, Broadway, Va.

Smith, David Preston, died Jan. 13, 1946. Surviving are sixteen children, twenty-eight grandchildren, five stepchildren, and twenty step-grandchildren. He had been

a member of the Buena Vista church for twenty years and was buried in Covington, Va. The writer assisted in the funeral services.—Henry C. Eller, Buena Vista, Va.

Speicher, Jane Sipe, daughter of the late Henry and Rebecca Bicsecker, and wife of the late Peter Speicher, died at her home at the age of ninety-two years. Her husband died thirty years ago. She is survived by five sons, one daughter, twenty-nine grandchildren, twenty-one great-grandchildren and one sister. She was the oldest member of the Somerset church. Funeral services were conducted from the Speicher home in Somerset by the pastor, Galen R. Blough. Burial was in the Husband cemetery near by.—Mrs. Charles Cage, Jr., Somerset, Pa.

Spitzer, Charles L., died suddenly at his home near Daphna, Va., on Jan. 20, 1946, at the age of sixty-one years. Surviving are his wife, two foster children, two brothers and one sister. The funeral was held from the Bethel church in Mayland, with Rev. Timothy Showalter and the writer officiating. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Broadway, Va.

Stambaugh, Elmer Jacob, was born Dec. 4, 1875, near Shenandoah, Iowa, and died at his home in Tampa, Fla., Jan. 10, 1946. He was married to Grace Horst on Feb. 11, 1911. To this union was born one son. He united with the Church of the Brethren while a young man and served in the office of deacon for a number of years. He is survived by his wife, one son, four grandchildren, three brothers and six sisters. Funeral services were conducted by the undersigned.—A. D. Crist, Tampa, Fla.

Thomas, Minnie Belle Fisher, was born March 21, 1870, and died May 20, 1945. Sister Thomas united with the Church of the Brethren in January 1889. She was married to Joseph Thomas on March 22, 1892. She is survived by three sons, two brothers, one half brother, three grandchildren and one great-grandchild. Services were held in the Markleysburg church by the undersigned, and interment was in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

Trackler, Elizabeth Belle, daughter of George and Elizabeth Warren, was born near Forest, Ohio, June 8, 1866, and died Jan. 1, 1946. On March 14, 1889, she was married to Charles Trackler. Her husband and one son preceded her in death. She is survived by one daughter, three sons, ten grandchildren, seven great-grandchildren and two sisters.—Jesse J. Anglemeyer, Williamstown, Ohio.

Wray, Mankin, was born Jan. 7, 1846, in Franklin County, Va., near Rocky Mount, and died at his home on Jan. 5, 1946. Four brothers and three sisters preceded him in death. He was one of the pioneers of Adams County, Iowa. He was married to Nancy Ann Porter on Feb. 6, 1876. One son and two daughters, all of whom are surviving, were born to this union. He united with the Church of the Brethren in the fall of 1894 and was faithful all his life. He was one of the charter members of the Salem church and had served as a deacon from July 14, 1900, to his death. He was a trustee for many years and was the first delegate sent to Annual Conference. He had been a trustee of the Old Folks' Home at Marshalltown, Iowa, for a number of years. Besides his children, eleven grandchildren and twelve great-grandchildren survive. Funeral services were held at the Salem church by his pastor, Bro. Charles Colyn. Burial was in the adjoining cemetery.—Mrs. Charles J. Wray, Prescott, Iowa.

Zug, Hershey, died suddenly Jan. 18, 1946, at the age of fifty-three years. He was the Sunday-school chorister and teacher of the young women's class. Surviving are his wife, two daughters, three sons and two grandchildren. Funeral services were held at the home by Bro. J. Norman Weaver and at the East Fairview church by the undersigned.—H. A. Merkey, Manheim, Pa.

Church News . . .

California

Los Angeles, Chinese Mission.—Work among the Chinese of Los Angeles has been carried on for more than thirty years. Recently at the request of the First Church of the Brethren of Los Angeles, the District of Southern California and Arizona turned over the full support and direction of the mission to the church. Sister Margaret Early, who has been with the mission from the beginning, is still serving there and Bro. Willard O. Orcutt has been placed in general charge under the First church. Because of the scattered condition of the Chinese people the attendance the past several years has not been as large as formerly, but there is still a very splendid group and we believe the Lord is still blessing the work.—Fred A. Flora, Los Angeles, Calif.

Pasadena.—A nursery has been fitted out in the rear of the church for the use of mothers with babies. Our pastor, Bro. I. V. Funderburgh, is now giving us a series of sermons on Sunday mornings on the importance of Christ in the life of the individual. A prospective evangelistic campaign through family visitation is being planned for the last week in February. The school of world friendship is now in progress, with Sister Ida Gibbel acting as dean. Bro. Ralph Smeltzer will assist in the closing service Feb. 3. Bro. S. Paul Daugherty of the La Verne College staff addressed us on Nov. 5 in the interest of the Bethany chapel fund, after which an offering of \$386 was lifted. Christmas was celebrated by a children's Christmas party on the evening of Dec. 18. A pageant was presented on the evening of Dec. 23, at which time gifts for Brethren service and relief were presented to the amount of \$618.40. Brother and Sister Frank Crum-packer, pioneer missionaries to China, inspired a goodly group of our membership on the evening of Jan. 15 with their messages by word and picture. Sister Maggie Nornhold's garage is bursting with relief goods waiting to be trucked to the Modesto headquarters. Much of it has been contributed by other churches of the city. During the past six months the women have made twenty comforters, four dresses, five skirts, five jackets, fifty blouses, and fifty slips, and they are now working on twenty-four jumper suits for the Netherlands. One of the outstanding events of the church, sponsored by the men, was the birthday banquet which was held on the evening of Jan. 18. A sum of almost \$600 was given by this group toward the church building fund.—Maud Newcomer, Pasadena, Calif.

Illinois

Freeport.—On Oct. 7 we met in a day of fellowship to celebrate the twenty-fifth anniversary of our church. The speakers for the day were Bro. John Heckman, who gave the history of our church; our elder, Bro. Foster Statler, and Bro. Neils Esbensen, former pastor of the church. The goal of \$5,000 was set to be raised toward a new parsonage. We met for our love feast on Nov. 27 with our pastor, Clarence B. Fike, in charge. Recent guest speakers in our pulpit were Paul Thompson, Leland Brubaker, Paul Kinsel, Charles Nettleton, C. A. Bryan, and Omer Maphis. At Christmas time a pageant was given by the children's department. Another program given included the presentation of a play. Our white gift offering amounted to \$215. The women's work has been very active. They have given several boxes of clothing, eighty gallons of food, soap and utensils for relief and have made cash donations to Bethany and Manchester College. The ladies' aid sponsors a missionary program each month. The children's department purchased and is supporting a heifer for relief.—Gladys Christensen, Freeport, Ill.

Peoria.—On Dec. 30 the young people and children presented a play. On Jan. 13 it was given at the Low Point church and an offering of twenty-six dollars was presented to us for our building fund. We have enrolled in the 100% Messenger club.—Mrs. Melvin Snoke, Washington, Ill.

Springfield.—The women's council made \$260 at their bazaar this fall. They have made six comforters and bought a heifer for European relief. They sent six Christmas boxes to Europe and have given fifty dollars to the Brethren Service Committee for overseas shipping. They have also given a cash donation to Bethany Hospital and the chapel fund and to a local family in need. In November the Fellowship class gave their first banquet for returning servicemen. They plan to have one every three months until all of our servicemen and women have returned. The children gave a Christmas program. The young people and the Fellowship class presented a play. We also had music by the new orchestra made up of the young people of the church. Our evangelistic meetings will be held two weeks preceding Easter, with Bro. I. D. Leatherman serving as the evangelist.—Mrs. Finis L. Meadows, Springfield, Ill.

Indiana

Blue River.—Our evangelistic meetings were held in October by Bro. Jesse Whitacre of West Virginia. He was assisted by his wife, who conducted the music. Four were baptized. Our communion services were held following the meeting. The women of our church have been very active in relief work this year. They made two dozen serge dresses, one dozen pairs of boys' trousers, undergarments and baby blankets. There were twenty-five used and new comforters and blankets donated besides much used clothing to be sent for relief. Later the group bought fourteen new blankets, and ten new blankets were donated by individuals. The men sent four heifers for relief, besides donating to the food relief program, about \$250 having just been given recently to the rolled oats fund. Our quarterly council was held Dec. 13, with Elder L. U. Kreider in charge. Church officers were elected for the coming year. There were five members received by letter during the last quarter. Our Christmas program was given Dec. 23. The Christmas story was illustrated with colored pictures accompanied by the children and young people singing Christmas carols. The true spirit of Christmas was manifested in our primary department by the giving of gifts to a little girl of our group who has infantile paralysis and will have to spend many days in the hospital.—Mrs. E. J. Harlan, Churubusco, Ind.

Center.—The ladies' aid met at the home of Mrs. Mary Garden for an all-day meeting. The day was spent in making over and mending clothing, knotting comforters and hemming diapers for relief.—Mrs. Lizzie Ross, Walkerton, Ind.

Middlebury.—Bro. Mark Schrock has taken up the pastorate here. Bro. Harold Miller, our former pastor, is resuming his work at Bethany. A special offering, which amounted to \$75, was lifted for wheat for relief. One of our members, Rufus Wise, passed away since our last report. Our love feast was held Oct. 20. On Dec. 2 we had the privilege of hearing Kurtis Naylor tell about his work in Ecuador. The children presented their Christmas program on the morning of Dec. 23 and the juniors and intermediates presented a play in the evening. On the evening of Dec. 30 the young people sponsored a New Year's candlelight service. The men's work has given \$100 for oatmeal for relief; individuals and classes have contributed also, making the total \$201. The ladies' aid has made seven large comforters, seven small comforters and 238 diapers, remodeled twenty-two boys' and girls' garments, bought thirteen new blankets, mended two bales of clothing

and collected and sent other clothing, baby clothes, forty pairs of shoes, soap, needles and thread. The relief money from the penny banks amounted to \$266.55 for the past year. Our pastor and his family have a Japanese-American family living with them. Most of our servicemen, women and C.P.S. men have returned. We are having a school of missions each Sunday evening, at which time we are studying The Church Among Uprooted Peoples. The sectional young people's rally will be held here on Feb. 3; Eldon Evans will be the leader and speaker. Bro. Glen Kindy and Paul Garber gave interesting reports recently about their trip to Italy with a boatload of horses. We will have cottage prayer meetings during the month of February and a father and son banquet on Feb. 6. Our church has a 100% Messenger club.—Mrs. Gladys Schrock, Goshen, Ind.

North Winona.—The children of our church gave their Christmas program during the regular church service hour on Dec. 23. This was followed by a white gift offering from each class. We held our regular council meeting on Jan. 2, with Bro. J. S. Zigler in charge. We observed our yearly family night on Dec. 27. We were very happy to have Bro. Perry Huffaker and his family with us; he brought some special messages in song. During the winter months our Sunday evening messages have been brought to us by Sunday-school classes, families and other church educational groups. On Jan. 20 a playlet was presented, followed by a missionary talk by Bro. Joseph Replogle, a missionary to South America. On Dec. 9 Bro. George Stull of Elkhart brought us a message in illustrated pictures. Our aid has been sewing for relief.—Mrs. Alma E. Hanawalt, Piercetown, Ind.

Pittsburg.—At our harvest meeting Bro. Deardorff was the morning speaker and Bro. B. D. Hirt of Buffalo was the afternoon speaker. Bro. Lewis Deardorff has been engaged to serve as co-minister with Bro. John Laprad. Brother and Sister B. M. Rollins held a two weeks' revival meeting, beginning Nov. 26. Six were baptized and four were reinstated. A fund has been started for building a new church. Bible discussion classes are being held on Sunday evenings. The first study was on our church doctrines and we are now taking up difficult passages in the Bible.—Helen Finney, Pittsburg, Ind.

Pleasant Valley.—Since our last report the ladies of the church have made comforters and have sewed and mended clothing for relief. On Dec. 2 we had a dedication service for the relief goods. On Dec. 5 we tied eight large comforters and one small comforter. All of the ladies were asked to dye feed sacks to make comforters. We have made forty-six comforters. The Pleasant Valley aid society is entertaining the Middlebury aid society on Jan. 30. The church has met its quota of \$130 for the Bethany fund. Our revival services were held Dec. 9 to 16 by our pastor, Bro. Homer Schrock. Ten were baptized. Our offering for oatmeal for relief amounted to fifty dollars. We have sent 200 diapers and have several more that will be sent soon.—Mrs. Nora Bowman, Middlebury, Ind.

Rock Run.—On Dec. 2 Kurtis Naylor gave an interesting talk about the Brethren service work in Ecuador. Our pastor delivered a series of Christmas messages during the month of December. On Dec. 23 we had a candlelighting service and carol singing. On Dec. 24 a Christmas pageant was presented. Seventy-five comforters and blankets were made and donated for relief, 100 skirts were made for Filipino girls and \$300 was given to the rolled oats project. The young people sent four boxes of Christmas gifts to Europe. A box of Christmas gifts were sent to Mexican children by the Sunday school and women's work. The Sunday school also gave \$75 to help in teaching the Bible in the public schools of Clinton-Benton townships. The intermediates made over 300 pounds of soap for relief. The juniors gathered up three bushels of shoes for re-

lief and gave a little playlet. The young people also sponsored a campaign for dried milk which totaled \$65. Our offerings for Brethren service in the past quarter amounted to \$567.69. Our credit union is slowly growing. Two farms near the church have been purchased recently by members. On Nov. 4 an offering of \$628.35 was given to Bethany Biblical Seminary. Offerings to missions for the quarter totaled \$457.33. Two of our young people have been working at the New Windsor relief center and groups have been going to Nappanee to work in the relief center.—Mrs. Clarence R. Cripe, Goshen, Ind.

West Manchester.—Our pastor, David Studebaker, delivered a series of sermons on the Book of Ecclesiastes. Bro. Elmer Gilbert has been leading a study on the book, Exploring the Bible, by E. G. Hoff. The last three Sunday evenings have been given to missionary speakers. Sister Edward Ziegler, Bro. V. F. Schwalm and children of missionaries at the college have been the speakers. Several of our members attended the mass meeting at the Walnut Street church on Jan. 6, at which time Bro. Spenser Minnich of Elgin reported on what the church is doing for relief. Several of our members have given their services at New Windsor, Md., and others have gone to help at the Nappanee relief center. The aid society has made forty-five comforters and donated seventeen blankets besides clothing for relief. The Enterprise class presented us with church directories. The Thanksgiving offering for home missions was \$164. The Christmas offering was \$173. The father and son banquet was held Dec. 3. The men gave \$300 toward paying the indebtedness on the church farm. Bro. Edward Kintner showed pictures at this meeting.—Dollie Wolfe, North Manchester, Ind.

Maryland

Baltimore, First.—Since our last report six have been baptized and five babies have been dedicated to the Lord. Our pastor and his wife conducted a two weeks' revival service the early part of November at Mill Creek, Va. A father and son banquet was held Nov. 16, at which time Theodore R. McKeldin, mayor of Baltimore, was the guest speaker. The children of the Sunday school presented a pantomime Christmas play and the choir rendered a beautiful service of music on Christmas Eve. Our receipts of all groups of women's work totaled \$2,221.16. One of our ladies purchased a heifer. We also have a special missionary fund that we are holding for the purpose of supporting a missionary from our own church. We are hoping that some young person will be called for this work. Our council meeting was held on Jan. 21, at which time the church charter, which had been revised, was approved. Arrangements are being made to have Bro. A. M. Dixon of Elizabethtown, Pa., conduct our pre-Easter services. Many of our boys are returning from the service.—Mrs. Helen Kreider, Baltimore, Md.

Flower Hill.—On Nov. 18 we held a dedication service for three children. The women's work group held a Christmas gift and bake sale on Dec. 14. The proceeds are being used to buy blankets for relief, to help buy a heifer for Europe and for repair work on the church. On Dec. 16 Bro. A. J. Caricofe of Virginia delivered the sermon. We held our Christmas program on Dec. 23. Our elder, Bro. Ralph

Announcements . . .

ANNUAL CONFERENCE

June 12-16, Wenatchee, Wash.

REGIONAL CONFERENCES

Southeastern Region—Roanoke, Va., Aug. 28-30.

Eastern Region—Lebanon, July 10-11.

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

Maryland, Middle—Manor, March 21.

Ohio, Northwestern—Silver Creek, March 21.

Virginia, Second—Summit, March 27-29.

Shober of Frederick, delivered the sermon and conducted a special council on Dec. 30. We regret that our pastor, Bro. Chester I. Harley, and his family are leaving to accept another pastorate.—Miriam Gloyd, Gaithersburg, Md.

Maple Grove.—Our evangelistic services were conducted by Bro. E. E. Muntzing, at the close of which nine were baptized. At our love feast an offering of fifty-eight dollars was taken at the door for relief. Bro. Earl Flohr was a recent guest speaker at our church. Bro. Gilmore Fike gave us a report of his trip to Europe as an attendant on a boatload of cattle and horses for relief. Our council meeting was conducted by our elder, Bro. F. M. Bittinger, at which time officers were elected for the year. Sister Dessie Miller of Harrisonburg, Va., was with us for a week end recently in the interest of children's work, and on Sunday morning she gave a demonstration in teaching children. During the past quarter our aid society has given twenty-five dollars to the Bethany chapel fund and has sent 135 pounds of soap, a large box of clothing, fifteen sheets, fifteen pairs of pillowcases, and two new comforters to New Windsor and has made fifteen dozen garments for Philippine relief. We are making more comforters to be sent. Our men's work gave eighty-five dollars toward the wheat project. Our Sunday school has sponsored the 100% Messenger club for 1946. Bro. J. C. Beahm held a welcome home service for our boys who were in the service.—Mrs. Grace Resh, Grantsville, Md.

Meadow Branch.—Over forty-seven cases of vegetables, several gallons of fruit and ten pounds of fruit were donated for relief. Our aid society reports the largest annual sale in its history. The Faithful Workers class prepared forty-seven baskets of fruit at Thanksgiving, which were distributed among the sick and the shut-ins of our community. On Nov. 11 special dedicatory services were held for the nine heifers for relief. The Christian Home Builders class sent out clothing and three Christmas dinners to needy families as their annual project. The combined young people's classes presented a Christmas pageant. Following the program, the group went caroling. The primary department also presented a Christmas program. Our Messenger agent reports a 100% Messenger club. Our B.Y.P.D. was represented at the district young people's round table. On Jan. 24 twenty members of our congregation went to the relief center at New Windsor, Md., to assist with the work there. Bro. J. H. Hollinger of Washington, D. C., will conduct our pre-Easter services. Our love feast will be held on April 18, with Bro. Hollinger officiating.—Mrs. William E. Brown, Westminster, Md.

Michigan

Grand Rapids.—Since Dec. 1 we shipped over half a ton of clothing and shoes to our Brethren relief centers. Our women's work group is sewing for relief. Our love feast was held on Nov. 17. The entire church held a Christmas party on Dec. 19, at which time a Christmas program was presented. Our local men's brotherhood, together with the junior church, has purchased and is maintaining two heifers for relief. During the adult Sunday-school hour through December and January our pastor, Bro. C. H. Cameron, lectured on the subject, Christ Applied Today. Paramount Sunday evening worship programs started last Sept. 1. Since Labor Day five have been received by baptism and seven by letter.—O. R. Waddell, Grand Rapids, Mich.

New Mexico

Miami.—Bro. H. M. Coppock of Clovis, N. Mex., was chosen elder after the death of Bro. F. W. Gibson. The ladies' aid has made more than a dozen comforters to be sent overseas, has sent several large boxes of clothing and has been sewing on ready-cut garments sent from New Windsor. At the present they have sixty garments almost ready to send. One father and his son in our community decided to trap this

winter and to send all the money from the furs to relief. Our church gave one hundred dollars to a Spanish family of our community whose home burned to the ground on Thanksgiving evening. Our Christmas offering for world-wide missions was \$50.15. Since our church is without a pastor, Rev. T. T. Row, a minister of the Christian Church who is teaching school in Springer, preaches for us. We have a fine group of young people and they have been helping with special music. The Miami church is a fine field for real Christian work as it is the only Protestant church in Miami.—Mrs. Iva Wray Lapp, Miami, N. Mex.

Ohio

Union City.—Our revival meetings were held by Bro. Harold Myers Nov. 12-26. Five were baptized. We held our love feast on Nov. 27, with Bro. S. S. Blough officiating. On Dec. 23 a Christmas service was presented, at the close of which a white gift offering for missions was lifted. The offering amounted to \$171.51. The women's work group has been sewing and making clothing for relief. We have also sent seventy-five comforters and blankets to New Windsor. Our church again has the 100% Messenger club. Good interest is being shown in our midweek prayer service, which is held in the homes. We are studying the Book of Acts. Brother and Sister D. G. Berkebile are now doing full-time pastoral work in our church. Bro. H. L. Hartsough was a guest speaker in our church on the evening of Jan. 13. The writer has been chosen as Messenger correspondent for the coming year.—Mrs. Joe Ruff, Union City, Ind.

West Nimishillen.—Owing to the remodeling of our church we have been holding our services at the Middle Branch grange hall since Dec. 30. The remodeling is progressing very nicely. We are looking forward to meeting in the church basement for our services in the near future. The ladies' aid has made 154 new garments and twenty comforters and has mended approximately 450 pounds of used clothing for relief. A bazaar is planned for sometime in April, the proceeds of which are to be used in buying furnishings for the church. We are glad for the safe return of most of our servicemen.—Florence Anstine, Hartville, Ohio.

Oregon

Grants Pass.—On Nov. 18 we celebrated the twenty-fifth anniversary of our church, with Bro. J. W. Barnett of Arago, Oregon, as the guest speaker. The afternoon sessions were devoted to a church at work

Brethren Relocation Service...

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 114. Family with children fourteen, twelve and ten years old would like to share their Christian home with orphan child three to five years old, preferably a boy. Can furnish references and would desire same for the child.

No. 115. Opportunities for Brethren or C.P.S. families interested in locating on west coast. Near new Church of the Brethren in growing industrial community. Jobs available for skilled or unskilled labor.

No. 116. Opportunity for three or four young adult families interested in co-operative living group on west coast. Work available in or near university town. Near grade school and new Church of the Brethren.

No. 117. Church furnishings (pews, chairs, tables, offering plates, communion trays, etc.) made to order by Brethren cabinetmakers specializing in this field.

conference, with Bro. Stanley Keller of Medford, Oregon, bringing a message and conducting the forum. Our women are busy mending clothing and making comforters for the relief program. We contributed \$411 toward the purchase of a carload of vetch seed for Italy. A young adult class has been organized. On Dec. 2 several of our members helped with a religious survey of our city. At our December council Mrs. Guy Vinyard was elected church correspondent. Our former pastor, I. M. McCune of Irricana, Canada, delivered the morning message on Dec. 2.—Mrs. Jennie E. Drake, Grants Pass, Oregon.

Pennsylvania

Altoona, 28th Street.—On Nov. 27 Bro. Henry F. Kulp and his family, formerly of the First church of Brooklyn, N. Y., took over the pastoral work of our church. Bro. Kulp preached his first sermon on Dec. 2. On Dec. 4 a dinner was given in his honor, at which time installation services were conducted by Elder Herman B. Heisey, pastor of the First church in Altoona. A white gift service was held on Dec. 23. On Christmas Eve the young people went caroling. The watch-night service consisted of pictures, games, refreshments, prayer and praise. Our council meeting was held on Jan. 10, with Elder Herman Heisey presiding. The church voted to pay for the support of Sister Alys Lickel, who is a nurse in the Castañer hospital in Puerto Rico and to continue the support of a missionary on the foreign field. Two families of the congregation presented the church with an electric organ. The Brethren Service Committee of the church sent a quantity of clothing to the relief center. They also purchased forty-two blankets from special offerings and individual contributions. The young people have purchased a second heifer for relief. Several of our young men have returned from service.—Mrs. A. L. Rhodes, Altoona, Pa.

Center Hill.—Nov. 6-18 our pastor, Bro. W. K. Kulp, held a two-week meeting at Myersville, Md. Bro. Levi K. Ziegler brought an inspiring message on the needs and program of the church. On Dec. 23 the young people presented a Christmas play. Bro. Kulp has been delivering messages on the subject, Heroes of the Old Testament. A special program is given the last Sunday evening of each month. On Sunday evening the B.Y.P.D. has been discussing life's problems. On Thursday evening of each week the young people with their adult adviser meet at the parsonage for recreation.—Mabel G. Claypool, Kittanning, Pa.

East Fairview.—Bro. King, assisted by Brethren Perry Liskey and Christ Gible, officiated at our love feast. On two occasions members of the women's work motored to New Windsor. Our evangelistic services with Bro. Ralph Jones as the evangelist were held Oct. 21 to Nov. 4. Five were baptized during these meetings. On Dec. 2 a temperance playlet was presented by the women's work. On Jan. 13 Bro. Herbert Wolgemuth preached the morning sermon. On Feb. 3 Bro. Linn Longenecker showed pictures of his trip to France on which he and Robert Turner served as cattle attendants. Since our last report, Brother and Sister Stanley Earhart have taken over the pastoral work at Jennersville, Pa. We are looking forward to our youth rally on May 19, with Bro. Rufus Bowman as the speaker, and to our love feast on May 12.—Jerome H. Brubaker, Mt. Joy, Pa.

Philadelphia, Germantown.—We have three Sunday-school pupils who have attended regularly for thirty-two years, twenty-seven years and eighteen years. Our love feast will be held on the first Sunday of May hereafter instead of on Mother's Day. Since our last report five were baptized, three babies were consecrated and four members, one of whom is an ordained elder, were received by let-

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ter. Our pastor, Bro. Waltz, conducted the first love feast for the Italian Brethren at Brooklyn. The twenty-year-old work among the Italian folks is adequately being cared for by Bro. Musto, the new pastor, and Sister Moyer. Our aid society entertained the twenty-three ministers of the district who attended the ministers' rally on Dec. 31, at which Bro. R. W. Schlosser of Elizabethtown College was the speaker. We are sorry to lose by death our faithful janitor, John Eisenbach, who served here for more than twenty years. The undersigned has been elected as correspondent.—Sarah H. Jester, Philadelphia, Pa.

Uniontown.—A Christmas pageant was presented on the evening of Dec. 23. A white gift offering was given in connection with the pageant. We enjoyed a sacred concert by the male chorus of the Rummel church on Dec. 9. A male quartet from Elizabethtown College was also with us on Dec. 30. Several large shipments of soap, clothing, blankets, shoes and canned food have been made. John W. Barwick spoke in our church just prior to his return to England. As a direct result \$475 for blankets to be sent to Germany was sent to the Brethren Service Committee. Many of our people were also challenged to write their representatives, urging that doors be opened for relief efforts in Germany and Japan. We have a 100% Messenger club this year. The men's work group recently held a father and son banquet, at which time officers were elected for the year. Six ladies spent a week at New Windsor, Md., assisting at the relief center. At present the young people are working on a play. The young adults are planning a dinner for returned servicemen and their wives.—Grace Hager, Uniontown, Pa.

Tennessee

Jackson Park.—We met in regular council on Jan. 13, with Elder Niles Hilbert presiding. Our communion will be held April 19. Bro. Reuel B. Pritchett will hold our revival services in April. Memorial services were held at the Jackson Park church on Nov. 25 for Charles B. Carey, who lost his life while in the service. Bro. Ralph Bowman, fieldman for the Tennessee district, was with us for three services on Jan. 26 and 27. Six special offerings will be lifted this year to supplement the increased giving in our district. The heifers-for-relief project is under the direction of our men's work. They also co-operated in raising funds for a carload of wheat for relief. We plan to erect a memorial to the young men of our church who were in service. Our women have completed eighty dresses for relief in the Philippines. Several comforters

were given and five large boxes of clothing have been sent for relief. The ladies' aid sponsored the Messenger club again this year. On Nov. 25 they had an all-day meeting at the church. Two hundred have been received into the church by letter.—Mrs. E. A. Miller, Jonesboro, Tenn.

Virginia

Bethel.—The women of our church school canned around 1,080 cans of vegetable soup, beans, tomatoes and fruit for European relief. We gave \$212.52 to the wheat project. The women's organization has been sewing comforters and making new garments and have repaired a number of old ones which were sent to the relief center in Harrisonburg. The B.Y.P.D. donated a quantity of soap for this cause. We gave a donation of twenty dollars to the Bethany building fund and also contributed to Bethany Hospital. We entertained the district men's banquet on Nov. 28. We held our joint Thanksgiving service with the Mayland Christian church, with Bro. Joseph W. Miller bringing the message. An offering was lifted for relief. On Dec. 23 the children of the church school presented a program at the morning service and on Sunday evening the B.Y.P.D. presented a pageant. Ten sunshine boxes were delivered to the aged and shut-ins of the community on Dec. 23. At Christmas time the young people's class and the women's Bible class sent gift boxes and cards to the boys in service. Some of the boys are returning home and we are happy to welcome them back into the fellowship of the church. Bro. Ernest Wampler brought us a message in behalf of the mission program of the church on the last Sunday in December.—Eva Huffman, Broadway, Va.

Cook's Creek.—An illustrated service by the teachers of weekday religious education was held in our church on Nov. 25. On Dec. 9 at the morning worship Bro. Ernest Wampler delivered a message on missions. Rally day was observed on Dec. 23, at which time an effort was made to have a 100% attendance in each class. The children's department had charge of the worship service. At our Christmas Day service Bro. J. S. Huffman delivered the message. This service included the giving of blankets, comforters, soap, clothing and money for the needy in Europe. Our Christmas offering for world-wide missions amounted to \$27. The Sunday school contributed \$164.39 toward the purchasing of wheat for relief. Two heifers were also purchased. We sent twenty-four Christmas packages overseas. The women are still sewing for relief and making comforters. At the regular church council Brethren Charles Wampler, Jr., Cecil Miller and R. C. Cupp were elected to the office of deacon. Our pastor is beginning a series of Sunday morning sermons on the

subject, Beliefs That Matter. On the four Sunday nights of February a school for the whole family will be in progress. The guest speakers will be Bro. John S. Flory and Brother and Sister Cecil Ikenberry. The young people have given approximately twenty-two dollars for the purchase of blankets for relief. Clyde Long accompanied a boatload of cattle for relief to Greece. A building lot has been purchased by the church for the erection of a parsonage in the near future. The aid society and Sunday school again have sponsored the 100% Messenger club.—Olive M. Flory, Harrisonburg, Va.

Harrisonburg.—A school of Christian living was conducted in our church each Sunday night in January; Bro. John S. Flory of Bridgewater, Bro. M. R. Wolfe of Bridgewater and Sister Dessie Miller of the Greenmount congregation were the instructors. The church voted to support the ministerial pension plan. Our church gave \$787 towards buying a carload of wheat for Europe. Reports were given to the B.Y.P.D. by two men of our congregation who have just returned from a trip to Europe with a boatload of cattle. Our women are making new comforters. Much co-operation is shown by other denominations in bringing clothing into the branch relief station here. Father and son week was observed in our church by a program for the men and boys each night of the week climaxed by a music program by the men's chorus on Nov. 25. Bro. Cecil Ikenberry of Bridgewater and Bro. J. W. Hess of our local church were recent guest speakers at our church. On Dec. 9 the teachers of religion in our local schools presented a program and also showed reproductions of the famous paintings of the life of Christ. On Dec. 16 a motion picture projector, a gift of one of our members, was dedicated. On Dec. 16 the Christmas story was presented in poetry, song and story. On Dec. 23 the junior and senior choirs gave a concert of Christmas anthems and hymns followed by the talking motion picture, The Child of Bethlehem. The young men who have returned from service were special guests at a dinner given by the men's service organization. Two were baptized recently. Our pre-Easter evangelistic meetings will be held by Bro. D. W. Bittinger of Elgin.—Mrs. A. Fred Cline, Harrisonburg, Va.

Middle River.—On Nov. 4 an offering of \$68.31 was given toward the Bethany chapel fund. The proceeds from the Lord's-acre project amounted to almost \$900. On Dec. 1 Bro. John Barwick told of some of the needs of war-torn Europe. One hundred dollars was given for the purchase of blankets and clothing was also given to help relieve some of this suffering. The young people made soap and over three hundred cans of foodstuff were given. A pageant was presented on Dec. 23. Our church has lost by death several of its members recently. Our pastor preached a series of sermons on the Sermon on the Mount. Bro. A. F. Brightbill is scheduled to be with us in a musical institute July 7-14. On the evening of Feb. 2 a reception was held for fourteen returned servicemen. The Sunshine class recently raised \$125 for relief. One of our members has been helping at the relief center at New Windsor for the past two months. The aid society has been sewing for relief.—Bessie Diehl Flory, Grottoes, Va.

Manassas.—Bro. Warren Bowman gave a series of lectures and visited in our homes Oct. 21 to 28. Seven were baptized. In November the building committee decided on the exact location of the parsonage. Some digging was done. On Dec. 3 John Barwick talked at the Manassas church for the Eastern District of Virginia. He spoke of the great need of blankets, and at the close of the meeting it was decided that the district buy 1,000 blankets and send them to New Windsor. Our church has sent in at least \$520 for blankets and have also contributed to the wheat project and the Bethany chapel fund. Our women have been sewing garments and making soap for relief. Since

October we have made and had donated twenty-eight comforters, twelve double blankets and twenty-six baby blankets. The young people made soap for relief. They, together with the children's department, presented a Christmas program on the evening of Dec. 23. They had a social on Dec. 26 for three servicemen and one C.P.S. man who had been away for several years. The church is happy to welcome them back into its fellowship.—Mrs. Nora H. Kline, Manassas, Va.

Mt. Hermon.—Two church letters have been granted. Our women worked at the Brethren relief center at Roanoke. One hundred four garments have been made for Philippine relief. Eight comforters have been quilted for individuals. A Thanksgiving service was held on Nov. 22. Our quarterly council was held Nov. 24 with Elder P. E. Bowman officiating. Plans have been made for our Bible and music school and our revival for this year. We had an every-home visitation for the Bethany offering, which amounted to sixty dollars. The morning service on Dec. 23 was in charge of the children's department, and in the evening a temperance play with a Christmas setting was presented by the adults. In preparation for

the offering dime cards had been distributed and were received at this time; they contained \$47. The young people had a social and watch party at the church on Dec. 31. Earl Flohr, who is giving a year's service under the direction of Brethren Service Committee, was at our church on the morning of Jan. 13 and spoke again at the afternoon joint meeting of Bassett and Mt. Hermon.—Ruth W. Nolan, Bassett, Va.

Mount Joy.—Bro. Henry C. Eller of Buena Vista presented slides on the mission work in foreign fields. The women's work has made many quilts, some of which have been given for relief. Our church was well represented at the women's conference which was held in the Blue Ridge church. Since our last report our church roof has been painted. We lifted an offering for the march of dimes. Our home preacher, Bro. Bryant, has changed his preaching schedule from the third Sunday of the month to the fourth Sunday and our pastor preaches on the second Sunday of the month. The children, intermediates and young people presented a Christmas program on Dec. 28. Our mission goal has been reached.—Mrs. Alvin Walker, Buchanan, Va.

Pulaski.—The young people held two socials, one on Oct. 12 and one on Thanksgiving Day for the purpose of making soap for relief. From Oct. 28 to Nov. 11 simultaneous revival services were held in twenty-two churches in our city. We participated, with Bro. S. D. Zigler as our evangelist. Four were baptized on Nov. 12 and another was received by former baptism. Following the baptismal services communion services were held, with Bro. Zigler in charge. On Nov. 17 a group of our young people and our pastor attended a round-table meeting at the Bethlehem church. The children of the Sunday school presented a program on Dec. 23 at the morning service, and in the evening the young people presented a Christmas play. Many of our boys are returning from the service and we are happy to welcome them back into the fellowship of the church. We have purchased a bus to be used to bring folks to church from outlying districts and to be used for transportation to conferences, round tables and other meetings. The women of the church quilted two quilts for relief and two for sale recently. The women sponsored the bus project. The young people gave a grocery shower to the pastor and his family at Christmas.—Irene Rupe, Pulaski, Va.

Washington

Mt. Hope.—The Sunday-school and church work has grown the past few months under the leadership of Bro. R. C. Flory as pastor. A Christmas program was presented by the Sunday school under the direction of Sister Lester Davidson and Sister Julian Hartill. An offering of \$41 was raised for relief. The ladies' aid has been sewing for Philippine relief.—Mrs. Leona Barnhart, Chewelah, Wash.

Yakima.—During the Thanksgiving season our group, through the Sunday school, gave many gifts to the Japanese-American hostel at Wapato, Wash. The white gift offering went to three needy families living in the same small house. The young people presented two plays in December: a temperance play and a Christmas play. The latter was presented on the evening of Dec. 23 and again on the 30th at the Methodist church. The young people went caroling after the play on the 23rd. They also met for a social and watch-night service on the 31st. Each Wednesday is youth night at the parish house. The children meet on Wednesday afternoon from 4:00 to 5:00 for singing, stories, study, handwork and occasionally games. The young adults meet twice a month: once for social activities and once for study. Ralph Smeltzer spoke on Jan. 13 about our Brethren service relief work. In the evening Raymond Flory, the Chewelah pastor, was the speaker. Three were baptized on Jan. 20.—Lucy B. Ardinger, Yakima, Wash.

West Virginia

Smith's Chapel.—We are planning for our young people's conference on April 27 and 28. We expect quite a few from the surrounding churches, Crab Orchard, Spruce Run, Oakvale, and some from Roanoke. Sister Elizabeth Broughman preaches here every third Sunday and Sister Garnet Tiller every first Sunday. Several of our young men have returned from the service to their homes and church. God has greatly blessed our little church; we have only one gold star on our service flag. This summer we are anticipating a great home-coming.—Mrs. Fred Harmon, Princeton, W. Va.

Wisconsin

Chippewa Valley.—Our aid society has been sewing relief garments which will be sent overseas. The aid also held a shower for Brother and Sister Leonard Peden and their family, who lost their home and almost everything in it by fire. May God bless us in our helping and giving to these that are more unfortunate than we.—Blanche Scott, Mondovi, Wis.

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Gospel Messenger

Volume 95

MARCH 2, 1946

Number 9

He Redeemed Sinners

The churchmen pictured here were puzzled; both confusion and anger are written in their faces. They were confronted with a problem as old as man: When a law is passed, does it become greater than the individuals for whose benefit it was written? The Hebraic law which these churchmen accepted as the final revelation of God's will was that a woman taken in adultery should be stoned. Before them was such a woman; one could almost see the fragments of the law she had broken lying shattered about her. It was God's will, these men felt, that she should die; the law was immutable.

But Jesus saw it all differently. The woman, not the law, was the important consideration. Laws were made for men, not men for law, he said. Redemption was greater than law; forgiveness was nobler than punishment. Is it any wonder that these churchmen were puzzled? They could not understand Jesus.

There are many who still cannot understand him; punishment should supersede redemption, they believe; "enemies" should be made to suffer. Jesus still places forgiveness and redemption above punishment. It is important for us to learn that.

D. W. B.



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CHRIST AND THE SINNER.

"Pure, unsoiled religion in the judgment of God the Father means this: to care for orphans and widows in their trouble, and to keep oneself from the stain of the world" (Moffatt).

Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
H. A. BRANDT - - Managing Editor

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Around the World

Fifty million Americans, or half of all Americans above the age of fifteen years of age, drink alcohol.

Bottled output of whiskey in 1945 rose twenty-five per cent over the preceding year to a total of 150 million gallons, approximately the same as in 1942.

The Board of Christian Education of the Presbyterian Church in U.S.A. has begun a campaign to enlist young business and professional women in support of church work.

An international weekly newspaper which will seek to remove "nationalism from the news" is being planned by former Civilian Public Service men and other conscientious objectors. First issue is scheduled to appear this summer.

Inmates of federal and state prisons and penitentiaries in Minnesota and North Dakota—especially those serving long sentences—are wanting to learn more about the Bible, according to Col. T. M. Larson of the Salvation Army. Accordingly, the Salvation Army is adding three- and five-year courses to the one-year correspondence Bible study it has previously offered in the institutions.

More men in the armed services speak on peacetime military conscription:

"Initiative in the army is absolutely nil. Any length of compulsory service in the army would knock the props out from under a young fellow just starting to make his way in life. Not physically but mentally, the army tends to tear a man down."

"We have personally seen many boys driven completely insane by military discipline—and reports say a million more have been returned to American communities because they were slipping. . . . Speaking honestly for ourselves as to those alleged benefits of military training, we unitedly state that we could have personally gotten as much profit waiting in line . . . for a streetcar."

"America should outlaw universal military conscription and recommend that all nations do likewise . . . should work toward total disarmament of all nations by co-operating with the new international organization and police force, and by promoting international justice."

Mormon officials report that church welfare workers are preparing the first carload shipment of canned meats and other foods to be sent by the church to Europe. A member of the council of twelve apostles has sailed for England to supervise distribution of the relief supplies in Holland, Belgium, France and Norway.

"Every slot machine in the state of Wisconsin," says an official report from the governor's office, has been eliminated in the past eight months as a result of a unique law which was backed by Governor Walter S. Goodland, and, after a period of hostile attacks, is now validated in a notable decision by the supreme court of the state.

About a thousand Indonesians in the United States are facing deportation. Some of them have lived here for twenty years, married here and raised families and served in the armed forces. Nothing but an act of Congress can stay the deportation program. They are here illegally because there is no quota for admission of residents of the Netherlands Indies.

A \$250,000 campaign for funds to send additional agricultural experts to mission fields abroad has been approved by the board of directors of Agricultural Missions, Inc., an inter-denominational agency. John R. Reisner, executive secretary, said that requests have been received from all corners of the globe for assistance in rehabilitating village and rural life.

Juvenile delinquency will be dealt with as one of the first projects of the newly organized Washington County Council of Christian Laymen (Maryland). Formed to "sponsor various projects for advancement of churches and promotion of the moral and religious welfare of the community," the council is an outgrowth of the committee of Christian laymen.

A new library of 300 volumes, named in honor of General Walter Krueger, retiring commander of the U. S. Sixth Army, was dedicated at Doshisha University, Kyoto, oldest and largest of Japan's Christian universities. The Krueger library was contributed by the education section of the sixth army headquarters and included volumes defining and exemplifying the meaning of democracy.

Editorial

The World Prays

ON Friday, March 8, we will again celebrate the annual world's day of prayer.

Last year a day of prayer was observed in 11,000 communities in the United States and in more than fifty countries around the world. It is hoped that this year it may be observed in every country in the entire world.

The theme this year is ap-

propriately The Things Which Make for Our Peace. The program was prepared by Mable Shaw of Mbereshi, Africa.

Reports have been gathered from all over the world concerning the observance of the day of prayer last year. From Interior and West Africa offerings were sent to war orphans in England, Europe and China. From Burma and the Malay

Peninsula comes the assurance that though the churches are little and isolated they yet feel themselves to be an essential part of the total church of Jesus Christ on the earth. From India comes word that the prayer services were conducted in the Armenian, English, Syriac, Turkish and Persian languages. From China word was gotten out, though they were blockaded, that the Christians there were yet praying and singing. From Honolulu the information is that Filipinos, Japanese, Chinese, Portuguese, Negroes, Hawaiians and soldiers and sailors from the U.S.A. sat side by side in this prayer service. Their joint testimony was: "God's way is peace." From Australia and New Zealand the word is that prayers were held for both natives and foreigners. In South America prayer programs were entered into in twelve Latin American republics. One woman wrote, "I felt as if I had been in heaven." In occupied Europe prayers were held quietly in France and Holland at least. In Alaska seven denominations joined for the prayer service. In Canada the program was held in one place in twenty-below-zero weather. In the United States Japanese Americans, Negroes, and whites met from one end of the land to the other for prayer and praise.

WHEN all the world prays to one Father it becomes one family. Without united world prayer no world organization can make us a family. Without world prayer the will of God cannot be discovered or made to operate in the world. But with the world at prayer the power of God can operate in ways which are beyond man's present comprehension.

Let us pray.

D. W. B.

Thinking About the News . . .

For These Beginnings Let Us Give Thanks

Pushing upward for attention through a blanket of discouragement, which covers some parts of our world, are some day-by-day happenings which banish discouragement and create a growing confidence in the future. On a recent Thursday these were noted:

1. President Truman at last seemed to pull himself from the lethargy of the Potsdam vengeance and announced that America could probably save the lives of ten to fifteen millions of starving people abroad. He said that if it were necessary again to ration meat and wheat in America to achieve this end, he was willing to issue such orders. This change of heart on his part indicates that the many letters written by aroused church people throughout America did carry weight. That the church has a voice and can speak effectively is cause for encouragement.

2. After hiding for a long time behind the argument that the American public would not tolerate the giving of relief to starving Germans, political and military authorities finally succumbed to pressure from that very same public and opened Germany technically to private and church relief. This does not mean much yet since shipping is not available but it is a beginning.

3. The United Nations Organization, though it managed some adroit "ducking" on many pressing issues, seemed to succeed in laying the groundwork of its permanent organization. Both its president and its secretary-general were chosen from the representatives of small nations; the International Court judges have been selected; one of the fifteen is from America. The pressure of determination from the common people of the world is that though the UNO may have its ups and downs it must grow and succeed.

4. The Methodist Church seems ready to lead Protestantism in beginning an immediate evangelization of Japan. The suggestion is that John R. Mott, veteran of the missionary enterprise, head up this great movement, making use of the doors which at present seem to be wide open.

5. In Elgin, Ill., a half dozen parents were arrested and two of them were confined to jail because their children had been delinquent. The policy of arresting parents along with or instead of delinquent children was put into force fully and officially; this policy will spread.

6. In Batestown, Ill., a church purchased a tavern which had been causing drunkenness and delinquency in the community and converted it into a community-wide recreation center, thus overcoming evil with good.

7. In three more American universities professors were elected to positions on the basis of training and ability alone regardless of race or color.

8. New missionaries and relief workers sailed to places of crisis and need with the helpful message and service of the Christian church.

These happenings indicate that the sunlight of God's love may be allowed to shine brightly in our world in some happier future. It will if man does not hold it back.

D. W. B.

The Testimony of Four Young Men

THESE four young men have been in the news recently.

Pfc. Desmond T. Doss is a conscientious objector from Lynchburg, Va., who served with the medical corps in some of the bloodiest and most inhuman battles of this war. On at least six occasions, at Guam, Leyte, and Okinawa, he exposed himself unarmed to enemy fire in order to carry his wounded comrades to safety. He was wounded four times, but refused each time to turn back until his comrades were safe. His name became a symbol for outstanding gallantry. Presently he was given the medal of honor by President Truman. Apparently, conscientious objectors can be personally as brave as anyone else.

S/Sgt. Jacob D. Deshaser is one of the Doolittle fliers who was shot down by the Japanese in that early raid on Tokyo. For forty-one months he was a prisoner of the Japanese. Soon after his release he wrote his mother: "The Japs haven't had a chance spiritually." He informed her that he was going to return to Japan as a missionary to help provide that chance for them as soon as he could prepare himself. He says his purpose is to "love your enemies; bless them that persecute you; do good to them that hate you." Apparently, the love of God, given a chance, can overcome all hatred.

Lew Ayres, well-known conscientious objector, recently returned to civilian life. He also had served as a medical corpsman in the Pacific. The united testimony of his comrades was one of appreciation for his unselfish service. They said that "he was a good fellow." Letters from Ayres indicate that he wishes to do something constructive to help remove the real causes that give rise to war. Ayres,

a motion picture star, did a really courageous thing when he suffered ridicule for his conscience.

Morris Keeton, Ph. D., a C.P.S. assignee, was recently awarded a Guggenheim fellowship valued at \$2,500. Before induction, Dr. Keeton was an instructor at Southern Methodist University. For several years he was located at Elgin, Illinois, as educational director of Brethren C.P.S. He was one of the outstanding men in the entire C.P.S. movement. Apparently, conscientious convictions do not bar one from the highest scholastic achievements.

Those four men have each made records which are quite different, but which are entirely worthy of the newspaper notice they have received. May the Lord bless them in their plans to serve his other children, and may God help each of us to achieve sufficient understanding of humanity that we may become willing to grant to each individual the right to his own conscientious feelings and convictions.

D. W. B.

The Things That Make for Our Peace

THROUGHOUT the world today there is one desire which is universal: it is that everywhere we shall have peace and that this peace shall be continuing and perpetual.

The world day of prayer theme this year concerns itself with the things which make for our peace.

It is well to recognize that we cannot have the peace for which we pray unless we first achieve the things which make for peace. And when we concentrate upon those things we see at once that they flow not from organizations but from earnest and active association with God and with his Son, the Redeemer.

In other words, peace begins first in our own hearts. And we build it there in attitudes and emotions by coming into contact with the Prince of Peace

and by letting him live within us.

Having achieved peace within our own hearts, however, we cannot do other than to put it into effect beyond ourselves in active goodwill for our fellow men. Thus, spreading from us, it brings other men into contact with the Prince of Peace, emanates also from them and spreads itself ever more and more widely in our world.

Let us earnestly pray this year that we may achieve the things which will make for our peace.

D. W. B.

A More Stately Mansion

IT WAS Jesus who first advanced the obvious argument that a house divided against itself cannot stand. In the years when Lincoln brooded over the fate of the Union he observed: "I believe this government cannot endure permanently half slave and half free."

The glory of America has been that, although the basic racial stocks have been drawn from sources extremely diverse, there has been an overwhelming drive toward unity. Most of us have been content to go about our business and let the other fellow manage his.

But of late the peace of the American scene has been troubled somewhat by those who would deny to others the rights they would be the first to claim. How tragic if America should now be disturbed by the hates which divide and destroy! Is not the misery of Europe enough? Let the house of our great nation stand, if haply we may build a yet more stately mansion for all peoples.

Father of all, purge me of all bitterness of heart, all willful judging of others, all perverse delight in disturbing the peace. Help me to be like Christ in spirit and in deed. May your kingdom come. May your will be done in earth, as it is in heaven. Amen.

H. A. B.

And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife.

And David said unto Nathan, I have sinned against the Lord.
—2 Sam. 7a, 9, 13

Hide thy face from my sins,
And blot out all mine iniquities.
Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy holy spirit from me.
Restore unto me the joy of thy salvation;
And uphold me with thy free spirit.

—Psa. 51:9-12



The CONVICTION OF SIN



Cleo C. Beery
Pastor, Parsons, Kansas

PEOPLE of this day have many fine qualities. One thing they lack—a clear conviction of sin. Speak to them about their sins, and they will answer, “Is there any such thing as sin? Really?” They are content to live in sin because they think they are doing all right. They have not been convicted of their sins. Christians, therefore, should have that one of their chief duties—the task of convicting men of sin. This has always been a major work of God’s servants.

When David took Uriah’s wife and destroyed Uriah, God called Nathan to go to him. Had Nathan been a modern man he might have reasoned to himself that it was not expedient to say anything, that it might cause a furor to accuse a king of evil. Anyway, the king had not meant to do anything wrong, and all are prone to make mistakes. Finally, it might be dangerous. Perhaps the king would get angry.

Nathan was not built of such

weak fiber. Wrapping his robes about him, he went to the king, and with courage, wisdom, and rare tact, told a story about a rich man who took a poor man’s lamb. David was furious and condemned the man to die. Then, as a messenger of God, Nathan answered, “Thou art the man.” David was convicted of his own sin. Out of that conviction came the lovely fifty-first Psalm, the psalm of penitence.

Out of that conviction came a new David, who has come down through history as one of God's great men.

The story of Ahab is similar. Surrounded by adultery and wickedness, with Jezebel for a wife, he destroyed Naboth and took Naboth's vineyard. Nevertheless, when he went into the vineyard, God's messenger, Elijah, met him with these words: "I have found thee: because thou hast sold thyself to work evil in the sight of the Lord." Like David, Ahab was convicted of his sin, and he clothed himself in sackcloth and ashes, and walked humbly. That's about the only good thing he ever did, and he didn't do that until he had been convicted of his sin.

The great day of Pentecost carried with it the conviction of sin. Peter preached to the multitudes with these words, "Him . . . ye have taken, and by wicked hands have crucified and slain." The multitudes were pricked in their hearts and cried out: "Men and brethren, what shall we do?" No wonder thousands repented. They were convicted of their sins.

MEN today need to be convicted of their sins. It is the first step in a great transformation which ought to take place in modern life. This conviction should begin in the church. A minister called in a home in which the family had not attended church for twenty years. To his inquiry about their spiritual life they answered, "Oh, we're Christians. We're members of the church!" How many nominal Christians like these are unaware of their sin. They need to be convicted.

Wherever men omit Bible study, prayer, worship and devotion, the love of God, and the love of their fellow men; wherever they attend movies on Sunday evening in such numbers

that the churches are forced to close their doors; wherever they engage in the grosser sins of adultery, covetousness, gossiping, injustice, selfishness, or indifference, they need to be convicted of their sins.

SIN is a strange word for this day. The whole intellectual and theological atmosphere has been pervaded with the thought that one should cease talking about sin and should win men to Christ by appealing to the good which is in them. If, upon uniting with the church, a man is assured that he has been a good man, is it any wonder that afterwards it is difficult to distinguish between him

and a non-Christian? Christ did appeal to the good in men, but he made them aware of their sin. He did not come to call the righteous, but sinners. After all, if a man is good already, why does he need Christ, or God, or the church, or a minister, or the Bible, or love, or any of the other Christian virtues? That is the crux of the whole issue.

Many people are staying away from God, from Christ, and from Christian fellowship on the grounds that they do not need such things, that they are good enough already. Men who are that smug and self-satisfied need a conviction of sin.

Begotten of God

Paul Mohler

Pasadena, California

WHOSOEVER is begotten of God doeth no sin because his seed abideth in him: and he cannot sin because he is begotten of God."

This remarkable statement found in 1 John 3: 9 has puzzled all thoughtful Bible scholars and caused some people to stumble. I should be glad to suggest an illustration which might shed a ray of light on the subject.

This reminds me of the way a nurseryman produces a Delicious apple tree. In the spring, he plants a yearling French crab seedling. In the late summer, he sets a bud from a Delicious apple tree under the bark of the crab just above the ground. Before growth starts the next spring, he cuts off the top of the crab just above the Delicious bud. When growth starts, he rubs off all young shoots from the crab stub except the one coming from the Delicious bud, and trains that upward to become an orchard tree. That tree can bear only Delicious apples, because it

has only Delicious life abiding in it. It could not bear crab fruit if it tried ever so hard.

What John says about the Christ life abiding in the believer is practically the same; it can bring forth only righteous fruit because it is a righteous tree with righteous life abiding in it to produce fruit. Why, then, do we see occasional sins in the best Christians we know? What is wrong, and what can we do about it?

If the nurseryman is careless about rubbing off the crab shoots, some of them will grow up along with the Delicious shoot and will bear crab fruit. In this way, one can very easily have a tree bearing two kinds of fruit, one sweet and one sour.

Is it possible that when a believer is not watching, some of the buds of the old man of sin might grow up and bear sinful fruit? Paul took extreme measures to keep sin from springing up within himself (1 Cor. 9: 27) and John tells us what to do

When the Clergy Abdicates

J. Paul Williams

IN THE Protestant clergyman's family of concerns the church school holds a humble position. The church school is in fact heir apparent to all the responsibilities and prerogatives of the church, but the man who is guardian of the child's destinies treats him like an orphan.

Six hundred eighty-seven ministers reported to the Institute of Social and Religious Research that they spend less than five per cent of their time on the educational work of the church, or "little more than they have to give to janitorial service." One hundred fifty-three urban ministers who kept careful track of their time for a typical week averaged just over three per cent of their hours working at educational tasks. "Pastors feel that their most important work is preaching, pastoral care, and the administration of the sacraments of the church." So Mark A. May sums up the results of his investigations in *The Education of American Ministers*. They spend four or five times as many hours on each of these tasks as they do on the church school.

THE minister's conscience is not untroubled by this situation. He wishes he could "do something." But his well-wishing

when that happens with us (1 John 1:9). Both were cultivating the trees of righteousness as their great purpose and were not discouraged by what little sin did start up in spite of all their watchfulness. That ought to be good practice for us also. Let's try it.

seldom gets him to the place where he assumes active and vigorous direction of the church school. It meets just before, or just after, the Sunday morning worship service—his major responsibility—and he feels that at those times he should allow no dissipation of his energies. Furthermore, he feels that he knows nothing about education. "I am no good as a teacher," said two ministers to me within a week.

The average minister attended a theological school where there was a halfhearted effort to offer courses in religious education, but the chances are that he did not take them, for the most distinguished members of the seminary faculty had an ill-concealed contempt for "education" as an academic discipline. The man who is the minister of a strong church usually tries to make up for his own lack of educational skill by employing an educational director, thus shifting the responsibility to shoulders that are weaker than his own. Commonly he employs a slip of a girl and expects her to do the most difficult job in the church: create an informed and enthusiastic church school faculty. But what chance has she against deacons and trustees who, though uninformed, are twice her age and the community's leaders?

THIS dodging of educational responsibility on the part of Protestant clergymen has had alarming results. There is no way for the church to make solid, permanent gains except through the training of children, yet less than half the Protestant children in the United States are even en-

rolled in religious schools. And the number is declining; the last religious census reported that in ten years Protestant Sunday-school enrollment had decreased three million. Also, Protestant church schools are miserable educational institutions. Pupils attend when they feel like it; teachers are very difficult to secure, are ignorant of religion and ignorant of modern teaching methods. Frequently teachers abandon their classes; and small wonder, for they are asked to teach with little equipment, in rooms that are noisy, crowded, ugly and ill ventilated.

The little red schoolhouse with its eight grades to a room has about vanished from the American scene, but its spirit is perpetuated in most American Sunday schools. In fact the Sunday schools are in approximately the same position as the public schools were a hundred years ago. At that time the typical public school was housed in a one-room, poorly equipped, cheerless building. About a third of the children attended. "Instructors often were unable to do simple sums in multiplication and division," writes Merle Curti, "and in 1837 [in Massachusetts] some three hundred teachers were driven out of their schools by unruly and riotous pupils."

The Protestant clergyman's—and thus Protestantism's—lack of concern for religious education is shown also in a neglect of higher education. Protestant clergymen set in motion the forces which produced the greatest system of colleges and universities in the world. But the river of Protestant influence in this system has dropped to a trickle. At Harvard and the University of Chicago, at Wesleyan and Oberlin, associations of clergymen are no longer looked to either for support or for direction. They are but one of the

minor pressure groups with which the administration must deal. He who molds the thinking of the college senior need have no concern as to who writes the nation's laws. Yet suggesting to the average clergyman that one of his major obligations is support of the religious program of the nearest college would evoke but little more action from him than the suggestion that he give his support to the college football team.

determination of Protestant clergymen. In 1884 the third plenary council of Baltimore required every Roman Catholic pastor to establish a parochial school in his parish, unless he was explicitly released from the obligation by his bishop. Protestants need not approve of Catholic educational methods in order to recognize the churchmanship of Catholic educational projects. Protestant pastors must begin to put as much thought and energy

the theories approved by the professor of education at his seminary, nor ought he assume that the way his teachers taught him is the only proper way to conduct education. (A major cause of the present low estate of Protestant education is that ministers—and their mentors, professors of theology—tend to identify religious education with a philosophy of education which they disapprove; they have not been clever enough to attack the philosophy without attacking Protestant education.)

Also, the pastor should become familiar with what it takes in the way of educational arrangements to produce Christian character. Modern discoveries have clearly shown that an hour and a half a week in Sunday school is inadequate. Let the clergyman study Prof. Hugh Hartshorne's *Character in Human Relation* and he will begin to see the difficulty of teaching religion to the point where it has significant effects on conduct. If Protestant succeed in creating an effective Protestant education, it will be because they enlist the active cooperation of parents, the public schools and higher education and themselves operate an educational program which is many times more effective than their present one.

Let the pastor not become discouraged with "education" because much of the material he reads in the field is dull, repetitious and not overly helpful. Let him recognize that research in Protestant education has hardly begun, and that what the church needs is not men who make caustic remarks about some present-day experiments, but rather men who determine to become themselves creative agents in the solution of problems which have not yet been seriously studied.

A hundred years ago Protestant leaders believed mightily in education. Their resources were meager, but their courage was high. Between 1830 and 1860



An hour on Sunday morning is inadequate to produce Christian character

UNLESS Protestant clergymen are content with an after-us-the-deluge philosophy, they must awaken from their lethargy and lay the foundations of a truly significant Protestant education. No handing over of the task to subordinates, no naive reliance on an hour a week of time released by the public school, no concentration on the sermon as an educational instrument will do. Competent assistance, released time and superior preaching are no doubt effective educational devices. But they are not the seed from which strong and character-molding Protestant schools will grow.

That seed lies in the will and

into Protestant education as Catholic pastors put into Catholic education—or yield religious primacy in America.

In preparing to assume educational leadership let the Protestant clergyman first become reasonably familiar with the conflicting educational psychologies and philosophies. There is profound disagreement today among schoolmen as to just what education is, what the function of the teacher is, what the role of information in teaching is, what the proper method of conducting a class is. When a pastor chooses a given kind of educational program for the children of his church, he ought to know what the possibilities are. He ought not adopt without deliberation

Methodists founded thirty-four colleges and Baptists twenty-one. The first half of the nineteenth century saw the founding of our major theological seminaries. But this same period saw the secularization of the public school. When it became clear, about 1850, that religion was no longer to be taught at public expense, Catholics adopted the parochial school. Protestants, however, elected to support the public school and to rely on the revival meeting and the lay Sunday school for the perpetuation of the church.

In supporting the public school Protestant leaders showed true wisdom. How much less of a nation the United States would be

today if all our children attended parochial schools! But the Protestant leaders were mistaken in thinking that revival meetings and Sunday schools directed by laymen could effectively win the youth of America to the church. We have had ample time now to see both the wisdom and the folly of the choices made a hundred years ago. Solution of the problem which confronts the church today will no doubt be difficult and arduous, but not even a decent beginning toward solving it can be made until clergymen think of themselves as religious educators and make the educational phase of their ministry second to no other.

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HYSTERIA

and Religion

Jacob S. Huffman, M. D.
Dayton, Virginia

ARE YOU hysterical? I am afraid we are, for there are few people who are without some hysterical activity. There is a wide range of opinion among men of experience as to what per cent of our ills and abnormal activities are mental or spiritual in origin. Some psychiatrists estimate that 40% of our ills have no definite organic basis. Surgeons as a rule believe the per cent to be higher. The neurologist who should know most about it claims the percentage is as high as 80% or 85%. The patient becomes ill, although there may be no infection or cancer.

I disagree with my medical colleague who says that there is something organic back of every illness, if we would only examine far enough. We must realize

that besides the microbes which make us ill, there is the complex environment about us which in opposition to our wills causes mental conflicts that break forth in symptoms of bodily discomfort and disfunction.

Our minds and our moods rule our bodies to a great extent. If we try to eat when we are angry or emotionally upset by a sharp criticism, we notice the difficulty in swallowing and in digesting our food. However, at a gay picnic we eat two or three times the normal amount with ease and pleasure and our stomachs feel good in spite of the increased pressure under the belt.

The medical profession also points us to the basic need of a Christian foundation for life.

VERY often we get the idea that the only type of hysteria is that in which an individual groans with pain or shouts, without causing self-injury. That is the extreme case. Hysteria is a psychological condition which expresses itself in an abnormal, involuntary activity which has for its unconscious purpose the fulfillment of some basic desire. This desire is very often selfish.

The Pharisee who, praying in a public place, bragged about himself and abhorred the state of the publican was conscious that he was fulfilling his duty in praying and in being a strict Pharisee, but he did not know that his prayer was an unconscious attempt to boost his own ego.

The men who brought the adulterous woman to Jesus were doing their part to carry out the law or they might also have been trying to see what Jesus would do; back of it all was their unconscious effort to justify their own guilt. Jesus' writing in the sand and their departure reveal the basis for their activity.

WHAT is meant by subconsciousness or the subconscious mind? We do not stop to plan or rationalize a very large percentage of our activities. We do things according to habit and thus save time. Those things which must be decided are often determined before the conscious mind is set in play. For example, in driving a car the right foot is put on the brake when the automobile is going faster than the driver desires. One who is accustomed to driving and sits by a driver will find himself pressing down his right foot on the footboard when he feels there should be some checking in the speed. That activity is automatic because of past experience.

All of us have put some of the results of our experiences, feel-

ings and training into a subconsciousness which determines automatically what we do. If in that training, experience, or feeling we have stored away conflict, we can expect conflict in the automatic activities. If in that training, feeling and experience we have combined selfishness, we can expect the automatic responses to be selfish in nature. Hysteria results from conflict and selfishness in the subconscious mind. Since we will always have automatic responses from our subconscious minds, we need to set a watch on what goes to make up our subconscious natures. When honest, sincere, intelligent, sympathetic and timely education is given to youth, we should expect their subconscious urges to express themselves more beautifully. Training youth to have the correct attitude toward money should aid in preventing the abnormal response of graft, theft and deception.

THE Christian religion has more to do in the determining of honest convictions and the teaching of upright principles to others than any other philosophy of life. If it were only possible for an individual to know Christ thoroughly, and to make Christ's principles the sole basis of the subconscious mind, then we could expect perfect automatic responses; then we could expect the apparently abnormal hysterical responses to be unselfish.

At the present time it is hoped that at least a majority of the people of the world will put into their subconscious minds that war is never to be resorted to again, just as eight decades ago involuntary servitude of the Negro was outlawed. We need to implant Christian principles thoroughly into young life. Then we can expect a larger share of the hysterical activity to be Christian.

The Things That Make for Our Peace



A childlike spirit
A quiet and confident mind
A loving heart
Active goodwill

The World Day of Prayer comes on Friday, March 8, this year. It has for its theme The Things That Make for Our Peace. In the program outline they are presented as follows: a childlike spirit, a quiet and confident mind, a loving heart and active goodwill. The text below is the suggested prayer that we may act with loving goodwill toward all men everywhere:

We beseech thy quiet and healing touch, O divine Redeemer, for all bodies tortured, broken, wounded, starved; for all minds possessed by grievous doubts and ghastly memories; for all hearts crushed by fear and sorrow and homelessness.

Our Father, hear us as we pray for all those who have been our enemies—misguided, misinformed, deceived, and in the end betrayed by their own leaders—in Germany, Italy, Japan—

O Prince of Peace, may thy reconciling love temper our spirits, so that thy thoughts may be our thoughts, and thy ways our ways, until the things which make for our peace shall govern our minds; and grant that all the hands folded in prayer this day may open with thy divine compassion tomorrow.

Friend of the friendless, hear our prayer for all subject peoples in nations great and small, the whole world over—in Europe, Asia, Africa, the Americas, the isles of the sea—

O God of justice and tender mercy, grant that in gratitude for our own freedom we may not rest until we bring in thy kingdom of love and righteousness everywhere.

Father of the fatherless, hear us as we pray for the uprooted peoples of this earth—the millions who have been made slaves and prisoners throughout Europe and Asia; all workers far from home in any country; all students and dispossessed families in China; all refugees in lands where war has shattered everything precious; all the armed forces of every nation, eager for home; all who sorrow in loneliness—

God of all comfort, instruct our hands in such deeds of goodwill that we may create in every community those things which make for our peace.

Hear us especially, O God, as we pray for the whole family of the whole church in the whole world, for we are thy sons and daughters of every race and nation and creed; bind us into a beloved community on earth; and awaken in each of us, we beseech thee, those things which make for our peace—a childlike spirit, a quiet confident mind, a loving heart, active goodwill.

We pray for thy church, O God our Father, set amid the mounting perplexities of a changing world order, and face to face with the task of a new world charter. Baptize all of us afresh with the life-giving Spirit of our Lord. Arouse us to a greater responsiveness to duty, a swifter compassion with suffering, and an utter loyalty to the will of God, that thy kingdom may come on earth, beginning with each of us. Amen.

American Churchmen Return From Germany

Some weeks ago the delegation of American churchmen to Japan returned and reported encouragingly concerning the future of the church in Japan. While in Japan they had consulted widely with both Japanese and American officials. It was felt that the Japanese and American churches profited from this visit.

Subsequently, a delegation from the American churches likewise visited the European churches. This delegation visited widely among churchmen in Europe. Recently they returned to America. The following is their report to the American churches.

The total destruction of the German economy and the chaos following in the wake of war have resulted in a lowered standard of living in which available food is ill-balanced and inadequate. There is also a serious need of clothing. We appeal to the government to grant permits for churches and relief agencies in the United States to provide what is needed.

However, in Germany as a whole, the expulsion of millions from their homes in territory once German is causing unspeakable hardship. These millions have been torn from their homes, their personal property has been taken from them, and they have been forced to migrate to Germany under conditions that result in starvation and the unnecessary death of tens of thousands. They are without food, medical supplies, adequate clothing, shelter. Children and old

people die en route, many diseases are becoming epidemic, and the cruelty accompanying this evacuation will affect all of Europe and manifest itself in widespread disease now and in hatred tomorrow.

It is not generally known that UNRRA does not provide food or clothing for Germans.

THE Christian church faces opportunity and responsibility in the situation confronting the German church. It must re-establish fellowship with the new church of Germany, and strengthen the democratic forces now leading the church.

The allied military government is charged with the difficult task of de-nazifying Germany and of establishing democracy within Germany. Methods that result in loss of faith in democracy must be eliminated. The German people must be shown that while considerations of security are at present paramount, and while the German war potential must be destroyed, nevertheless the policy in this period of transition is one that looks to a free and democratic Germany. It is thus that hope will be kept alive, co-operation will be forthcoming, and Europe saved from revolution and further war.

The churches must sup-

A Daily Prayer

Lord, make me an instrument of Thy Peace! Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love.

For it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying that we are born to eternal life. Amen.

THE Protestant churches in Germany, comprising sixty per cent of the population, have experienced a vigorous upsurge of life and activity since the end of the war. This is profoundly gratifying in view of the vicious persecution they suffered under the nazi regime. The overwhelming majority have banded themselves together in a new nation-wide federation, the Evangelical Church in Germany, which holds a particularly hopeful promise for the future. At its core is the gallant fellowship of sincere pastors who defied National Socialism fearlessly, in many cases at the cost of being imprisoned in concentration camps. Church attendance has increased substantially, far beyond the low standards of the past. This leadership and the remarkable response from the German church people are reassuring in a nation which, it was feared, had been poisoned by anti-Christian teaching.

The church is in process of solving difficult and complex problems, such as its complete de-nazification, its relation to the state, the creation of religious literature, and its fellowship with the churches of other lands.

GENERALIZATIONS concerning hunger, disease, lack of clothing, inadequate housing and widespread physical suffering are likely to be misleading. There is more than one Germany: the Germany of the bombed cities; the Germany of the rural areas largely unscathed by war; the Germany of the refugees composed of perhaps ten million persons evacuated from territory once German and now moving into communities of the present Germany. Then, too, there are the Russian, French, British and American zones. Living conditions differ radically in these different areas.

port such policies and give assurance to political leaders who desire a wise and constructive approach to the whole question of a peaceful Europe. Above all, the church must proclaim

and practice those great principles of her Lord upon which alone enduring peace can rest and upon which a better world may be built and through which humanity may be saved.



Ewing Galloway

Because of the growing interest in land as an economic asset and home for the family, Benson Y. Landis, Father Ligutti, Rabbi Goldstein and others, including Ira W. Moomaw of the Brethren, met and worked out the following statement on land policy for the Protestants, Catholics and Jews. The statement is worthy of careful study. This is issued under the direction of the Committee on Town and Country with headquarters in New York

Land Policy

Submitted by Ira W. Moomaw
General Mission Board

I. PRINCIPLES

God created the world, of which the earth is a portion, with a purpose, and through his loving providence he maintains the world for the good of human beings. Therefore, all human beings possess a direct natural right to have access to created natural resources.

God's intention in creation is to enable man to live with dignity in accord with his noble nature and destiny, to develop his personality, to establish and maintain a family and to be a useful member of society. Society exists to fulfill these aims.

The Good Earth

The land is God's greatest natural gift to mankind. It is a fundamental source of food, fiber, and fuel. The right to use such an elemental source of life and development is essential for human welfare. No law or contract is superior to natural law. A fundamental human right is not to be denied or rendered ineffective by

any legal ordinances, apparent previous right or obligations.

Stewardship

Land is a very special kind of property. Ownership of land does not give an absolute right to use or abuse, nor is it devoid of social responsibilities. It is, in fact, a stewardship. It implies such land tenure and use as to enable the possessor to develop his personality, maintain a decent standard of living for his family and fulfill social obligations. At the same time, the land steward has a duty to enrich the soil he tills and to hand it down to future generations as a thank offering to God, the giver, and as a loving inheritance to his children and his children's children.

The Family and Land

Since the family is the primary institution, access to land and stewardship of land must be planned with the family unit in view. The special adaptability of the farm home for nurturing strong and wholesome family life is the reason for the universal interest in land use and rural

welfare. A unique relationship exists between the family and the vocation of agriculture. The farm is the native habitat of the family. The family's welfare must, therefore, have the first consideration in economic and social planning. Throughout the history of the United States these fundamental principles have been worked out through national and state legislation, and they have been upheld by court decisions and popular acclaim.

Land Use and Human Welfare

Efficiency in land use is not to be judged merely by material production, but by a balanced consideration of the spiritual, social and material values that redound therefrom to person, family, and society. The land is not to be a source of benefit to a favored few and a means of service labor to the many.

Second only to making land available to the family is the responsibility of society to encourage and to educate the land stewards in the proper and most efficient use of the land and in such techniques as will make them masters of their own economic destiny.

The Tiller's Rights and Duties

The worker on the land and his family possess the first right to the fruits of their toil for a decent standard of living. Second to such right come the rights of any nonoperating owner and of the state. Rural

people have the right to receive directly their just share of the economic, social and religious benefits in organized society.

The stewards of the land owe sacred duties and obligations to God, the community and humanity. A faithful and honest fulfillment of their responsibilities goes hand in hand with their rights and privileges.

II. METHODS OF APPLICATION

1. Make use of the land an integral part of socio-economic planning and thinking.

2. Insist that education for land stewardship and the productive home be outstanding features of rural education.

3. Emphasize a special program of enlistment and training in secondary, liberal arts, technical and professional schools for professional service to the rural community.

4. Make the family-type farm operated by the owner a major objective of legislation and planning.

5. Reform the system of taxing land and improvements so as to facilitate access to natural resources, security of tenure and proper land use.

6. Revise land sale and rental contracts, mortgage obligations, and other debt instruments so that no loss of ownership or insecurity of tenure be possible except through negligence or injustice on the part of the farmer-operator.

7. Discourage large land holdings as undemocratic and unsocial.

8. Where large-scale production is necessary and advisable, encourage the use of co-operative techniques with local ownership and management.

9. At all times encourage co-operatives as a means of intellectual, moral, and material advancement.

10. Where and when large-scale industrialized farming exists and requires employment of seasonal or year-round labor, demand for such labor group a living family wage, decent housing conditions and collective bargaining.

11. Urge that wages and housing for the laborer on the small farms be decent and just. (Low wages and poor housing for the farm laborer tend to lower the reward and standards of living of the family-type farmer, bringing his own family labor into competition with the poorly paid hired hand.)

12. Extend social security provisions, particularly health, old age

and survivors' insurance, to farm people and other rural dwellers.

13. Develop locally owned and controlled business and industry in rural communities.

14. Encourage development of the "one foot on soil and one foot in city" type of living as greatly advantageous to the family when adequate cash income is secured from work in industry or commerce.

15. Make land settlement possible for returned soldiers and displaced war workers through proper financial and educational planning, provided qualified people so desire and sound arrangements can be made.

Wait

Katie Flory

Phillipsburg, Ohio

Moses knew when he was in the courts of Pharaoh that sometime he was to lead the children of Israel out of their bondage in Egypt into another land. But he must wait for this important and opportune time which God would show him later. Moses thought the time had come and because of a rash act he fled for his life to the desert. Here he learned the value of quiet toil, earnest and deep meditation and communion with God as he cared for his flocks on the mountainsides. After forty years of this kind of service and waiting he led the children of Israel out of Egypt. When they came to the Red Sea and knew not what to do because of the great dangers they were in, Moses said, "Stand still and see the salvation of God"; in other words, wait and see what God will do for you. Have you ever come to a place in life when you knew not what to do, or which way to take? Wait upon God; rely wholly upon him, for he knows how to bring us out of the tangles of life and start us into right paths which lead to great victory. "Rest in the Lord and wait patiently for him."

If we could always have the things we desire given to us at once, we would not know the value of patience. We do not give up praying and asking God that our desires be granted just because he does not give them at once; no, we wait upon God and seek him continually. Forty years was a long time for Caleb to wait to have a promise fulfilled, but by waiting he had the promise fulfilled to him. Have any of us waited that long to have any of God's promises fulfilled to us?

The great oak trees are not grown in a year's time; neither are great characters grown in a short time. A

tree of slow growth does not give many signs of fruit bearing and must be dug about and nurtured, Jesus said in a parable. We wait after the seed is sown for the fruitage. We must also wait for the fruitage after the Word of God is sown in the hearts of men and women. We eagerly wait for the beauty and fragrance that shall be revealed from the slowly unfolding petals of the rose and the lily, and so should parents and teachers wait to see children develop into strong, beautiful lives of service and ministry. "God's plans like lilies pure and white unfold. We must not tear the close-shut leaves apart. Time will reveal the calyxes of gold."

Is there one today who feels weary and tired of waiting? Is there any whose strength is waning? "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

Repentance and Our World

R. M. Lantis

North Manchester, Indiana

The reason for the terrible condition in our world today is that the Christian church in America has turned away from the teachings and principles of our Lord Jesus Christ. We have substituted for them men's opinions, a fact which has made the church's influence upon the society of the world impotent. Even many of the members do not know that there is any such thing as "I say unto you," in the church program.

Nevertheless Jesus said, "Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

The second command is this, "Thou shalt love thy neighbor as thyself." Yet how often our emphasis is placed upon loving things rather than God, and self instead of others. This always produces conditions like ours.

I view with increasing alarm the grave spiritual condition that now confronts the church. I am convinced that unless we take immediate steps to get back to the principles and teachings upon which the church was founded, God will bring upon us a persecution that will refine and purify Protestantism, so that he may have a people that will witness to the truth.

THE DAYS passed into late autumn, and all of us looked forward to another visit from Jesus, Lazarus especially. We knew that He was still in Perea, preaching and healing. We heard what throngs came to hear Him and what miracles He worked, for tidings of His presence had spread far and wide.

Lazarus told us he had heard that Jesus' group of seventy disciples had returned from a walking tour with the news that their mission was successful. Indeed, Lazarus talked with some of those disciples, who described what miracles they, too, had been able to perform, to prepare the cities and towns for the coming of Jesus. The last time Jesus was with us, He had told us of His plan for preparing the way before Him as He preached. How much He had told us on that latest visit—when I had been awakened by reproof! Of His coming death and resurrection, and the future life—how certain He seemed in speaking of them, and yet how far off the events seemed to us.

THEN came the blow. Our brother Lazarus began to look pale and listless.

I spoke of it to Mary. "Is not Lazarus ailing, or do I imagine it?"

Mary, too, had seen it. "He has scarcely eaten anything substantial for a week—though he says nothing of feeling sick. And have you noticed that he has not been out of the house the last several days?"

I had, indeed. Lazarus had always been remarkably well, so that any lapse from health could not but be noticed.

The next morning Lazarus did not appear, and we found him in bed with a burning fever, babbling at times.

"What does he say?" I asked Mary, for his head lay turned toward her.

"I do not always understand it," she answered, "but sometimes he calls for you and me, and sometimes he speaks of his friend, Jesus, and begs Him to return soon that he may see Him."

All day Mary and I watched over him, noticing that his fever seemed to mount by the hour. With what suddenness had this sickness come! By evening we were beside ourselves with anxiety. A neighbor woman, who was skillful in times of sickness, had come in, and when she saw Lazarus' burning face she shook her head helplessly.

Mary and I looked at each other, each of us thinking the same thing.

At last I voiced it: "If only Jesus were here, Lazarus could be made well again!"

Mary nodded, her face very white. "Martha," she said through dry lips, "let us send Jesus word of Lazarus' sickness. I am sure He will come, for they love each other as brothers."

The neighbor woman turned to me: "I will send one of my servants with the message."

"One of our servants can go," I interrupted.

"Martha," she said, with her eyes on Lazarus, "your servants are needed here. My servant will go for you, for I have heard where your friend Jesus is." She prepared to go, but lingered at the door. "I hope He can save Lazarus, for he is sicker than any mortal I have ever beheld. What message shall I send, Martha?"

Martha and the Master

Kathryn Wright
University, Mississippi

The Resurrection and the Life

"Tell Him—tell Jesus that Lazarus, whom He loves, is ill," I said, and as if to myself I added, "He will understand and come!"

HOW I clung to that belief that He would come in time to save Lazarus! And Mary too. We both waited through the next day, watching Lazarus toss and cry in delirium, feeling powerless, but hoping hourly for His power to come to our aid. And the third day we waited, but Jesus still had not come. And we began to see Lazarus failing swiftly, hour by hour. What anguish! I shall never forget the blackness of our despair when we knew he was dying. Lazarus—our brother—the pride of our house! Then it was all over, and we knew we had lost our brother.

The next days of burial and mourning are like a blank to me now. After Lazarus had been laid in the village tomb, Mary and I remained in the house, scarcely eating or sleeping. Over and over the thought came to both of us that if Jesus had only come in time, Lazarus might not now be laid with his ancestors. Mary said, "Surely our message never reached Jesus."

SEVERAL days passed and many of Lazarus' friends from the Temple came to console us. The word of Lazarus' death seemed a blow to them also.

While they were with us, our neighbor woman—the same whose servant had taken our message to Jesus—came running to the door. I left Mary and our visitors to greet her.

"Martha," she said in excite-



ment, "your friend Jesus has come and has already been told that Lazarus is dead."

"Jesus here!" I cried. Though I knew He had not come in time, I felt comforted that He had come even now. "Where is He?"

She pointed down the road-way. Without a word or backward look I went from the house to meet Jesus. And when I came to Him, I said chokingly, "Jesus—Lord—if you had only been here my brother would not have died." He looked at me, and I went on, with my faith increasing: "And even now, I know that whatever you shall ask of God, God will give you."

Jesus looked at me and said, "Your brother shall rise again."

How familiar by now was His promise of resurrection after death—for He had told us of that several times, and we believed

Him. "Yes," I answered, "I know that he shall rise in the resurrection at the last day."

"I am the Resurrection and the Life," Jesus repeated gently. "He who believes on me, even though he dies, shall yet live; and whoever lives and believes on me shall never die. Do you believe this?"

I answered Him from a very full heart: "Yes, Lord, I have believed that you are the Christ, the Son of God, even He that comes into the world."

SUDDENLY I remembered that Mary did not yet know that Jesus was here. "Oh, I must tell Mary!" I cried, and sped as fast as I could to tell my sister of Jesus' arrival.

"Mary," I said softly, "the Master is here and calls for you. He is near by!"

And Mary, to the surprise of our Temple friends, rose up quickly and went before me to meet Jesus, outdistancing me with her swift feet. The Jews from the Temple, amazed, followed us, thinking she had a sudden impulse to mourn at Lazarus' tomb once more.

A little way behind her, I saw Mary run impulsively and fall down at Jesus' feet. And she cried in a choking voice, "Lord, if you had been here, my brother would not have died!" She shook with sobs, while the Temple friends behind her wept with her. To my surprise, Jesus also wept and sobbed.

Now I knew that some of Lazarus' Temple friends had not liked or admired Jesus. Yet when they saw Jesus weeping for Lazarus' death, some said to themselves, "Behold, how He loved him!" Still I heard others say mockingly, "Could not this Jesus, who opened the eyes of a blind man, have caused Lazarus not to die?"

Jesus had started for the tomb, still sobbing. We followed, and saw Him looking at the so-finally closed door of the cave which was our tomb. Jesus turned and said quietly, "Take away the stone."

I stood behind Him, and though I thought I understood His wish to see what had been mortal of my brother, I could not bear that Jesus should behold him no more alive. "Lord," I said, "by this time the body is decaying, for he has been dead four days."

And Jesus said to me, "Did I not tell you that if you believed, you should see the glory of God?" I nodded, still believing He referred to the last resurrection, but beckoned to some of the men to move the stone from the cave's entrance.

Jesus lifted His eyes and said simply, "Father, I thank you

Continued on page 23

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, March 3

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, A People Finding a Homeland—Joshua. Golden Text, Thou shalt bless the Lord thy God for the good land which he hath given thee. Deut. 8:10.

B.Y.P.D., Pioneers of Faith.

Gains for the Kingdom

Twenty-two baptized in the Mill Creek church, Va.

Fourteen baptized and one received by letter in the Pleasant Valley church, Ind.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. H. H. Nye of Huntingdon, Pa., at Diehl's Cross Roads, March 31—April 7.

Bro. Clyde Weaver of East Petersburg, Pa., in the Middle Creek church, Pa., March 17-31.

Personal Mention

Bro. Charles E. Grapes writes that he has changed his address in Greencastle, Pa., and is now residing in the new parsonage at 157 Maple Avenue.

Mr. and Mrs. W. C. Baker, formerly of Dayton, Ohio, celebrated their golden wedding anniversary on Dec. 25, 1945, at Lititz, Pa., where they recently moved. A few weeks before their marriage in 1895, they united with the Church of the Brethren and together built a Christian home for their two children, one of whom died at the age of eighteen. The Bakers have been active in local and district church work in Southern Ohio; Mr. Baker served as deacon, Sunday-school superintendent and district treasurer; Mrs. Baker was a Sunday-school teacher and was active in women's work activities. They now reside near their daughter, Mrs. John G. Hershey, in Lititz.

Sister I. W. Brubaker of Prairie City, Iowa, wishes to express to all those who sent cards on her recent birthday her very sincere thanks. The postman brought her 153 cards and she rejoiced at these kind remembrances.

Kermit Eby, well known among Brethren, is included among those who are journeying to Japan at Gen. MacArthur's request to help in the re-educating of the Japanese, according to a recent announcement in the news. Dr. Stoddard, president-elect of the University of Illinois, heads the group.

From a letter which required more than five months to reach America from Africa, it is learned that Elmer and Ferne Baldwin were the field editors of the special Africa Gospel Messenger of Dec. 1, 1945. To them belongs the credit for gathering and forwarding much interesting information concerning the Church of the Brethren in Africa.

Elder James A. Sell of Altoona, Pa., who is in his 101st year, recently conducted the marriage ceremony of Mr. and Mrs. J. P. Musselman, neighbors of his. It is doubtful whether any other minister in the United States has served as long in the ministry as Bro. Sell and is still active after having passed the century mark.

A cable from India, which arrived on Feb. 20, stated, "Ida Shumaker died Bulsar Feb. 16. Heart and kidney trouble." This will be a shock to the church in America as well as in India. But we can feel within our hearts that Sister Shumaker, whose life has been so completely dedicated to India, would rather have had it this way.

Bro. F. F. Holsopple died Saturday, Feb. 16, at the home of his daughter, Mrs. Donald Adams, in Durham, N. C., and was buried at Parkerford, Pa.

Bro. Wesley Brubaker, pastor of the Center church in Northern Indiana, has changed his address from Walkerton, Ind., to Plymouth, Ind., R. 1. His correspondents will please take note.

We are informed that **Emma Ziegler**, missionary to India, was expecting to sail from Calcutta on Feb. 1, 2 or 3. She is coming on the freighter, Newberry, of the American Conference Lines. She expects to make the trip in about twenty-eight days, so that she will be home by the first of March if her plans work out.

Ernest M. and Lois Netzley Shull with their two children, Linda Kay and James David, and Kathryn Kiracofe sailed from Seattle for Calcutta, India, on Feb. 18. This is the second term of service for Sister Kiracofe. We are glad to hear that they finally were able to sail after many delays and disappointments.

Two of our Brethren ministers, we are informed, have had sermons in the publication put out each year in the United States, The Best Sermons of the Year. One was written by Paul M. Robinson of Hagerstown, Md.; the other by Murray Wagner of Weyers Cave, Va. There may be others of our people similarly honored of whom we have not heard. This brings to mind the Brethren book of sermons for which selections are now being made. Have you sent your sermon in yet?

Ernest Lefever of London, England, was asked to act as a representative of the Campaign for World Government in the United Nations Organization as he has time and opportunity. This, we understand, was something of a reporting job and he tells us he added it as a side to his other duties. The Church of the Brethren had two other representatives at the UNO who work in very responsible positions, Dr. A. W. Cordier and David Blickenstaff. The Brethren can be hopeful that some of their understandings of brotherhood may find expression in this co-operative endeavor among nations.

Elder and Mrs. D. A. Miller of Mohall, N. Dak., were guests of the Minot congregation at a dinner and service held in the church on Jan. 6, 1946, in honor of their golden wedding anniversary. Their son, Walter, preached the morning sermon. Bro. Ray Harris presided at a service in the afternoon at which the couple reaffirmed their marriage vows, with Mr. and Mrs. Deice Thomas, son-in-law and daughter, attending the couple. A purse of silver was presented to the Millers as a gift from the congregation. Previous to the church celebration there had been a family reunion and dinner held in the Miller home, where four of the five children, ten of the eighteen grandchildren, and two great-grandchildren were present. Bro. Miller was elected to the ministry on May 5, 1899, and ordained to the eldership in 1919. Brother and Sister Miller were married at North Manchester, Ind., on Jan. 1, 1896. They went to North Dakota in 1898.

Bro. Ralph G. Rarick has concluded his pastoral engagement with the Chambersburg church, Pa., and has accepted a call to the church at Hollidaysburg, Pa., where he may now be addressed at 534 Pine Street. He succeeds Bro. Franklin J. Byer, who has purchased a home and will remain in residence in Hollidaysburg. The Chambersburg vacancy will be filled in July by Bro. Trostle P. Dick, pastor of the Coventry church, near Pottstown, Pa.

Miscellaneous Items

Somehow the church succeeds in spite of all obstacles. In 1929 Chicago had 1,600 churches and 245 banks; at the end of the depression it still had 1,600 churches, but only 45 banks. The Gibraltar of finance didn't prove as strong as the Rock of Ages.

A war veteran with the Purple Heart is quoted in the Washington Post as follows: "Amnesty for conscientious objectors should help to prove to the world that we mean what we say when we talk about individual rights, personal and religious liberty. . . . It would otherwise seem strange if, after releasing from prisons conscientious objectors and political prisoners in Germany and Japan, we should allow our own citizens with equally sincere convictions to be treated as felons. . . ."

Vivian June Lowell, president of the Nebraska Christian Endeavor Union and member of the Church of the Brethren, writes, "In a recent copy of the Gospel Messenger, I noted with interest that in one city the businessmen had purchased some Christian posters which were put up. In connection with Christian Endeavor Youth Week the young people of the Omaha Christian Endeavor Union rented fifteen of the large outdoor advertising billboards, and posters have been put up throughout the city during this month. Each of the billboard posters was purchased by a different young people's society in the city. The message on the poster was 'Enlist for Christ. In Winning Others, in Christian Citizenship, in Postwar Leadership.' Also in observance of Christian Endeavor Youth Week we presented fifteen-minute talks on Youth United for Christ on two radio stations here and we held a city-wide banquet attended by 325 youth.

Bro. I. C. Senger of Linville, Va., sends the following telegram: "Greenmount church, Northern Virginia, destroyed by fire Feb. 13. Details later." The Greenmount church was near Harrisonburg. We are all sorry to hear of this loss.

Bro. V. F. Schwalm of Manchester College sends us the following telegram: "Saint Olaf's Choir appears at Manchester May 3, not March 3." This corrects the March 3 date, which was announced in the Messenger of Feb. 16.

Jewish Music Week is being celebrated from Feb. 24 to March 3. This is sponsored by the National Jewish Welfare Board.

A wire from John Metzler on Feb. 18 states, "Approximately two hundred head of Brethren cattle for relief are en route to port and should be on the high seas bound for Poland soon. The French shipment will be delayed until grass is available in France." In many of the countries of Europe these cattle from Brethren farms are now living as an expression of our Christian concern for our neighbors.

In response to a recent ad, If Thine Enemy Hunger, Feed Him, placed in a series of U. S. newspapers by a national group of Quakers, 21,000 letters of approval were received, \$23,000 in unsolicited gifts and twenty-four protests. Despite such evidence of popular concern, the government moves slowly in using available supplies and powers for relief in Europe.

Peace Relief Agencies Among Those Granted Overseas Privileges

President Truman, on Feb. 19, partly lifted the bars on private shipments of relief supplies to Germany by authorizing a council of eleven relief agencies to handle all such shipments. The White House announced permission had been granted for shipment of up to 2,000 tons a month through this council, provided shipping and port facilities are available. It was emphasized, however, that relief parcels for individuals still cannot be accepted. The President dubbed the new agency CRALOG, meaning council for relief agencies licensed for operation in Germany.

The council is composed of the following national relief agencies: American Friends Service Committee, Brethren Service Committee, Christian Science War Relief Committee, Church Committee on Overseas Relief and Reconstruction, International Rescue and Relief Committee, Labor League for Human Rights (AFL), Lutheran World Relief, Inc., Mennonite Central Committee, National CIO Community Service Committee, Unitarian Service Committee, and war relief services of the National Catholic Welfare Conference.

Each of the agencies, it was explained, is authorized to accept contributions for distribution in the American zone of occupation in Germany.

The Onekama church in Michigan burnt to the ground on Feb. 17. The fire was caused by an overheated furnace. The pastor and the trustees of the Congregational-Christian church have kindly offered these Michigan Brethren the use of their church until other arrangements can be made.

The C.P.S. "overseas cowboys" are getting pretty close to the gangplank now. In fact, some may be on the high seas by the time this gets into print. UNRRA is eager to get men aboard ship and under way with their work as cattle tenders. More than thirty men have been approved and authorized by all the concerned agencies. It is hoped that several hundred may go abroad on this errand of sharing.

The Annual Conference program committee has scheduled the first meeting of the Standing Committee for 9 o'clock, Tuesday morning, June 11, at Wenatchee, Wash. They are to be in session all day. They will meet again Wednesday morning at 9 o'clock. All members of Standing Committee will want to note this date and begin to make traveling schedules. Elmer M. Hersch, manager of the Publishing House at Elgin, is transportation agent this year.

Plan Now for the Summer Work Camps

Local and regional groups interested in work camps should begin immediately to plan location and leadership.

A national work camp committee is already at work collecting information on work camps being set up over the brotherhood. Also negotiations are under way concerning work camps outside the country—perhaps in Russia, Mexico, etc.

The Brethren Service Committee has recently been given the responsibility for the co-ordination of the work camp program. Through the national work camp committee it plans to release two promotional pamphlets on Brethren work camps. One will be an announcement of work camps planned for this summer; one will be an interpretation of the philosophy and techniques of the work camp program.

Local, district and regional groups or individuals planning work camps, either summer or year-round, are urged to communicate with the Brethren Service Committee at once.

Our Mission Work

From the Santa Paula

Dorothy Brown

Thanksgiving Day, even on ship-board, was a very happy one. At 10 a. m. a special Thanksgiving service was held, with hymns, prayer and addresses by the captain and transport commander. The rest of the morning I spent taking pictures. It was now warm enough to be out with only a jacket or light-weight coat. Our dinner consisted of soup, roast turkey, filling, sweet potatoes, asparagus, tomato salad, olives, celery, pumpkin pie, ice cream, cookies and fresh fruit. Coming up on deck at 4 p. m., I discovered that both the coast of Africa and the coast of Spain were visible. (The coast of Portugal had been sighted that morning by the early risers.) We stood nearly two hours, watching as we approached the Strait of Gibraltar. A few distant lights were visible on the African side as twilight came on. The sunset had been lovely, leaving a rosy afterglow in the sky over the tops of the sandy mountains, which appeared blue in the shadows. A lighthouse came into view, and then a whole hillside of lights from a Spanish town. Seeing the coasts of two continents at one time was a thrilling experience. By the time we reached Gibraltar it was too dark to distinguish more than a mere outline of that great rock.

Except for those first stormy days, we had wonderful weather, smooth seas and almost cloudless days. The moonlight on the Atlantic was one of the beauties of the trip.

On Nov. 27, we were awakened by three toots of the ship's whistle, which meant that we were docking at Port Said, Egypt. The roommates going to Nigeria were disembarking here; so there was much stirring about in the cabin at an early hour that morning. By 7 a. m. I too was on deck to take in the new scenery. Our ship did not actually dock here but anchored for disembarkation. While the officials were coming on board I was taking in the beauty of the morning. We had turned southward into the entrance of the Suez canal. Just back of us, facing north-

ward, many small sailboats were starting out, and as they reached the open sea they made a picture against the blue sky with its few scattered fluffy white clouds. Quite near another large steamer was loading coal, Oriental style. Our ship uses oil for fuel. There was a constant line of coolies going back and forth from the coal barges to the ship with huge baskets of coal on their shoulders. After we watched the passengers getting off into small boats which had pulled up alongside the ship for them, our attention turned to something else. Since this ship is under military orders, and is sailing on a rigid schedule, we were not permitted shore leave.

There was plenty of entertainment, for native merchants soon came out in boats to sell their wares. As most of the passengers wanted souvenirs the bargaining began. By means of a rope and a basket, leather purses, wallets, overnight bags, hassocks, cushion tops, luncheon cloths, etc., were exchanged for American cash. Neither the Shulls nor I bought anything except the morning newspaper. Swimming around the boat were two natives, diving for coins which was thrown overboard. One of the divers swam under the boat from one side to the other. It took him about four minutes.

At 1 p. m. we were off again, catching a good view of the city streets as we started on our way through the Suez. We saw the first palm trees of our journey. All afternoon and evening we went slowly on our way through the canal, our speed having been reduced to eight miles per hour. At first there were various kinds of grasses, weeds and palm trees on the western side, but these gradually grew less until there was nothing but sand and sagebrush. The road and railway follow the course of the canal. We saw several trains—not very much different from ours except they had smaller engines. There were numerous army trucks, a few motorcycles and a few modern cars going by on the road. Occasionally we passed a village surrounded by lovely palm trees and hedges, some

of the hedges covered with reddish purple flowers. The buildings of these villages seemed to be constructed of stone, brick and cement. Quite typical of the desert setting were the camels which we passed, but which I failed to see because I was enjoying a late afternoon nap. That sunset on the desert was especially beautiful, and I stood by the railing watching the twilight deepen into darkness and the stars appear. About 9 p. m. we came into a large body of water which proved to be Bitter Lake. Our boat stopped here in the lake for about three hours waiting for ships to come through from the other direction, as there is only one-way traffic here.

We awakened the next morning to find ourselves in the Red Sea. All day I sat on deck writing letters. The fact that we were going through the sea through which the Israelites went on dry ground was an inspiration. The shore on the African side was beautiful in the morning sunlight; the sandy mountains had a rosy glow. I can understand better why the Israelites murmured while they were going through the wilderness. We would have done no better. Only one day of the three we spent on the Red Sea was hot and uncomfortable; in fact it has been the only really hot day. Someone pointed out to us what the captain had designated as Mt. Sinai. These ranges of mountains have coloring similar to that of the Rockies, except that they seem more sandy. This was the most inspiring day of the trip, for all the Bible story of Moses and the Israelites came to mind.

Among the other high-lights of the voyage were the accounts of experiences given by other missionaries. There has been much time for a realization of the task before me, the responsibilities and opportunities, and as we near the shores of India, my feelings of unworthiness and incapability become greater. It is then that I place my hand more firmly into the hand of the Lord and pray for strength and guidance. "I can do all things through Christ which strengtheneth me." Knowing that many friends are praying daily gives added courage and strength.

The most beautiful sight of the journey was witnessed on the last Saturday night. About midnight some friends came into our cabin and awakened us asking if we would like to see the phosphorus on the water. Slipping into our robes we were soon

out on deck. As the waves were cut by the bow of the boat a bluish green incandescence appeared along the edges of the waves. We watched this lovely sight for some time. One of the men threw a piece of scrap iron into the water and splashing out from it were thousands of brilliant sparkling drops.

On Dec. 3 we saw thousands of jellyfish in the water. We have been in the Arabian Sea since Monday and expect to reach Karachi tomorrow about 4:30 p. m. Just how we are going to Bulsar and from there we'll not know definitely until we dock. So far it has really been a wonderful trip.

Wendell Flory and Marie Sarah Mason were united in marriage on June 5, 1945, at the Linville Creek church, Broadway, Va. Following the wedding ceremony Wendell's father conducted a beautiful consecration service in which they dedicated their lives to Christian service on the mission field. Since September 1945 they have been making their home in New Haven, Conn., where Marie is also attending the language school in preparation for the time when she will go to China.

The news that it is now possible for him to go to China is happy news for Wendell. It seems to him that his life up until this time has been spent in preparation for the work that he has wanted to do for so many years. In the Aug. 25, 1945, Gospel Messenger appears an article written by Wendell called Hopes for the Future of China. Here he writes, "I hope we will not fail in our efforts to help the Chinese church establish itself and play its vital part in bringing Christ's kingdom to a reality here on earth. I hope that the Chinese people will catch the vision of the spirit of Christ and learn to serve him in spirit and in truth."

It is because of these deep hopes of his that Wendell has dedicated his life to Christian service in China, and it is for the purpose of doing all that he can to make them come true that he has now sailed to China, the land of his birth. He left Brooklyn, N. Y., on the S.S. Tarn on Jan. 23, 1946. His wife remained behind in the States until such time as she can join him in China.

The "Silent Missionary" at Work in Africa

Dr. Emory Ross, of the Foreign Missions Conference of North America, just back from a consultation with Christian leaders in Europe, brings this challenge from Dr. W. Dudley Dixon, secretary for literature in the Conference of Missionary Societies of Great Britain and Ireland: "The pressing need for literature overseas remains as urgent as ever, and these war years have opened up immense opportunities which should be seized, as far as we are able to seize them, especially in Africa. Literacy campaigns and Christian literature can get in on the ground floor this year, but the opportunity will be fleeting. Others with motives not so good will step in and are planning to step in. Now is the time for Christians to act."

"Go Ye Therefore"

Mrs. Verna Ruth Flory
Chicago, Illinois



Marie Flory

Wendell Phillips Flory

Wendell Phillips Flory was born on April 24, 1921, at Ping Ting Chou, Shansi, China. His parents, Mr. and Mrs. Byron M. Flory, of Bridgewater, Va., were then serving their first term on the China mission field. Wendell spent the first twelve years of his life in China. He went to school in a home schoolroom, where his mother guided him through seven elementary grades. From Chinese and missionary friends he learned the language and customs of China, and gained a love of sports and games of all kinds which has been so much a part of his life. At the age of ten Wendell expressed a desire to unite with the church, and was baptized in the Ping Ting church by Elder Yin.

The Flory family came to the United States in 1932, and Wendell entered high school at Bridgewater, Va. At the end of one year the family moved to New Hope, Va., where he spent his second and third years of studies. His senior year of high school work was completed at the Fairfax high school in the spring of 1936. Wendell entered Bridgewater College in September 1936 and received his B.A. degree in 1940. During his college years, while maintaining a high level of scholarship, he was active in glee club, sports, and debating activities. However, his chief interests were in the religious life on the campus. He served for two years as president of the Student Volunteers. Bethany Biblical Seminary in Chicago became his home for the next three

years and he completed his work for the B.D. degree in 1943. He was interested in religious activities at Bethany and in the city, serving as executive secretary of the conscientious objector bureau in Chicago for one year.

As a child, Wendell became interested in religious things, and this interest grew during his high school years until at the age of sixteen he decided to enter the ministry. He was licensed to preach in the summer of 1936 at the Cannon Branch church, Manassas, Va., and one year later Bro. E. E. Blough officiated at his ordination to the ministry. His first sermon was delivered in the Oakton church, Vienna, Va., where his father was serving as pastor. Wendell served as summer pastor for one summer in Eustis, Fla.; for two summers in Floyd, Va., and for one summer in Egdon, W. Va., during the years of his college and seminary training. For the year following his graduation from Bethany he served as full-time pastor in Baltimore, Md.

During these years of study and pastoral work he felt a definite call to missionary work in China, and it was at the 1944 Annual Conference that he was consecrated for service on the China mission field. Wendell then spent the months from September 1944 until January 1946 in New Haven, Conn., where he was engaged in intensive language study at Yale University, preparing himself to go to China as soon as world conditions permitted.



Wendell Flory

A Lenten Appeal

We speak on behalf of the war-shattered, spirit-weary peoples of this earth. No further depicting of their hunger, their homelessness and their persecutions is needed. Their story has been told and retold. But has it become vivid before our eyes? Has it enlarged our sympathy? Has it expanded our giving? These questions are serious for Christians at this Lenten and Easter period. For the suffering of humanity must be the suffering of our Lord. It is into that suffering that Christians try to enter especially at this season of our Lord's passion, his crucifixion and resurrection.

No one among us but believes that there is no true or permanent release from the miseries of war until humanity builds its house of faith upon Christ's foundation. Now, in this year above all others, we have the opportunity to reinforce before the world our convictions of mercy and love. We can offer a moving demonstration of our allegiance to Christ by fulfilling his teaching of the Good Samaritan for those who sit in darkness in our time.

We suggest that during Lent and at Easter our Christian people bear especially on their hearts the sufferings of their fellow men whom war has ravaged.

Will you give the equivalent of one meal a week to the postwar relief funds of your church, above any regular gift you may have planned? Or

Will you give up some customary expenditure for that period and give to your church fund something you would not otherwise give? Or

Will you take from your savings account something that would constitute a truly sacrificial gift, and send to your church fund?

Such gifts designated for relief in either Europe or Asia are being used to purchase and ship foods to those who are hungry—wheat, canned foods, and dried milk. Such funds are being used to purchase blankets, shoes, sleeping bags, children's layettes. They are providing medicines and hospital supplies for Burma, the Philippines, Siam and China as well as for many countries in Europe.

Church gifts are being handled by sympathetic Christian hands as they

are used to smooth the tragedy of suffering.

Do not wait for next month. Send your gift now. People are slowly slipping beyond help. A gift at once may save several lives. By your gift Christ's healing hand can perform the miracle of new life.

For the united Protestant program in relief:

Robbins W. Barstow, Commission for World Council Service.

Fred Atkins Moore, Church Committee for Relief in Asia.

Leslie B. Moss, Church Committee on Overseas Relief and Reconstruction.

A Report on What Has Happened to Our Relief Goods in Europe

Eldon Burke

Paris, France

Almost all of the items mentioned in this report have been given in scattered letters and reports, but I feel that it would probably be well to summarize the statements, so that a general picture of what has happened may be obtained by the people in the church at large.

To begin with, I should like to say that, as far as I have been able to ascertain, every shipment of relief goods sent by the Brethren to any of the countries in Europe has been finally distributed to people who were in need, and that in every case there has been a faithful distribution.

In Italy, the distribution of 160 bales of clothing was made through the Committee for Relief of the Evangelical Churches. The report which they gave me of the condition in which the clothing arrived and of their pleasure in receiving it was very satisfactory. One pastor told me that it was a real delight on the next Sunday morning to face his congregation—each wearing a new item of clothing and a happy smile.

In France our clothing has been distributed through American Relief for France in the destroyed villages of Normandy and Alsace. Part of it was also turned over to such organizations as the Association of Railroad Workers and others who lost as a result of the war.

The seeds and shoes were distributed entirely by Entr' Aide

Francais, the French Mutual Aid Relief Association, somewhat similar to our community fund organizations. The food and soap (including a ton of milk) were given to some children's hospitals in Paris. The reason for this was that in August the physicians of the city reported that many of the children were suffering because of a lack of milk in their diet; and since this was the only milk available at the time, on the suggestion of Mr. Bakeman of American Relief for France, the milk was given for this purpose.

In Belgium, the 110 bales of clothing, which arrived within the last month, have been distributed by the Protestant Federation of Belgium. Likewise in Holland, our clothing which has been sent through American Relief for Holland has already been distributed. The bales which I saw in the warehouse on my first visit to Rotterdam were in excellent condition and the manager of H. A. R. K. (the National Dutch Relief Organization) expressed his appreciation for the clothing. This was distributed to the people from those areas which were flooded by the Germans on their retreat.

I have sent several long reports on the distribution of cattle in France and in Belgium. In general, the distribution of cattle in both countries was made to charitable institutions rather than to individuals, because of the difficulty in determining who should receive such a gift. Only about thirty of the animals were given to private individuals in France and none in Belgium. The recipient organizations were preventoria or rest homes, T.B. sanitariums, children's homes, hospitals, and, in the case of one department in Northern France, a farm which belonged to a small city. Of the approximately 475 animals which have arrived in western Europe, I have been able to recheck their distribution only in part, but from what I have seen I am certain that the distribution has been carefully done.

In general, I would say that we

Workers Wanted

Because of the tremendous increase in the amount of food and clothing arriving at the New Windsor relief center, additional workers are constantly needed. Here is a work that is just as important as going to France or Belgium to lend assistance. Why not volunteer for six months or a year if you have not already done so? Write the Personnel Director, New Windsor Relief Center, New Windsor, Maryland.

can feel happy in the work that has been done, and that we should be encouraged to make the necessary sacrifices so that those who are in need this year may have some of their wants fulfilled.

In closing, I quote from Dehark (the publication of the organization of that name in Holland): "It should be saved from oblivion how the tens of thousands of voluntary workers have not shrunk from sacrificing time, money and labor. Coworkers all over the world, unknown relief crusaders, we shake hands with you in thought. It seems to us that we feel your grip conveying to us that we can rely on you!"



Homemade soap for relief is being made in large quantities at the relief centers.

Shipments From United Service Center, New Windsor, Md.

Since January 10

Canned and Dehydrated Food, 4 carloads
Clothing and Bedding, 2,620 bales or more than 6 carloads
Powdered Milk, 4,000 pounds
Shoes, 4½ tons
Soap, 12½ tons
Tools and Flatware, 1,240 pounds
Toys, 11 boxes

The value of the above was approximately \$290,000.



Robert Matteson, former Wellston C.P.S. man, repairs shoes at Brethren service center.

Information and Inspiration . . .

David Blickenstaff, who was formerly working with the stateless refugees in Spain, is now assistant to Dr. Andrew Cordier at the United Nations Organization conference in London.

The Northeastern District of Ohio has chosen two full-time workers to serve at New Windsor. They will be supported on the same basis as missionaries. This is a good move, and it is hoped that other districts may find it possible to make a similar arrangement.

Eight carloads of relief goods! This was the new high reached at the New Windsor center on Feb. 5.

Friends in the West wrote recently, "A few days ago we sent you \$100 to be used for helping the suffering in other countries less fortunate than we. As we have thought and prayed since, we have decided that we can spare \$250 more to help feed and clothe those in such need."

Early in February eleven carloads of wheat were purchased for overseas shipment. Your contributions are being turned into real goods and sent as soon as possible to those who need the food and clothing at once.

The Eastern and Southeastern Districts of Pennsylvania have been doing a very fine thing by sending packages of food to Eldon Burke. A recent report showed that over 100 eleven-pound packages had been sent at the rate of three or four a week. Dr. Burke and others at the center in Paris write that this has been practically a "life-saver" in helping them to get a good variety of food.

We are rich only through what we give; and poor only through what we refuse and keep.

The Somerset, Pa., church has sent a carload of certified seed potatoes to France.

On Jan. 24, 155 boxes of clothing, 84 of shoes and 11 of soap were sent to Holland.

Luther Harshbarger has been detained in Belgium, but plans to return to the States for a visit in March.

Lois Rupel, representing the B.S.C. as a children's worker in Holland, sent a report recently that clothing and recreational and educational material are still badly needed in these homes for children.

"The righteous considereth the cause of the poor: but the wicked regardeth not to know it" (Prov. 29:7).

The Salem church near Dayton, Ohio, contacted a local shoe factory, explained the B.S.C. relief program, and were given over 300 pairs of new shoes which were out-of-date styles, but still good substantial shoes. Does that suggest something similar to you?

During the ten years and more of Hitler's control in Europe 4,000,000, or more than one fourth of all the Jews in the world, have been liquidated. And those who have survived are far from normal. Bodies are broken, nerves wracked, and minds warped and distorted. They are in need of food and clothing, but even more so of friendship and sympathy and the reassurance that they still count as men created in the image of God.

"When a man dies he carries in his clutched hands only that which he has given away."—Rousseau.

American Relief for Holland has been informed that it will take at least 25 years to repair the damage done by German occupation forces in the Netherlands. The Dutch people, one million of whom lost their homes and all their possessions, are in desperate need of clothing, food, medical supplies and simple household utensils.

Our Japanese-American friends in the Chicago area are very much interested in helping with our relief work in Japan. They have contributed over \$5,000 to the Brethren Service Committee to be used for this purpose.

"Blessed are the merciful, for they shall obtain mercy" (Matt. 5:7).

A wave of typhoid fever is now sweeping across Europe. It can be traced definitely to war destruction and the displacement of population groups, and is unlikely to abate until living conditions become more stabilized.

While Yet 'Tis Time

Grace Mathis

Elkhart, Iowa

They stretch their hands across the shores
That separate us from their fate.
Will we be quick to sense their need
And kind to fill their empty plate?

Will we send food and clothes to warm
And keep them from the winter's cold,
Or will we all, self-righteous, stand
Within our wealth, nor loose our hold?

If we send help while yet 'tis time,
And tell them in whose name 'tis done,
Then will they strive to learn of Him
Who lives in us and is God's Son.

The Church at Work

Christian Family Week is being observed by an increasing number of churches each year. Some churches are expanding their family week observance into a school of family life which extends over a period of several Sunday evenings. Everyone recognizes the importance of the family in developing Christian character and many of the leading denominations are employing extra staff personnel to promote a Christian family life program.

The Board of Christian Education has a family life committee which includes representatives from men's work and women's work. This committee has been working during the past two years, shaping up a more aggressive program for the home. One of the basic ideas in this program is a greater emphasis on Christian education within the family. Families need guidance material on many specific issues. A Guide to Christian Family Life has recently come from the press and a sample copy has been sent to each minister and superintendent. If the church is to make its program effective for its families, new vision and insight are needed on the part of leaders. The church will multiply its efforts many times when it puts as much energy, time and money into a Christian education program for the family as it does for the Christian education program that takes place within the church building.

Spiritual Significance of Family Life

Many of the almost routine experiences of the family have spiritual significance. Some of these experiences are listed below. The church can help families become more aware of their significance.

The family eats together. Here food is given and received, and fellowship and love are shared. All that is best in personal and family life finds expression in the conversation and experiences at mealtime.

The family works together. The richest comradeship develops among those who work together. The fruits



Roy Pinney

Observing Christian Family Week

of the soil will grow in the garden, but there will also grow mutual respect and appreciation. Families who work together learn the Christian virtue of bearing one another's burdens by sharing tasks.

The family reads together. When the family reads together the bonds of family life are woven into a web of Christian fellowship and understanding. Such an experience enriches the lives of adults and uplifts

the souls of children.

The family listens together. When a family group listens together to the radio, each person loses something of himself in the larger experience. Each enjoys not only the program but an increasing sense of family unity and fellowship. Each loses himself and to some extent finds a larger self.

The family plays together. Recreation is a new creation. When families find occasion to play together the spirit of family life is recreated in the members. No boy will feel inferior if he and his dad often play together. No girl will feel unappreciated if she is one of a family group who find their joys together.

Things for the Family to Do

Strengthen home ties in every possible way. Maintain close understanding among those at home and with those who are away. Share in interests and plans, and pray for one another.

Make each home a little democracy. Develop the family council method of talking things over. Cooperate in home duties. Share in recreation and hobbies. Work out a family budget. Share in stewardship plans and other matters of vital interest.

Recognize and cultivate the presence of God in family life. Family faith and family devotions add strength and joy to life. Having ab-

With the Minister . . . H. L. Hartsough

My Ministry

The ministry as a profession is a high and holy calling but to each of us it is pretty much what we make it. It has practically the same thing to offer to every minister. While it offers unlimited opportunity it requires the utmost in discipline, adjustment and application. The raw materials, not the conditions, in all churches are very much the same. What we will produce out of this material is largely up to us. Therefore, my success or failure is not a reflection on the ministry but the measure of what I did with my opportunities.

It is true that some churches make our work more difficult than others. In some churches even Jesus "could do no mighty work." Yet it is also true that some ministers make a signal success where others make a dismal failure. Taking conditions as they are, not as we wish they were, we must watch carefully what we put into our ministry. What do we do with the raw material entrusted to us? The ministry has in it heartbreak and tragedy but it also has in it unlimited opportunity. What I will do with my ministry is a sobering and challenging question.

You Ought to Know About . . .

A new slide set, **Pictures for the Christian Home**. Approximately forty slides of pictures recommended for the home including the interests of all age groups. The accompanying lecture provides a full program. Rental \$1.00. Order from the Department of Visual Aids, General Boards.

A new pamphlet, under the same title, **Pictures for the Christian Home**, showing the same pictures and including suggestions for the use of pictures in the home. Order a quantity for sale at the time of your slide lecture. 10c each.

A **Guide to Christian Family Life**, by Raymond R. Peters. This pamphlet outlines suggestions for the enrichment of home life through the church. It includes an extensive list of literature on home life. Free.

A new study guide entitled **Why Brethren?** This guide provides for seven sessions on "who we are and why." For adults or older youth. Free.

sent members included in devotional plans creates a feeling of being united in God and so of being closer to one another.

Make home a center of love, companionship, and good times together.

Co-operate with Church-Night-at-Home plans.

Help other families by your good neighborliness.

Invite other families to your church. Help them to be at home there.

Share as a family in some form of community service. Use your good neighborliness to bridge chasms of strangeness and of economic and racial cleavage.

Things for the Church to Do

Put the family at the heart of the church program. Have some competent individual or committee responsible for promoting the family life program.

Feature family life in sermons, worship services, forums, home department, cradle roll, men's and women's societies and youth groups. Provide for participation by children and youth.

Inspire and train parents. They are the earliest and most influential teachers of religion.

Prepare a reading table or book shelf of family life materials. Your public library might co-operate on this.

A Children's Bureau publication, **Your Child From One to Six**. Simple, practical advice on daily routines, food, clothing, sleeping habits, emotional control, growth of personality, etc. 143 pages. 15c.

The Two-Book-per-Leader Plan. Church leaders are being urged to read at least two books per year in their field. Ask your Sunday-school superintendent for the title of the books you should read. If he does not have this information, write to the Board of Christian Education.

Young Adults in the Church, a revised edition of a former publication under this title. Basic reading for young adult workers. 15c.

An Order of Service for Rural Life Sunday. This observance is scheduled for May 26. Order from the Committee on Town and Country, 297 Fourth Ave., New York 10, N. Y., at the following rates: single copies, 3c; 100 copies, \$1.00; 250 copies, \$1.75; 500 copies, \$2.85; 1,000 copies, \$5.50.

Provide courses, clubs and fellowship groups. Young people need wholesome fellowship and educational preparation for marriage. Parents need help and guidance.

Work out a special program for wives and families of service people.

Welcome new families. Help outgoing ones to find church homes in their new communities.

Provide counseling opportunities for people meeting special problems.

Use the Church-Night-at-Home plan. Pages of Power for Family Living provides devotional material for families with school-age children.

Feature reunion of families. Have special thanksgiving prayers and felicitations for families reunited after wartime separation. Make the church life and program helpful to them in their readjustments.

Participate in community enterprises designed to raise family life to a higher level. Family week is a nation-wide observance and many communities are making a united approach to the activities of this week.

Outline a plan for family week. Last year one church observed the following schedule during Christian Family Week:

Church-Night-at-Home (a special program was outlined for the family).

Family Get-together Night.

Cheer a Lonely Person Day.

Family Picnic or Outing.

Family Correspondence Day.

One Day for Singing and Reading.

Resource Materials

A Guide to Christian Family Life, Peters. Free.

Pages of Power for Family Living. 10c.

The Church in Thy House. 10c each; in quantities, 5c each.

Family Loyalties. 10c each; in quantities, 5c each.

The Christian Family and World Order. 10c each; in quantities, 5c each.

Except for the first item these materials are prepared for use by the family during family week. For more complete listing of literature on home life see A Guide to Christian Family Life and the General Boards and Brethren Publishing House catalogs. Order this literature from the General Boards, 22 S. State St., Elgin, Ill.

Martha and the Master

Continued from page 15

that you have heard me. And I know you hear me always, but because of the multitude standing around, I said it, that they may believe you did send me." He paused, looked steadily at the cave, and cried with a very loud voice, "Lazarus, come forth!"

O miraculous moment! I clutched Mary's arm and she mine, for there in the door of the cave stood a white-wrapped figure, completely swathed! We all stood speechless except Jesus, who turned and said, "Loose him, and let him go!"

With what alacrity then we flew to the unwrapping of our brother's grave-clothes! Lazarus! It was he, indeed, alive as before the days of that sudden sickness. And when he had embraced us, he turned to Jesus and fell into His arms, as friend united with friend.

"Come, let us go home," said Lazarus, and we returned there rejoicing, with Jesus and some disciples. A few of our Temple friends came also, and some believed on Jesus and were baptized because of the miracle of Lazarus' raising.

But most of those who had been mourning with us when Jesus came, went away murmuring that it was trickery and that it should be reported to the Pharisees. From that day forward I was to feel that evil forces were gathering against our Friend Jesus, the Son of God.

Correspondence . . .

Middle Missouri District Meeting

The district meeting of Middle Missouri was held Sept. 29 to Oct. 1, in the Kansas City church.

This meeting was well attended and very spiritual throughout. Some fine inspiration was brought to this meeting by H. Spenser Minnich of Elgin, Ill., Miss Mary Schaeffer, returned missionary to China, and Brother and Sister W. W. Peters of McPherson.

Bro. Earl Breon was present at one session of this conference in the interest of the Bethany Biblical Seminary improvement fund. Our regional representative, Bro. James L. Elrod of McPherson, Kansas, gave valuable assistance at the business session.

One unusual thing was noted at this conference. This was the wide range of ages of the delegates, sixteen to ninety-six. The aged brother who served his church as delegate has since died.—Ira Saxton, district clerk, Leeton, Mo.

Church at Grants Pass, Oregon

I must tell you about our dedication service of the Church of the Brethren in Grants Pass, Oregon. The church was purchased twenty-five years ago by the writer's pen ministry. Bro. M. C. Lininger of Ashland, Oregon, district treasurer, took the matter up with the General Mission Board at Elgin, Illinois. Bro. M. R. Zigler passed through here in 1920. He looked through the church and said it was a good investment. It had been built by the Methodist Episcopal people; then the Free Methodists purchased it. It cost \$2,500 to build. It seats four hundred people.

The dedication service was well attended and much interest was manifested in building the kingdom of God. The writer gave a portion of the church history. When we organized I was appointed superintendent of the Sunday school, Lydia Morton was assistant superintendent and Alta Morton was chorister. On the first Sunday there were eight souls in attendance, as many as were in Noah's ark. But the Sunday school grew to seventy-five in the first year. Virtie Myers was with us two months and helped us in our work. Bro. Homer Kimmel and family are with us now, carrying on the work successfully. We are contemplating a revival soon.—Mrs. Alice Swartz Christlieb, Grants Pass, Oregon.

Some Helpful Suggestions About Annual Conference Weather

Many in the East are wondering what to expect concerning conference weather. They know that great variations in altitude and other geographical features affect the weather; that a wide scope of temperature ranges and climates can be found in the West at any given time of the year. We hire a weather forecaster part of the year to help our farmers in Washington, but even he can predict only twenty-four hours in advance. Perhaps a glimpse at other Junes will be an aid in preparing for Annual Conference this year.

Wenatchee is only 600 feet above sea level, which is a negligible altitude, and is in a semidesert area. Her skies are usually blue and cloudless. June days are warm and sunny. Honesty would compel us to admit that on exceptional

years they have even been hot. Light summery clothes and hats are the order of the day.

Remembering that the back wall of the valley is the Cascade mountain range that sweeps up into snow-capped peaks and glacier fields, one must expect a change after the sun sets. God's orderly laws of thermal-dynamics have never been repealed. Each evening when the sun turns off the heat, every breeze brushing across these ice fields is chilled and following the laws of convection seeks out the low valleys and pushes out the heat of the day. A coat or sweater or at least a heavier garment is needed for evening and early morning meetings. Sometimes there are dreaded cherry-splitting June rains and rain is water even in the West and just as wet. We hope for the very best kind of weather but we want you to be prepared.—Geraldine Eller, Wenatchee, Wash.

About Books . . .

Spurgeon's Lectures to His Students. David Otis Fuller. Zondervan, 1945. 420 pages. \$3.00.

Spurgeon's lectures to his students contain practical, helpful advice. Coming from a great preacher, this advice has unusual weight. There are certain basic principles that do not grow old. Each generation needs them retold. There are few preachers who would not profit by reading this book.—H. L. Hartsough.

The Mastery of Sex Through Psychology and Religion. Leslie D. Weatherhead. Macmillan, 1943. 246 pages. \$2.00.

This book approaches sex from a psychological standpoint and is written for the more mature reader. The material is well-written and is worthy of consideration by those who want to read more extensively in this field.—Raymond R. Peters.

Greet the Man. Harold Wilke. Christian Education Press, 1945. 218 pages. \$1.50.

The author is a cripple and therefore writes out of experience. He is a minister. Dr. Seward Hiltner says, "In this book the author tells us, clearly and authoritatively, how we can and cannot help those who bear the physical and emotional wounds of the war." This book has seen good reviews in reputable magazines.—Raymond R. Peters.

The Psychology of Sex. Havelock Ellis. Emerson Books, 1944. 377 pages. \$3.00.

This book is a new edition of the book which appeared in 1933. Comparatively few changes have been made in the new edition. This book is written from a philosophical point of view and is perhaps beyond the average reader. It is a standard work and would be of special interest to students on the college level.—Raymond R. Peters.

Tell Me About the Bible. Mary Alice Jones. Rand McNally, 1945. \$2.00.

This companion book of Tell Me About God and Tell Me About Jesus explains in simple, conversational style the story of the Bible in a way that will lead children on to a fuller understanding and enjoyment of the Book. For ages 4-10.—Genevieve Crist.

When I Grow Up I'll Be a Farmer. Lillian Rifkin. Lothrop, Lee and Shephard Co., 1944. 44 pages. \$1.00.

Very small children like this book for the excellent pictures. Older children can gain much fine information from the broad presentation of farm life. The eagerness and enthusiasm of the author make one feel that rural life is the only life for abundant living.—Leona Row.

What Bird Is It? Anno Pistorius. Wilcox & Follett, 1945. 24 pages. \$1.00.

In friendly text and lovely color illustrations each page of this bird book carries the description of a bird for the child to guess. For boys and girls 6 to 10.—Genevieve Crist.

Readers Write . . .

These are excerpts from letters which come to the editor's desk. It is our intention not to publish anything here unless permission has been given by the writer.

I read the article, Maranatha, in the Jan. 5 issue of the Gospel Messenger and want to thank you for publishing it. Will be glad to read more such articles in the Messenger.—Mrs. Ressa Rule, Goshen, Ind.

I wanted to write to tell you how much I enjoy getting the Messenger. To me, there is an air of unity and, like God's love, a wideness which help folks to get a bigger vision and a knowledge of things that are happening even outside the Church of the Brethren, which helps us to all be "one in the Lord" and so makes us all coworkers together for God. Then, I am glad to see that you are trying to be helpful to every side of human life, and to show how best everyone can use his gifts for God and his kingdom. This, I feel, is one of the ways in which you are going to keep and use the young people.—Mrs. Jennie Weber, Sussex, England.

I suggest that the United States manufacture enough atomic bombs to be able to distribute to each nation enough for it to crush any nation great or small that first aggressively crossed its boundaries. And make it obligatory upon each individual nation to use the bombs for that purpose alone. This law could be placed on the statute books of the United Nations of the world, including Japan and Germany, and the boundaries of the nations could be frozen as of the date the law passed the World Court. Then the nations could have a "planned" population and not strive to force the population beyond what their national resources would support in order to overcome some other nation with the view to plunder their land and wealth.—G. G. John, Springdale, Ark.

I read with interest the late Race Relations issue of our Gospel Messenger and enjoyed it very much. While reading I was reminded of an unusual experience I

had a few years ago which I thought would be of interest to Messenger readers. I might call it Looking From the Other Side.

One of the elderly sisters of the church became quite ill and was removed to a local hospital where she occupied a bed in a small ward. About a week later a colored woman was admitted to the hospital and was placed in one of the beds in the same ward. As my custom was while calling, I included all the sick in the ward and became acquainted with the colored woman. A short time later our sister died but I continued visiting. When I was talking with the colored woman she very kindly remarked, "You know I just couldn't help loving that lady even though she was white," referring to our sister who died. I never forgot those words.—Charles W. Blough, Hollsopple, Pa.

In the interest of the Blue River church, we want to express our appreciation to you for the article in the Messenger of Jan. 5 by Sister Bertha M. Stine (Maranatha). My church endorses this article one hundred per cent. And many more of my members would be taking the Messenger if only we had more articles on the fundamental doctrines of the Christian church. Many of my members are taking other religious papers in which they find these doctrines.—L. U. Kreider, Columbia City, Ind.

Those who are more discerning read the Messenger while those who aren't do not. In other words, many do not read the Messenger after it does arrive in the home. This brings up a suggestion. Let us not only work for more Messengers in more homes but let us advertise that people should read them as well as receive them. Let us not just say we want them to enter homes but our hearts as well.—Edward Lyons, Munnsville, N. Y.

For Returning Servicemen

The Quakertown Church of the Brethren in Pennsylvania held a fellowship meal and service for returning servicemen in December. It was planned also for those home over the holiday. There were 105 present, fifteen of whom were servicemen. After the excellent meal, the group heard words of hearty welcome from church officials. Several of the returning veterans gave interesting testimonies of God's providence and protection. Our elder, Bro. Ralph Jones, brought the message of the evening. He challenged those who have returned to be active in church work, stating, "The church needs you and you need the church."—Mrs. Cathrine Wentz, Trumbauersville, Pa.

Elder LeRoy M. Weddle

LeRoy M. Weddle was born June 11, 1871, and died Oct. 30, 1945. He had been a minister of the Church of the Brethren for thirty-eight years and had served as elder of the Topeco church for thirty years. He also served as elder for several years of the Burks Forks Brethren church. He was married to Almetta Simmons

in February 1903. Surviving are his wife; two infant daughters preceded him in death. His funeral was conducted at Topeco by Brethren Kermit Flora, A. N. Hylton, Alvin Harman and S. B. Alderman. Interment was in the Topeco cemetery.—Leeta M. Weddle, Floyd, Va.

Elder J. W. Steele

The church at Wenatchee was saddened this fall to learn of the sudden home going of Elder John Walter Steele, though he had been suffering with a heart condition and other complications that have limited his activities for the past seven years. Bro. Steele was born at North Liberty, Ind., on Sept. 14, 1871, and died at his home in Wenatchee at the age of seventy-four years.

He was married to Sarah Ann Cripe in 1893. They established their home on a farm near Cando, N. Dak., where they lived until 1920, when they joined the large Brethren colony established in the Wenatchee Valley. Several years ago Elder Steele transferred his church membership to the newly found group of Dunkard Brethren.

He is survived by his widow; two sons, Merwin of Wenatchee and David R. of Seattle; five daughters: Mrs. T. J. Barnhart, Mrs. Beulah Crill, and Mrs. W. G. Dourte, all of Wenatchee, Mrs. L. D. Deardorff of Minneapolis and Mrs. Mabel Dunning of Port Blakely, Wash.; sixteen grandchildren and four brothers. Interment was in the Wenatchee Memorial park with Elder Jay Eller of the Wenatchee Valley church officiating, assisted by Elder Noble Deardorff of the Sunnyslope church.—Geraldine Eller, Wenatchee, Wash.

Called to Higher Service

It happened like some dramatic and terrible incident from fiction, the sudden unbelievable death of Dor-



othy Lehman of Centerville, Mich., daughter of Galen and Lillian Zamastil Lehman. Had you known her, you would have understood what her friends meant when they said she was the very spirit of joyous Christian fellowship which governed the group she called her own. She had found the Lord as her personal Savior in December 1936, and from that memorable time had been sturdily and beautifully growing in grace and in knowledge of the Christ.

She was nineteen. Her fiancé was overseas, and she was waiting for his return. The future was a rosy one, warmed by her deep spirituality and flavored by a life well lived in service for others. She was the mainstay of her parents and a valiant trooper in the army of the Lord.

The county fair was on, and on Sept. 17 a plane was barnstorming, taking up passengers. Dorothy had worked hard that morning, for, since graduating from the Centerville high school in the spring, she had assisted her father in their dairy store. On

that autumn afternoon she went to the airport for a ride in the plane.

As the pilot was coming in for a landing, Dorothy caught sight of some friends and waved. And then she was out of the plane and running; as she ducked around the forward end of the plane, the propeller struck her in the back of the head, breaking her neck.

The small broken body was laid to rest in the Prairie River cemetery. The funeral services were held at the Bateman funeral home in Centerville, with Brethren Howard Kreider and George Sherck officiating.—Galen Lehman, Centerville, Mich.

William F. Wade

William Franklin Wade, son of Thomas W. and Mary E. Wade, was born at Littleton, W. Va., Sept. 20, 1868, and died Jan. 28, 1946.

He was united in marriage to Margaret Bell Ellis on Oct. 14, 1895. To this union were born five children: Herman A., Walter F., Elizabeth E., Edna A. and Thomas H. The youngest son preceded him in death in 1916.

At the age of twenty-nine years he accepted Christ as his Savior. On Oct. 21, 1906, he was installed into the ministry and on Jan. 12, 1913, advanced to the second degree. He served as he could in spite of ill-health.

Besides his widow and four children, two brothers, two sisters, eight grandchildren and three great-grandchildren survive. Services were held in the Spiker funeral home in Canton, Ohio, by the writer, assisted by Elder M. M. Taylor. Burial was in the Eden cemetery.—Elmer E. Frick, Louisville, Ohio.

War Destructive to Church Property

The value of Protestant church property destroyed in Czechoslovakia during the war amounted to nearly 5,000,000 crowns (\$100,000), according to an official report here. The report stated, however, that the properties were valued on a prewar basis, and reconstruction costs would be at least three times greater.

Listed were churches and manse owned by the Evangelical Church of the Czech Brethren, the Moravian, Baptist, and Methodist Churches.

In addition to church property, two Czech Evangelical, one Methodist, and two Baptist charitable institutions were destroyed. They will cost an estimated \$140,000 to rebuild.

Matrimonial . . .

Brown-Wondle.—Gerald Brown of Eldorado, Ohio, and Miriam Wondle of Arcanum, Ohio, at the home of the bride, Feb. 9, 1946, by the undersigned.—Glenn C. Rust, West Manchester, Ohio.

Cahoon-Dornink.—Carl Cahoon of Orangeville, Ill., and Jean Dornink of Freeport, Ill., in the church, Feb. 1, 1946, by the undersigned.—Clarence B. Fike, Freeport, Ill.

Colebank-Miller.—Paul Reuben Colebank and Evelyn Ruth Miller, both of Glendora, Calif., in the Pasadena wedding chapel, Pasadena, Calif., Feb. 10, 1946, by the undersigned.—Galen K. Walker, Glendora, Calif.

Flory-Heatwole.—Vernon D. Flory and Martha C. Heatwole, both of Harrisonburg, Va., Dec. 31, 1945, by the undersigned at his home.—Jacob F. Replogle, Harrisonburg, Va.

Goughnour-Ramsey.—Joseph Goughnour of Kankakee, Ill., and Alice Evelyn Ramsey, Martinsburg, Pa., in the Bellwood church, Dec. 30, 1945, by the undersigned.—D. Luke Bowman, Bellwood, Pa.

Guisinger-Turney.—Thomas D. Guisinger of Springfield, Ohio, and Evelyn Lucille Turney of New Philadelphia, Ohio, in the parsonage, Feb. 9, 1946, by the undersigned.—A. H. Miller, New Philadelphia, Ohio.

Henning-Snyder.—Willard Henning and Elma Snyder, both of Camden, Ohio, at the home of the bride, Nov. 18, 1945, by the undersigned.—Glenn C. Rust, West Manchester, Ohio.

Hoover-Esworthy.—Wilbur N. Hoover and Eleanor Esworthy, both of Frederick, at the parsonage, Feb. 8, 1946, by the undersigned.—R. E. Shober, Frederick, Md.

Jones-Arnett.—Bobby Bernard Jones of Litchfield, Ill., and Bernice Esther Arnett of Pleasant Hill, Ohio, at the Pleasant Hill church, Feb. 9, 1946, by the undersigned.—Dean L. Frantz, Pleasant Hill, Ohio.

Main-Poff.—William R. Main and Thelma L. Poff, both of Union Bridge, Md., at the parsonage, Feb. 11, 1946, by the undersigned.—Ralph E. Shober, Frederick, Md.

Miller-Wondle.—Robert Miller of Versailles, Ohio, and Mildred Wondle of Arcanum, Ohio, at the home of the bride, Jan. 13, 1946, by the undersigned.—Glenn C. Rust, West Manchester, Ohio.

Shaffer-Hillegass.—William H. Shaffer and Helen G. Hillegass, at the Washington City church, Dec. 31, 1945, by the undersigned.—Warren D. Bowman, Washington, D. C.

Showalter-Hutchison.—Harry Weldon Showalter and Frances Nell Hutchison, at the Washington City church, Dec. 5, 1945, by the undersigned.—Warren D. Bowman, Washington, D. C.

Smith-Kimble.—Alpheus Wilber Smith and Helen Margaret Kimble, at the home of the groom's brother, Dec. 12, 1945, by the undersigned.—Warren D. Bowman, Washington, D. C.

Stangel-Shockey.—Paul W. Stangel of Rockville, Mo., and Catharine E. Shockey of Rich Hill, Mo., in the Happy Hill church, Feb. 9, 1946, by the undersigned.—W. R. Argabright, Rich Hill, Mo.

Stong-Weaver.—Gordan Stong and Diane Weaver, both of Oakland, Calif., in the Oakland church, Feb. 1, 1946, by Bro. Andrew Holderreed.—Irene McElroy, Oakland, Calif.

Strecker-Leatherman.—William M. Strecker of Brownwood, Texas, and Eleanor E. Leatherman of South Bend, Ind., in the Fruitdale church, Ala., Jan. 24, 1946, by the undersigned.—Irvin D. Leatherman, Citronelle, Ala.

Thompson-Hartman.—Jacob H. Thompson and Avis L. Hartman, both of Baltimore, at the home of the bride's sister, Feb. 2, 1946, by the undersigned.—I. S. Long, Baltimore, Md.

Warner-Lomax.—Paul Warner and Shirley Lomax, both of Baltimore, at the parsonage, Jan. 19, 1946, by the undersigned.—S. H. Flora, Jr., Baltimore, Md.

Watson-Hershey.—Ned L. Watson and Dorothy H. Hershey, both of Covington, Ohio, in the Greenville parsonage, Dec. 24, 1945, by the undersigned.—G. L. Wine, Greenville, Ohio.

Wentz-Conley.—Russell H. Wentz of Wellsville, Pa., and Bertha Conley of Etters, Pa., at the parsonage, Feb. 6, 1946, by the undersigned.—Ralph E. Shober, Frederick, Md.

Yule-Copeland.—Elwin Charles Yule and Edna Esther Copeland, at the Washington City church, Nov. 18, 1945, by the undersigned.—Warren D. Bowman, Washington, D. C.

Fallen Asleep . . .

Arbegas. Bro. Charles F., died at a hospital in Harrisburg, Pa., Feb. 1, 1946, at the age of eighty years. He was a member of the Church of the Brethren for many years. He is survived by one son, six grandchildren, sixteen great-grandchildren and one brother. Funeral services were held at the Myers funeral home by the undersigned, with burial in the Mechanicsburg cemetery.—J. Lloyd Nedrow, Mechanicsburg, Pa.

Bailey. Mary, daughter of George and Ruth Ann Roberts Bailey, was born at New Market, Md., on March 24, 1850, and died at the Fahrney Memorial Home, San Mar, Md., Jan. 11, 1946. Mary was a member of the home for thirty-two years. Funeral services were held at the home by Bro. Strite with burial in the Fahrney cemetery.—Mrs. Noble Spickler, Mapleville, Md.

Bowers. Tobias Calvin, son of David H. and Eliza Stultz Bowers, was born July 10, 1863, in Carroll County, Md., and died Jan. 26, 1946. He was united in marriage to Minnie Jourden on Jan. 28, 1890. He is survived by his wife, four sons, four daughters, and ten grandchildren. He was baptized in youth in the Lutheran Church and had always remained loyal to this faith. Funeral services were held in the Dixon Church of the Brethren, Dixon, Ill., by his pastor, the undersigned.—William E. Thompson, Dixon, Ill.

Bowman. Sylvia Toney, daughter of Elder William Toney of the Upper Deer Creek congregation, was born near Walton, Ind., Dec. 31, 1881, and died Jan. 25, 1946, at Passavant hospital in Chicago. In 1897 she was received into the membership of the Upper Deer Creek church. She was married to Clarence W. Bowman in 1904. For many years she was superintendent of the beginners department; she also sang in the choir. Sister Bowman is survived by her husband, one daughter and one sister. Funeral services were held in the Russell funeral home, and burial was in the Riverview cemetery.—Glen Weimer, South Bend, Ind.

Broughman. Mary Ella, wife of the late James Broughman, was born April 16, 1867, and died at the home of her son, Dec. 24, 1945. She was a faithful member of the Mount Joy church for sixty years. She is survived by one son, several stepchildren, one granddaughter, two great-grandchildren, two brothers and one sister. Funeral services were held in the Mount Joy church by the elder, Bro. H. A. Hoover. Burial was in the near-by cemetery.—Mrs. Alvin Walker, Buchanan, Va.

Brower. Maggie W., widow of J. S. Brower, passed away at her home in La Verne, Calif., Jan. 24, 1946. Sister Brower was a faithful member of the Church of the Brethren for many years. She is survived by two sons, one daughter, three sisters, two brothers and three grandchildren. Funeral services were held in the La Verne church by the undersigned, and interment was in the Evergreen cemetery at La Verne.—Galen B. Ogden, La Verne, Calif.

Burger. Sarah Stauffer, daughter of David and Barbara Stauffer, was born near Stillvideo, Ohio, Jan. 19, 1871, and died at the Brethren Home in Greenville, Jan. 28, 1946. On March 23, 1893, she was united in marriage to Robert Eugene Burger. To

this union were born two sons. She was preceded in death by her husband. She united with the Church of the Brethren on Jan. 25, 1890. She is survived by her two sons, one brother and five grandchildren. Funeral services were held at the Brethren Home by the writer. A service was also held at South Bend. Burial was in the Highland cemetery in South Bend.—Roy Honeyman, Greenville, Ohio.

Casebeer, Sarah Shaulis, daughter of Solomon and Harriet Fisher Shaulis, was born April 22, 1861, and died Sept. 6, 1945. Her first husband, William C. Groff, preceded her in death. To this union were born six children, of whom two daughters and one son survive, together with seventeen grandchildren and twenty great-grandchildren. She had been a member of the Sipesville Church of the Brethren for the past fifty years. Funeral services were held by Bro. C. O. Showalter in the Sipesville church, with burial in the Sipesville cemetery.—Mrs. Clayton Walker, Sipesville, Pa.

Cook, Lola May, daughter of William and Eliza Jane Foster, was born in Grant County, Ind., March 22, 1874. She was married twice; her first husband, Levi Tomlinson, preceded her in death. She is survived by her second husband, James W. Cook, five children, seventeen grandchildren and ten great-grandchildren. Three children, two brothers and one sister preceded her in death. She joined the Christian Church early in life, but later became a member of the Church of the Brethren.—J. Edward Smith, Lafontaine, Ind.

Copenhafer, Rebecca Frantz, daughter of the late Henry and Lydia Frantz and widow of David Copenhafer, was born in Berks County, Pa., and died Dec. 28, 1945, at the age of seventy-four years. She was a member of the Mingo church. She is survived by three sons, four daughters, seventeen grandchildren, four great-grandchildren, three sisters and five brothers. Funeral services were conducted in the Mingo church by Elder Joseph N. Cassel with interment in the adjoining cemetery.—Mrs. Paul List, Royersford, Pa.

Eshelman, Susan Weaver, died Jan. 26, 1946, at the age of eighty-three years. Her husband preceded her in death. Surviving are five grandchildren, four great-grandchildren and two sisters. Funeral services were held at the West Greentree church by Brethren Elmer Ebersole and Samuel S. Shearer. Interment was in the West Greentree cemetery.—Bertha M. Shissler, Elizabethtown, Pa.

Ettinger, Henry, son of the late John and Elizabeth Ettinger, was born March 25, 1875, and died Feb. 7, 1946. He is survived by his wife, three daughters and seven sons. Services were held on Feb. 10 at the Pine Grove church by the undersigned and burial was in the church cemetery.—M. J. Craun, Singers Glen, Va.

Evers, Ellen, daughter of the late William T. and Sallie Kniceley Heatwole, was born Dec. 31, 1894, and died at her home near Montezuma, Va., Nov. 15, 1945. On March 4, 1914, she was united in marriage to Charles L. Evers. To this union were born two daughters and one son. She was a member of the Church of the Brethren. She is survived by her husband, her mother, two daughters, one son and four grandchildren. Funeral services were held at the Beaver Creek church by her pastor, Bro. E. F. Miller, assisted by Bro. Wise Driver. Interment was in the adjoining cemetery.—Mrs. Arlie S. Glick, Dayton, Va.

Fahnestock, Elizabeth Mohler, wife of the late Elder N. B. Fahnestock, died at her home in Manheim, Pa., Dec. 13, 1945, at the age of ninety-three years. She was a consistent member of the Church of the Brethren for almost sixty-eight years. She is survived by two sons, two daughters, one brother, one sister, six grandchildren and several great-grandchildren. Funeral services were held at the Graybill house by the home brethren, with interment in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Flory, Ella May, daughter of Louis Henry and Margaret Shaver Reherd and wife of Walter S. Flory, was born in Rockingham County, March 1, 1867, and died at the Rockingham Memorial hospital, Jan. 5, 1946. She was married to W. S. Flory in 1893. Surviving are her husband and three children. Funeral services were held in the Bridgewater church by Brethren C. G. Hesse and Minor C. Miller, and burial was in the Bridgewater cemetery.—Mrs. A. L. Weaver, Bridgewater, Va.

Fowler, Elizabeth, daughter of Frank and Maggie Young, was born near Monticello, Ind., Nov. 9, 1858, and died at the Mexico Welfare Home, Ind., Dec. 11, 1945. She was in the home for a period of twenty-three years and was blind for twenty-eight years. She was a member of the Monticello church. She was quite active until she broke her hip on Oct. 30. Surviving are one son, one daughter and one sister. Funeral services were held at the home by the undersigned. Burial was in the Greenlawn cemetery at Mexico, Ind.—Ervin Weaver, Mexico, Ind.

Fultz, Jacob Aaron, son of Andrew and Susana Pence Fultz, died Jan. 22, 1946, at the age of eighty-eight years. He became a member of the Mineral Creek church early in life. His wife, Fannie E. Landis Fultz, and an only son preceded him in death. He is survived by one daughter and one grandson. Funeral services were held in the Leeton church by his pastor, Bro. William Bray, and the undersigned. Interment was in the Leeton cemetery.—James M. Mohler, Leeton, Mo.

Gaul, Martha May, daughter of Samuel and Sarah Albright and wife of Ira Gaul, was born June 8, 1884, near Denmark, Ohio, and died Nov. 27, 1945. She had served with her husband in the office of deacon for a number of years. She is survived by her husband, three sons, two daughters, and five grandchildren. Funeral services were held in the Polo church by the undersigned.—Marvin E. Clingenpeel, Polo, Ill.

Hart, Minnie, daughter of Baltzer and Jane Cunningham Lybrook, was born Nov. 8, 1864, in Union County, Ind., and died at her home near Kitchel, Ind., Feb. 1, 1946. She was united in marriage to Isaac S. Hart on Nov. 8, 1884. To this union were born two sons and one daughter who, together with four grandchildren and two great-grandchildren, survive. She and her husband united with the Four Mile church on June 30, 1903. She had been a loyal and faithful worker. She was a direct descendant of Elder Jacob Miller, one of the founders of the Four Mile church. Funeral services were held at the Four Mile church by the undersigned, and burial was in the College Corner cemetery.—F. E. McCune, Kitchel, Ind.

Hoffman, Elizabeth Speicher, daughter of Ephraim and Anna Simpson Speicher, was born Feb. 27, 1887, and died in the Somerset community hospital Jan. 17, 1946. She is survived by her husband, Isaac K. Hoffman, one son, three grandchildren, five brothers and two sisters. She united with the Church of the Brethren early in life and had been a loyal and faithful member. Funeral services were held in the Sipesville church by Bro. C. O. Showalter, assisted by Bro. Galen R. Blough. Burial was in the church cemetery.—Mrs. Clayton Walker, Sipesville, Pa.

Huber, Elizabeth Mary, daughter of Samuel and Magdalen Brubaker Frantz and the wife of John Franklin Huber, was born near Roanoke, Va., Jan. 30, 1859, and died Feb. 7, 1946. Her husband preceded her in death in 1926. She is survived by four daughters, one son, nine grandchildren and three great-grandchildren. Funeral services were held in the Glendora church, Calif., by Bro. Galen K. Walker, assisted by Elders J. W. Lear and A. D. Sollenberger. Burial was in the Oakdale cemetery.—Galen K. Walker, Glendora, Calif.

Jensen, Mrs. Rue Mae, was born June 11, 1892, and died Nov. 20, 1945. She was a member of the Church of the Brethren for many years. She is survived by her husband, John H. Jensen of Falcon, Colo.,

three daughters and a son. Funeral services were conducted in the Colorado Springs Swan Memorial chapel by the undersigned, and interment was in the Evergreen cemetery.—Lloyd A. Slater, Colorado Springs, Colo.

Kagey, Lydia A., died Jan. 31, 1946, at the Rockingham Memorial hospital, at the age of eighty-two years. She was a member of the Mt. Zion church in the Greenmount congregation for a long period of years. She is survived by two sisters and one brother. Services were held at the Mt. Zion church by the undersigned and Elder I. C. Senger, and burial was in the Linville Creek cemetery.—M. J. Craun, Singers Glen, Va.

Korn, Ella E. Garner, wife of Bro. Andrew Korn, died Nov. 17, 1945, at the age of sixty-six years. Brother and Sister Korn were united in marriage on April 9, 1919. She is survived by her husband, two stepsons, one stepdaughter, thirteen grandchildren, sixteen great-grandchildren, two brothers and one sister. At an early age Sister Korn united with the Church of the Brethren and for many years headed the home and cradle roll departments. Funeral services were conducted by Bro. Orville Noffsinger of Defiance, Ohio, at the Black Swamp church.—George W. Garner, Walbridge, Ohio.

Lambert, Teddy Eugene, son of James E. and Lula Lambert, was born on Aug. 26, 1937, and was killed by a truck in Berwyn, Md., on Jan. 17, 1946. He is survived by his parents, three brothers and two sisters. Funeral services were held from the Sangerville church by the pastor, Bro. S. J. Garber, and interment was in the near-by cemetery.—Mrs. W. H. Simmons, Bridgewater, Va.

Leighton, Sarah C., daughter of Joel and Ann Harper, was born in Botetourt County, Va., May 2, 1856, and died in a local hospital, Jan. 17, 1946. She was united in marriage to John R. Leighton on Sept. 24, 1879. To this union were born two sons and six daughters. Her husband, one son and two daughters preceded her in death. She united with the Church of the Brethren early in life and was a faithful member until death. She is survived by one son, four daughters, sixteen grandchildren, seventeen great-grandchildren and one sister. Funeral services were held at the Troutville church by Brethren Edgar S. Martin of Daleville and D. H. Miller of Troutville. Interment was in the Troutville cemetery.—Mrs. I. E. Dooley, Daleville, Va.

Leslie, Daniel, son of Daniel and Mary Leslie, was born near South Whitley, Ind., March 26, 1856, and died Jan. 31, 1946, at the Mexico Welfare Home, Ind. He united with the Church of the Brethren at Logansport, and later transferred his membership to the church at Mexico. He came to the home in September 1925. He received much comfort from the anointing, which he called for a few days before he died. Surviving are two daughters, one son and one sister. Funeral services were held at the home by Elders Charles Oberlin and T. G. Weaver. Burial was in the Grant Memorial cemetery at Marion, Ind.—Ervin Weaver, Mexico, Ind.

Lewis, Emma, widow of George Lewis, died in the Rockingham Memorial hospital on Jan. 24, 1946. Sister Lewis was twice married; her first husband was Bro. P. S. Holsinger, who died twenty-eight years ago. She was a daughter of the late John J. and Hester Myers. Sister Lewis is survived by two sisters, three brothers, and a stepson. She was a faithful member of the Mt. Zion church for many years. Services were held from the Mt. Zion church by the writer and Elder I. C. Senger, and burial was in the adjoining cemetery.—M. J. Craun, Singers Glen, Va.

Livengood, Caroline Folk, daughter of Simon S. and Sarah Shoemaker Folk and wife of John W. Livengood, died Jan. 9, 1946, at the home of her daughter at Salisbury, at the age of seventy-five years. She is survived by her husband, two

daughters, two sons, one sister, one brother and a number of grandchildren and great-grandchildren. She united with the Church of the Brethren when a young girl and remained faithful. Funeral services were held at the home of her daughter by her pastor, Bro. A. Jay Replogle. Interment was in the I.O.O.F. cemetery.—Mrs. P. S. Davis, Springs, Pa.

McDainal, Dovie, died Dec. 4, 1945, in Staunton, Va., at the age of forty-four years. She had been a member of the Mount Joy church for a number of years. She is survived by her mother, her husband and one daughter. Funeral services were held in the Rapps Mill church by the pastor, Sister Broughman, assisted by Bro. Lee Bryant. Interment was in a near-by cemetery.—Mrs. Alvin Walker, Buchanan, Va.

McDonaldson, Herman H., son of Benjamin and the late Mamie Armentrout McDonaldson, was born July 29, 1914, and died Jan. 27, 1946, at the Johns Hopkins hospital, Baltimore, Md. He is survived by his wife, two daughters, his father and ten brothers. He was a faithful member of the Bethel church in the Greenmount congregation for a number of years. Funeral services were held at the Bethel church by the writer, and burial was in the cemetery adjoining the church.—M. J. Craun, Singers Glen, Va.

McQuate, Paul D., was born Sept. 12, 1898, and died at his home in Hershey, Feb. 1, 1946. His wife preceded him in death. He is survived by one daughter, one son, two brothers and five sisters. He had been a member of the Church of the Brethren for a number of years and at the time of his death was a faithful member of the Spring Creek church. Funeral services were conducted at the Spring Creek church by Elder Michael Kurtz and the undersigned, with interment in the adjoining cemetery.—J. Herbert Miller, Hershey, Pa.

Merkey, Lizzie J., widow of Emanuel Merkey and daughter of the late John G. and Anna Frantz, was born June 8, 1870, and died Oct. 15, 1945, at her home near Bethel, Pa. She is survived by one daughter, two sons, six grandchildren, five great-grandchildren, one sister and one brother. She was the mother of Elder Howard A. Merkey and was a member of the Church of the Brethren since 1890. Funeral services were held in the Merkey meetinghouse, with interment in the adjoining cemetery.—Viola M. Ziegler, Bethel, Pa.

Miller, David M., the son of Moses and Susan Miller, was born in Adams Township on March 1, 1865, and died on Nov. 28, 1945. On Sept. 1, 1889, he was united in marriage to Nancy Wolf, who preceded him in death on July 7, 1937. To this union were born seven sons and four daughters. One son and three daughters also preceded him in death. He is survived by six sons, one daughter, twenty-three grandchildren, nine great-grandchildren, three brothers and seven sisters. He united with the Oakland church in July 1922. Funeral services were held at the Bradford church by Bro. Roy Honeyman, with burial in the Harris Creek cemetery.—Mrs. Pete Sheets, Covington, Ohio.

Miller, George M., son of the late Edward J. and Lizzie Miller, was born Feb. 1, 1873, and died at his home near Frystown, Pa., Jan. 15, 1946. He was twice married. His first wife, Jane Royer Miller, died forty-one years ago. He is survived by his second wife, Maggie Hibschan Miller, eight sons, six daughters, thirty-seven grandchildren, one great-grandchild and two brothers. Bro. Miller had been a faithful member of the church for many years and had served as assistant Sunday-school superintendent for several years. Funeral services were held at the Ziegler meetinghouse with Elders I. D. Gibbel and George G. Snyder officiating. Interment was in the Frystown cemetery.—Viola M. Ziegler, Bethel, Pa.

Mongold, Asbury, was born May 20, 1870,

and died Feb. 6, 1946. Bro. Mongold is survived by a number of children and grandchildren, his wife having preceded him in death. He was received into church fellowship in the Greenmount church in 1941. Funeral services were held from the Lyndale Mennonite church by Elder I. C. Senger, and burial was in the cemetery near the church.—M. J. Craun, Singers Glen, Va.

Moore, D. Fred, son of George W. and Eliza Ruff Moore, was born May 27, 1882, near Plymouth, Ind., and died Dec. 20, 1945, at his home in Carthage, Mo. He was married to Elsie Hamm on June 23, 1918, and is survived by his wife, one son, two brothers and one sister. He was a member of the Church of the Brethren since young manhood, and was installed in the office of deacon on Oct. 2, 1932, at Parsons, Kansas. Funeral services were held at the Paradise church near Jasper, Mo., by Elder A. W. Adkins of Cabool, Mo., assisted by Bro. Glen Trowbridge of Carthage, Mo. Burial was in the cemetery near by.—Olive E. Holmes, Carthage, Mo.

Patterson, Grace, daughter of William and Sally Garber, was born Dec. 10, 1889, in Augusta County, Va., and died Dec. 18, 1945, at the King's Daughters hospital, Staunton, Va., as the result of burns. On April 25, 1928, she was married to Bro. Charles H. Patterson, who survives together with two sisters. She was a member of the Church of the Brethren. Funeral services were held from the Wilberger funeral home by Bro. D. Howard Keiper, and burial was in the Middle River cemetery.—Bessie Diehl Flory, Grottoes, Va.

Pfeiffer, Leonard, the son of August and Barbara Shock Pfeiffer, was born Feb. 4, 1857, at Millersburg, Ohio, and died Jan. 18, 1946, at his home in Nappanee, Ind. He was united in marriage to Eliza Ann Berry on July 3, 1880. He is survived by his wife and son. He became a member of the Church of the Brethren about sixty years ago. He was a charter member of the Nappanee church, having helped to construct the building. Funeral services were held at the Nappanee church by Bro. Reuben Boomershire, the pastor, assisted by Bro. Everett Pippen. Burial was in the Union cemetery.—Hazel Grasz, Nappanee, Ind.

Pitsenberger, Dorothy Louella, daughter of the late Henry M. Simmons and wife of Cam Pitsenberger, died Jan. 28, 1946, at the age of thirty-nine years. She united with the Church of the Brethren at an early age. On May 16, 1925, she was united in marriage to Mr. Pitsenberger and to this union were born five children, all of whom survive. Her husband, father, three sisters and two brothers also survive. Services were held in the Totten Methodist church in West Virginia by the writer, assisted by Rev. Rose of the Methodist church. Interment was in the cemetery near the church.—M. J. Craun, Singers Glen, Va.

Reehling, Jemima Peterman, widow of Charles E. Reehling, was born March 18, 1868, and died Jan. 12, 1946. For the past fifty years she had been a member of the New Freedom church in the Codorus congregation. She is survived by four daughters and seven grandchildren. Funeral services were held by Elder M. A. Jacobs and Bro. Obed Frey, and burial was in the New Freedom cemetery.—Hilda F. Nevin, York, Pa.

Rotruck, Kenneth Harry, son of Clarence and Emma Kelley Rotruck, was born Oct. 27, 1929, at Keyser, W. Va., and was accidentally killed Dec. 22, 1945. He is survived by his parents. He united with the church at the age of ten years and enjoyed taking an active part in church services and Sunday school. Funeral services were conducted at the Knobley church by Rev. Lowell Rogers, assisted by Brethren B. W. Smith of Romney and Robert Earl Houff of Woodstock, Va. Burial was in the cemetery by the church.—Alice Hose, Old Fields, W. Va.

Setness, Bernice Johnson, was born in Merced County, Calif., and died Jan. 28,

1946, at Yakima, Wash. She became a member of the Church of the Brethren in 1928. Surviving are two children, her parents and two sisters. Funeral services were held in Yakima on Feb. 5 and in Portland on Feb. 7. Burial was in the Rose City cemetery.—Ward E. Pratt, Yakima, Wash.

Sheetz, Alice G., was born Nov. 12, 1877, and died Jan. 16, 1946. Her husband preceded her in death. She is survived by one daughter, one son, ten grandchildren and one sister. Funeral services were held at the Elizabethtown church by Bro. Elmer Ebersole. Interment was in the Mt. Tunnel cemetery.—Bertha M. Shisler, Elizabethtown, Pa.

Smith, Mary Rebecca, the daughter of Benjamin F. and Amanda Leedy Miller, was born Oct. 3, 1872, near Lima, Ohio, and died Oct. 26, 1945, at Hyattsville, Md. She became a member of the Church of the Brethren early in life. On July 16, 1902, she was united in marriage with Maurice M. Smith, who preceded her in death on Jan. 25, 1937. She is survived by three sons, six grandchildren and two brothers. Funeral services were held at the Money & King funeral home at Vienna, Va., with burial in the Oakton cemetery.—Mrs. Hiram B. Miller, Vienna, Va.

Spangler, Kate, widow of Henry Spangler of York, Pa., died Nov. 28, 1945, at her home, at the age of eighty-seven years. Sister Spangler was a member of the Church of the Brethren for many years and was one of the oldest members of the Madison Avenue church. Besides her husband, five daughters preceded her in death. She is survived by one son, nine grandchildren and nine great-grandchildren. Funeral services by the undersigned were held in the Madison Avenue church with interment in the Greenmount cemetery in York, Pa.—M. A. Jacobs, York, Pa.

Sprenkle, Ida May, was born in Waynesboro, Pa., twenty-nine years ago, and died at the Waynesboro hospital on Jan. 29, 1946. She was the daughter of H. D. and Lotie E. Ward Spangler. In 1930 she united with the Church of the Brethren. Ten years ago she was married to Howard M. Sprenkle, who survives, together with two children, her parents, three sisters and three brothers. Services were held at the Grove funeral home by Bro. George L. Detweiler. Interment was in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Stutzman, John Stephen, son of Peter and Sarah Strayer Stutzman, was born in Mifflin County, Pa., March 11, 1879, and died Jan. 22, 1946. He is survived by his wife, two sons, five daughters, twenty-three grandchildren and one great-grandchild. Bro. Stutzman was a long-time member of and a faithful worker in the Pleasant Hill church. Funeral services were conducted at the H. M. Picking and Sons mortuary, Johnstown, Pa., by the undersigned and Bro. Arthur L. Rummel.

Announcements . . .

ANNUAL CONFERENCE

June 12-16, Wenatchee, Wash.

REGIONAL CONFERENCES

Southeastern Region—Roanoke, Va., Aug. 28-30.

Eastern Region—Lebanon, July 10-11.

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

Mardela—Peach Blossom, Md., April 3.
Maryland, Eastern—Sams Creek, April 10.
Maryland, Middle—Manor, March 21.
Ohio, Northwestern—Silver Creek, March 21.

Ohio, Southern—Donnels Creek, April 25.
Pennsylvania, Middle—New Enterprise, April 9-11.

Pennsylvania, Southeastern, New Jersey, Eastern New York and Northern Delaware—Pottstown, April 3-4.

Virginia, First—Cloverdale, April 10-12.
Virginia, Northern—Unity, Bethel house, April 19-20.

Virginia, Second—Summit, March 27-29.

Interment was in the Grandview cemetery.—C. H. Gehman, Johnstown, Pa.

Wenger, Charles Everett, seven-month-old son of Brother and Sister Everett Wenger of Sugarcreek, Ohio, died at his home, Jan. 30, 1946. Besides his parents, he is survived by one brother and eight sisters. One sister preceded him in death. Funeral services were held at the Gehler funeral home in Sugarcreek by Bro. Edward Sheffer. Burial was in the East Lawn cemetery at Shanesville.—Mrs. Pete Domer, Sugarcreek, Ohio.

Winkle, Catherine Bell King, was born Oct. 8, 1886, at Danville, Ohio, and died Nov. 13, 1945. In early life she became a member of the Christian Church but during the later years of her life she worshipped in the Middletown Church of the Brethren. On April 27, 1907, she was united in marriage to Thomas Winkle. She is survived by her husband, three daughters, three sons, five grandchildren, two sisters and two brothers. Services were held at the Middletown church by the undersigned.—C. Walter Warstler, Middletown, Ohio.

Wisecup, Elizabeth Ann, daughter of John and Elizabeth McKeever, was born near Sinking Spring, Ohio, Feb. 5, 1859, and died Oct. 4, 1945. She was united in marriage to Harrison Wisecup on Nov. 13, 1879. Early in life she united with the Marble Furnace church. She is survived by one stepson and one brother. Funeral services were held at the Marble Furnace church by Bro. Chester Petry, assisted by Bro. Jacob Couser. Interment was in the adjoining cemetery.—Mary C. Couser, Sinking Spring, Ohio.

Young, Amanda, daughter of Samuel and Mary Eby, was born in Mogadore, Ohio, Sept. 17, 1857. On Oct. 12, 1875, she was united in marriage with John F. Young, who preceded her in death in 1935. For many years she was a faithful member of the Pleasant Valley church. She died at the age of eighty-eight years at the home of her daughter. She is survived by one daughter, two sons, five grandchildren, two sisters and one brother. Funeral services were held at the Pleasant Valley church by the undersigned, and burial was in the White Pigeon cemetery.—Homer A. Schrock, White Pigeon, Mich.

Church News . . .

Alabama

Fruitdale.—A revival meeting was held in our church Jan. 20 to Feb. 3, with Brother and Sister I. D. Leatherman as the evangelists. These services included illustrated talks by the use of colored slides. As a result of these meetings, five were baptized. The Christmas program was presented on Dec. 23 by the young people. The offering which was taken at this time was used for relief. We have been sewing or relief and are collecting used clothing in this community through the help of the school children.—Eva Jane Carpenter, Fruitdale, Ala.

California

Los Angeles, First.—Brother and Sister Ralph Hatton held our evangelistic meetings Jan. 6-13. Twelve were baptized and three were received on former baptism. Brother and Sister Mills, child evangelists, held three sessions for children during the week and thirty-seven took a stand for Christ. As a result of the meetings we now have three groups meeting for Bible study and instruction. Sister Hatton has charge of the children with fannelgraph talks each Sunday evening; Bro. Hatton as charge of the young folks and Sister Della Lehmer the adults. We are looking forward to evangelistic meetings to be held in April.—Cora A. Rife, Los Angeles, Calif.

Oakland.—Since our last report we have parish worker, Sister Minna Heckman. The young adults have reorganized their class. On Dec. 28 Bro. Holderreed took some of the women to the relief center at Modesto, where they spent the day working for relief. The church sponsored a

dinner for the young adults and the young people. We have received two members into the church by letter. We are sending food and clothing for relief. On Feb. 3 Mary Schaeffer, missionary to China, was our guest speaker. We lift a special church school offering the second Sunday of each month. Our youth group attended the circuit rally in Waterford in December. We are planning to make some repairs on our church basement.—Irene McElroy, Oakland, Calif.

Canada

First Irricana.—Owing to the snowed-in roads, few services have been held at the country church since Dec. 1. When possible, members have attended the town church (Second Irricana) instead. We hope to have services again soon. Under such conditions Bro. Byrd's weekly pastoral letters are more welcome than ever. Our ladies' aid continues to meet monthly. They have collected clothing for relief. At the annual pie social in November they netted over two hundred dollars. Members of the First and Second Irricana churches have jointly shipped a carload of wheat to Holland.—Mrs. A. P. Lepper, Irricana, Alberta, Canada.

Illinois

Cerro Gordo.—Two have been baptized since our last report. The women's work meets every week, and ten comforters and two quilts have been made to be sent for relief; fourteen blankets were bought by money donated by the men's and women's Bible classes. The intermediate class, with an average attendance of seven, has bought five blankets. Twenty-four dozen children's nightgowns have just been finished and scraps are being used to make linings for crib comforters. A dedication service for the relief goods was held. Bro. R. E. Jones accompanied a carload of heaters from the district to Union Bridge, Md. The men's work is sponsoring the 100% Messenger club this year. The young people have purchased candelabras for the church. On Dec. 30 a family night and birthday party was held. The offering taken amounted to twenty-six dollars and will be used for general relief. On Jan. 20 we held an all-musical program. We were hosts to the union watch-night party and candlelighting service. We are planning to hold a school of missions during March.—Evelyn Jones, Cerro Gordo, Ill.

Cherry Grove.—Since our last report our women's work has sent several bales of used clothing and seven Christmas boxes for relief. Our aid society is now making comforters for relief, and the men's work, together with six other churches, purchased one and a half carload of flour. Some needed repairs have been made about the church. Many shut-ins were remembered with boxes of fruit and candy at Thanksgiving and Christmas. Our young people went caroling on the evening of Dec. 22 and a Christmas program was given on Dec. 23. We have a 100% Messenger Club again.—Mrs. Vinnie Brunner, Lanark, Ill.

Elgin.—Our annual school of missions carried much interest through five Sunday evenings in January and February. The schedule consisted of a fellowship lunch served by different Sunday-school classes, a study and discussion period for five different age groups, and a concluding united worship assembly conducted by classes. Two nights were given to consideration of the uprooted people of America; three to Africa. An exhibit room was set up and maintained for the last three nights. The help of the Desmond Bittinger family greatly enriched the study of Africa and, in addition, we had, as guest teachers, Chalmer Faw and Ira Petre. Miss Mae Bullett, a Negro girl working at the Brethren Publishing House, was a regular teacher in the primary department. An attractive worship center was provided for the assembly in keeping with the themes. The B.Y.P.D. provided an interesting style food combination called kabobs for lunch the final session. H. L.

Young recently resigned as our church choir conductor after many years of notable service in music leadership in the congregation. Bro. A. F. Brightbill of Bethany Biblical Seminary conducted an augmented local choir in the presentation of a Christmas program of selections from the Messiah. Sister Raymond R. Peters has accepted leadership of the choir. On Feb. 3 the pulpit was filled by Ernest Shull, whose family spent their last months with us before leaving for the India mission field.—E. G. Hoff, Elgin, Ill.

Panther Creek.—Our women recently sent several blankets and comforters to New Windsor for relief. Last fall we sent fifty-six quarts of canned goods, ten pounds of beans, one and one-half bushel of pears, some homemade soap, nine pairs of shoes and seventy-two pounds of clothing to New Windsor. We have sewed for the Netherlands relief and have sewing on hand for Bethany Hospital. This winter we have been meeting to sew all day once or twice each month. We are very glad to welcome back some of our boys who have been discharged from the service. The men have recently made some repairs on the main floor of the church. We are planning to have a summer pastor if one is available. We also have a 100% Messenger club. Our pastor and his wife were remembered at Christmas with cards and money. Our sick are being remembered with sunshine boxes.—Elsie Noffsinger, Eureka, Ill.

Polo.—Our friendship circle continues to sew for overseas relief and many ladies of the community are assisting in this project. Family night will be observed Feb. 28 at the church with a supper and program. At Christmas a program of music was given by a ladies' chorus under the direction of Sister R. O. Blough. The young people sang carols and distributed gifts to the shut-ins of the congregation. On Jan. 27 a splendid recital was given before a large crowd by Marlys Jean Blough, pianist, and Brother and Sister Eugene Lichty, vocalists. Harold Royer, missionary on furlough from Africa, showed pictures at the church on Jan. 23.—Ruth Krum Schmidt, Polo, Ill.

Rockford.—On the last Sunday of November the ladies presented the mite box program. The contents of our boxes totaled \$78.41. We sent twenty-one comforters, 214 quarts of fruit and vegetables and a large amount of warm clothing. We have donated 216 comforters and blankets, and money for 760 bars of toilet soap. The young people made 100 pounds of soap for relief. The children's department purchased eleven blankets with their Christmas offering. We have sent twenty-five dollars to Bethany and hope to send more later. Our Christmas program was given by our children on the evening of Dec. 23. The Christmas offering from the children was \$25.75. In addition the children have contributed several boxes of food and clothing. Our church has been self-supporting since the last council meeting. Most homes have a small wooden church in which each member of the family drops a penny a meal. This money will go toward the improvement of the auditorium and the addition of Sunday-school rooms. Bro. M. R. Zigler was with us on Jan. 20. At this meeting over three hundred dollars was given for relief. Three were received by baptism.—Mrs. Sheldon Best, Rockford, Ill.

Indiana

Ft. Wayne.—Our pastor, Bro. Van B. Wright, conducted a series of meetings at Camp Creek in November. Brethren Carl Zook and Herbert Dilling were guest speakers in our church recently. On Nov. 4 Joseph Shelly of Shanksville, Pa., spoke to us on the gift of good seeds to needy families in Europe. Our father and son banquet was held on Dec. 7. On Dec. 16 Bro. M. R. Zigler spoke to us about the needs in Europe. William C. Shapard of Indianapolis spoke to us in behalf of the

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Anti-Saloon League on Dec. 30. A school of missions has been in progress each Sunday evening since Jan. 6. An Indian dinner was served on Jan. 27 in connection with the mission study. A missionary play will be presented on Feb. 3. This series will close on Feb. 10, when Bro. Edward Frantz of Elgin will be our guest speaker for the day. Our missionary offering for the last quarter was \$131.10 and our Brethren service offerings amounted to \$149.15. A music institute was held by Paul Halladay on Jan. 26 and 27. Since our last writing, two were baptized, seven were received by letter and two by statement. Five letters have been granted. In November and December 466 pounds of clothing and bedding and three heifers were taken to Nappanee. The women's work purchased one of these heifers and also gave seventy-five dollars toward the purchase of another one. During January the aid collected and prepared for shipping to the relief center thirty-one boxes of mended garments, shoes, diapers, soap and milk.—Mrs. Roy Langstaff, Ft. Wayne, Ind.

Logansport.—Bro. A. F. Brightbill filled the pulpit both morning and evening at our church on Bethany day, at which time an offering was lifted for Bethany. Our pastor, Bro. Lyle Albright, held meetings during Thanksgiving week, closing with a communion service at which Elder Ray Zook officiated. Two were baptized. An offering for home missions was received that day. The men have completed the church kitchen. The women sent a box of twelve comforters, two blankets and a quilt to New Windsor. Other bedding and clothing were given to our city relief campaign so that it would soon reach the needy. There was a children's program and play in the morning of Dec. 23, and in the evening a play was presented. The children had a white gift of food for the needy and the general offering was given to foreign missions. The young people are sponsoring a mile of pennies as a fund for the church building. Some of our boys are returning from service. We are also enjoying the fellowship of the C.P.S. men who are stationed here at the Long Cliff state hospital. Two letters of membership have been received. We have cottage prayer meeting each Thursday night, at which time we are studying the Book of Hebrews. The Berean Sunday-school class have as their project helping our pastor and his family with their preparations for their trip to Africa.—Florence E. B. Arnold, Logansport, Ind.

Mt. Pleasant.—Our church is progressing

under the leadership of our pastor, Bro. N. H. Miller. Our ladies' aid has been sewing and mending for relief. We also sent a number of articles for the gift table at Bethany Hospital. Our church has contributed to Bethany Seminary, the heifer project, the wheat project and the rolled oats project. The B.Y.P.D. gathered soap for relief. At Christmas time the primary department sent a number of boxes overseas. Beginning Feb. 3 we will have two discussion groups preceding the preaching service each first and third Sunday evening of the month, one for the B.Y.P.D. and the other for adults. The meeting for the young people of the seven churches of this section was held in the Bourbon high school gym on Jan. 31. On Jan. 13 Bro. Glenn Weiborn, formerly of this congregation, was the guest speaker at the morning service. He and his wife were on their way to Oregon, where he has accepted a pastorate. On the evening of Jan. 20 Lyle Garber of Plymouth gave us an interesting report of his experiences during his trip to Greece with a boatload of horses. At our recent council meeting Bro. N. H. Miller was re-elected elder, Mrs. Owen Price Messenger agent and the undersigned correspondent.—Mrs. F. J. Wiedeman, Bourbon, Ind.

Wawaka.—We recently elected officers for 1946. The men of the district met in our church in November. A number of our women attended the rally at Nappanee during the same month. Our aid society has finished thirty-three garments to be sent to the Philippines and twenty-two children's suits for the used wool project. At present we are mending clothing, knotting comforters, and making diapers to be sent overseas. The young married people's class is planning some needed improvements in the church. We welcome to our fellowship Brother and Sister Oxley and their daughter, who have come to us from the Windfall congregation. Many of our servicemen are returning.—Blanche Blosser Frick, Wawaka, Ind.

Kansas

Osage.—We held our harvest and homecoming service at Thanksgiving time. Cash offerings, as well as material gifts, were contributed. A pageant was presented during the Christmas season. A number of Christmas boxes were filled for needy families overseas. We contributed to both the wheat and the heifer project. The ladies of the church have sent a number of boxes of new and used garments, bedding, soap and canned goods to the relief center. They have also served lunch at seven farm sales in the past few weeks.

Brethren Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 118. Opportunities for Brethren families to locate in northern Illinois near Church of the Brethren. Work available in woolen mill and brickyard.

No. 119. Attractive proposition for registered, trained or high type of practical nurse in Fahrney Memorial Home for the aged in Maryland. Urgently needed.

No. 120. Opportunity for Brethren family (former students of McPherson College preferred), to operate farm in south central Kansas on shares. Four miles from Church of the Brethren. Farm now unoccupied.

No. 121. Opportunity for two architects and one site planner to work in Puerto Rico for Puerto Rico Housing Authority. Excellent pay.

No. 123. Wanted immediately: Operator for 120-acre farm in northern Illinois, 4 miles from Church of the Brethren. Salary or partnership basis. House available.

At our last council Sunday-school and church officers were elected for the ensuing year. John Mohler was elected elder to take the place of D. P. Neher, who had served in that capacity for the past thirty years. Mrs. Hattie Huff was elected Messenger agent and correspondent.—Mrs. Mary Neher, McCune, Kansas.

Paint Creek.—On Nov. 25 Bro. Frank Crumpacker was with us for a dedication service for the remodeled and redecorated church. Bro. Crumpacker also began our revival meeting on that date. On Dec. 2 Bro. Cleo Beery of the Parsons church came for the remainder of the meetings as Bro. Crumpacker was scheduled to meet elsewhere. Our meeting closed on Dec. 4. Six were baptized by our elder, Bro. G. A. Zook, who also officiated at our love feast on Dec. 5. Our ladies' aid recently served a public sale dinner. We have done some sewing for Philippine relief and have also made some new garments and collected used clothing for European relief. The young people presented a Christmas program which consisted of a pageant. We extend our sympathy to the members of the Rulitnuff family, who recently lost both father and mother.—Mrs. Ruby Dare, Uniontown, Kansas.

Richland Center.—We have been making repairs on our church recently. Many of our boys who were in the service have returned and are once more worshipping at our church services. Our quarterly council was held Jan. 20, at which time it was decided to hold our communion service on April 19. The ladies' aid has sent a large box of clothing for relief and is collecting more. The women have also been doing relief sewing. At Christmas time they remembered the aged and shut-ins with boxes of fruit. For our evening worship we have been studying the Book of Revelation.—Lillian McPherson, Summerfield, Kansas.

Michigan

Adrian.—We met Feb. 10 in a special council. Bro. Floyd Biddix, who had been our assistant pastor, was ordained to the full ministry by our elder, Bro. Orville Noffsinger, and our pastor, Bro. H. H. Hendricks. A farewell potluck dinner was served after the service in the home of Brother and Sister Jess Titler. Brother and Sister Biddix are leaving in the near future for Clovis, N. M., where he will take up a pastorate.—Mrs. Lydia B. Ro-back, Adrian, Mich.

Ohio

Harris Creek.—An installation service was held recently for our new pastor and his wife, Brother and Sister H. E. Helstern. A basket dinner was served at noon with an afternoon social hour. Our love feast, conducted by Bro. Helstern, was observed Nov. 3. The children's department brought a Thanksgiving message on the Sunday preceding Thanksgiving. Plans are under way for the organization of a nursery class. On Dec. 2 the B.Y.P.D. sponsored a service by the Taylor Tots, a Negro family, who sang spirituals. Nearly half of our young people attended the annual winter conference at the Eversole church, Dec. 29 and 30. We gave one hundred dollars for Youth Serves last year. We again have a 100% Messenger club. A committee of men is arranging to send corn for European relief. The aid is mending used clothing, sewing new garments and making comforters for relief. Several shipments have been sent to New Windsor. Many of our young men are returning from the service and we are happy to welcome them back into the fellowship of the church.—Edna Marie Hoover, Bradford, Ohio.

Pennsylvania

Little Swatara.—At one of our recent B.Y.P.D. meetings Bro. J. P. Merkey related some of his experiences while aboard a transport ship to Greece. One certificate of membership was granted since our last report. Our love feast was held recently with Bro. W. F. Elmer Ebersole officiating, assisted by Brethren How-

LENT..

as usually observed is the forty days of more thoughtful living immediately preceding Easter. It is an appropriate time to read such books as—



- BASIC BELIEF, Frantz\$1.25**
Forty short talks on the "Way of Life" give us in simple, understandable language Edward Frantz's message to those who would link basic belief with everyday life.
- THE BIBLE SPEAKS TO OUR DAY, Barclay\$1.00**
"The Christian religion, the Christian ethic, and the Christian church, these three are our hope" is the message which this author brings to us from the Bible.
- THE DARK NIGHT OF THE SOUL, Harkness\$1.50**
A very helpful work of specifically pastoral service, bringing religious faith to the point of need in overcoming depression, loneliness, frustration.
- GREAT WRITERS AS INTERPRETERS OF RELIGION, Mims \$1.50**
From the rich background of many years as a teacher of literature, the author throws light on religion by discussing some of the great works of English literature, mainly in the 19th and 20th centuries.
- THE MASTERY OF THE MASTER, Miller\$1.00**
A series of thoughtful addresses based on John 13:13, helping the reader to see that because Christ was masterful, he can make us masterful also.
- NATHAN, BOY OF CAPERNAUM, Lillie\$2.50**
This book for juniors and intermediates shows what Jesus meant to a Jewish boy living during the lifetime of Jesus with his family at Capernaum. Nathan comes to realize after the death and resurrection of Jesus that Jesus will always live, always be the beloved Friend.
- PATHFINDERS OF THE WORLD MISSIONARY CRUSADE, Eddy \$2.75**
Engrossing panorama of many of the pioneers in the world-wide expansion of Christianity. Chiefly devoted to those working since 1890, and full of intimate personal recollections by the author.
- PERSONALITIES OF THE PASSION, Weatherhead\$1.50**
"No one can read this book without deepening his own spiritual foundations. Like all great religious books there is no sectarian thesis or theological controversy. It is wholly constructive, creative and interpretive."
- A PLAIN MAN LOOKS AT THE CROSS, Weatherhead\$1.50**
"Weatherhead takes the age-old theme, dealt with by myriads of writers, and makes it exciting, full of new light and unexpected vistas. He imparts vigor and vitality to what has so often been, in his words, 'vague and woolly.'"
- THE STORY OF THE CHRISTIAN YEAR, Gibson\$2.50**
Readable and informative account of the observance of the Christian year, from its earliest beginnings in apostolic times to the present.
- HOSE OF THE WAY, Sperry\$1.50**
The author says that religion and Christianity are a way and Christ is the way. He then suggests meanings of the "way" for our day. He shows how this word still has valid and fruitful connotations for the conduct of the Christian life.

ard Merkey, David Markey and Elmer Ebersole. Family day was observed on Nov. 18, with Bro. Lester W. Royer as the speaker. Bro. Lester Bucher brought us a Thanksgiving Day message at our evening services on Nov. 22. Some of our members attended the extension course at Myerstown, under the leadership of Bro. Fred Hollingshead of Harrisburg. The course was a study of the Book of Mark. A number of our members also attended and participated in the educational program in the Heidelberg church on Nov. 25.—Viola M. Ziegler, Bethel, Pa.

Mechanicsburg.—For our Christmas offering we received \$50.85 for the Million-for-Christ fund. We lifted a special offering, amounting to \$255, on Jan. 13 for European relief. Since the first of the year we have shipped to New Windsor sixty-five pounds of clothing, eight blankets, five comforters and one quilt, and we have made quite a few new garments. We sent five boxes of food to Dr. Burke, who is doing relief work in France. At our council meeting, which was held on Jan. 8, a report was given showing \$3,300 in our building fund. We are planning to have our church remodeled this spring. On the morning of Dec. 16 the children presented a program of music, a pantomime and a play. The evening program was given by the young people. We are holding our Sunday evening vespers at four o'clock from Jan. 13 to April 14. We are planning special evangelistic services during Holy Week. On Jan. 27 our church entertained the young people's rally for the western zone of the Southern District of Pennsylvania. We are looking forward to having Bro. A. C. Baugher, president of Elizabethtown College, hold our Bible institute on Feb. 9 and 10.—Mrs. Herman J. Bowser, Mechanicsburg, Pa.

Mountville.—Our quarterly council meeting was held on Nov. 14, at which time Brother and Sister Harry Enders were installed in the ministry and Brother and Sister Robert Bushong and Brother and Sister Willis Nolt were elected to the office of deacon. Our love feast was held on Nov. 17 and 18, with Brethren Samuel Godfrey and Lester Schreiber officiating. Our revival meetings were held Nov. 25 to Dec. 9 by Bro. Nevin Zuck of Elizabethtown. Bro. Zuck gave object lessons and talks each evening for the children before his main address. A Christmas program was presented by the young people on Dec. 23. The Sunday school sponsored a sharing program on Dec. 23, at which time each class brought their gifts of money, which amounted to \$428.56. Much of this was used to buy blankets for relief. The Sunday school also packed forty-nine fruit baskets for the sick, aged and needy of the community. On Jan. 9 twenty-one members spent the day at New Windsor. The ladies' aid society has sent twenty-three comforters, 208 new garments and 125 blankets for relief. On Jan. 13 the a cappella chorus of East Petersburg rendered a musical program. We also enjoyed a missionary service on Jan. 27, conducted by Bro. Norman Weaver of East Fairview.—Mildred L. Miller, Lancaster, Pa.

Sipesville.—Our revival was held recently, with Bro. A. J. Caricofe as the evangelist and Bro. Berger Baker as the director of music. Five new members were received into the church. This is the fifth year we have had a 100% Messenger club. The church at Sipesville has had a good year and we are looking forward to a better year in 1946. Many of our men are returning from the service and we are happy to welcome them back into the fellowship of the church. The total giving of the church in cash for the year of 1945 was the greatest in its history. We also gave clothing, bedding, etc., for the needy in Europe. Bro. Ellis Friedline went with a boatload of cattle to Europe. Plans are now being made for special Easter services.—Mrs. Clayton Walker, Somerset, Pa.

Waynesboro.—On Jan. 6 Bro. M. R. Zieg-

ler presented the needs of the European people in a challenging manner. He was accompanied by Brother and Sister L. J. Smith of Morrill, Kansas, who are at the New Windsor relief center. Mrs. Detweiler's mother, Mrs. Ollie Meyers, died on Jan. 7. Our two weeks' evangelistic meetings began on Jan. 13, with Bro. Rufus P. Bucher of Quarryville as the evangelist. As a result of these meetings, eight were baptized on Feb. 4. During National Youth Week Don Snider, our national youth director, gave a talk to our young people on the evening of Jan. 30 and delivered the sermon on the morning of Feb. 3. At a four o'clock vesper service on Feb. 3 the Juniata College choir presented a program of sacred music.—Sudie M. Wingert, Waynesboro, Pa.

Woodbury.—An evangelistic meeting was held at the Curryville church from Oct. 22 to Nov. 4 with Bro. J. O. Winger of North Manchester, Ind., as the evangelist. At the Holsinger church Bro. E. T. Fike of Eglon, W. Va., was the evangelist in a meeting from Nov. 5 to 19. As a result of these meetings, nine persons were baptized. Alton and Maynard Over of Woodbury and a young man of the Holsinger church were attendants on a cattle boat to Greece. Christmas was observed with special programs at all three church houses. Special emphasis was placed on giving. An offering of six hundred dollars was raised for world-wide missions. The Curryville Sunday school is supporting Sister Dorothy Brown, a member of the church who has gone as a missionary to India. The young people of the Curryville church held a soap-boiling party at which 250 pounds of soap were made. The women have been sewing for relief, collecting clothing and making comforters. On Jan. 8 Bro. John Barwick was with us in a meeting at the Woodbury church. This meeting was for the Middle District of Pennsylvania. An offering of \$141.05 was lifted for blankets to be sent for relief. Our quarterly council was held on Jan. 11, with our pastor, Bro. J. E. Whitacre, in charge. Three letters were granted. Mrs. Vernon Stayer was chosen as our Messenger correspondent. Bro. Donald Sollenberger, a discharged C.P.S. man of the Curryville church, left Jan. 28 to spend a period of two years in Puerto Rico. A father and son banquet was sponsored by the men's work of the Curryville church on Jan. 30, with Bro. J. E. Whitacre as the toastmaster. The main speaker of the evening was Bro. Cletus Myers of the New Enterprise congregation. The remodeling of the basement at the Woodbury house is in progress.—Mrs. Vernon Stayer, Sr., Curryville, Pa.

Virginia

Lebanon.—Bro. S. Earl Mitchell of Westminster, Md., was with us in a two weeks' revival meeting Nov. 5-18. One was baptized. Our offering for the Bethany Chapel fund was \$75.75. Our union Thanksgiving services were held at the Mt. Pisgah United Brethren church. The speaker was Rev. R. L. Brill. The offering was given for weekday religious education. A play was presented on Dec. 23. Our Christmas offering amounted to \$104.05. Christmas boxes were made up and sent to New Windsor for relief, and several boxes of toys and clothing were sent to Puerto Rico. On Dec. 30 Bro. Paul Bowman, Jr., spoke to us on the subject; Food and Religion. The young people have given eighty-seven pounds of soap for relief. We have started a church improvement fund. On Jan. 7 Bro. Earl Flohr was with us in the interest of relief. We have sent \$98.50 and eighty-five pounds of blankets for European relief. The women continue to sew for relief and have been sending in used clothing. To date three heifers have been shipped for relief and three more are being raised. In our Sunday evening services we are discussing Achieving a Christian Home Today. Fifty dollars' worth of books is being added to our library.—Mrs. Anna Cupp, Staunton, Va.



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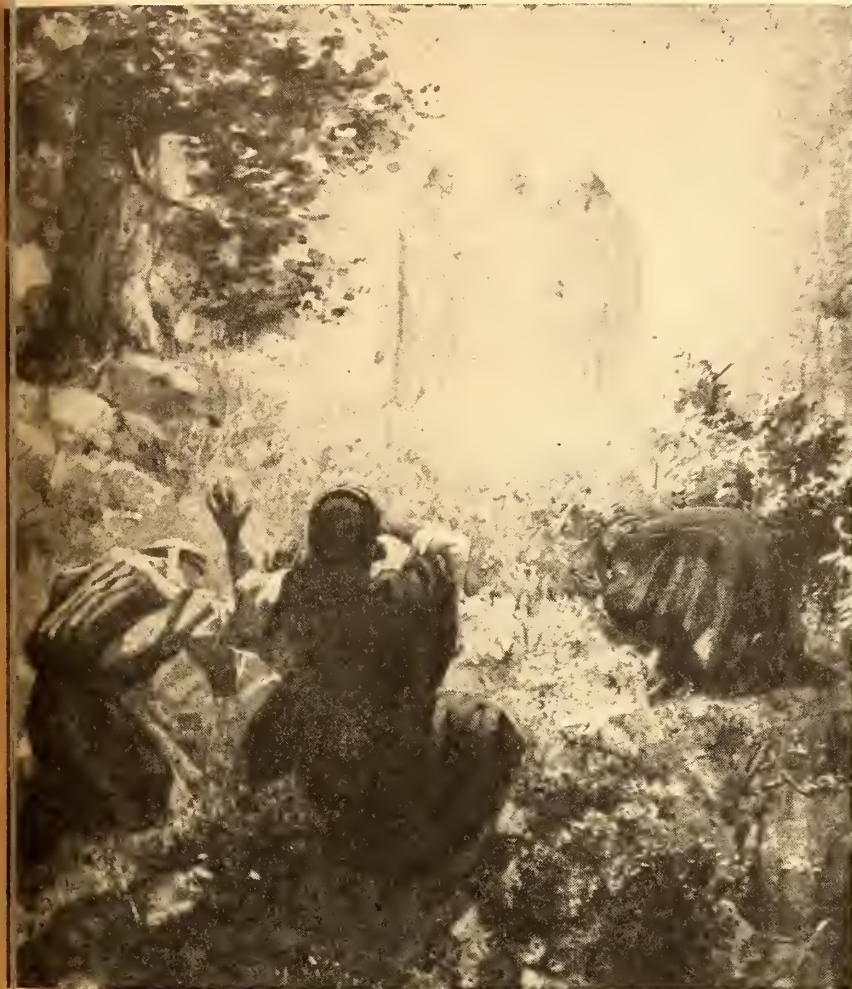
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Gospel Messenger

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The Past and the Future Were Joined in Him

William Hole

Gramstorff Bros., Inc.

Jesus is pictured here as he reached into the past a long way and brought forward Moses and Elias out of history to be transfigured with him in the shadow of this giant tree. It was right that he should call them, for Jesus was the completion and the fulfillment of the work they had begun many years before. The revelation of God was progressive; Moses and Elias were able to present only a little beginning toward man's understanding of God, but what they did present was essential. Upon that Jesus was to continue the revelation until he could finally say, "He who hath seen me hath seen the Father."

These three disciples were ready to rest at this point in the revelation; they were ready to live in the past and the present; three tabernacles would have been pleasant here.

But Jesus gathered them up and pressed with them toward the future. At the foot of this mountain a lad was in torment and a family was in pain. He set about bringing salvation and peace to all. That was his job.

The glory of the past lies not within itself. It fulfills its glory when it lives through us into a more perfect future.

D. W. B.

Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
H. A. BRANDT - - Managing Editor

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Around the World

Enactment of a new religious law to strengthen the position of minority sects in Hungary has been urged by a newly organized free church federation in a petition sent to the Hungarian government.

A Russian edition of the full Bible, the first printed in twenty years, will soon be ready for distribution in the Soviet through limited channels, says Rev. Thomas T. Holloway, field secretary of the American Bible Society.

The constitutional commission of the French constituent assembly has adopted a clause in the draft of the proposed new constitution calling for separation of church and state and guaranteeing freedom of conscience and religion.

A suggestion that periodic conferences between teachers and parents replace the time-honored "report card" was made by the Rev. William McManus, assistant director of the department of education of the National Catholic Welfare Conference, before the national conference on family life held in Washington, D. C.

BRIG. GEN. HERBERT C. HOLDRIDGE, a West Point general, recently retired, amazed members of the house military affairs committee on Feb. 20 by charging that the army, having learned nothing in World Wars I and II, is seeking to train millions of foot soldiers to fight World War III in an atomic age.

General Holdridge testified against the peacetime conscription bill as chairman of the legislative committee of the Veterans' League of America, a World War II veterans' organization.

The witness said he was "depressed and appalled" that the army seemed to have learned nothing in thirty years. We came out of World War I, he said, with the nucleus of a revolutionary new weapon, air power.... We emerge from World War II, General Holdridge said, with the atomic bomb, a weapon more revolutionary than the invention of gunpowder, and the army again is returning to the same technique it taught after World War I.

He attributed to General MacArthur a statement that 100,000 men, using the new weapons of warfare, would be adequate for our security.

Plans for closer collaboration between the World Council of Churches and the International Missionary Council were announced by a joint committee representing the two international Protestant organizations in session at Geneva, Switzerland.

A new interracial church has opened in Los Angeles with a present membership of thirty Negroes, thirty-five Caucasians, eight Japanese, and one American Indian. The plan calls for people from any race or faith to constitute the fellowship.

The \$25,000,000 for postwar relief and reconstruction sought by the Methodist Church in its Crusade for Christ fund has been received in full, Bishop J. Ralph Magee, of Chicago, announced. Another \$2,757,718 above the original goal has been pledged and is expected to be contributed by Easter.

Church workers in Washington, D. C., are organizing to improve the public welfare services for children in the District of Columbia, it has been announced by the Rev. Francis W. McPeck, head of the department of social welfare of the Washington Federation of Churches. A special interchurch committee has been making investigations of public institutions.

Dry forces will nominate a candidate for president of the United States when the National Prohibition Convention meets at Winona Lake in June 1947. Plans also will be made at that time for "a great campaign," Dr. F. W. Lough, national vice-president of the National Prohibition Committee, which sponsors the convention, said. More than 2,500 delegates are expected. The committee includes men and women from all temperance societies as well as churchmen and churchwomen.

A student at Loyola College, Thomas Lally, Baltimore, Md., told the youth session of the fourteenth annual national Catholic conference on family life at the Catholic University of America that government should give financial allowances to parents of large families. He pointed out that large families are either not welcome under certain housing conditions or find it difficult to occupy economically the places open to them. The United States is the only large nation which has failed to make such provisions.

Editorial

Our Brethren Colleges

FOR the past several years Church of the Brethren colleges have received an emergency allowance from the Conference Budget. Last year it was decided that this should become a permanent part of the church budget. This was a wise step, for there is no part of the total church which is of more importance than the church colleges.

This does not mean that the college period of education is more important than the high

school or the elementary period. The college years of education, however, come at a time when all the previous training begins to bear fruitage in final decisions. These decisions, which are made for a lifetime, should be made in surroundings which challenge the individual to do his best thinking.

It is usually during the college years that the career of the student is determined. It is also during the college years that the final decisions concerning marriage and homemaking usually are determined. There are de-

cisions which have much to do with determining whether there will be a Church of the Brethren in the future. The importance of these decisions makes the period of a college education exceedingly important.

IF THE college years are that important, then two things become urgent for our Brethren colleges:

1. We want them to be enthusiastically and thoroughly Christian.

2. We want them also to be genuinely Brethren.

If these two things do not continue to be true concerning Brethren colleges, then there is little justification for keeping them in the Conference Budget; in fact, there is little justification for maintaining Brethren colleges at all.

The question then becomes, How can we keep or make our colleges thoroughly Christian and Brethren? On this question there are various opinions. As far as the writer has been able to determine, there is no sharp division of opinion among us but there is within the church a difference of emphasis on this question. The writer has had some experience as a teacher from the elementary level into the college. From this background of experience, he believes that the following things are necessary if the goal of a Christian Brethren college is to be maintained or achieved.

1. The teacher should be considered first; he is of major importance. The teacher of religion in the Brethren college should be one of the best teachers on the campus. He should be a teacher who is attracted to youth and to whom youth are attracted. His life and his home experience should be a radiant example of the Christianity

Thinking About the News . . .

The Atomic Bomb and One Hundred Ships

One hundred ships representing hundreds of millions of dollars are to be anchored at the Bikini Atoll in the Marshall Islands, Central Pacific, next May and there blown to pieces by an atomic bomb. Some ammunition will be carried in these ships and on their decks will be loaded tanks, radar equipment, food rations, clothing and animals. Fifty additional ships will be employed in transporting testing equipment for the expedition and twenty thousand men will be engaged in the enterprise. All occupants of islands within two hundred miles will be evacuated.

Various feelings are being registered in America as a result of these plans.

The editor of the *Christian Century* says that in this act America is seeking to shake her mighty militaristic fist before the faces of the rest of the world and that such an action by America is "beyond the tolerance of men of goodwill."

Some scientists say that it is an inexcusable waste of good steel and other materials and that in addition it is dangerous. It may deflect present ocean currents or set up violent and destructive tidal waves.

The most serious objections, it seems to this writer, to such an experiment in addition to its colossal wastefulness are two.

1. Like selfish and bigoted little children in a fenced-in yard we continue to insist that atomic information is our secret. Therefore, says the American military clique, this test is ours; we will exclude other scientists from it.

Such an attitude this writer believes is grounded in narrowness, ignorance and bigotry. (These three always belong together.) If the experiment must be conducted, then why not let it show to all the world in universally observed explosiveness the utter destructiveness, absurdity and asininity of all war in the future. Scientists from every nation in the world should not only be invited to observe but should participate in the experiment fully. To make this vast expense serve only to incite further fear and hatred against the United States would be a far greater waste than the destruction of ships.

2. But why conduct such an experiment at all now? Why not rather throw all our energies toward outlawing war and the bomb forever. Why see what it will do to ships when all the common sense we have tells us we must never use it against ships or against anything else if we wish to have a world for our children to live in?

If we had the courage and the godliness to spend the multiplied millions this test alone will cost, not to conduct such a test, but to lead ourselves and others to reasonableness and righteousness, it would give us more hope for the future. May God help us to grow. D. W. B.

which he teaches. His faith should be firm and his understanding of God should be spiritually profound and at the same time realistic. Students should be attracted to his classes by the radiance of his personality and the significance of his teaching.

2. Certain religious courses should continue to be taught as required courses. In some schools the number required could well be increased. The required religious courses should not all be the more abstract ones; at least some of them should deal with the everyday practicalities of the teachings of Jesus Christ. Religious courses should not be easy or snap courses but should be on a comparable scholastic basis with any other courses in college.

These two things, however, important as they may be, will not, of themselves, make any college a Christian college. They are only the beginning. Suggested, therefore, is point number three, to which the writer attaches great importance.

3. Every teacher in the college should be an interpreter of religion. This means that he should have had a religious experience of his own and that he should be able to see God at work and God revealed in the subject matter which he is called to teach. It seems to the writer that the teacher of history has an opportunity to teach religion second only to the actual teacher of Bible. The teacher of biology gets very close to the beginnings of life, and all life and growth is a revelation of God. Chemistry also can be taught as an exploration into the fundamental laws of God. Other courses, likewise, can become interpretations of basic religion and of God.

4. Finally, if a college is to fulfill a Christian function, each college subject should be taught with applications which will affect the life of the students. If

each subject does not reach into the life of the student and help determine it, the subject was not taught as meaningfully as it might have been.

THE writer recalls having sat in different colleges in the comprehensive examinations of senior students. He participated in such examinations in four or five major college fields of study. In each case after the major professor had asked many questions, some of which dealt with details of subject matter which the student could be expected to forget in his first year out of college, the writer took the opportunity of asking the student, "What effect has your study in this major field of college education brought about in your own life and what effect will it have on your future?" In a number of cases the student was unable to reply. He saw no relation between the subject matter of his major study and the life he would lead. In other cases the answer was, "I am majoring in this field so that I may become a teacher in it" or "I shall find a job which utilizes this information." In only a few cases could the student reveal how the subject matter had opened his mind, enlarged his understanding of his fellows and of God and made clearer to him the purposes for which he was in the world.

It is the writer's belief that only when the student was able to make this latter answer had he been taught the way a student should be taught in a Christian college.

IN addition, Brethren colleges should maintain at all times a Brethren flavor. The principles in which we believe should be taught and lived by the faculty and the students. The Brethren spirit should permeate every student gathering and all extra-curricular activity.

Brethren colleges should grow. Out of them can come Christian homes and Christian citizens who

know God and who will work with him to make real the kingdom of which Jesus spoke.

D. W. B.

Living Without Music

WHY is no beautiful music written today?" The questioner was a twelve-year-old who plays the piano with evident interest, who listens to the better music heard over the radio, and who is a confirmed reader of books. Young as she is, this person has noticed that something is missing from our contemporary life.

And why, indeed, is there a dearth of beauty in the arts of our day? The twelve-year-old finds in our jazzed music no real ministry to the deeper hungers for unity and peace. However, music is not the only casualty to the spirit of our times. There must be many who feel that all the arts have suffered decline. Literature has turned coarse and cynical. Sculpture has gone primitive and even grotesque. Painters delight in the obscure and the bizarre.

Well has one of our poets confessed—

How can we sing while gazing on
the dead?
Hid is the candle of our urge for
song
Beneath the bushel of the war-
lord's wrong.

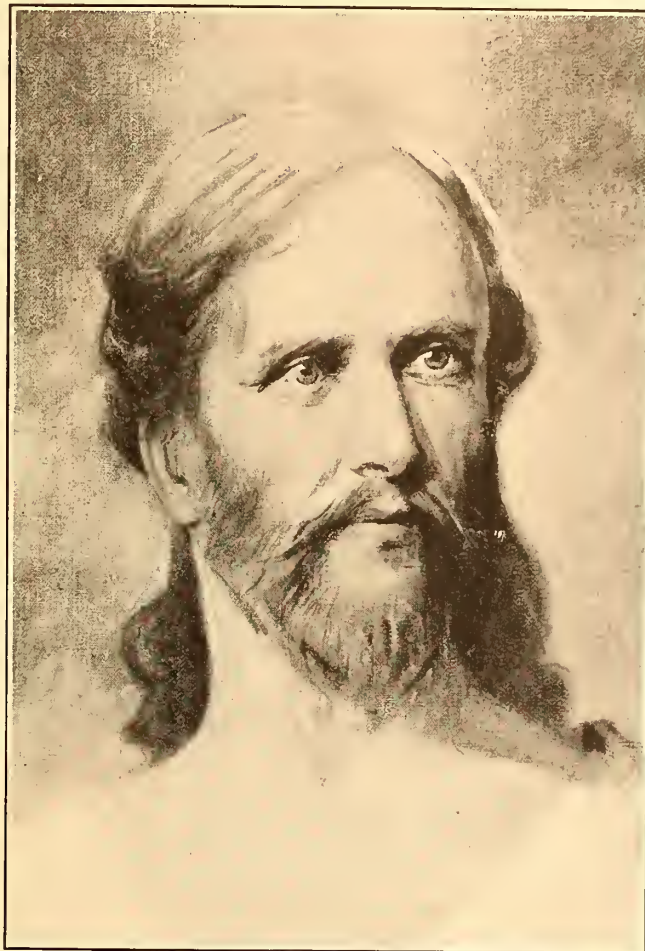
What should be a father's answer concerning the low estate of music as it symbolizes our cultural decline? Have we come to the winter of our age? Is the cruel thing which man has done to himself the cause, or but a symptom? Who can say?

In that a child has sensed our deficiency, the lost chord of harmony in life, is the real promise of a better day. More than once God has used a child to bring blessing and hope. Surely the day will come again when, at least in the lives of our children, there shall be music as grand and beautiful as the dreams of the soul.

H. A. B.

This sermon was preached recently by a West African member of the Church of the Brethren. It says so many things which are needful for Brethren in America that we reproduce it here with the hope that these words from Africa may help us too.

If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, aye and his own life, he cannot be a disciple of mine (Moffatt)



Sikumta Mshelbwala
Marama, Nigeria
West Africa

It is no longer I who live, Christ lives in me (Moffatt)

CHRIST DEMANDS

all of our lives

IN THE beginnings of the church long ago the members were together in oneness, in love and in goodness. Each one said, "I am not the master of things," and each took what he had and sold it. Then all the money was brought together and each one was given as he needed. Barnabas owned a farm. He saw these Christians—their love, their goodness and

their oneness—and he desired this life for himself. Therefore, he sold his farm and brought the money to the disciples and came to live with these Christians.

Ananias and Sapphira saw these good things also and desired them. But when they had sold their possessions, they divided the money and kept part for themselves. Then they took the other part to the disciples.

But when Peter accused Ananias of falsehood concerning these things, he denied it. So he died and they took him away and buried him.

Later, when Sapphira came in, she was accused, but she denied and died and was buried.

MEN are still like this today. Many people see the goodness,

the oneness, the love in the church, and desire these blessings for themselves. They come to the church and enter, but they leave half of their lives outside in some other place. This cannot be done. A person cannot sit in a house and leave half of himself outside; neither can one follow Jesus in the Christian way if half of his life is following something else.

Let us who are in the church test ourselves. Is all of each of us in the church? Do we avoid even the appearance of evil? If a man is on the road and sees something beside the road ahead that looks like a hyena, he will leave that road and go by another. It does not really matter whether it actually is a hyena; he does not stop to see for certain. So men watching Christians see some act that looks like sin and go another way. They do not stop to question.

Ananias and Sapphira thought that by putting half of themselves and their possessions in the church they could still reap all the blessings of the church. It could not be done and they died. If we try such a thing today we probably will not die as they did but we will be dead in the church.

Let each of us test himself to see whether he is all in the church—all of his head, all of his heart, all of his life. For only as we give everything to the church, can we reap the full blessings of the Christian life.

Translated and summarized by Ferne Baldwin, Marama, Nigeria.

• • •

Today it is not enough for the Christian church to point men to heaven. It must stand in the midst of sin and point the way out. It must declare its faith in the promised land and lead the way out of bondage. Any promised land will be an illusory dream unless it incorporates in its very foundations the principles of justice and morality proclaimed in the desert by Moses.—Dorothy Ebey.

Has Christ Washed Your Feet?

H. A. Claybaugh
Goshen, Indiana



THE thirteenth chapter of John's gospel could become so familiar to us that there would be a danger of not seeing its real message. We have sat often at the Lord's table and listened to the reading of this portion of God's Word. And during this service we have heard the Brethren take time in an effort to explain the necessity of observing this ordinance.

Is it a fair question to ask if we have yet discovered that Christ is the central figure in this feet-washing picture? If we miss seeing him we have yet to see the most important of all. We should remind ourselves often that the purpose of John's gospel is to reveal to us the Christ, and all other emphases are secondary. And what is true of this gospel as a whole is also true of this particular section. Have we yet seen Christ in John thirteen? Has he ever washed our

feet? Do we see any reason why he should wash our feet? And if he were to ask for this privilege would we give him permission? If we were to yield, just what would it mean to us? When a fellow Christian washes your feet it is to you a symbol of cleansing, and when you wash another's feet you are by the act saying that you are ready to help that person in any time of need.

IT IS dangerously possible to take part in this double ceremony and receive no spiritual experience. And it is also just as possible for us to miss in this ordinance what Peter would have missed had he not changed his mind after he had objected to the Lord washing his feet. If we fail to get what the apostle nearly lost we miss the soul of the occasion. You will recall that Christ said to Peter, "What I do thou knowest not now; but

thou shalt understand hereafter." This statement by the Lord removes this feet washing from the custom emphasis and gives it a spiritual meaning. If custom were all that there was to it Peter would have understood. When Peter desired to have more than his feet washed Christ replied by saying, "He that is bathed needeth not save to wash his feet, but is clean every whit." That word *bathed* symbolizes the new life in Christ, and it has a similar meaning to that which is suggested in Ephesians 2, where the writer says, "And you did he make alive, when ye were dead through your trespasses and sins."

It should be noted, however, that Christ told Peter that even if he had been washed (or was a child of God) he still needed a cleansing, which was symbolized when his Lord washed his feet. There is a difference between a regenerated life and a sinless life. There is unlimited power and grace available from God to help us all to sin less; but somehow we are unable to, or at least we do not, trust God enough or depend on him sufficiently to keep us entirely free from wrong. Because of this truth we need continual forgiveness and cleansing. Whatever virtue there is in the annual or the semiannual feet-washing ordinance, it is imperative that God's people be always in vital touch with the cleansing remedy that is provided for us by our Lord.

JUST how this is to be done is given in Ephesians 5: 26. In this text the writer is talking about the close association that should exist between Christ and his church. In this connection he states, "... having cleansed it [the church composed of individual folk] by the washing of water with the word" There is some sameness

or oneness between Christ and the Word. A deep conviction that all the promises of the Bible are ours by faith and a will to acknowledge our continued need of forgiveness and cleansing, together with an application of the truth to our daily living, constitute something very near to that experience which the apostle had when his Lord washed his feet in the upper room. In the hours, days and years that followed this upper-room experience, Peter must have realized in full just what the Lord had in mind when he said, "What I do thou knowest not now; but thou shalt understand hereafter." That same night after Peter had denied Jesus and later, seeing Jesus look at him, had wept bitterly, he saw what Christ meant by understanding hereafter. He had been divinely prepared prior to the conflict.

Nothing but this indwelling Person could have taken that apostle, as he was that night in the upper room, and changed him into that individual who preached at Pentecost. Likewise, nothing but that same Christ living in us can take us as we are and transform us into the persons we should be.

For One of These Least

R. Wendell Burrous

Augusta, Maine

I have been working on the infirmary ward here at the state hospital. One day a patient—we could call him by his case number, but let us call him Charles—was brought to the infirmary with a knee injury he had sustained when falling, owing to a slight heart attack. His previous history indicated that his was a form of dementia praecox. He sat day after day with bowed head and folded arms. He spoke only when it was absolutely necessary and then in a mere whisper. His appetite was poor and he was very particular—

snoopy, to be more accurate—concerning the food he ate. That is what I knew of him when he came to the infirmary.

While he was under my care, I showed him every kindness and consideration and yet was very careful not to pamper him. Gradually he began to come out of his shell, so to speak. He no longer sat in his hunched position. He not only commenced talking in his natural voice, which had become quite creaky through lack of use, but occasionally asked me to come to his room, sit down and talk with him. I made a point of spending as much of my spare time as possible with him and was rewarded by seeing his formerly expressionless face break into warm smiles. I frequently gave him magazines and he seemed to be truly grateful for them. Though his eyes were too poor to read much, he spent long hours looking at the pictures.

Several months ago Charles was discharged from the infirmary. I still see him occasionally. He always has a firm handshake and a broad smile for me. The once-nearly-speechless man now converses without reserve. I have made a real friend—and more, a personality has come to life.

To me the important thing is not that Charles will now talk and smile when such was not formerly the case, but that such a change is brought about by goodwill rather than punitive force. Just as lasting friendship was affected by goodwill with this one person, so is lasting friendship brought about by goodwill between groups of people and finally, nations. This was one of the primary tenets of Christ's philosophy. When, and only when, we accept this principle and put it into action can we have a brotherhood of all men.

Christians and Atomic Energy

E. LeRoy Dakin
Washington, D. C.

THE APPEARANCE of the atomic bomb is the most tremendous material event in the long history of mankind. Its spiritual implications are no less tremendous. Sir Stafford Cripps says that by its appearance "war has become certain national and international suicide."

Military leaders, however, both in Britain and America, blandly talk of war with the use of atomic bombs. General Marshall and Secretary of the Navy Forrestal have by their recent declarations made it evident that our chief source of war is our military establishment. The nations can have no security, no freedom, and no peace until the world is rid of the military mind by the acceptance of the mind of Christ. The alternatives we face are Christ or chaos—dedication to the will of God or destruction by the will of man.

The world's declared policy of enforcing peace by power ignores all history and flouts the gospel. This policy would have armed the disciples of our Lord before ever they left the upper room, and transformed the Prince of Peace, who laid down his life for others, into a warrior preserving himself by destroying others.

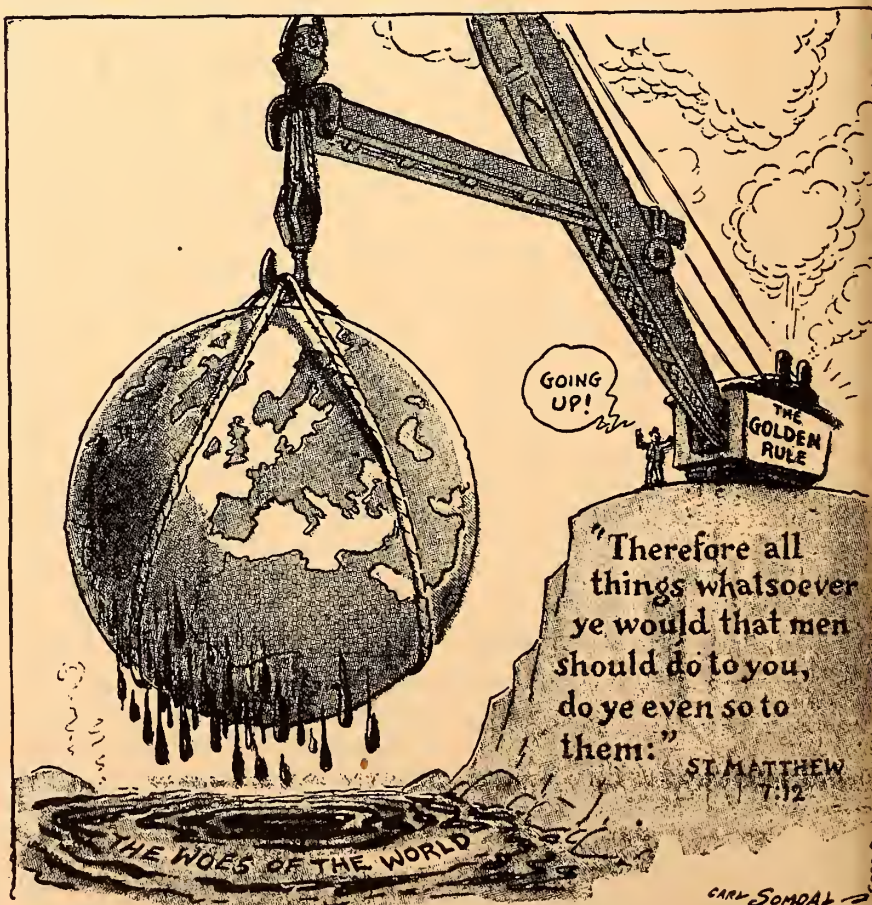
THE cross is not the symbol of one who saved himself and his followers alive by killing his enemies, but of one whose love for both his enemies and his friends sent him forth to gather all their

enmity, blindness and fear into his own bosom. Christ, the just, died instead of the unjust, that he might win them to God's way of life and peace.

Why should Christians delay their fidelity to the will of God because non-Christians have no sense of obligation to follow and obey Christ? Why should Christians suppose that they must wait until the world is converted to Christianity, and every man transformed into a new creature in Christ, before they begin to live by the law of the cross?

How may we hope that the time will ever come when men will accept the Christian way of life if Christians fail to give the world an effective demonstration of its positive powers in their own lives, and quite particularly in their relations to one another? Christ commissioned his church to this task and by his farewell message and intercessory prayer bound his followers through all time to this, his way of triumph.

TOO long the church has waited upon the will of the world! Too long the church has been just another civil service institution. Too long the members of the body of Christ have thought of their religion as just another one of man's several interests. It is not so. For the Christian, the lordship of Jesus extends to every area of man's life now, whether cultural, political, economic, sexual, or social. Christianity is not just another one of the Christian's many interests; it is the motive, the spir-



THEY ARE COMING BACK

Alfred N. Sayres

International Council of Religious
Education

Photo by A. F. Sozio from Gendreau



"It is time to ask what kind of citizen the ex-soldier, sailor, marine and coast guardsman will become when he discards his uniform and returns to civilian life." These words of Colonel John M. Andrews of the National Selective Service System epitomize the staggering problem of demobilizing some 11,000,000 servicemen and servicewomen now that hostilities are ended. A host of agencies are wrestling with the problems of what to do, who shall do it, and how it shall be done. Very properly the churches are among those who have made plans (some intelligent, some otherwise) for the days "when they come back."

It need hardly be said that the churches have been and are sorely in need of wise guidance as they made or are making their plans. For one thing, they need to be shown where their major responsibility lies. Various government and community agen-

it, the purpose and the power which forever directs and controls him in every relationship to the material world, to man, and to God.

Regardless of what others may do, the Christian is bound to interpret his faith in relationship to every problem which confronts mankind, including the use of atomic energy.

cies are concerning themselves with employment of returning servicemen and servicewomen, with their education or re-education, with the provision of adequate recreational opportunities, with the physical rehabilitation of those who have been injured in body and mind, and with family problems. The churches should share in the community concern and in general plans for dealing with these problems. Where no social agencies are at hand the churches ought to step into the breach and render any services that are needed.

For the most part, however, the ministry of the church should be aimed at the personal and spiritual needs of those who are coming back. The church that plans wisely will bear certain preliminary facts in mind.

The servicemen and servicewomen are not coming home at one time. Their return is spread over a long period—a period to be measured in years rather than in months. Obviously the churches cannot focus their service to these men on any spectacular celebration or welcome home.

They are of so many varieties that no one can say what they think, or what they need, or what they appreciate. They represented a cross-section of human life and experience when they went away, and the experi-

ences of war have not molded them into one common pattern. The churches need to make a diligent effort to understand these persons who have returned and will return to civilian life.

Accordingly, they do not all need the same treatment. What some welcome others resent. It is very fortunate for the churches that they are not coming home en masse. This makes it possible to study them and minister to their needs on a retail rather than a wholesale basis.

The church's aim should be to restore service personnel to a feeling of normalcy. Because of physical or mental injuries it may be very difficult for some to attain this feeling, but most of them, though more mature, are normal when they come home. The church should try to help them settle down and feel at home and secure amid the old surroundings. They do not want to be regarded as "queer," or as "cases," or as "problem children." In short, these men need to re-establish the old social contacts as quickly as possible and learn to feel again that they are part of whatever seemed meaningful to them before the war.

It is desirable to effect their natural reintegration into the total life of the church. They should be given something sig-

nificant to do. Those who left positions of responsibility and trust in the church should be reinstated in those or comparable positions. An office on the church board, a class in the Sunday school, committee work in the youth fellowship, singing in the choir, and other opportunities for service will help them to recover their sense of solidarity in the Christian fellowship. What they need, what they will want, and certainly what the church needs are chances to lose themselves in the church fellowship and be caught up in its ongoing program. The men's brotherhood, the young adult class, the youth fellowship, and of course, the church school, may serve in their respective ways. The special committee on returning servicemen and servicewomen may act as a clearing house to insure that each individual is found on his return and that the proper contacts are formed by the responsible organizations. Thus in a nonspectacular but no less effective fashion, each demobilized person is taken up into the embrace of his church fellowship with a view to restoring him to an even more vital place in its program than he occupied at the time he entered the service.

There are special cases, of course. There are family problems requiring adjustment. There are men and women who went into the services without church affiliation but were baptized in the camps or on the battle fronts. They need to be shown the way into the local church fellowship. There is also the vast army of unchurched returning servicemen and servicewomen who represent a new challenge.

All of these needs call for a revitalized church, a friendly church, a fellowship of comrades united by a supreme loyalty to a common Leader in a common cause. The church does not need

to be reorganized for this task, but it does need to be transformed from within by a new devotion to the grave issues of human life on a basically Christian level.

It should be added that the church should not become so absorbed with its ministry to returning servicemen and servicewomen that it forgets about certain other special groups whose needs in the postwar world will also be very grave. The Negroes,

the American-born Japanese, the 4-F's, the conscientious objectors, and the dislocated workers in war industries will also be entitled to their share in the churches' interest and concern. The needs of some of these groups are just as pressing as those of returning service personnel, and yet some of them are in danger of being overlooked.

Each church needs the guidance of God in facing these special tasks.

Forward Steps in Service and Co-operation

Claud Studebaker

President, Missionary Board
Brethren Church

There is no greater work being done by any church than the relief program of the Church of the Brethren, implemented by their Brethren Service Committee. It is now functioning with greater volume than ever in receiving and delivering to the war-torn countries thousands of tons of food and clothing and many hundreds of cattle. It carries on many other ministries in the name of Christ.

This is true Christian love in action and of a kind that the world sorely needs at all times and is in especial need of at this time. The Brethren Service Committee has gathered car-

loads of wheat, established canneries and gathered together heifers of fine quality, has mended old clothing and shoes and made new clothes as well. The work is of such great volume and is done in such fine spirit that it has attracted the attention of people everywhere.

We have contributed for relief money that has been administered through this committee, and, being Brethren by name ourselves, we share in the honor and blessing that comes to those who give themselves in service.

Now the Church of the Brethren has asked that we have a member to serve on this commit-



**Charles
and
Ruth
Webb**



tee, which is very gracious of them. Our Missionary Board Executive Committee feels that this is a fine step in co-operation in real Christian service.

A further step in true co-operation in Christian work is selecting two fine young people of our church to serve in the devastated areas of Europe. These folks are Mr. and Mrs. Charles Webb, of Goshen, Indiana.

Charles Webb is a member of the Goshen Brethren church and a fine young man. He is the good son of a fine mother, Mrs. Maude Webb, who served with her husband as a missionary in South America. Charles is a graduate of Ashland College, taught in the public schools for a few years and has received much training in rehabilitation work. Now the opportunity presents itself that he may go as our worker to serve in binding up the wounds caused by the war.

Ruth Webb is a member of the Church of the Brethren and is on the National Youth Cabinet of that church. She is a graduate of Elizabethtown College and has been doing social work in Philadelphia.

We are extremely fortunate to have a member so well qualified who can work beside other workers of the Church of the Brethren while we share their support. We believe our people will respond with their gifts for this work. We cannot turn our backs on the needy people of the world if we expect to look in the face of Him who came to minister as well as to give His life a ransom for many.

These are forward steps in our work and will prepare the way for other true missionary work at the same time. Those who give food for hungry bodies also provide the bread of life to hungry souls. Christ our Lord fed the hungry and told them of the Bread of life. So we minister in His name and tell them of the salvation He has for all men.

A Session of the United Nations Assembly

Ernest Lefever
London, England

FROM the vantage point of the "distinguished visitors' gallery" I watched the representatives of fifty-one nations assemble for an afternoon session in the UNO hall near Westminster Abbey. There was Mrs. Franklin Roosevelt chatting with newspapermen. Seated near by were the delegates from the Soviet Union. Across the central aisle were the Chinese representatives. Toward the back was a Negro from Liberia.

The hall was simply and attractively decorated for the great conference. Behind the platform there was a background of blue and tan sweeping up to the roof. In the center of this background hung the symbol of the United Nations Organization—a representation of the world embraced within an olive-branch wreath. The delegates sat on plain blue-backed chairs behind long natural-finish tables. On the platform there were three chairs: one for the French-speaking president, one for the executive secretary, and a third for the chief adviser.

In the audience there were newspapermen, soldiers from the various battle fronts of the world, and just plain persons, all hoping that UNO would eventually become strong enough to be an effective force for peace.

There was nothing exciting about the business transacted. A representative of the United Kingdom spoke in behalf of international control of drugs and narcotics and his proposal was adopted without dissent. All

French speeches were translated into English and vice versa. A woman delegate from Norway spoke.

While French was being spoken I had an opportunity to reflect and I herewith record briefly my observations.

(1) Although all nations regardless of size had the same number of official delegates, the equality was only superficial. Behind all decisions were the big three. Out of sheer necessity the little nations have in effect already surrendered their sovereignty, but the great powers show little willingness to submit to international decisions. Great Britain exhibits the least selfish attitude of the three.

(2) Despite the fact that two thirds of the world's population is non white, approximately ninety per cent of the delegates were white.

(3) Certain nations were not represented. Sweden and Switzerland as neutrals could not be invited. And who represented the millions of Germany and Japan? Eventually it is to be hoped all peoples regardless of race or nationality will be democratically represented.

(4) The audience was not representative of the people. For the most part the galleries held persons of middle class, persons who had seen little hardship. But the unseen guests must be heeded. The prisoners of war, the displaced persons wandering over Europe, the starving babies, the homeless, the wounded,

the little people who always suffer because of war—all these look in desperation to this “town meeting of the world” to prevent the scourge of war. And blood of millions is crying for peace.

(5) In this great assembly no person dared to speak of the starving children of the beaten enemy. While plans are being laid for international co-operation, an outright policy of inhumanity is condoned if not openly encouraged. Peace cannot be built upon the dry bones of innocent babies.

But I am not cynical with respect to UNO. I will support its constructive endeavors and will help to correct its weaknesses. It may be UNO against the atomic bomb. UNO is quite imperfect, but with support and improvement it may grow into a true international body. Many of the delegates, in fact all of them, want peace. We must see to it that the delegates in behalf of the peoples whom they represent are prepared to pay the price of peace. Realistically this means the willingness to surrender a nation's right of self-determination in international affairs.

It is of more than passing interest to members of the Church of the Brethren to know that one of the three persons on the platform was none other than Dr. A. W. Cordier, former chairman of the Brethren Service Committee. He is the adviser of the executive secretary, and it is he who is responsible for much of the groundwork of the entire Assembly. During the session one other person came on the platform to deliver a message. This young man was David Blickenstaff, now Cordier's assistant, and former relief worker for the B.S.C. These men believe in international co-operation and they are giving themselves unceasingly. It is not

Continued on page 13



C. H. Shamberger
Chicago, Illinois

Pictures courtesy of International Training Administration, Inc.

Two Chinese specializing in crop production at the Texas agricultural experiment station.

THE firm with which I am associated recently had a letter from the International Training Administration stating that they were handling for the Chinese government, in conjunction with our own, a number of English-speaking Chinese who sought training in the various phases of the printing industry. Our firm manufactures printing presses, and we regretted that we could not offer the desired training.

By September of this year, approximately 1,300 individuals representing twenty-two countries—the twenty other Americas, Turkey and China—were receiving “on-the-job” training in United States industry, agriculture and commerce. Of these technical visitors, 1,086 (including 8 women) were qualified Chinese, 229 of whom were engaged in various phases of railroading, 22 in the petroleum industry, and the rest specializing in such fields as aviation, communications, road building, power, chemistry, textiles, electrical manufacturing, machine tools, shipbuilding, and agriculture. The object of this program, administered along with

one for the National Resources Commission, is to assist in the rehabilitation and industrialization of China.

The idea back of the International Training Administration is intensely interesting and practical, and is fraught with great possibilities for international goodwill and understanding. It had its origin in 1941, when Nelson A. Rockefeller, who was then co-ordinator of Inter-American Affairs, suggested a co-operative practical training project for forty young nationals of the other Americas, to be carried on by the United States government and private industry. Mr. Elliott S. Hanson was loaned by United States Steel to head up the training program, and was later made president when it seemed advisable to set up a private, non-profit organization to carry forward the work on a world-wide basis. Negotiations are presently under way for training contracts to benefit such countries as Russia, India, France, Norway and Sweden.

The plan from the beginning has been to bring selected technicians to the United States for one or two years' advanced prac-

the Nations Share and Learn Together

One way to build sympathy and understanding between individuals is for them to work together. This same thing can hold between nations when citizens of the different nations work together. Much should be done along this line now that the war is over. Americans should go to European countries, including Germany, and to Asiatic countries, including Japan, to work. In turn Europeans and Asiatics should come here. The same thing could well pertain concerning education. Some progress is already being made. In this article some of the industrial advances along this line are recorded.

tical training in industry, agriculture and commerce. They must be able to speak English. They come directly to Washington, D. C., where they usually spend about six weeks in orientation acquainting themselves with transportation, currency, technical language, and such other things as will facilitate their learning when they reach the firms to which they are assigned. Once on the job, placement for which is arranged by ITA, they are treated much as regular workers. The firm provides the training opportunity, and, under some programs, a living allowance. Everything else, such as

insurance, traveling expenses, housing arrangements, etc., is provided through the Training Administration by the program's sponsor. ITA maintains sustained contact through the entire period of each individual's training by correspondence and field visits. Trainees make periodic reports to ITA, approved by officials of their training companies. These devices assure conformance with governmental regulations, and help to check the trainees' progress.

It is true that the desire to sell American products to the nations from which these men come is one of the motives, but it is also

true that their being here provides a unique opportunity for better understanding between their nations and ours. We still entertain the hope that some Chinese men will want to learn about printing presses, and we suspect that while they learn about presses, we will learn about China and the Chinese.

A Session of the UNO

Continued from page 12

easy to fight for Christian principles when national self-interest is involved, but these men are prepared for the task.

After the session adjourned I went across the street to Westminster Abbey, where lie the bones of kings, poets, and saints who have dreamed of the dawn of peace. I paused by the tomb of Tennyson, who looked forward to the day when there would be "a parliament of man" and a "federation of the world." I bowed my head and breathed a prayer that UNO might become the realization of Tennyson's prophecy.

Safety

Julia Graydon

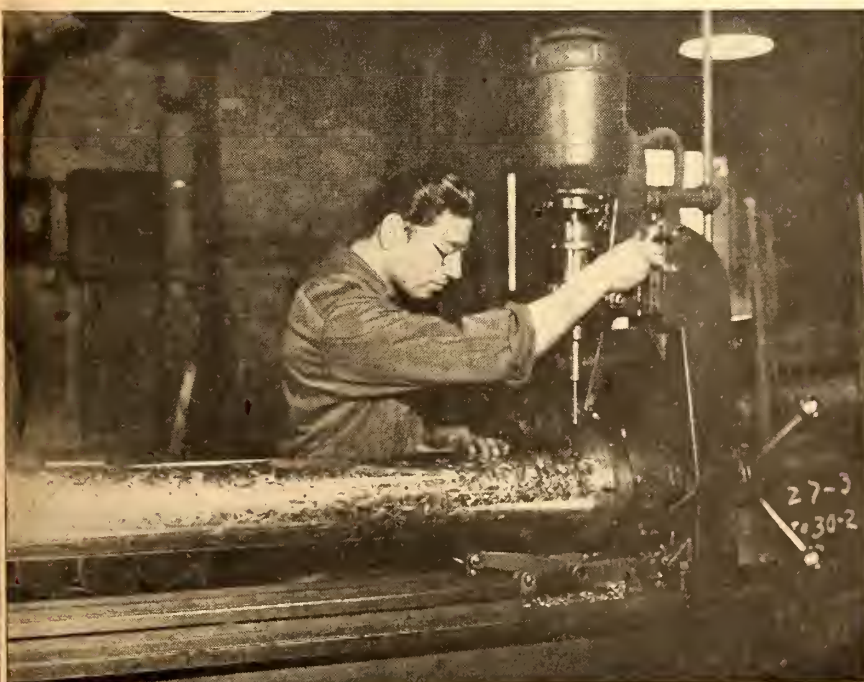
Harrisburg, Pennsylvania

These are indeed days of perplexity and fear and only our God can keep us safe from dangers.

In Psalm 119:17 we read: "Hold thou me up, and I shall be safe; and I will have respect unto thy statutes continually."

Let us keep his laws and then trust that we shall be held up in safety.

A Mexican receiving training in the manufacture of agricultural machinery at International Harvester Company's Chicago plant.



Martha and the Master

Kathryn Wright
University, Mississippi

The Feast at Neighbor Simon's

THE early spring days that year found me restless. Nor was I alone in this feeling, for Lazarus and Mary spoke of sharing the feeling.

Several weeks before the Passover, Lazarus went up to Jerusalem, and when he returned he appeared much disturbed.

"The priests and the Pharisees have sworn to take Jesus by force if He comes to the Passover this year. What they might do to Him, I do not know, but they are plotting. If they could only understand Jesus, they would know He is not dangerous."

"Yes," I said, "but he is dangerous to the soft, easy lives they've been leading, and they are loath to change."

THE next week came a message that Jesus was coming to Bethany, six days before the Passover. How we rejoiced! Lazarus had not seen Jesus since the time of his wonderful resurrection from the tomb.

But our neighbor, Simon, heard of the impending visit and came to our door. Simon had



A woman came up to him with an alabaster jar of very expensive ointment, and she poured it on his head. . . . Jesus said, "She has done a beautiful thing to me. . . . Truly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will be told in memory of her" (Revised Standard Version).

been one of the multitudes of the sick folk whom Jesus had healed. Simon had had leprosy, but now was as whole as we. And he, like us, believed in Jesus completely. However, he was still known in Bethany as Simon the leper.

"Lazarus!" he begged, "let Jesus come to my house for supper—it is a very small thing to do for the One who gave me life itself." Then he remembered how Lazarus, too, was indebted to Jesus for very life. "Ah, but you will want to honor Him," he said, looking exceedingly disappointed.

Lazarus' generous heart swelled. "Ah, but Simon, you shall have Him as your guest!"

Simon's wife was dead; so I broke in: "Yes, Simon, you shall have the supper for Jesus and his twelve disciples, and I shall come with our servants and help you with it."

How grateful he was, and with what excitement we planned the supper!

THAT evening, when Jesus had come with his disciples, and all of them sat with Simon and Lazarus about the tables, is a very precious memory. I can see them yet, enjoying each other's company.

In the midst of the serving I looked around me. Mary had helped with preparations earlier, but was not now helping with the serving. At this moment she appeared at my side, with an alabaster cruse in her hand.

"Martha," she said, "I have a gift for Jesus."

"What is it?" I asked idly.

"A pound of nard to anoint the Master."

"Nard!" I whispered sharply, for nard was costly. "Why must you anoint Jesus? Did He ask you to?"

"No," she answered, "but when Lazarus was raised, the Master spoke of His own death which He said was near at hand. Martha, I felt I must give Him some tribute before His death!"

Before I could say another word in my astonishment, she had hurried into the room and was threading her way among the couches to Jesus' side. If He was surprised at her coming, I do not know. Perhaps not, for He always understood the workings of Mary's heart better than I, her blood sister.

From the doorway I saw her break the seal on the cruse and first pour the precious ointment upon His head. Then she took the remainder of the ointment and, kneeling by Him, anointed His feet. The disciples stopped eating and looked on, astonished. She then took her luxuriant hair and wiped His feet—a very beautiful gesture and so like Mary.

For a few minutes there was utter silence in the room. Presently one of the disciples—the most unprepossessing of the twelve—said rather loudly, as though to impress Jesus perhaps: "Why was not this ointment sold for three hundred denarii and given to the poor?"

(Afterward we knew this man turned out to be the betrayer of our Master to His enemies. Lazarus also noted that this man, Judas, knew the exact market price of nard at the time, indicative perhaps of his mercenary mind.)

Jesus turned and said to him, laying a hand gently on Mary's shoulder: "Let her alone. Why do you trouble her? She has done a good thing to me. For you have the poor with you always and you can do them good whenever you wish." Here His glance rested sharply on Judas, who seemed to shrink back on his couch. Jesus added: "But me you have not always with you."

He paused, then continued, looking compassionately at Mary, who still sat at His feet: "She has done what she could. She has anointed my body beforehand for the burying. And of a truth I tell you, wherever

the gospel is preached throughout the world, what this woman has done will be mentioned and become a memorial to her."

My eyes were misty, for He spoke with such conviction of His "burying," as though what He had told us of His future death must be near. Too near.

SUDDENLY I became aware that there were a great many other people at the doors and windows, gazing in and pointing.

"Who are they?" I asked one of the servants as I recognized only one or two of the faces.

"They are people who have just heard that Jesus is here and have come to see Him. They are curious to see the One who raised Lazarus from the dead. See, they are pointing to Lazarus too!"

And they were! Lazarus and Jesus were the center of their attention. Presently when supper was over, Jesus turned and talked to them all. And when next I thought to look for Mary, she was no longer at His feet—no longer in the room. I suspected that she had slipped quietly home to ponder the great happiness of that occasion and of Jesus' commendatory words. I never asked her, but I'm sure she was off alone. . . . Thoughtful, lovely Mary! How like her to give the generous, even extravagant, gift out of the impulsive sureness of her being!

MANY went away from Simon's house that night believing on Jesus, and we rejoiced with Jesus that others were hearing the gospel.

Jesus and his disciples stayed with us for the night, and Jesus stayed with us until the first day of the Passover, when His disciples returned to Him and they set out for Jerusalem. He had told us in those few days with us that He must go to Jerusalem because His death was near. We did not understand why He felt it was so inevitable,

yet we could not question what He knew. We believed then, and I shall believe always, that Jesus is the Son of God—the very One the prophets foretold.

Even though He promised to lodge with us during the coming Passover week and refresh Himself in our home, it was with a dim foreboding that Mary, Lazarus, and I saw Him set out with His disciples for Jerusalem. He seemed too young to die—our Friend and Master. What would we not have given to help avert any hurt to Him!

Penny Wise—But Not Foolish

Maeanna Cheserton-Mangle
New York City

TWO little ragged colored boys stopped in at the corner candy store in Philadelphia, one day, and patiently waited until all other customers had left. Then they approached the storekeeper. He was attracted by their gentle manners; when they asked if they could borrow three pennies, he offered them more. But they refused in no uncertain terms and insisted that that was all they needed. Pride runs high in youngsters. The next day the children returned with the three pennies. The man protested but the boys argued, "If we didn't pay you back, we couldn't ask you again if we needed to."

The rest of the story was not learned until months later. It seems that the mother of a frail little Italian boy was very ill and had to be taken to the hospital. While she was there, his two closest friends—yes, the little colored boys—had provided his lunch at school. They did it by shining shoes on Market Street after school and by serving a newspaper route before school. Only once did they fall short of the lunch ticket. It was then that the candy store man helped out.

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, March 10

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson. A People in Confusion—Judges. Golden Text, The Lord is my helper, and I will not fear. Heb. 13:6.

B.Y.P.D., Men Who Spoke for God.

Gains for the Kingdom

Fifteen baptized in the Pocahontas mission, W. Va.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. M. Guy West of Uniontown, Pa., in the Pampa church, Texas, March 17-31.

Bro. H. M. Coppock of Clovis, N. Mex., in the Haxtun church, Colo., March 31—April 14.

Personal Mention

Bro. Ernest Wampler writes from the Panama Canal Zone that he is happily on his way back to China at about the rate of 400 miles a day. He sailed from Houston, Texas, some time ago.

Bro. L. W. Shultz, of North Manchester, Ind., chairman of the Brethren Historical Commission, at this writing is spending a few days in Pennsylvania in the interest of finding and preserving Brethren historical materials. He states that any assistance given him will be greatly appreciated.

Revie Slaubaugh of the Terra Alta, W. Va., congregation, has come recently to the Publishing House to assume the job of cost clerk. He brings with him to Elgin his wife and three children. Previous to his year in C.P.S. Bro. Slaubaugh had experience as a retail store manager and state health inspector.

The editors of the 1946 Yearbook, which is now being distributed, announce that the name of Bro. Fred A. Flora, 2226 Hancock Street, Los Angeles 31, Calif., as elder of the First church, Los Angeles, was not supplied in time for inclusion in the information concerning that congregation. Will you please make note of this in your copies of the Yearbook?

Bro. Rufus P. Bucher, moderator of Annual Conference for 1946, plans to fly from New York to London, leaving March 23. From there he will be accompanied by a Brethren representative to all the countries now being served by our church. He plans to go into Germany and will then make recommendations about the opening of Brethren work there.

Bro. Paul Keller, one-time teacher at Bridgewater College, began his duties as an assistant in the editorial offices of the Gospel Messenger on Feb. 25. For the past several years Bro. Keller has been in C.P.S. During part of that time he has worked at Elgin in the Brethren Service office. Mrs. Keller, who is from Roanoke, Va., is also employed by the Publishing House.

Brother and Sister W. Glenn Swank of Poplar, Mont., were recent visitors at the Publishing House. Brother and Sister Swank had been visiting relatives in Sebring, Fla., for the past two months and were now on their way back to their farm for the spring seeding. They kindly presented some Publishing House members with oranges which they had brought from the South.

Bro. J. O. Winger of North Manchester, Ind., on his way to Mt. Morris to hold a meeting, made some brief calls at the Publishing House offices on Saturday, Feb. 23.

William E. Buck and **Howard W. Buck**, both of the Fredericksburg, Pa., congregation, and **Rev. Guy R. Buck**, student at Bethany, were recent visitors at the Publishing House.

Brethren Wilbur C. Cooper and **Arthur Scrogum**, of the Cumberland, Md., congregation, made a recent tour through the Publishing House. It was Bro. Cooper's first visit to Elgin.

Bro. F. A. Myers, pastor at Lancaster, Pa., passed away on Feb. 20 after a short illness at the General hospital. His family was able to be at his side when death came. Burial was at Mt. Joy, Pa.

Brother and Sister Vincent W. Hornbaker and their young son, **Warren**, stopped in to visit us on their way from a C.P.S. discharge at Waseca, Minn., to Lewis, Kansas, where they now make their home.

Brother and Sister E. D. Gensinger, of the Wenatchee, Wash., congregation, made their first visit to the Publishing House recently. Bro. Gensinger, a prominent fruit grower, extended an invitation to all of us to come to Wenatchee.

Miscellaneous Items

Two hundred eleven families is the record of the Lititz congregation in their new subscription list for the 1946 100% Gospel Messenger club. We feel good here when lists like that come in.

The first group of C.P.S. men assigned by Selective Service as "seagoing cowboys" sailed on a cattle boat for overseas on Feb. 12. Other men are being assembled to sail on other boats which will be transporting relief cattle overseas.

"Walking parties" are a common sight throughout China today. These are the groups which make up the forty million Chinese uprooted from their homes by the war and making the long journey home by foot. With China's internal transport completely shattered by the war, the government is unable to provide transportation for any but a few of these displaced. Day after day these groups proceed afoot in loosely organized groups, usually protected from marauders by armed guards.

Rep. Andrew J. May, chairman of the House Committee on Military Affairs, said recently concerning compulsory military training, "Hearings have been set . . . starting on the 18th day of this month [February] and running probably through the week." Those seeking to testify against it would require about two months, we are informed, instead of the one week mentioned. It appears now that the committee may report favorably on the American Legion proposal, which is for a modified form of conscription. This, then, would need to pass the House and the Senate. It is to senators and representatives that we should write.

As this issue goes to press we can announce that the Million-Dollars-for-Christ goal was reached, with a good start toward the second million. The exact total is not yet computed. In the words of Paul we say, "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15). In this connection Paul was speaking not of God's gift of his Son even though that is his greatest gift. Paul's rapture was called forth by the exceeding grace of God which had fallen on the churches. It was their grace of giving, expressing their spiritual life.—H. Spencer Minnich.

From Washington a report is released stating that 68% of all the cigarettes consumed in this country are smoked by women. The report indicates further that the percentage of smoking by women is on the increase.

A reader who did not stop until he had finished Snow-Ball Comes to the Early Family writes that it is the kind of a book that "should be in every home where there are children." This interesting new book by Editor D. W. Bittinger may be had through the Brethren Publishing House at \$1.00 per copy.

A Committee for Peace Day in the United Nations is sponsoring before our State Department the proposal that the United States delegates to UNO seek to get that organization to set aside an international holiday of one day to be observed each year by all peoples everywhere in the interests of world-wide peace.

"At this time the best judgment is that the draft will not be extended and that the big fight will come on the [universal military] training program." Thus writes a prominent news columnist. He thinks the program can be put through by presenting it "more effectively and clearly" to the people, and by overcoming "the voluble and organized minorities." He recalls how smoothly the Selective Service Act of 1940 was put through. He thinks it can be done again. The question whether this country will have permanent peacetime military conscription is still far from dead.

The District Meeting of Northwestern Ohio will be held March 19-21 at the Hickory Grove church near Pioneer, Ohio, and will have Brethren Rufus D. Bowman and J. H. Mathis as its guest speakers. Beginning at 10:30 a.m. on Tuesday, March 19, the meeting will include an elders' meeting at 1:30 p.m. Tuesday and a business session at 9:00 a.m. Thursday. The theme of the meeting will be Witnessing for Christ. Tuesday's program will emphasize evangelism and the ministry, while Wednesday will cover missions, Brethren service, and the work of the young people.

A new organization called the American Brotherhood, which is sponsored by the National Conference of Christians and Jews, has begun wide publicity throughout the United States. The honorary chairman of the new brotherhood is President Truman, the general chairman is Harold E. Stassen and many other famous names are to be discovered in the list of the board of governors. Any person in America is eligible for membership. The pledge of membership is as follows: "I pledge allegiance to this basic ideal of my country—fair play for all. I pledge myself to keep America free from the disease of hate that has destroyed Europe. In good heart I pledge unto my fellow Americans all of the rights and dignities I desire for myself. And to win support for these principles across the land, I join The American Brotherhood."

Arguments against peacetime conscription being presented to the House Military Affairs Committee were shut off abruptly not long ago by Chairman Andrew J. May. At the close of several days in which representatives of educational and religious groups testified against peacetime conscription, May suddenly announced that the hearings were over. Several members of the committee protested, declaring that they had no idea hearings were to close and naming further witnesses they wished to hear. It is understood that many groups wishing to oppose peacetime conscription are still waiting to be heard. If the hearings are not reopened the measure may be reported out for action on the floor of the House. Church people should keep a careful eye on developments and remain ready to protest should the need arise.

A number of Brethren men who have worked for the past year or two in Puerto Rico and who are now discharged from Selective Service have decided to remain in Puerto Rico in various jobs such as schoolteaching or hospital work. Some of the boys have married Puerto Rican girls and will probably continue to live on the island.

The advisory educational group which was mentioned in these pages last week and of which Kermit Eby is a member assembled in San Francisco on Feb. 20, 1946, to leave as soon thereafter as possible, likely by air, for Tokyo. It is expected that the party will remain about one month in Japan, returning to the United States by the end of March.

Bibles for Japan. Dr. North of the World Council reports that publication to meet urgent needs for the Bible in Japanese is progressing rapidly. He states that the American Bible Society was asked for two and one-half million Japanese New Testaments in eighteen months, that 62,000 have already been sent, that 100,000 paper-bound copies are in preparation, and that further plans are in process for 200,000 additional copies. One hundred thousand English New Testaments have been sent.

With Our Schools . . .

Bridgewater College

A guest dinner honoring two couples expecting to leave shortly for the China mission field was served on Jan. 4. The honored guests were Brother and Sister Ernest M. Wampler and Brother and Sister Wendell P. Flory, along with Dr. Frederick K. Stamm of Chicago, who had been on the campus for several days as the principal speaker at the Spiritual Life Institute.

College Day in the congregations of the Southeastern Region will be observed on Sundays through the months of April, May, and June. The college is asking the churches to support the Brethren youth who are receiving college scholarships and other forms of financial aid this year to the extent of \$4,500. At the local observance in the Bridgewater church on April 7, it is expected that the speaker will be President Vernon F. Schwalm, of Manchester College.

An increase in enrollment of fourteen per cent marked the opening of the second semester on Feb. 4. Registration figures indicated the enrollment of forty-eight new students, of whom forty were ex-servicemen beginning or resuming their college education.

Appointments to the staff beginning with the second semester include those of O. Leon Garber, coach of athletics; Minnie Roller Wagenschein, dietitian; and John T. Glick, Jr., instructor in the course in school hygiene. After a leave of absence of several years Dr. Harry G. M. Jopson returned as professor of biology.

Bro. Earl M. Bowman, pastor of the Harrisonburg church, delivered the convocation address of the second semester on Feb. 6.

A student loan fund of \$1,000 has been established by Miss Barbara J. Miller, of Arlington, Va., a Bridgewater alumna, in memory of her mother, Catherine Glick Miller, who was for many years a devoted member of the Church of the Brethren.

Among the new officers of the Planters Bank of Bridgewater are Prof. C. E. Shull of the faculty, who has been chosen president of the board of directors, and Elmer A. Jordan, a member of the college board of trustees, who has been named first vice-president.

Returning to China

Ernest L. Ikenberry reached China on Nov. 29, 1945. He is the first of our missionaries to return to China since Ernest Wampler and O. C. Sollenberger came back from there in October 1943, after having spent two years doing relief work in western and central China.

How wonderful it is that some of our missionaries are now permitted to return to China! It was in 1941 that they had to come to America in order to save the lives of the Chinese people, for the Japanese were using the most effective weapon they knew to force the missionaries to leave when they tortured and killed the Chinese Christians. Our missionaries left China with heavy hearts but with the unwavering hope that they might return soon after hostilities should cease.

And now, near the close of the year 1945 and in the early part of 1946, five missionaries are going out to China, rejoicing that the way has opened after months and years of waiting and working. Ernest Ikenberry sailed on Oct. 26, 1945, Wendell Flory on Jan. 23, Ernest Wampler on Feb. 4, and Mary Schaeffer and Velma Ober on Feb. 6, 1946. Within the next few weeks they will be in Shanghai, where they will do relief work, and as soon as it is possible and expedient they will make contact with the Chinese Christians in Shansi.

E. L. Ikenberry has sent the following reports from China: "Rufus Dart writing from Tai Yuan on Dec. 16, 1945, makes this statement: 'We feel most definitely that we have been guided to come up here and the Chinese folk have given us a real welcome. They wish us to remain for keeps. As to the church, this is most encouraging. It has grown in quantity but still more in quality. We find a live church flourishing and needing help. Quite half are new members, young and enthusiastic. It is a real challenge to us.'

"Dr. Cartwright just returned from Peking last night by plane. He reports a fine church situation. He says there is more real co-operation there than he has found anywhere.

"Creighton reports that the Presbyterian property at Paotingfu is in pretty fair shape. The churches are in fine spiritual condition in every place. Evidently there has been growth and strengthening among the Christians during these terrible times and so we should not be too troubled by the material losses."

T. H. Chang of Tai Yuan, Shansi, wrote on Dec. 18, 1945: "We hope our mission will send some missionaries to see the members of our church as soon as possible. The Brethren churches at Tai Yuan and Show Yang have not stopped since the war began until the present time. Here in Tai Yuan we have more than forty church members. We hope members will still increase. Rev. Yin is at Show Yang and I am at Tai Yuan, giving full time to the church work. Concerning the mission property: at Liao Chow, the girls' school was destroyed by fire. The hospital and the boys' school and most of the

foreign houses were destroyed. But the church building is still standing. At Ping Ting the boys' and girls' schools, the church and most of the foreign houses were destroyed. At Show Yang the property is not in such bad condition as at other places. At Tai Yuan only two rooms were destroyed, the others are in good condition and are in our hands. I hope some of the missionaries can get back soon and write encouragingly to our workers."

Home Missions Program for Postwar Era

Challenged by their leaders to accept the responsibility of more effectively working together on the missionary task in the United States and its possessions during the postwar era, nearly 200 representatives of 40 home missions boards and societies planned co-operative programs for needy peoples, migrant populations and minority groups at the annual meeting of the Home Missions Council of North America, held at Buck Falls, Pa., Jan. 6-9.

"However much the church in general may lag in the matter of greater unity, the missionary agencies must go ahead together," declared Dr. Mark A. Dawber of New York, executive secretary of the council, in his annual report. "If this is now one world, then there is one missionary task, home and foreign.



Group of China missionaries and children attending the missionary conference in Elgin in June 1945. The five missionaries who have recently returned to China were present.

Left to right, lower row: Ellen Cunningham, Mary Schaeffer, Larry Cunningham, Frank Crumpacker, Anna Crumpacker, Delores Snader, Earl Snader. Second row: Dr. Lloyd Cunningham, Minor Myers, Bessie Crim, Laura Shock, Florence Crumpacker, Susie Thomas. Third row: Sara Myers, Rolland Flory, Josephine Flory, Velma Ober, Marie Flory. Fourth row: Harlan Smith, Elizabeth Wampler, Ernest Wampler, Olivia Ikenberry, Ernest Ikenberry, Wendell Flory, Hazel Rothrock. Fifth row: Anna Hutchison, John Detrick, Edward Angeny, Andrew Holderreed, O. C. Sollenberger.

We are now obligated to give a better and greater demonstration of the church changing the lives of people on the American continent if the church is to be taken seriously in other lands."

A new project for the training of Negro ministers in the cities will be started this year, probably in Indianapolis, Ind., San Francisco, Calif., and Brooklyn, N. Y., with a budget allocation of \$15,000. Emphasis in the program, which will be administered by the Committee on City and Bilingual Work, will be on in-service training for Negro pastors.

Rapid expansion in the interdenominational program of religious and social ministry for agricultural migrants during the past two years, and the increasing activity of state committees, has resulted in the adoption by the Committee on Migrant Work of a new financial policy, it was reported by Miss Edith E. Lowry, executive secretary of the council. Adoption of housing standards for agricultural migrants, similar to the code now in effect in New Jersey,

will be urged upon the legislatures of those states in which migrant labor is used extensively.

An attendance of 1,000 pastors and laymen of town and country churches at the national convocation on town and country, to be held in Des Moines, Iowa, Nov. 12-14, is being planned by the committee. Delegates will discuss problems of the postwar era in small town and rural churches.

The Indian committee made plans to expand religious work among the American Indians in New Mexico, Arizona and the Dakotas through additional workers. Many interdenominational and denominational projects now are serving the Indians who have left the reservations to work in the cities.

Churches were urged by the council, in adopting recommendations of the Committee on the Christian Approach to the Jews, "to establish friendly contacts" with Jewish neighbors and "seek to bring them within the scope of their ministry." —Home Missions Council.

Expanded Service to Farm Migrants

To mark the completion of twenty-five years of Christian service to agricultural migrants through interdenominational co-operation, the Committee on Migrant Work of the Home Missions Council of North America is making an appeal for contributions to a \$25,000 fund, which will be used to purchase a fleet of trucks and trailers for an expanded program among these uprooted people. The anniversary fund will provide for five mobile units, fully equipped and staffed, to be used in carrying a religious and social ministry to more migrants living in small groups on farms in many sections of the country. Each truck or trailer will be equipped with a worship center, recreational materials, lending library, motion picture projector, typewriter, mimeograph machine and program supplies.—Home Missions Council.

Why I Desire to Be Back at My Work in Africa

Clara Harper

Marama, West Africa

I want to do my share in helping every man to become the man God wants him to be. What can be more satisfying, more thrilling and more glorious than to have some part in helping a soul to be born anew and become the man God wants him to be? This cannot be accomplished as long as Satan has full power over his life. As long as he can keep mankind in ignorance he knows he is safe. Ignorance is the link in the chain which keeps people bound. He knows that when they get the light and are educated his hold is greatly weakened.

What joy comes to an adult when he can read his Bible! He does not need to take it for granted that the missionaries are telling the truth in their Bible teaching but he can read and know for himself. The people must have teachers. In Rom. 10, the question is asked, "How can they learn without a preacher and teacher?" There is no other way.

As we travel to and from our work we pass among many tribes who do not have a teacher. We still

have many in our own tribe who have heard some truth but not enough to break from the shackles of Satan and become new creatures in the Lord.

Christian families face severe testings. Now and again when a young married family loses several children their relatives and friends will blame these tragedies on the fact that the couple are following Jesus. Their parents and relatives almost force the couple to forsake Jesus and return to tribal customs. They need great strength to stand alone. Yet they do not stand alone because Jesus is with them and through his strength they win the victory. Such courageous living has helped others to win also.

Although there still remains so much to do, there is great joy in looking back over years of service and seeing many changes for good which have taken place. We rejoice to see souls blossoming out in their testimony for Christ. As leaders go out to their own people with this message of love and light it means

much to the messenger and to those who hear.

Some people hesitate to do what God wants them to do because no one else has done it before. Frequently someone will say, "Oh, if only someone had done it before and had led the way." We know it is hard, but God is able to carry them through this venture of faith. We can point them to Jesus going on before and leading them.

God longs for his children to have a rightful chance to be the men and women he wants them to be. So I desire to be back in Northern Nigeria, where in my humble way I shall help to break the shackles that bind the people in sin and darkness. I want to help to free them and bring them to the light and love of my Master, your Master and their Master. I desire that more of our little children may grow up in Christian homes where Jesus is taught and loved. We praise him for such homes among the Buras and Margis today. But we long for many more.

We rejoice and praise God for the new missionary recruits that went out last year and this and for those to come next year. We see plenty of hard, joyous, thrilling work ahead for them.

May we all work together at home and abroad to make it possible for each child of God to be the person God wants him to be.

Netherlands Youth Need Help to Check Moral Erosion

From Amsterdam Lois Rupel and Margaret Watson describe in vivid fashion the privations of a group of children and young people in two north Holland centers. Most of these children have been separated from their parents for political reasons, and their isolation from family influences has added spiritual and moral dependency to the need for food and clothing so typical in Europe today.

Brethren should be particularly sensitive to the needs of these Dutch children because their need is spiritual as well as material. Although many agencies exist to provide clothes, food, bedding, and shoes, the Brethren Service Committee has a peculiar contribution to make when these needs coexist with a spiritual void.

Margaret Watson makes clear that in the home for 160 senior girls which she visited there is a tremendous need for "a constructive belief to carry them back to normal society." The girls now are afraid of going back into normal life; they were misled once by the false faith and propaganda of the Dutch fascists and they naturally fear being fooled again.

The impact of nazi conquest fell especially strongly on the teen-agers. The teens are impressionable years and it will require all our patience, skill and wisdom to bring these children back to the Christian path.

As Margaret Watson says, "the first essential is to give these girls something to think about . . . teach them new things, teach them to study . . . to play again. It is time something replaced the memories now in their minds."

One of the encouraging things about the home for senior girls is the constructive approach of the staff. All are convinced that it would be worth every effort to reinstate these girls as good citizens. But the work is continually hampered by lack of equipment.

For example, sewing is one of the most constructive possible outlets

for these young people's energies and the home has seven machines—but no needles; recreation is an essential and they have a ping-pong table—but no balls or paddles; there is a great interest in social reconstruction—but no library. Without any of the tools of moral and spiritual rehabilitation the staff is almost powerless; with support from our church members these tools could be provided. To be sure, clothing, blankets and shoes are needed, but the lack of needles and thread, sports equipment, kitchen pots and pans, and books is just as keenly felt and in the long run may prove even more crippling than cold and hunger.

The two B.S.C representatives visited another home in north Holland; this one was coeducational and for a younger age group: four- to eighteen-year-olds. Here again there was a serious lack of bedding; each one had but one blanket, but even more serious was the lack of spiritual and social equipment.

Not only is there no religious material available for reading, but there are no library books of any sort. Nor did Lois Rupel see any sports equipment or handicraft material. Even though this is just a temporary home in which the group wait before they are placed with relatives, it is of vital importance to make their stay a constructive period to fill the vacuum created by their stay in Germany.

Ernest Lefever reports the semblance of a tendency to neglect these children and young people in favor of more popular and dramatic victims of Europe's great war. Along with Margaret and Lois he urges that Brethren take these victims of war into their hearts and through prayer and good works assist them

"My conception of the church," says Ralph Sockman, "is that it should try to point toward the highest ideal it can see. If it is to be a mere echo of popular sentiment, why do we need it? There are plenty of voices to cry with the crowd."

in their difficult task of rehabilitation.

What can we do? We can gather up games, sports equipment, library books, Bibles, religious education supplies, and send them in eleven-pound packages wrapped and addressed according to postal regulations to Eldon Burke, 45 Boulevard, Bischoffsheim, Brussels, Belgium. Moral erosion is one of the most difficult types of decay to arrest, yet Brethren, because of their background and belief, are peculiarly well adapted to cope with such problems.

Relationships of the Brethren Service Committee With Other Agencies

The Brethren Service Committee is a member of the American Council of Voluntary Agencies for Foreign Service, Inc., whose headquarters are at 122 East 22nd Street, New York, N. Y. Miss Charlotte E. Owen is the executive secretary. This council includes fifty-eight national agencies, all with overseas programs of relief and rehabilitation. It provides a medium through which the voluntary agencies together plan to achieve their purpose. It works closely with the President's War Relief Control Board, UNRRA, and with the National War Fund. Names of the co-operating agencies may be secured by writing for them.

The Brethren Service Committee is registered with the President's War Relief Control Board, through which we gain permission to send relief goods and personnel to various countries.

The Brethren Service Committee also co-operates with the C.C.O.R.R. (Church Committee on Overseas Relief and Reconstruction) with headquarters at 297 Fourth Ave., New York, N. Y. This organization was formed by the Foreign Missions Conference and the Federal Council of Churches. All denominations belonging to these groups are participating in C.C.O.R.R. Leslie B. Moss is the executive secretary. Their purpose is to collect relief goods and cash for relief purposes overseas. Collection centers are at New Windsor, Maryland, and Modesto, California. Other centers will be opened as soon as they can be arranged for, depending on the need and interest in different parts of the country.

The World Service Committee of

Puerto Rico Calls Again

Volunteers are needed. A man or woman stenographer-bookkeeper is wanted to go on a basis of maintenance plus an allowance of \$10.00 a month. For more information write the Brethren Service Committee.

the World Council of Churches, 297 Fourth Ave., New York, with Robbins Barstow as executive secretary has agreed to distribute the relief goods to Europe in accord with the agreed policy: without regard to race, creed, or color, but according to need.

The Church Committee for Relief in Asia, with Fred Atkins Moore, 105 E. 22nd Street, New York 10, N. Y., as executive secretary, has agreed to distribute the relief goods in Asia according to the same policy stated above.

Relief goods may be sent through any number of other agencies, but these are the organizations with which we are working.—Ida Shockley, office secretary.

. . . teeming with activity

That's the condition at the New Windsor service center, where goods are being processed 40% faster than was possible a month ago.

Carload after carload of clothing in fresh, clean, uniform bales . . . ton after ton of canned goods and other food in sturdy cartons and new boxes . . . seeds and shoes in large wooden boxes bound with steel straps . . . new faces . . . cafeteria eating in crowded quarters . . . inspirational singing . . . volunteers by the dozens from near-by churches working evenings . . . 136 persons laboring to keep abreast of the tide of incoming goods . . . muddy walks . . . and a sense of accomplishment in doing a truly worth-while job . . . New Windsor is like that.

All of us are glad that materials are moving rapidly to relief centers! Yet it is important that we process this increased volume and hurry it on its way to relieve suffering by volunteering for three months' service at New Windsor or the United Church service center at Dayton.

Physically active workers are needed, men and women, carpenters and cooks, farmhands and stenographers. Workers should expect to find crowded living conditions.

Write to the Personnel Section, New Windsor, Maryland, or the United Church Service Center, 101 Pine Street, Dayton 2, Ohio.

Twenty-five young people of the Frederick City church have had fun making the 528 pounds of soap they recently took to New Windsor.

Bartlesville, Okla., church has been active in a community-wide effort to send wheat to Europe.

Fifty thousand dollars' worth of wheat and 30,000 pounds of dry milk were purchased in early February by the Brethren Service Committee for shipment abroad. Half of the dry milk will go to Italy.

All the churches of North Manchester, Ind., are taking part in an every-family canvass of the township for relief goods.

On Feb. 4 and 6 more than forty cattle attendants left New Windsor for trips to Poland and Yugoslavia.

One pastor writes as follows: "May I express to the Brethren Service Committee my appreciation for the help which they have been giving to this family. I did not tell the church body here all that we did to help them; I did try to build sentiment to stand back of our C.O. boys, and I believe it is beginning to pay back now, even financially, as our Brethren service giving has continued to go upward. I do know that in this family and in the homes of

their in-laws, a great change took place when the allotments began to come, and it has been possible for them to smile since. For a while it was very hard. As a pastor too, it does me good to belong to a denomination which will not let me down when I counsel young people to follow the teachings of the church. Thank you."

Thirty-one per cent of the men who were in Brethren Civilian Public Service in November 1945 had been discharged by Feb. 14, 1946.

Now is the time to plan that garden. Include peas in your list of items to plant for relief canning. It is hoped that many church districts will arrange with local commercial canneries to can produce for relief.

President Truman's decision to allocate more food for overseas relief is in the finest tradition of Christian statesmanship. Unfortunately this decision is under attack from many quarters; thus those of us who support it should make plain our feelings by writing the President.

The Loyal Helpers class of the Polo, Ill., church has been instrumental in initiating an interfaith community project of raising money for European relief.

The Cutting Department Reports

The women cutting garments at New Windsor appreciate the fine way groups have co-operated by asking for whatever relief sewing is available rather than specific garments.

They request that you observe the following precautions:

1. Please use only the mailing labels that are enclosed. (Regardless of who made the garments, these labels should be used.)

2. Please do not pack used clothing with sewing project garments.

3. To one of the garments pin a piece of paper with your name, address, congregation, number and color of garments.

Garments are due at New Windsor as follows:

Belgium—girls' wool skirts—March 1.
Greece—infants' nightgowns—March 1.
Philippines—skirts, dresses, panties—March 1.
Netherlands—women's skirts—March 15.
Netherlands—boys' trousers, sizes 6 and 8—March 15.
Netherlands—jumpers, blouses—April 1.
Russia—women's skirts—April 15.

Garment Packing Suggestions

1. Remove all common pins, safety pins, price tags, staples.

2. Tie shoes together in pairs and please don't wrap in newspapers.

3. Sew (tack) belt in dress length-wise.

4. Sew loose buttons in cloth sacks so that buttons are very loose.

5. Box thread, needles, pins, yarns, tapes, etc., separately.

6. Fold garments of a likeness together (suits, two-piece dresses).

7. Do not tie garments up in small bundles within a box.

8. On all boxes write your return address in ink. Please indicate that the package is from a Brethren source.

9. Large parcels are most practical for the relief center to handle. Freight and truck rates are cheapest.

The Church at Work

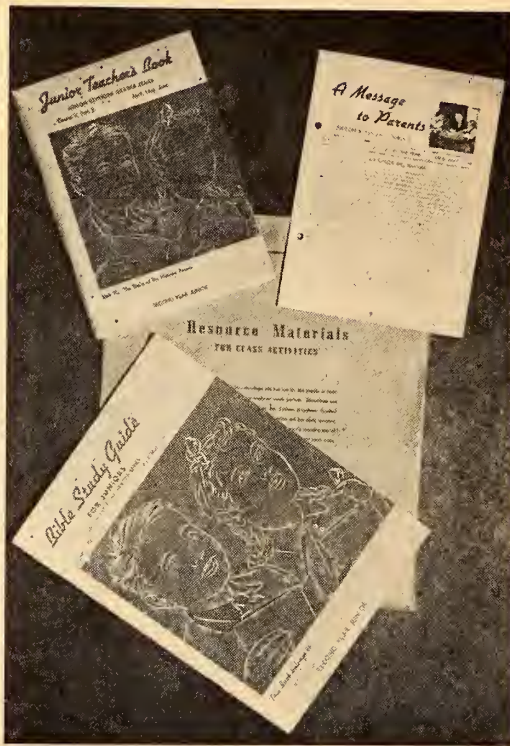
The regular teaching and study program of the church offers far-reaching possibilities for evangelism and training for church membership. It is the purpose of this article to lift up these possibilities and the resource materials available in our regular curriculum. We must keep in mind, however, that many other single lessons include elements which carry this same emphasis. This is true of the Uniform Lesson Series as well as our graded lessons. The April, May and June 1946 Uniform topics under the general theme, Jesus and His Friends, are especially rich in opportunities for stressing personal commitment to Jesus. In fact, when we consider the purpose of evangelism and training in church membership as a growing process in learning what it means to be Christian, we might consider the entire curriculum as aimed in this direction. For our present purposes, however, we shall point out only the materials most specifically geared to this purpose.

For Children

No emphasis has been more carefully planned in the children's curriculum than that of evangelism. All the materials, plans, activities and objectives are evaluated in the light of their contribution to that high goal of bringing the child to the point where he definitely accepts his place as a child of his Father and personally commits himself to the discipleship of Jesus Christ.

It is important to remember that this goal is not reached all at once. Children prepare themselves to become disciples of Jesus through coming to know the stories of his unflinching love and kindness and of his unfaltering commitment to God's way at whatever cost to himself and as they begin to test their own lives by the principles he taught and lived.

This program of evangelism begins in the nursery and kindergarten departments by helping the little child to discover that God's love is reaching out to him in many ways, that Jesus is the Friend of little children, and that even little boys and girls may help to make this world a happy place for themselves and others. They are guided into many experi-



Teaching Materials on Evangelism and Training for Church Membership

ences, through which they may "commit their way" to God.

In the primary department the evangelistic emphasis becomes more specific. All materials are directed toward helping each child carry out God's purposes for his life through becoming a follower of Jesus and living according to his teachings. Many primary children are not ready to make a personal commitment with understanding, but they can make many commitments to the way of Jesus that are a natural preparation for a later decision. When the child forgoes a personal treat to share in buying food for relief, when he owns up that he has left his father's tools out in the rain, when he takes the part of a weaker child, he is committing himself to be a disciple of Christ.

There comes a time when the child will want to make a clear declaration of his discipleship and confess that Jesus alone can save him in an imperfect world. Many reach this point in the junior department. Courses are carefully planned for this age group to guide teacher and pupils toward that climax. Through these courses they receive careful

training as to the meaning of church membership and they have interpreted for them the symbolism of baptism and the Lord's Supper. They receive training in everyday discipleship as they are confronted with situations in which they must make choices for their own living.

Materials alone cannot win a boy or a girl to Jesus Christ or human effort alone, but carefully developed materials in the hands of consecrated teachers can prepare the way so that the Spirit of God may do his saving work in each individual life.

These units deal specifically with leading the child to personal commitment:

Our Church—Junior Graded Course VI, Part 2.

Finding the Way, Barnes—one quarter's work of the old Junior Graded Course.

What It Means to Be a Christian—April unit of study in Junior Society.

For Intermediates

Many of the graded lessons for intermediates seek to lead the pupil to an increasing knowledge of his church and his responsibilities to it. One course each in both the old and the new series of graded lessons deals specifically with this subject as follows:

New Brethren Graded Series for Intermediates—First Year, Part 2. A unit of seven sessions on the topic, Being a Member of the Church. This is a study of what it means to an intermediate to become a member of the church, committed to Christian ideals as guides in his daily living.

Old Series of Brethren Graded Lessons for Intermediates—Third Year, Part 2. A unit of thirteen lessons on My Church. A consideration of what it means to be a member of the church; a challenge for boys and girls to accept Christ and for those already members to consecrate themselves anew.

The manual entitled **Preparation for Church Membership**, by Reber (60c) was prepared especially for intermediates. This manual may be used in pastors' classes or in the regular Sunday morning session of the church school. Study helps in workbook form are provided with each of the twenty-three chapters,

It is my privilege along with fellow staff members to attend the annual meeting of the International Council of Religious Education. We are now in the midst of the 1946 meeting, which is being held at Columbus, Ohio. In addition to the many sectional conferences there has been an unusual series of significant and historic sessions.

In the opening session Harold E. Stassen pointed out the need for Christian education to make effective the principles of Christ in the life of the community. Without strong Christian communities the United Nations Organization cannot succeed.

The presentation of the Revised Standard Version of the New Testament by Dean Luther A. Weigle, chairman of the committee on revision, to Mr. Stassen, president of the International Council, the program of music, pageantry and speech made this service of historic significance. Following this occasion the Revised Standard Version of the New Testament was put on sale by publishing houses and bookstores throughout the country. Those of us who were present for this meeting will carry the memory of it for years to come.

The all-council luncheon was another significant meeting. At this session Dr. George Buttrick gave a masterful address on the subject, Christ and Education. Following his message Dr. Roy G. Ross, general secretary of the International Council, presented the Russell Colgate distinguished service citation to Mr. Alfred H. Avery. This citation is given yearly by the council to the layman who has rendered the most outstanding service in the field of Christian education.

My emotions have been deeply stirred in all of these sessions and *it occurs to me* that everyone should make a new commitment to Christ and promise to serve him in tangible ways. "Come learn of me . . . go . . . teach."

divided into four sections on Fundamental Doctrines, The Way, The Bible: The Word of God and The Church: God's Witness.

For Young People

Young people are particularly interested in the ideals and practices of their church. During the current year two four-session units will be appearing in our youth publication as follows:

Brethren Youth Program for April 1946 is a unit, **Enlisting Others in the Work of the Church**. This is a unit of four sessions: April 7, Enlisting Others; April 14, Come Share the Road With Me; April 21, Christ of the Endless Road; April 28, All One Body We. These programs have been written by Benton Rhoades and appear in the March 9, 1946, issue of Our Young People.

Brethren Youth Program for June, **Ideals of the Church of the Brethren**, will appear in the May 11, 1946, issue of Our Young People.

For Adults

Many adults, both new and long-time members, would profit by a study and discussion of the ideals of the church and the meaning of church membership. Two discussion units have been prepared as follows:

The Story of Our Church, Miller. \$1.00. Guide, free. This is an excel-

lent interpretation of our Brethren heritage. The guide provides suggestions for a session on each of the fourteen chapters of the book.

A brief outline of suggestions for discussion on Brethren belief and practice, **Why Brethren?** Free. Seven sessions on "who we are and why."

Adults also need practical suggestions on personal evangelism. Such help is provided in the study guide, **Personal Evangelism**, by Quillian (10c), recommended by the adult department.

If you are not using the graded lessons referred to in this article, secure sample copies from the Brethren Loan Library, 22 S. State St., Elgin, Ill. Materials other than graded lessons may be ordered from the Board of Christian Education.

Program Material for the Children's Day Service

The Path of Christian Living, by Mary Grace Martin. A service showing a Brethren church at work. In dramatic form it tells of a family who have just moved into town and who are living next door to a family in your church. It is a large family with a child for almost every department in the church school. Together the two families go to church, see the activities and revive new interest for the Newcomer fam-

ily. Simply prepared, encourages creativity of leaders and pupils, is flexible for large or small churches. 25c each; 10 copies, \$2.00.

That Joy May Be, by Grace McGavran. A dramatic production that may be given without a general rehearsal, as it is composed of scenes from each department. It teaches appreciation for Christianity and world fellowship. Time, 1 hour. 35c each; \$3.50 per dozen.

I Love to Tell the Story, by Ada Rose Demerest. A pageant with a mission emphasis, presenting in a lovely way the idea of Jesus being the friend of all nations. Two scenes depict Jewish life in Bible times and the third scene has a modern setting. Time, 30 minutes. 15c each; \$1.50 per dozen.

Out of the Bible, by Lyman R. Bayard. A pageant for all the children. Portrays children of the Bible in dramatic fashion. Large Bible constructed of wood and black cambric constitutes stage setting. The children of the Bible appear one by one in its open pages. 35c.

Mountain of Vision, The, by Clyde H. Wilcox. A pageant for the entire church school. Classes of the church school are summoned by heralds to follow the light on the mountain of vision. Heralds tell each class what its place is and light a candle as a symbol of that place. 35c. (Four copies must be purchased for permission to give the play.)

Golden Chain, The, by Martha Bayly and Roy E. Nolte. Fifteen speaking parts, children from all departments of church school. Two little girls who are in a garden studying Bible verses disagree. Truth enters and tells about the golden chain of love and they learn that everyone has a part in making an unbroken chain of love around the world. 1 hour. 35c.

Paramount Children's Day Book, Nos. 8, 10. Miscellaneous materials for a program. 25c each.

Standard Children's Day Book No. 2. A complete service and miscellaneous material. 25c.

Order from the Board of Christian Education, 22 South State Street, Elgin, Ill.

The dates of Christian Family Week observance for 1946 are May 5 to 12. This information was omitted in the article on Christian Family Week Observance which appeared on these pages last week.

Correspondence . . .

George C. Stebbins, Hymn Writer

For some time I have been interested in people who are old in years, but young in spirit. More than a year ago I called upon a lady on her one-hundredth birthday. I tried to learn how to live long; her good mind and spirits helped. She is still living. Recently, I enjoyed an hour's visit with Elder James A. Sell just sixteen days before he became a centenarian. This was a most helpful fellowship, for his mind was good and his memory seemed unfailing.

The subject of this sketch, George Cole Stebbins, who would have been one hundred years old on Feb. 26 of this year, is another youthful spirit who has been a benediction to me. He was born in New York state in 1846. In 1869 he moved to Chicago, where he became director of music in the First Baptist church. It was here that he began his life acquaintance with Moody, Sankey, Bliss, and Whittle. In 1874 he removed to Boston and became musical director in Tremont Temple. In 1876 he was induced by Mr. Moody to engage in evangelistic work. He was more or less associated with him after that, going three times abroad with him, besides assisting him in the homeland. He was also associate editor with Sankey and McGranahan and the author of books on tunes.

Best of all are the melodies which he wrote. Among those which have immortalized him are: Saved by Grace; Jesus Is Tenderly Calling; Ye Must Be Born Again; Take Time to Be Holy; Have Thine Own Way, Lord; There Is a Green Hill Far Away; Throw Out the Life Line; True-Hearted, Whole-Hearted; Jesus, I Come; Must I Go, and Empty-Handed.

In recent years I have been lecturing on many of the writers of melodies, throwing their pictures on the screen before singing the hymns that have immortalized them. When I learned that Mr. Stebbins was still living, I wrote him, stating what I was doing, and expressing my appreciation to him for the contribution he had made to the church and Christianity through his hymns. I also asked him for his autograph for my scrapbook, and if no inconvenience to him, I wished he might tell me how he came to write one of his melodies. In three days I had the following reply written in his own hand: "Dear Mr. Kinsey: I thank you

for your kind letter just received, and appreciate very sincerely your gracious reference to my contributions to sacred songs. In reference to your request for some incident connected with the writing of one of my tunes, I can think of none more interesting than the origin of the hymn—both music and words—Ye Must Be Born Again. In the summer of 1877 I was assisting the late Dr. George F. Pentacost in a series of evangelistic meetings in Worcester, Mass. During a sermon upon the new birth, it occurred to me that the words of our Lord, 'Verily, verily I say unto you, Ye must be born again,' would make a good refrain if a hymn could be gotten suitable for the purpose. One of the pastors present who wrote hymns wrote some verses for it at my request. And while the meetings were going on, the music was written and the song sung at the time. A few years ago one of the pastors of a church in New Jersey was invited to sing at a popular radio entertainment in New York. Just before he sang he made the following remark: 'If there was but one song I would be permitted to sing before I die, it would be the one entitled Ye Must Be Born Again.' The enclosed picture is the only one available for you. I have no good snapshot. Sincerely, George C. Stebbins."

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

Michael Angelo Mouse. Katherine Evans. Wilcox Follett Co., 1945. 28 pages. \$1.00.

The story of Michael Angelo Mouse and his wife, Annabelle, and four children who lived with the artist and painted his pictures is a humorous one that delights children. Age 5 and up.—Genevieve Crist.

Pied Piper. Robert Browning. Lothrop, Lee and Shepard, 1945. 36 pages. 60c.

Robert Browning's poem, The Pied Piper of Hamelin, is put into a new setting in this book. Opposite every page of text is a photograph in full color made with costumed dolls. Junior age.—Genevieve Crist.

Mr. Nosey. Arah Hooks. D. Appleton-Century, 1945. 32 pages. \$2.00.

Mr. Nosey, a quaint character whom all the children love, awoke one morning to discover he had lost his smile. The story of how he found his smile makes an exciting tale for children. For ages 6-9.—Genevieve Crist.

Someone has said that his gospel hymns have "reduced the population of hell by a million souls." His melodies made us a singing and a whistling people. Praise God for George C. Stebbins, and may he ever have a successor. I feel that I have lost a friend. He passed away recently in Catskill-on-the-Hudson, N. Y.—William Kinsey, New Windsor, Md.

The South Is Going Dry!

Alabama has 67 counties; 50 of them are bone-dry!

Arkansas has 75 counties; 25 of them are dry. And 16 townships, 15 towns, and one district within the wet counties are dry also.

Florida has 67 counties; 16 of them are dry except for beer.

Georgia has 159 counties; 123 of them are dry.

Kentucky has 120 counties; 88 of them are dry, and 59 precincts in 10 wet counties are dry.

Louisiana has 64 parishes; 16 of them are dry.

Mississippi has 82 counties; all of them prohibit hard liquors (by state prohibition law), and 44 of them prohibit beer also.

North Carolina has 100 counties; 75 of them are dry.

Oklahoma has 77 counties; all of them, by state constitution, are dry in that hard liquors are prohibited; beer is sold legally.

Adventure for Beginners. Margaret Friskey. Wilcox and Follett, 1945. 28 pages. \$1.00.

A picture-story book which tells a tale while it introduces young readers to the once disconnected letters of the alphabet. For ages 2-7.—Genevieve Crist.

Thoughts for Today. William Wallace Rose. Murray Press, 1945. \$1.00.

On a single page the author gives stimulating, practical suggestions on such subjects as these: That Other Self of Yours, Fifty and Frustrated, The Power of Hope, The Right to Be Wrong, You Don't Have to Worry, Reading one page a day would make a difference in anyone who wants to grow.—H. L. Hartsough.

A Treasury of American Folklore. B. A. Botkin. Crown Publishers 1944. \$3.00.

This Is the Christmas. Ruth Sawyer. Horn Book, 1945. 36 pages. \$1.50.

Tony Sarg's Alphabet. Tony Sarg Greenburg, 1945. 30 pages. \$1.25.

South Carolina has 46 counties, all of them wet and no local option allowed.

Tennessee has 95 counties; on the hard liquor issue 86 of them are dry.

Texas has 258 counties; 140 of them are wholly dry, 93 wholly wet; 19 have beer sales only, and 2 have beer and wine only.

Virginia has 100 counties, all of them wet.

In these thirteen southern states there is a total of 1,310 counties; 774 of them have voted for prohibition. Many of the 536 wet counties are partly dry.

These states constitute "the real South." Everyone of these southern states, with the possible exceptions of Florida and Louisiana, would vote dry today if given state-wide elections.—American Issue.

Humanity Loans Suggested in New York Times

There is food enough in the world to keep the stricken populations, our friends and former enemies, from starvation, or the semistarvation of 1,300 or 1,500 calories. In the granaries of the United States, Canada, Australia and Argentina there are a good 800,000,000 bushels of wheat which our populations cannot eat, and which if not moved will hang heavily over next year's market, to aggravate the agricultural problem. We are promised 160 pounds of meat per capita, a good forty pounds more than any of us needs. In the South Seas are great accumulations of copra, in West Africa of palm nuts which would go far toward correcting the fat shortage. Our Department of Agriculture is worrying over the 600,000,000 eggs our poultrymen will produce this year in excess of consumption at the prices guaranteed to the farmers. We produce a hundred billion pounds of milk good for four billion pounds of dried skim milk without disturbing our consumption of butter and of fluid milk.

To be sure, the problems of collecting and shipping are serious. Our army handled problems just as serious, supplying millions of men on the battle front. UNRRA can solve this problem, but only on one condition: that we supply them with money. How much money? If it were five billions beyond present appropriations, what of it? Did we not consider victory cheap at three hundred billions? How many billions will it cost to restore order if Europe and China fall into hopeless anarchy?

I am proposing that Congress au-

thorize a humanity loan, every dollar of which shall be assigned to UNRRA to do the job of relief and rehabilitation in a style worthy of the United States. Would such a loan float? Consider: nine out of ten of us shudder at the thought of the tens of millions of little children on the verge of starvation, and actually experiencing chronic hunger; of the ten thousand people dying every week from diseases that prove fatal only in conditions of malnutrition. We shudder; but what can we do about it? Give us a chance at a humanity loan; you will see every minister, priest and rabbi eager to serve as a bond salesman; you will see even the most cynical solid citizens responding to an impulse that would vitalize our moral and religious life as it was not vitalized even by a "holy war."—Alvin Johnson, New York, N. Y.

Pennsylvania Church Burns Mortgage

On Oct. 14 the Morrellville church of Johnstown, Pa., of which Bro. Glen M. Baird is pastor, observed a mortgage-burning ceremony marking the cancellation of all legal indebtedness on the church building. This was indeed a happy occasion, for the building indebtedness had rested heavily upon the congregation for a number of years. Celebration of the occasion called for the return of two former pastors of the church, Bro. Galen B. Royer of Huntingdon, Pa., and Bro. D. Howard Keiper of Grottoes, Va. Bro. Chalmer Faw of Chicago was the chief speaker for the occasion. The pastor, the church treasurer and Mrs. Mary E. Campbell, the oldest active member of the congregation, participated in the actual burning of the mortgage. A helpful ritual of service had been marked out.

A large attendance was present at the morning service; about 150 remained for the basket dinner at noon served in the social hall of the church. Open house was observed at the church and the parsonage throughout the afternoon hours. Challenging messages were brought by Bro. Royer at the dinner hour and by Bro. D. Howard Keiper at the evening service.

The work on the present building was begun in 1922 when the basement rooms were erected and dedicated. The congregation worshiped in the basement rooms until 1927 when it was decided that the building should be completed. A contract was let and the superstructure

of the present edifice was erected and dedicated on March 4, 1928. The dedicatory address was given by Bro. Calvert C. Ellis.

The building is a large brick and stone structure, modern in every way, well-equipped and adapted to the needs of the modern church in promoting a progressive spiritual and social program for children, young people and adults.

The congregation has a sense of gratitude to God for guidance in carrying them through a period when the financial burden involved was tremendous, and bringing them to the day when the structure which they had erected was cleared of all legal indebtedness.

It is, therefore, the firm resolve of the leaders and the congregation as a whole that in the future they will engage more fully in all those areas of need in which our whole brotherhood is concerned. This freedom from debt will mean increasing service in the kingdom of God.—Glen M. Baird, Johnstown, Pa.

Stress Role of Church-related Colleges

Denominational colleges must be "a part of the great flow of life" and courses in religion must be associated with the practice of principles or the student will not be impressed. This was the statement of Dr. C. G. Shatzer, dean of Wittenberg College, Springfield, Ohio, at the thirty-fifth annual meeting of the Council of Church Boards of Education in session at Cleveland, Ohio.

Dr. Schatzer spoke before the National Lutheran Educational Conference of which he is the president. He said: "Everyone recognizes the essential need of religion in the life of the individual and the nation. The arts college, under private control, is constituted best to fulfill this need. Courses in religion, however, must be associated with the practice of principles or the student is not going to be impressed. The spirit of the institution must reflect its public utterance. None of the colleges should be provincial but they should be a part of the great flow of life and in that tide of life they can inject the current of religion."

Dr. Gould Wickey of Washington, D. C., executive secretary of the National Committee on Christian Higher Education, in extending greetings to the Lutheran group asserted: "It was headline news when John D. Rockefeller, Jr., essentially declared through his gift of \$1,000,000 to the

World Council of Churches that the one compelling demand of this age is the rebirth of religion, especially through Christian education. The church is challenged to redouble its efforts in the field of Christian education in order that the whole program of the whole church may be more effective in developing a Christian personality so necessary for a confused, suffering, and sorrowing world. Fifteen years ago the question was asked, 'For what does Christian education stand?' Imitation of large universities was the daily habit in order to gain more students. Today the church-related colleges of America are aware that they have a distinct vocation, no matter what their enrollment, their endowment, and their property value."

The Passing of Elder Welty Smith

On Dec. 2 Bro. Welty G. Smith and his family were in their accustomed places in the church service. Re-



turning from church Brother Smith stopped at the Waynesboro hospital to visit a brother whom he had helped to anoint the Sunday before. During the afternoon he became very ill. He was anointed on the next evening and passed away the following Thursday, Dec. 6, 1945, aged eighty-two years.

He was born near Quincy, Pa., the son of William G. and Sally Dull Smith. He lived his entire life near Mont Alto, Pa. In his youth he learned the carpenter trade and followed that occupation for many years.

On Oct. 20, 1887, he was married to Jennetta Knepper. Three chil-

dren came to bless their home, two of whom preceded their father in death. Grace is now with her mother at their home. Brother and Sister Smith were baptized on Oct. 28, 1892. He never missed a love feast in the Hade house, having communed his 106th time on Oct. 10, 1945.

Brother Smith was elected to the deacon's office on Aug. 26, 1899, and to the ministry on Oct. 16, 1909. He was advanced to the second degree on May 25, 1912, and was ordained to the eldership on May 16, 1915. His life was wholly devoted to God and the church which he loved and served so untiringly. In their younger years Brother and Sister Smith used to travel by horse and sleigh as far as possible, then walk the rest of the way to some country church.

He loved the hymns of the church; his favorite was Home Over There. He also loved to read his Bible and was a close student of it until failing vision prevented his reading. Part of a poem quoted often by him was My Bible and I.

Funeral services were held at the Mt. Zion house, with the home ministers in charge. Interment was in the family lot adjoining the church.—S. C. Plum, Waynesboro, Pa.

Leroy T. Patton

Bro. Lee Patton, son of Mr. and Mrs. Willard Hill Patton, was born Feb. 5, 1863, in Delaware County, Ohio, and passed to his reward Jan. 5, 1946, at the Old Folks' Home in Fostoria, Ohio.

On March 1, 1896, he was married to Arilla Ward, who preceded him in death on Sept. 22, 1912. Surviving are one son, Carl, of near Deshler, eight grandchildren, two great-grandchildren and one brother, Timothy, of Westerville, Ohio. Besides his wife, one daughter, three brothers and one sister preceded him in death.

Brother Patton was baptized on Nov. 25, 1908, by Bro. Charles Flory in the Charleston church of Southern Ohio. He was elected a deacon on Oct. 22, 1910. On April 8, 1915, he was elected to the ministry and on April 18, 1915, he became the pastor of the Charleston church. In 1922 Brother Patton was called to the pastorate of the Sand Ridge church, Ohio. In this community he lived for the rest of his life except for the last few years.

He was always interested in the affairs of the church and often inquired concerning the various publications with which he was familiar. He also was concerned about the

problems of the local church, the district and the brotherhood.

Funeral services were held in the Purnell funeral home of Leipsic, Ohio, by his pastor, the undersigned. Interment was in the Ridgeland cemetery near the Sand Ridge church.—Glenn J. Fruth, Hoytville, Ohio.

Elder John W. Wegley

Elder John Wegley was born Nov. 24, 1860, and died at the home of his daughter, Mrs. Ada Bowman, Somerset, Pa., Jan. 10, 1946.

He was baptized by Elder Jeremiah Beeghley in 1877. He was elected to the ministry in 1897, and was ordained to the eldership in 1917. He served in the free ministry for forty-five years. For many years he farmed and preached. He taught school for sixteen years.

He was a man of deep convictions and firm in his personal beliefs. Because he knew that time changed the general procedures of the church, he was kindly in his expressions.

His wife died on May 17, 1944, after eight years of blindness. He is survived by one sister, Mrs. Ella Grubb of Akron, Ohio, four children, eight grandchildren and five great-grandchildren.

Funeral services were held in the Somerset church by Pastor Galen R. Blough and Bro. A. J. Beeghly. Burial was in the Pleasant Hill cemetery close to the Wegley homestead.—Mrs. Charles Cage, Jr., Somerset, Pa.

A Pioneer Woman

Nancy Underhill was a remarkable woman, spiritually minded, patient in suffering. She was a writer of both prose and poetry and an in-



teresting conversationalist. It was a privilege and a great pleasure to be in her presence.

She was born May 28, 1863, at Mason City, Ill., to Elam and Clarissa Blain, and died Jan. 18, 1946, at Grand Junction, Colo. The family moved to Kansas in 1870 and located

among the Indians. In 1878 they moved to Canon City, Colo., and in 1882 to Grand Junction, from which the Indians had moved out only the year before.

Here Nancy Underhill had the distinction of being the first school-teacher. She also organized the first Sunday school, of which she was the superintendent. Because there was no preacher in the community she conducted the first funeral service.

On Sept. 10, 1882, she was married to William Underhill, and they moved to a ranch near Canon City to make their home. Four children were born to them; one died in infancy. In 1900 the family moved to Collbran, Colo., where Mr. Underhill died in 1913. After several years in California Mrs. Underhill returned to Grand Junction, where she lived with her brother, George Blain.

Besides her brother she leaves three children: Elam B. of Grand Junction, Joseph R. of Redlands, Calif., and Mrs. Lola Ruby Johnson of Saginaw, Oregon; one stepdaughter, Mrs. Effie Hawkins of Yucaipa, Calif.; six grandchildren; and five great-grandchildren.

Sister Underhill was a long-time member of the Church of the Brethren and was a licensed minister. She had been a contributor to the Gospel Messenger and the Inglenook. Most of her stories were for children.

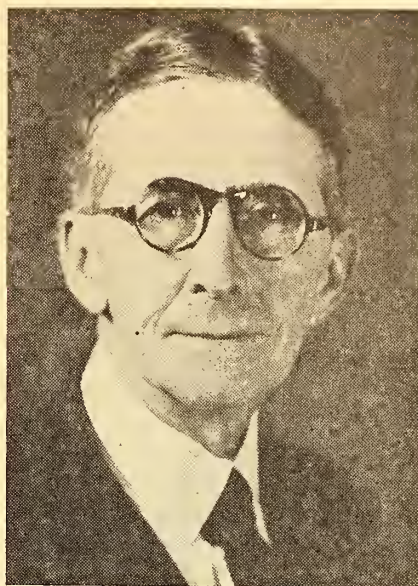
Funeral services were held at the Martin mortuary by Bro. E. F. Weaver, pastor of the First Grand Valley church.—Mrs. Jennetta E. Hornbaker, Clifton, Colo.

Elder E. C. Crumpacker

Elder Emory Cline Crumpacker, son of Elder Samuel and Mary Moomaw Crumpacker and grandson of Elder Benjamin F. Moomaw and Elder Peter Crumpacker, was born Jan. 27, 1877, and died Dec. 15, 1945. Death came as a result of multiple injuries sustained in an automobile accident. While returning to his home from Roanoke with his son Morris, their car was crashed by a careening beer truck. He died in the hospital five hours later, without fully regaining consciousness.

He attended Daleville College and Brentsville Academy and then taught at Maryland Collegiate Institute at Union Bridge, Md.

In 1902 he was married to Daisy Belle Early, daughter of Elder M. G. Early of Nokesville, Va. To them were born six children, four daughters and two sons: Mrs. O. S. Garber, Mrs. Q. J. Flora, Mrs. L. L. Peters, Dr. Edgar L. Crumpacker, Mrs. Elbert Solenberger and J. Morris Crumpacker. In addition to his



wife and children he is survived by fourteen grandchildren, one brother, Elder J. S. Crumpacker, and two sisters, Mrs. Eugene Rieley and Mrs. W. K. Murray.

One of Elder Crumpacker's most outstanding characteristics was his devotion to his family. This same spirit of thoughtfulness and generosity was extended to many outside his family and scarcely a day passed that he did not assist some one materially and spiritually.

From a small beginning, E. C. Crumpacker and his brother developed and operated the Crumpacker Brothers orchards. He worked hard, but he was interested in material success only as it advanced the kingdom.

Brother Crumpacker united with the Church of the Brethren at the age of sixteen. He was elected to the ministry in 1901. Five years later, he was ordained to the eldership. He taught in the Sunday schools of the Cloverdale congregation from their organization. His remarkable knowledge and interpretation of the Holy Scriptures, together with his rich personal experience, made him a wise counselor who was sought by all men.

Elder Crumpacker's heritage was one of seven successive generations of ministers and elders in the Church of the Brethren. In keeping with this tradition, he gave much of his time, energy, and money for the welfare of the church. He preached regularly for thirty-one years. He held nineteen evangelistic meetings. A number of churches, including Central and Ninth Street churches of Roanoke, chose him as their elder. He shared the oversight of the Cloverdale congregation for more than twenty years.

Brother Crumpacker's loyalty and devotion was not confined to his local congregation of which he was elder at the time of his death, but it included the entire church program. He served his congregation as delegate to Annual Conference. Also, he served the district on the Standing Committee, as well as moderator of district conference. He was a member of the district ministerial board from 1925 to 1938. The greater part of this time, he was chairman of the board.

Funeral services were conducted at the Cloverdale church by a life-long friend and coworker, Elder J. S. Showalter, assisted by Elder Price Bowman. Interment was in the Daleville cemetery.—Mrs. Max Murray and J. S. Showalter, Roanoke, Va.

Father Braun Returns From Moscow

The Rev. Leopold J. Braun, first Roman Catholic priest permitted to hold services in Moscow since the revolution, has returned to the United States. Arriving on the same plane that brought Secretary of State James F. Byrnes back from the Moscow meeting of foreign ministers, Father Braun told reporters that "at no time" during his twelve years in Moscow was he hampered in his spiritual ministrations by the law.

Smiling broadly, he declared that religion was encouraged for all faiths in Russia, and that a seminary had been opened for Orthodox teachings. He spoke feelingly of the inspiration he received from hundreds of Russian soldiers. When the war was at the approaches of Moscow, they came to his church to pray during their leaves from the front, he said. Father Braun also discussed candidly the encouragement of religion in Russia. Recruiting for the priesthood there, he said, is carried on in junior schools.

When he first arrived in the Russian capital, there were only 42 Orthodox churches in Moscow, where before the revolution there had been 462; by 1941, these had dwindled to 26. There are now one synagogue, one Protestant church, formed by a merger by Lutheran, Evangelical and Baptist sects, and his lone Catholic church, the Church of St. Louis, which has 30,000 adherents.

Although Soviet laws forbid association of state and church, permission from the state is necessary to establish a church, he asserted.

Matrimonial . . .

Brewer-Miller.—David Wilbur Brewer of Stelvideo, Ohio, and Ruby Kathryn Miller of Bradford, Ohio, at the parsonage in Covington, Ohio, Dec. 22, 1945, by the undersigned.—Ray O. Shank, Covington, Ohio.

Burkholder-Beeghly.—Robert Thomas Burkholder of Gibbons Glade, Pa., and Inez Winnifred Beeghly of Blacksburg, W. Va., at Morgantown, W. Va., Feb. 15, 1946, by the undersigned.—Glenn H. Bowlby, Morgantown, W. Va.

Coughenor-Peck.—Melvin Ray Coughenor of Central City, Pa., and June Elizabeth Peck of Berlin, Pa., in the parsonage of the Brothersvalley church, Feb. 23, 1946, by the undersigned.—Roy S. Forney, Berlin, Pa.

Dean-Root.—David Dean of Belden, Calif., and Naomi Root of Fresno, Calif., in the Fresno church, Jan. 19, 1946, by the undersigned.—Vernon L. Heckman, Fresno, Calif.

Dillon-Holms.—Albert Ivan Dillon of Burr Oak, Kansas, and Elsie Holms of Mankato, Kansas, at the parsonage, Dec. 30, 1945, by the undersigned.—Oliver L. Davison, Burr Oak, Kansas.

Fisher-Kreider.—Orval R. Fisher of Columbia City, Ind., and Vida Kreider of South Whitley, Ind., in the home of the bride, Feb. 17, 1946, by the undersigned.—Paul S. Bowman, North Manchester, Ind.

Herring-Sisler.—William Henry Herring of Uniontown, Pa., and Hazel Sisler of Brandonville, W. Va., by the undersigned.—B. B. Ludwick, Markleysburg, Pa.

Herring-Thomas.—Milton H. Herring of Markleysburg, Pa., and Inez R. Thomas of Friendsville, Md., by the undersigned.—B. B. Ludwick, Markleysburg, Pa.

Hopkins-Rowe.—John Hopkins and Mary Rowe, both of Seattle, Wash., at the church, Jan. 25, 1946, by the undersigned.—Dewey Rowe, Seattle, Wash.

Kenworthy-Ebberts.—Joseph Kenworthy of Bradford, Ohio, and Miriam Ebberts of Covington, Ohio, in the Covington church, Jan. 19, 1946, by the undersigned.—Ray O. Shank, Covington, Ohio.

Michaelis-Shumate.—LeRoy Michaelis of Gaston, Oregon, and Wanda Shumate of Olympia, Wash., in the Olympia church, Jan. 26, 1946, by the undersigned.—William Willoughby, Olympia, Wash.

Monohan-Stark.—Warren D. Monohan and Rosemary Stark, both of Smithfield, Pa., by the undersigned.—B. B. Ludwick, Markleysburg, Pa.

Pair-Reed.—Keith Pair of Burr Oak, Kansas, and Fern Reed of Mankato, Kansas, at the parsonage, Jan. 9, 1946, by the undersigned.—Oliver L. Davison, Burr Oak, Kansas.

Preston-Lorton.—Willard Preston of Gettysburg, Ohio, and Fayette Lorton of Dayton, Ohio, at the First Presbyterian church of Gettysburg, Feb. 3, 1946, by the undersigned.—Ray O. Shank, Covington, Ohio.

Reinhold-Gassert.—F. Lewis Reinhold, Jr., of Lebanon, Pa., and Helen Gassert of Myerstown, Pa., in the Lebanon church, Feb. 17, 1946, by the undersigned, assisted by Rev. F. P. Watts of the Evangelical and Reformed church.—Carl W. Zeigler, Annville, Pa.

Royer-Eshelman.—Herbert M. Royer of Lancaster, Pa., and Rhelda J. Eshelman of Marietta, Pa., in the Elizabethtown church, Feb. 10, 1946, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Savage-Livengood.—Benjamin H. Savage of Markleysburg, Pa., and Gertrude M. Livengood of Gibbon Glade, Pa., by the undersigned.—B. B. Ludwick, Markleysburg, Pa.

Stamm-Insley.—Ralph Stamm and Georgia Insley, both of Bellefontaine, Ohio, at the parsonage, Dec. 25, 1945, by the undersigned.—I. R. Beery, Bellefontaine, Ohio.

Stover-Clark.—Charles Stover and Ruth Clark, both of Covington, Ohio, at the

home of the bride, Feb. 2, 1946, by the undersigned.—Ray O. Shank, Covington, Ohio.

Taufest-Johnson.—Howard E. Taufest of Cottonwood, Idaho, and Gladys M. Johnson of Bartlesville, Okla., at the parsonage, Jan. 29, 1946, by the undersigned.—Elmer F. Johnson, Bartlesville, Okla.

Thompson-Preston.—Howard Thompson of Germantown, Ohio, and Wanda Preston of Gettysburg, Ohio, in the First Presbyterian church, Nov. 25, 1945, by the undersigned.—Ray O. Shank, Covington, Ohio.

Weisheit-Franke.—Richard Weisheit and Ellen Franke, both of Covington, Ohio, at the home of the groom, Jan. 19, 1946, by the undersigned.—Ray O. Shank, Covington, Ohio.

Williams-Peters.—Edward L. Williams of Sharpsburg, Pa., and Edna Mae Peters of Johnstown, Pa., in the parsonage of the Pleasant Hill church, Jan. 20, 1946, by the undersigned.—C. H. Gehman, Johnstown, Pa.

Young-Rich.—Milton Young, Jr., and Phyllis Rich, both of Bellefontaine, Ohio, at the parsonage, Jan. 18, 1946, by the undersigned.—I. R. Beery, Bellefontaine, Ohio.

Fallen Asleep . . .

Balmert. Edward, the son of Joseph and Kathryn Helman Balmert, was born near Sharpsburg, Ohio, on March 7, 1894, and died at his home north of Covington, Ohio, Jan. 10, 1946. He was married to Nora Strait in 1913. Eleven children were born to this union. He is survived by his wife, eleven children and six grandchildren. Funeral services were held in the Routzahn funeral home by the undersigned.—Ray O. Shank, Covington, Ohio.

Bechtold. Jacob Z., youngest son of William and Elizabeth Bechtold, was born near Mount Joy, Pa., Oct. 15, 1868. He united with the Church of the Brethren when a young man. He was married to Barbara Pefley on Oct. 9, 1895. He is survived by his wife, three sons, one sister and four grandchildren. Funeral services were held in the Girard church by Bro. Leland A. Nelson and interment was in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Bennington. Anna M., daughter of Martha and the late J. P. Diehl, and widow of J. D. Bennington, was born March 1, 1881, and died Dec. 24, 1945, at the Rockingham Memorial hospital in Harrisonburg. She united with the Church of the Brethren at the age of fourteen years. Her husband preceded her in death in 1936. She is survived by her mother, six sons, two daughters, eleven grandchildren, six brothers and three sisters. Funeral services were held at the Mill Creek church by her pastor, Bro. Homer J. Miller, assisted by Bro. Wilbur Garber. Burial was in the church cemetery.—Novella Cline, Port Republic, Va.

Announcements . . .

ANNUAL CONFERENCE
June 12-16, Wenatchee, Wash.

REGIONAL CONFERENCES
Southeastern Region—Roanoke, Va., Aug. 28-30.
Eastern Region—Lebanon, July 10-11.
Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS
Mardela—Peach Blossom, Md., April 3.
Maryland, Eastern—Sams Creek, April 10.
Maryland, Middle—Manor, March 21.
Ohio, Northwestern—Silver Creek, March 21.
Ohio, Southern—Donnels Creek, April 25.
Pennsylvania, Middle—New Enterprise, April 9-11.
Pennsylvania, Southeastern, New Jersey, Eastern New York and Northern Delaware—Pottstown, April 3-4.
Virginia, First—Cloverdale, April 10-12.
Virginia, Northern—Unity, Bethel house, April 19-20.
Virginia, Second—Summit, March 27-29.

Bontz. Alice, daughter of the late L. J. and Laura V. Null, and widow of William Bontz, was born Aug. 20, 1869, and died Feb. 2, 1946. She united with the Church of the Brethren in 1926. She is survived by two sisters and one brother. Funeral services were conducted at the Mill Creek church by Bro. Homer J. Miller, assisted by Bro. C. E. Long.—Novella Cline, Port Republic, Va.

Brewer. Cara, son of Jesner and Abigail Wertz Brewer, was born in Darke County, Ohio, May 9, 1873, and died Feb. 10, 1946. On Jan. 26, 1895, he was married to Mary Gilbert, who preceded him in death in 1919. To this union were born thirteen children. He was later married to Maud Minnich, who preceded him in death on Aug. 19, 1945. He was a member of the Church of the Brethren for many years. He is survived by six sons, five daughters, two brothers and two sisters. Funeral services were held at the Oakland church by the undersigned, and burial was in the cemetery at Stelvideo.—Moyne Landis, Gettysburg, Ohio.

Ellis. Raymond, was born at Norristown, Pa., Dec. 23, 1891, and died Jan. 16, 1946. He was the son of the late J. Howard and E. Lettie Wentz Ellis. He was an active member of the Norristown church, holding many offices in the Sunday school and church. He is survived by his wife, Beulah, one son and one sister. Funeral services were held in the Boyd funeral home by the undersigned, assisted by William Wadsworth and Alvin S. Alderfer, who were former pastors here. Interment was in the Riverside cemetery, Norristown.—Jonathan F. King, Norristown, Pa.

Foreman. Vernon Lester, son of Mr. and Mrs. Isaac Foreman, was born Oct. 6, 1935, and died Jan. 26, 1946. He was a member of the junior department of the Sunday school. Vernon is survived by his parents, two sisters and one brother. Funeral services were held at the Elizabethtown church by Brethren A. C. Baugher, R. W. Schlosser and the undersigned. Burial was in the Green Tree cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Hollopeter. Charles, son of William and Sarah Ullery Hollopeter, was born in Darke County, Ohio, Oct. 12, 1863, and died in Covington on Dec. 25, 1945. His wife, the former Annabel Reish, preceded him in death in 1936. He is survived by three daughters, six grandchildren, six great-grandchildren and two sisters. Services were held in the Routzahn funeral home by the undersigned.—Ray O. Shank, Covington, Ohio.

Hottle. Elizabeth Catherine, daughter of Charles A. and Laura Cook, was born Oct. 11, 1903, and died at her home near Wakeman's Grove Feb. 8, 1946. She was a faithful member of the Wakeman's Grove church since early girlhood. She is survived by her parents, her husband, Russell Hottle, five children, three brothers and three sisters. Funeral services were held at the Wakeman's Grove church by Brethren L. S. Miller, Ben Landis and Olin Landis of Harrisonburg. Burial was in the adjoining cemetery.—Mrs. Ida E. Barrick, Edinburg, Va.

Huber. Nannie Belle, was born near Taylorville, Ill., Dec. 21, 1867, and died Dec. 25, 1945, at the Home in Girard, Ill. She was the daughter of Lafayette and Mary Lillard. On Dec. 30, 1891, she was united in marriage to Samuel B. Huber. To this union were born nine children. Her husband and one son preceded her in death. In 1896 she united with the Church of the Brethren. She is survived by eight children, one sister and many grandchildren. Funeral services were conducted in the Girard church by Bro. Leland A. Nelson, and interment was in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Johnson. Cora Ellen, the daughter of John and Julia Bower, was born in Darke County, Ohio, June 3, 1882, and died Jan. 26, 1946. She was first married to Charles Shuff, who died in 1905. In 1910 she was united in marriage to James Johnson, who preceded her in death in 1938. She was a member of the Church of the Brethren

for many years. Twice during her illness she called for and received the anointing. She is survived by one son, three daughters, one brother, four sisters and eight grandchildren. Funeral services were held in the Eshleman funeral home by the undersigned.—Ray O. Shank, Covington, Ohio.

Marye. Mary Susan, daughter of Lafayette and Martha Tobin Kemp, was born March 31, 1861, and died Nov. 22, 1945, at the home of her sister. She was a faithful member of the Church of the Brethren for many years. She was united in marriage to William Staige Mirye, who, together with her only son, preceded her in death. She is survived by one sister. Funeral services were held at the Mt. Zion church by Bro. H. C. Eller of Buena Vista, Va., a former pastor, with Bro. Donald Royer assisting. Interment was in the family cemetery near Luray, Va.—Mrs. H. E. Wakeman, Luray, Va.

May, George Wilson, son of Jacob and Hulda May, was born April 23, 1888, in Scott, Ohio, and died at the Hackley hospital, Muskegon, Feb. 2, 1946. He was united in marriage to Miss Emma Crawford on Jan. 19, 1914. He had been a member of the Church of the Brethren for twenty-two years. Surviving are his wife, two sons, and one daughter. Funeral services were held in the Church of the Brethren at Brethren by Bro. Elmer Leckrone, assisted by the undersigned. Burial was in the Brethren cemetery.—Cliff-ton Leckrone, Brethren, Mich.

Miller, Samuel S., died Jan. 29, 1945, at the age of seventy-seven years. He was the son of the late Noah and Jane Ulrey Miller. He was a Sunday-school teacher, superintendent, deacon, trustee and an officer on practically all the important boards and committees of the church. His first marriage was to Maria Crowell in 1888. She preceded him in death in 1932. In 1938 he was married to Matilda Duncan. He was also preceded in death by one daughter. He is survived by his wife, one son, one daughter, five grandchildren and one great-grandchild. Services were held in the Covington church by the undersigned.—Ray O. Shank, Covington, Ohio.

Miller, Susan Andes, was born in Page County, Va., Nov. 21, 1851, and died Feb. 7, 1946. She was married to John H. Miller on Feb. 2, 1873. She was the mother of six children, five of whom preceded her in death. She was a faithful member of the Church of the Brethren since early childhood. She is survived by one son and three grandchildren. Funeral services were held in the Glendora church by the undersigned, assisted by the pastor, Bro. G. K. Walker.—H. M. Brubaker, La Verne, Calif.

Mishler, Ginger, daughter of Daniel and Mary Jean Jenkins Mishler of South Whitley, was born at the Huntington County

hospital, Oct. 18, 1945, and died at the Lutheran hospital in Fort Wayne, Feb. 13, 1946. She is survived by her parents, one brother and three grandparents. Funeral services were held at the Spring Creek church by Bro. Leonard Custer, and burial was in the South Whitley cemetery.—Mrs. Edgar Miller, South Whitley, Ind.

Moyer, William H., was born March 23, 1879, and died at the home of his brother in Norristown, Pa., Dec. 31, 1945. He was a member of the Church of the Brethren. He is survived by one brother and one sister. Funeral services were held in the Boyd funeral home by the undersigned and interment was in the Mingo cemetery near Royersford, Pa.—Jonathan F. King, Norristown, Pa.

Peiffer, Morris N., son of Levi and Elizabeth Batdorf Peiffer, was born July 2, 1878, and died in his home in Fredericksburg, Pa., Dec. 22, 1945. He was united in marriage to Cora A. Rudy on Feb. 23, 1901. He is survived by his wife and one sister. Brother and Sister Peiffer united with the Church of the Brethren on Oct. 26, 1937. Bro. Peiffer received the anointing several times during his period of sickness. Funeral services were conducted by Elder S. G. Meyer and the undersigned at the Union church, with interment in the adjoining cemetery.—Irwin W. Heisey, Fredericksburg, Pa.

Pennypacker, Howard Stauffer, the only child of Harry A. and Caroline D. Clemens Pennypacker of Pottstown, Pa., was born Sept. 5, 1913, and was burned to death Feb. 1, 1946. He was a member of the Coventry church. He is survived by his wife, Elizabeth Grimley Pennypacker, and his parents. Funeral services were held in the Boyd funeral home by the undersigned with interment in the Coventry Mennonite cemetery near Pottstown, Pa.—Jonathan F. King, Norristown, Pa.

Phillips, Mary M., daughter of the late Conrad and Malinda Rodeheffer, was born March 31, 1875, and died Feb. 6, 1946, at her home near Goods Mill. Her husband, Franklin S. Phillips, preceded her in death in 1937. She united with the Church of the Brethren at the age of thirteen years. She was an invalid for many years. She is survived by seven daughters, three sons, thirty-nine grandchildren, four brothers and four sisters. Funeral services were held from the Mill Creek church by Brethren Homer J. Miller and C. E. Long. Interment was in the near-by cemetery.—Novella Cline, Port Republic, Va.

Sowers, Maria, died at the home of her son near Manheim, Jan. 2, 1946, at the age of seventy-eight years. She was a member of the East Fairview church. Surviving are one son, two grandchildren and one great-grandchild. Services were held at the East Fairview church by the undersigned, assisted by Bro. J. Norman Weaver.—H. A. Merkey, Manheim, Pa.

Starkey, Mary Brubaker, was born near Girard, Ill., Aug. 6, 1897, and died at her home near Palmyra, Ill., Jan. 2, 1946. She was a member of the Church of the Brethren. On April 16, 1927, she was married to Rudie D. Starkey. To this union were born three children. She is survived by her husband, one daughter, two sons, her mother, one brother, two half sisters and two half brothers. Funeral services were held at the Girard church by Bro. Leland Nelson. Interment was in the Girard cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Stump, Harry S., died on Jan. 2, 1946, at his home in Covington, Ohio, at the age of eighty-five years. His parents were David and Rebecca Stump. He was a member of the Christian Church. Funeral services were held in the Eshleman funeral home by the undersigned.—Ray O. Shank, Covington, Ohio.

Teeter, Richard Milton, was born July 7, 1925. He was baptized in the Pleasant Hill Church of the Brethren on Aug. 21, 1939. He met his death in an automobile accident on Feb. 16, 1946. He is survived by his parents and two brothers. Services were held in the Geisel funeral home, Johnstown, Pa., by the undersigned, with interment in the Benshoff Hill cemetery.—C. H. Gehman, Johnstown, Pa.

Turney, Norman, died at the home of his nephew near Fort Hill, Pa., Feb. 2, 1946, at the age of seventy-five years. He is survived by five sisters. He was a member of the Maple Glen Church of the Brethren for twenty-five years. Funeral services were held in the St. Paul's Lutheran church by his pastor, Bro. A. Jay Replogle, with burial in the cemetery near by.—Olive M. Peck, Fort Hill, Pa.

Vansickel, Elza, was born in Preston County, W. Va., July 26, 1871, and died Feb. 5, 1946. He was united in marriage to Lillie Fike in 1891. To this union were born two daughters and one son. The son preceded him in death in 1944. Surviving are his wife, two daughters, five grandchildren and three great-grandchildren. Services were held by the undersigned in the home and interment was in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

Walker, Nancy Ann, daughter of Joseph and Catherine Flory Rinehart, was born in Ohio, June 29, 1858, and died at the home of her daughter, Jan. 6, 1946. On Dec. 16, 1880, she was united in marriage to Joseph Warren Walker, who preceded her in death on May 25, 1935. She had been a member of the Upper Deer Creek church for many years. She is survived by five daughters, three sons, twenty-two grandchildren and twenty-one great-grandchildren. Funeral services were held by Bro. Forrest Hostetler, assisted by Bro. Harley Fisher. Burial was in the Hoover-Snyder cemetery.—Mrs. Gordon Haag, Walton, Ind.

Whitmer, Laura R., daughter of the late Milton H. and Barbara Shaver, was born Nov. 2, 1872, and died in the Rockingham Memorial hospital, Harrisonburg, Va., Jan. 29, 1946. On June 30, 1895, she was united in marriage to John Lewis Whitmer, who preceded her in death on July 27, 1912. To this union were born three sons and three daughters; one son and one daughter preceded her in death. She is survived by two sons, two daughters, eight grandchildren and two sisters. Services were held in the Middle River church, of which she was a faithful long-time member, by Bro. B. B. Garber, assisted by Bro. D. Howard Keiper. Burial was in the adjoining cemetery.—Bessie Diehl Flory, Grottoes, Va.

Wilfong, Estie, widow of Laban Wilfong, died at the home of her daughter near Durbin, W. Va., on Jan. 30, 1946, at the age of seventy-three years. She is survived by eight children. For many years she served faithfully in the Church of the Brethren. Services were held in the Boyer church by Bro. T. J. Garber, assisted by Bro. J. W. Pugh. Burial was in the cemetery near her home.—Wilmer Crummett, Arbovale, W. Va.

Witmer, Mary H., wife of the late Elder Samuel Z. Witmer, was born Jan. 4, 1862, and died Feb. 8, 1946. Sister Witmer was a member of the Church of the Brethren for sixty-three years and served faithfully with her husband in the offices of deacon and elder. She is survived by two daughters. Funeral services were conducted in the Elizabethtown church by Brethren R. W. Schlosser, John Hershman, A. C. Baugher and the undersigned. Burial was in the Chiques cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Church News . . .

California

Empire.—Many of our servicemen are returning and we are happy to welcome them back into our church fellowship. Our women's organization is very busy with relief work this winter. A group of women meet each Thursday in the basement of our church to work while the ladies' aid meets in our aid room to quilt. Recently the women knotted nine comforters. Another meeting has been planned

Brethren Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 122. Opportunity for capable cabinetmaker in small cabinet shop specializing in church furnishings operated by two Brethren men. Would be interested in teaching capable young men from C.P.S. or armed service. Near Church of the Brethren on west coast.

No. 124. Opportunity for middle-aged or older woman to do general housework in five-room, modern, country home in northern Indiana. Family of three. Parents often away from home because of work.

No. 125. Opportunity for middle-aged or elderly single man to do farm work and chores on farm in central Ohio near Church of the Brethren.

for the near future. Our ladies' aid gave seventy-five dollars for relief work. Bro. Frank Miller, our elder, officiated at the service when Donald Wirth was installed into the ministry on Feb. 3. We were happy to have with us as guest speakers on the evening of Feb. 10 Rev. and Mrs. Wesley Brown, who are consecrated Sunday-school workers. We are looking forward to having Bro. Crumpacker with us on Feb. 19.—Mrs. Marion Showalter, Empire, Calif.

Illinois

Girard.—Since our last report, Bro. Jacob T. Dick and his wife of Pennsylvania were with us in a two-week evangelistic meeting. Sister Dick conducted a story-and-music period for the children each evening. Five people were baptized and five were received by letter. Bro. Leland A. Nelson, our pastor, was chosen as our elder for the year. Our women, besides carrying on their regular meetings, have been sewing for Philippine and Greek relief. Sixteen comforters, over 200 pounds of used clothing and shoes, and some canned fruit and vegetables were sent for general relief. Our men's work again sponsored the 100% Messenger club. They are planning to hold a father and son banquet sometime in February.—Mrs. H. V. Stutsman, Girard, Ill.

Mt. Morris.—While the pastor conducted evangelistic services at Windber, Pa., in November, the church enjoyed the services of Miss Eliza B. Miller of India, Mrs. Arthur Miller, Bro. John Masterson and Rev. Warren Cleveland. On Dec. 9 Bro. M. R. Zigler spoke about conditions in Europe. As a result of his visit, the community sent more than two tons of used clothing to New Windsor and is raising \$2,500 for a carload of food for Europe. In addition to sharing in the community projects, our church has also raised \$1,000 for dry milk and seeds of goodwill under the sponsorship of the men's work organization. The church's total giving for 1945 amounted to more than \$15,000. Christmas was celebrated by the choir's presentation of a cantata, a Christmas party for the children and a Christmas carol service. The annual school of missions was held the four Sunday evenings of January. A birthday dinner was sponsored by the women's fellowship society. Since our last report, nine have been received into the church by letter and one by baptism. Evangelistic services are being conducted by Bro. J. O. Winger Feb. 24 to March 3.—Mrs. Evan Kinsley, Mt. Morris, Ill.

Indiana

Bethany.—Bro. Russell Pepple of Laotto, Ind., held our evangelistic services from Dec. 30 to Jan. 13. Sister Chester Berkeley led the singing. Three were baptized. Bro. John Steele was with us on the evening of Feb. 3. Feb. 10 was our pastor's birthday and at the close of the sermon the children sang Happy Birthday to You. The church then held a surprise potluck dinner for him at the noon hour. On Feb. 11 funeral services were held for Sister Mildred Rensberger, who had lived in this community for eighty-one years.—Mrs. Bertha B. Weybright, Syracuse, Ind.

Bremen.—A two weeks' revival meeting was conducted by George Phillips of Elkhart, Ind., the last week of November and the first week of December. Three were baptized and four were added to the church by letter. Our Sunday-school attendance has increased 15% in the past year. At our weekly prayer meetings we are studying the Book of Psalms. We have been having a school of missions, which has been in progress since the first of the year. We again have a 100% Messenger club. A number of servicemen are being welcomed back into the fellowship of the church. Our pastor, Bro. James H. Beahm, is stressing the need for relief. The men of the church raised over \$800 for relief at one of their monthly meetings. The young people are buying rolled oats for their part in the relief program.

Our ladies' aid has made hundreds of garments and also seventy-two comforters for relief. A group from our church has been going each Thursday evening to help at the relief center at Nappanee. We have installed a new furnace and laid new linoleum on the kitchen floor of the parsonage.—Mrs. Floyd Heminger, Bremen, Ind.

Camp Creek.—A two weeks' revival was held in the middle of November, with Bro. Van B. Wright of Fort Wayne in charge, assisted by our pastor, Bro. N. H. Miller. Three were baptized on Dec. 2 by Bro. Miller. The church has been very active in relief work. Some helped with the canning at New Paris this summer and fall. The church supported the wheat project and also gave a substantial sum of money for the rolled oats project. The ladies' aid has been sewing as well as contributing clothing for relief.—Anna Mae Nifong, Etna Green, Ind.

Logansport.—During January Bro. Albright conducted our school of missions each Sunday evening. Some time was spent in explaining the mission work in Nigeria, West Africa, and showing pictures of the places where the Albrights hope to be located soon. They also told of the many things they are to take with them, which was both instructive and interesting to us. On Jan. 13 Brother and Sister Desmond Bittinger, who had been missionaries in this same field for ten years, and two of their children were with us. Bro. Bittinger, who is now the Gospel Messenger editor, was our guest speaker both morning and evening. We had a basket dinner at the church, after which Sister Bittinger delivered the afternoon address. On the evening of Jan. 27 we had a motion picture depicting some more of the Africa mission work. Our pastor and his family are leaving soon to take up work on the Africa mission field.—Florence B. Arnold, Logansport, Ind.

Upper Deer Creek.—On the morning of Dec. 23 we enjoyed a Christmas program, with each class contributing a number. On Jan. 3 all the men of our church met at the home of John J. Smith and spent

the day cutting wood for the church. The ladies furnished the dinner for the men that day. Our oldest member, Mrs. Nancy Ann Rinehart Walker, passed away on Jan. 6. Many of our boys are returning from the service and we are happy to welcome them back into the fellowship of the church. Our ladies' aid society has been sewing for relief. We plan to have a 100% Messenger club. On Feb. 7 our ladies' aid held a special missionary program in the afternoon, with Sister Ray E. Zook of Flora as our guest speaker. On Jan. 31 our elder, Bro. Clarence Sink, related experiences of his trip to Europe tending a shipload of cattle.—Mrs. Gordon Haag, Walton, Ind.

Walnut.—Bro. Leo Miller of South Whitley, Ind., conducted our revival services Nov. 11-26, closing with a love feast. Three were baptized. Our ladies' aid has been sewing for relief. They made 166 new garments, eighteen layettes and twenty-nine comforters and have sent thirteen new blankets and several boxes of good used clothing, shoes and over-shoes. The young people made over 300 pounds of soap to send. Five of our young people have given their help and time in relief work at New Windsor, Md., the past few months. Our church has a 100% Messenger club again this year. We held a mission study on Africa each Sunday evening from Jan. 13 to Feb. 10. On Feb. 17 Mrs. Homer Burke gave a talk and showed pictures of their work in Africa. The men of our church have organized for work and have contributed \$286 toward the rolled oats fund. On March 17 we will be celebrating the first anniversary of the dedication of our new church. Our elder, Bro. Howard Kreider, will bring the message.—Lydia Brubaker, Argos, Ind.

Maryland

Cherry Grove.—Bro. Earl Flohr recently delivered a message on helping our fellow men. On Nov. 4 the district ministerial board met in our church and licensed Bro. James DeVault to the ministry. Our church is in the lead in the district in giving to the wheat project, our

LET'S GO CAMPING \$1.25

Raymond R. Peters

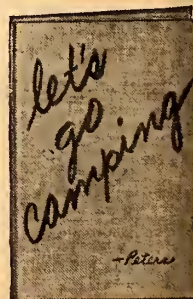
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ELGIN, ILLINOIS

donation having been \$210. We have taken up offerings for the Bethany Seminary and the Danville mission. Our women have given canned goods, have made eighteen pairs of little boys' pants for the Netherlands and two comforters and have sent more clothing for relief since our last report. We have not had any services during the winter months.—Mrs. Pansy Merrill, Barton, Md.

Union Bridge.—Our Christmas program was presented on Dec. 23. The offering at both the Sunday-school and the church services on the fifth Sunday of December, which amounted to \$187.06, was used to buy blankets for relief. We take a special offering on the last Sunday of each month for Brethren service. A special council was held at the Pipe Creek house on Jan. 20, at which time it was decided to elect Bro. Samuel Harley as our full-time pastor, if we can secure a country home for them. We are looking forward to their coming. Bro. Harley with his wife and family were with us recently, at which time he delivered the message. A group from Union Bridge has been going to the relief center once every week or two to sort and bale clothing. Bro. Wilbur Bantz brought the morning message on Feb. 3. Several of our members attended the adult round table at the Frederick City church on Feb. 3.—Mrs. James S. Hoy, Union Bridge, Md.

Ohio

Bellefontaine.—The Sunday-school and church attendance has kept up well during the winter months, in spite of much sickness and bad weather conditions. Two were baptized just prior to our love feast on Dec. 2. At the December business meeting Bro. Paul Snider, son of Elder B. F. Snider, was elected to the office of deacon. He and his wife were installed into this office by Elder I. E. Oberholtzer of the Stony Creek church. Our mid-week Bible study and prayer service is held in the homes of the members. While our pastor was attending the pastors' conference at Columbus, Sister Georgia Stamm, returned army nurse, gave a talk on religion in the army at the prayer meeting. The prayer life of the early church as found in the Book of Acts is the theme for the Bible study at the midweek service.—Mrs. I. R. Beery, Bellefontaine, Ohio.

Eagle Creek.—Our church has been under the leadership of Brother and Sister J. J. Anglemeyer for forty years. Our evangelistic meetings will be held next August. We are praying for a real revival. Our church gave \$1,712.81 to missions during the past year, \$1,085 to Brethren service and \$380 to temperance. We have almost four thousand dollars in our parsonage fund and are also planning some modernizing of our church basement. We had a large poster placed in the churches' booth during the farmers' institute at the local school. The poster told of our church activities. We held our homecoming in November with Bro. Albert D. Helsar as the speaker. The offering which was lifted went for Africa missions. The ladies of the church gave a very fine Christmas cantata. Many of our servicemen are returning and we are happy to have them take an active part in the church work again.—Marion R. Thomas, Jenera, Ohio.

Fostoria.—Owing to the illness of Bro. Royer our evangelistic meetings, which were to be held Jan. 20-27, were postponed. We are happy that Bro. Royer is better now and is able to attend the services. Our business meeting was held on Nov. 8, with Elder A. G. Freed in charge. At this meeting it was decided to hold our council meetings every six months. Many of our boys are returning from the service and we are happy to welcome them back into the fellowship of the church. On Dec. 9 a Christmas play was presented by one of the classes of the Sunday school. This class also collected over 200 pairs of shoes for relief. On Dec. 23 the choir presented a musical program. The women's work group has been busy mending garments

FUN IN THE NORTH WOODS...

Edited by Harry A. Brandt

Photographs by Gordon C. Palmquist

"A picture-book for tots and older tots, and an excellent book it is. Children will love it, oldsters will steal it. Both pictures and text are superb."—*Christian Herald*.

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and making comforters and soap. To date we have twenty-six comforters, four boxes of clothing, 107 bars of homemade soap and sixty-seven cakes of soap and soap powder. The primary department gave canned goods for relief. Two of our members went to New Windsor on Feb. 16 to spend several weeks doing relief sewing. A special conference on evangelism is to be held on Feb. 18, with Brethren H. L. Hartsough, J. H. Mathis and H. H. Hendricks leading the discussions.—Mrs. Bessie Lee, Fostoria, Ohio.

Fr. McKinley.—The women's organization of the church has mended five bales of clothing, made new garments, collected thirty comforters, sent many boxes of used clothing and sponsored a layette shower for relief at which 461 articles were donated. The men of the church have made new folding tables for the primary and junior departments of the Sunday school. The men will be hosts to the Southern Ohio men's work conference on March 24. A Christmas pageant was given by the primary and junior departments and the choir gave a cantata. Since Christmas, a vesper choir has been organized which is composed of juniors and intermediates. During the month of January the missionary chairman, Mrs. T. S. Eikenberry, sponsored the Sunday evening services. These programs were climaxed with the giving of the pageant on India written for the fiftieth anniversary of Brethren missions there. Our attendance has been showing a steady growth in recent months.—Mrs. Sarah Royer, Dayton, Ohio.

Pennsylvania

Quakertown.—On Feb. 11 the mothers and daughters held a covered dish supper. After the meal, we organized the women's work for our church. Sister Hoffer, who is the president of women's work in the

Southeastern District, officiated. The following officers were elected: president, Mrs. Snively; secretary-treasurer, Mrs. Eberts; director of aid, Mrs. Rachel Fox; director of missions, Mrs. Glenn Holsinger; director of mothers and daughters, Mrs. Emra Holsinger. After the election of officers, we had a short program which was concluded with a short message by Sister Hoffer.—Mrs. Burton Dimmig, Quakertown, Pa.

Stonerstown.—The first Sunday of each month is birthday Sunday and the third Sunday is relief-offering Sunday. Bro. Paul Dilling, who is our present pastor, preached his first sermon on Dec. 13, 1942. During his pastorate twenty-eight have been added to the church. Over the last several years about \$2,000 has been collected for the redecorating fund. Our quota for missions has been met. A heifer was sent from our Sunday school last year. On Feb. 16 Elvin Snare, Jr., left for Newport News as an attendant on a cattle boat. On Feb. 12 a baked ham dinner was served to seventeen ex-servicemen. These men have organized their own Sunday-school class, with Don Baughman as the teacher. Beginning April 22, Bro. L. R. Holsinger will begin a two weeks' meeting, closing with a love feast on May 5.—Mrs. C. C. Stapleton, Saxton, Pa.

Tennessee

Johnson City.—Four persons have been baptized since Bro. E. F. Sherfy is with us. At a recent business meeting plans were made for Easter meetings, closing with a love feast on April 18. Two young ministers, Samuel Howard Sherfy and Paul White, were relicensed. Several carloads of Johnson City members attended

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the district men's work and women's work meeting on Nov. 3 at the Mountain Valley church. On Nov. 4 Bro. Reuel Pritchett gave us an interesting account of his trip to Europe. Earl Breen and his wife were here in the interest of Bethany Seminary. On Nov. 6 the relief truck was loaded at the church. We again have a large amount of clothing to send to New Windsor. Perry Huffaker was with us in a music institute in November. The women's group sponsored a reception for the pastor and his wife. The men's work has bought a heifer and is helping in the loading and transportation expenses. They have recently installed and paid for the new stoker in the church. A Christmas play was given at the church. The offering went to Elsie Shickel, who recently fell in India and broke a hip. Our pastor attended the spiritual life institute at Bridgewater the first week in January. A very pleasant and profitable watch-night social was held in our recreation rooms with a varied program. Our Sunday-school superintendent and his wife are helping with the work at New Windsor, Md. Howard Sherfy preached for us on Dec. 30, Paul White the evening of Jan. 6 and our fieldman, Ralph Bowman, on Jan. 20.—Effie Strohm Sherfy, Johnson City, Tenn.

Texas

Falfurrias.—We have had a number of visitors with us this winter. Some of them came for just one day, while others are spending the winter in Texas. On Jan. 27 we were fortunate in having three visiting ministers with us. Brother and Sister J. B. Firestone were with us on Feb. 2 and 3. Our council meeting was held Feb. 2, at which time it was decided to hold our communion in the spring at whatever time it would be most convenient for Elder Firestone to be with us. Bro. Firestone delivered the messages both morning and evening.—Mrs. A. A. Dague, Falfurrias, Texas.

Virginia

Oakvale.—Bro. J. E. Barton of Bradshaw, Va., held his regular appointment at the Oakvale church, Feb. 9 and 10.—Fannie Bookthe, Oakvale, Va.

Pleasant Valley.—An evangelistic meeting was held by our pastor, Bro. Murray L. Wagner, in November at the Grottoes church. Seven were received into the church. On Nov. 25 we celebrated our Lord's-acre day, with Dr. Dumont Clarke as our speaker. A total of \$2,250 was collected for our building fund. A teacher of weekday religious education, Miss Florence Haws, had charge of our Christmas program. The other churches of the community co-operated, and an offering of forty-two dollars was received to help in promoting this weekday religious education. Dr. Brightbill will hold our revival meeting in 1946 and Dr. Ross D. Murphy in 1947. Each Wednesday evening a leadership training school is held at the church. Our B. Y. P. D. has made 290 pounds of soap, which they have sent to New Windsor. The church has been receiving community relief goods such as clothing, soap, and food in large quantities. We have had six workers at New Windsor for one week each and there are four more to go in February. Many of our men are returning from service and we are happy to welcome them back into the fellowship of our church.—Mrs. William Houff, Jr., Weyers Cave, Va.

Valley Bethel.—Brother and Sister W. H. Zigler showed slides concerning Sunday-school work, and at our women's work missionary service they showed slides on missions. The aid society has collected used clothing and has made five comforters for relief and three for Camp Bethel. Our program on Christmas Eve included two plays. The B.Y.P.D. has collected soap for relief. Our council meeting was held on Feb. 9. Brethren R. E. Bussard and E. W. Bussard were elected delegates to district meeting with their

wives as alternates. It was decided that a number of folks who have moved away be given letters of membership. All church officers were continued for another year. We are again having preaching services twice a month as the health of our pastor, Bro. R. E. Bussard, is greatly improved.—Genie Bussard, Bolar, Va.

Washington

Outlook.—Our church was hostess to the district meeting, which convened Jan. 9-13. Elders J. W. Lear and C. E. Davis of La Verne were the out-of-state speakers. Our evangelistic meetings were held Jan. 20—Feb. 3, with Brother and Sister Dewey

Rowe of Seattle as the evangelists. On Feb. 3 a fellowship basket dinner was served at noon and in the afternoon the new baptistry was dedicated and six were baptized. One awaits baptism. Many of our servicemen are returning and we are happy to welcome them back into the fellowship of the church. Nine have been received by letter since our last report. The ladies' aid has been making comforters and cleaning and mending used clothing for relief. Many pounds of clothing and shoes have been sent to Modesto. We are now making 200 skirts for Philippine relief.—Mrs. Annie Myers, Outlook, Wash.

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Gospel Messenger

Volume 95

MARCH 16, 1946

Number 11

THIS was a hard lesson, one of the hardest he ever taught to these men or to us. Peter appears ready to weep; Judas holds his head in his hands. Jesus' face is tender, for these, his little children, are trying hard to understand.

They had been arguing about kingships and places of honor on this very day. Jesus had only one evening more to make them understand that which a thousand sermons and three years of fellowship with him had failed to make clear to them. So he took a towel, girded himself and became their servant.

"This," he said in effect, "is the kind of kingdom I have for you. This towel is the royal robe, this basin is the holy water, this kneeling position on the floor is the royal posture and service is the activating force which will make the kingdom powerful and eternal."

They tried hard to understand. Full understanding, however, of what he meant came only after they themselves had worn the towel for so long that it became an inseparable part of their garments. It can come to us also in only that way.

D. W. B.

He Washed

HIS DISCIPLES' FEET



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"And why call ye me, Lord, Lord,
and do not the things which I
say?" (Luke 6: 46).

Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
H. A. BRANDT - - Managing Editor

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Around the World

Figures of a forecast by the economic and social planning council estimate that ten years hence there will be 3,000,000 white people in South Africa and 14,000,000 African natives.

Members of the religious school of one of the leading synagogues at Springfield, Mass., contributed to a fund being raised for the benefit of a Negro church which recently suffered fire losses.

Three million children were the victims of broken homes in 1944 in the United States, according to Dr. Edgar Schmiedeler, director of the family life bureau of the National Catholic Welfare Conference.

R. H. Macy and Company, New York City, world's largest department store, set a precedent in November last when for the first time in its history a Negro, Lemuel L. Foster, was named an executive assistant in the personnel division.

Edgar J. Jones, a veteran, speaks against peacetime conscription:

Stripped of its window dressing, military training is education in the ways of violence, and little or nothing else. In reference to current plans to compel all our youth to serve time in a camp for conscriptees, I would go even further and say that the proposed training would not be technical preparedness for the next war, but merely a means of indoctrinating young men with militaristic ideas.

Worst of all, in my opinion, peacetime training provides a patriotic opportunity for the old guard to work on the minds of our youth before they have a chance to go to college or learn to think for themselves. . . . The older ones among us in uniform saw what happened to the kids in this war, and we would not willingly have our own children become the mirrors of the military mind, which stands squarely for force, for the inevitability of armed conflicts, and for the principle that might makes right.

The greatest single barrier to the furtherance of world peace, regardless of General Eisenhower's statement to the contrary, is America's exclusive preparedness for another war.—Used by permission of The Atlantic Monthly.

At the request of Chaplain Henry F. Gerecke, International Military Tribunal at Nürnberg, the American Bible Society has sent to him twenty-four German Bibles and one hundred German New Testaments. This is in response to the expressed desire for Christian literature on the part of high-ranking nazis on trial.

Support of workers' demands "for a living wage" was promised by six religious leaders, including the Protestant Episcopal bishop of Iowa, in a three-column advertisement in a local paper. "We are firmly convinced," the advertisement continued, "that prosperity can exist in America only if a high purchasing power and full employment at living wages are maintained."

Educational Comics announces that more than 600,000 copies of the Complete Old Testament Edition and more than 1,500,000 copies of the New Testament Edition of Picture Stories From the Bible have been sold. A new series, Picture Stories From American History, will be published in 1946. M. C. Gaines, president of Educational Comics, plans to devote most of his time in the future to the development of the Bible and American history educational series.

The traditional Sunday school will be replaced by a junior church in an experiment to be conducted by the Anglican Church of St. Matthias in Montreal, Canada, from now until the end of May. If the results justify it, the change may become permanent. Members of the junior church will choose their own officers and conduct their own service. An illustrated address, following a plan of Bible and prayer book instruction, will form the teaching part of the service.

The assembly that will establish the World Council of Churches on a permanent basis will meet either in the Netherlands or in Denmark late in the summer of 1948, according to a decision made by the provisional committee of the interchurch organization. The assembly which will consist of more than 400 representatives of Protestant and Orthodox churches from all over the world will establish what interchurch leaders hope will become a solid, permanent council through which the influence of the world's non-Roman Catholic churches may be brought to bear upon world affairs.

A Book of Magic

AMONG primitive people who are just bridging from animism to Christianity the Book of Authority often becomes a powerful talisman or charm.

The writer recalls many African Mohammedans who believed that there was much virtue inherent within their sacred book. No good Mohammedan among them would begin even a short journey without taking along his

"book" of inscriptions from the sacred writings. These were written upon or carved into an oblong piece of wood which had a distinctive handle and, carried conspicuously, it marked its bearer as a man of the "book." He was protected by its charm from the rigors of physical danger and from the pitfalls of spiritual uncertainty. In fact, these bearers of the sacred "book" became spiritual medicine men in themselves; for a fee they would

write verses of the sacred writings and enclose them in leather charms. These could be hung about one's neck or placed on that part of the body which was ailing and the sacredness of the writing, it was believed, would in time drive the pain away.

It followed naturally that the new convert to Christianity would attach similar significance to his sacred Book. If he carried it with him, snakes would not bite him or leopards seize him in the night. Passages from it enclosed in leather or bound in leaves or cloth would drive away both pain and evil spirits. The Book was magic; with it in hand one could walk through dangerous places unscathed.

Needless to say the missionary teacher tried to make the Book more meaningful than that to the emerging Christian. It was not a replacement for his primitive charms, he was taught, but rather a Source Book of the way to life. Telling of Christ and God and the basic laws of rightness and wrongness, it had come to him that he might have life and have it more abundantly.

IN THE heart of civilized countries and deep within Christian churches this same teaching needs to be made clear. The Bible is a book, which, lying unopened upon our shelves, does little more good than any other book similarly lying there. If it is to be of value, it must be read and studied.

The attitude with which we approach a study of this Book is important. To some it is chiefly a forecast of the things which are yet to occur. In the Old Testament books and in some of the New, where the meanings seem somewhat obscure, they discover forecasts of most of the events of recent times and of future times as well. They study it to see the

Thinking About the News . . .

The World's Most Urgent Need

We dislike so much to think of it that we seek everywhere to push it from our minds, yet the existing facts indicate that the world has embarked on another giant armaments race. This time the end of the race threatens to be worse than blood and tears, for the battle fronts will lie across Everyman's dooryard and the first victims of the carnage will be his little children.

In this armament race America leads the way; that fact we also hate to admit. However, our increasing stock pile of atomic bombs and our carefully guarded "secret" can appear to everyone outside our borders to be an overt threat directed against his nation, his city and his fireside. "America First" is the motto they hear from our lips.

Russia follows closely in the preparedness scramble. She has the largest army in the world now; she is conscripting sixteen-year-old youth to make it larger. "We will have atomic power," Russia says, "and many other things. We will not only catch up with, but we will surpass those abroad." Her motto is like ours, "Russia First." While preparing for it neither of these nations wants war.

The rest of the world, looking at these two giants, trembles. The nations which appear safest now are the ones we call "the defeated."

In the light of this misguided national zeal what is the world's most pressing need? The obvious answer is "a reversal of this trend, a turn-about in this march to death, world disarmament." Already gallant efforts have been made in that direction; resolutions are on the floor of Congress for America to lead the way in world-wide abolition of military conscription (S. J. 126), and for us to call a great world disarmament conference (S. 219).

So far, however, these resolutions have remained only resolutions; since America has the bomb she must lead the way but up to now we have lacked the courage for that. We must search more deeply, therefore, to discover the world's most urgent need.

Before we can have disarmament we must have a freely flowing mutual confidence among nations; we must believe that others' intentions are trustworthy and that their word can be depended upon. They, in turn, must feel that way about us.

But such confidence cannot be legislated; no resolution, not even one signed by more than sixty nations as was the Kellogg Pact, can produce that. Such confidence can grow only from the knowledge that there are righteous men in every nation and that some of these men constitute its governing body. Our international failures in the past have not been policy failures; they have been failures of men. Our most urgent need, therefore, is for good men. That is basic.

There are two things each of us needs to do, beginning at once: endeavor to become better than we are with the help of the Lord; determine to get representative good men as our government leaders.

D. W. B.

shape of the future. To some it has magical charms not greatly unlike those spoken of above. They recite passages and "claim promises" to ward off every threatened danger. To some the Bible becomes an authority to prove any preconceived ideas they may have evolved in their own thinking. Carefully selected proof texts "prove" diametrically opposite things. To some it becomes a denunciatory document and they quote texts calling the wrath of God upon those with whom they do not agree.

All of these are uses which are made of the Bible and upon occasion each of them can be valid and valuable.

ITS chief purpose, the recording of man's advance toward ultimate Truth, the story of God's effort to reveal himself to man and to have man grow enough that he might come to some appreciative understanding of God and of Truth, and to discover the way to salvation is sometimes bypassed by those who emphasize unduly these other possible uses.

A good attitude with which to approach this Book is: Herein are the words which reveal Truth, which make clear the character and nature of God, which can give purpose and meaning to my life. I cannot understand them all today, or even in many days, not in all the days which shall be allotted to me. But I shall walk reverently, studiously and carefully here that I may come to know all the Truth I can, advancing each day in it, and that I may learn to grow in the direction of deepening character and enlarging goodness. Through this Truth and through an increasing faith in it I shall seek to know God and to learn the way to freedom and salvation for us all. The Bible shall guide me to that end.

D. W. B.

I Have Chosen You

John 15: 19

IT IS reassuring to know that God had chosen us even before we chose him. If there are still reservations in our surrendered choosing of him, there are no reservations in his choosing of us. Because he has chosen us we belong, not to ourselves, but to him.

He chose us, not because of what we had attained, but because of what, through him, we might become. If we will make this choosing complete by choosing him as unreservedly as he has chosen us, then we, together with God, can fulfill our part of the prayer, "Thy will be done on earth."

We cannot choose God, however, and at the same time choose everything else. Our choice of God must be without reserve; all things which do not fit with the spirit of God must no longer be a part of us after we have chosen God. Choosing God and being chosen of him is a happy privilege, but God never promised that it would be an easy one.

D. W. B.

Behold, He Prayeth

Acts 9:11

SAUL of Tarsus was reshaping his life. It was not an easy task for him, for he was no longer young. His formal education had been lengthy but it was now creditably completed. Moreover he had begun his career and had gained wide notoriety from it. Nothing indicated a sudden change in his life plans.

But a sudden change had come. He had met Jesus and behold, Jesus was so different from what he had thought him to be that the shock had felled Saul.

Now his whole life had to be refashioned. New foundations had to be laid.

So Paul prayed. In this silent struggle and communion he sloughed off Saul and emerged

as Paul. He could not have done it if he had not prayed. Prayer made of him a new man.

If we are to serve the Lord fully, of some of us it must be said, "Behold, he prayeth."

D. W. B.

She Cried at Breakfast

ALITTLE four-year-old girl sat at the breakfast table between her parents. It was below zero outside and the snow crunched with shrill squeaks under the feet of those who passed the house.

"Were there some little girls on the other side of the world," she asked, "who didn't have any blankets last night?"

"Yes, there were many who didn't have covers last night," the parents answered.

The little girl shivered as she looked out the window. "I am glad we sent a nice new blanket to them at Christmas," she said.

"What makes me feel so bad on a morning like this," said the father to the mother, "is that in Germany there are great piles of army blankets stored, which the military will never need and which could save thousands of lives if they would but release them to the freezing children. One dispatch said that there were as many as eleven million blankets and that some that are becoming mildewed are being burned."

"Who is burning blankets?" asked the little girl in surprise. "Is it the bad Germans?"

"No," said the father, "I'm sorry to say it is the Americans who are burning the blankets this time."

"I wish they wouldn't," exclaimed the four-year-old, "while the little girls are freezing."

As she looked out at the snow big tears trickled down her face onto the table beside her porridge.

Others' hearts would be as tender if the spirit of Christian brotherhood touched them.

D. W. B.

His Days and Ours

Charles C. Ellis
Huntingdon, Pennsylvania

AS THE Lenten days carry us forward to the Passion Week they should not only focus our thought upon the most significant days in the earthly life of our Lord but prepare us the better to live through these present days which are fraught with such tremendous import in the life of our world. Living through such days as these is not merely a matter of existing; neither can it be simply passing the time with unconcern amid the uncertainties of a rapidly changing world. These are days when thoughtful men realize that shallow optimism is no illumination for the hour when men's hearts are failing them for fear of the things which are coming on the earth. The sad suicide record of our humanity is tragic testimony not only to lack of faith but to loss of hope. It underscores a fact which no lighthearted thoughtlessness can obscure, namely, that just to live through these days is often an achievement which requires a courage and fortitude uncalled for in years not far ago.

Such courage, however, is not the creation of autosuggestion or an easy reflection from other magnetic or sympathetic personalities. We shall find this strength only where the disciples found it in the hour of their deepest depression and despair—in a comradeship with One who had conquered life's last enemy and promised to be with them and with us, all the days, even unto the end of the age.

LET us then welcome anew the privilege of living with Him in the days through which He walked to the glorious consummation which has shot a gleam of light across the world's darkest night and will hearten us to move victoriously through every day of darkness and of dread. For "God hath not given us the spirit of fear: but of power, and of love, and of a sound mind." Dr. Philip Howard has told the story of his friend Smeeton of the Algiers mission band, going to his difficult field of labor late in life and working beyond his strength but with unflagging zeal. He maintained a prayer list of four thousand names. In his little room, opposite the couch where he knelt on his well-worn rug, were four words cut out of red paper and linked together on a thread: "Not somehow, but triumphantly." There is only One who can lead us in triumph through these days and through all the days.

As we then go through this time segment of days and weeks preceding the Easter dawn let us try to find in them the special strength we need to live through all these days of world distress and confusion. The Lenten days



We have now entered the period of Lent. Bro. Charles C. Ellis of Huntingdon, Pennsylvania, has consented to write a series of pre-Easter meditations to help us prepare our minds and our hearts so that we may enter more worshipfully into the period of Holy Week and understand more fully the meaning of Easter. His four articles are entitled His Days and Ours, The Day of the Living, The Day of the Savior, and The Day of the Son of God. These will appear between now and the special Easter issue. We recommend them for worship and for meditation.

in the church calendar have always been days of self-denial. The self-denial which is not superficial but which expresses itself in sacrificial giving was never more essential than in this hour of desperate world need. Seldom has a Lenten season offered such opportunity to test the reality of our Christian profession and our gratitude to Him from whom all blessings flow.

A GAIN, this period brings to us all the suggestion of a heart-searching that may well culminate, where possible, in that self-examination which brings us to a pre-Easter communion service with the sense of unworthiness which learns to lean hard upon the unblemished holiness of the Lamb of God, who takes away the sin of the world. Such meditation and dedication should bring us back not only with new zeal to our Christian service but with a new devotion to our living Lord. These days as they pass may indeed be high days in our spiritual experience if only we resolve to dedicate them supremely to God. We shall find in them privileges of practical Christianity which in the great day will not lose their reward, and also opportunities for self-evaluation by the standards of the One who sits as a refiner and purifier of silver.

T HESE days bring us through finally to the days "for which all other days were made"—the last week in the life of our Lord. As we follow them through, from Palm Sunday to Easter morning, we may find in each, if we will, some helpful and abiding message of living. Some of these days are so outstanding in historic and spiritual importance that we turn to them ever with perennial interest. The periods of less import, however, will not be barren of spiritual fruitage if we will try to think our way through them in the company of

Him to whom they were times of deepest significance and concern. Even the day of silence is not without its valuable lesson if we are alert to its contribution not only to Him to whom it ministered but to our own need as well. Certainly, if we will stand by with reverence while our Great High Priest lifts His heart in prayer, not only for His apostles but for us, we shall go back into the toil and responsibilities

of the days to come with a new sense of the vital importance of the witness committed to us and a deepened sense of obligation to live only as Jesus did for the glory of God.

Let us live through these rich days of our church calendar, trusting to find in them new privileges of service, new life dedication, and a new vision of our suffering Savior, our risen Lord, and coming King.

I Believe in God

Levi K. Ziegler

Regional Secretary, Huntingdon, Pennsylvania

GOD is. There is only one God. Men in all times have tried to find and understand him. They have searched for the things in God which make him God. They shall never know fully all there is, because the nature of man's mind is such that it cannot bring a complete and final knowledge of God into its compass.

We do not know all there is to know about man even. If we knew all there is to know about God we would not be mere men . . . we would be equal with God. We can never be equal with God as Jesus was, even though we may grow in the possession and in the exercise of those godlike attributes which can be brought into our understanding and experience. So, what is the use of guessing? Let us stress and believe the things we do understand. Let us enrich our Christian life by such sentiments as these: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11: 6); "I know whom I have believed and am persuaded that he is able to keep that which I have committed to him against that day" (2 Tim. 1: 12). Volumes of theological dissertation could be written on texts like these, most of which would be within the grasp of only a comparative few.

Why is it that we make our picture of God and consequently our faith in him so difficult? Why are we tempted sometimes to present God and his works and Word in a negative light? Surely the half of his glory and beauty, his goodness and truth, his power and love, his grace and knowledge, his patience and forgiveness has never been told. Why not keep our faith simple and pulsating with the same kind of trustfulness as that of a little child in its father and mother? I believe in the kind of a God whom Jesus came to reveal. I cannot measure all the depths of his being and nature, but I can know enough about him to be convinced that his grace, providence and salvation are sufficient for all my need and for the needs of all men. I believe in the God whom Jesus came to reveal and whom he called Father, because I have had dealings with him.—The Regional Church Builder.

The Way to Mastery

L. C. Hosfeldt
Los Angeles, California



In the formation of Christian character, nothing is more essential than complete self-control. In other words, without self-mastery one cannot attain a high Christian standard. Whatever one lacks in self-control, that far short he is of possessing a character that will stand the test of both time and eternity. Since this is true, how very important it is that we strive to obtain the best character possible! This can be done only by cultivating and living out in everyday life the principles taught by the Master.

Jesus was master of himself. No man ever had such superb self-control. A study of his words and actions will reveal this. His words were fitly chosen, and no recorded utterance of his needs defense or apology. They all ring with the divine spirit and proclaim to us that he was the Son of God. His bodily passions were always subject to his spirit. His appetite recognized the supremacy of his soul and lived in obedience thereto. His feelings were controlled. He loved only the pure, the beautiful and the good in man. He hated sin, while he loved the sinner. No bitterness

was in his soul for those who maltreated him. His prayer was for the forgiveness of those who crucified him. In his perfect self-mastery is found a proof of his more than human nature.

Because of his self-control Jesus was master not only of himself, but also of others. He was master of Satan and satanic forces. Demons confessed that he was the Son of God, and they were subject to his bidding. At his "get thee hence, Satan," the great adversary was completely conquered, and left him. In his victory over death and Satan, he

brought immortality and life to light, and manifested to the world that "all power" was given unto him. This is attested by his wonderful works.

Jesus was master of the forces of the physical world. At his touch blind eyes were opened, deaf ears were unstopped, and palsied bodies were made whole. Disease fled at his command, and before the majesty of his presence all weakness trembled. At his word the fruitless tree was blighted, and in obedience to his "peace be still," the waves of the Sea of Galilee were stilled. He controlled the mysteries of nature, and all his acts displayed the hand of the Maker.

Christ's power was due to his relation to God. "Thy will be done, not mine" was expressive of his obedience and self-abnegation, and was productive of his superb character, his spotless life, and that sublime fellowship with his father that made them one. Christ has given us an example; he has shown us how we may gain the mastery over self. His life is an inspiration, and his words afford every incentive for us to build a character like unto his.

My Stormy Sea

Mrs. G. R. Christiansen
Winona, Minnesota

The sea of life is stormy, Lord;
The waves of fear roll high;
The thunderclouds are black as
night,
And tears are ever nigh.

Yet through the gloom of fear and
grief,
I lift my eyes to thee;
I'll never doubt the One who
walked
Upon the restless sea.

For underneath, thy sure strong
arm
In love supporteth me—
Through faith I'll conquer winds
that blow,
And walk my sea with Thee.

Jean Humphreys Harbison

Top: Outside Castañer hospital
Bottom: Scene at a clinic



Building A CHRISTIAN WORLD



IF CHRISTIAN young people mean business about building a new world, we must realize from the beginning that it will not be built on an eight-hour day with time and a half for overtime; neither will it be built by serving chicken dinners in the church parlor.

A morally and spiritually latent Christianity is the worst enemy of the Christ, and Christians can do well to consider their own compromising back yards as they try to straighten out the world.

If Christian young people really want a Christian world, they must let go of the wonderful notions they have had of how they will just be the stable, solid community folk getting a nominal income, raising a normal family, going to Rotary meetings, and teaching a Sunday-school class. Let's hope there are plenty who will do that sort of thing for we need them. But I'm talking to the young person who believes it is going to cost him something to reconstruct the world, who is willing to give up even his hope for security to get that world. The only thing I have to say to

you is to go and build it! There are no short cuts.

The whole world is looking for the message of Christ today. Labor conflict calls for the hands and heart of the reconstructionist who dares to believe that Christianity can show the way to a just and fruitful relationship between management and labor. Race tensions call for the hands and hearts of the reconstructionists who really believe in the equality of man before God and will give all they have toward opening a way through that problem. A decadent political structure supporting weakly an economic system based on individual profit and competition needs the hand and the heart of the Christian reconstructionist dedicated to the way of sharing and co-operation and the brotherhood of man.

Christian young people going to a needy area can help improve public health, living conditions, education, recreation and religious activities. I have worked with such a group in the mountain wilderness of Puerto Rico where the average income is \$120 a year, where a diet of rice and beans combines with the

hookworm to break health, where three-room shacks, inadequate education, and no community activities reduce human beings to an animal existence.

Into such a community went thirty-two young people from the United States—without pay, making their skills and putting them to work feeding little children, doctoring, nursing, working in laboratory, kitchen and laundry, showing boys and girls how to play, building a hospital out of an old building, setting up three rural clinics to reach 7,600 people otherwise without medical aid, teaching an illiterate to read in twenty minutes by the Laubach method. Partly supporting themselves and partly financed by their churches, these young people have received also the co-operation of the government in an effort to improve health and housing.

When you face a Puerto Rican woman to whom you have given clothes for her eight children and know she has walked fifteen miles to bring you seven eggs, three eggplants and two green peppers, when you know her family of twelve lives in a two-room shack with a tiny bit of land, one chicken, and an income of \$3.50 a week, when you realize how often you give a pair of shoes because they don't fit, or a worn-out dress to someone less fortunate, whereas this woman has brought you literally *all* she has—then you begin to be humbled by those you went to teach and you learn that the greatest act is to give.

Christians must pour into the treasuries of our church boards the plus-giving, enabling them to organize such reconstruction work. Until we do that we do not really believe much in rebuilding our world. Churches must expect to continue the war emergency giving. The work of the church does not end with the cessation of hostilities; it really just begins.

You Can Do Better

Grant Mahan
Rehobeth, Maryland

MORE than threescore years ago one of my teachers and I were talking in his classroom. I told him that he had graded me lower that term than had any other professor. Then he said he had given me all I deserved. The grade was not a bad one but he told me, "You can do better." I have often thought about that since. I was one of those of whom Paul wrote in 1 Cor. 10: 12: "They, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

Very often men have done just this; not just in colleges and universities, but in life. We are prone to be content if we can "get by." We are under obligations to do all we can, all the good we can to all the people we can. And we need to read Rom. 12: 1-2 and consider what these words of Paul to the Romans should mean to us in our time: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto

God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

The professor wanted me to see that I was not doing well, not doing anything to be proud of, for I was not doing all I could do. Many young men are sent to school, but they do not try to see how well they can learn. Often their thoughts are of things taking place out of doors; they want to acquire more skill in playing some game or in planning for good times which have nothing at all to do with their studies, except in so far as they keep them from learning, which is the reason for their being in school.

IT IS nearly threescore years since I united with the church. When we are baptized we make certain promises. We will do certain things; we will obey the commandments given us by our Lord. Not one of us can claim to be perfect. The great question is: Have we really tried with all our might to keep all these promises? How many times in our lives, if we look back and consider well, have we failed to do our best? School is a part of our preparation for life, and it should be an important part. But we must consider all there is of us, for we each have a body, we have a mind, and we have a spirit or soul. We need to develop all of them. Each should receive attention in proportion to its im-

O Master Teacher

Ruth B. Statler

Somerset, Pennsylvania

*O Master Teacher, I would be
A window through which some
might see
The beauty of thy love, and thee.*

*Or I would be a radio,
Speaking that the world might
know
Thy words of truth where'er I go.*

*O Teacher, make me clean and
bright
That other ones can see thy light;
And keep me speaking for the right.*

portance. Our parents have, or should have, a large part in the development of our bodies, minds and spirits. And as much as in them lies, they should see to it that we do all we can to develop them aright.

It was the professor's business to see to it that we boys and girls, young men and young women, were doing the best we could in learning our lessons, developing our minds. I am glad to have had some teachers who took an interest and wanted their students to do the best they could. I shall be grateful to them as long as I live. Only two of them are still living, so far as my knowledge goes. One I correspond with quite regularly. He has long been retired. It has been more than sixty years since I entered his classes; and he is now past ninety.

THEN we come to those who were our spiritual advisers. Among them were the dearest of all my instructors. We miss those who did so much to direct us aright when we needed direction and advice. There were quite a number of such men. Most of them are at rest. I thank the Lord for them, for they were a strong directing force in time of need. All of them wanted to help me keep in the straight and narrow way. And only the Lord knows how very much I owe to them. But there are still fathers in Israel, aged preachers who are drawing near to the end of their earthly journey.

These lines I have written because my association with older teachers and preachers has meant so very much to me. It ought always to mean much; the young need the old and the old need the young. Timothy had his grandmother and his mother to help direct him in right ways. Thank God, I had mine also; later one like unto Paul came into my life also; he was my spir-

itual father. When we get together and the young person is as eager to do all he can as the old is to have him do it, great progress will be made.

The Lord's work needs all

ages, and if each of us will so work that the teacher when he comes around will not need to tell us we can do better, the world will be a happier place and God will be more glorified.

A

BRETHREN Sanctuary

DeWitt L. Miller
McPherson, Kansas

AS I go into new or recently remodeled churches I am made conscious of a two-fold trend in Brethren practice in the arrangement of their sanctuaries. Either we are thoughtlessly becoming imitators of other churches or we are just as thoughtless in our preservation of tradition. Instead of being careless imitators of either the past or the present should we not try to be creative? Let us have sanctuaries that are truly Brethren!

The Church of the Brethren seems to have two schools of thought relating to the arrangement of the sanctuary. One group desires that an open Bible on some form of worship center stand at the front of the church and be the object upon which the eye first fixes when the worshiper enters the church. The other group wishes to place the pulpit there. Neither takes seriously the opportunity afforded by the proper arrangement of the sanctuary to set forth the distinctive message of our church.

Since the arrangement which I shall set forth herein calls for a divided chancel we should examine briefly the arguments that are advanced against it. Most of them may be summarized in two propositions: first, the divided chancel makes for

form and ostentation in worship and is, therefore, contrary to the doctrine of the simple life; second, the central pulpit is more in harmony with the emphasis upon strong preaching in the Church of the Brethren.

The first argument could just as easily be directed against our communion service as against the divided chancel. Our three-fold communion service is one of the most dramatic and symbolic religious forms known to Christendom. No church with a communion service like ours should object to dramatic elements in the service of worship and the divided chancel does lend itself to greater dramatization of worship.

Let us notice the second argument. Brethren have always enjoyed and demanded strong preaching, but neither the preacher nor the preaching has been central in Brethren ideology. The prophetic function of the ministry has always been looked upon as important but certainly not central. In fact preaching in the old days was largely exhortation, as one brother to another.

THE central fact of Brethren ideology gives us the clue, I believe, to the secret on the basis of which we can have a truly

Brethren sanctuary. What is central in our ideology? Our founders based their faith and practice upon three propositions, and the third was an outgrowth of the first two. The first two were: (1) the New Testament as our rule of faith and practice, and (2) observance of the New Testament ordinances as a means of grace. In a word, the New Testament has been central in Brethren ideology.

Because we were determined to do what the Bible said we should do, we have had some practices that were very dear to the heart of all Brethren. Baptism, the Lord's Supper, feet washing and the communion perhaps received our greatest attention. Our emphasis and teaching upon these symbolic observances have resulted in or have paralleled our doctrine of brotherhood. This has given us one of our most precious posses-

sions, the art of being different and yet being Brethren.

It is unfortunate that we have given so little attention to the promotion and preservation of our faith in these things through the arrangement of the sanctuary. In recognition of the value of symbolism and the importance of drama in worship I am now suggesting an arrangement of the sanctuary which will be truly Brethren. It is not set forth as the only arrangement, but I believe it is in keeping with our faith and heritage.

IDEALLY, the arrangement of the front of the sanctuary could be in the form of a chancel or a pulpit platform which is set into the front wall of the church. However, adaptations of this plan can be made for churches so constructed as to make this impossible. The opening into the chancel could be in the form

of a pointed arch symbolizing that in the sanctuary the diversified interests of earth are to be governed and controlled by a first loyalty, which is to the God of heaven.

At the rear of the chancel could be the baptistry and the opening for the baptistry should be in the form of a pointed arch, corresponding to the chancel opening. Then, at the rear of the baptistry, there could be another opening in the form of a pointed arch. This opening would disclose a niche in which would be placed an open Bible upon an appropriate stand. With lights carefully placed both in front of the archlike opening and behind it, other symbolic effects may be obtained. Most important would be the fact that here in the very center of attention is the open Bible, symbolizing the central fact of our Brethren ideology.

The Good Shepherd

Robert Byrd

Irricana, Alberta, Canada

A picture hangs upon the wall,
On which we oft' should meditate.
'Tis of a figure strong and tall
With facial markings of the great.
Long curly hair and well-kept beard
Adorn his head and handsome face;
A person to be loved—not feared—
And welcomed in the highest place.

A smile is stamped upon his brow,
A smile of love methinks must be.
Today the nations to him bow,
For there is none so great as he.
'Tis he who came long, long ago
And found no pillow at the inn.
'Tis he who blessed the meek and low
And freed their souls from guilt and sin.

Today we look upon that face
And make anew our youthful vow.
For us there is no other place,
Than at his throne to humbly bow.
'Tis not in fear we bring our gift,
Though small and humble it may be,
But with a reverent boldness lift
A song of praise to such as he.



Just in front of the opening for the Bible there could be a narrow shelf upon which there would be placed on either side of the arch a tall candle. These candles, when lighted, would illuminate the open Bible. The burning flame, symbolizing the living Spirit of God, suggests the faith long cherished by Brethren, that we are dependent for our interpretation of the Scriptures upon the leading and guidance of the Holy Spirit, and not upon some credal interpretation of it.

The archway into the baptistry could be partially covered by a velvet curtain of either a blue or deep wine color. If the curtain covers the upper third of the archway and is then draped to the sides the lines of the arch and the lines of the draperies would indicate a threefold division symbolic of the Trinity. Furthermore, to have the baptistry opening partially covered would help call attention to the illuminated Scriptures in the center of the third or rear archway.

At the top of the baptistry archway, embroidered in gold on the curtain, could be the Brethren service insignia, the cross and the circle with the hands grasping the cup in the center of the circle. Here is a constant reminder that in appreciation for the redemptive act of God in which we have hope we need to express our faith in the principle of redemptive love by engaging in acts of brotherly service and love.

In front and a little lower than the level of the baptistry archway there could be placed, not an altar, but a communion table. This table, instead of being decorated by an altar cloth, could be covered by a white table runner of fine quality material or even a table cloth as one of the evidences that at this table there is eaten the agape or the love feast.

On the table there should be vessels symbolizing both the Lord's supper and the communion service or the Eucharist proper.

In front of the communion table, upon the floor of the chancel, there should be a towel rack with a towel of fine quality material. In front or to the side of the towel rack there should be a shallow vessel, preferably of brass or copper alloys, depending upon the material of the other articles and furnishings of the chancel. This is to symbolize the feet-washing service.

Stands to accommodate ferns and flowers as well as lights to emphasize the importance of the various symbolic furnishings would make up the remainder of the chancel equipment. Spot-

lights and floodlights, both white and colored, with equipment for both blending and shading, can be used as effective aids to the worship hour when done with understanding and in keeping with good taste.

A step or two lower than the chancel and its furnishings and only a step, at most two, above the level of the congregation the chairs for the ministers should be placed inconspicuously behind the lectern and the pulpit.

IF THIS is different from the traditional approach to the problem a bit of education and explanation is perhaps in place. If it is explained and interpreted, however, everyone should be able to see that this or a similar arrangement of the

The ATOMIC AGE

Dan West
Goshen, Indiana

A group of Church of the Brethren peace leaders met recently to discuss the future of the Brethren peace program. One of the things, we understand, which they were agreed upon was that we need to do more thinking about the implications of the new age which science says is now beginning and which it calls the atomic age.

This peace group suggested the use of a short column in the Messenger from time to time entitled The Atomic Age. Its purpose would be to educate all of us further in the implications of atomic power, in the meaning this has for the church and in the responsibilities it places upon Christian people.

The following is the first of such articles.

"If, Drunk With Sight of Power—"

The American government is planning an atomic bomb test on ships on the Bikini Atoll in the Marshall Islands this coming spring. According to the predictions of experts who have studied the previous bomb effects, this test may—

1. Produce a wind of 500 to 1,000 miles an hour.
2. Cause a 100-foot wave to race outward.
3. Produce at the center a temperature of 100 million degrees.
4. Send out radio-active waves as much as tons of radium would supply.

But they hope it will not send the damaging effects very far away through the sea or air; if it did, the "chain reaction" might spread around the earth.

However, it will cost \$500,000,000—half a billion dollars—to make the test—and it will do other things.

Recently I asked Dr. Francis Bonner, one of the New York atomic scientists; what he thought of the proposed test. His reply was quick and clear: "It is a show of our power. I think it is a hostile act."

sanctuary is more truly Brethren than that which most of us now have. It would be a means whereby the things we believe and practice are kept constantly before our people. It would be centered in the faith of our church and not in a person. It would not be an imitation of any other church. It is distinctly Brethren. A visitor to such a

church could be told with very little explanation of the beliefs and the practices of our church, and if such an arrangement could become our universal practice it would become the trademark of Brethrenism.

At any rate, when we build and when we remodel, let us give some attention to the creation of Brethren sanctuaries.

Reflecting About a Military Review

A. Stauffer Curry
New York City

A review of the 82nd Airborne Division of the United States Army by millions was the big feature of today (Jan. 12, 1946) in New York City. Emerging from an eighth floor classroom just past noonday, the writer paused a few minutes (190 as it turned out!) to see the famous division begin its victory march up Fifth Avenue, and past the reviewing stand in Central Park. While it was a spectacle of tremendous interest, the thoughts which stirred me are more vivid tonight than any sensory memory of men, guns and tanks. What are those reflections?

1. *For each man on review there were probably one or two members of that division in graves and hospitals.* This famous division began fighting in North Africa, fought in Italy and ended its combat in the march through France and Germany. It is known that another famous division which fought only in the European theater, and not in the Mediterranean also as did the 82nd, had a turnover of 150-200% in less than a year. It is safe to assume that the turnover in this division with a much greater combat history was proportionately greater. Few of the men (except the top officers) on parade today saw the original action in Africa. Most of those unfortunates are beneath the grasses, on crutches or in asylum wards. Some, of course, have been discharged.

Days before the parade, parents of the casualties wrote the New York Times and other papers saying they would imagine their killed sons in line. A large ghost army in white

marched in the minds of spectators as the living marched down Fifth Avenue in olive drab.

2. *This division was the instrument of suffering.* Having fought in Africa and France (and perchance the Low Countries) this unit destroyed homes and fields of their "allies" leaving great numbers foodless and shelterless. Having fought in Italy and Germany, this division helped to make homeless and hungry many "enemy" sufferers. Since this division had killed or maimed at least as many (and perhaps many more) enemy soldiers than it had lost, the total lost in action was tremendous. One woman standing near by exclaimed in broken English as the parade moved on, "I like to see them, but I can't forget over there." She was recalling the twenty million homeless, the starving droves, the frozen babies.

3. *Discrimination against minorities was in evidence.* This division fought to preserve our way of life, and even during the fighting—at least during the parade—preserved our American manner of discrimination. There was a Negro infantry company. By the law of averages there should have been Negro representation in all types of service. But the best the Negroes were allowed to reach was the infantry—the level of riflemen. There were no Negro officers in the large group of top officers at the head of the parade. There were no Negro tankmen, no Negro jeep drivers. The majority race kept all the choice jobs to itself.

4. *The crowd seemed to reflect*

the futility of war. This naive onlooker expected wild cheers as the men marched by. Instead there was an almost gloomy silence. Once in a while some one began applauding without a following. The crowd seemed well aware of the symbol of tragedy which the outfit really was. The multitude seemed to sense that unless men changed their ways, there would be another war. They probably knew that the hoped-for outcomes of war were not being realized. They seemed vaguely aware that war was futile.

5. *The men in uniform were not free men.* For years some of them had been forced to give up wives, children, jobs, promotions; some of their comrades had given life itself. They could not go home. They could only follow orders. Their power of choice was gone. Democracy for these and 11,000,000 other American citizens was taken away for the time being. They were just as much machines, functionally speaking, as the sixty-ton tanks, the jeeps or the half tracks. What the loss of freedom has done or will do only the years will reveal. Even worse, what effect the continuation of the conscription system will do to America, should it continue, can only be guessed. But one thing is sure: it will continue to take away freedom, not only of the soldiers, but of the country itself.

This Is God's World

Isabel McPherson
Dayton, Ohio

When man transgressed God's law in the garden of Eden, God gave man an understanding of right and wrong. From that day to this man may choose which way he will go.

God saw man's need of a clearer revelation of his law, so he sent the Babe of Bethlehem to earth with a permanent peace plan. He said he would send the Comforter to convict the world of sin and to turn it to righteousness and judgment. God gives man the freedom of choice. He will not force us to abide by his laws.

Until the whole world recognizes that God is the ruler of the universe, and is willing to abide by his guidance, we shall have war and more wars or be exterminated.

"Do unto others as you would have others do unto you." World adherence to this principle will bring permanent peace and freedom to all peoples. Christianity must carry the torch. This means you and me.



William Hole

Gramstorff Bros., Inc.

Martha and the Master

Kathryn Wright
University, Mississippi

Hosanna; Blessed is he that cometh in the name of the Lord: Hosanna in the highest

Triumph—With Sorrow

THE DAY after the supper at Simon's house was to be a day of triumph for Jesus, but none of us were to know of this until evening.

Mary was unusually quiet all day, and each of us three went about the house filled with many anxious thoughts—Lazarus deeply absorbed, Mary in meditation, and I in a welter of anxiety for Jesus and His plans for the world. It was typical of us that we should all be anxious for the Master, each of us in his own peculiar way.

TOWARD sundown Lazarus came to me, as I sat upon the terrace, brooding. "Martha," he said, dropping down beside me, "I have a feeling somehow that yesterday and today—especially today—may be a high point in Jesus' life. All day I have felt

lifted up, as though some honor or homage were being paid to Him somewhere today—perhaps even down in Jerusalem."

I looked at Lazarus quickly. "O Lazarus, if only all the people would believe Him, even the Pharisees, how much better life would be! Do you think—O Lazarus, do you think the Pharisees could change and believe Him?"

Lazarus shook his head soberly. "No, Martha. They hate Him. I have seen their hatred flaring in their eyes as they watched Jesus pass by. I have heard them mutter. And I know that they are hoping to do away with Him in some manner soon. I do not think they will change. Their hearts are too hard."

"Then it is not safe for Him to go to Jerusalem!" I cried, sitting up straight. "Let us persuade Him to stay here!"

Lazarus laid his hand over mine. "Listen," he said. "You must realize that Jesus is not afraid, as you might be—or even I. He goes to Jerusalem to speak and teach, and it is God's will for Him to do so. Even if the Pharisees should be able to kill Him—as Jesus has prophesied—remember, Martha, that Jesus' kingdom and His ideals will go on. It is we who will be expected to carry them on."

I held Lazarus' hand tightly in mine and bit my lip. What Lazarus said was true: only last night had Jesus spoken of dying as if He knew death were near—even soon!

I heard a rustle and, turning, saw Mary behind us. "Jesus and His twelve disciples are coming. I see them coming up the road."

We both rose and looked, and saw, as Mary had said, Jesus and His special twelve coming.

well remember the thoughtful, serious face of Jesus as He came, though all the others were jubilant and happy.

Mary and I hastened to meet them and give them rest and supper after what must have been a long day. Lazarus and Jesus and several of the disciples fell into a long conversation, apparently about the day's happenings.

STRANGELY enough, it was Judas Iscariot who told me first what had happened that day. He sat a little apart from the others, and I sat beside him after seeing that all had been given food and drink.

Usually Judas wore a somewhat crafty look, but tonight he looked only elated. "Jesus could be a king after all," he said, half to himself, half to me. "Today proves it."

"What do you mean?" I asked. "What has happened?"

"We made a dramatic entrance into Jerusalem today and crowds followed Jesus all along the way, shouting, singing, and calling Him truly a king. A king, do you hear! That man would be a fool not to let Himself be crowned! Think of the power He could wield!"

"But Jesus is more than a man," I said quietly. "He is the true Son of God."

"Well," Judas parried, with a gesture, "it makes a nice sound—the Son of God, and the name itself would bring a great deal of additional power to a king. The people will do anything for the Son of God."

I felt uneasy, even then, talking to this man who was one of Jesus' own inner circle. I wondered how he could live so close to Jesus and not catch the spirit of the things Jesus taught. I wondered if Jesus knew that this man was not as devoted a follower as Peter and John. But

Jesus seemed to know everything, and no doubt had a reason for keeping Judas among the twelve. I puzzled over this as Judas began at the day's beginning and told of the day's events.

YES, two of us were sent over to get an unbroken colt in the village, and we found it tied in the street by a door. It was a sight to see Jesus mount that unbroken animal and ride it as if it were trained." Judas' voice showed his admiration of this. "I'd have chosen a more impos-

Our Father and the Foe

James W. Barnhart

Scott Field, Illinois

'Tis written, thou dost mark the sparrow's fall.

Dost thou, then, also know
And mark the stricken vulture's dying
plunge
Onto the rocks below?

Thou knowest anguish for the straying lamb.

Dost thou, then, also mourn
For wolf packs, starved and driven by
the wind,
Lying beaten, torn?

We know too well, and yet our troubled minds

Too often are beset
By doubt. Forgive us, Lord, if in the night

We do sometimes forget.

ing animal for an entrance such as we made, but then Jesus probably had His reasons for choosing the colt."

"And you say the people cheered and sang?" I asked eagerly.

"Yes, people surged everywhere and threw down flowers and leafy branches and even their own cloaks in the way He went. And they kept singing, 'Hosanna! Blessed is he that comes in the name of the Lord!' It almost went to my head to hear it. It is too bad that you did not see and hear it too, Martha."

I recoiled a bit inwardly at his

last remarks. It almost seemed that he was following Jesus in the hope of gaining some personal political power. He did not see in that wonderful passage into Jerusalem the things I saw—that people were recognizing Jesus and His teachings, that they were saying, perhaps, "Blessed is He that is bringing us the real message from God!"

"One odd thing happened though," Judas continued. "When we came in full sight of the city, He stopped and wept because He said it did not recognize things that make for peace. Imagine weeping over a city that had practically come out to meet you with open arms, bright songs, and waving branches!"

"Was that the only reason He wept?" I asked.

Judas pondered. "He said some day Jerusalem would fall and be prone. I didn't understand all of what He said then. Anyhow, I wouldn't care about a city's future destruction, if I were on the eve of being crowned king." He sighed, perhaps enviously.

I glanced over at Jesus. How many times He had told Lazarus, Mary, and me that His kingdom was not to be of this world, that it was a new

way of life instead. And because I had been trying to follow Jesus' way, I knew that this man did not understand that way.

AND suddenly I knew that even in this day of seeming triumph for Jesus there must have been sorrow for Him, knowing that it had taken a procession, as for a cruel barbarian king, to bring the people shouting His name. Suddenly I turned from this Judas, for I could bear to listen to him no more. And I knew that Jesus must have a heavy heart tonight, for all the outward triumph of the day.

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, March 17

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson. The Everyday Life of a People—Ruth. Golden Text, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Ruth 1: 16.

B.Y.P.D., Discovering Jesus.

Gains for the Kingdom

Five were baptized and one received by former baptism in the Marion church, Ind.

Twenty-three were baptized in the Goshen City church, Ind.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. S. Paul Daugherty of La Verne, Calif., in the Phoenix church, Ariz., March 5-17.

Bro. Ernest Munzing of Harrisonburg, Va., in the Wilmington church, Del., April 21—May 5.

Bro. Howard Kreider of Milford, Ind., in the Second South Bend church, Ind., March 24—April 7.

Bro. Ellis Guthrie of Bethany Biblical Seminary, Chicago, Ill., in the Onekama church, Mich., April 14-21.

Personal Mention

Emma Ziegler sailed from Calcutta, India, for America on February 11, according to the latest report. She expects to arrive in America in late March.

Brother and Sister Glen Davisson, of the Empire, Calif., congregation, came out from Chicago, where they are in school at Bethany, for a visit to the Publishing House. It is always a pleasure to have folks from the seminary visit us.

A good sister of Elmhurst, Ill., who recently sent a contribution for European relief, believes most sincerely that we must forgive those who, we feel, have sinned against us before we can hope for forgiveness from God. In her words, "I have no right to condemn any man unless I want the condemnation of God and man to come against me."

Bro. Robert W. Tully, former pastor of the Rocky Ford, Colo., congregation, will become director of physical education, recreation and intercollegiate athletics at Bethel College on Aug. 1. Bethel College is a Mennonite school located at Newton, Kansas. This appointment, reported in the Mennonite Weekly Review, is in a field familiar to Brother Tully, who served in the same capacity at La Verne several years ago.

William M. Abbott of Cumberland, Md., noticing the request in the Gospel Messenger for a Minister's Manual, writes as follows: "I have a Minister's Manual that I purchased from the Publishing House and since I am only a deacon in the Cumberland church, I do not have as much use for it as our ministering brother who had his stolen recently, so I will be glad to lend mine until he can purchase one when they are again printed." This manifests a brotherly spirit which we would like to commend.

World-wide Famine Impends

Former President Herbert Hoover, who is not given to overstatement, said recently, "The world is facing in the next year one of the greatest famines which has ever been experienced." This will be brought about because of unusual drought in various parts of the world, because of the war devastation and because of lack of proper food planning on a world basis. Mr. Hoover says that 400,000,000 people may starve. This is one fifth of the total population of the world.

Since America is the one large nation which has been least devastated by the war, we must bear upon our hearts, more than any other people, the responsibility for alleviating this suffering if it is to be alleviated. It will require sharing even until it hurts if this is to be done. Turning the grain we use in making alcohol over to famine-stricken people would supply scores of millions of tons of food.

The next year may impose a test as to whether America is really Christian.

Mail addressed to Bro. G. E. Yoder should be sent to him at Scalp Level, Pa., rather than at the R. 7, Johnstown, Pa., address listed in the new Yearbook.

Brother and Sister Floyd N. Biddix write that they accepted the call to the Clovis, N. Mex., church and moved there Feb. 22. Their address is now 713 W. 4th Street, Clovis, N. Mex. They had formerly lived in Blissfield, Mich.

Dorothy Reily, of the Fairfax, Va., congregation, was a recent visitor to the Publishing House. Her visit was made in connection with a few days spent with her sister, Doris, a member of the girls' unit working at the Elgin state hospital.

Brother and Sister J. W. Lewallen, students at Bethany, Lieut. and Mrs. Ira L. Mohler and F/O E. L. Chambers, of the army air forces, made up a group touring the Publishing House recently. The Mohlers are to go soon to Panama, where Lieut. Mohler will be stationed for the coming three years.

John Metzler phoned that the first shipment of Brethren relief goods to Germany will be on March 10. We will send 40,000 pounds of milk and 100 bales of clothing. President Truman recently named the Brethren Service Committee as one of the eleven agencies that would be allowed to forward goods to Germany.

Sister Ray H. Otto of Maryland writes us a very interesting letter about the necessity of observing Sunday. She speaks of stores, factories and beer parlors which are being kept open in her community. She feels that Brethren people should not patronize Sabbath-breaking institutions. We are glad to pass her words along to the total church.

Dr. Andrew Cordier was one of the leading spirits which held the United Nations Organization together and brought them through the trying days of argument in London recently. Those who have seen pictures of the assembly may have been able to recognize Dr. Cordier on the dais seated beside Paul Henri Spaak, president of the organization. When the meeting was adjourned, President Spaak advised the delegates to continue to use Dr. Cordier as adviser to succeeding presidents since he knows the rules completely and since he is dedicated wholeheartedly to the principles of peace. Brethren people can feel good that a minister of their group should sit with his influence at the head of an emerging peace organization for the world.

Dr. Charles C. Ellis of Huntingdon, Pa., writes to encourage Brethren people to get behind the Martin resolution in Congress, which urges our President to propose to all the nations of the world that military conscription be abandoned as an international practice. This bill is before the House Military Affairs Committee at the time of this writing.

Bro. H. C. Spangler of Roanoke, Va., sends us a clipping calling our attention to the fact that Gen. H. C. Holdridge, who is a West Point graduate, testified before the House Military Affairs Committee that military peacetime conscription is unwise and unnecessary. The general said that the army is 150 years behind time, that mass armies are obsolete, that conscription is totalitarian and un-American and that the army itself is burdened with a caste system which it needs to remove.

Senator Tydings, who recently introduced a resolution into Congress calling for us to exercise leadership for world-wide disarmament, says that he is much encouraged by the thousands of telegrams and letters he has received favoring his resolution. American people can think straight.

Miscellaneous Items

Missionaries to India may soon be relieved of the pledge they formerly had to take to refrain from engaging in political activities while in that country which meant in effect that they would support the British imperial policy. A recent session of the executive committee of the International Missionary Council discussed the pledge and announced it would consult with the National Christian Council of India on action to be taken. American delegates pressed for abolition of the pledge and were supported by P. D. Devananday, Indian representative.

Hearings began the last of February on Rep. Martin's proposal that the United States take the lead in seeking to outlaw peacetime conscription all over the world. Success of such legislation would, of course, mean the side-tracking of any universal military training bill for this country. Church folks may want to encourage their congressmen to support the Martin bill.

Monticello congregation, Indiana, was well represented at the Publishing House recently when thirteen of its members came for the double purpose of paying a visit and getting Sunday-school supplies. The group included Brother and Sister Ray Bridge, Brother and Sister Arthur Welte, Sister Frank Bridge, Sister Wayne Foster, Edna Sickler, Sister Elmer Kellenberger, Sister George Kipp, Sister Elbert Hare, Sister Jessie Lantz and the pastor and his wife, Brother and Sister Jay J. Johnson. We were glad for this unusual group visit. Perhaps other congregations will find it possible to do the same thing.

Elizabethtown College had a student representative present at the Feb. 21 session of hearings before the House Military Affairs Committee on peacetime conscription. Other students present were from Yale and Ohio State universities and Western Maryland and Wooster colleges.

International Abolition of Peacetime Conscription

It begins to look as though the real struggle over universal military training will be decided on the basis of whether the House Military Affairs Committee reports out the modified legion bill for peacetime conscription or the Martin Resolution (H. R. 325) for the international abolition of peacetime conscription. If the Martin Resolution can be passed it will mark a long step on the way to defeating any peacetime conscription measure. Hearings on both bills are over and some sort of action by the House committee is expected soon. Letters or telegrams sent immediately to members of the House Military Affairs Committee, urging them to vote for the Martin Resolution, may be in time to help swing the tide.

A Million for Christ. THEREFORE

Whereas, we have committed ourselves to Christ as our Lord and, whereas, we have been greatly blessed in spirit and body through this salvation and, whereas, we have heard the call of human need throughout the world and, whereas, we are aware that sin abounds and that there is great need for redemption through the vicarious sacrifice of our Lord and, whereas, the Annual Conference of the church in 1945 called upon the membership to give a minimum of one million dollars for Christ and, whereas, the total giving for the year reached \$1,537,025—

THEREFORE, let us rejoice that God has permitted us to be co-workers in a great achievement and let us regard our work as unfinished and let us press forward, realizing that physical and spiritual need continues to be great and let all of us continue to share the grace of our Lord for the furtherance of Christ's gospel upon the earth.

Walking With God Today, the devotional booklet, will be delayed in distribution of the April—May—June issue, according to word received from the publishers. In the meantime orders received at the Publishing House are being held and will be filled as soon as the booklets arrive.

Great Britain is reported to have asked the U.N.O. to consider world-wide abolition of conscription. Passage of a conscription bill in this country would, of course, be a serious blow to such a proposal. Let us urge America's leaders to add their voices to the appeal for nations the world over to renounce peacetime military conscription.

The Brethren Service Committee, through the office of the ministry to servicemen, is planning to send a new servicemen's bulletin to all who remain in military service. This bulletin will be mailed not later than April 1. Pastors, parents, other relatives and friends are urged to send up-to-date addresses immediately to Merlin Shull, 22 S. State Street, Elgin, Ill.

Bethany Biblical Seminary will observe the fortieth anniversary of its founding on March 17 and 18. On Sunday morning Dr. C. C. Ellis will address the meeting at First church and Dr. Rufus Bowman will speak at the same place in the evening. A basket dinner will be provided in the seminary gymnasium for the school community and friends. The Monday evening educational dinner will hear a talk by Dr. V. F. Schwalm, chairman of the General Education Board.

Transportation by railway to the Wenatchee Annual Conference, June 12-16, can and should be arranged at your early convenience. Bro. E. M. Hersch, 22 S. State Street, Elgin, Ill., is general railway transportation agent by Conference appointment. He informs us that the railroads are planning special equipment for the trip to and from Wenatchee. Special trains are a possibility if the traffic warrants, and would prove a great convenience. Further details will be released as soon as available. Meanwhile you can let Brother Hersch know when you want to arrive in Wenatchee, whether Monday morning, June 10; or Wednesday morning, June 12. Give names and addresses of those in your party; state how you want to travel—whether coach, tourist or Pullman; also indicate whether you want to return directly, or by some other route. The special equipment referred to is for Conference travel moving west from Chicago, Ill. Round trips will be the most economical for laymen to buy. Those entitled to clergy rates should consult their local railroad agents or write H. W. Siddall, Chairman Western Clergy Bureau, Room 210, Union Station, 516 W. Jackson, Chicago 6, Ill. When making the request for clergy certificate be sure to enclose the proper application form.

"Go Ye Therefore"

Ira S. Petre
Chicago, Illinois

The hot season at Chibuk is always a time when it is very difficult for those who live there to get sufficient water for their needs. I have known many people who were living on a near-starvation diet, because the water was not sufficient for cooking purposes. Some people have slept by the water hole in order to be sure of getting water the following day. The water hole is down underneath a huge rock, and as the water level goes down it is very difficult to dig deeper because of rock. The only other alternative was to go from three to four and one-half miles for water, which is hard work when it is carried in calabashes, or gourds, on one's head or shoulder.

Our own water supply always got very low at this season, too, and we had to supplement it by hauling water in oil drums by oxcart. One evening our oxen were not tied properly by the man who hauled water, and they strayed away into the bush and were not found until some weeks later. The following morning it was necessary to go for water in the Ford pickup station car. I felt rather conscience-stricken, because along the way I passed many people who were not so fortunate as I. They had to carry their water.

While getting water that morning I met a native chieftain who was to become a friend of mine during our years at Chibuk. This man was the high priest of his clan. This also made him the head of his clan. He was the head of his village and also a witch doctor. His name was Bila Wunta which means Shepherd Wunta. Wunta was and is the shepherd of his people. Before parting that morning he invited me to come to his village sometime and greet his people and talk with them. I thanked him for his gracious invitation and

told him that I should be happy to do as he asked.

The following week I made a trip to Bila Wunta's village. I went directly to his compound and was greeted very warmly by him. He had a palm-leaf mat brought out for me to sit on as we talked in the shade of a large rubber tree in front of his compound. As we talked I noticed that he was giving orders to certain men. I soon discovered that he had sent them out to call the men of his village together. In about a half hour's time there were between forty and fifty men gathered there under the rubber tree. When everyone was seated on the ground he said to me, "These are my men; I want you to talk to them." After lengthy greetings we spent perhaps an hour talking about God and his Son Jesus. They expressed an interest in this new thing, "the Way of Jesus," which they had never heard of before. As I left that village that day I felt as never before the tremendous responsibility upon our

shoulders as "servants of light" to help lead these people into the Christian way. Bila Wunta walked with me for about a half mile down the village path and then said, "May God take you safely."

I made many trips to Bila Wunta's village and talked with him on many occasions. He was always friendly and often came to see us.

Last July I told him I would like to go with him sometime when he goes to offer a sacrifice at one of his shrines or places of worship. Within a few weeks he came and said, "I am going to sacrifice; come and go with me." I thanked him for his invitation and went with him. We climbed high up over the side of the mountain, and finally came upon his shrine, a huge rock named Likama. As he directed my attention to the rock he said, "This is Likama. This is the place of sacrifice." I saw evidences of many former sacrifices having been made there. I asked him the purpose of the sacrifice and he said it was to appease Satan, who had made his little daughter sick. He said that Satan would come and drink the blood of the sacrifice. "Is Satan here now?" I asked.

He said, "Yes."

"Will we see him?" I inquired.

"No," he answered, "we will not see him." (Some witch doctors and priests claim that they have seen Satan.)

Then I stepped back and he stepped forward on the place of sacrifice. He took the chicken which he was going to sacrifice by the legs and beat it down on the rock until all its blood poured out onto the rock. He kept saying as he was pounding the rock with the chicken, "Please, Satan, give me a blessing; please, Satan, give me a blessing." Then he pulled all the feathers off the chicken and placed them upon the rock. As he finished he stepped back to where I was standing and with a smile on his face said, "Now the sacrifice is finished."

I said to him, "What will you do with the chicken?"

"I will take it home and cook it," he said, "and my little girl on whose behalf the sacrifice was made will eat it and she will get well."

I thought that this man had a wonderful faith in this thing. If

A Man of Bura



this faith could be transferred to a faith in Jesus Christ and his saving gospel, what a wonderful thing it would be! Then I said to him, "I have told you about the way of Jesus many times and what he means to those who follow him. If you too follow him he will be the Light of life to you. You have told me that the thing which you have done here is a thing of darkness and not of light. If you should accept

Jesus no doubt many of your people would follow because of your example."

"Truly, truly, that is right," he said.

That day I saw again how great the darkness is which binds our people in Africa who know not of the Christian way. The challenge rings anew in our hearts, "Go ye therefore! The harvest is great, but the laborers are few."

Bible Institute at Palghar

Alice K. Ebey
Palghar, India

This institute had been planned some months before when the village teachers had come to the mission bungalow for their regular monthly teachers' meeting with the missionary. They themselves decided to have the institute during *Divali* holidays (Hindu New Year), when schools have vacation. They also selected Rev. Rawde of Ahmednagar as guest speaker and teacher for this year's institute.

These annual Bible institutes are meant to help the village teacher in maintaining a school and in meeting various other problems of life among the village people. The village teacher needs spiritual help, refreshment of spirit, encouragement and a new vision of God through the study of his Word. After months of living among non-Christians, they need Christian fellowship.

The mission bullock cart was sent to bring in some of the families who lived some miles away. The roads were grown over with high grass and in places badly washed away by the heavy rains. But the people came with bedding, a change of clothing, a lantern and a few cooking vessels. Soon they were at home in the rooms that had been cleaned and prepared for them. The women filled water jars and brought in three stones for their fireplaces and were soon cooking their meals. Indians know how to settle under almost any circumstance in almost any place in short order.

Doulatrao, Palghar's only minister, is completing his theological course in Poona. He conducted the first worship service and introduced Rev. Rawde, our guest speaker.

Then he had to hasten back for his midyear examinations.

Rev. Rawde is pastor of a church of five hundred members in the city of Ahmednagar. In his congregation are several American missionaries, lawyers, well-to-do businessmen, government officers, farmers and poor laborers. His church is self-supporting and self-managing. It was once a mission church but now they support the pastor, care for their own poor and are trying to propagate the gospel among non-Christians.

He came to us as a humble servant of God. He moved among the people as one of them, gentle as a father, admonishing, encouraging and blessing them. Through his kindly spirit, the restless, turbulent spirits among us were soothed and there was a fellowship and unity that made our hearts glad. In these days of non-co-operation, unrest and bitterness we need more Christians with a similar spirit.

Rev. Rawde gave a morning hour to the study of the Gospel of John. He brought to us many enlightening and helpful truths out of this wonderful gospel. In the afternoon he gave an hour to the study of the church. He made us feel that it is indeed a high privilege to be a member of the church of Christ.

In the evening, when classwork was over and the housewife was at leisure, Rev. Rawde met in the various homes for worship. Each little house was thoroughly cleaned; rugs and blankets were spread on the floor and in the center was placed a low stool with a bouquet of flowers. Here seated on the floor around Bro. Rawde, the family, neighbors and

friends gathered. He prayed for a special blessing to rest on that home, that this might be a truly Christian home and a light and witness to others.

In the late evening, with all the cares of the day laid by, we gathered again for worship and praise. Our hearts burned within us as our brother opened unto us the Scripture. Deep spiritual truths were couched in such simple words and made plain by such apt illustrations that the simplest Christian and even the children could comprehend.

I tried to teach these young teachers and the Palghar workers the letter to the Ephesians. They were responsive and eager to dig into the truths about the relation of the Christian church to God the Father and to the Lord Jesus. I greatly enjoyed this class of young teachers who diligently searched the Scriptures for the truths hidden therein.

The final day was November 11, which was my birthday. To celebrate my birthday, to honor our guest speaker, and to bid me farewell and Godspeed as I went to serve at Ahwa, a tea was given for all the Christian community. We sat in rows facing one another on the long veranda in front of the school. Little girls placed garlands of flowers around our necks as they sang songs honoring us and asking God to bless us. Then we drank our tea and ate the *sev* (an Indian delicacy very similar to fried Chinese noodles) and had sweet fellowship together. After that one of the teachers speaking for all the community wished Rev. Rawde increased joy and success in his pastorate and gave him a most hearty invitation to come again. He wished me a happy birthday and asked God's blessing on my service at Ahwa.

Goldie Swartz has been carrying on the work alone at Palghar for a year and a half. I was very happy to share with her some of these responsibilities during the first five months since my return. We hope our party of missionaries may arrive soon to relieve her of this load of responsibility. She well deserves her furlough which is almost due.

The Committee on Friendly Relations Among Foreign Students reports a very considerable migration from India to America. Fifteen hundred students are expected from India within the next three years.



French Press and Information Service

This devastated farm scene is typical of conditions which will face B.S.C. workers going to France and Italy.

B.S.C. Co-operates in Italian Reconstruction Work

At a meeting on February 8, 1946, the executive committee of the Brethren Service Committee decided to adopt, in co-operation with the American Friends Service Committee, the village of Montenerodomo in the Aventino valley of central Italy. To carry out this decision five men are being sent to the valley within a few weeks.

The project, whose expenses Church of the Brethren members will share, involves a three- to four-year program of rehabilitation of this Italian village which has been razed almost to the ground. In this unit of 1,700 souls the Church of the Brethren hopes to make visible its love for all human beings, to show how by treating men as brothers or equals it is possible to restore their spirits as well as their well-being.

The decision to undertake this project was based on a field report by Eldon Burke made late in 1945. Brother Burke visited the village, talked with the members of the Friends Ambulance Unit who were already on the spot, and then recom-

mended the project to the B.S.C. This article is based upon the various reports he made.

The five men whom B.S.C. is sending into the Aventino Valley will find themselves associated with one of the most exciting schemes of rehabilitation in Europe. Much depends on the imagination and ability which they show upon their arrival in the valley, for in truth the opportunities are almost limitless.

The village was completely wrecked in December 1943 when the Germans were retreating. It was a part of the Cassino line and in one working day the town was mined and destroyed lest the British and Canadians should use it for billeting as they advanced. The houses were stripped of valuables before they were mined, the crops were taken, and most of the livestock was carried off. As a result the village is impoverished, and its economy, hardly self-sufficient in prewar days, is thoroughly wrecked. Thus the workers will have to begin from the very bottom, and this is what gives the project its unique value.

Although everywhere the eye rests

in Montenerodomo there is work to do, certain jobs have top priority. Thus the unit which B.S.C. is sending will concentrate at first on transportation, in line with the work the Friends Ambulance Unit has already pioneered. The Friends Ambulance Unit is a group of British conscientious objectors who have served in two world wars, giving ambulance service in the war areas.

The transport offered by the unit will probably operate in the following manner: the villagers will cut wood in the forest and after a sufficient supply is prepared the trucks will take it to some more fortunate town further down the Aventino Valley and bring back materials for reconstruction. Up to December 1, 1945, ninety homes had been rebuilt in this fashion.

Although ninety houses for a village of 1,700 people is only a drop in the bucket, they have been an excellent beginning. In the work to date, the unit has drawn close to the people who have shown themselves very willing to co-operate with the plans and suggestions of the newcomers to their valley.

The hope is not only to continue the project as it is now operating, but to expand it to take in all aspects of rehabilitation. For example the local economy requires a revival of trades. Now, timber cut in the forests has to be hauled to Milan to be made up into windows, doors, and furniture. It may be found advisable to supply a woodworking shop to be set up in Montenerodomo to serve the entire valley. Similar plans could be worked out for a cobbler's shop, a small weaving mill to manufacture cloth from the local wool, and a number of other small industries.

It can easily be seen that the revival of this village will take all sorts of skills and aptitudes. Having adopted the village, members of the Church of the Brethren may wish to sponsor the type of craft which fits in with their own living habits. For example, a group of Brethren farmers might want to get together and send an agricultural expert to introduce new agricultural methods. Eldon Burke reports a tremendous scope for this type of work. New crops, such as corn, might be introduced; contour farming and other means of soil erosion prevention are badly needed in the valley; reforestation of the mountaintops would contribute to the prevention of

drought as well as increase the value of timber holdings.

Since the Germans removed most of the livestock and poultry, the B.S.C.-A.F.S.C. unit might aid in the restocking of the valley. Cattle, sheep, etc., from Brethren farms would be of great service, as would an incubator for some chicks.

To share in the reconstruction of a complete if small unit, one where progress can easily be observed and reported, is a signal opportunity. Members of the Church of the Brethren are fortunate to have a share in this testimony of faith whose results can be so readily observed.

Those approved for this work are: Eugene Lichty, Merlin Frantz, Walter Bowman, Robert Mays and Mark Ebersole.

Poland Is Hungry

L. W. Shultz

North Manchester, Indiana

War and armies crossed Poland four times since 1939. Crops, animals and provisions have been destroyed and removed. All the food now in Warsaw on the open market could be placed in five three-ton trucks. The remainder is doled out by the government in less than one half the calories needed. It takes from one-fourth to a whole day's wages to buy a loaf of dark bread—thirty *zlotys*. From the free market we supplied butter, bread and a little meat to our hosts at two breakfasts in Warsaw. They furnished the coffee. We left most of the food for them to eat later. Warsaw formerly had one and one-fourth million people. It is now nearing a half million again. Many are returning from Germany, Denmark and Russia. That makes this winter very difficult and much suffering is the result.

There is practically no fruit—only a few apples of a very poor grade at high prices. Milk is very scarce; there is one cow to four families in the country. Eighty per cent of the cattle and horses have been killed off or removed. Our heifers went, one to a family, to refugees returning from East Poland to Danzig and East Pomerania. No family which already had a cow received one. This will help much in communities touched.

The diet for adults is acorn coffee and black bread—little or no meat; for children, a gruel of barley and rye ground with some potatoes two or three times a day. Workmen work fairly well for an hour or two after each meal. July and August 1945 found them with less than half enough grain for bread.

Information and Inspiration . . .

A shipment of 200 heifers left for Poland the week of Feb. 18. Such good reports of the distribution of the first shipment were received that the decision was made to send others.

Representatives of the service committees of the historic peace churches, pacifist organizations, and others interested in the abolition of war, met at Atlantic City, February 12-14, 1946. Sixty-nine individuals from twenty-four organizations were present either as delegates or observers. M. R. Zigler was chairman of the conference, which was attended by four representatives of the Church of the Brethren.

A young man who had served as a cattle attendant wrote, "I have been extremely happy to have been able to serve God and mankind through the auspices of the B.S.C. in the recent delivery of cattle to Italy. I have received my remuneration for my services and feel that a part of this should be used in some form of relief or in the spreading of the gospel. I am enclosing \$20 with my prayers that it may serve a dying world well."

"Love your enemies. . . . If ye love them which love you, what reward have ye? . . . If ye salute your brethren only, what do ye more than others? . . . Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5: 44-48).

Readjustments for the returned Nisei Americans are being made on the West Coast but they are not easy, for the process of returning is not simply a reversal of the evacuation. For almost everybody it is starting life all over again on just a shoestring or less.

The executive committee of the B.S.C. met in New Windsor on Feb. 8-9, 1946. They approved the erection of another building at the relief center at New Windsor to take care of the rapidly expanding relief goods program.

A report from Italy by Dr. Charles Muzzicato includes this statement, "I have just returned from a land of suffering, a land of hungry, malnourished people, a land of ragged, shivering souls, a land of disease-ridden and pain-wracked bodies, a land of ghastly panorama formed by the utter devastation of war. It is a tragic, unbelievable sight—one that shocks the American visitor with its grim realism. And yet, I came away with pride and admiration for the

steadfast courage and tenacity of the people in that destitute land. For despite their terrible lot, the Italian people infuse the outsider with the depth of their faith and the strength of their hope for the future of Italy. They have the will to live—the urge to dig themselves out of the debris of war, to rebuild from the ashes a new life that will assure them of work, bread and peace. They have conquered despair with fortitude against adversity."

Dwight Horner, after several months of language study and training for his work with the prisoners of war, is located in Brussels, Belgium, where he is associated with Luther Harshbarger and others in that work.

The Brethren Service Committee has been designated by the President's war relief control board as one of the eleven agencies authorized to solicit and provide relief to Germany. They will work through the Council of Relief Agencies Licensed for Operation in Germany (CRALOG).

Howard Gustafson, discharged from the Virgin Islands C.P.S. unit, is living with his family in Atlanta, Georgia. He plans to enter social work.

The Storm . . . The Calm

In the mind of Paul Harry returning on a cattleboat from Italy the poem which is here reproduced formed. Paul is from Versailles, Ohio.

O mighty waters of storm-tossed sea,
Unbounded power, we now discern;
As violent waves pitched high our ship,
And our bow would teeter with our stern.

But tonight each tiny wave afloat
Is now moonbeam-kissed with gentleness
And 'neath heaven's starry dome above,
Calmness embraces in fond caress.

How parallel to the Sea of Life,
When hatred's storms heave aggressive waves
Against the Ship of Tranquility,
That test the skill of warrior braves.

Then engulfed by devastations lay,
A war-torn world waits, but not in vain
For o'er air waves comes this message clear,
"Peace serenely now again doth reign."

Oh, may no more the blood of fair youth,
With crimson stain your vast depth of blue,
Or be sacrificed on distant shores—
No more a ruthless foe to subdue.

Mankind shall but faintly apprehend
This rhythmic smoothness of harmony,
'Til nations adhere to the will of God—
The bond of peace and security.

The Sunday Evening Service

Though many ministers are asking for help in planning for their Sunday evening services, there is a dearth of literature and apparently little help to be found on the subject. It was with the hope that there might be a sharing of experiences in this area of church life that the Board of Christian Education asked several people to report successful Sunday evening services in their churches. Excerpts from their reports and other suggestions are quoted below. A complete article on The Adult Forum Hour will appear in next week's issue.

One pastor reports, "There are many especially among nonchurch-going people who can more easily be gotten to the evening services than to morning worship." But says he, "These people never will be gotten without a strong, well-attended service."

A recent study of Sunday evening services revealed that those which are most successful

- are held all year round.
- are conducted informally with emphasis on worship.
- make an especial appeal to youth.
- rely on gospel preaching with appealing timely themes.
- are limited to an hour.

There are other types of Sunday evening services which are filling a real need. These are informal and call for general participation. Age-group discussions, forums, vesper services and schools on missions, stewardship, home and family life and other topics are among these developments.

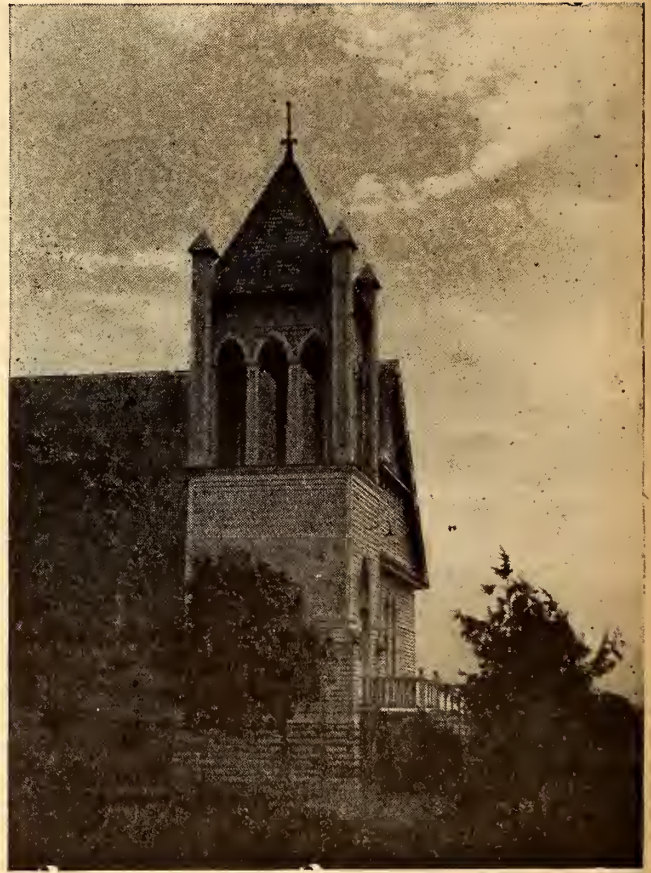
Reports and Suggestions

From Mrs. Earl Goughnour comes this report of a Sunday evening service in the Des Moines Valley, Iowa, church. It is a sample of an informal service used to promote the local church library. She reports, "We planned a Sunday evening service introducing a number of new books added to our library. It was an informal program but very interesting. Various people from the au-

dience would come up to the front where the books had been placed on a table and ask for a book for a certain purpose and one of the library committee who was seated at the table would give a short review of suitable books."

Religious drama is suggested as a part of the Sunday evening program by Esther Sherfy, Muskegon, Michigan. She says, "Judging from the abounding number of aspirants at tryouts for dramatic club and play cast membership, one is easily convinced that the desire 'to tell a lovely story to others' is common to most girls, to some boys, and to a few adults who are yet young of heart. The boys, it may be found, if

not interested in acting parts in plays, like to fiddle around with carpentering and painting sets, making stage-light equipment, and figuring out special effects. All of this adds up to this suggestion: if the church would organize the Sunday evening service into a creative religious



With the Minister . . . H. L. Hartsough

In the average parish you will find disillusionment, uncertainty, fear, immorality and indifference—the backwash of our national debauch. The average pastor will also face poor equipment, inadequate salary and a mounting inactive membership list. To a real pastor this is a stirring challenge. Who wants an easy assignment! I just visited a church in which ten years ago the pastor faced a situation like that. With the help of God and his good wife he has won a real victory—debts are all paid; there are a good parsonage and an adequate church plant. On Sunday the church was filled with eager, earnest worshipers. The pastor is about ready to move on to help God do it again in another parish. When we are making up the honor roll of our great educators, gifted preachers and consecrated missionaries let us not forget my pastor friend.

But we are all very human. Discouragement is a dangerous mood for anyone and doubly so for a pastor. It dwarfs his spirit, hampers his freedom and destroys his peace of mind. We are harmed not by what people do to us but by what we allow them to do inside of us. A discouraged pastor casts a gloom over the parish. Out of a gloomy mood comes recklessness. As a defense the discouraged pastor assumes a false pride, self-pity or a spirit of defeatism. The cure for discouragement is hard work and better work, a rebaptism of love for our people, a reassurance that it is our business to render the best service we can give but that the results belong to God. It is wonderful to work for a Master who requires faithfulness but not success.

drama league with every member contributing to that phase of production work or acting which is most akin to his vocational or avocational interests, there would result some major and powerful dramas every six or eight Sunday evenings which would attract larger audiences than now come and send them away with a more personal religious experience because of the time, energy and co-operation that they or their children gave to make possible that stirring, dramatic presentation."

J. C. Inman, pastor of the Ashland City, Ohio, church, reports a series of Sunday evening services making use of a recently purchased sound motion picture projector. A brief outline of their program follows: "In October we had two discussions on Bases and Problems of World Peace, and the films, *We Too Receive* and *A Challenge to Democracy*, were shown. Through the month of November there were four discussions on the general theme, Religion and Personal Effectiveness, the topics being *Something to Believe*, *Something to Do*, *Something to Love*, and *Something to Appreciate*. The films, *We've a Story to Tell*, *Mastership*, and *My Beloved Son*, were shown.

"The discussions during December were based on Christian stewardship, the topics being *The Ministry of Co-operation*, *The Christian and His Money*, *Now Concerning the Collection*, and *The Stewardship of Life*, and the films shown were *No Greater Power*, *O Woman to Remember* and *The Good Samaritan*.

"Four different subjects were discussed during the month of January. Weekday religious education was discussed by the teacher employed by the churches of Ashland to teach the Bible in the public schools. She also showed slides demonstrating their use in religious education. Race relations were discussed by a Negro minister of the Cleveland Church Federation. Temperance and the evil effects of alcohol on the home and community were discussed and the film, *It's the Brain That Counts*, was shown. Missions was the topic for the last Sunday of January with a discussion by a returned missionary and the film, *Go Ye*.

"A Bible study course will be given by the pastor during February and March, following the book, *Discovering Jesus*.

"The general plan each evening is first the discussion or lesson followed with a film or slides, supplementing the discussion, and closing with a planned worship service. All the

films were and are being booked through the Brethren Publishing House. The results have been good, the attendance has been satisfactory, and the church as a whole feels that a worth-while service is being rendered."

Correspondence . . .

Special Services for Relief

The Roann, Ind., church closed the year of 1945 with a special drive for relief materials. The program was high-lighted by three services.

At Thanksgiving time there was a foodless banquet, that is foodless as far as food for us to eat was concerned, for we brought fifteen hundred fifty tins of canned food and fifty dollars for the purchase of dried milk. There was also brought on the same evening over 150 pounds of clothing and comforters.

At Christmas there was a white gift and candlelighting service. Each person brought a gift for relief wrapped in white paper.

On New Year's Eve forty members gathered in the basement of the church to knot comforters. We knotted twelve comforters and enjoyed popcorn and apples.

From the last two services we sent in three hundred tins of canned food and three hundred pounds of relief clothing and comforters. We are planning more get-togethers to do relief work.—Ernest E. Bowman, pastor, Roann, Ind.

Northern Indiana Women's Rally

The seventh annual women's rally of Northern Indiana was held at the community building in Nappanee on Nov. 15, 1945. Approximately 700 were present.

The morning worship service, centering on the theme, *I Am Not Ashamed of the Gospel of Jesus Christ*, was conducted by Mrs. Mary Burger of the Goshen City church. Mrs. C. C. Cripe of the Bethel church had charge of an installation service for the new officers: Mrs. James Beahm, vice-president; Mrs. Harry Frick, treasurer; Mrs. Roy Metzler, director of aid society. An interesting dialog took place at a tea table between Mrs. Lloyd Studebaker, director of missions, and Mrs. Ralph Swihart of Goshen on the subject, *The Cross Over Africa*, and other new mission materials. Mrs. Chalmers Faw of Chicago, who gave the forenoon address, *Christian Women of Africa*, was assisted by Mrs. John Hoke and Mrs. Clayton Strycker of Goshen.

Mrs. George Phillips of Elkhart

City directed our thoughts in the afternoon worship to the Sermon on the Mount and other scriptures. The mass chorus under the direction of Mrs. A. F. Sellers of New Paris rendered two numbers. Mrs. Van. B. Wright of Fort Wayne spoke on the year's theme, *If Ye Truly Seek Him, Ye Shall Find Him*.

Mrs. Dan West, district president, presided during the business session. The treasurer reported that \$481.88 was received for the baby cereal food project, which was started at district conference in August and ended with the rally. Mrs. Charles Weybright, district women's representative of Bethany Hospital, reported that she had received \$2,641.71 from the aid societies for the new fourth floor and \$2,429.02 from individuals. It was voted that Mrs. Weybright promote the work of the hospital for the coming year.

Mrs. George Weybright, chairman of the used wool project, reported 563 garments completed. It was moved that we continue with the making of these wool garments indefinitely or until our supply of wool is used. One hundred twenty-two comforters and blankets and a large amount of relief clothing were brought to the rally.

It was decided that we should send individually and also in the name of the women's organization letters of protest against peacetime conscription to our senators and representatives.

The offering for the national project was \$327.75; for the ministerial scholarship, \$179; for the Bethany chapel fund, \$134.29; for Africa missions, \$196.86.—Mrs. Eldon Evans, secretary, New Paris, Ind.

Protestants Face Enormous Task in Philippines

The wreckage of war lies everywhere in the Philippines, and the Christian task stands out sharply against it. In what physical, social, economic, religious conditions must the church do its work?

The people of the Philippines are homeless and hungry. The loss of a billion dollars' worth of buildings among a population of 18,000,000 indicates the extent of their homelessness; malnutrition and nervous depletion indicate the extent of their hunger. A tired people face an enormous task. Prices are high; goods and foodstuffs are scarce. Late rains delayed the rice planting in some areas; in others, locusts ate the crops. Ninety per cent of the work

animals were killed. The government is practically bankrupt and its usual services are seriously curtailed. The most pressing needs are clothing, medicines, food and shelter, in that order.

The Filipinos are sick and sorrowful, carrying in body and spirit the scars of war. A professor of the University of the Philippines, the assistant secretary of President Sergio Osmeña, ate from a sardine can for months. That was his table china. Yet even more than material things, spiritual values need restoring. "We lost all our precious possessions," a woman writes, "but the thing I missed most was my dialect Bible which I loved."

The Filipino people are embittered by hatred and torn by contentions. Conflict between collaborators and patriots continues. Some accused of collaboration are not guilty; many who pose as patriots have no patriotism. Tensions mount. Filipinos so hate the Japanese that prisoners of war must be guarded, more for protection from attack by civilians than to keep them from running away. "I believe," says Professor M. Gamboa, "the major task of the Evangelical Church is to recapture that sweetness and fineness of character for which the Filipinos were noted."—E. K. Higdon, executive secretary, Department Oriental Missions, United Christian Missionary Society.

Two Types of Missionaries

An appeal to American Christians to send soon to Japan two broad classes of missionaries has been made by Professor Hideo Kishimoto, a Japanese Christian and professor of comparative religions at Tokyo Imperial University. The two types of missionaries needed, according to Professor Kishimoto, are: (1) men and women who will propagate Christianity openly, devote their lives to Japan, and come now to share the people's misery and serve them; (2) short-term lecturers and teachers, sent by mission boards in the name of Christianity, who will not primarily be propagators of the faith but carriers of a strong message concerning general human affairs, of morality, democracy and Christian theories of the natural law.

Kishimoto, a Harvard graduate, named Reinhold Niebuhr and W. E. Hocking as men of the second type whom he would like to see come to Japan. "The official policy of the occupation forces by necessity must

be regulative," Professor Kishimoto says. "It lays out the boundaries within which we Japanese are free to move and think. But, quite rightly, it does not give a positive message to the Japanese. For instance, the occupation forces tell us our education must be democratic, that we must abandon all nondemocratic practices and subject matter in our schools. This we gladly do. But by policy it does not give us new content; it does not dictate our curriculum or thought." Government should not tell us what to think, Kishimoto admits. "But there is a vacuum in our thought life today, and we need to hear the reasonable convictions of independent civilians. Sending us Christian democrats to fill in the answers to our questions is urgently needed in Japan now and would be an important contribution Christian missionary agencies might make to world democracy and the kingdom of God."

About Books . . .

Over the Sea the Sky. Edwin McNeill Poteat. Harper, 1945. 70 pages. \$1.50.

One notes quickly as he reads in this volume that these forty-eight poems are the work of a poet of no ordinary ability, and he wonders why Dr. Poteat's verse is not more widely distributed and read. The spiritual note is dominant without sacrificing art to secure it. Even the so-called commonplace shows definite relationship to the so-called sublime. Many poems play up the futility of war. Dr. Poteat interprets life in a manner which causes one to feel that all life *could* be beautiful if man only used the varied resources offered by the Creator. Brethren readers who love good verse will welcome this new volume and treasure its message.—Ora W. Garber.

Preparation for Marriage. Ernest R. Groves. Emerson Books, Inc., 1939, 1944. 130 pages. \$1.50.

Preparation for Marriage is on the same high plane as all of Dr. Groves' books. He discusses many items which young couples ought to know. Perhaps one of the most helpful aspects of the book is lifted up in the chapter headed *Where to Get Help*. In this chapter he cites individuals to sources of authentic information on a number of subjects. Perhaps one of the limitations of the book is that it does not go enough into detail on some of the problems which young people are facing.—Raymond R. Peters.

Professor Kishimoto is sure that full-time missionaries returning to Japan or coming for the first time should have a willingness to sacrifice and should identify themselves directly with the Japanese community. "If missionaries come to live above the Japanese standard, they will create a most unfavorable impression. If they share our wretchedness, the witness will be most impressive and will touch the heart of every Japanese, Christian and non-Christian alike."

A Great Achievement at Wenatchee, Washington

In our harvest meeting and sixteenth anniversary of dedication at the Wenatchee Valley church on Dec. 2, we had a very wonderful blessing. We had set goals for it months ahead of time. They were: (1) \$12,000 in money, as a harvest offering, above the regular budget, to be allocated as follows: Brethren

Forgetful Bear. Nancy Raymond. Fideler Co., 1943. 28 pages. 75c.

Forgetful Bear could not remember to go to bed but would fall asleep in his green chair. At breakfast he forgot to eat his porridge and when he went out to play he forgot to wear his coat and hat. But one day something happened that changed Forgetful Bear completely. A story kindergarten children would enjoy.—Genevieve Crist.

Let's Do Better. Munro Leaf. Lipincott, 1945. 80 pages. \$1.50.

In *Let's Do Better* the children can read in picture and story how to make this a better world. In the belief that if we can destroy fear we can abolish wars, this little book is written. For beginner and primary age.—Genevieve Crist.

Spotty. H. A. Rey. Harper, 1945. 30 pages. \$1.75.

The only spotted bunny of a family of rabbits is barred from the pleasures of his brothers and sisters because he is different from them. When he discovers how some kindly rabbits who give him shelter snub the only white bunny in their midst, the spirit of protest awakes in him and he tries to find out why friendly rabbits behave in such an unfriendly way. Once the rabbits see the senselessness of treating a fellow rabbit so coldly merely because of slight differences in exterior details, they are ready to drop their former attitude. Ages 5-9.—Genevieve Crist.

The Madonna in Art. Morehouse-Gorham Co., 1945. 20 pages. 15c.

Readers Write . . .

The Gospel Messenger certainly has done magnificently in the campaign of educating the brotherhood about the perils and evils of proposed postwar compulsory military training. It has been instant in season and out of season, and hasn't been timid nor apologetic about it either. This campaign has been above all that one could ask or think of. We have a lot of talent on our college faculties which can speak clearly about the advantages of higher education. They should now use their talent to educate our brotherhood in our distinctive peace doctrine and the evils of militarism.—F. E. Spicer, Abilene, Kansas.

I cannot refrain from commending your splendid endeavors in behalf of peace and Christian principles in international relations. You have kept the faith with the historic position of the Church of the Brethren, a faith eminently worth keeping.—Elmer A. Culler, department of psychology, Rochester, N. Y.

I enjoy the Messengers very much as they appear now, look forward to each number, and miss one if it fails to get here on time. The editor and contributors are doing some good thinking and writing on current happenings and problems and projects of the present time.

There is something else on my mind. Would not the money and time used for ball games and such things do more good if used for those in need? This may seem to be a little old-fashioned; however, these thoughts are so strong with me that I almost feel it would be quenching the Spirit not to share with others to do some thinking (and perhaps action) on this, since games are getting so frequent in this section of the country. It may be similar in other parts. It appears to me that many of the strong men and boys (as well as onlookers) taking part in games

could help some overworked farmer or other producer or distributor of foodstuffs and thereby they would be serving their fellow men better.

I would appreciate getting some one else's idea on these thoughts.—Mrs. Lulu Standke, Clinton, Mo.

I am old, sick, lonely and in a nursing home. I must say that the last three numbers of the Messenger have the very best of reading. I long to share them with my friends. They are so helpful. But who will take the time to read? I think you are doing a good work.—Rachel Lowrey, Carthage, Mo.

The Brethren at Work was our family paper years ago. It was next in importance to the family Bible. Then came the Gospel Messenger and it occupied a similar position in every Blocher and Wagner home.

Wife and I have said to each other many times and to others as well, "What a grand church paper we have!" And during these times when the world challenge is so urgent, certainly the emphasis in our Messenger upon practical Christianity—relief, rehabilitation, goodwill toward all people, the spirit of brotherhood—is being appreciated as never before.

Why not 50,000 Messengers in 1947?—Ira G. Blocher, Greenville, Ohio.

I am glad to see you write in the Messenger against the dance and cards for church members. Let us have more on these subjects, for we as a church people need to be restrained from following the ways of the world. There is too much drinking, dancing, card playing by members of the Brethren church as well as of other churches. The pop bottle is another thing that needs to be spoken out against, for it is the baby to the beer bottle.—Mrs. Arthur Brewer, Bradford, Ohio.

service, \$3,000; missions, \$3,000; Bethany Biblical Seminary chapel fund, \$2,500; La Verne College, \$1,500; local church building improvement, \$2,000. (2) Fifty new members for the church. (3) Increased attendance up to 400.

We were overjoyed on the day of the anniversary to realize our goals as follows: (1) Money, \$12,096 (about \$300 came in later). (2) Membership gain, 49. (3) Increased attendance, up to about 300, but still growing.

Our people were very happy about it and we rejoice in the achievement made. Bro. Leland Brubaker was with us for one week of special services Nov. 25 to Dec. 2. We are looking forward to another such program next year.—Charles E. Zunkel, Wenatchee, Wash.

Ten Biggest Religious News Stories of 1945

The Protestant Voice, interdenominational newspaper, lists the following ten outstanding religious news stories of the year:

1. Return of peace and with it the advent of the atomic age, putting to its final test men's ability to live together peacefully.

2. Realization of Christian objectives in the United Nations Charter (commission on human rights, codification of international law, trusteeship for dependent peoples, etc.)

3. U. S. churches' mobilization for relief and reconstruction in destitute Europe.

4. Rapid advance, despite numerous attacks on its legality, of religious education in public schools of 1,800 cities in 46 states.

5. The call of Japan's United Christian Church for return of missionaries.

6. Attainment of new membership record—72,492,669—by U. S. churches.

7. Heroic but little-heralded contribution of conscientious objectors in guinea pig experiments toward better health for all.

8. Protests of U. S. Protestants against persecution of fellow churchmen in Mexico and South America.

9. Phenomenal growth of Youth for Christ International.

10. Dramatic liberation of Norwegian Lutheran Primate Eivind Josef Berggrav from nazi imprisonment.

Asked to Contribute \$32 Each Next Year

The 2,104,443 members of the Presbyterian Church in the U. S. A. will be asked to contribute an average of \$32 each during the next fiscal year to the denomination's program for ministering to spiritual needs and carrying out benevolent activities. This will make up the \$62,000,000 which the budget committee at the annual meeting here set up for the next fiscal year starting April 1.

In addition, the church will be asked to raise \$27,000,000 during the next two years for the restoration of Christian work throughout the world, including buildings and missions destroyed by the war, according to Dr. Arthur H. Limouze, of New York, secretary of promotion. He said that the new budget is an increase of \$3,000,000 above the budgetary requirements of 1945, during which \$59,122,108 was raised among the denomination's 8,604 churches in North America. The per capita contribution was \$27.59.

The benevolence budget for 1946-47, as approved by the General Council in Cleveland last October, is \$11,824,227, said Dr. Limouze, an increase of \$1,286,987 over this year.

British Quakers Assail Trend of International Policy

Present policies of the great powers are "stifling" plans for international peace, the Friends Peace Committee declared. In a sharply worded statement, the Quaker group assailed "policies of selfishness, especially by America and Britain," and urged that emphasis be placed on serving humanity in general.

Warning that "peace will not come with injustice," the committee asserted that the work of setting up a new United Nations organization is "overshadowed by fear and the ambitions of the great powers as they compete for satellite states, grasp at naval bases, or re-establish imperial rule. While America plans her control of the Pacific islands, while Russia dominates over Poland, while Britain re-instates imperialism in Hong Kong, there will be no peace," the committee said. "When actual power resides in a Council of Ministers, when the secret of the atomic bomb is guarded as the possession of three states, there is no real life in the United Nations."

The committee stressed that a spiritual change and a supreme effort for the welfare of all humanity

are needed to preserve peace. It asserted that "policies of national selfishness, especially by America and Britain grasping at good standards of living while others go hungry arouse jealousy and undermine the fellow feeling upon which the United Nations must rest. As a token of this change of heart," the committee urged: "Let Britain abolish conscription. Let her fulfill quickly her promises of independence to India, grant it also to Burma, and hasten the freedom of all colonies and possessions. Let Britain also declare her readiness to give back Hong Kong to China. Let her hand over to the world control of those great gateways to the oceans—Gibraltar, Aden, and Singapore. And let her accept less food and clothing so that more may go to those who starve or perish of cold."

Asks Use of Simple, Nontechnical Language by Churches

Use of "simple and nontechnical" language was urged by Dr. Cyril Forster Garbett, Archbishop of York, in a plea for new methods of evangelism. Writing in the York Diocesan bulletin, Dr. Garbett said: "Much of our theological vocabulary is Arabic to the man in the street. The unchanging gospel must be preached in modern terms so that the man of science and the artisan can equally know what we mean."

Wheat! Wheat! Wheat!

Just how much wheat, flour, and food have gone from the Western Region to the hungry people of the world we do not know. Some that we have heard about are as follows: Pampa, Texas, two carloads of wheat; Quinter, Kansas, two carloads of wheat; Maple Grove, Kansas, one carload of wheat; Nebraska District, one carload of wheat; Inman, Kansas, one carload of wheat; Darlow, Kansas, one carload of wheat; Navarre, Kansas, one carload of wheat; Waka, Texas, one carload of wheat; McPherson, Kansas, one carload of flour; Moundridge, Heston, and Goessel, Kansas, eighteen carloads of flour; Newton, Kansas, two carloads of wheat; Middle Iowa District, one carload of rolled oats; Texas and Louisiana District, one carload of rice; Nickerson, Kansas, one carload of wheat. We know that there are others of which we do not have definite information.

This giving has not all been done by Brethren people by any means. In many places it has been a community project. The Mennonite

people have been very co-operative in helping this work along in a very generous way. In Oklahoma City the other day Brethren Harley Stump and Russell West launched a city-wide campaign for flour.—James Elrod, McPherson, Kansas.

Mennonites Can Thousands of Chickens for Relief

The Mennonite Central Committee, American Mennonite agency for foreign relief, has acquired a large tobacco warehouse at East Petersburg, Pa., as one of two national depots for collection and shipment abroad of hundreds of tons of home-processed foods contributed by the denomination and other plain sects.

Thousands of Lancaster County chickens have been cooked, bones removed, packed into 10-pound cans and shipped overseas. Tons of cooked and canned beef, beef broth and pork and beans will also be canned and sent to the destitute people of Europe regardless of creed. The food is processed by volunteer labor, in a small, family-owned cannery a few miles east of Lancaster, Pa. During November more than 10,000 chickens were packed into more than 6,000 big tins and prepared for overseas shipment.

The Mennonites look upon their efforts as a witness to practical Christianity. The whole program centers in a row of white-painted frame houses on a quiet side street in Akron, Lancaster County. Joseph N. Byler, director of relief of the Central Committee, has his headquarters there. The motto, "In the Name of Christ," appears almost everywhere throughout the offices and workroom of the Central Committee.

At present the shipments are made to Switzerland, Italy, France, Holland, England, Egypt, Ethiopia, India, China, Puerto Rico and Paraguay, where the Mennonites have field agents. In southern Europe the Mennonite field agents work closely with UNRRA. In northwestern Europe, where UNRRA is not functioning, the agencies are on their own.

Notes Growth in Gambling

Britain's dog racing fans bet an equivalent of more than half the amount of the recently negotiated loan with America during the war years, according to estimates by the British Council of Churches. Starting in 1938, the gambling boom ran right through the war years, and official figures of amounts taken at the betting windows show 70,452,961 pounds laid out in 1944, a jump of 90 per cent over the 1938 total.

These amounts, however, do not include those wagered with bookmakers, which probably equalled the official figures. This would bring the total sum bet on the dogs to 140,000,000 pounds (about \$560,000,000) for 1944.

Asks Universal Moral Training

Universal moral training and preparedness is the world's need rather than compulsory military training, Roman Catholic Archbishop Moses E. Kiley told a meeting of the Milwaukee Archdiocesan Council of Catholic Women.

He asserted that men being discharged from the armed services are attesting to "moral degradations" in military life, and that military authorities are playing these effects down, placing emphasis upon "shining buttons rather than clean minds." Declaring that "no nation can endure when its morality decays," the archbishop appealed to women to set standards of morality so that the rest of mankind will come up to their level. "If women do not rise to the dignity that is theirs," he declared, "then the world will truly be lost."

German Church Members Raise Funds for Refugees

Between fourteen and seventeen million marks, or about \$1,500,000, are being raised by church members in Germany to aid homeless and starving refugees, it was revealed by Pastor Eugen Gerstenmaier, relief director for the Evangelical Church of Germany.

Pastor Gerstenmaier, who came to Switzerland to purchase goods for distribution in the Berlin area of Germany, said that five million marks had been collected in Bavaria and more than three million in Württemberg, and that six to eight million are sought in Hesse, the Rhineland, Hanover, and Hamburg.

Pastors and church relief offices in the eastern zone of Germany will distribute these funds to the needy for purchases of food and clothing that may be available there, according to Gerstenmaier. He estimated that some twelve million persons are wandering the countryside east of Berlin.

German church members, by sacrificing from their own rations, have collected quantities of potatoes and flour in the West to give to the more needy in the East, and Gerstenmaier said this food would also be taken to Berlin.

He added that distribution has been approved in the American and British zones, and that initial over-

tures have been made to secure similar permission in the Russian zone of the city.

Madeleine Long Arthur

Madeleine Long Arthur, wife of Herbert H. Arthur, and daughter of Brother and Sister I. S. Long of Baltimore, Md., was born near North River, Va., in the Mill Creek church neighborhood, March 6, 1913,



and passed away Dec. 18, 1945, at her home in Chevy Chase, Md. She accepted Christ at the age of nine years in a meeting held by her parents in Mill Creek.

The first sixteen years of her life were spent in India. Returning to the States she entered Bridgewater College, from which she was graduated as valedictorian of her class. A year later she received her master of arts degree from Vanderbilt University, Nashville, Tenn., where she was offered membership in Phi Beta Kappa.

In college she was interested in many extracurricular activities. A volunteer for foreign missionary service, she was disappointed when at the age of twenty she was told she was too young to return to India. However, her heart remained in India to the day of her death.

She was married to Herbert H. Arthur on July 6, 1936; their cheerful home was ever a constant stimulation and joy to all who visited them. After marriage, she continued her interest in camp work, serving as a leader and director in our church camps.

For several years before her death, she was a teacher in the National Cathedral School in Washington, D. C., where she was highly appreciated by both faculty and students. Before that she had

taught at the Collegiate school and St. Catherine's, both girls' schools in Richmond, Va.

Funeral services were conducted at her home by Bro. Caleb W. Bucher, pastor of the Royersford church, assisted by Bro. Warren D. Bowman of the Washington church. Interment was in Baker's cemetery at Aberdeen, Md.

The radiant spirit of Madeleine's life has etched her character, personality, and the degree and quality of her religious faith upon her wide circle of friends. Her graciousness of manner and unselfish genuine interest in people endeared her to the hearts of many. Through sympathetic understanding and in many instances through remunerative gifts, she eased the burden of others. In her long illness even when enduring much suffering her unselfish spirit was always manifested.

Our Madeleine

We had her but for a brief moment;
Usurpassingly happy were we.
What a spirit from another sphere!
She lived but thirty-two short years,
So generous, so selfless, so thoughtful.
To old and young, to angels how inspiring!
For others ever planning, ever encouraging,

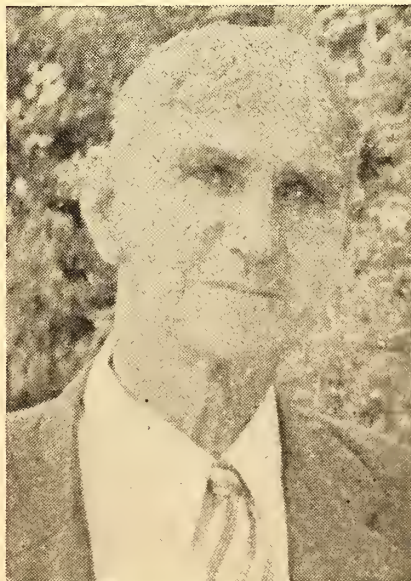
Forever pointing out the way to go.

—Her Parents

—Mrs. Wilma Stern Lewis, Wilmington, Del.

Elder S. I. Brumbaugh

Elder S. I. Brumbaugh, the son of Jacob and Mary Carson Brumbaugh, was born in Bedford County, Pa., May 21, 1866, and died at the home of his daughter, Mrs. Ralph Miller, Dec. 27, 1945.



He was married on Oct. 11, 1888, to Phoebe Switzer, who died on Oct. 7, 1899. He was married to Elizabeth Burket Gates on Oct. 7, 1901.

She died on June 27, 1941. To these unions were born three sons and two daughters.

Bro. Brumbaugh united with the Church of the Brethren at Raven Run in 1890. He was called to the ministry on Oct. 6, 1894. Since that time he has served the church faithfully. He also taught the men's Bible class for many years. He baptized many into the church, performed many marriages and preached many funeral sermons. He also represented the church many times at district meetings and Annual Conferences. He served as elder for many years. When he had completed fifty years of service on Oct. 8, 1944, Bro. Brumbaugh expressed his desire to retire from active duty in the ministry.

He found happiness in service to his neighbors. His life was an example of quiet, Christian living. He was loved and respected by all who knew him.

The funeral services were held in the Raven Run church, by Brethren D. I. Pepple, Joseph Clapper and Percy Kagarise. Interment was made in the Bunker Hill cemetery.

Fifty years of service
Is a record true and grand,
Service builded on a rock
And not on shifting sand.
Giving, ever giving,
Time and help and cheer,
Not for just a little
But for fifty years.

—Martha M. Dixon

—Mrs. William C. Perrin, Saxton, Pa.

Elder J. Howard Eidemiller

J. Howard Eidemiller, son of Martin and Elizabeth Coppock Eidemiller, was born Dec. 5, 1881, near Tipp City, Ohio.

His childhood was spent in Miami County, Ohio. At the age of eleven he moved with his parents to Phoenix, Ariz., and later to Santa Ana, Calif. Later he returned to Ohio.

He was educated in the common schools. After two years in high school, he spent one year in Kansas State Normal. He taught school three years in North Dakota.

On Feb. 11, 1903, he was united in marriage to Nora Studebaker. To this union were born four children. They lived on a farm in Miami County, Ohio. In 1910 they moved to Clarke County, Ohio, to the farm on which they have since resided.

At the age of twenty-two he was baptized at the West Charleston church by Elder Jacob Coppock. He was called to the ministry by the Hickory Grove church on Dec. 21,



1907, and ordained to the eldership on Feb. 20, 1915, at the New Carlisle church. He and his wife spent the years of 1915-16 in the Bethany Bible School.

Elder Eidemiller, in his early ministry, served in the West Charleston, Donnels Creek and New Carlisle churches. He was pastor of the Beaver Creek church in Greene County for fifteen years. During these years the church was much strengthened in numbers and in spiritual life. He also served the Piqua church as pastor for five years. During all these years he was also actively engaged in farming. In 1941 he retired from pastoral work but continued with his farm and ministerial work. At the time of his death, he was teacher of the Bible class of the New Carlisle Sunday school.

He was a member of the district mission board for twenty years, serving several years as chairman of the board. He served as the moderator of the district conference once. Four times he was a member of the Standing Committee.

He leaves his wife; two daughters, Mrs. William Thompson of New Carlisle, Ohio, and Mrs. Orville Thomason of Burbank, Calif.; two sons, D. L. of Xenia, Ohio, and Merlin of New Carlisle, Ohio; ten grandchildren; two brothers, Charles of Tipp City, Ohio, and Homer; and one sister, Mrs. William Hollinger of Dayton.

Funeral services were conducted at the New Carlisle church by Elders D. G. Berkebile and Robert L. Sherfy. Burial was in the New Carlisle cemetery.—J. B. Gump, New Carlisle, Ohio.

Jennie Sellers Heckman Miller

Jennie Sellers was born on March 23, 1886, to Andrew and Ella Witmore Sellers, who lived in Wood County, Ohio. Jennie was the oldest of seven children.

Her home was a devout Christian home and Jennie grew up in a wholesome atmosphere. She attended the rural school and when ready she took work in the Ohio Normal College in Fostoria and later on at Heidelberg College in Tiffin. Both of these colleges were near her home.

Jennie was active from her earliest days at home and school and in the church. When she was fourteen years old she was baptized and became a zealous member of the Church of the Brethren. She was always busy as pianist, chorister, secretary or teacher.

During two years, 1910-12, Jennie Sellers was at Mt. Morris College in Illinois. While there she served as the girls' matron for one year and also taught a class of college girls at Sunday school.

It was in the year 1908 that she met J. Hugh Heckman of Cerro Gordo, Ill. On August 19, three years later, she was united in marriage to this young minister. From this time on she entered even more fully into the work of her home and the church. It was her constant joy to help her husband during the twelve years he taught at Bethany Biblical Seminary. It always seemed that she was endowed with the gift that sensed wherein she could give the most assurance to her husband, by a well-regulated home, active assistance, deep quiet understanding or just a word of encouragement. She was a faithful helpmate in sickness and in health.

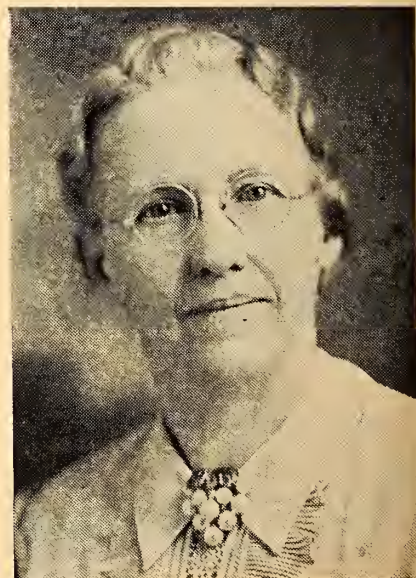
Into their home came three children, Grace, Paul and Vera. The spirit of uprightness pervaded the home. Obedience and respect for every member of the family was the unwritten code of the household.

In 1925 owing to the father's ill-health the Heckmans moved out to the Rocky Mountain region and located at Fruita, Colo. For three years they gave themselves in pastoral work to the Fruita church and Jennie found great pleasure in working with the young people.

The next move was made when in 1928 they came to McPherson College at McPherson, Kansas. J. Hugh Heckman was professor of Bible and philosophy until his death in April 1933. Throughout the years physical pain had come to be a constant companion in the Heck-

man home but it had brought with it victorious courage, great tenderness and loving concern. The mother's chief care had come to be that of easing suffering and making life beautiful for her loved ones and friends.

The cause of the church was dear to her heart and so she helped to serve in many ways. She was president of women's work in the McPherson church for three years and president of women's work in Southwestern Kansas over a period of six years. She served on the district board of Christian education, was chairman of the local missionary committee and was Gospel Messenger correspondent for several years. She came to be



known widely over the church brotherhood.

After the death of Bro. Heckman, she stayed on in McPherson, where the children continued their school work and finished their college courses. With courage the mother

Announcements . . .

ANNUAL CONFERENCE

June 12-16, Wenatchee, Wash.

REGIONAL CONFERENCES

Southeastern Region—Roanoke, Va., Aug.

28-30.

Eastern Region—Lebanon, July 10-11.

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

Mardela—Peach Blossom, Md., April 3.

Maryland, Eastern—Sams Creek, April 10.

Maryland, Middle—Manor, March 21.

Ohio, Northwestern—Silver Creek, March 21.

Ohio, Southern—Donnels Creek, April 25.

Pennsylvania, Middle—New Enterprise, April 9-11.

Pennsylvania, Southeastern, New Jersey, Eastern New York and Northern Delaware—Pottstown, April 3-4.

Virginia, First—Cloverdale, April 10-12.

Virginia, Northern—Unity, Bethel house, April 19-20.

Virginia, Second—Summit, March 27-29.

shouldered the responsibility of helping them through school.

Many times she was called upon to pass through great sorrow. Grief almost too deep to be borne came when her son Paul, shortly after finishing his college course, passed away in 1937. She also lost two of her sisters and her father. But grief only made her more thoughtful of others and more devoted to the mission of the church.

On July 23, 1944, she was united in marriage to Logan J. Miller of Tiffin, Ohio, and thus she entered a family she had known in her girlhood days. She was so happy in her new home that it is hard to understand why she was called away so soon. On Nov. 27, after a severe cerebral hemorrhage she entered into rest.

Her circle of friends and loved ones is a large one and all shall miss her and feel their loss keenly. In her immediate family she leaves her husband, Logan J. Miller; her aged mother, Mrs. Ella Sellers of Fostoria; and her two daughters, Mrs. Grace Gottmann of Monroe City, Mo., and Mrs. Vera Larsen of Philadelphia, Pa. Surviving also are three sisters and one brother, three stepchildren, three grandchildren and six stepgrandchildren.

The funeral service was held at the Pleasant Ridge church. Bro. V. F. Schwalm conducted the service. Her favorite Bible verses which she had written in her Bible were used for the scripture. Young men from her Sunday-school class bore her to her final resting place in the country churchyard near Tiffin, Ohio.—Anetta C. Mow, Elgin, Ill.

Matrimonial . . .

Black-Coleman.—James F. Black and Emma Larue Coleman, both of Sabillasville, Md., in the Thurmont church, Feb. 17, 1946, by the undersigned.—Ray A. Kurtz, Richland, Pa.

Blocher-Guy.—John Blocher, Jr., and Iris Louise Guy, both of Woodland, Mich., at the parsonage, Jan. 31, 1946, by the undersigned.—Robert Ebey, Woodland, Mich.

Boyd-Frances.—Ralph E. Boyd of Marion, Ind., and Louise Frances of Kokomo, Ind., at the home of Russell T. Graham, Feb. 21, 1946, by the undersigned.—Walter G. Fisher, Marion, Ind.

Boyles-Carr.—Jack Boyles of Wabash, Ind., and Bonnie Carr of Marion, Ind., at the parsonage, Dec. 21, 1945, by the undersigned.—Walter G. Fisher, Marion, Ind.

Campbell-King.—Billy Oscar Campbell and Birdie Elsie King, both of Boones Mill, Va., at the parsonage, Feb. 16, 1946, by the undersigned.—Oscar R. Fike, Boones Mill, Va.

Catanzaro-Harris.—Michael Catanzaro of Ridgewood, N. J., and Dorothy Harris of Hutchinson, Kansas, at the Hutchinson church, Jan. 1, 1946, by the undersigned.—Leonard M. Lowe, Hutchinson, Kansas.

Clapper-Beach.—Clyde E. Clapper and Betty Louise Beach, both of New Enterprise, Pa., at the home of the bride, Feb.

16, 1946, by the undersigned.—D. I. Pepple, Woodbury, Pa.

Coble-Ginder.—Robert G. Coble and Kathryn Ruth Ginder, both of Elizabethtown, Pa., on Feb. 24, 1946, in the Elizabethtown church, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Conley-Weirick.—Dennis Conley, Jr., and Margaret Weirick, both of Silver Lake, Ind., by the undersigned, at his home, Jan. 19, 1946.—Hugh Miller, Wabash, Ind.

Craft-King.—Wilbur Kenneth Craft of Roanoke, Va., and Gladys Octavia King of Boones Mill, Va., at the parsonage, Feb. 16, 1946, by the undersigned.—Oscar R. Fike, Boones Mill, Va.

Donaldson-McFarland.—James D. Donaldson and Florence M. McFarland, both of Everett, Pa., by the undersigned, at his home, Feb. 9, 1946.—D. I. Pepple, Woodbury, Pa.

Fagg-Calvert.—Claud Fagg and Isabelle Calvert, both of Eagle Rock, Calif., in the Glendale church, by the undersigned.—Edward Lander, Glendale, Calif.

Frederick-Musselman.—Floyd F. Frederick and Rosie Musselman, both of New Enterprise, Pa., by the undersigned, at his home, Feb. 20, 1946.—D. I. Pepple, Woodbury, Pa.

Heisey-Musser.—Charles D. Heisey and Ruth V. Musser, both of Lancaster, Pa., in the Elizabethtown parsonage, Feb. 16, 1946, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Hood-Umberger.—William Hood and Otie Umberger, both of Hutchinson, Kansas, at the home of the bride's brother, Feb. 7, 1946, by the undersigned.—Leonard M. Lowe, Hutchinson, Kansas.

Hoover-Hoover.—Kenneth L. Hoover and Mary S. Hoover, both of Martinsburg, Pa., by the undersigned at his home, Sept. 7, 1945.—D. I. Pepple, Woodbury, Pa.

Joyner-Ferron.—Carl Joyner and Betty Ferron, both of Hutchinson, Kansas, in the Hutchinson church, Jan. 20, 1946, by the undersigned.—Leonard M. Lowe, Hutchinson, Kansas.

McMullen-Latten.—Virl McMullen and Pauline Latten, both of Hutchinson, Kansas, in the Hutchinson church, Jan. 27, 1946, by the undersigned.—Leonard M. Lowe, Hutchinson, Kansas.

Miller-Hanson.—Gale Miller of Glendale, Calif., and Yvonne Hanson of North Hollywood, Calif., in the Glendale church, Feb. 2, 1946, by the undersigned.—Edward Lander, Glendale, Calif.

Reffner-Snyder.—Melville Eugene Reffner of Roaring Spring, Pa., and Anna Alice Snyder of Woodbury, Pa., at the home of the bride, Jan. 18, 1946, by the undersigned.—D. I. Pepple, Woodbury, Pa.

Richards-Cline.—Robert Eugene Richards of Champaign, Ill., and Mary Leah Cline of Vienna, Va., in the College Street church, Bridgewater, Va., Feb. 17, 1946, by the undersigned.—M. R. Wolfe, Bridgewater, Va.

Ritchey-Wyles.—James H. Ritchey of Roaring Spring, Pa., and Evelyn Wyles of Martinsburg, Pa., by the undersigned, at his home, Feb. 9, 1946.—D. I. Pepple, Woodbury, Pa.

Russell-Creps.—Richard D. Russell of Roaring Springs, Pa., and Barbara Frances Creps of Martinsburg, Pa., by the undersigned, at his home, Feb. 2, 1946.—D. I. Pepple, Woodbury, Pa.

Fallen Asleep . . .

Bailey. Margaret Hoffman, daughter of the late John and Catherine Hoffman and wife of William Bailey, was born Oct. 20, 1880, and died Dec. 27, 1945, at her home in Loganville, Pa. She is survived by her husband, two daughters, three sons, seven grandchildren, six brothers and three sisters. She was a member of the Church of the Brethren for many years and with her husband she served in the office of deacon. Funeral services were held in the Codorus church by Brethren Obed Fry and S. A. Lerew. Interment was in the adjoining cemetery.—Mary A. Lehman, Dallastown, Pa.

Delp. Emma Susan Fox, was born April 19, 1862, near Shannon, Ill., and died Dec. 10, 1945, at the home of her daughter in McPherson, Kansas. She became a member of the Church of the Brethren at the age of fourteen years. She was married to Sylvanus E. Delp on Nov. 24, 1881. She is survived by four daughters, two sons, twenty-one grandchildren, nine great-grandchildren and one brother. Funeral services were held in the McPherson church by Elder J. J. Yoder. Burial was in the Lansdown cemetery near Murdock, Kansas.—Mrs. J. R. Rothrock, McPherson, Kansas.

Dick. Susanna Garber, was born April 30, 1867, and died Dec. 20, 1945. She was united in marriage with Henry B. Dick in March of 1892. She is survived by her husband, two daughters, one son and four grandchildren. She was a faithful member of the Albright church for many years. Funeral services were held at the Albright church by Bro. D. I. Pepple, and interment was in the adjoining cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

Dively. Bertha Sedella, daughter of John and Julian Burket, was born Jan. 23, 1898, and died Oct. 20, 1945. She was united in marriage with Fred M. Dively twenty-nine years ago. She is survived by her husband, six children and a number of grandchildren. Funeral services were held at Claysburg by Bro. D. I. Pepple, and interment was in the cemetery near by.—Mrs. D. I. Pepple, Woodbury, Pa.

Dodson. Hanna Viola, was born Aug. 26, 1881, and died at the home of her daughter, Dec. 20, 1945. She is survived by her husband, Joseph R. Dodson, nine children, twenty-five grandchildren and two great-grandchildren. Funeral services were held in the Albright church, of which she was a member for many years, by Bro. D. I. Pepple, and burial was in the adjoining cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

Fulk. Bessie, died in the Harrisonburg, Va., hospital on Feb. 11, 1946, at the age of fifty-three years. She had been a member of the Church of the Brethren for many years. Surviving are her husband, two daughters, two sons, mother, foster father and three sisters. Funeral services were held in the Cedar Run church near her home by the undersigned and burial was in the cemetery adjoining the church.—Samuel D. Lindsay, Broadway, Va.

Garber. Alice Mae, daughter of George and Jane Holsinger, was born March 19, 1875, at Baker Summit and died Aug. 16, 1945. She was united in marriage with William Garber, who, together with one son, survives. Funeral services were held at the Holsinger church by Bro. D. I. Pepple and burial was in the cemetery near by.—Mrs. D. I. Pepple, Woodbury, Pa.

Garber. James B., died Dec. 12, 1945, at his home in Garbertown, at the age of eighty years. He is survived by two sons and one brother. Funeral services were held at the Hite's funeral home by Bro. D. I. Pepple and interment was in the Albright cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

Godfrey. Lillie May, wife of John A. Godfrey, was born March 1, 1874, and died Dec. 18, 1945, at her home in Graydon, Pa. She is survived by her husband, two sons, one daughter, ten grandchildren, five great-grandchildren and one brother. Funeral services were held in the Codorus church, of which she had been a member for many years. Sister Godfrey was the wife of one of our deacons at the time of her death. She was preceded in death by her first two husbands, Elder John H. Keller and Charles S. Emig. Funeral services were conducted by Elders David H. Snader of Akron, Pa., and S. C. Godfrey.—Mary A. Lehman, Dallastown, Pa.

Gohn. Bertha Goldie Mock, was born April 5, 1885, and died Nov. 29, 1945. She is survived by four children, six grandchildren, two sisters and one brother. Funeral services were held by D. I. Pepple.

EASTER

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ple at the Reformed church in Fishertown and interment was in the near-by cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

Green, William Harlen, was born Sept. 6, 1856, and died in Graceham, Md., Dec. 30, 1945. He is survived by three sons and five daughters. His wife preceded him in death. Funeral services were held in the Thurmont church, of which he was a member for many years, by Elder Elmer Schildt and the undersigned. Burial was in the Grossnickles church cemetery.—Ray A. Kurtz, Richland, Pa.

Martin, Lizzie McCormick, daughter of William and Charlotte Staubs, died Jan. 29, 1946, at her home in Hagerstown, Md., at the age of sixty-nine years. Most of her earlier life was spent in the Tilghman community until the death of her first husband, John McCormick. She was later married to Robert Martin, who also preceded her in death. She was a long-time member of the Church of the Brethren. She is survived by two sons, two sisters, one brother and three grandchildren. Funeral services were held at the A. K. Coffman funeral home at Hagerstown by her pastor, J. Rowland Reichard. Interment was made in the Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

Mathews, Mattie, daughter of David and Anna Whistler, was born Oct. 13, 1863, near Staunton, Va., and died Jan. 12, 1946. She was united in marriage to Jacob Mathews in July 1891. Two children were born to this union; one preceded her in death. She is survived by one daughter, one sister and three grandchildren. She united with the Church of the Brethren over sixty years ago. Funeral services were held in the Upper Fall Creek church by the writer, assisted by Ora Zirkle.—C. H. Hoover, Anderson, Ind.

Messersmith, Effa Minerva, wife of John W. Messersmith, died Jan. 24, 1946, at her home near Graydon, Pa., at the age of sixty-four years. She is survived by her husband, seven children, sixteen grandchildren, one great-grandchild and one sister. Funeral services were held in Bupp's Union church near Loganville by Elder S. C. Godfrey, and burial was in the adjoining cemetery.—Mary A. Lehman, Dallastown, Pa.

Michael, Otho V., son of Catherine and George W. Michael, was born near Mt. Solon, Va., and died at his home in Bridgewater, Va., Dec. 19, 1945, at the age of sixty-four years. He was a member of the Church of the Brethren. He is survived by his wife, the former Blanche Andes of Waynesboro, Va., one brother and six sisters. Funeral services were held in the Emmanuel church, with Brethren C. G. Hesse and M. G. Senger officiating. Burial was in the Emmanuel cemetery.—Mary Cox, Mt. Solon, Va.

Stately, Mary Elizabeth, daughter of Brother and Sister George Freshman, was born March 20, 1869, and died Dec. 29, 1945. She united with the Church of the

Brethren in 1923 and remained faithful until death. She was the mother of eleven children. She is survived by her husband, six daughters, three sons, twenty-eight grandchildren and twenty-four great-grandchildren. Funeral services were held Jan. 1, 1946, at the Thurmont church by her pastor, Bro. Ray A. Kurtz, with burial in the Blue Ridge cemetery at Thurmont.—Mrs. Walter Fraley, Thurmont, Md.

Stump, Nancy Simmons, was born Oct. 9, 1866, near Dayton, Ohio, and died at her home in Perryton, Texas, Feb. 3, 1946. She had been a member of the Church of the Brethren since 1880. On Oct. 9, 1881, she was united in marriage to John N. Stump, who preceded her in death. To this union two children were born, one of whom preceded her in death. At the time of her death she was a member of the Waka church. She is survived by one son, two grandchildren and three great-grandchildren. Funeral services were conducted in the First Baptist church in Perryton by O. C. Curtis and the undersigned. Interment was in Ochiltree County cemetery.—P. E. Rhine, Waka, Texas.

Teeter, John S., son of the late John D. and Susie Hershey Teeter, was born at Mt. Morris, Ill., and died at his home near Taneytown, Md., at the age of sixty-two years. He was united in marriage to Margaret Anna Roop, who, together with six sons, five grandchildren, two daughters and one brother, survives. He was a member of the Church of the Brethren. Funeral services were held at the home by Bro. John J. John, and interment was in the Pipe Creek cemetery.—Virgie A. Bowers, Taneytown, Md.

Church News . . .

Michigan

Sunfield.—Bro. Paul Halladay was with us in November for a music institute. One adult was received into the church by baptism since our last report. Our pastor and his family have accepted the pastorate of the Battle Creek church. Brethren Arthur Taylor, Roy McRoberts and I. C. Snively have been recent guest speakers in our church. Our men sponsored a wheat-for-relief project, for which \$1,000 was raised. The men have also pledged \$75 for the supplemental pension fund. Our Thanksgiving offering of \$266 was sent to the Bethany building fund. Our Christmas offering amounted to \$217. About the middle of last year we set aside \$1,000 for a parsonage farm, to which the women's work has added \$100 and for which an offering is lifted the first Sunday of every month. The women are making comforters for relief. We sent over three hundred pieces of clothing and bedding for relief in January. Seven of our women helped at the relief center at Clarksville on Feb. 8. Several of our boys have been discharged from military service recently. We are glad to welcome them back into the service of the church.—Ethel Kimmel, Lake Odessa, Mich.

Woodland.—The men's work planted and harvested a fine crop of beans during 1945. They are also raising heifers for relief. The young people recently packed seeds for Belgium. They are also taking care of two heifers, one of which they purchased and one which was purchased by the Battle Creek young people. The Battle Creek group is sharing in the expense of this project. The women's missionary society has been making shirts, shorts, serge dresses, wool skirts, skirts for Philippine relief and many other relief articles besides collecting relief clothing, making bedding and doing our regular bazaar sewing. A family night supper was held during the Christmas holidays. Brother and Sister Harper Will of Chicago were with us Jan. 7-20 and brought us very inspiring messages.—Florence Bege-row, Woodland, Mich.

North Carolina

Mt. Carmel.—Bro. Fred Dancy was elected as our new pastor and is expected to move into the parsonage which has recently been erected. He succeeds Bro. E. J. Gascho, who is now living in Florida. We held a council meeting on Feb. 23, with our elder, W. H. Handy, presiding. He also delivered the Sunday morning message for us. We take offerings each Sunday for our home fund and C.P.S. We have a 100% Messenger club. The ladies of the church have been sewing for relief. We now have a box ready to send and have already sent a box of clothing and two comforters. We made twenty-four skirts which were cut out and sent to us by the New Windsor relief center. Our weekly prayer meetings had to be discontinued because of bad weather but we hope to begin again as soon as the weather opens up.—Mrs. Neal L. Jones, Furches, N. C.

Ohio

Springfield.—Union Thanksgiving services were held in the Springfield church on the evening of Nov. 18, with Rev. Russell Brown of the Church of Christ of Mogadore, Ohio, as the speaker. On the morning of Dec. 23 the beginners, primaries, juniors and intermediates presented a Christmas program and the B.Y.P.D. presented a play. On the evening of Dec. 30 a program of songs, pictures and story was presented. Brethren S. B. Noffsinger, M. S. Young and Dale Young were guest speakers at the church on Jan. 13 and 20. On the evening of Jan. 27 Bro. Elden Petry, pastor of the East Nimishillen church, preached. Our pastor, Bro. L. R. Holsinger, brought an interesting report from the Ohio pastor's conference, which he attended Jan. 28-31. Our quarterly business meeting convened on the evening of Feb. 15. Our Achievement Offering was lifted on Feb. 17. Our women's aid is quilting and sewing for relief. A number of our boys have returned from the service and are finding pleasure in church association and we are happy for their return.—Mrs. M. S. Young, Akron, Ohio.

Oregon

Portland.—The five churches in the northern part of the District of Oregon held a Sunday-school convention in the Portland church. The children and young people took part in the Christmas program, which was held on the evening of Dec. 23. A special Christmas offering was taken for the Hammond organ. A group of people enjoyed a New Year's Eve watch party. Our regular business meeting was held Jan. 4. Delegates to district meeting to be held at Medford were chosen. It was decided to have a two weeks' pre-Easter meeting.—Mrs. Elsie Snelling, Portland, Oregon.

Pennsylvania

Codorus.—Our young people again remembered the aged and shut-ins at Christmas, and a program was given by the Sunday school at Codorus. A large supply of clothing, blankets and soap was collected and taken to New Windsor by the Sunday schools of the Pleasant Hill, Shrewsbury, New Freedom and Codorus

A Pennsylvania Pastor Writes:

"This is the third year we have had the Messenger in the budget to send it to all our homes. Each year there has been more interest in the Messenger and more reading of it. This year a number of gift subscriptions are included because members feel their friends ought to have the paper."

WHAT IS THE MESSENGER CLUB PLAN?

The 100% Messenger club plan provides that in congregations where 100% of the resident family units receive the Gospel Messenger the rate will be \$1.00 per year, cash with order.

The 75% Messenger club plan provides for a rate of \$1.25 per subscription where 75% of the resident family units receive the church paper.

EXPLANATION OF THE CLUB PLAN—

Club terms have been interpreted generously in practice. The count needs to include resident Brethren families only, though it is highly desirable that the nonresident families should be included. Nor do families whose non-earning children are the only members need to be counted, nor young persons in school or the service. A rule-of-thumb method for finding 100% club requirements is to divide total membership by 4. Thus a congregation with 100 members should be taking approximately 25 Messengers. Congregations with subscription lists of 200 or over are automatically entitled to the 100% club rate.

It is urged that all subscriptions from a given church be sent in at one time with the cash. Where the number is large two groups may be sent in annually. Subscriptions added during the year may be arranged to expire with the groups.

For more information write—

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churches. The congregation as a whole has done well in giving to missions and Brethren service. Twenty-one heifers, Christmas boxes, wheat, seeds of goodwill, etc., were given for relief. Bible institutes were held at Codorus on Jan. 19 and 20, with Dr. C. C. Ellis of Huntingdon, and at Shrewsbury on Feb. 9 and 10 with Dr. R. W. Schlosser of Elizabethtown. At this time offerings were taken and sent to Elizabethtown College. A number of our boys who were in the service are returning to their homes and we are happy to welcome them back into the fellowship of the church. Nine young men of the Codorus community are accompanying heifers and horses to Poland and Germany. Passion Week services will be held at Shrewsbury April 17-19 and at Codorus April 17-20.—Mary A. Lehman, Dallas-town, Pa.

Johnstown, Roxbury.—On Dec. 23 a Christmas program was presented by the children of the Sunday school. At four o'clock our three choirs held a vesper service. The adult choir and the Roxbury Methodist choir presented a cantata in the Methodist church and the following Sunday evening in our own church. The offerings were given to the Cambria City mission in our town. The three churches

in the Roxbury community held a week of prayer, starting Jan. 6. The women of the church mended clothes and made six comforters; these, together with a large supply of other clothing and bedding and canned food, were sent to the Brethren relief center. On Jan. 15 John Barwick, who has been doing war prisoner work in England, spoke to the people of our district in the Walnut Grove church. On Dec. 27 an installation service was held in the church for our new pastor and his wife, Brother and Sister Clarence Bowman. Our white gift offering which was lifted on Dec. 23 amounted to \$871.48. On Feb. 15 a group of sixty-three went as a delegation from our church to a revival meeting held in the Walnut Grove church with Bro. T. F. Henry preaching. A new stoker was installed in our church and the sanctuary was painted by the men of the church. Our missionary society gave \$90 to the women's work project.—Mrs. Harry Knupp, Johnstown, Pa.

New Enterprise.—Bro. Cletus S. Myers and his family came from Andersonburg on Jan. 2 to take up the pastoral duties of our church. An installation service was held on Jan. 6, in charge of Bro. Paul Yoder, and on the following Friday evening a reception was held in the Sunday-

school rooms of the church. One of our young Brethren, John S. Baker, went as a cattleman with a shipload of heifers to Poland. He gave a report of his trip to the young people's department and to the men's work. At the business meeting on Feb. 13 he was licensed to preach. Bro. Myers has been elected as our delegate to the Wenatchee Conference and Brethren Myers and Baker and Sisters Gladys Gochmour and the undersigned were elected as delegates to district meeting, which will be held in our church April 9-11. A number of our Brethren have volunteered to join in the Lord's-acre plan this season. The Sunday-school rooms and the parsonage have been redecorated recently. We have made a number of comforters for relief.—Sara G. Replogle, New Enterprise, Pa.

Pleasant Hill.—Our evangelistic services were held Oct. 3-14, with Bro. John Ellis as the evangelist. The meetings were concluded with a love feast. Eight were baptized. On Nov. 14 the men's work group held a game supper. The church choir presented a cantata with picture slides of the Christmas story. The children gave their program in the morning. The Eureka senior class held a turkey supper for our returning servicemen on Feb. 2, 1946. The ladies' aid has pieced and quilted four quilts for relief. They also made garments for Greek relief. The women's work, the W.C.T.U. and the Y.T.C. groups held a combined covered dish banquet and devotional program on Jan. 22. Our pastor collected 300 pounds of clothing and a number of cans of food for relief. We are happy to welcome our returning servicemen into the fellowship of the church. Our Brethren service offerings have been increasing. The parsonage has been undergoing some changes recently. A new porch has been constructed and partially enclosed as a study. A new garage and driveway were also added.—Mrs. William King, Johnstown, Pa.

Virginia

Christiansburg.—The aid members have been quilting and working on relief clothing. They have made sixteen comforters, dress skirts for Filipino women, girls' dresses for Greece, gowns and dresses for Holland and have sent shoes, soap and canned goods for relief. Some of our folks worked one day at Roanoke. We are planning for a week of pre-Easter services and for our spring communion, which will be held on Easter evening. Our council meeting is held each quarter. There has been much repair work done on our church this winter. Several of our boys are returning from the service and we plan to give a dinner and reception in their honor soon. The young people have charge of our Sunday evening services.—Mrs. Richard Dulany, Christiansburg, Va.

Henry Fork.—Our love feast was held, with Bro. J. A. Naff officiating. Bro. Elwood Humphreys, our new pastor, held two weeks of revival services. Bro. J. A. Naff has been selected for our part-time pastor and elder. Money and canned food was donated for relief. Our Sunday school has increased greatly since we have a bus running. We are glad to welcome our returning servicemen into the fellowship of our church.—Lois Turner, Rocky Mount, Va.

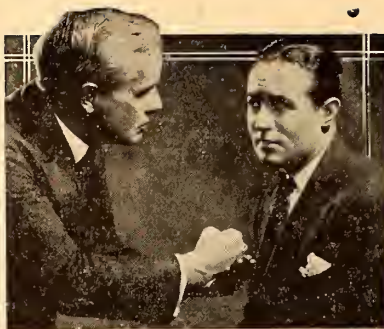
Linville Creek.—Our new parsonage was dedicated on Nov. 18, with Bro. John C. Myers delivering the dedicatory message. Open house was observed in the afternoon. On Nov. 20 an auction sale was held in the Broadway school auditorium. The proceeds amounted to \$275. On Nov. 29 Bro. John Barwick delivered a message on the conditions in war prison camps in Europe. Our church raised \$353 for wheat to be sent to Europe. Seventy-nine dollars has been given by the women's Bible class to buy blankets for relief. We are now helping to send seeds to war-stricken areas. A school of missions and home-building was held during the month of

January, during which an offering of twenty-three dollars was given for missions. The school closed with a fellowship supper on Feb. 3. There were eight ex-servicemen present as our guests. Recently the children's department with their leaders and teachers visited the trailer camp near Timberville during the Sunday-school hour. Seven new members have been added to the church since our last report. We are looking forward to having Brother and Sister Earl Zigler with us in July for a meeting. A group from our church plans to attend the leadership training school to be held at Timberville on Feb. 17. Bro. Carroll Wampler, who accompanied a shipload of horses to Europe, gave an interesting report of his trip.—Mrs. Roy Kline, Broadway, Va.

Nokesville.—The children's department has its own church services three Sundays each month. They also took charge of the Thanksgiving service. They have given forty-one blankets for Holland relief and during the church hour once each quarter they visit an aged person. The young people have made over 300 pounds of soap for relief. They, together with the Methodist young people, presented two plays at Christmas time. They observed youth week, one feature of which was their annual missionary service, at which Minor Myers was the guest speaker. All the young people of the Eastern District of Virginia met at our church for a watch-night service on Dec. 31. The young people acted as host to the district round table on Dec. 2, at which Wayne Buckle of New Windsor was the speaker. They have also been helping at the New Windsor relief center. The ladies of the church made over forty comforters and have also given clothing, soap, etc., for relief. They held a supper which netted over \$100, which they gave to relief. Mrs. Earl Flohr was the speaker at the women's annual missionary service on Nov. 25 at which an offering amounting to \$90 was lifted. The men's work gave \$650 toward purchasing wheat for Holland. The Faithful Climbers class raised \$1,000 for blankets for Germany. In addition to this, they have given \$1,000 for Brethren service in the past six months. They have given two heifers for relief. We are happy to welcome our returning servicemen back into the fellowship of the church. Erection of a new church building is now in progress. Eighty per cent of the estimated cost has been raised. Our church co-operated in the observance of the week of prayer. The New Windsor choir presented a program for us. We participated in a community Christmas Day program. Donations for the seeds-for-relief project were solicited from each family.—Hazel Bowman Shepherd, Nokesville, Va.

Sangerville.—The ladies' aid of the Emmanuel church met on Dec. 5 and elected officers for the coming year. We have been sewing for relief. We gave \$75 to purchase blankets for Europe. We also gave a heifer for relief. This makes the third heifer to be given by members of our church. We have sent a quantity of used clothing, soap and comforters for relief. Many of our sisters have gone to New Windsor to help with the garments there. An offering was taken on Feb. 17 to pay for garden seeds for Europe.—Mrs. W. W. Cox, Mt. Solon, Va.

Saunders Grove.—At our fall council meeting Bro. H. C. Spangler was re-elected as our elder for another year. Our fall revival meeting was conducted by Brethren H. C. Rice and A. H. Showalter. Two were received into the church by baptism and one on former baptism. Two deacons, Brethren W. V. and J. M. Stevens, and their wives were installed. The speakers at our 1945 home-coming services were Bro. H. C. Spangler in the morning and Bro. A. H. Showalter in the evening. Our church has been greatly improved by painting the building, cleaning the church lot and by installing electric lights.—Mrs. Ethel Dooley, Vinton, Va.



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Gospel Messenger

Volume 95

MARCH 23, 1946

Number 12



From a
Perry Picture

The Way Was Hard

It was almost morning here. The cock began to stir on the vine over the doorway. The damsel arrived with the first jar of water from the village well.

Peter stood here in meditation and heartbreak.

The crowing of the cock and the kindly, sad, appealing look in the Master's eyes as he turned to look at him, had begun to make clear to Peter the difficulties of the road along which he was traveling.

Could it be that it was only last night when Jesus washed his feet? Was it only twelve hours ago that he had boasted that though all the world forsook Jesus he would never forsake him? He remembered the denial still hot on his lips and his great body shook. He wept until the streaming tears had washed the terror from his soul.

The way of Christ is still hard. In our world it may become even harder. Our fellow men may taunt and accuse us, too.

But the eyes of a kindly Savior are upon us. "I have overcome the world," he says. "You also must."

Will we?

D. W. B.

Are you he who is to come, or shall we look for another? and Jesus answered them, "Go and tell John what you hear and see; the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them" (Revised Standard Version).

Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - Editor
H. A. BRANDT - Managing Editor

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Around the World

Representatives of Duke University School of Religion will visit colleges and universities this spring in a recruiting drive to obtain students for the ministry, Dean B. Harvie Branscomb has announced.

The Gideon International is aiming to place New Testaments in the hands of about nine million school children in the United States, those between the ages of ten to thirteen years, in fifth to eighth grade.

During the three years since its production, The Book for the World Tomorrow, a sound moving picture by the American Bible Society, has been shown close to 15,000 times to approximately three million people. Total rentals and offerings amounted to more than \$25,000.

The National Christian Council of China will send a delegation to Japan to seek to further co-operation between the churches of the two countries, George Wu, Chinese delegate, told the International Missionary Council meeting at Geneva, Switzerland.

The Catholic War Veterans have asked President Truman to support their recommendation that legislative action on peacetime military training be postponed until the United Nations Organization acts on Great Britain's request that conscription be outlawed by all member nations.

• • •

An editorial writer in the Wall Street Journal says about universal military peacetime conscription:

If the American people were convinced that national safety depended on a universal draft they would adopt it. Unless that demonstration is made they will not adopt it. There are any number of reasons for their attitude. It is sufficient to mention one. The country does not want the kind of a social system that universal conscription implies; it regards that system as part and parcel of a philosophy it has twice fought to eliminate from the world.

Even the proponents of universal peacetime training recognize the situation that exists. They may go through the form of introducing bills and urging them before Congress but they realize quite well that what they will do is very probably a hopeless gesture.

A bill making Good Friday a legal holiday in New York state has been introduced in the legislature. Last year the New York State Council of Churches filed a memorandum opposing such a proposal on the ground that it would be in effect discriminating against Jews.

According to a plan under consideration by the Washington, D. C., Federation of Churches, responsible members of various churches will be asked to adopt for one day a week boys who have appeared before the juvenile bureau for minor offenses. The plan, which calls for co-operation between the police bureau, church people and other interested social groups, was inspired by patrolman Bernard Johnson.

The council of Methodist bishops meeting at Atlantic City adopted a resolution calling for the creation of a united temperance organization within the church and a request for churches of other denominations to join in a battle against the "insidious ravages of alcoholic beverages." The council called for the appointment of one bishop from each jurisdiction to a committee to develop a program during 1947 and 1948 that will stress temperance education.

Reading is the favorite spare-time diversion for forty-one out of every one hundred adults, according to a seventeen-city survey completed by the National Opinion Research Center of the University of Denver. Of those interviewed, fifty-six per cent said they spent an hour or more a day reading newspapers and magazines, while only twenty-two per cent said they spent that much time each day reading books. Three per cent said they did not spend any time reading newspapers and forty-four per cent said they did not read books.

Compulsory premarital education laws similar to the premarital medical examinations required in many states were urged by Dr. Louis L. Mann, rabbi of Chicago Sinai congregation, at a meeting of church leaders, social workers and lawyers called to discuss the skyrocketing Chicago divorce rate. "Such education," he said, "would demand required reading and four or five classroom lectures dealing not only with the physical side of marriage but also with the social, spiritual, domestic, communal and economic aspects of marriage."

Editorial

What Is the Heart of Christianity?

WITH very little deviation all Christendom would give the same answer to the above question. The heart of Christianity is Jesus Christ. But having said that, many in Christendom would sit back complacently as if in making this statement they had reached the end of a quest instead of having arrived at the beginning of one.

Peter once made a statement

something like the above in those long-ago years. Jesus was pleased that Peter had come far enough along the road of Christian development that he could make such a statement. But Jesus accepted it as the place for a real beginning, not the place for a permanent ending. "On this rock," said Jesus, "I will build my church." Thus Peter's faith in him and his conviction concerning Jesus' deity and sonship became a foundation upon which a Christian structure could be

built. Moreover, a Christian structure built upon such a foundation would become all powerful; nothing could prevail against it, Jesus said.

It is significant to remember, however, that the Christian structure had to be *built*. In addition to having the right foundation, and that was very important, it thereafter had to be built upon that foundation.

In our personal lives we often stop with the proclaiming of our faith. "Certainly," we say, "I believe in Christ. I believe he must become the center of our lives or we will all perish." Then we go to church, place our small offering in the basket and continue to live much as if we had never heard of Christ or, at least, as if we had very little personal acquaintance with him. No strong Christian structure within our own lives is ever built by proclamation alone.

In our community and national life we also make protestations of our conviction that the Spirit of Christ must be operative. Since the advent of the atomic bomb, it has become popular to proclaim everywhere that unless we turn to Christian principles and have faith in the centrality of Christ, we will not be able to continue to live. But again these are only protestations and upon this foundation we have not yet begun to build with any renewed energy a Christian structure for the world.

THE questions then become these: If Christ is the center of Christianity, what does that mean for me? What does it mean for my nation, which calls itself a Christian nation?

The answer to these questions brings us at once out of the realm of words and into the realm of Christian experience. If Christ

Thinking About the News . . .

The World's Little People

For the past week there have been uprisings of "little people" throughout the world. These people demonstrate the same give-me-liberty-or-give-me-death spirit which was manifested by Patrick Henry when we also were a little people. Following are some of the things which have happened:

Fifty thousand Jews marched in a mile-long protest in Jerusalem as they buried four of their number who had been shot by British police. Two hundred twenty-three were dead in Bombay, India, and over a thousand more were injured as rioting shook the city. During the revolts, British flags were pulled down and in one section an American flag likewise was seized and burned. In the South Pacific, Indonesians continued to combat tanks with sharpened bamboo spears. In Manchuria the Chinese poised themselves to try to get the Russians to fulfill their promise to leave. In the Pacific, America is proceeding to take over the islands she says she needs as she thrusts her armaments ever more deeply into Asiatic areas. In the Atlantic America is reaching now for parts of Greenland. From Africa comes word of colonial uprisings in various provinces.

The increased groanings of the colonial peoples of the world indicate to thoughtful people everywhere how far we have fallen spiritually behind the age into which our intellectual and technical advancements have thrust us. In 1880 and previously the European nations considered it right to take any part of the world they "discovered," totally irrespective of the wishes of the people who lived on it, hunted over it or cultivated it. Europeans reasoned that since these inhabitants were "foreign," it was all right to steal their very homes from them. Africa, the Americas, large sections of Asia, and most of the islands of the sea were moved in upon and taken.

We know now that it was wrong. Now that distance no longer hides injustice we see that it is as right to steal our neighbor's house in the same block as it is to steal it on the other side of an ocean.

But even though we now know that colonial policies were little other than outright theft and that they were breeders of international war and misery in addition, we have not the courage to repent for our sins and to turn away from them. In fact, America is both supporting and joining the other nations who march down this road. National defense is her reason, she says.

Is it war we are preparing for, not peace?

America has a higher destiny than this. Once she, herself, cried out for liberty. Having achieved it, she could well seek to lead in granting it also to others both within and without her borders. To do so would be indeed the greatest defense she could devise.

The road of Christianity and of democracy is a straight road. It means you must play fair with everyone. Only men of courage follow it without faltering.

D. W. B.

is the center of Christianity and if I am indeed a Christian, then Christ also must become the center of my life. He must become for me One who is to be loved and worshiped. His purpose must become my purpose. I must live for him.

But talk about even this again can become largely litany and form. In the midst of suffering, sin and personal imperfections we often hear the strongest and clearest words of adoration and worship directed toward the Master. The writer once listened as a minister prayed to be forgiven and loudly eulogized the Master who had forgiven his enemies. After the service, this same minister plotted how he could "get even" with those who he thought had wronged him. His prayer and his eulogy of love had been only a litany of words which had not really touched the one who prayed.

TO GET at the heart of Christianity we must press even farther back than words which say we believe in Christ and expressions of adoration directed toward Christ. We must press back to the point of a total consecration to Christ; we must achieve a commitment to his way of life which will make us strive with all our energies to become like him. This effort to be like him must apply in every activity of our personal lives and we must seek to make it apply to every phase of our corporate and national life. Becoming like him ourselves we must also seek to help others everywhere become like him.

What is the heart of Christianity? Jesus the Christ. But to understand the heart of Christianity I must seek to become like Christ and to live perpetually after his way. If I do not, I not only do not understand Christianity; I am not Christian.

D. W. B.

Is Not This a Better Way?

THE Central Advisory Board of Education in India has proposed a plan of education for India. The board is made up of forty members, twenty-eight Indian and twelve British. Their program proposes to lift the educational level of India to a place comparable with that of "civilized" countries.

Since India has a population nearly three times greater than the United States, the proposal is an ambitious one. These are some of the stipulations:

1. Universal compulsory and free education for all children between the ages of six and fourteen. There are fifty-six million such children. Nearly two million teachers will be needed for this group alone.

2. Secondary or high school education for the twenty per cent or seven million who would be selected for such training. Three hundred and sixty thousand teachers will be needed for this group.

3. Some provisions for university training for those desiring it.

4. Some provisions for technical, business and art education.

5. Since 85% of the total India is illiterate, some provisions for adult education.

6. Immediate establishment of further teacher training institutions.

Such an enterprise will cost about one billion dollars a year. This is thirty times as much as India now spends for education. Africa needs a similar program of education. So does China. So do many parts of South America. Would six or ten billion dollars be enough to establish a world-wide system of education? Is it too expensive?

The atomic bomb cost us two billion dollars. World War II cost the United States three hundred billion dollars. It cost the total world many times that much, as much for a few years of

war as a world-wide system of education would cost for a century.

But we are now planning for other wars; we will blow up ships to find out how to use atomic bombs.

There are ways for mankind to follow better than that. Jesus told of them; we all know about them. Education is one such better way. Now we need enough of the grace of God to lay aside our fire crackers, slingshots and atomic bombs and take up the instruments of adulthood and godliness.

D. W. B.

The Knowledge of Christ Jesus

Phil. 3: 8

PAUL had his Ph. D. or its equivalent for his day. Not only that, but he had sat at the feet of one of the best teachers of his time. Neither of these things helped him much, however, in his personal satisfactions or in the worth-whileness of his contribution to his fellow men. Kept very busy in learning much, he had failed to learn that which must lie at the heart of all wisdom if the wisdom is to be satisfying and helpful.

He finally found that needful thing in Christ. It can always be found there. Readjusting everything he had learned up to that time to a new point of view was painful for him. It required several years of quiet in a desert place, but when it was done he could say, "I count all other things but loss compared with this knowledge and experience which came to me in Christ."

Other wise men are learning that, too, now. The Christian philosophy gives meaning to education. Without it some of our knowledge is loss indeed. Witness the atomic bomb! And some wise men are readjusting their values by the Christian principle just as Paul did. Others could well follow suit. Men who are wise will.

D. W. B.

What Is Gospel Preaching?

Elmer L. Dadisman
Pastor, Lone Star church,
Lawrence, Kansas



"This day is this scripture fulfilled in your ears"

LET THE question stand as it is, for it is a vital one. Emphasize the word *gospel* and you have a question which throbs with life, thrusting itself up continually, demanding discussion. This is true particularly in the Church of the Brethren, for we have emphasized the Book and Biblical preaching. So let us think first about what the gospel is.

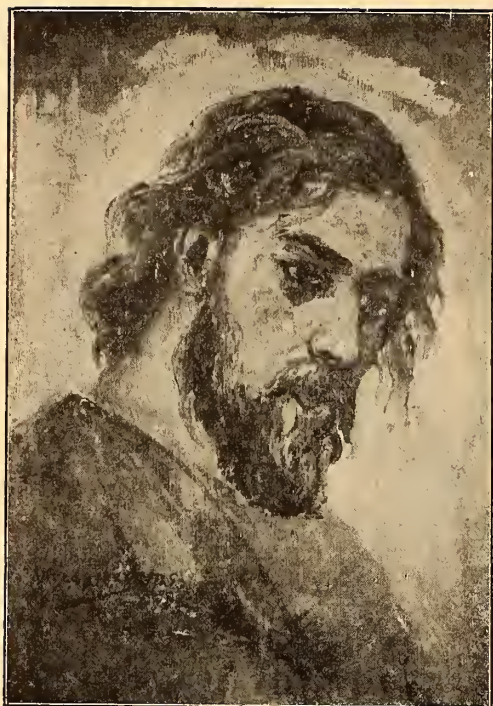
We all know that the gospel is literally the good news: the good news of salvation—of salvation through faith, not by earning it, but by the grace of God through Jesus Christ. That is good news, and let us not forget or minimize the point. However, in order to do effective gospel preaching in these days we need to know better how to understand and use the workbook of the gospel, the

Bible. Just how do we find the gospel in the Bible?

I SHRINK from the thought that any of us as Christians or Christian preachers should be found trying to sum up the gospel in certain proof texts which we might quote one against the other to defend a given position. The Word of God can never be caught and confined in a proof text! As we shall see a little later, it can be stated briefly and simply in a few words, but those words are not closed words; they must forever and a day be kept open for the infilling of spirit and life—life which defies being bound in specifics by certain given letters and words which in themselves can have no life. I am glad we can say that we are a New Testament church, for our

forefathers were wise indeed when they refused to bind us by a written creed. They were absolutely right also in discerning that the New Testament carries a different and higher level of authority for us than does the Old. But as a church in general we have not yet arrived at a happy understanding of the relationship of the Old Testament to the New, considering them both to be inspired of God. Let us look at that problem a bit in passing.

The Old Testament has preserved for us the records of the successes and failures of a chosen people, a nation and race of people called out by God to do his bidding, to become his messengers unto the world. God spoke to these people through



Our gospel is the living Christ

God only when we see the living person of Jesus moving across its pages. He is the key which opens for us the Bible as a workbook. It is not ours to put our fingers on a certain passage or passages and say, "There it is, that is the Word of God, the gospel." Our gospel is the living Christ. Written words were too cheap, too cold and lifeless to reveal the heart of God. "And the Word was made flesh, and dwelt among us . . ." (John 1: 14). "In him was life; and the life was the light of men" (John 1: 4). Our New Testament is the record of the life and death,

great leaders and prophets, but they failed to accept his word perfectly in their lives. Again and again they turned away from him. The prophets finally came to rest their hopes in a faithful remnant—a small and select group from this chosen people that would do the will of God and receive his full blessing. Then came the great prophet Isaiah, to whom it was given to understand that God would reveal himself, his message and his power, through one who is known to us as the Suffering Servant. That vision of one to come, that looking forward to the still unfulfilled Word of God is as far as the Old Testament goes. It closes with an open door for the light which should shine on its pages from the Son of God. We can rightly find the perfect will of God there only as we read it in that light.

So we see that the Old Testament looks forward to the incarnation, to the perfect will of God as revealed in the life of Jesus Christ, our Savior. In a similar way, the New Testament looks back to him, and we can find there the perfect will of

the resurrection and continuing presence of the Word of God which became flesh and dwelt among men. The record of his life and the kind of a person he was is quite clear; as a workbook the New Testament reveals these things readily to those who seek to find him. It is a practical guide to him and to his way of life. That is its priceless contribution to our world and to the unborn ages.

NOW, what have we said? We have said that the gospel, thought of as the Word of God, is revealed perfectly not in certain written words, but only in the life of Jesus; that, thinking in terms of the Bible, our gospel is the living Christ. We do not want to forget that as we go on from here. But we are like a certain Pharisaic lawyer who desired to have the gospel wrapped up in specific words with which he might agree or differ, using them as a basis for argument. You will recall that it is said that he asked Jesus a question, trying him (Matt. 22: 35ff.): "Master, which is the great

commandment in the law?"

Jesus answered him thus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." So there it is! Jesus did put it into words, didn't he? Love God and love your neighbor. Those words are few and simple, and yet they cover the whole as far as words can go. But as I said before, they are not *closed* words; they have significance only as they are filled with life and spirit. You will remember that Jesus told the story of the good Samaritan to show what loving one's neighbor means when it is drawn out in living characters. It is there that we come at what gospel preaching is; it is not so much a message of new ideas as it is a proclamation that those ideas can and must be lived. I believe we can see that clearly if we look at the preaching ministry of Jesus.

Let us recall a text or two which reveal the direction of Jesus' preaching ministry. Luke



Our message is that love of God and love of neighbor must be lived

tells us of the trip back to the synagogue in his old home town, Nazareth, where he was handed the Scriptures and read from the prophet Isaiah these words, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." Then the thing which he said himself is the startling good news; here is his text: "This day is this scripture fulfilled in your ears." The scripture no doubt had been read before, but none had said, "Today is this fulfilled before you!" That was the gospel! "The time is fulfilled! Repent ye, and believe in the gospel: the kingdom of God is at hand!" It is right here; you can enter into it; it can be lived!

WE NEED to watch our preaching carefully in these days. It is so easy to allow ourselves to slip into the pattern of thinking that looks at the Christian way of life as being an ideal which is not quite attainable. We can think of many reasons or excuses why we cannot live on the kingdom level, but we keep on talking about the ideas, the ideals upon which it is built. That is not gospel preaching. When we accept with all our heart and soul and mind the task of showing that the kingdom of God can and must be lived here and now we may begin to find anew the power of the gospel in modern preaching. God help us! The time is ripe for much more gospel preaching.

• • •

**But evil on itself shall back recoil,
And mix no more with goodness,
when at last
Gathered like scum, and settled to
itself,
It shall be in eternal restless
change
Self-fed and self-consumed.**

EVANGELISM AND TEACHING

As we stand face to face with a new age what shall be the major emphasis of the Christian church? The International Council of Religious Education, which held its annual meeting at Columbus in February, answered that it shall be what it always has been, EVANGELISM AND TEACHING. They stressed the importance, however, of adapting methods to changing eras and conditions. The following are some excerpts from the many challenging things which occurred at that meeting.

The Christian Community and World Order

Harold E. Stassen

President of the International Council
of Religious Education

MUCH as we stress world co-operation we must not dim the fact that the well-being of the people of the world also rests in great measure upon the conduct of the communities in which they make their homes.

I plead for an unceasing interpretation of the concepts of

our religion into action in the day-to-day realities of our neighborhoods, our towns, and our cities.

The fundamental teachings of religion must be at the base of that essential harmony and mutual respect between men of all walks of life and of all creeds and faiths and races.

Under these teachings there can be no "wrong side of the tracks" in our cities. Under these teachings we cannot point with pride to our churches and close our eyes to our slums. Under these teachings we cannot be smugly content with Sunday and church schools of all faiths, filled with one half of our communities' children, and ignore the other half of our children who are not receiving any religious training or education whatsoever.

The challenge of the postwar tensions and dislocations and dangers in our communities is immediate and acute.

Night Silence

Kenneth Morse

Elgin, Illinois

The sky is a lake of mist
Under the moon;
The stars are lights that twist
On a lagoon;
The lake of the night is deep,
Where shadows lie;
The planets are ships that creep
Across the sky.
Through moonlit shafts of light
That cut the air
The shepherding hours of night
Attend my prayer.

This is a lovely time
When the moon is awake
And the world lies deep
In a holy sleep,
And the sky is a misty lake.

Present Trends in Evangelism

Jesse M. Bader

THIS word *evangelism* is a glorious word. It is one of the most beautiful in all the vocabulary of the church. It has in it many heartthrobs and the music of eternity. Yet there are those who would avoid the word, or if they could, would substitute something else for it. Perhaps the difficulty is not in the word itself but in them. Some do not like the word because they do not passionately believe in the things the word stands for. However, up to now no word has been found to take its place.

Evangelism is not an "extra" task of the Christian or of the Christian church. It is integral to the very nature of the gospel. The evangel we preach and teach is the good news about God's nature, purpose, love and power.

It is upon this evangel that the whole Christian movement rests. Evangelism is, then, the primary task of the Christian and of the church. There is no Christianity possible without evangelism. Much of the loss of power to evangelize on the part of Christians and churches today is due to a loss of this conception of the uniqueness of the gospel which is related to the nature, purpose, and power of the one true living God for individuals and for mankind. There can be no evangelism without the eternal evangel, which like its author is the same yesterday, today and forever.

What, then, are the present trends in the presentation of the evangel with a view to its acceptance? One of these major trends is to be seen in the *rising tide of interest* in evangelism throughout all of our Protestant communions. This rising tide is unmistakable. It is everywhere



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"And he . . . began to send them forth by two and two. And they went out, and preached that men should repent"

apparent. An indication of this trend is to be seen in the increase in church membership.

There is another interesting trend in evangelism and that is to be found in *the area of youth*. The greatest opportunity for evangelism today is in the senior high school age group. The present trends indicate a greater interest in the deep things of our Christian faith.

One of the most heartening trends in evangelism at the present time is in *lay evangelism*. All the Protestant communions have a concerted and a simultaneous program going. One of the greatest needs in the Protestant churches has been for some cause or movement that would liberate the lay forces of Protestantism. One of the answers is to be found in this emphasis on visitation evangelism. Careful studies show that those laymen that are trained for it win forty-eight persons to Christ and the church out of every one hundred interviewed.

There is just as much mass evangelism now as before, but it

employs a new technique and is known by a new name. We call it Christian missions which began in 1936. Instead of one preacher there are eight to twenty-five on a team. Instead of getting truth through one voice, the community gets it through many voices.

There is an increasing sense of urgency that is coming into many hearts concerning our present terrible plight. There is no time for delay or dalliance. The church must redeem civilization or perish when the civilization it has failed to redeem perishes.

Discontent

Leila Elliott
Fresno, California

I know not why such trials are laid

Upon my shoulders, gently made;
I know not why God adds some more,
When I have failed him o'er and o'er.

I know not why he waits to hear
The prayers fall upon his ear,
And waits again to grant my plea;
I know not why I cannot see.

I know not why, when answers come,
He grants not all, but only some,
While other things I've prayed about
Have never yet all straightened out.

Turn heart and mind to God above;
Have faith, be trustful in his love;
He's there to help you lest you fall;
He always waits to hear your call.

And never doubt his perfect will,
For God alone the storms can still;
Your refuge, harbor from the wind,
Is found, O foolish heart, in him.

I heard these words—he called my name;
I humbly bowed my head in shame;
And then a voice within me rose;
"Though I know not, God always knows!"

CHRISTIANS must evangelize or civilization and all its works will perish. With new certainty it is clear that mankind, individually and collectively, is lost without Christ. Against this staggering fact all else seems trivial and inconsequential.

An evangelism to reach and hold youth of today must have mental virility. It must be grounded in great Christian convictions. It must have satisfying answers to the questions which youth ask concerning God, the personality of Jesus, the Bible, the church, the nature and destiny of man. If it is to gain the consent of the minds of today's informed youth and adults it must be intellectually respectable. It must be at home on the campus and in the library as well as in the intimate fireside conversation, and the long nights of individual soul searching. It must not wear the shabby garments of outmoded thoughts.

An evangelism to move youth must have depth of feeling. It must have the capacity to stir youth to action. It should not be afraid, therefore, of the emotions which are the springs of action. No cold intellectuality can be substituted for the warmth of true affection for Christ, loyalty to the truth, love of God.

When emotion and intellect join forces there is little danger of overemphasizing either. Christianity without emotion is a sterile thing, without the spark of life which has made it a force in personal living and a dynamic factor in establishing the reign of God on earth. If sufficient feeling can ever once in human destiny be coupled with deep conviction and harnessed to the right purpose there is no force on earth which can stop the progress of Christianity.

An evangelism to transform youth must be rooted in experience. This means that there



Harold L. Phillips

Warmth of true affection for Christ, loyalty to the truth and love of God—these are the springs of action

The Evangelism of Youth

Oliver deW. Cummings

General Secretary, Baptist Youth Fellowship

must be definite awareness of God, real communion with him in prayer, and actual commitment to Christ as Savior, Lord and Guide for life.

An evangelism which will make a difference to youth must demand ethical behavior. It must furnish guidance to the conscience that it may become increasingly Christian. Here is

one of the sources of greatest confusion to youth. Each Christian must develop his own code of living in order that the "thou shalt's" of the Christian conscience may take form in the evangelizing of daily life. In the last analysis, the very structure of society depends upon the integrity, goodwill, and moral re-

sponsibility of the individual citizen. A new urgency is given to evangelism and Christian education at this point.

AN EVANGELISM to be true to the genius of the Christian religion must cause the individual to look beyond himself. It must have missionary and social passion. This concern for others which lies at the very center of the gospel has led millions of Christians to lose themselves in the service of Christ for the good of mankind. Expanded on a world scale, it is our one hope. The alternatives are clear: either we become our brother's keeper in a world neighborhood, or we face annihilation. Today's evangelism must make itself felt wherever men live most intensely—in the shop, the labor union meeting, the city hall, the courtroom. The issue is how to make the good neighbor policy a working force over the back fences of human relationships and national sovereignties.

An evangelism which is to have enduring meaning for youth must be nurtured and sustained in a living fellowship. There must be intimate association with other Christians if the spiritual glow is to be maintained. That is why the church is so important to the Christian life. Any evangelism which does not magnify the church is doomed to ultimate failure. Christian fellowship seeks out others with whom to share the convictions, hopes and aims of the followers of Christ. It is the one experience big enough to afford a place for friendly association and understanding of all peoples, races and tongues. Its noblest expression is in fellowship with God through Christ.

IN THE dazzling new golden age of comfort and wonder working promised by the professional advertisers there will be breathtaking developments in travel,

radio and television. These offer enormous potentialities for religion which the church must have the vision to utilize to the full. However, they have not, as yet, made obsolete the local church as the primary unit of evangelism. Our clear responsibility is to make more strong and effective this unit. It is in the light of this important objective that all types of present-day evangelism should be evaluated. Do they build strong local churches with functioning groups of children, young people and adults?

Of primary importance to evangelism is the building of solid faith in Christian education. All who share in it need to be transfused with a sense of divine mission. There is solid basis for hope that the contagious faith of those radiant youth who

have been exposed afresh to the Spirit of God may produce in our times a new and vibrant Christian evangelism.

The next decade constitutes one of the great moments of history. At a time when new patterns of thought of world organization are being forced upon us the necessity is laid on the doorstep of Protestantism to demonstrate its spiritual unity in Christ by a courageous and united effort in evangelism—before it is too late. It is imperative that we determine upon a few main highways which will lead us to this goal and that we pool our resources in an effort commensurate with the greatness of the task. Only thus can we keep faith with this hour and with our God. "This generation with Christ—can change the world."

More About Children and Youth

THE LOCALE of Christian nurture should be in the kitchen, parlor and bedroom and on the playground, as well as in the classroom," the report on the Study of Christian Education states in presenting the arguments for increased emphasis on the family as the center of teaching religion. "In the next ten years we must see brilliant *men* specializing in children's work!" "We have been too long victims of the assumption that mother's knee was the place where the child got religion, and father's knee was the place where he got spanked. This assumption has all but cost us the Christian home if for no other reason than that the responsibility for Christian teaching is too big a load to be wished off on to the mothers."

REPORTING on the results of a survey he is conducting among educators, youth religious lead-

ers, scientists and social agency leaders, Prof. Goodwin B. Watson of Columbia University stated that opinion indicated that youth is not prepared for the changes of the postwar era any more than they were for war and that youth leaders must quickly develop new methods for giving guidance. They must develop plans for valuable leisure-time programs for young people with attention on recreational and educational activities that will appeal to their private-life leisure time, as compared to public events in stadiums and auditoriums.

In discussing the economic trends in the postwar era, Prof. Watson reported that his survey indicated these factors: a boom of only a few years' duration beginning now, then a crisis and a depression; increased power of labor unions; an enlarged social security program for all; an in-

crease in public investment of capital, and a rise in the interest of youth in government and politics.

"Schools, churches and youth social agencies must deal more directly with race-religious conflicts in the postwar era, if a rapid increase in this area is to be avoided," Prof. Watson reported his survey showed. "If this is not done, the racial conflict may soon overshadow the management-labor conflict as our principal problem."

The decline in family life, accentuated by the shortage of husbands, the rise in the divorce rate, an increase in sex promiscuity and continued employment of women, both single and married, will contribute to the general low individual morality in America during the next five years, Prof. Watson believes. He warned against the churches losing their hold on young people in the community.

"Those who responded to my quest for information concerning youth in the postwar era are agreed that youth must be al-

lowed to change and grow with society," Prof. Watson concluded. "Youth will have to be retrained for living in the changing world.

They already have shown that they are realistic with fewer illusions concerning life today."

The Old Book Is Presented Anew to the World

E. G. Hoff

Elgin, Illinois

CERTAINLY the most significant feature in the recent annual sessions of the International Council of Religious Education was the release of the new Revised Standard Version of the New Testament. Indeed, some have called it the most significant event, religiously, in our generation.

On the evening of Feb. 11 the large Central high school auditorium at Columbus, Ohio, was filled with Christian leaders from all parts of the country for the event. The order of service was printed in an attractive booklet that many will keep as a memento of the occasion. The congregation rose to the organ chords of the processional hymn, How Firm a Foundation. The colorful procession in academic costume marched to the platform, led by the Capital University choir, and made up of secretaries of Christian education of the denominations, denominational publishing house managers, Interdenominational Council staff members, some of the translators and the participants in the program.

The program featured responsive expressions of adoration; magnificent choir singing, especially of that majestic hymn of Luther's: A Mighty Fortress Is Our God; the reading of a passage of Scripture in Greek, Latin, and the Tyndale,

King James, American Standard, and Revised Standard English versions; an address on the new version by Dean Luther A. Weigle of Yale Divinity School, who was chairman of the revision committee; presentation of the first copy by Dean Weigle to Hon. Harold E. Stassen, president of the International Council of Religious Education; and of other especially inscribed copies to Council officials and the scholars of the translating committee who were present; and a dedication litany and prayer. The pageantry was effective and set off the occasion with the required dignity while contributing also to spiritual uplift. Many rejoiced in the demonstration of the fact that Protestants are learning to dramatize important events.

The address was a clear and gripping presentation of the new version; its history, the reasons for it, the guiding principles, some of the problems and difficulties encountered, and some examples of the results. Dean Weigle made it plain that the revision was necessary (1) because a better Greek text is now available than when the King James Version was made 340 years ago; (2) because the English Revised Version of 1881 and the American Revised Version of 1901, while generally accurate, are mechanical word-for-word translations that have not taken deep hold upon people for worship

The church must not lose its hold on children and youth



and general use; (3) because the great body of papyri discovered since these versions were made has brought a new understanding of the Greek language of the New Testament; and (4) because the meaning of many English words and phrases has changed, especially since the King James translation was made.

The new translation represents hard work for eight years by a committee of nine of the best New Testament Greek

Prayer, the Beatitudes, 1 Corinthians 13, and other familiar worship passages. The greatest degree of simplifying appears in the epistles. A guiding principle of the project was that in the New Testament the committee was not dealing with a historical document or literary work alone but with the Word of God, which is so greatly needed that it must not be disguised but allowed to stand forth meaningful for today.



scholars of America, including Dr. Moffatt and Dr. Goodspeed, who had made translations of their own. In some respects the version is new; in others it is very old. It preserves much of the phrasing of the old Tyndale and King James versions, changing only when required by new knowledge, changes in language usage, and clearness in wording. It is thus not a modern speech Testament, but it is much simpler, more direct, and more easily understood than either of its parent versions.

The degree of change from the King James varies. Wherever possible, the committee kept the familiar phrases of the Lord's

The speaker urged reading it through, at least reading sizable books through, before making up our minds about the new version, rather than basing judgment on a few passages. But he did cite some passages in which the values of the new version clearly appear, e. g. Matt. 1: 16-17; 15: 1-6; Acts 22; 24; 27; Rom. 8; 2 Cor. 5: 16-6: 13; Phil. 2: 1-11; 1 Thess. 4; 2 Tim. 3: 14-17; Titus 1: 2. The version is intended for all ages and all uses. Its value can be determined only by use.

The address was impressively concluded by reading from Matt. 15: 1-6; Rom. 8; and Phil. 2.

In addition to the translation, the committee has prepared a sizable booklet of introduction

explaining the project and pointing out its values. Only one printing of the Testament is available immediately, but other forms are to be issued as soon as possible.

The Negro in the South

I. N. H. Beahm

Nokesville, Virginia

Bro. I. N. H. Beahm, now in his eighty-seventh year, has some words of his own he would like to say about the race situation.

NOWHERE in America, perhaps, do the whites and the blacks understand each other better than in Virginia and nowhere in Virginia better than in Richmond, our state capital. I am pleased to write on the race issue when I understand it so well.

Shrewd traders of the North kidnaped Africans and brought them to America. They sold them into slavery—an amazing blunder. They were used on Southern plantations. Cotton fields flourished. Cotton became king. The manufacturing North feared the agricultural South. The industrial North seemed to repent and sought to free the slave.

Dred Scott, bloody Kansas, John Brown at Harpers Ferry, "Uncle Tom's Cabin"—are some of the contributing causes of the irrepressible conflict over state sovereignty. The philanthropic Lincoln aided by D. P. Sayler issued the Emancipation Proclamation. The black man was liberated.

There are many marvelous stories about the shiny teeth, the sweet music, the amazing mellow wit and the wondrous love between the master and his servant to make entrancing volumes: Way Down Upon de Swanee River and other popular and inimitable productions. I know numerous examples of spontaneous "darky" wit.

The Church of the Brethren never tolerated slavery in her membership. This philanthropy

in her tenets cost one man in Botetourt County \$1,500 in cash value to join her fellowship, yet this sacrifice built two colored Brethren churches in Southeastern Ohio—good evangelism that!

Politically, the Negro in Virginia today is as free as this writer. He can now become governor of the state—if he gets enough votes. So may I or any other citizen.

The Negro in the South is the equal of every white. It is true in the South that he is forbidden by law to marry a white. So is the white forbidden by law to marry a Negro. It is true in Virginia that he is forbidden by law to sit in the same waiting room at bus and railway stations. So is the white forbidden by law to sit in the same waiting rooms in stations. Hotels, schools, etc., differentiate in the South along social lines. In this way down in the South there is what is called segregation, which to many a zealot is a bigoted bug-bear.

Relatively speaking, the black man down in Virginia has progressed more and better than the white man. Before the Civil War, or the war between the states, book education was denied the Negro. Today he has educational facilities equal to the whites. He rides to public common and high schools in his own bus and to his own school.

Before the war the Negro and the white went to the same meetinghouse. Each had his own sitting place. Today he has his own substantial commodious church as he himself desired. On a certain Saturday the writer in Richmond counted sixty-two Negro church Sunday programs for the next day. Who, in the name of common ethnological sense, would want to change this beautiful and satisfactory *modus operandi* in our highly churched and aristocratic Richmond, Virginia?

When the Hebrews in Egypt were oppressed, Amram and

Jocebed raised three children to set them free and to lead them to a "land flowing with milk and honey." Who will play Amram and Jocebed now in the hands of God to lead the African back to his native land of wonders to make it blossom as a rose?

When an Ethiopian was converted and inducted into Christianity, the Spirit caught away Philip so that the eunuch saw him no more. Why does not some modern Philip, an evangelist, convert a Negro or someone of any other race to go to his own people? Is not this the way of Pentecost? Jews and devout men out of every nation were converted and took the gospel back to every nation. We have this superchance in America. A great bishop once took a black man with him as a color credential. It worked. Do not our own missionaries claim that when a native becomes a Christian he is a better winner of his people?

There is no race hatred in the South. Of course, one might hate a white man or a Negro. But as a rule race prejudice in the South is an almost absent quantity. John Brown was in earnest. On mounting the scaffold he kissed a Negro boy. Some would nullify kisses to their brethren, though enjoined five times in Holy Writ.

Christianity is not a social order or a financial order, a scholastic order or a communistic order, but it is an ethical and spiritual order. It is an evangelical and shepherding order. Abraham, the millionaire, and Lazarus, the beggar, are closely knit together. They are bosom friends. Who would lower our blessed Christianity to the mere social level or the money level or the college level?

The teaching of Fred Douglas and Booker T. Washington and other great Negroes is to let the black race work out its own salvation. They are doing it, too, in a wonderful way throughout the South.

Camps That Work

Wilbur Dunbar

College Park, Maryland

Since the first war when Pierre Ceresole, a Swiss pacifist, organized an international army of volunteer reconstruction workers in northern France, and especially since the summer of 1939 when members of the Church of the Brethren and other interested people built a playground at Scranton, Pa., and a tennis court at Chewelah, Wash., we have been exposed to something new—work camps.

There were seven camps last summer: at Farmersville, Calif.; Flat Creek, Ky.; Gahagen, Pa.; New Windsor, Md.; Rock House, Ky.; Wichita, Kansas; and Willow Grove, Pa. Previous to this year there was Shepherd, Mich.; Yakima, Wash.; Blough, Pa.; Pierce, W. Va.; and others, each of which is a memory worth returning to for a handful of people somewhere.

While the Brethren have been work-camping other groups have not been idle. The Quakers in particular have been active. They now have the year-round camp at Flanner House, a community center for Negroes in Indianapolis, the week-end camps out of Philadelphia, and the camps in Mexico and elsewhere. The Methodists and Congregationalists, the Fellowship of Reconciliation, and different philosophical and student groups have all done their share of work camping.

Work camps have worked in two ways. They have demonstrated real neighborliness by having the campers live in a community and work with it. Today at Blough, Pa., there is a dam, a tangible result of a work camp. But what is most important is unseen: the gratitude and friendship which were built up among the people who now drink the water from that reservoir.

Work camps work on themselves. Campers have never attended just to meet old friends; they go to make new ones. The more unlike the campers are, the better the mixture, the better the camp.

Work camps have seemed radical. They are. They have given people a chance to meet new experiences, new ideas, and new friends; they have allowed people to experiment in friendliness, to realize how difficult understanding is, and perhaps to achieve some small, though never unimportant, success.

THE MONDAY, Tuesday, and Wednesday nights of that Passover week were the last times we had Jesus as our guest. Early in the morning he would leave to return to Jerusalem with his twelve disciples and late in the evening would return.

Monday morning He was up so early, together with His faithful twelve, that Mary and I found when we rose that He had long since gone.

"And without food!" I cried in some dismay.

Mary smiled. "Ah, but Martha, I should not worry about that for Jesus. Besides," she added, remembering, "last night on His return from Jerusalem we had a noble meal. Surely none of them can be starving!" She was teasing me, so I relaxed and smiled too.

Lazarus, however, had not yet gone, although he intended going to Jerusalem this morning. We prevailed on him to eat some meal cakes before leaving, even though he, also, seemed in haste to be off.

HE RETURNED, in the evening, with Jesus and his men, for he had immediately gone to the Temple, where he had found Jesus. What excitement he had found Jesus creating he did not at once tell us.

I ventured to mention to Jesus my concern that His early morning departure had caused Him to go without food. Jesus was about to reply when Peter, one of the rougher men of Jesus' disciples, spoke.



Photo by E. B. Hoff

A Fig Tree of Palestine

Martha and the Master

Kathryn Wright
University, Mississippi

The Man of Righteous Anger

"The Lord did feel hunger after leaving, though! He looked for some figs along the way, but the tree had none. So the Master laid a curse on the tree, that it should nevermore bear figs."

It was a strange thing. Jesus should not have expected figs at this season. Yet it was true that if the tree already had leaves, it should have had figs.

While I stood pondering before speaking, Mary looked at

Jesus and said, "Master, is it not a parable? That tree, so promising and still so empty? Did you not mean the people like the Pharisees who know God's prophets so well, yet are so stubborn and stiff-necked?"

Mary, my thoughtful sister, had seen through Jesus' action and words! Jesus answered, "Yes, Mary."

ALL of them seemed weary, so all but Jesus went soon to find rest. Though Jesus was also weary, He seemed loath to go to sleep. He asked us to let Him think and relax on the shadowy terrace—alone. We assented, of course, though we watched Him leave with something akin to pain and anxiety. The stars were bright overhead, nevertheless, and as we looked after his retreating form we felt a sort of benevolent assurance from God to be in the very heart of the night.

Lazarus then told us how Jesus had, for the second time, driven the buyers and sellers from the Temple. "It was more infuriating to the priests than that other time," he said, "probably because it came immediately after the acclaim people gave Jesus when He entered the city yesterday."

He grew very sober as he told us of this cleansing of the Temple. "Mary, Martha," he said, "I know for a certainty now that the chief priests are plotting to take Jesus. Their looks of hatred follow Him everywhere."

"Do not fear, Lazarus," said Mary gently. "Remember that Jesus has been telling us that He

will die some day—that we are to carry on His ideas and His work. If this should happen, Jesus is willing that He should be taken and put to death, for He has the power to resist them if He wishes. It is hard to realize why One so young and so divinely wonderful must die. Yet surely He has told us of a coming death in many ways. Do you not remember?" Tears stood in her eyes.

Lazarus covered his face with his hands. "But Mary! Mary!

How can we allow it? I cannot feel resigned to such a cruel thing as death for Him!"

"If Jesus suffers the will of God, so should we," answered Mary, and she fell to soft weeping.

"I know! I know!" sobbed Lazarus.

And as I look back, I see that Mary did understand even more than Lazarus or I that God's will was being worked out through Jesus. Strange that I did not see it so plainly then.

T H E C U R E

Julia R. Davis
Boston, Georgia

"Why, Judy!"

Judy Harvey whisked the two tears from her cheeks, and whirled about with defiant cheerfulness.

Her young Aunt Jane, who was visiting the family, viewed her sharply.

"It's that sister of yours again," she said. "She has borrowed something, and lost or broken it. You might as well own up, Judy. I've noticed, ever since I've been here, that Betty imposes on you outrageously."

"It was such a little thing," Judy defended her sister. "She never thought it would inconvenience me—just a skein of silk. But I was using it to outline some letters on a gift I was making for my friend, Talma Brown, for her birthday tomorrow. Now it is too late to go down town, and, besides, I won't have time to finish it tomorrow. Oh, well, I'll just have to leave off the outline. It is almost as pretty without the color."

"Why did you let her take it?" Aunt Jane asked.

"She came while I was out, and now she has already used it.

She couldn't know that I needed it."

"That is her great fault—she doesn't think. But she should be made to think of others," Aunt Jane put in. "No one would imagine you were sisters—let alone that she is two years older. Betty scatters her belongings, and you pick them up. She uses anything of yours without permission."

"Oh, I don't mind," Judy interrupted. "I like to keep things tidy, and Betty is always in a hurry."

"I suppose you like to mend her things and sew on her buttons too," said Aunt Jane, sarcastically.

"Yes, I like to sew. I am more of a home girl, and Betty likes sports. She plays tennis, basketball, and is always outdoors somewhere, and of course gets her dresses torn and soiled more than I do mine," Judy explained.

"I think you are the good sport," Aunt Jane said. "I guess you didn't mind when she washed all her stockings at once, and then borrowed your best pair, and got runs in them, and

borrowed your pretty, blue dress and soiled it.

"Well, even if you don't mind," she continued, "it isn't good for Betty. She should be more thoughtful, and not impose on you."

But as it chanced Betty gave herself the lesson that it is not always safe to borrow without permission.

Judy was getting ready to go to a musical one evening when Betty rushed distractedly into her room.

"Judy, what kind of cold cream is this of yours? I saw it on your dresser and took it to use, as I had forgotten to get some. I put it on my lips, and as I'd been in the wind, rubbed it all over my face and hands. Then I began combing my hair. It is so sticky, and my face feels as if I have a plaster all over it."

Judy looked on her dresser, then at Betty.

"Betty Harvey," she cried, "what did you take? Here is my cold cream."

"Why, a little jar I thought was cold cream. It looked good. Judy, what is the matter? Is it poison?"

Judy gasped. "Not poison, only a new kind of paste for my scrapbook. It is warranted to stick forever and a day. O Betty, your hair! You must wash it right away. Here, I have a good shampoo that may dissolve the paste. I'll stay and help you."

"What a victory for Aunt Jane," Betty said. "She has been trying to reform me. You see I've been borrowing from her, too. Let you stay home from the musical! I will not. I'll borrow once more, if you will lend me that hair wash. I am going to wash my hair, and scrub my face and hands until the paste disappears. While my hair is drying I will think of the sad destiny of a borrower and make a solemn vow to reform. A pleasant evening to you, Judy."

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, March 24

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, and is used by its permission.

Sunday-school Lesson. A People Gains National Consciousness—1 Sam. 1—7. Golden Text, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. Jer. 7: 23.

B.Y.P.D., Traveling With Paul.

Gains for the Kingdom

Five baptized in the Fruitdale church, Alabama.

One baptized and one reconsecrated in the Cedar Creek church, Alabama.

Six baptized and three received by letter in the Miami church, Florida.

One baptized in the Cedar Rapids church, Iowa.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. D. J. McCann of Oklahoma City, Okla., in the Washita church, Okla., April 7-21.

Bro. Ammon L. Merkey of Lebanon, Pa., in the Back-creek church, March 24—April 5.

Bro. Ernest E. Muntzing of Harrisonburg, Va., in the Boones Mill church, Va., March 31—April 14.

Bro. C. D. Bonsack of Elgin, Ill., in the Muncie church, Ind., April 28.

Bro. W. C. Sell, pastor, in the Mt. Pleasant church, Pa., April 14-21.

Bro. Ralph E. Shober, the pastor, in the Ninth Street church, Roanoke, Va., April 14-21.

Bro. D. I. Pepple of Woodbury, Pa., in the East Dayton church, Ohio, April 15-28.

Bro. J. Herbert Miller of Hershey, Pa., in the Gettysburg church, Pa., March 17-31.

Personal Mention

Bro. Edw. S. Foltz of 703 Forest Drive, Hagerstown, Md., would like to have the names and addresses of all ministers over seventy-five years of age. He wants also the names, addresses and ages of elders who have served as delegates to Annual Meeting. State number of times.

Brother and Sister Richard Keim of Nampa, Idaho, were recent visitors at the Brethren Publishing House. They had been at the McPherson regional conference and meeting of the college trustees, after which they had visited relatives in Indiana. On their way homeward they visited here. Bro. David Holl, student at Bethany, who comes from their part of the United States, was showing them about.

Mrs. Anna Coblenitz, the Arthur Scrogum family and the David Landis family sent to our office recently a check for thirty dollars designated for relief uses. This they sent upon the death of Bro. Isaac Coblenitz, instead of spending it for flowers at his funeral services. They say, "We feel this is the spirit of his life, and that it is a more fitting tribute to the way he lived in following the Master." This strikes us as a very Christian and thoughtful thing to do. Perhaps there are many other people in the church who would like to give consideration to this kind of Christian service.

Bro. H. V. Townsend announces a change of address from Woodland, Mich., to 32 W. Alden Street, Battle Creek, Mich.

Hetta H. Bailey of the Dickey congregation, Ashland, Ohio, was a recent visitor at the Publishing House. She informed us that she is a booster for Gospel Messenger 100% clubs.

The following cablegram reached Elgin on March 13: "Arrived Singapore March 12. Enjoying trip. Indian party." This party includes the Ernest Shulls and Kathryn Kiracofe.

The Lititz church of Pennsylvania sends us information that their pastoral family has increased by one. Daniel Trostle was born to Mr. and Mrs. Jacob T. Dick on March 9.

Bro. G. G. Canfield of Astoria, Ill., writes to tell us that Bro. J. I. Baugher, president-elect of Bridgewater College, recently gave some inspiring messages in their church.

Bro. Forrest U. Groff writes to tell us that he has changed his address from Eugene, Oregon, to R. 2 Springfield, Oregon. Brother Groff is pastor of the Nicholas Garden Church of the Brethren.

Bro. Edward R. Herndon passed away in Weatherford, Okla., on Feb. 14, at the age of seventy-nine years. He came to Oklahoma and filed on a homestead in 1901 where he lived until quite recently. His promotional work in peace and temperance was very outstanding.

Bro. H. C. Eller of Buena Vista, Va., writes to say that Bro. F. D. Dove of Bridgewater spoke recently in their church concerning the Revised Standard Version of the New Testament. As a result twenty-seven of their members ordered these New Testaments. This is to be recommended as a service to the church.

Bro. William Beery will celebrate on Monday, April 8 the ninety-fourth anniversary of his birth by singing over WLS, Chicago, for the seventh time in successive years, the Rose of Sharon, on the Dinner Bell program, 1:15 to 12:30 p. m., 890 kilocycles. Many of our people have enjoyed this program in former years.

Sister Allie Eisenbise, whose serious illness was announced in these pages some months ago, has recovered sufficiently to be removed from the hospital. She is located in The Home, Girard, Illinois. She wishes to express to her friends appreciation for cards and letters which she received while in the hospital. She is not yet able to write but she can read and appreciates mail.

A cablegram received in Elgin on March 4 and sent by Ernest Ikenberry reads as follows: "Schaeffer, Ober arrived 27th. Flory 1st. Well." This is interpreted to mean that Mary Schaeffer and Velma Ober arrived in Shanghai on Feb. 27, with Wendell Flory arriving on March 1, and that all are well. It is good to know that these workers have been able to return safely to our China field.

Sadie McIntosh of Wauseon, Ohio, writes to tell us that Charles M. Sheldon, when he became editor of a city paper for one day, desired to run it for that day as he believed Jesus would do. He asked all who read it to send 10c to him which would be sent to India for the starving children. As a result many thousands of dollars accumulated, which he sent to India. Sister McIntosh suggests that readers of the Messenger each send at least 10c to Elgin for India's famine relief. She believes that thousands of dollars could thus be accumulated for the hungry people of India.

The senate atomic energy committee voted 6-1 to approve Senator Vandenberg's proposal that control of atomic energy be placed in the hands of a commission of five civilians, subject to intervention and inspection by a military liaison committee. Both groups would be appointed by the President. This was supposed to be a compromise between the May-Johnson bill, which asked for military control, and the McMahon bill, which asked for complete civilian control. The new bill will now go to the Senate for approval and then to the House. The atomic scientists and church leaders of all faiths have declared themselves in favor of the McMahon bill. They feel there should be no military control in connection with the use of atomic energy. Our church people ought to watch these developments closely and continue to express themselves for civilian, rather than military, control.

Miscellaneous Items

The district conference of First Virginia will be held at the Blue Ridge church on April 9-11 instead of April 10-12, as previously announced.

In Japan a serious famine is threatened. If many are not to starve America must quickly come to the rescue. Ex-president Hoover is in Europe investigating the best ways of getting food to starving peoples. All across the world eager eyes look toward America.

Two hundred twenty-five heifers left Newport News for Poland on Monday, March 4, according to a recent report from Thurl Metzger. The rapidly growing number of food and health-giving heifers reaching needy populations should inspire us to an enlarged program of giving.

It is reported that a strong effort is being made to place vitamins in alcoholic drinks. Such a thing is forbidden at present under the Federal Food Laws. It is easy to imagine how sales of alcoholic beverages would skyrocket if vitamin content could be claimed for them. Let us hope the new move fails to find support.

Circuits 6 and 7 of the Western Pennsylvania ministerium will hold a lay evangelism program in the Mt. Pleasant church, Pa., on April 7, beginning at 2:30 p. m. The chairman will be Bro. W. C. Sell. Those on the program are Dyoll Belote, M. J. Brougher, J. H. Wimmer, Wilbur Neff, Russell Showalter and Guy West.

In the recent group of educators who flew to Japan to offer counsel concerning the re-education of the Japanese was Dr. Charles S. Johnson of Fisk University. Dr. Johnson is one of the leading educators of America. The fact that a Negro was included along with these other educators should speak more loudly concerning our democracy than many of the things which these educators will be able to say.

In discussing marriage and divorce in an Elgin Sunday-school class recently a local lawyer announced that in the Chicago vicinity four out of five war marriages are ending in discord and divorce. This figure seemed shockingly high until we looked up the current statistics for the total United States and found that about two out of every three marriages in America are heading toward divorce. These people need help from the Christian church.

"Therefore we . . . stand for compulsory military service for every man. If a state is not worth that, then away with it! Then you must not complain if you are enslaved. The army educates them only to be reliable, decent members of the community, men who in the hour of need and danger will feel themselves united in loyalty with the nation, and should fate confront them with the sternest ordeal, will defend the freedom of their people with bravery and honor." These are strong words in defense of military training in peacetime. We hear them repeated by some of our congressmen and by others. The words quoted above were first spoken by Adolf Hitler. He taught his lessons well.

Germany must come "at the end of the world's food list," British cabinet members believe, according to a recent report. Liberated countries, India "and other lands in which Britain has a special interest" come first, the report said. As a consequence food allowances for Germans in the British zone were cut below the minimum 1,500 calories previously allowed, putting 70% of the population on the starvation line. Conditions threaten to get worse instead of better.

A Presbyterian church of Richmond, Va., has begun a movement which is spreading rapidly—to give money and materials from American Christians to restore the Japanese cities of Hiroshima and Nagasaki, which were destroyed by American atomic action. They believe that this is a Christian gesture which will impress the entire world and which will dramatize the spirit of the Great Physician. This seems to us a Christian gesture worthy of the support of all of Christendom.

A round table for the youth of the Southeastern Region will be held at Bridgewater, Va., on April 27, 28. There will be workshops dealing with local and district work and seminars on life interests for youth. Some of the leaders will be Raymond R. Peters, F. D. Dove, M. R. Wolfe, A. Stauffer Curry, D. W. Bittinger, Don Clague, Olden Mitchell, Ruth Rinehart, Earl Flohr, Nelson Huffman, Jacob Replogle, Don Royer, Ruth Weybright, Edgar Martin and Grace Bowman.

With Our Schools . . .

Juniata College

On April 17, the college will celebrate the seventieth anniversary of its founding with a special convocation service in Oller Hall, at which the speaker will be President W. W. Peters of McPherson College, Kansas.

The month of March has been set as the time of the annual Juniata World Service Fund drive, which this year has a \$700 total as its goal. Contributions will go to the support of four worthy causes: Bro. Stover Kulp in Africa, Bro. J. M. Blough in India, the World Student Service Fund, and the Red Cross.

A series of four lectures by prominent speakers centering around the theme, Steps Toward World Stability, have been presented during the month of March as part of the annual institute of international understanding.

A special week emphasizing the Christian mission was observed in the Stone church, March 3-10, with evangelistic preaching by Bro. Charles D. Bonsack, of Elgin, Ill.

A series of panel discussions on the task of Christianity in solving world problems was held on the campus, March 1, 2, and 3 under the leadership of Don Snider, national youth director, Bro. Wilbur Neff, pastor of the Pittsburgh church, and the Rev. Edward H. Jones, pastor of the Presbyterian church of State College.

On Feb. 23, the college presented its ninth annual all-class night, a production of four original dramatic skits staged by the individual classes. This year, the trophy was won by the junior class with its production, Bright Future. On March 15 and 16, the Masque, Juniata's dramatic organization, presented its spring production, Pride and Prejudice.

Miss Catherine Crozier of the Eastman School of Music appeared in an organ recital at a vesper service on March 17. John Sebastian, renowned harmonist, appeared in concert in Oller Hall on March 11.



A Dirty Little Boy...a Dream

Ferne Baldwin
Marama, Nigeria

A vision, hard work and wholehearted devotion change dirty little boys into these promising leaders of the African church of tomorrow

I will have to admit that I did not hear much of the sermon this morning. Of course, at best, I have to concentrate to hear it, because the language is still somewhat foreign. But this morning I could not concentrate on the language; I was dreaming.

The beginning of it all was one of the dirtiest little boys I have ever seen. He came into church rather early all by himself and walked to the front bench and sat down. His only garment was a bit of filthy native cloth around his loins. And he was dirty! Perhaps you think little black boys and girls do not show dirt, but, quite to the contrary, the grayish-brown dirt shows plainly on their black skins. His hair was long with bits of twigs and gravel stuck in the tight kinks. His face was the worst of all with what looked like traces of former meals scattered generously across it.

He picked up a songbook as the service began and holding it upside down began to study it intently. He wanted so much to be a part of this group, to enter into this worship, but he didn't know even how to read so that he could follow along. Even the words that were used had little meaning to him. No doubt he was wondering who this Jesus is.

And then as I watched him, suddenly I caught a glimpse of a vision. Perhaps this was the first time he had ever been to church—at least I had not seen him before. Evidently he does not know how to read. His parents are probably pagans, inhabitants of some near-by village. And, really, he cannot be blamed too much for the dirt. I dare say every member of his family is just as dirty as he. Sleeping with several



of your brothers and sisters and your mother in one small room with perhaps some goats and a few chickens near by does not make for cleanliness.

Now why do you suppose he came to church? His parents certainly did not bring him nor did they tell him to come. I could ask the same question of probably fifteen of the forty or fifty children who sit in church every Sunday. But probably they, themselves, would not be able to answer.

Probably this one dirty little boy does not seem important. But he and the other children who come to Marama church on Sunday will very certainly make up the Marama church of twenty years from now. Many of the children are sons and daughters of members of the church. They know many of the songs by heart and their voices come out loud

and sure on the Lord's Prayer. They have received much of their Christian instruction at home or in school. But these fifteen unknowns—in pagan homes, not in school—where will they learn of Jesus? Is an hour's church service once a week enough?

Here, then, is where hard work entered the dream. Marama does not have a Sunday school and we have resolved that as soon as we can hear and speak Bura a little better we will start a Sunday school for everyone, but most especially for the children.

We want to get some little picture cards—the kind I have sometimes seen discarded on basement floors in our churches at home. How these little Africans would love those pictures which they would show to everyone—brothers, sisters, fathers, mothers, playmates. Perhaps some of them will come to Sunday school to hear about the Jesus-man. Then later, perhaps some of them will decide to try to follow this Jesus way and so all together we'll build the Marama church of twenty years from now.

It is a little perplexing to see just where we will find the time. We will have to train some of our leaders to teach the classes. Some few of our better trained Africans could teach now but even they will need help to start. Then each of us can teach a class. That is itself more of a task than a hasty Saturday night review since not only will we have to plan the lesson, get it well in mind but also translate the prepared lesson so that we can teach in a still foreign language. Now if we could have a teachers' training class on Saturday afternoon—but that is probably the best time for the choir we hope to begin. . . .

Oh, there's the leader announcing

the closing hymn and I've scarcely heard a word of the sermon. See our little future churchman. He has the book right side up now and Haman is showing him the page. He's looking very solemn as he studies the page with all the strange little marks. What do you guess he thinks of it all?

Today it is only a dream—a dream and fifty little boys and girls. Will they be solid citizens and faithful church members in twenty years, or dirty pagans sleeping among the goats and chickens? Yes, I think we can find the time. We must! Not even a dirty little boy can be left out.

Five Hundred Ambassadors for Christ

Modena Minnich Studebaker

New Paris, Indiana

Is the number too large? I mean as an actual goal for missionary workers during the next several years—not merely as an interesting talking point. The Church of the Brethren has set its monetary goal this year at a Million Dollars for Christ. That is good. The physical needs of those who are miserable with cold and hunger this winter touch our hearts. We cringe at the thought of their actual suffering as we shovel the coal into our furnaces!

And what of their suffering in the spiritual realm? Let us try to put ourselves in the shoes of a person whose country has just been devastated or defeated in war. Consider the hopeless spiritual quagmire one would probably fall into if most of his intimate dear ones were lost, if his home and livelihood were gone. If such a person had a strong, vital, Christian faith, it would likely take all the grace that God could give to lift him above despair and give him courage to face the years ahead. But if this person had no spiritual foundation for his feet to rest upon, can we even imagine the spiritual chaos in his heart!

Today there are millions upon millions who are in this pitiable condition. In this great suffering world, country after country presents itself to our minds as the home of millions of despairing, unnerved peoples. Is the field ripe unto the harvest? Can Christianity give an adequate answer to these war-swept, hopeless peoples? We know it can. When Christ is accepted as the Good Shepherd who seeks his lost sheep, we know that the complete answer to every spiritual longing and need is found.

Now, as never before, the world is in chaos and needs Christ desperately. What would it mean to the peace of the world if the Christian churches of America within the next few years sent out a great army of Christian missionaries, thousands strong, into Germany, Japan, Russia, France, China, Greece, the Balkans and other countries? What would it mean if our own beloved Church of the Brethren caught the vision of this unprecedented opportunity, and not only sent heifers and food for the bodies of those who suffer, but also five hundred consecrated ambassadors to these countries which are so deeply sunk in spiritual confusion and darkness?

We have felt a warm glow when hundreds of our young men have had the courage to fill the difficult role of the C.O. during this war. Now why can we not as a church take the next positive step and send out hundreds of ambassadors for peace, and for Christ? It is a generally accepted fact that missions have done more to promote world harmony and peace than any other one force. But we have had so few missionaries that the impact for world peace has almost been swallowed up in a flood of selfish nationalism and commercialism. What could be more logical than to follow up our pacifist wartime stand with a great revival of missionary enthusiasm in peacetime?

Sending five hundred missionaries from our church into the many countries which need Jesus' great message so urgently would not be enough—but what a force they would be toward furthering the kingdom of God on earth.

Permit Me to Introduce— Adam

E. Paul Weaver

Huntington, Indiana

Adam is blind. He is a Higi. The mission in Lassa has been working with the Margi people primarily, but as was the case of the Samaritans, quite a few of the Higi became more interested in the Light than many of the Margi.

If Adam were to stand in most of our American churches, he would be able to quote more portions of the Bible than three fourths of the members of that church, no doubt. We might be curious enough to inquire how he, a blind African who had never seen a book, had learned these Scripture gems. Then we would learn that after school each evening Adam had sat under a tree with a schoolboy who had a book. He had said, "Read a verse to me. Now read it again. Read me another." Thus they had worked together until Adam had learned that section.

Adam's home was high in the mountains seventeen miles from Lassa. After one love feast and communion service at Lassa I asked him who had brought him to Lassa. In Africa one takes a blind man places by walking in front of him and each holding onto a cornstalk. In his other hand the blind person carries a stick to help him keep in the path. But Adam had come alone. With only his walking stick to guide him in his blindness Adam had found his way along the winding paths down the treacherous mountainside. The trail had led through sections of the country where leopards and hyenas abound and where lions occasionally roar. Poisonous snakes slide through the grass. But Adam did not see the briars that scratched him; he did not see the dangerous river that he had to cross; he did not see the physical hardships that would have kept most of us home from love feast. He saw a fellowship of sincere friends who were trying to follow the way of the lowly Man of Galilee. Thus blind Adam found his way to Lassa where he ate with us the Lord's Supper.

• • •
A mother from California: I was saving this money (\$50) for a trip, but I realize now is the time to help. We thought we had done well in giving, but I feel it is not enough, because next year will be too late to save these babies and mothers (in Germany).



A cup of cold water . . . in the name of Christ

stroyed, one wonders how on earth the people live. Yet they walk the streets in good clothing, carrying baskets. The bread and milk lines make you either stop and ponder or hurry past. The smell of death in these towns is nauseating. I understand two shiploads of clothing are on the way for distribution but they are only a drop in the bucket.

We drove through the Ruhr on our way back, through such towns as Essen, Dusseldorf, Dortmund, Bocholt, etc. I wonder what is left of value in a civilization that wreaks such horror and destruction. Nothing short of a miracle will enable these people to grow up to be anything but barbarians. Of course, that is the real problem of Germany. She is hungry, ill-clad and destroyed, and the destruction is such that the German state will represent no threat by arms to world security for 100 years to come.

The real threat to Germany and the world is its youth. Already there are organized bands, looting and killing. This, of course, is part of the resistance to occupation but it is more than that. It is a moral problem of the first order. The world has not yet seen the depths to which the human mind can go in devious and diabolical evil immorality. Small organized groups of boys and girls of adolescence and older are already living together in order to eke out an existence. They have lost their homes and families, and as gypsies they wander from town to town, selling their bodies to whoever will buy—usually to soldiers, and this arouses indignation on the part of Germans.

I do not like to be pessimistic but anybody who, seeing the situation, then aspires to great hopes is a bland optimist. I do not mean that there is not a way out. I devoutly believe there is. But what fills me with dismay is that it is next to impossible to find anybody who believes there is, and there are very few who want to do anything about it. Literally millions have no higher hopes than another war in which they blindly hope they will find life. Far from learning from this war, Europe is the seedbed of dragons' teeth for another. I firmly believe that we had 1,000 more chances for peace at Munich than we now have. Far from learning from this war, all of us have made another war all but inevitable. Do not think that I underestimate the Nazi menace. What

Reactions From a Recent Trip Into Germany

Luther Harshbarger

We had an exciting trip into Germany recently. Floods are sweeping eastern Holland and western Germany. Almost all of the temporary bridges are out and almost all of the bridges are temporary. We had to drive miles out of our way. On Sunday night, for example, to get twenty-five miles, we drove over 300. A bridge on the *autobahn* washed out just fifteen minutes before we got there. We were between Hannover and Herford and we drove north to

Bremen, then back to Osnabruck, to get to Bad Salzungen where we were staying. Going over, we drove through two feet of water for blocks in the town of Hengelo, Holland.

Germany is pretty grim right now and floods do not make it any better. Fortunately, the winter has been comparatively mild. One sees fairly good clothing but in the larger cities the appearance of the people, especially the haunted look in the eyes of the children, fills one with horror. In Cologne, for example, which is ninety-two per cent de-

bothers me is that all the states of the world have to some degree absorbed the nazi mentality, unconsciously to be sure, but so completely that were we to try to find our old ideals they would be buried so deep in the morass of the last five years as to belong to antiquity.

Many times I have thought of Sugar Loaf, Colorado, as being the ideal place to go. This is no doubt because I am tired, dreadfully tired, but it is also based on realism. My attitude I can document *ad nauseam*. But, of course, there is a way out and that way lies in the will of the people. It calls for sacrifice, courage, imagination and above all a deep faith in the Christian message. History has not yet seen the Christian faith, life and devotion which are required to meet this situation—not even in all the glory of all the martyred saints. The church has never faced a more dismal period or had such a great opportunity. Again and again I come back to my text for the church in these times: Make the most of your opportunity for these are evil times. Yet, I have seen the church, and among them are Brethren, play with the lives of millions in their mad, selfish struggle for position and prestige. We must get nearer to “doing the things which I command you” and not stop with saying, “Lord, Lord,” and doing not.

Relief to Germany Now Possible

President Truman announced on February 19, 1946, that a council of eleven agencies had been approved to handle shipment of relief goods into Germany. The council is called CRALOG, meaning Council for Relief Agencies Licensed for Operation in Germany. It is composed of the following national relief agencies: American Friends Service Committee, Brethren Service Committee, Christian Science War Relief Committee, Church Committee on Overseas Relief and Reconstruction, International Rescue and Relief Committee, Labor League for Human Rights, Lutheran World Relief, Inc., Mennonite Central Committee, National C.I.O. Community Service Committee, Unitarian Service Committee, and War Relief Services of the National Catholic Welfare Conference.

Although authorized to accept contributions, the agencies will not be in a position to handle individually addressed relief parcels for delivery in Germany.

Permission has been granted CRALOG to send 2,000 tons per

month of supplies to the American zone, provided shipping and port facilities are available. Shipments will consist primarily of certain special items such as condensed, evaporated and powdered milk, sugar, fats, soap, clothing, shoes, and medical supplies. These will supplement shipments principally of grain.

Distribution of relief supplies shipped by CRALOG will be the responsibility of the German Central Committee, composed of representatives of German welfare agencies and operating under the general supervision of the military.

A small group of American civilians, representing the American Council of Voluntary Agencies, will be located in the American zone to serve as liaison with the American military government and the German Central Committee. Addition-

ally, this group will have responsibility for inspecting distribution, expediting the movement of supplies, surveying needs, and furnishing reports to American contributors and to the military government.

“President Truman’s action marks very substantial progress,” Dr. Roswell P. Barnes, acting general secretary of the Federal Council of Churches said. “We are gratified by this development.”

The general consensus of relief officials is that first shipments will not be made before mid-March. This estimate hinges upon the availability of shipping space. The B.S.C. has several carloads of clothing baled and ready, awaiting the order to ship. Those who have been working and praying for this opportunity will renew their efforts to collect the finance and material goods to be sent.

Information and Inspiration . . .

The largest shipment to date from New Windsor was one recently completed for China. It included 2,230 bales of clothing and 100 boxes of shoes. With this shipment also went 134 bales of light cotton for Philippine relief.

Dr. Eldon Burke has been asked by the World Council of Churches to be a representative in the American zone of occupied Germany, and he has agreed to accept. The B.S.C. hopes that this will bring us one step closer to sending a unit of workers to do reconstruction work in Germany.

Thirty crates of hatching eggs were flown to Czechoslovakia on Feb. 15 to help farmers re-establish their poultry production. This was a part of the UNRRA program, which also sent several hundred incubators by boat to help restore the poultry loss of 50% during the war. This first poultry will be used at first largely as foundation stock, and not for a quick meat supply.

The present plan is to send 350 heifers to France around March 15, if shipping space is available.

Roscoe Switzer, a discharged C.P.S. man who has pioneered in the cannery work in the districts of Oregon and Washington as well as other relief work, is making preparation to sail soon for France and Belgium to help deliver relief goods.

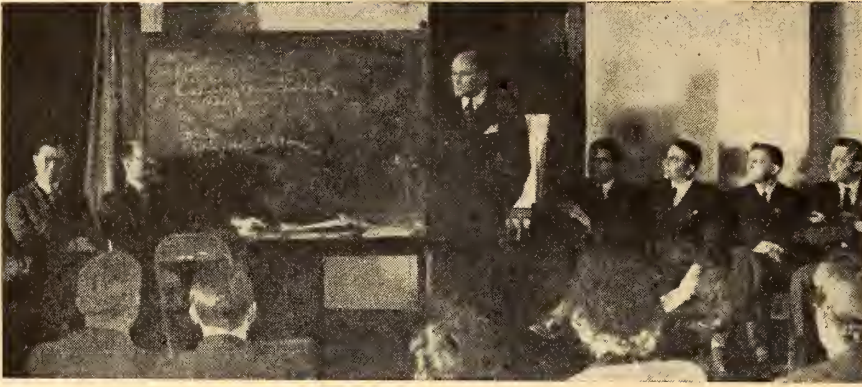
Footwear made of cloth is widely used in Czechoslovakia. Because of the great difficulty in getting leather and rubber, 50,000 children, 150,000 women, and 88,000 men have been supplied with this substitute by UNRRA. There is an urgent need for rubber boots.

Ninety-one churches have now signified their readiness to take part in the formation of the World Council of Churches. Among the latest which have joined are the Church of Norway, the Union of Protestant Evangelical Church in Belgium, and the Evangelical Church in Germany.

Many folks in the Church of the Brethren are not aware of the substantial help our relief program has been receiving from non-Brethren sources. In the three months, October, November, and December, 1945, financial gifts from people outside the church totaled \$9,988.78. In January 1946, gifts from our friends continued to come in; \$6,995.43 was received during that month, and the amount has not yet been reported for February. This should encourage us to make our relief effort better than ever.

Sewing Material Available

Mrs. Ralph Delk, who is in charge of the cutting room at New Windsor, writes, “We have a large quantity of simple cut-out garments now available for relief sewing. We would rather not indicate the type of garment since often by the time the order is sent to us we are out of that particular kind. Please write and indicate the number you can use.”



An Adult Forum

Howard Burnett

The B—— church recently started something that has its young adults talking. Sunday nights they are flocking to church! Spurred by a keen core group of their own age they have organized a Sunday evening forum hour. And it is proving satisfactory!

The sponsoring group first compiled a roll book and mailed letters to old and to inactive church members. Adult Sunday-school classes were asked to suggest names of friends who might join, and these were divided among the committee for correspondence and personal invitation. Posters were placed appropriately in the vestibule and on the class bulletin boards. Certainly no effort was spared in announcing the values of attending for an hour each Sunday evening the forum on social and religious topics. Newspaper announcements and placards in adjacent business places served to attract attention. But that was not the main task of the forum's organization.

There was the program to outline and put across. In the initial meetings of the core group they noted such approaches as methods of presentation, subject matter and follow-up as a means of impressing conclusions upon participants. Each had its integral values. The aim of the forum, of course, was to present opportunities for group study and criti-

cism of the Christian's answer to modern problems of society and church—a broad field of endeavor.

Such public school methods as leader discussion, panel discussions, occasional debates and using outside speakers were planned. In most groups it would probably have been wise to study the group for abilities and backgrounds before selecting the ways of studying the forum topics.

The subject matter was difficult to line up for the forum. A wealth of modern topics and personal and

group approaches to Christianity made it hard to know what to omit or to include. The Christian today meets so much that presents choices of right and wrong. With the fields of study also is the problem of literature and resource material. Personal opinion, often prejudiced, cannot be solely used in lieu of data. The dilemma was partially answered by outlining a suggested three months' course. Then by probing the group's memories and the town library and by requesting free literature from church headquarters, enough reading matter was located to provide basic facts. Some topics were dropped for lack of literature.

To gain early interest and support for the project a list of contemporary social problems was proposed for a three months' period. Leaders were selected and announced for the period, each being given a schedule and reference list for his evening's topic. Members of some training and ability were first assigned to guarantee a good send-off for the forum.

No end of social topics were found—race relations, modern imperialism, juvenile delinquency, proper movie education, prohibition, amusements, to name only a few. Often interest was so high after an evening's discussion that many wanted to resume study the following Sunday night to the schedule's disadvantage. The next three months will find a remedy, perhaps a looser schedule allowing for two or three nights on any topic or phase.

It Occurs to Me . . . Raymond R. Peters

Last Wednesday I spoke at the Bethany chapel service and among other things suggested that our ministers need larger salaries. After chapel some of the boys said that they agreed with me but that I should make that speech to the laymen.

There are several reasons why I think the laity should give serious consideration to ministers' salaries: 1. Generally speaking pastors' salaries are low and not commensurate with other professional and business incomes. 2. We should not expect the minister to make greater financial sacrifices than those going into other vocations. 3. More of our capable young men will enter the ministry when they feel that the church is willing to supply them an adequate income and provide a reasonable retirement plan. 4. The money, for increased salaries will be available when laymen are willing to live on the same standard and limit their expenditures as rigorously as the minister.

It occurs to me that every Christian laymen needs to consider his vocation as a divine call to serve God's purpose in the world for him. How many laymen are willing to live on the income received by their pastors? How many people are eager to see their sons go into the ministry with the present ministerial salary scale? How many laymen are willing to limit their standard of living and share their excess income with the program of the church? The layman can do much to provide the minister with an adequate economic security.

Recently the church library has been used to help focus minds and consciences on certain issues and topics. The forum members raised funds for a library and now the Brethren Loan Library is used; several low-cost books are catalogued; free literature has been secured in quantity; and low-cost pamphlets have been secured from national organizations. Many are yet reading on subject matter of four to five weeks past.

Throughout the forum hour the emphasis is always stated, "How would you, a Christian, believe and act in this particular matter after a study of the facts and of the Bible's standards?" All deeply controversial subjects are avoided. Incidentally, would it not often be well to bring quarreling factions into the church and quietly discuss points of disagreement under the light of the Scriptures?

The net results of the B—— church's adventure in religious education might be summarized more in detail, but following are some broad conclusions.

Every adult is given opportunity to take part in the church program. Participation is a rule in the forum.

Often serious discussion of a live community question may warrant appointment of a committee or of the whole forum group to take action.

Wider Christian horizons are made by this guided discussion on problems the Christian voter and citizen faces.

A responsibility is placed on each member to attend the evening worship and sermon. Otherwise, poor attendance might be the story.

Leadership and experience in guiding group thought is given several candidates who preside during each session. But the central motive in the Sunday evening forum hour is to focus Christ's teachings upon current social and political trends and, regardless of factionalism or of personal prejudice, to find the will of God regarding the society of which we are responsible Christian citizens. Brethren can blaze the trail in focusing community thought through the eyes of the Bible upon today and its possibilities.

Correspondence . . .

Handel's Messiah Binds Peoples of East and West

This past Christmas a very fine community rendition of the Messiah was presented to the public in Honolulu by twenty participating choruses—army, navy and civilian—and the

Honolulu symphony orchestra. The program opened with the Song of the United Nations by Shostakovich, and the Messiah was presented as "the story of Christ who devoted his life to the brotherhood of man."

The words of the great poem, depicting the deep yearning of the people for deliverance from their ills, and their aspirations toward good, seemed especially expressive of our own time and our present world. This was reflected on hundreds of faces in the interracial but thoroughly American audience of Caucasians, Japanese, Chinese and Filipinos.

Word has been received here, moreover, that Handel's Messiah has been sung every Christmas by the Christians in Tokyo without any interference by the military or the government. (Worldover Press.)

A New Church in Oregon

We now have an organized Church of the Brethren in central Oregon. No longer is there a gap of almost 200 miles between the churches of the northern and southern parts of the district. On Oct. 26, 1945, a group of nineteen Brethren met with Elders George R. Shade and B. J. Fike, in Springfield, for the purpose of organizing a Church of the Brethren in that community. Bro. Shade was elected elder for the coming year and a very simple organization was effected.

Property has been purchased at 21st and D Streets in the Nicholas Garden area of Springfield. This area is a newly developed residential section near a rapidly growing industrial center. There are no other churches in the community and our group with the Methodist group has been ministering to the religious needs of the community in the Maple Sunday school. This Sunday school will be turned over to the Brethren upon the completion of the building which is now under construction. The average attendance of the Maple Sunday school is about forty-five, most of them children between four and fifteen. Brother and Sister Wendell Faw have been elected superintendents of the Sunday school. We are looking forward to greater interest among the community folks upon the completion of our church building.

The church group met on Jan. 6, 1946, for its second council meeting with Elder George R. Shade presiding. Thirteen letters were read and Brother Shade welcomed and admonished these members as they consecrated themselves to the task of establishing a new church in

Springfield. Members coming into the church during 1946 will be listed among the charter members.

Bro. Forrest U. Groff was elected minister in charge of the group with Bro. James Parks as assistant, both on a free ministry basis.

The Nicholas Garden church is looking forward to the fulfillment of its opportunities in this new community, as well as taking its place among the churches of Oregon and of the brotherhood. We are delighted and encouraged by the eager and congenial co-operation. We are also grateful for the encouragement and financial support given us by the District of Oregon. We wish to express our thanks to all who have so generously contributed to the advancement of this new work.

God has been with us. We seek his continued blessing and pray that he may lead us as we labor together. —Della Lam Groff, clerk, Springfield, Oregon.

Oregon District Conference

Oregon District met Jan. 18-20 for the first midwinter conference in the history of the district. This first conference was held at our new church at Medford. The conference was surprisingly well attended.

The meeting officially began on Friday morning with the meeting of elders. The women of the district met in the afternoon for their yearly business meeting. During the evening La Verne College sponsored a banquet. Following the meal, Bro. C. Ernest Davis brought an inspiring message, The Christian College in the Postwar World.

On Saturday morning the business session convened, with Bro. Miles G. Blickenstaff as moderator. Eighteen delegates representing the ten churches of the district answered roll call. After seating sixteen delegates, the new Nicholas Garden church at Springfield was recognized and her delegates seated. The unfinished business and most of the reports were taken care of during the morning session. At the afternoon session the new business and the election of officers were taken care of. Bro. Miles G. Blickenstaff was elected as Standing Committee delegate for Oregon. Stanley Keller was elected 1947 district conference moderator. The 1947 district conference will be held at Portland, Jan. 9-12, 1947.

The intermediates, young people and young adults met together at a banquet on Saturday evening, at

which Rev. Delbert Daniels, a local minister, brought the message, *We Must Be the World We Want*. Following this Ralph Smeltzer brought to the entire conference a message concerning the Brethren as they serve a needy world.

Bro. C. Ernest Davis brought the message, *How Shall Christians Live in Today's World?* at the Sunday morning worship hour. At the close of this service Brother and Sister Forrest U. Groff were ordained to the eldership, with Bro. J. W. Lear presiding and Bro. C. Ernest Davis assisting.

Another thought-provoking message was brought by Bro. J. W. Lear on Sunday afternoon. Offerings for home missions taken at the morning and afternoon services amounted to more than \$160. The conference closed with the evening message, *Blind to Color*, by Ralph Smeltzer.

Those who attended the conference enjoyed the fine fellowship and the hospitality of the Medford people.—Della Lam Groff, conference reporter, Springfield, Oregon.

Asks Radical Revision of Army's Venereal Control Program

A Catholic priest now serving in the U. S. army wrote recently:

"The present system of venereal disease control in the army is pagan, and it can and will be corrected only by arousing public indignation, by shocking parents into realizing what has been and is going on, and by familiarizing them with those things which their sons will face when they are introduced to the army."

The priest said that "round two comes up with compulsory military training of our eighteen-year-olds."

Declaring that the men in the service and all officers are familiar with the army's V-D program, the chaplain charged that "it is the most immoral and the crudest thing the army has to offer. For in attempting to curb a disease, the venereal disease control program in its present form has succeeded in encouraging immorality," he wrote. The chaplain cited a number of specific instances to prove his contentions.

The chaplain listed the following points which in his judgment, based on his experience in the army, should be included in the army's future venereal disease control program:

"1. The government should spend as much money presenting some dignified posters and leaflets advocating self-control, as it does on advocating the use of prophylaxis.

"2. The government has an obligation to the good, decent and moral men. These men should be given incentives for remaining that way.

"3. The army should exercise its control over houses of prostitution by placing them off limits. It also should restore the system of penalizing personnel who become infected with venereal disease.

"It is my sincere conviction that the Christian people of America are powerful enough and Christian enough to insist that the United States government establish a venereal disease control program in the army that will be worthy of their sons."

What Kind of a Preacher Do the Young People Want?

Chaplain Clarence W. Franz has recently opened the Young People's church of Hollywood, which he earnestly hopes will be the kind of church youth wants. While in the service he asked many of the soldiers this simple question, "Why don't you go to church?" Among some of the answers he received were the following:

"Preachers don't seem to be able to preach sermons that have anything to do with a fellow's daily life."

"When preachers perform in their pulpits they don't talk or act like human beings. They get a 'holy' tone in their voices and have a peculiar stiff piousness in their manners."

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

Children's Picture Cook Book. Gossett. Young Scott Books, 1945. 47 pages. \$1.50.

Picture by picture every detail of the cooking process is clearly shown in this book for youngest cooks and will help them to become self-reliant ones.—Genevieve Crist.

Plainville, U. S. A. James West. Columbia University Press, 1945. \$2.75.

This is a penetrating analysis in narrative form of traits and forces at work in the community studied.—I. W. Moomaw.

Children's Parable Story Sermons. Hugh T. Kerr. Revell, 1945. 128 pages. \$1.50.

A rendering of the parables suited to the fancy and imagination of children, and modernized for their understanding. In every case the point of the parable is made to apply to today.—Ruth Shriver.

Guide to Old Testament Study.

"There's too much preaching about little things 'not to do' and 'you'll be condemned if you do them' without any intelligent reasons for refraining from doing the things denounced. Altogether, there's too much about the church that has no appeal to common sense."

Rev. Franz has decided to let the young people practically run his church and has promised never to preach a sermon long enough to put anyone to sleep.

We know nothing of Rev. Franz's theology, but being vitally interested in any young people's work, any new approach is always worthy of notice. We doubt that any of the GI's mentioned have been in a Brethren church and heard a Brethren preacher, but their answers certainly strike directly at some of the reasons why the modern church is losing its young people to the devil.

Young people are practical and living in a world which is unfolding like a budding flower. New challenges, problems, and decisions which are far-reaching are faced every day. The clay is pliable and must be carefully molded by the preaching of a practical gospel which reaches all the way from glory into a schoolroom, to the football field and basketball floor. This gospel must be of assistance in choosing a life mate, and at examination time when the going is tough. It must be a bulwark upon which the young

Luckhardt. Association Press, 1945. 175 pages. \$1.50.

Light on Our Path. Luckhardt. Association Press, 1945. 290 pages. \$2.50.

A Boy—and a Dog. Marguerite Henry. Wilcox-Follett Co., 1945. 42 pages. \$1.00.

The Nature and Purpose of the Gospels. R. V. G. Tasker. Harpers, 1944. 137 pages. \$2.00.

You Have Seen Their Faces. Erskine Caldwell and Margaret Bourke-White. Duell, Sloan & Pierce, Inc., 1940. \$5.00.

The Kneeling Christian. By an unknown Christian. Zondervan, \$1.25.

Tug Turns Detective. Dan E. L. Patch. Zondervan, 1944. 95 pages. 75c.

Twice Born Russian. Peter Deyneka. Zondervan, 1944. 129 pages. \$1.25.

Look for the Letters. H. A. Rey. Harper, 1945. 52 pages. \$2.00.

Readers Write . . .

These are excerpts from letters which come to the editor's desk. It is our intention not to publish anything here unless permission has been given by the writer.

The Gospel Messenger for January 26 states that nearly five thousand returned soldiers plan to enter the ministry. It goes on to say that these men "are interested in preaching a simple down-to-earth Christianity."

There is no other sort of Christianity. There has never been any other sort.

Down-to-earth Christianity involves coping ceaselessly and strenuously with the evils which men see and know and feel, but which they frequently do not understand. Such evils appear to be a part of our time. Men have come to accept them because most religious leaders are too apathetic to challenge the forces which produce them. Abstract denunciations of evil are completely meaningless as long as the active agents of wrongdoing are allowed to go unchecked.

Only the most naive would deny that men filled with hate and greed are striving mightily to undermine the democracy we possess and to prevent us from knowing more. Their voices and those of their hirelings are heard everywhere as they attempt to confuse and divide us by lies and vicious rumors. The propaganda which they disseminate falls into distinct and unmistakable patterns. White men are pitted against black; Gentiles are told that Jewish people are their enemies; the organizations of our working people are assailed as communistic and subversive. Now they whisper that we must fight a third world war and that our foe will be Russia.

The men who preach these things are wicked men and their aims must be defeated if America is to survive as a de-

cent nation. Labor unions do what they can but it is not enough. Occasionally a few courageous churchmen allow their voices to be heard, but it is a small sound since few of their colleagues of the cloth lend them any encouragement.

It is foolish and false to speak of a Christian America as long as such a situation exists. Better to admit that we can safely speak of our piety only when our particular brand of Christianity does not affront the apostles of political and economic amorality who lead us about by the ears.

One wonders if the young men who are about to enter the ministry are aware that their new work can be as dangerous, as thrilling and as rewarding as they choose to make it. Will they discover that there are sermons in picket lines as well as in running brooks? Will there be room in their hearts but for one thing only—love for the people they serve? Will they fight to the death for the things which make people whole and which make their lives good? Will they laugh at vilification and know scorn for the praise of those who would slyly dissuade them from their purpose?

If but a score or so of these men should succeed in bringing Christianity down to earth, their reward will richly compensate them for the opprobrium and hate which they will be forced to endure. For the people would listen and learn and follow.

Then, perhaps, we might begin dreaming of a Christian America.—Richard Steele, South Bend, Ind.

person can lean at any turn of life's winding way. The fact that not only GI's, but other young people can say, "Preachers don't seem to be able to preach sermons that have anything to do with a fellow's daily life," is proof enough that the ministry has something to learn about its approach to young people. Here is one of the reasons for the phenomenal success of Youth for Christ. We may criticize as we will the methods which are used; the fact remains that hundreds of young people are being won and held for Christ each week mainly because the gospel is brought to them on their level, and made practical. Have we won and held as many by our methods?—From The Brethren Missionary Herald.

Fair Treatment Promised for Japanese

The Department of Justice will use the same yardstick in judging whether citizens and aliens of Japanese ancestry should be deported as that used for German aliens, the National Conference on Japanese Americans recently called by the Committee on Japanese Resettlement of the Home Mission Council of North America was informed here.

No reply has been received to the conference's request for considera-

tion of legitimate indemnity claims of the 110,000 persons of Japanese descent evacuated from the West Coast in 1942. It has been announced that 1,000 persons in the Tule Lake relocation center, supposedly "disloyal," are bringing suit against the Federal government on the basis of hardship and duress causing them to renounce their citizenship.

Polish Protestant Churches Appeal for Help

Protestant churches in Poland are in desperate need of physical and spiritual help from America if Protestantism is to survive, according to an appeal made here by the Council of Protestant churches of Poland. In Warsaw alone, the group pointed out, there is not a chapel or a church that remains undamaged, and there is little prospect that rebuilding will take place in the near future. Missions and church labor centers as well as the Protestant hospital were devastated during the six-year reign of Hitlerism.

"We are using every endeavor to organize philanthropic relief," the council stated, "but this is beyond our capacity. . . . The religious life, which formerly flourished in our churches, has now the appearance of a desert. The members who have

lost all their belongings suffer so seriously that the preaching of the gospel must be combined with the rendering of material help."

Council on Marriage Formed in Miami

Organization of a council on education for marriage and family living in Miami, Fla., has been announced with Rev. Albert Dale Hagler as president. Other pastors and civic leaders are associated in the group to offer aid and advice in solving family problems. Courses and lectures are also planned. As Miami runs next to Reno as a divorce capital, the council is being welcomed by community leaders. During 1945 there were 6,045 applications for divorce filed here, and the Dade circuit courts granted 5,160 final decrees.

Christian Universities to Be Established

Two large-scale Christian universities, one in Korea and one in Japan, will be established this spring to educate young Koreans and Japanese in internationalism and Christian democracy. First steps toward the project have been taken in Tokyo by a group of Christians, headed by Tosen Yoshimoto, a layman. The universities will be staffed by professors of all nationalities and will enroll about 2,000 students. They will be co-educational. Prince Ri, a Korean nobleman in the Japanese court, has made an initial gift of one million yen toward their founding. The two projects will cost an estimated 300,000,000 yen (about \$2,000,000).

The Korean university will be built in Seoul and called the National Foundation University. The university in Japan proper, not definitely located yet, will be called the International University.

Among the advisers of the schools will be Tamon Maeda, minister of education in the present Japanese cabinet; Toyohiko Kagawa, Japan's internationally famous Christian; Zenichi Hidaka, publicity secretary of the Church of Christ in Japan; and Tameichiro Kanai, also of the Church of Christ in Japan. All four are Christians.

Christian education in Japan has traditionally confined itself to the lower grades and sub-university training. Only two Christian universities have been built up during the past seventy years—St. Paul's University (Episcopal) in Tokyo,

and Doshisha (Congregational) in Kyoto.

The proposal for Japanese to found a university in Korea has excited considerable comment in Tokyo. No declaration of policy has yet been made by the occupation power on whether or not Japanese will be permitted to carry on educational activities in Korea, even if the project is dedicated to internationalism and reconciliation as this one is.

Norwegian Bishops Ask Strong, Healthy Homes

The importance to the nation of "strong, healthy homes" was stressed by the bishops of the Norwegian State Lutheran Church in a joint pastoral letter read in all Lutheran churches.

"We must work together to maintain the purity and holiness of the home against everything that makes foulness and looseness enter into it," the bishops said. "Obedience and a feeling of responsibility toward God is strengthened by firm, good homes. The law of obedience to God is the backbone of freedom. We must be on guard, therefore, against the spirit of lawlessness, and help each other so that the laws of holiness will again prevail among all our people."

Mrs. C. M. Driver

Mother was third from the youngest of a large family of eleven children and lived in a prosperous farm-



ing community near Roanoke, Va. In 1904 she left her home and went a hundred miles away to establish a home with her husband, C. M. Driver, a minister who had consecrated his life to the work of Christ and the church.

After three years they took up missionary work in the mountains of West Virginia. They did much

traveling by foot, horseback, and by buckboard to visit the members, the sick and those in need, and to reach distant preaching appointments. As many pastors did, they moved every three to seven years to new fields of work.

To them were born one son and five daughters. In spite of all the responsibilities of a growing family, there was still time for mother to accompany father on visits to the sick, and help with other work of the church. She even found time to sew for others outside the home if they were badly in need. Often a convalescent mother in the congregation was nursed back to health in our home.

In 1932 father and mother retired from pastoral work and went back to the little farm on which they started life together near Staunton, Va. Because of failing health they left the farm in 1939 and made their home with their oldest daughter, Mrs. Russell Miller, in Arlington, Va. There they spent most of their time during the remaining years.

After father died on April 14, 1945, mother was not well. She was a patient sufferer, and was even then thoughtful of the comfort of those around her. She died on Oct. 15, 1945. She had lived a life that inspired not only her children but others.

She is survived by six children: Cleo (Mrs. Russell Miller), John Casper and Rachel, all of Arlington, Va.; Crystal (Mrs. B. O. Wakeman) of Manassas, Va.; Bessie (Mrs. Percy Legg) of Washington, D. C.; and Lydia (Mrs. Russell Diehl) of Staunton, Va.

Funeral services were held in the Barren Ridge church by Bro. C. E. Long.—Mrs. B. O. Wakeman, Manassas, Va.

Elizabeth Rhodes

Elizabeth Glock Rhodes, daughter of Frederick and Maria Glock, was born July 19, 1857, at Shirleysburg, Pa., and entered into her eternal rest Feb. 2, 1946, at Dallas Center, Iowa. At the age of nine years she moved with her family to Lena, Ill., where she grew to womanhood. On Feb. 21, 1882, she was united in marriage to Franklin Rhodes, and in 1883 they moved to Dallas Center. To them were born two children, Nora and Floyd. The latter preceded her in death in 1918.

When a young woman she united with the Church of the Brethren; to her church she had been a most loyal member, interested in all its activities. She was a charter member of the aid and missionary societies and

as long as she was able she was always present at the church services. Her cheerful, consistent, Christian life has been an inspiration to many.

Funeral services were held at the Church of the Brethren, with Elder M. W. Eikenberry officiating, assisted by Elder C. I. Weber.—Nora M. Rhodes, Dallas Center, Iowa.

Hermon C. Branson

Hermon C., son of Edward and Myrtle Cunnington Branson, was born near Muncie, Ind., Nov. 9, 1899, and died Dec. 26, 1945.

In his early childhood the family moved to Nappanee, where he resided for twelve years. In 1920 he was married to Elsie Bowman. To this union were born two sons, Carlisle and LaMar. While the boys were quite young their mother died.

In 1926 he was carried to Doris Ticen. To this union were born five children: Francis Ruth, Frank, Merrill, Dana and Ronald. Shortly after their marriage the Bransons located at Rossville, Ind., where for twelve years Bro. Branson was engaged in the mercantile business. Because of ill-health he moved to Portales, N. Mex., in 1941. The next year the family returned to Muncie.

At the age of eight years he was baptized into the Nappanee church. Wherever he went he encouraged his fellow men to live a spiritual life. In New Mexico he was active in the Clovis church. He was licensed to the ministry in 1944 and was ordained in 1945. On June 1, 1945, he and his family located near Shoals, Ind., and he took charge of the work of the Sampson Hill church.

The ravages of disease, however, continued their inroads upon Brother Branson's frail body. On Oct. 9 he was brought to the Ball hospital for an operation from which he never fully recovered. He leaves his wife, six children, two sisters and three brothers.

Funeral services were conducted at the Muncie church by Bro. Robert L. Sink of Rossville, Ind., assisted by Bro. J. Andrew Miller and the pastor. Interment was in the Beech Grove cemetery.—H. Jesse Baker, Muncie, Ind.

Mrs. William Heins

Mrs. Wiebrie Heins was born in Oudega, Holland, June 5, 1879, and died in the Calgary general hospital, Canada, Jan. 6, 1946.

Sister Heins, her husband and two children, left Holland in 1903 for the continent of North America. After living in New Jersey for fourteen years, they found themselves turn-

ing westward. It was while living at Mannington, W. Va., that another daughter was born to them. Some time later they continued their westward journey, and after stopping in Minnesota and North Dakota for a



period of time, they came to Alberta Province, where they have lived since.

Sister Heins is survived by her husband, William; four sons: Jessie and Albert of Calgary, Charles of Sylvan Lake, and Eugene of Pearce, Alta.; six daughters: Mrs. Clara Blain of Eagle Hill, Mrs. Chas. Jones of Balzac, Mrs. Sadie Heatherington of Sedelia, Mrs. Willard Wray of Airdrie, Mrs. Elsie Shea of Edmonton, and Lola of Airdrie, Alta. Thirty-four grandchildren also survive her.

Funeral services were conducted by the undersigned in the Gooder Bros. funeral chapel in Calgary.

Sister Heins was one of those lovely souls whose memory will linger across the years as a beacon light to all who knew her. A member of the Church of the Brethren since 1918 she leaves behind a trail of memories that will long be remembered by all who knew her in this connection.

Daniel L. Brubaker

Daniel L. Brubaker, son of Moses E. and Suzanna Grisso Brubaker, was born March 16, 1869, near Roanoke, Va., and passed away at his home in La Verne, Calif., on Jan. 10, 1946. When he was fourteen years old, his parents moved to Olathe, Kansas, where they lived for a few years before moving to Lyons, Kansas. At the age of eighteen, he united with the Church of the Brethren. In 1890, he was married to Ella Wiggins. To this union were born twelve children, two of whom died in infancy.

In 1894, the family moved by covered wagon to Washita County, Okla. Four years later, Brother Brubaker assisted in organizing a Church

of the Brethren in which he and his wife were charter members. The church is now known as the Washita congregation at Cordell, Okla. The first love feast as well as many of the early services were held in the Brubakers' half dugout. In this same community, Brother Brubaker also worked with the child saving mission and helped to find homes for a large number of children. He was elected to the office of deacon in 1908, in which capacity he served faithfully as long as health would permit.

In the fall of 1919, the family moved to La Verne, Calif., where they lived for two years before moving to Chino. They returned to La Verne in 1935, when Brother Brubaker became blind and was no longer able to carry on his usual duties.

Besides his wife, Mrs. Ella Brubaker, he is survived by four sons, Warren E., La Verne; Harvey W., Monrovia; Floyd D., Alhambra; Raymond, Anaheim; six daughters, Mrs. Ethyl Showalter, Thomas, Okla.; Mrs. Fern Jones, Cordell, Okla.; Mrs. Bessie Van Pelt, Chino; Mrs. Winifred Forney, Alta Loma; Mrs. Florence Harmon, Fresno; and Miss Rae Brubaker, La Verne; three sisters, Mrs. Frances S. Ronk, Ventura; Mrs. Adra Bradley, Enid, Okla.; Mrs. Lizzie Brubaker, Cordell, Okla.; and a brother, Ezra, Long Beach. There also are twenty-nine grandchildren and thirteen great-grandchildren.

Brother Brubaker lived a fine Christian life. He loved the church and gave much time to it, serving on many boards and committees. The



family altar, with Bible reading and grace before meals, was a regular part of the home life. Although he did not dictate to his children what they should do, he was gratified to have each one of them unite with the church of his choice.

Funeral services were held in the La Verne Church of the Brethren with the undersigned officiating. En-

tombment was made in the Pomona mausoleum.—Galen B. Ogden, La Verne, Calif.

Samuel D. Stoner

Samuel D. Stoner, son of David and Ann Deardorff Stoner, was born



on the Stoner homestead near Ladoga, Ind., July 24, 1856. On Sept. 30, 1884, he was married to Lina Norris in her home near Middleburg, Md. They came directly to the family homestead, where they reared a family of eight children and where they continued to reside for more than sixty-one years, until the onset of his final illness.

His interest in the community, the state and the nation, always vigorous, was most active in the affairs of the church and in the furtherance of education. Before the time when Sunday schools were acceptable to many church people, he helped to organize Sunday schools in the Ladoga church, frequently called Bethel, and in the old Fountain school district. During one period he superintended Sunday school at one place in the morning and at the other place in the afternoon. Having united with the Church of the Brethren on March 21, 1880, he was given official responsibility the same year, when he was made a deacon. In 1880 he was elected to the ministry, forwarded to the second degree in 1899 and ordained to the eldership in January 1904; when the Mt. Pleasant congregation was organized in June 1904, he was made the presiding elder. While farming was his means of livelihood all through the years, preaching and consultation in church matters received no less than his best energies.

His passion for education was as intense as his religious convictions were profound. His own desire to learn was never stilled. He attended the old Ladoga Normal, and when it

was moved away, he went to Ashland, Ohio, to a school which today would be called college. What he could not get for himself, he provided for each of his eight children. His insatiable thirst for schooling was stimulating and contagious. Consequently, as his own children thought of their future, college was an integral part of those plans. What was true of his children was also true of many other young men and women who came under his influence.

He passed away Jan. 17, 1946. He is survived by his older sister, Mrs. Catherine Higgins; by his wife, Lina; and by seven children: Mrs. G. L. Wine of Greenville, Ohio; Mrs. W. W. Peters of McPherson, Kansas; Norris of Tipton; Paul of Ladoga; John Edgar of Bloomington; Benjamin of Cincinnati; and Joseph of South Bend. There are twenty-one grandchildren and five great grandchildren. One son died in 1915.

Funeral services were held at the Cox funeral home in Ladoga, Ind., by Bro. R. H. Miller of Manchester College, assisted by Bro. Albert Harshbarger of Stockwell, Ind.

To his children and to his grandchildren who are old enough to know him, and to others who came under his influence, his presence is real and permanent, too strong to be disfigured or marred by death.—John Edgar Stoner, Bloomington, Ind.

John A. Racer

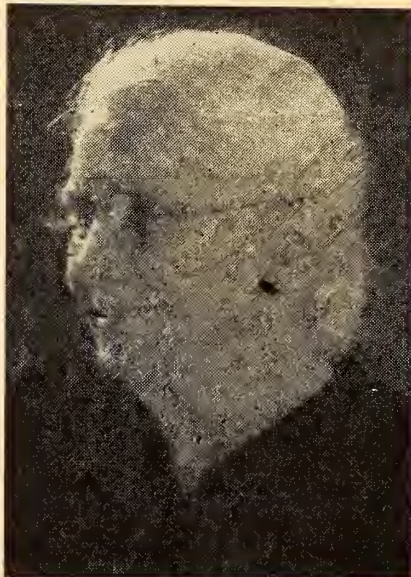
Elder John Abram Racer died at the age of ninety-three years on December 15, 1945, at the home of his daughter, Mrs. W. E. Yates, at Luray, Va. He was the son of Elder John A. and Frances Heistan Racer and was born near Washington, Va., on July 19, 1852. In early manhood he went to Ohio, where he was married to Miss Emma Musselman. Two sons were born to them; they preceded him in death. After the death of his wife he returned to Virginia, where he was married to Mrs. Sara Calvin, who preceded him in death. Two daughters were born to them.

He was one of the oldest and most highly respected ministers of the Dunkard Brethren Church. In connection with his church work as a minister, he served his community as a practical nurse for thirty years. His loyalty to the teachings of his church and his love for children and all mankind made him a highly respected and beloved citizen.

Brother Racer is survived by two daughters, one sister, a brother, fif-

teen grandchildren, forty great-grandchildren and two great-great-grandchildren.

The funeral was conducted from Beahm's chapel by Elders L. B. Flohr and Ord Strayer of Vienna, Va. Interment was in the adjoining cemetery.—Mrs. H. E. Wakeman, Luray, Va.



Amanda Lehman

Sister Amanda Lehman, daughter of Abraham and Mary Culp Detwiler, was born at East Lewistown, Ohio, March 3, 1865, and died at Wichita, Kansas, Jan. 15, 1946.

On Oct. 9, 1890, she was united in marriage with Christian S. Lehman. To them were born nine children. Three daughters died in infancy. In 1890 she united with the Church of the Brethren at Columbiana, Ohio, and lived true to her Lord and the church she loved. In 1911 her husband was called to the ministry. She proved a valuable helper in this calling. Her husband preceded her in death in November 1938.

Sister Lehman was a loving and helpful mother, a kind neighbor and friend. She was sympathetic to the needs of others and always manifested a spirit of usefulness.

The following children remain: Della of McPherson, Kansas; Mrs. Esther Milam of Tucson, Ariz.; Wilbur of Los Angeles, Calif.; Lois of Salem, Ohio; Mrs. Mildred Dishong of Detroit, Mich.; Mrs. Ruth Barlow of San Antonio, Texas. Six grandchildren, four brothers and seven sisters also survive.

Funeral services were conducted by the undersigned at the Fry funeral home in Columbiana. Interment was in the Zion Hill cemetery.—G. S. Strausbaugh, Columbiana, Ohio.

Matrimonial . . .

Balmer-Strohm.—Wilbur W. Balmer of Ephrata, Pa., and Ethel A. Strohm of Akron, Pa., in the Ephrata church, Feb. 9, 1946, by the undersigned.—Wilfred N. Stauffer, Ephrata, Pa.

Beaver-Taylor.—Robert E. Beaver of Piqua, Ohio, and Jean Taylor of New Carlisle, Ohio, in the New Carlisle church, Feb. 10, 1946, by the undersigned.—Robert L. Sherfy, New Carlisle, Ohio.

Claar-Harr.—Robert Eugene Claar and Leanore Idella Harr, both of Queen, Pa., in the parsonage, Jan. 29, 1946, by the undersigned.—Charles L. Cox, Claysburg, Pa.

Clark-Musselman.—Kenneth Eugene Clark and Thelma Louise Musselman, both of Hollidaysburg, Pa., in the church, Feb. 26, 1946, by the undersigned.—Charles L. Cox, Claysburg, Pa.

Claycomb-Eckhard.—Jack Lincoln Claycomb and Mary Elizabeth Eckhard, both of Altoona, Pa., in the Washington City church, Feb. 23, 1946, by the undersigned.—Warren D. Bowman, Washington, D. C.

Feather-Confer.—Ralph M. Feather and Edna Pearl Confer, both of Claysburg, Pa., in the church, Feb. 18, 1946, by the undersigned.—Charles L. Cox, Claysburg, Pa.

Frye-Harris.—William Frye of Uniondale, Ind., and Irene Harris of Bluffton, Ind., at the parsonage of the Muncie church, Nov. 15, 1945, by the undersigned.—H. Jesse Baker, Muncie, Ind.

Heagy-Hilbert.—Ernest Leon Heagy, Jr., and Mildred Marie Hilbert, both of Anderson, Ind., in the Anderson church, Feb. 10, 1946, by the undersigned.—A. P. Musselman, Anderson, Ind.

Higson-Brannon.—Calvin Higson and Thomasine Brannon, both of Muncie, at the parsonage, Feb. 24, 1946, by the undersigned.—H. Jesse Baker, Muncie, Ind.

Holsopple-Bowser.—Robert Holsopple and Dorothy Bowser, both of Windber, Pa., at the parsonage of the Shade Creek church, Feb. 12, 1946, by the undersigned.—Stewart B. Kauffman, Windber, Pa.

Keller-Beck.—David L. Keller and Dorothy I. Beck, both of Ephrata, Pa., in the Ephrata church, Feb. 24, 1946, by the undersigned.—Wilfred N. Stauffer, Ephrata, Pa.

Kilhefner-Gehman.—John W. Kilhefner of Ephrata, Pa., and Vir Lyn D. Gehman of Patterson, N. J., in the parsonage, Dec. 24, 1945, by the undersigned.—Wilfred N. Stauffer, Ephrata, Pa.

Lane-Brown.—Galen B. Lane and Pauline Elizabeth Brown, both of New Carlisle, Ohio, in the home of the bride, Feb. 19, 1946, by the undersigned.—Robert L. Sherfy, New Carlisle, Ohio.

Lingenfelter-Claycomb.—Clyde Sherwood Lingenfelter and Betty Jane Claycomb, both of Sproul, Pa., in the church, March 2, 1946, by the undersigned.—Charles L. Cox, Claysburg, Pa.

Maurer-Baker.—Floyd J. Maurer and Beulah Mae Baker, both of Gettysburg, Ohio, at the Oakland church, Jan. 12, 1946, by the undersigned, assisted by Bro. Moyne Landis.—H. Jesse Baker, Muncie, Ind.

Mitchell-Mewhinney.—Howard E. Mitchell and Mary Jane Mewhinney, in the Tonasket Community church, Dec. 2, 1945, by the undersigned.—Clement Bontrager, Tonasket, Wash.

Taylor-Wilt.—Raymond E. Taylor and Ethel Wilt, both of Duncansville, Pa., in the church, Feb. 8, 1946, by the undersigned.—Charles L. Cox, Claysburg, Pa.

Thompson-Rathbun.—Charles Thompson and Evelyn Rathbun, both of Hutchinson, Kansas, in the Hutchinson church, Jan. 18, 1946, by the undersigned.—Leonard M. Lowe, Hutchinson, Kansas.

Thrasher-Driver.—Del Thrasher and Rachael Driver at the Washington City church, Feb. 17, 1946, by the undersigned.—Warren D. Bowman, Washington, D. C.

Zezula-Wearner.—J. Zezula and Bettie Wearner, both of Marion, Ind., Jan. 26, 1946, by the undersigned.—Walter G. Fisher, Marion, Ind.

Fallen Asleep . . .

Abbott, Clarence George, son of William L. and Anna B. Glick Abbott, was born Feb. 22, 1893, near Mound City, Mo., and died Feb. 4, 1946, at his home in North Kansas City. He united with the South Bethel church at the age of nine years. On June 8, 1922, he was united in marriage to Ellen Leora Meyer. He is survived by his wife, two daughters, his mother, one sister, two half brothers, and one half sister. Funeral services were held at the Petijohn and Crawford funeral home in Mound City, Mo., by the undersigned, and interment was in the Mount Hope cemetery.—L. L. McWhorter, Mound City, Mo.

Abbott, Edith, of Tenth Legion, Va., died at the Catawba sanatorium near Roanoke, Va., on Feb. 22, 1946, at the age of thirty-five years. Her husband preceded her in death on March 11, 1938. She is survived by one son, her parents, two sisters, one brother, three half sisters and one half brother. She was a member of the Unity congregation. The funeral was held from the Timberville church, with the writer and Bro. J. D. Huffman officiating. Interment was in the Timberville cemetery.—Samuel D. Lindsay, Broadway, Va.

Barnes, Sarah Matilda, daughter of the late John and Elizabeth Pfoutz Trostle, was born near Gettysburg, Pa., July 1, 1870, and died Jan. 16, 1946. Surviving are her husband, two sons, one daughter and five grandchildren. Funeral services were held in the Westminster church, of which she was a member, with Bro. S. Earl Mitchell officiating. Burial was in the Meadow Branch cemetery.—Dorothy Lohr, Westminster, Md.

Bishop, Mary, the daughter of A. J. and Salome Eller, was born near Roanoke, Va., March 16, 1866, and died at her home in Quinter, Kansas, Jan. 6, 1946. She united with the Church of the Brethren at an early age and was faithful in every department of church work. On Jan. 15, 1885, she was married to Elder J. W. Jarboe. To this union were born eight children. Two of her sons are ministers of the gospel. Bro. Jarboe died twenty-five years ago. A few years later she was married to Bro. George Bishop, who died in 1928. She is survived by five sons, four daughters, forty-one grandchildren, fourteen great-grandchildren, two brothers and one sister. Funeral services were held at the Quinter church by Bro. D. A. Crist, and burial was in the Quinter cemetery.—Mrs. W. L. Ulrich, Quinter, Kansas.

Clapper, John Henry, son of David S. and Susan Teters Clapper, was born in Yellow Creek, Pa., Nov. 29, 1869, and died Feb. 18, 1946. He was a member of the Church of the Brethren, having joined early in life. On June 17, 1895, he was united in marriage to Josie L. Socwell, who preceded him in death. To this union were born six children. On April 18, 1910, he was united in marriage to Bertha Dunlap, who, together with three sisters, one of whom is Grace Clapper, a missionary to China for twenty-seven years, survives. Funeral services were conducted by Bro. A. Ben Peters and the undersigned.—Luther S. Shatto, Omak, Wash.

Coblentz, Isaac, son of Joshua and Susanne Coblentz, was born near Peru, Ind., Jan. 30, 1879, and died at the home of his daughter in Cumberland, Md., Feb. 26, 1946. He was married to Anna Mae Rairigh on March 16, 1898. He is survived by his wife, two daughters, one half sister, six grandchildren and one great-grandchild. He served for fourteen years as superintendent of the Old Folks Home at Fostoria, Ohio. He was baptized in the Pipe Creek church shortly after his marriage and was a faithful and active worker in the church. He served as deacon for about thirty years and also held many other official positions. Funeral services were conducted in the Pipe Creek church by Bro. Thomas Shively, assisted by Bro. Charles Oberlin of the Peru church and

Bro. Orrville Noffsinger of Northwestern Ohio. Interment was in the Metzger cemetery near the church.—D. R. Landis, Continental, Ohio.

Dodd, Clara Amanda, was born in Savonburg, Kansas, April 11, 1876, and died in Ada, Okla., Feb. 17, 1946. She was united in marriage to Leonard Milton Dodd on Sept. 24, 1894. To this union were born three daughters and one son. She united with the Church of the Brethren at the age of thirteen years and remained faithful until death. She is survived by her husband, two daughters, one son, thirteen grandchildren and three sisters.—Mrs. C. S. Wooten, Ada, Okla.

Goul, Annabelle, died Jan. 2, 1946, at the age of seventy-four years. She was a member of the Methodist Church but often worshipped in the Church of the Brethren. Surviving are two children, six grandchildren and three great-grandchildren. Funeral services were held at the Baker Brothers funeral home by the undersigned, and burial was at Marion, Ind.—A. P. Musselman, Anderson, Ind.

Harner, William H., of Upper Providence Township, near Mont Clare, Pa., died Feb. 14, 1946. Mr. Harner was a member of the Green Tree church. He is survived by his wife and one daughter. Funeral services were held at a funeral home in Phoenixville by Bro. Ralph Jones, and interment was in the Green Tree cemetery.—Mrs. Ralph E. Dunmore, Oaks, Pa.

Toney, Jennie B., daughter of David and Caroline Marsh Phillips, was born Nov. 12, 1866, in Hamilton, Ohio, and died Feb. 12, 1946, at her home in Richmond, Ind. She united with the Church of the Brethren at the age of fifteen. On Feb. 17, 1889, she was married to Oda D. Toney, who preceded her in death. To this union was born one daughter, Linnie Elizabeth, who survives. Funeral services were held at the Welfer funeral home by the undersigned, and burial was in the Concord cemetery.—F. E. McCune, Kitchel, Ind.

Announcements . . .

ANNUAL CONFERENCE

June 12-16, Wenatchee, Wash.

REGIONAL CONFERENCES

Southeastern Region—Roanoke, Va., Aug. 28-30.

Eastern Region—Lebanon, July 10-11.

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

Mardela—Peach Blossom, Md., April 3.

Maryland, Eastern—Sams Creek, April 10.

Ohio, Southern—Donnels Creek, April 25.

Pennsylvania, Middle—New Enterprise, April 9-11.

Pennsylvania, Southeastern, New Jersey,

Eastern New York and Northern Delaware—Pottstown, April 3-4.

Virginia, First—Blue Ridge, April 9-11.

Virginia, Northern—Unity, Bethel house,

April 19-20.

Virginia, Second—Summit, March 27-29.

LOVE FEASTS

California

April 18, 7 pm, Pasadena.

Indiana

April 18, Huntington.

April 18, 7:30 pm, Mt. Pleasant.

Kansas

April 19, Richland Center.

Maryland

April 18, 7 pm, Frederick.

April 18, 6:30 pm, Meadow Branch.

April 20, 2:30 pm, Longmeadow.

Ohio

April 18, Prices Creek.

Pennsylvania

April 14, Lower Clair.

April 14, 7 pm, Salisbury.

Tennessee

April 18, Johnson City.

April 19, 7:30 pm, Jackson Park.

Virginia

April 21, Christiansburg.

Church News . . .

California

La Verne.—Sunday evening meetings during November were devoted to a school of missions. Our pastor, Bro. Ogden, conducted a two weeks' evangelistic meeting in Live Oak, Calif. Visiting speakers in our church have been Brethren Frank Crumpacker, Ralph Smeltzer, A. C. Wieand and John Barwick. Mid-week services have included studies of The Sermon on the Mount by the pastor, four January meetings on The Will of God for These Days by Dr. Kirby Page, and February studies by Dr. Wieand. At our recent quarterly meeting the decision was made to take six special offerings over six months for Brethren service. Our ladies' aid has completed nine comforters for relief; the Friendship class has given \$1,000 for the Studebaker memorial fund and \$121 for relief; the Dorcas class has given \$150 for heifers and \$347 for relief. The ladies' aid dinner netted \$168 for Brethren service and all groups have contributed \$3,350 toward Bethany. Two programs were given preceding Christmas, a pageant by our young people and a college and church choir program under the direction of Bro. Elias Brightbill. A youth rally was held in La Verne on Jan. 27. La Verne was host to the Pacific Coast regional conference delegates Feb. 10-15. The speaker at our New Era banquet was Dr. Albert W. Palmer. Daily addresses were given by Brethren Jesse H. Ziegler and A. C. Wieand.—Mrs. John W. Eby, La Verne, Calif.

Long Beach.—A New Year's watch service for the entire family was held at the church. For some time we have had a 100% Messenger club of all the active members of our church, but this year we have sent it to every member whether nonresident or inactive. Brother and Sister Crumpacker were recent visitors in the church. During the month of January a class in mission study was held each Sunday evening during the Christian Workers hour. At the same hour our pastor, Bro. Norman J. Baugher, directed the young adult group in the study of the ordinances of our church. A number attended the regional conference held at La Verne. Our gift to the college at the New Era banquet was \$1,680. We are participating with twenty-five other churches of Long Beach in a pre-Easter leadership training workshop course, which will be followed this fall by another course of training in methods of leadership.—Mrs. Homer E. Fike, Long Beach, Calif.

Modesto.—Bro. C. E. Davis, president of La Verne College, came to our church for a week-end Christian life conference Feb. 1-3. The district B.Y.P.D. cabinets and their advisers held a meeting here recently. Our pastor, Paul B. Studebaker, and his wife and Brother and Sister Cecil Smith attended the regional conference at La Verne Feb. 10-15. Clement Bontrager of Washington state preached in Modesto on the morning of Feb. 17; Sister Crumpacker spoke at 6:30 and Bro. Crumpacker delivered the message at the regular evening service. Our annual birthday supper and program will be held on Feb. 22. At their regular meeting on Feb. 5 the men's work lifted an offering of \$220 for heifers for relief. Two or more carloads are expected to be shipped from this region in March. We are looking forward to hearing our former pastor, Elias Brightbill, and the chapel choir of La Verne College on March 24. The program which they will present at the morning worship hour will be broadcast over radio station KTRB.—Harvey W. Allen, Modesto, Calif.

Raisin City.—Our pastor and his wife, Brother and Sister Wilbur I. Liskey, have returned from Glendale, Ariz., where they conducted a two weeks' revival meeting. On their way home they attended the regional conference at La Verne. Recent guest speakers were our elder, F. A. Year-

out, and Glen Harmon, both of Fresno, and W. H. Myers of our local congregation. On Feb. 17 Gerald Gains, a returned serviceman, told of his visit to the Holy Land. During the Christmas season a choir of thirty voices presented a cantata. An offering of \$112 was taken for relief. We also raised \$437.50 for La Verne College, \$125 for Bethany Hospital and \$100 for the heifer project. The men's brotherhood observed family night at their February meeting. Our missionary society meets the first Thursday of each month. Sister Frank Crumpacker brought us an inspiring message at our last meeting. Brother and Sister Crumpacker both spoke at the church on the evening of Feb. 7. The women of the church meet two days each month for quilting and sewing for relief. The young people recently took a trip to the high Sierras.—Mrs. Sadie Scott, Raisin City, Calif.

San Francisco.—Bro. Leland Brubaker, secretary of the General Mission Board, was a recent guest speaker in our church. On the same evening Bro. Brubaker officiated at the communion service in the Oakland church. Fourteen of our members attended the district meeting held at McFarland. The district board of directors and the San Francisco church were authorized to proceed with the building plans for the church in San Francisco. Dr. Landram, of the San Francisco Council of Churches, Rev. Ernest Frautner of the Parkside Methodist church and Harvey Pabst, district youth director, participated in the ground-breaking service. We hope to occupy the church by Easter Sunday. In the year since we organized there have been seven baptisms, and thirteen letters were received. We have a 100% Messenger club. The women's group has been making comforters and sewing for relief. They sent several boxes of used clothing to our relief center at Modesto. At Christmas we had a short program and a white gift service. The choir furnished the music. Our pastor and his wife, Brother and Sister Gnagy, attended the Pacific Coast regional conference at La Verne Feb. 10-15. Sister Mary Schaeffer, who is now on her way back to China, was our guest speaker on Feb. 3. Bro. Frank Crumpacker, returned missionary to China, will be our guest speaker on Feb. 24.—Cora M. See, San Francisco, Calif.

Idaho

Nampa.—The Nampa church has just completed four new Sunday-school rooms by converting a seldom-used balcony into rooms. Plans are being made for a pre-Easter evangelistic service. Many of our boys are returning from the service and we are happy to welcome them back into the fellowship of our church. Over seventy-five blankets and comforters, together with several hundred pounds of clothing, have been shipped for relief. A group of men attended a men's work meeting at the Twin Falls church recently, at which Bro. Barr of Nampa was the speaker.—Stanley B. Keim, Nampa, Idaho.

Indiana

Burnettsville.—At our last council meeting Bro. B. F. Hirt was re-elected as our pastor for the coming year. Bro. T. A. Shively is our elder. Our love feast was held on Nov. 10. The church gave a heifer for relief and also donated money for wheat and corn. Bro. Brightbill is to be at our church on March 9 and 10 for a music institute. The church has been redecorated and on March 24 it is to be rededicated. Bro. R. H. Miller is to be here at that time. Our aid has been sewing and making bedding for relief. On Feb. 17 we had a union temperance meeting at our church.—Martha Reiff Tobias, Burnettsville, Ind.

Muncie.—Our offering for Brethren service for 1945 amounted to over \$400. A large quantity of canned goods and clothing was also contributed. We more than filled our quota for the Bethany im-

provement fund. Twelve churches in our part of the district were represented in the Christian education conference held in the Muncie church on Dec. 8. Brethren Raymond Peters and Don Snider and Sister Ruth Shriver of Elgin were the guest speakers. Our men's work popcorn project was a bit discouraging this year. They harvested 6,650 pounds of popcorn, for which they received approximately \$122. Our women's work group gave \$400 to the parsonage fund. In the past few months our pastor's wife has been quite ill, and part of the time has been confined to her bed.—Mrs. Cletis R. Bowers, Muncie, Ind.

Iowa

Fairview.—At our annual birthday supper we cleared \$33. Our council meeting was presided over by Bro. Charles Albin. He was again elected elder for the coming year. Mary Schaeffer, a missionary to China, was with us two days in December. We had a Christmas program and the Fairview church took part in the annual watch-night service in a neighboring church. We have a 100% Messenger club. The young people put on a program for the adults on Jan. 27. The women of our church have been sewing for relief and



Books for Children

- ☐ **BABY ANIMALS, Brice** 60c
Farm animal pictures on linen paper for the very youngest.
- ☐ **CHANCO: A BOY AND HIS PIG IN PERU, Stark** \$2.00
A South American boy and his pig make an adventure story juniors like and present splendid family relationships.
- ☐ **LET'S DO BETTER, Leaf** \$1.50
In typical Leaf illustrations and simple text children are shown the foolishness of quarrels and war and are led into ideas of peacefulness and co-operation and good leadership. For kindergarten and primary children.
- ☐ **NATHAN, BOY OF CAPERNAUM, Lillie** \$2.50
Jesus is brought as a character into a story that has for its central figure a Jewish boy living with his family at Capernaum. A choice book for juniors and intermediates.
- ☐ **NURSERY TALES, Gay** 50c
Old favorite nursery tales with lovely illustrations.
- ☐ **SECRETS, Jones** \$2.00
Rhythmical sentences with loveliest illustrations presenting God, with his love, security and completeness, through his world and his creation. For kindergarten up.
- ☐ **SLEEPY FOREST, Zimmerman** \$1.25
A lovely bedtime story with colored illustrations of a little duck that did not want to go to sleep. Kindergarten age.
- ☐ **TOLD UNDER THE STARS AND STRIPES** \$2.00
A group of stories about minority groups—racial, religious and national.
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A collection of best modern and short stories for children of nursery, kindergarten and first grade.

Directory of Missionaries and Relief Workers

Missionaries

CHINA

National Christian Council, 169 Yuen Ming Yuen Road, Shanghai, China
Flory, Wendell, 1944.
Ikenberry, Ernest L., 1922.
Ober, Mary Velma, 1936.
Schaeffer, Mary, 1917.
Wampler, Ernest M., 1918.

On Furlough

Angeny, Edward T. and Helen F., Juniata College, Huntingdon, Pa., 1940.
Clapper, V. Grace, R. 13, Box 575, Phoenix, Ariz., 1917.
Crim, Bessie, 3435 Van Buren Street, Chicago, Ill., 1940.
Crumpacker, F. H. and Anna, 22 S. State St., Elgin, Ill., 1908.
Cunningham, Dr. E. Lloyd and Ellen, 608 Orange Street, New Haven, Conn., 1938.
Flory, Rolland C. and Josephine K., 126 Linden Ave., Ithaca, N. Y., 1940.
Hutchison, Anna, 140 N. Washington St., Easton, Md., 1911.
Ikenberry, Olivia, 1503 E. Euclid, McPherson, Kansas, 1922.
Myers, Minor M. and Sara, Bridgewater, Va., 1919.
Parker, Dr. Daryl M. and Martha N., R. N., Presbyterian Hospital, San Juan, Puerto Rico, 1933.
Rothrock, Hazel, 235 E. 49th St., New York 17, N. Y., 1938.
Senger, Nettie, South English, Iowa, 1916.
Shock, Laura, R. 1, Huntington, Ind., 1916.
Sollenberger, O. C. and Hazel, 30 Forest Ave., Los Gatos, Calif., 1919.
Thomas, Susie, Brandonville, W. Va., 1939.
Wampler, Elizabeth B., R. N., Bridgewater, Va., 1922.

Under Appointment

Detrick, John W., Freedom and College Sts., Alliance, Ohio, 1945.
Flory, Marie, 362 Elm Street, New Haven, Conn., 1945.

have sent several boxes of used clothing and comforters for relief.—Ola Tarrence, Udell, Iowa.

Kansas

Garden City.—We had an all-church Christmas social this year with a short program, including a flannelgraph illustration of the Christmas scenes and story, concluding with a white gift service. Bro. John Ditmar, a student of McPherson College, preached for us two Sundays in December. During December and January we redecorated our church. Brother and Sister John F. Burton of Wiley, Colo., held a two weeks' revival meeting, beginning Jan. 20. A neighboring church, Prairie View, met with us for a joint service on Feb. 3. Our communion service was held on Feb. 4. Our women sent a package for pastors' wives to Europe and have sent several boxes of clothing and soap to McPherson for relief. Our men are co-operating with the men of other churches in the community to send seven carloads of wheat to Europe. A missionary offering was taken for Brother and Sister Crumpacker. Our pastor, Bro. Burgin, attended the regional conference at McPherson this month.—Mrs. M. M. Weaver, Garden City, Kansas.

Quinter.—A union meeting was held Thanksgiving morning at the Methodist

Brethren Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 125. Middle-aged Brethren widow wants home as housekeeper or companion to aged or elderly people or other adults.
No. 127. Wanted: Large church bell.

Holderreed, Andrew and Louise, 1917 40th Ave., Oakland 1, Calif., 1942.
Snader, Earl, Jr., and Dolores, Robins, Iowa, 1945.

INDIA

Ahwa, Dangs, Surat Dist., via Bilimora, India
Alley, H. L. and Hattie, 1917.
Royer, B. Mary, 1913.
Shull, C. G. and Susan, 1920 and 1927.
Anklesvar, Broach Dist., India
Bollinger, Amsey and Florence M., 1930.
Shickel, Elsie N., 1921.
Bulsar, Surat Dist., India
Blickenstaff, Dr. Leonard and Betty, R.N., 1940.
Blickenstaff, Verna, R.N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Lichty, D. J. and Anna, 1902 and 1912.
Shumaker, Ida C., 1910.
Dahanu Road, Thana Dist., India
Allison, Dr. Mary B., 1943.
Brown, Dorothy, R. N., 1945.
Messer, Hazel E., R.N., 1931.
Palghar, Thana Dist., India
Ebey, Alice, 1900.
Shull, Ernest M., and Lois, 1945.
Swartz, Goldie E., 1916.
Umalla, Broach Dist., India
Fasnacht, Everett M. and Joy C., 1940.
Miller, Sadie J., 1903.
Vyara, via Surat, India
Blough, J. M. and Anna, 1903.
Grisso, Lillian, 1917.
Kiracofe, Kathryn, 1937.
On Furlough
Blickenstaff, Lynn A. and Mary, 22 S. State St., Elgin, Ill., 1921.
Brooks, Harlan J. and Ruth, Elizabeth-town, Pa., 1924.
Ebbert, Ella, Quinter, Kansas, 1917.
Kinzie, Wm. G. and Pauline G., R. 3, Salem, Va., 1937.
Moomaw, I. W. and Mabel, North Manchester, Ind., 1923.
Nickey, Dr. Barbara, North Manchester, Ind., 1915.

church. Rev. French of McPherson was the guest speaker at the morning and evening services on Nov. 18. Lowell Brandt, the son of our pastor, recently returned from his trip overseas on a cattle boat. The intermediate group held a contest in December to see which side could bring in the most used shoes for relief. Our Christmas program was given on Dec. 23 by the primary and intermediate departments of the church. Our church has a new heating system; the basement has been completely remodeled, and the men plan to shingle and paint the church soon. Fourteen young folks and our elder, Floyd Crist, and his wife went to McPherson on Feb. 16 for a youth retreat. Bro. Brandt has a class for adults on Sunday evenings; at this time they are studying the Christian home. Twelve used comforters were donated, 65 large and 13 small ones were made by the different church groups, 122 new garments were made and 1,514 pounds of clothing were shipped for relief.—Mrs. W. L. Ulrich, Quinter, Kansas.

Maryland

Manor.—At the close of a series of discussions on evangelism by the B.Y.P.D. the pastor preached an evangelistic sermon and as a result three were received into the church by baptism. On Nov. 25 a double wedding was held at the Downs-ville church, when Lena Mae Gaylor and Calvin Bowers and Marian Shipley and Clyde Gaylor were united in marriage by the pastor, J. Rowland Reichard. Our Thanksgiving service was held on Thanksgiving night, with the young people conducting the worship service. The thank offering was given for home missions. The young people rendered a cantata on the Sunday evening preceding Christmas. The Sunday school presented a program on the evening of Dec. 26. The offering which amounted to \$25.25 was given to a family in the community whose home had been destroyed by fire. On Jan. 6 Dr. Raymond Schmidt, general superintendent of the National Civic League, delivered a

Warstler, Anna M., Goshen, Ind., 1931.
Widdowson, Olive, 110 Sherman S., Hartford, Conn., 1912.
Ziegler, Emma K., Hatfield, Pa., 1930.
Zigler, Earl M. and Rachel M., Hartford Seminary Foundation, Hartford, Conn., 1937.

NIGERIA, WEST AFRICA

Jos, Nigeria, W. Africa, Box 145
Heckman, Clarence C. and Lucile, 1924.
Shisler, Sara, 1926.
Garkida, via Jos and Damaturu, Nigeria, W. Africa
Bosler, Dr. Howard and Edith, 1931.
Bowman, James B. and Merle, 1945.
Burger, Richard and Ann, 1945.
Dick, Velva Jane, R.N., 1945.
Eikenberry, Ivan and Mary, 1945.
Harper, Clara, 1926.
Landis, Herman B. and Hazel M., R.N., 1938.
Wirth, Lena, R.N., 1944.
Lassa, via Jos and Damaturu, Nigeria, W. Africa
Grimley, John and Mildred, 1945.
Kulp, H. Stover and Christina, 1922 and 1927.
Pfaltzgraff, Dr. Roy E. and Violet, R.N., 1945.
Marama, via Jos and Damaturu, Nigeria, W. Africa
Baldwin, Elmer and Ferne, 1944.
Utz, Ruth, R. N., 1930.
On Furlough
Brumbaugh, Grayce, R.N., 22 S. State St., Elgin, Ill., 1937.
Dadisman, Mary, R.N., Fernald, Iowa, 1941.
Faw, Chalmer E., and Mary P., 404 S. Homan Ave., Chicago 24, Ill., 1939.
Horn, Evelyn J., R. N., Roseville, Ohio, 1930.
Petre, Ira S. and Mary M., 406 S. Homan Ave., Chicago 24, Ill., 1939.
Royer, Harold A. and Gladys H., Dallas Center, Iowa, 1930.
Studebaker, Dr. Lloyd and Modena, 1407 West Ave., Goshen, Ind., 1934.
Weaver, E. Paul and Zalma, R. 6, Huntington, Ind., 1939.
Under Appointment
Albright, Lyle C. and Rowena, Logansport, Ind., 1945.
Cassel, Franklin K., M. D., and Margaret M., 40 S. Broad St., Lititz, Pa., 1943.
Myer, Dr. Everett and Miriam L., P.R.R.A. Castañer Project, Adjuntas, Puerto Rico, 1943.

SWEDEN

Spangatan 38, Malmö, Sweden
Esbensen, Niels and Christine, 1943.

Relief and Rehabilitation Workers

BELGIUM

45 Blvd. Bischoffsheim, Brussels, Belgium
Burke, Eldon.
Harshbarger, Luther.
Horner, Dwight.
Ritchey, Emma Grace.

ECUADOR

Wolfe, Claude and June, Casilla 455, Quito.

ENGLAND

% **International Y.M.C.A. War Prisoners Aid, 4 Great Russell Street, London W.C. 1, England**
Barwick, John.
Lefever, Ernest.

FRANCE

16 bis rue Molitor, Paris, France
Rupel, Martha.

HOLLAND

Hotel Central Stadhouderskade, Amsterdam, Holland
Rupel, Lois.

MEXICO

Michael, H. D. & Elsie, Palacio Municipal, Huiztilac, Morelos, Mexico.

PERU

Landis, Mrs. Frances, Callao High School, Apartado 240, Callao, Peru.

PUERTO RICO

PRRA Castañer Project, Adjuntas, Puerto Rico
Gosnell, Mary E., 1944.
Haag, Walter, 1946.
Lickel, Alys Anne, 1945.
Mason, Mrs. Rae, 1945.
Miller, Velma M., 1945.
Myer, Everett B., M. D., and Miriam, 1944.
Sollenberger, Donald, 1946.
Wolf, Josephine, 1946.
Webster, Knight and Dorothy, 1946.
Idleman, Ruth, 1946.

ITALY

American Friends Service Committee, % UNRRA Italian Mission, APO 394 % Postmaster, New York, N. Y.
Bowman, Walter.
Ebersole, Mark.
Frantz, Merlin.
Lichty, Eugene.
Mays, Robert.

lecture on temperance. Bro. Charles Green, president of the Manor B.Y.P.D., accompanied a load of heifers to Europe. The women of the church are sewing and mending and are piecing comforters for relief. They have been serving lunches at farm sales in order to raise funds to contribute toward the dried milk project. All of the departments of the church are busily engaged in collecting money for the same project. At our business meeting on Feb. 18 we elected Brethren C. William Kershner and Jacob M. Thomas as delegates to the district conference to be held in our church on March 21. Our communion service will be held May 12. We are planning for a series of evangelistic meetings in early April. On Feb. 24 Anna M. and Raymond Edwards, radio artists, presented a program of old familiar hymns and timely messages. A number of young men have returned from the service and we are happy to welcome them back into the fellowship of the church.—Naomi H. Coffman, Fairplay, Md.

Missouri

Kansas City, First.—During 1945 fifteen were added to the church by baptism and since decision day in February thirteen more have been baptized. Our benevolent offering was \$1,900 and the Brethren service offering shows a gain of five and one-half per cent. The junior choir presented their first selection at Christmas. This choir sings each Sunday at the junior church service. Many of our servicemen are returning and a Sunday-school class has been started for them and their wives. Twelve woollen dresses were made for Greek relief; 120 garments were made for Philippine relief; thirty comforters and 400 pounds of clothing were sent to New Windsor by our women's work. Books were sent to Tuskegee Institute in Alabama for educational purposes. One heifer was purchased by the ladies and twenty-five dollars was sent to our relief center to help with expenses. At present a drive is on for diapers and baby clothing, which will be sent to war-torn areas. The men's organization has purchased heifers for relief. Recent guest speakers at our church were H. Spenser Minnich, Raymond R. Peters, James Elrod and John Metzler.—Mrs. S. R. Reynolds, Kansas City, Mo.

Ohio

Cedar Grove.—On Nov. 25 we held our harvest and Thanksgiving program with Bro. William Beahm of Bethany as the guest speaker. The Christmas program was presented on the morning of Dec. 23. During the fall and winter months we have contributed one heifer, twenty-four comforters and several boxes of clothing, shoes and soap to the relief program of the church. Special offerings have been taken for Bethany, for relief and for the million-for-Christ fund. A children's department has recently been organized. The church has purchased a parsonage and is setting up a new pastoral program. Our present pastor has resigned, effective May 1.—Mrs. Edgar G. Petry, New Paris, Ohio.

Pennsylvania

Markleysburg.—Our revival meetings were conducted by Bro. Ezra George of Goshen, Ind. As a result of these meetings, thirteen were added to the church. In November our pastor brought his bride to the parsonage. The Dorcas Circle of our church and the ladies' aid of the Union church held a surprise shower for them. The young people's class collected 455 pounds of clothing for relief. Our Christmas program was presented on Dec. 23. The members of the Union Christian Endeavor went to the Fayette County jail to present a Christmas program to the inmates. They also gave each prisoner a small Christmas gift. The Christian Endeavor is planning a foodless banquet to be held in the church, the proceeds of which are to be used for missions.—Mrs. Clarence Thomas, Markleysburg, Pa.



TWENTY CHANCES to Read a Good Book

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"Magnificent photography and heartening commentary. The artistic prints reveal nature and life in their mysterious beauty, and infuse the reader with a love-liness that makes him take heart."—Harvard Divinity School Bulletin.

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BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS



Gospel Messenger

Volume 95

MARCH 30, 1946

Number 13

Vested Interests Opposed Him

Most of the faces pictured here were hard and accusing. These men represented both the religious and the financial strength of Judaism. As the heart of Jewish vested interests they wished to destroy that which opposed them. In sharp contrast to vested interest and formal religion was a mother who stood over by the pillar and looked tenderly at Jesus. In her arms was a child, one, no doubt, whom his love had healed.

The face of Jesus was calm. He seemed to be saying, "Pilate, you must choose; you must choose between justice and personal expediency, between righteousness and public pressure. It is you, not I, who are on trial!"

Pilate was not big enough for such a moment. Right failed; pressure and personal expediency won. There come times when such trials must take place in most of our lives. Are we not sometimes also Pilates?

D. W. B.





Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
H. A. BRANDT - - Managing Editor

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Around the World

Two Americans, Emanuel Neuman and James B. Hays, have left for Jerusalem to present to the Anglo-American Committee of Inquiry a plan to control the Jordan River on the TVA model. Engineers and agricultural experts believe that the Jordan River is the key to Palestine's future.

Farmers in Bavaria are providing food for more than one hundred soup kitchens operated in this region by the Catholic charities organization, feeding thousands of people, particularly children. Many of the kitchens are located in former air-raid shelters and in cellars of houses destroyed by bombing.

Formation of a Human Relations Commission to deal with "applied religion" rather than to "be concerned with matters of theology or ecclesiastical order" is announced by the executive committee of the Protestant Council of the city of New York. The purpose of the commission is "to give leadership to the Protestants of New York in bringing Christian principles to bear on human issues."

Hanson W. Baldwin, commenting on the Martin resolution in support of the international abolition of conscription, says:

Mr. Martin's resolution ought to be supported fully. Though there seems to be little chance that Russia would agree to any such proposal, the attempt should be made, if only to lessen the strain and growing tension of the international situation. Conscription cannot possibly be interpreted as a constructive measure, philosophically, economically or politically. The only justification for it in this country, where its peacetime perpetuation would mean a sharp break with all American concepts and traditions, would be the military security of the nation.

If the United States had a "live" land frontier with dangerous aggressive nations bordering us the proponents of peacetime conscription would have a far better case. As it is, our "live" frontiers are in the air and at sea, and a mass of semitrained ground troops could do little to insure the security of those frontiers. Whether a mass army will ever again be useful in the atomic age no one can say.

The war damage corporation investigators who went to the Philippines report that the total value of properties belonging to Catholic orders and institutions damaged in the war amounts to at least \$125,000,000, while non-Catholic religious property damage totals about \$14,000,000.

Widespread famine, more severe than that which starved the people of India in 1943 when more than 1,000,000 persons lost their lives, faces that nation unless 2,000,000 tons of cereals are made available in the next four months, declares Sir Rasaswami Mudaliar, head of the India Food Delegation.

An advisory committee of eighty-two prominent men and women throughout the country has been appointed to aid in the third annual campaign of the United Negro College Fund, which is attempting to raise \$1,300,000 for thirty-three Negro private colleges, it is announced by the chairman of the committee John D. Rockefeller, Jr.

At the first annual luncheon of the Protestant Motion Picture Council, Dr. Daniel A. Poling called upon American publishers to establish their own code of ethics similar to that of the motion picture industry. He declared that "something more universal than the Catholic Legion of Decency is in prospect as a result of the lewdness being unloaded upon the American reading public."

Of the 59,000 girls enlisted or drafted into the women's land army in Britain, about 30,000 wanted to stay there after March 1, their demobilization day. They lived on lonely farms and in remote hamlets, and worked long hours for pay as low as \$9.60 a week. The war uncovered a growing dissatisfaction with factory and office routine and city life and a satisfaction in life in the country.

Dr. Alfred E. Stearns, former headmaster of Phillips Academy, Andover, Mass., has been named chairman of an overseas school committee which will co-operate with the American Friends Service Committee to establish direct contacts between American and foreign schools. The committee hopes to bring about an exchange of faculty and student memberships, and to arrange for shipments of food, clothing and school supplies to overseas institutions.

Editorial

She Lost Her Ice-cream Cone

A THIRD-GRADE lad who had made a beginning in the study of history was interested in the story of every town he passed through and every river he crossed as he journeyed eastward recently. In one of the cities his parents took him to see the local historical museum. He saw there a replica of the Statue of Liberty from which the arm which upheld the torch

of freedom had been broken off.

Immediately the little lad exclaimed, "Oh, it's too bad! She lost her ice-cream cone!"

THIS caused us to do a bit of thinking. For a long time the Statue of Liberty has stood in New York harbor facing across the Atlantic Ocean. During most of the years the goddess has held aloft a continuously burning light. Downtrodden Europeans and unfortunate peoples in all parts of the world have regarded

this light as a flame of hope, an assurance that in America opportunity and freedom are to be found. From the snowy expanses of Scandinavia men journeyed to Wisconsin in a quest of that freedom. From England they pilgrimaged to found a New England; from Russia they migrated with their wheat to turn the plains of Kansas and South Dakota into russet gold. From the woodlands of Germany they came to find freedom of worship in Penn's expansive woods. From Ireland and Scotland they came to populate the highlands of America.

The writer remembers well the light in the eyes of a man who, coming from a long line of serfs in Europe, had at last stood beside his own sod house in North Dakota and said, "This is mine. In this country land can actually belong to me!"

The flame of liberty shone brightly during those years.

BUT presently those who had come here and had found freedom began to become somewhat selfish about it.

First they said that the people in entire areas in our world could well remain downtrodden; at least, they should no longer hope to flee for succor here. Indians, Chinese, Japanese, and Pacific Islanders were all lumped into this classification. European restrictions were also set up and soon it was noised across the rest of the world that behind the fences which she had built around herself America was living in luxurious ease. They heard that her standard of living was from five to twenty times as high as that of any other country. The flame of hope which the goddess of liberty had held seemed to those who now looked on from outside the fence

Thinking About the News . . .

I A World Personality Speaks Antiquated Ideas

Winston Churchill is a master of drama. Though his ideas are as old as savagery and as outmoded as cave dwelling houses he utilizes streamlined techniques to perpetuate them upon the people of the world whom he dazzles.

Mr. Churchill, since he had been repudiated at the polls by his own people, decided that America would be the proper sounding board for him to rattle his sabers before the world once more. And what better setting than a college platform where, dressed in a scarlet academic robe and standing with the President of the United States, he could seem to speak for the British Commonwealth and the American Republic.

In such a setting what did he have to say? In effect this: "The only way to security is by power. America and England can together become the most powerful bloc which the world can now bring together. If we can merge our power and our citizenship, and perchance get France as an ally, we can dominate the world for a hundred years. Russia is our only obvious challenger. Therefore, let us intimidate her or crush her."

A little less obviously, what Churchill said was, "England as an empire approaches her demise. She does not have the strength to hold, for a much longer time, the lands she has seized in recent decades and centuries. She invites America to become the heir to her empire to hold it together. It will mean war and tears, of course, but together Britain and America can win for another hundred years."

It is not important that America would supply the means and the man power to preserve this common empire while playing a secondary position in its control; America has stumbled at that point before. But it is important that such a proposal is a thumbing-of-the-nose at the United Nations Organization, an invitation to Russia to increase her military strength, and an insult to our dead who hoped they were dying to remove empire. Moreover, with his eyes closed to atomic power, Churchill offers only a hundred years for the world to live if it follows his proposal. Actually his road will lead into the darkness very soon, perhaps in his own remaining lifetime.

A tragic thing about this sword waving of his is that he had consulted with our own heads of government about his speech before he gave it. Byrnes' saber rattling of a few days previously sounded much as if it had been inspired by Churchill. British and American military leaders sat in council together even while the speech was being given.

Churchill is a great personality; we have admired his forthrightness. But a greater than Churchill spoke long before him. It was brotherhood alliances, not power alliances, which this other One advocated; they were not to be unilateral or only between English-speaking peoples; they were to be world wide.

This writer puts his faith in that other Leader and in his plan. He will work for that plan.

D. W. B.

to be flickering and threatening to go out.

Presently class lines within America began also to become rather rigidly apparent. Prejudices arose. Many here were also hungry and in need. To some of those who lived inside the fence which surrounded us the torch seemed to be burning unevenly and casting too much smoke.

The rest of the world in due time began to petition the United States for material things from the storehouse which she had: loans running into billions of dollars, tanks, airplanes, ships, ammunition, men. These things were given. Our men went abroad in the name of freedom; they shared cigarettes and chewing gum with the children of the cities they destroyed. The light in the hand of the Statue of Liberty may have begun to appear to the world as it had to this little boy; it seemed to have changed into an ice-cream cone.

WHAT does the world expect from America today? Chiefly it seems to be money and wealth. Are we any longer a star of hope, a beacon to freedom? For many we are not. Mistreated peoples appeal now in the main to Russia for help and understanding, not to America.

Every one of us who loves his country should think on these things carefully and with reverence. We would like to see our beloved land lead the world toward freedom, justice, godliness, equality and fair play.

If we have already lost much in world leadership and are still losing in that field, there must be a reason. There is. Jesus stated it clearly, "You cannot serve God and mammon. It must be the one or the other."

You and I have a responsibility in determining which one shall be served by America.

D. W. B.

This Is Too Expensive

South of Elgin along the beautiful Fox River is located one of Illinois' "Training Schools for Boys"; in earlier years they were called reformatories. Almost every week the Elgin or Chicago papers tell of boys who make their escape from the training school. Usually the boys are caught and returned within a very short time; sometimes they are injured in capture; once in a while one is killed.

Frank Sain of the Cook County jail in Chicago, in commenting on the St. Charles situation, said that it costs \$1,100 a year to keep each boy at St. Charles. "You can send your son to Harvard for that sum," he said. But in reformatories instead of receiving the helpful instruction which they should get at Harvard, the boys are thrown together with hardened and sex criminals. Instead of being reformed or better trained they come out unreformed, having, in effect, served an apprenticeship in criminality. It costs \$1,100 a year to give them this criminal schooling.

This is not an attack on St. Charles. The writer has never visited there. He has visited other "training schools" in other states, however, and has found that such institutions are now filled to over-capacity throughout the country. In all of them the story is about the same.

The writer hopes to send his son to a church college next year for about half the expenditure it would cost the state to place him in a nonreforming reformatory. He hopes that the college experience will further his son in his desire to render Christian service to the world. He is pretty sure that a reformatory experience would not.

A suggestion which would seem to be in place at this point, therefore, is that if we will spend a bit more on our sons at the proper places—home, church,

school—we will not need to spend a large amount in later reformation. A second suggestion is that whereas the church has not concerned itself much with reformatories and jails in the past, it should have. If we are to spend \$1,100 per year per inmate, then such institutions should actually rehabilitate and make well the patients who go there.

When it comes to reformation, rehabilitation and regeneration the church has a definite commission. It knows, or should know, something about the best methods to bring about such things.

D. W. B.

Annihilate or Convert?

DESPERATELY hungry Japan appealed officially for allied food and fuel recently. They promised to pay in installments by shipments of gold, diamonds, silk and whatever other goods they could supply which we would be willing to purchase. The Japanese minister of commerce made it clear that Japan has only two alternatives: barter or die.

The Church of the Brethren is eager to get food to Japan. We would not care to sell it; we want to give it. The church has a man, Bro. Ralph Smeltzer, ready to go to Japan at the very earliest opportunity in the hope that he may open a way for Brethren help and goodwill to flow to Japanese who suffer.

The war is over now. Those who were our enemies must become our friends and we theirs: this is the only way there can be any victory. Otherwise inward hostilities and warlike mental reservations will continue between our two peoples.

Jesus made it clear long ago that not annihilation but conversion was the way to victory. Cups of cold water, in the Master's name, are very important in this process, he said. We should be giving them soon.

D. W. B.



To be creative makers of peace may
mean living by the way of the cross,
the way of redemptive love

The TERRIBLE MEEK

Edward Krusen Ziegler
North Manchester, Indiana

ONE who applies these splendid texts to our life today may be called foolish or even unpatriotic. He may be crying in the wilderness. But I believe that the events of the past seven years have proved beyond any peradventure that the truths contained in these two verses from Christ's Sermon on the Mount are eternally valid and true, and must be surely reckoned with now. It is still true, yes, more true than ever today, that only the meek can inherit the earth; no one else can hope to possess it. And it is just as true that only the peacemakers can hope to be the children of God.

WHAT did Jesus really mean when he said, "Blessed are the meek"? Have we not misunder-

stood the meaning of meekness? Many of us have thought of meekness as the quality of being a door mat. We have thought of it as an undesirable, cowardly, sniveling sort of pussyfoot virtue. But surely it is not that! Moses was said to be a paragon of meekness. But will you look at Moses standing before the powerful emperor of Egypt, defying him in the name of the Lord of hosts? See him as he sets his face resolutely to go up on Mount Sinai when the people trembled and feared the awfulness of God's majesty. See him as he wages a single-handed campaign against the weakness, the slave mentality, the sin and folly and the discouragement of his host of freed slaves, while for forty years he molded them into a strong and virile people with the greatest

religion the world had yet known! Is there any door-mat quality in him? He shows meekness as the power to put God first in life; in him it is complete submission to God and his way, so that no longer does a man stand in his own puny strength, but in the might and power of the Lord God himself. That is meekness.

In the New Testament, meekness is an even greater thing. Jesus was meek. He did not feel it necessary to fight the devil with the fires of hell. He, too, put his trust in the power of submission to the will of God, of the way of suffering, redemptive love. He was the incarnation of the suffering servant of the Lord so powerfully portrayed in Isa-

"Blessed are the meek: for they shall inherit the earth. Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5: 5, 9).

iah 52 and 53. To live by redemptive love, by the will of God, by spiritual forces rather than physical might, by brotherhood rather than hate and greed, by the way of the Cross rather than the way of the bomber, this is meekness!

And it is only the meek who can and shall inherit the earth. Consider those who have tried other ways. The violent, the very opposite of the meek, have tried over and over again to take and keep the earth. Have they ever succeeded? Yes, they have conquered portions of it often, but their empires have fallen. They have set up their strong fortresses and their Maginot and Siegfried lines, their blockades and air bases. But

"Far-called our navies melt away;

On dune and headland sinks the fire;

Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!"

YES, the meek shall inherit the earth; they alone can do it. America must learn, too, that we cannot possess or inherit the earth by the use of big navies and peacetime conscription. It will not work. Can we not learn the bitter lessons of history? The words of Jesus hit home hard to our complacent acceptance of the doctrine that might makes right.

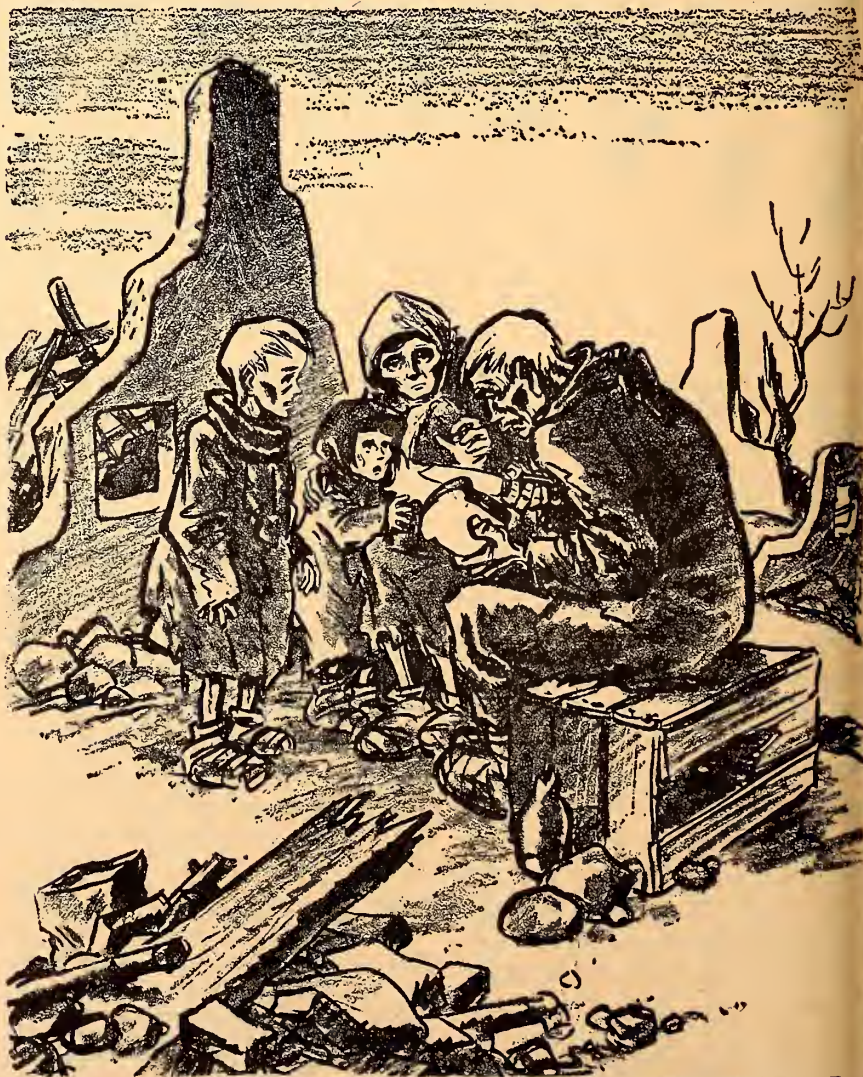
Today, we are in great danger of turning our backs upon the way of meekness. The use of force to attain our ends and the bombing of innocent women and children as we have done are not ways of meekness. They are the opposite and drive us farther from inheriting the earth and

heaven, too. The meek shall inherit the earth. Not the warrior, nor the man who enriches himself on the profits of war, but the meek, those who take the way of Christ!

BLESSED are the peacemakers. In this saying, Jesus did not mean the people who withdraw into quiet retreats to meditate and make their personal, mystical peace with God. He meant that his followers must go right out into the world in a ministry of reconciliation, bringing about

peace between men and their neighbors, between nations, and between men and their Maker. The church has often accepted this ministry in a merely negative way. We have thought of ourselves as peacemakers when we have merely loathed war. The Church of the Brethren has called itself a "peace church." Have we earned the right? We have held ourselves aloof from war, but have only dimly understood what caused wars, and what part we have played in

"Are You Having A Hard Time Getting Butter?"



Courtesy Washington Post

Those who have taken upon themselves the role of peacemaker do not gorge while others starve.

Robert L. Byrd

Irricana, Alberta, Canada

bringing them upon the world. The time is here when we must be creative makers and builders of peace, not merely haters of war. Brethren, and all who would be peacemakers, must delve into the causes of war; we must begin now, earnestly and sacrificially, to put into our lives, our homes, our communities and our nations those elements of brotherly kindness, fair play, economic righteousness, justice to all men, sharing the resources of the good earth that will make our peacemaking real.

Christians who take this beatitude seriously—and can one really be Christian if he does not take it seriously?—must build their thought and action upon sure principles: (1) Peace is the will of God for all times, which includes our time. It is God's will that men shall live together in peace and brotherhood. (2) War always denies and thwarts the will of God and delays the triumph of his kingdom. (3) Christians must protest every denial of the will of God and keep alive conscience and reconciliation. (4) Christians must now work on the causes of war.

THERE are concrete things we can do now if we believe these beatitudes are true and if we desire to live by them. I suggest that all who are in earnest about being meek and being peacemakers shall include these in your prayers, and in your program of action now: (1) Protest peacetime conscription by every righteous means you can. (2) Bind up the wounds which war has made. This is the supremely important time for activities of relief, healing, reconstruction, for sharing with the hungry and dispossessed of the world. Can you eat cake when your neighbor has no bread? (3) Dedicate your life to the kind of living which will make future wars impossible. Consider the implications of this thought for race relations, your lifework, attitudes

DID you ever become lost in a great forest, or out in an unknown country? Unless you have, you can scarcely realize the feeling that comes over you on such occasions. You become frustrated. You want to run and to hurry to find your way back to familiar surroundings. In your excitement you go about in circles. Finally, when the terror of your plight really gets hold of you, you fail to recognize even familiar things. The sight of home is unfamiliar; friends appear strangely unfamiliar to you. The greater your efforts to find yourself, the less likely will be the outcome. It is said by those who have learned by experience that when one loses his way in an unknown country, he should lie down flat on his back and relax, he should look at the sky, and try to forget his predicament. Then when he has gained control of himself, has become composed and has a feeling of confidence, he should arise and quietly go home. The period of quiet and relaxation usually gives him the sense of direction he needs.

We are all lost in a great forest of confusion. We have been running around in circles. In the excitement we have lost all sense of direction, have lost con-

trol of both ourselves and our situation. Frantically we seek a way out, and it is becoming more and more obvious that the more frantically we seek, the less likely we will find the way. Oh, how good it is to hear the Voice from out of the past bidding us, "Be still." How comforting it is to wait on the Lord, for soon we know that we, like the prophet of old, will hear the Voice of the Lord telling us to "go, return on thy way."

Dear Lord, teach me to wait on thee, I pray.

Teach me to conquer fear just for today,

To rest my heart and troubled soul in thee,

And to thy quiet refuge always flee.

Amid the darkened night and stormy gale

Give me the faith that will not faint or fail;

Though lost and suffering from the tempest ill,

I pray that thou wouldst keep me ever still.

And yet, dear Lord, to serve thee well today

Help me to wait expectantly and pray.

Pray with my hands and yet without my lips,

For mine are thine, my hands, my feet, my lips.

I would not strive alone, but wait on thee,

And yet with patience run the race to be.

toward Negroes, Japanese Americans, Jews and others. (4) Repent for your part in the conflict and pray for a peaceful world.

The way of the meek and the peacemaker is not easy. It is immensely difficult. It is not popular. There are organizations which will revile you if you try it. You may have to go to prison. You may spend years working without pay for con-

science's sake. But it is infinitely rewarding for all that. And it is eminently practical. We have tried the other ways, and look what a mess we have made of our world! Now let us return to Christ's way, taking upon ourselves humbly and resolutely the task of being peacemakers and ministers of reconciliation.

JERUSALEM—the city upon which the eyes of the world are focused forever! It is the city of the Great King. Not King David or King Solomon in all his glory, but David's greater Son is the King of Jerusalem. Yet he was king but for a day when he rode in triumph toward this city that he loved. At a turn of the road from Bethany as he came into full view of the city his eyes filled with tears as he visioned the day, not far distant, when the Roman legions would batter at its walls and leave not one stone upon another of the beautiful temple that threw back the glittering sunshine in a shimmer of shining gold. In fulfillment of an ancient prophecy he came this day riding the lowly beast of burden, while the multitude cast their garments and branches of the trees upon the roadway where he passed and made the welkin ring with their shouts, "Hosanna to the Son of David!" Amid these triumphant shouts he moved in the midst of the ongoing throng through the gates of the city now strangely stirred by this remarkable and unusual spectacle.

So they made him king for a day who is King forever. True, the wise men sought him as the one who had been born king of the Jews, but none had so recognized him since. And so this great day wears to its close, and the king has been welcomed but not enthroned. "The tumult and the shouting dies," and at eventide, with the twelve, Jesus returns to Bethany over the road he had traveled in triumph in the morning. On another day not far away he walked out again from Jerusalem beneath the burden of a heavy cross to yield up his life to God beneath the threefold inscription: "Jesus of Nazareth, King of the Jews"—the king for a day, now proclaimed King forever, for all the world to see and know. He died

The Day

of the King

Charles C. Ellis
Huntingdon, Pennsylvania

without renouncing his kingship, and he rose the "first begotten of the dead and prince of the kings of the earth." Before him one day "every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

The Son of God rode into town
A cheering crowd around Him:
Men waving palms, men warbling
psalms,
A happy throng surround Him.
In tears, in triumph, silent, strong,
Radiantly He rode along.
Jerusalem thus found Him.

The Son of man walked out of town,
A jeering crowd around Him:
Men haunting Him, men taunting
Him,
A howling throng surround Him.
In trust, in triumph, silent, strong,
Radiantly He walked along.
And Calvary thus found Him.

Jerusalem and Calvary,
Still seeing His supremacy,
In royal robes have gowned
Him.

Little kings and great have strutted across the stage of human history. Where are they today? Little men and great are in places of power today. Where will they be tomorrow? Yesterday he was on a cross; today he is on a throne; tomorrow the hosts of heaven will lift their voices in the thunders of the Hallelujah Chorus and the crowned heads of heaven will cast their crowns down before Him. Nothing that we say or can do will

ever change this, but there is one question we can answer and one we ought to answer definitely for ourselves—is he King of our lives for a day, or forever?

AS WE live again this day of the King let us not only walk the road beside him and sit at his feet finally in the Temple courts, but let us be sure, as even the twelve were not until he was glorified, that here is the One who is King not for a day but forever. Furthermore, let us ponder carefully what this ought to mean to us. We spring to our feet when men sing The Star Spangled Banner. Why are we content to loll in our seats when we sing,

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

We have a hymn we call America and rather generally now we sing the first stanza. Are we teaching our children to ignore that majestic fourth stanza with its patriotic climax?

Protect us by Thy might,
Great God, our King.

Sometimes even when we preach we fall into the faulty exegesis which makes us "co-laborers with God" instead of "God's fellow laborers." Has democracy led us too far afield to be good subjects even of the divine King? Both Scripture and true democracy bring us all into



a brotherhood of service under, and not beside, him who is Lord of all.

IF he is truly King of our lives we will not only show him every reverence due his name and person, but we will render him every possible obedience and yield sincerely to his control. When Dr. Chapman interviewed General Booth he asked him the secret of his marvelous Christian life. He said he saw a tear steal down the rugged cheek of the old soldier of the cross as he said, "Well, if there is any secret it is

only this—God had all there is of William Booth." As we come once again to the day of the King let us desire sincerely that we too may be of those who have committed our all to his keeping. Thus also may we live, as daily we pray "Thy kingdom come." Nor let us fail to vision that other day of the King whose eventide will not be in Bethany, but whose morning will dawn in the city of the Great King.

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

Spending Our free Time

Janice Vanderslice
Pottstown, Pennsylvania

MANY true Christian young people are asking such questions as "What place should amusements have in my life?" and "Where should I draw the line?" They are honestly perplexed as to what is harmful and what is allowable. One Christian leader advises one thing and another takes the opposite view. Some condemn all amusements while others declare we should

capture them for the kingdom of God. The world, as a whole, is demanding more and more entertainment and thrills are the order of the day.

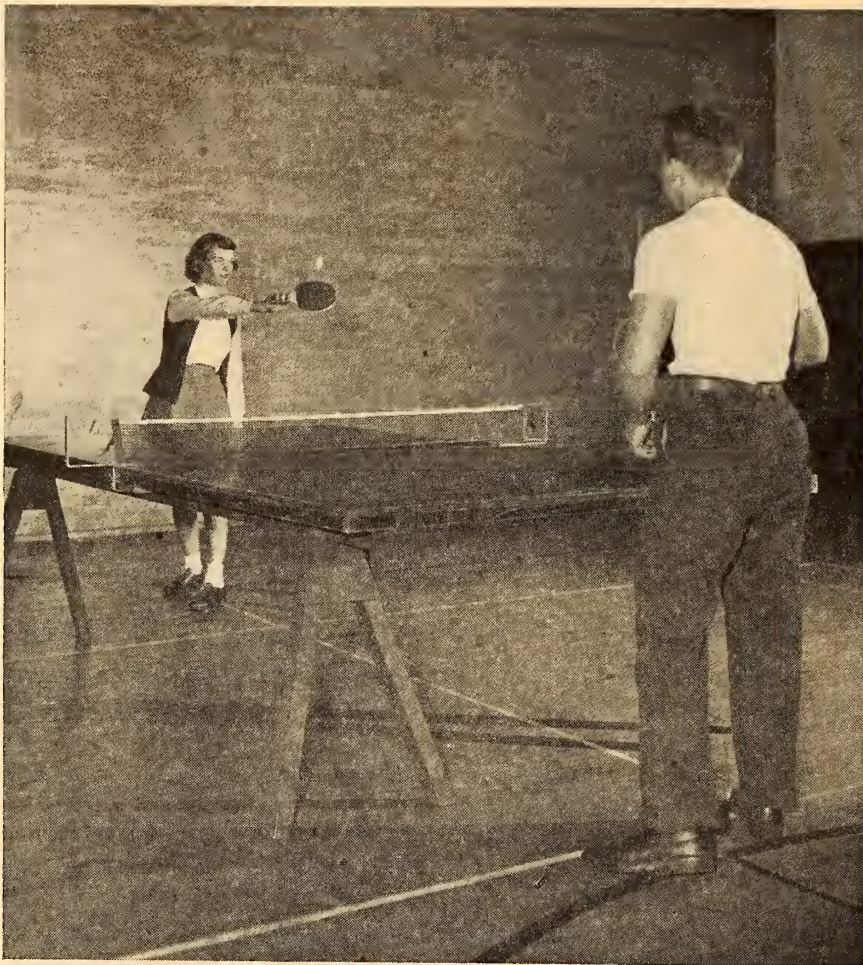
There are many ways in which people of the world are seeking this entertainment. One of the most popular forms is the movies. Motion pictures are very good for visual education and are used for this purpose by

many churches and Sunday schools and public schools. In the theaters, however, the movies frequently give the impression that crime does pay. Youth is given the false idea that he can get away with dishonesty and immorality. Investigations have shown that motion pictures are an important contributing factor to juvenile delinquency. Many criminals in their teens and early twenties sentenced for burglary and robbery have testified that they got their ideas of easy money from watching pictures where the hero never worked but seemed always to have lots of money to spend.

Motion pictures also create desires for "fast life," "good times," "freedom," and "popularity." In contrast to their own lives, which may appear to many girls as drab and colorless, pictures which portray a gay, fast life of wild parties and of attendance at cabarets and roadhouses seem to have a strong appeal.

ANOTHER amusement which has a great attraction for pleasure seekers is dancing. As an exercise, practiced as a means of physical culture, dancing may be beneficial. But the modern ballroom dances violate all hygienic laws. Crowded, poorly ventilated ballrooms, late hours, and improper clothing are certainly not health creating. The very nature of the dance, as it is now conducted, permits liberties and familiarities which would nowhere else be tolerated by respectable society.

Society, as a whole, is in favor of dancing. Many wealthy children are given dancing lessons when they are very young. Children in their early teens attend "juke-box" dances held in junior and senior high schools. Young people and adults attend dances at ballrooms and clubs. Some churches sponsor dances in their social rooms. It was at one of



Ping-pong is one of the many wholesome recreations

these church socials that a Christian girl found to her surprise a dance in progress. For the first time since she was converted, she took part in it. It brought back her old desires and she began to gradually drift away from God.

CARD playing is another attraction for many people. A pack of cards is not particularly evil. An evil effect is that it incites the growing vice of gambling. Although many people could play a game of cards with no injury to themselves, there are always the weak ones who may be influenced. A striking story illustrating this possibility was told by the late Dr. Wilbur Chapman. During a service being conducted by a well-known evangelist, a tramp came in and said: "My parents brought me

to this church. Seven boys used to sit in this pew in a Sunday-school class. We had a great love for our Sunday-school teacher. On Saturday afternoons, she invited us to her home for music and food, and to look over the lesson. Eager to please and hold us, she taught us how to play cards. After a while, we were playing cards among ourselves and not going to her home or Sunday-school. Cards and cigarettes were followed by drink and gambling. We all, at different times, left our homes. Two of those boys have been hanged, three are in a state prison for life, and one is a vagabond like myself. All I wish is that that teacher had never taught us to play cards."

The young people's society at Pottstown, Pa., conducted an essay contest on the above subject. Janice Vanderslice won the contest with this essay. Christian youth and Christian parents should read it.

One of the strongest arguments in favor of card playing is the idea that if you do not play cards at home, you will cease to have any influence over the members of the family. They will choose other shelter than the home circle and other companions and associations and possibly be led astray. You might just as well say that you should drink liquor with your children in the home in order to save them from being tempted; or declare that if they do not get it in their homes, they will go elsewhere for it.

DRINKING is also practiced by pleasure seekers and is usually connected with other amusements. Many card parties and dances are held where the liquor flows freely. People drink for its effect, as it produces a sense of exhilaration. While under the influence of liquor, they forget their sorrows and troubles and lose any feeling of restraint. When alcohol goes into a man, judgment and self-control go out. Liquor is habit-forming and when it is once tasted, it creates a desire for more. In time, more and more is needed to produce the desired effects. Alcohol produces most of its effect in and through the nervous system. It prevents one from doing accurate and delicate work.

SMOKING is another habit which has a deep hold on thousands of people. Cigarette smoking has become popular with both sexes of all ages. Young people while still in their teens receive the impression from various forms of advertising that smoking is harmless and glamorous, making them attractive to the opposite sex. Thus boys and girls become the slaves of this harmful drug. Tobacco not only mars the beauty and at-

tractiveness of girls and women, but it contains nicotine, which is a poison. It injures the throat, nose, hearing, eyes, heart, lungs, and nerves.

"What then is left for the Christian in the way of entertainment and amusement if all these pleasures are to be surrendered?" you may ask. Physically, we have a whole field of varied and healthful amusements left to us. There are many indoor and table games to play and many outdoor games and sports to take part in. Socially, we have the whole realm of intellectual and beneficial recreation left. There are many good books to read and there are science and art museums to visit. And morally, there is plenty of pure and elevating enjoyment left to us.

"How may I know what is right for me to do and what is harmful?" is asked. The Bible lays down laws against decidedly sinful things such as those named in the Ten Commandments. We should strive to discover if there is anything in our lives which is hindering our being our best for God.

Self-denial should not be preached but rather self-enrichment, for by surrendering those forms of amusements which are questionable, we will become better Christians. We are meant to be easily recognizable as Christians because of the things which dominate our lives. Worldly people should be able to see that our Christianity makes us different from the non-Christian in our tastes and habits and that we are not dependent upon the pleasures which the world offers for satisfaction.

• • •

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things (Phil. 4: 8).

The Moderator Speaks

Why We Go to Church

Rufus P. Bucher
Quarryville, Pennsylvania

THE ALTAR is the meeting place between God and man. There at the mercy seat man meets and communes with God.

The place of worship may be anywhere. They who seek the throne of grace find that throne in every place. Ever since God sent Nathan to David, asking that a house be built for God to dwell in, there has been a temple, a synagogue, an upper room, a place by the riverside or some other place set apart and dedicated to God for worship.

The disciples had a worship service in the evening of the day Jesus arose. They were all there except Thomas, who missed much by his absence from that service. He missed the communion of the saints, the presence of Jesus and the opportunity to be one of the first witnesses of the resurrection, the outpouring of the Holy Spirit, the joy of that occasion. Realizing all he had missed, Thomas was present at the next Sunday evening service. Then he had his doubts removed.

When the Apostle Paul was on his missionary journeys he always sought a place of worship. On one occasion he found it by the side of a river. He also admonished those Hebrews who had no desire to go where the saints met for worship not to neglect the assembling of themselves together.

Pastors always appreciate it when people who are traveling or relocating seek out the church rather than wait for the pastor to seek them out. If zeal for the house of the Lord eats us up, we will be glad to say, "Let us go up to the house of the Lord." The radio service can give comfort to the shut-in but is not a substitute for public worship.

WE SHOULD go to church—

For the worship experience. Meditation, prayer, hearing God's Word, singing and making melody in our hearts and giving to the Lord as he has prospered us are all parts of the worship experience.

For comfort. Regardless of the kind of audience someone always needs comfort. Some have lost their health; others have lost friends; some have been disillusioned; others have lost their souls.

For new inspiration. As clocks need to be rewound and batteries recharged, so our souls need new inspiration. The fire on the altar needs new kindling or it will go out.

For the maintenance of the church. The church is maintained by the regular attendants and those who do the work. It is not maintained by those who seek pleasure on the Sabbath, by those who go visiting or who stay at home to welcome visitors or by those who substitute the radio for public worship.

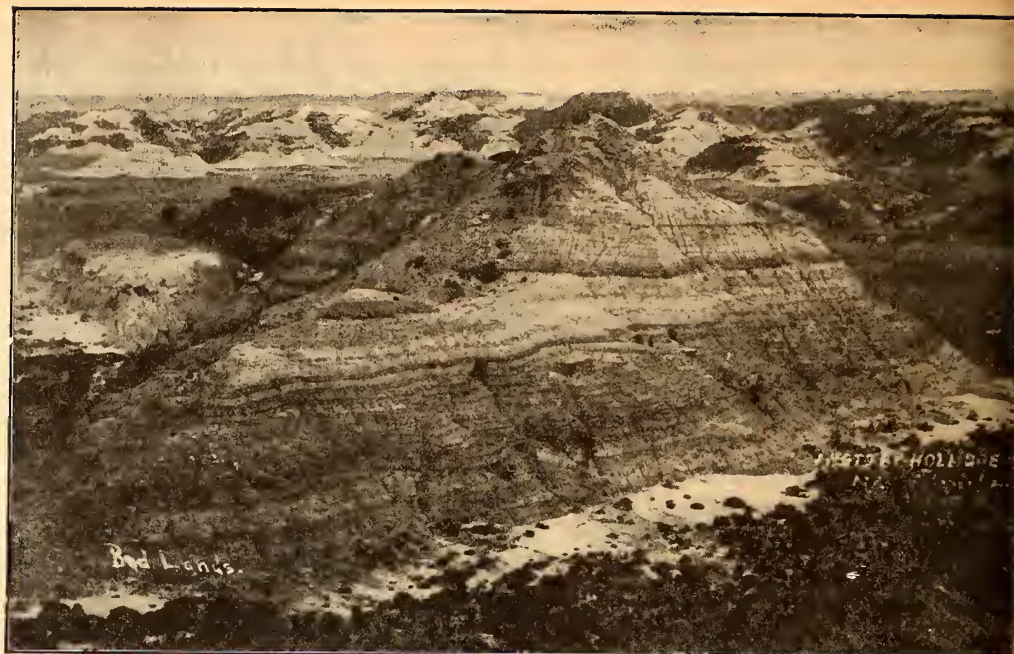
"I was glad when they said unto me, Let us go into the house of the Lord."

"Enter into his gates with thanksgiving, and into his courts with praise."

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Your Trip to Annual Conference

H. A. Brandt



Annual Conference for 1946 is to be held in Wenatchee, Washington, June 12-16. A number of factors serve to make this year's Annual Meeting unique. Once again it is to be an open Conference. Secondly, it has been located in an important part of the country not often visited by our Conferences. Annual Meeting was in Seattle in 1914 and at Nampa in 1937. Thirdly, while the trip to Wenatchee will be a long one for many of our folk, it will be through a scenic part of the country. Finally, because of the over-all transportation situation more than the usual proportion of Conference attendants will be interested in what the railroads have to offer.

Bro. E. M. Hersch is the Conference-appointed general railroad transportation agent. It is in view of this responsibility that the following rather detailed information is offered. From time to time further details will be released as available. Letters of inquiry should be addressed to E. M. Hersch, Transportation Agent, 22 S. State Street, Elgin, Ill.

Special Cars for Early Attendants

For general boards members, committee members and delegates who wish to arrive early, special arrangements have been made to operate extra Pullman sleeping cars for through movement from Chicago to Wenatchee, Wash. These special cars will depart from Union Station, Chicago, at 10:15 p. m. Friday, June 7. On arrival at Wenatchee early Monday, June 10, sleepers

will be parked at station for occupancy until 8:00 a. m. All meals en route may be taken in the regular dining cars, with the exception of breakfast on arrival at Wenatchee.

Delegates' Special Train

For the convenience and the pleasure of all delegates and others traveling together as one large group, a special train has been arranged with Pullman tourist sleeping cars, coach chair cars, and dining cars. This Church of the Brethren Special will operate from Chicago to Wenatchee, Wash., and return, on the following itinerary:

Sunday, June 9. Delegates will assemble at Chicago Union Station, where the special train will be parked in the early evening for occupancy and departure at 10:15 p. m.

Monday, June 10. Through Wisconsin and along the banks of the Mississippi River. After short stops at the Twin Cities, St. Paul and Minneapolis, Minn., the special train moves through the lake park region of Minnesota to the huge farming centers of North Dakota.

Tuesday, June 11. Glacier National Park. Early morning arrival permits a short stopover at the eastern entrance, where there will be ample time to loiter through the beautiful flower gardens, visit an Indian encampment, and view the Rocky Range from the rustic Glacier Park Hotel. Resuming the journey over a historical route made famous by Lewis and Clark and John F. Stevens, the special ascends the Rockies to Marias Pass and the Continental Divide. Here a big

view of the Rockies, majestic peak after peak towering to the sky. Then a quick descent of the western slopes to the Flathead River and Belton, Mont., the western gateway to Glacier National Park. Here a hour of leisure will be followed by the scenic journey through the Flathead and Kootenai River Canyon and past Lake Pend O'Reille to Spokane, Wash.

Wednesday, June 12. Wenatchee, Wash., the apple center of America. Attend Annual Conference—Wednesday, June 12, through Sunday, June 16.

Sunday, June 16. Start your return trip home filled with the spirit of new courage and enthusiasm to increase the good work of your church. Your train may be boarded at 10:00 p. m. and soon you will be on your way homeward.

Monday, June 17. You will see many beautiful scenes that miss your eyes on the going trip.

Tuesday, June 18. Arrive at St. Paul at 10:30 p. m. and continue eastward to Chicago.

Wednesday, June 19. Arrive at Chicago Union Station at 8:40 a. m. The fond memories of the Conference and the wonderful western country you have seen will often recur in your mind to give you a warm feeling for our land and the good work of our church.

The general boards and committee members are invited to use the special train on the return trip. Extra Pullman sleepers will be provided for those expressing their desire to return directly to Chicago on the same date.

Mr. E. M. Hersch, Transportation Agent
Brethren Publishing House, Elgin, Ill.

I am interested in attending the Conference, and desire the following reservations:

Going Trip	Board and Committee <input type="checkbox"/>	Delegates' Spl. <input type="checkbox"/>	
Return Trip	Direct <input type="checkbox"/>	Via Seattle <input type="checkbox"/>	Via California <input type="checkbox"/>
Reservation Desired	Tourist Lower Berth <input type="checkbox"/>	Upper Berth <input type="checkbox"/>	Coach <input type="checkbox"/>
Name			
Street			
City Zone..... State.....			

Other Options for Return Trip

For those interested in returning by the way of an entirely different route, a program with very little additional expense has been arranged. This trip involves only one additional day, but will afford you the opportunity to visit Seattle, Wash., the large Pacific Northwest port, with its many attractions.

Your round trip tourist and coach railroad tickets can be routed by the way of this optional return trip at no additional fare. The only extra expense will be meals for one day and cost for any sightseeing trip desired at Seattle, plus a very slight extra charge for Pullman.

The itinerary for this trip will be as follows:

Sunday, June 16. Special tourist sleepers and coaches may be boarded at 10:00 p. m. en route Seattle.

Monday, June 17. Arrive in Seattle early in the morning, but occupy cars until 7:30 a. m. This day you will be free to do as you choose. You might desire to take a sightseeing trip in this beautiful Northwest city, or an interesting trip to Mt. Rainier National Park for a view of this gigantic snow-covered peak. Departure from Seattle will be 7:45 p. m. from the Union Station.

Tuesday, June 18. Your train is operated by a huge electric engine, which provides smooth operation over the Cascade, Bitter Root, Rocky and Belt Mountains. All this day you will be surrounded by mountain ranges.

Wednesday, June 19. Your train passes through the Bad Lands of North Dakota and on through South Dakota and Minnesota.

Thursday, June 20. Arrive at Chicago at 8:45 a. m. after a never-to-be-forgotten trip of western America.

It is quite possible there will be delegates who will desire to return by the way of California. These people may use the service provided to Seattle for connections to California and return to Chicago.

Reservations

All requests for reservations should be sent to E. M. Hersch, Transportation Agent, Brethren Publishing House, Elgin, Ill. Reservations should be made early. May 15 is the deadline.

Please use the coupon above, indicating by check mark the train you will use on the going trip, including type of accommodations desired; also the return routing. On receipt of your request, reservations will be made in accordance with your wishes, and information in regard to securing railroad tickets, Pullman, etc. will be forwarded to you.

Use It!

Chester E. Shuler

Harrisburg, Pennsylvania

In seeking to explain about the kingdom of heaven, the Lord Jesus one day told his hearers that this kingdom of heaven is like a treasure hid in a field. He continues by telling that the man who found this treasure hid it, and then with joy sold all that he had and bought the field in which the treasure was hidden.

It is rather interesting to think about the fellow who hid the treasure in that field in the first place. The Lord does not elaborate about this man, but it may be helpful to think of him anyway.

Why did he choose to hide his treasure in a field in the first place? Had he stolen it? Was he putting it there for safekeeping? Was he a wealthy man who took this means of saving his money?

Whatever his reason was, we are most interested in the fact that the burying process was not good. It caused him eventually to lose his treasure. This reminds us of the other fellow, about whom the Lord told (Matt. 25:25-28), who "hid a talent in the earth," also with disastrous results.

The Scriptures seem plain on the fact that hiding valuable things is not according to God's wishes. Today there is a penny famine in our land. Bankers are urging children and others to open their pig banks and release pennies for circulation. But folks are hiding things much more valuable than pennies.

The talent mentioned in the Lord's parable in Matthew 25 was, unquestionably, a piece of money. But all of us have talents for doing certain things—useful things. What are we doing with these treasures? Are we putting them into circulation for the good of others? Are we using our talents to God's glory and in his glad service? Are we doing what we can for him—and for our fellow men? Or are we burying our talents or treasures in a field or elsewhere?

A Christian nurse once attended us in a hospital. She was grave and seldom smiled. We mentioned it to her one day. "That," said she, "is not the first time I have been reminded that I ought to smile more often. You see, I used to teach school and I got the idea that a teacher ought not to smile often, lest the pupils become unruly. I suppose my habit persists. I once had a lady gently rebuke me. She said, 'Do not hide your smile, nurse. It may mean much to some sick person one of these days.' And so I try to remember to smile, but so often I forget and hide my smile."

Maybe other folks commit the same blunder. If God has given us the ability to smile, why bury our smiles? If we can speak a kind word to someone and do it sincerely, why not do it? If someone we observe is doing a fine job, why not compliment him? Truly there is a great opportunity to use these treasures.

Jesus told us to beware of laying up treasure on earth, but rather to lay up treasure in heaven where it will be safe. We believe that treasure buried will hardly be laid up in heaven. It is only the good deeds, kind acts, smiles, which we put into action, which we use, that will be translated into heavenly treasure!

Martha and the Master

Kathryn Wright
University, Mississippi

To Him That Hath

HOW the days of that Pass-over Week stand out in my memory! The evening of Tuesday came, with Jesus and his disciples and Lazarus returning home extremely weary.

Again Lazarus had much to tell us. It had been a day of conflict and teaching for the Master—verbal conflict with the jealous priests and teaching the Pass-over crowds which seemed so hungry for truth.

The priests had continually followed Him all day, baiting Him with questions with which they hoped to trap Him. Lazarus said it was wonderful to see how easily Jesus read their evil intentions and how easily and readily He had answered them.

"He taught continuously all day," related Lazarus, "in parables and with great earnestness."

"Lazarus," begged Mary, "can you not remember some of the things He said? I have the feeling that Jesus will not long be with us, and I am eager to have all His teachings."

SO Lazarus settled himself, after a glance out on the sloping terrace where Jesus sat quietly, a little apart from His disciples. We, too, looked out upon Him and felt the wish to comfort and protect our Friend from the threatening violences which seemed to be rising.

"Jesus said He would join us

presently," said Lazarus. Then our brother gave us two parables that Jesus had spoken that day in Jerusalem. First, one about ten virgins going to a marriage feast, of which five went prepared with well-oiled lamps and five went without extra oil. The wise virgins were admitted to the feast, but the thoughtless ones had to return for refills and lost their chance to attend the feast.

"There is not much point to that story!" I cried, disappointed. "Or else I do not understand it. Those foolish ones should have been more careful and been prepared."

"Yes, Martha," smiled Mary, "they should have. But Jesus had a deeper meaning in the story. He meant that we should be prepared for the coming of God's kingdom as the wise virgins were prepared."



"Yes," added Lazarus, "Jesus ended the parable by saying, 'Watch therefore, for ye know not the day nor the hour.'"

AND the other parable?" said Mary eagerly, leaning forward.

"It, too, is a parable of warning," said Lazarus, and began. The second one was about a man who, on leaving the country for a time, gave his three servants talents to be used in his absence. One servant had five talents and another servant had been given two. These two men were industrious and used their money to double the original amounts. But still another servant, entrusted with only one talent, hid his money in the ground. When the lord returned, he was pleased with the first two for being industrious, but the third servant he condemned for his laziness. The lord took away his talent and gave it to the first servant, of the ten talents—then he cast the indolent servant from him.

Now this parable seemed to be more understandable, yet I was cautious in making a comment. "Of course, the lord of servants expected his money to be invested for him. That was only natural."

Mary sat thinking. "And too, Martha, the lord of the servants expected them to show their interest by working hard to double the talents. Lazarus, did Jesus

make any remark on the parable?"

"As I remember," replied our brother, "He said, 'For to every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.' Do you see more in the story now?"

"Ah, yes!" said Mary. "We are to use our abilities and energies for God's work, even if it seems hard at times. It is truly a wonderful parable! I must teach it to the village children sometime."

THROUGH my mind flashed the picture of people listening to Jesus' words in the Temple, listening hungrily, intently, as I had seen men gather about Him, even here in Bethany. Then I remembered the jealous priests and Pharisees.

"Lazarus, were the priests listening to Jesus' parables, too?" I

The Hills of Gladness

Grace Imogen Gish
Roanoke, Virginia

I've reached God's hills of gladness

That tower bright and strong,
Where I can dwell securely,
Protected from all wrong.
His tender care surrounds me;
His love my life will fill;
And whatsoever the trials
He'll guide and comfort still.

I've reached God's hills of gladness

More beautiful they seem
And fairer, sweeter, holier
Than ever I could dream.
Below me lie the shadows
Close-gathering and gray,
But God's eternal sunshine
Bathes these fair hills alway.

I've reached God's hills of gladness;

I cannot sorrow now
With heaven's blue sky above me
And blessing on my brow;
And when from out that city
The clear call comes for me
Forever and forever
I know I shall be free.

asked. "Did they understand them?"

Lazarus looked grave. "Yes, they seemed always there on the fringes of the crowd, but listening with scowling looks usually. I fear they plot evil for the Master. I have even heard that they would seize Jesus in the Temple, but fear that the people would protect Him. If they ever lay hold on Jesus this week, I feel sure they will do it by some stealthy trick." He sighed. "Ah! If I could only give my life to save Jesus! My life is already longer than it would have been, had He not come to raise me from the tomb."

Mary had risen, for she saw Jesus coming in from the terrace. As I made haste to set out food for all of us, I saw her meet Him at the doorway. Although her heart, like ours, was trembling with sick apprehension, she smiled radiantly as she said, "Master, we are so glad you are at home with us again. Rest and refresh yourself after the long day."

"Mary," answered Jesus simply, looking at all three of us, "this home in Bethany has always meant rest and quiet—and you are my friends."

Some of the anxiety dropped from our hearts, and we hastened to serve the evening meal.

Security

Isabella Marty
Longford, Kansas

"This is the day which the Lord hath made; we will rejoice and be glad in it" (Psa. 118: 24).

How our lives would be transformed if we would but heed the admonition of the psalmist!

Wearied bodies, aching hearts, ruffled spirits and inefficient work are the result of anxiety concerning what might happen today or what shall be tomorrow.

Let us awake each morning with the thought of security, that "underneath are the everlasting arms."

"How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings" (Psa. 36: 7).

Filling the Gap

Maeanna Cheserton-Mangle
New York City

There was a hush of expectancy in the Sunday school that day. Boys forgot the trinkets that filled their pockets, and the little girls no longer fidgeted with the buttons on their coats and the clasps on their little purses. All was attention, for a missionary from Borneo was to speak and had brought with him a young native convert who had come to the States to study art. The missionary had also brought motion pictures to illustrate his talk. So there was disappointment when it was announced that the motion picture projector would not work on the current used in that building. But to recompense for the lack of motion pictures the young native offered to illustrate in chalk as the missionary spoke. The youngsters were wide-eyed with interest as the young lad pictured for them the life of his people in far-off Borneo. As the hour progressed, the missionary talked of the land of Palestine and the days of Jesus. Still the black boy's hand flew and picture after picture in chalk was revealed.

Finally the missionary closed his talk by telling how his little Bornean friend had accepted Jesus and had decided to come to America. He related little incidents that had occurred on the ship. Meanwhile the boy drew pictures, even to their arrival in the harbor of New York, and the first sight of the Statue of Liberty. Suddenly, unable to contain himself longer, a little tot in the first row exclaimed, "Boy! He can draw in American too!"

Wamakiki's face was wreathed in smiles as he looked down at his little admirer and said, "Yes, art is a universal language just as Jesus is a universal God."

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, March 31

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, A Nation Demands a King—1 Sam. 8—10. Golden Text, Blessed is the nation whose God is the Lord. Psalms 33:12.

B.Y.P.D., A Bible Quiz.

Gains for the Kingdom

Three baptized and one received by letter in the Frederick church, Md.

Three baptized in the Pontiac church, Mich.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Alvin F. Brightbill of Bethany Biblical Seminary, Chicago, Ill., in the Des Moines Valley church, Elkhart, Iowa, April 14-21.

Bro. William Gould of East Freedom, Pa., in the New Paris church, Pa., May 13.

Bro. J. I. Thomas of Smithsburg, Md., in the Stone Bridge church, Md., April 21-28.

Bro. J. O. Winger of North Manchester, Ind., in the Canton church, Ill., April 1-14.

Bro. Berkey Knavel of Bethany Biblical Seminary, Chicago, Ill., in the Florence church, Mich., April 19-21.

Bro. Jesse W. Whitacre of Keyser, W. Va., in the East-wood church, Akron, Ohio, March 25—April 17.

Bro. Dean L. Farringer of Bethany Biblical Seminary, Chicago, Ill., in the LaMotte Prairie church, Ill., April 14-21.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Springfield church, Ill., March 26—April 7; in the Virden church, Ill., April 9-21.

Personal Mention

Chalmer Shull was in the Dahanu hospital with a light case of typhoid fever soon after returning to India.

Bro. Trostle P. Dick is recuperating from a serious operation, which he underwent recently. The prayers of the church are for his speedy recovery.

Bro. Rufus Bowman, president of Bethany Biblical Seminary, will be present at the Canton church, Ill., both morning and evening on Sunday, March 31.

The following cablegram has come from Ernest Ikenberry in Shanghai: "Wampler arrived twelfth. Well. Schaeffer, Ober delayed here. Flory flew Peiping tenth. Wampler following." This means that we now have five missionaries back in China.

Bro. Luther H. Harshbarger, who has recently returned from Europe, where he has been helping administer relief, informs us that an article attributed to him in the Feb. 2 Gospel Messenger was actually written by his colleague, Henry Söderberg of Sweden. We are sorry for this error in crediting the article.

Rev. John M. Coleman, rector of St. Phillip's Episcopal church, New York City, became a member of the board of higher education of New York City on March 5. Rev. Coleman is the first Negro to be appointed to the New York board of education. In view of the fact that he will represent one hundred thousand Negroes this is an appointment which well deserves to have been made.

Dwight Smith, of the Cerro Gordo church, Ill., paid a welcome visit to the Publishing House recently. His sister, Helen, is employed in the treasurer's office here.

Bro. Cleo Beery, pastor of the Parsons church, Kansas, stopped briefly at the Publishing House on his return to Kansas from a visit with his family in the East. He expressed himself favorably on the improvements made here since his last visit.

Brother and Sister Ralph Martin, who serve the Bethel Center Church of the Brethren, Hartford City, Ind., visited the Publishing House not long ago. They were shown about by Mrs. Perry Hoover, mother of Mrs. Martin.

A recent note on this page, intended to fill in a gap in the information available when the 1946 Yearbook was printed, stated that Bro. Fred A. Flora is the elder of the First church, Los Angeles. It should have stated that he is both pastor and elder.

Eugene Miller, Lloyd Danzeisen, William Wheeler Wilbur Stump, William Michener, and Herbert Imboden, all C.P.S. men, were present at the Publishing House March 12-16, for the semiannual meeting of the C.P.S. council. They were scheduled for a joint session with the Brethren Service Committee on March 15.

Rev. J. E. Clayton appeared before the Race Relations Committee in a plea that the Church of the Brethren should set up mission churches in some of the new Negro agricultural colonies being opened in the South. Rev. Clayton said that it was his belief that the colored people would welcome the opportunity to become members of and to support the Church of the Brethren. He said further, "I have wanted to join the Church of the Brethren myself ever since I knew about it. It is organized Christianity in action. I have been wondering how I can get in."

The Brethren Give More Than a Million for Christ

Two weeks ago H. Spenser Minnich released information through the Gospel Messenger that we had surpassed our goal of a Million Dollars for Christ last year by giving more than a million and a half. The total released then was a tentative figure; the final corrected total is \$1,537,603.

In addition to this, 450,000 pounds of clothing have been donated with a total estimated value of \$337,500, which brings the grand total of giving close to \$2,000,000. The Conference Budget designated gifts were \$481,805 or an increase of 8%. The giving designated for Brethren service was \$1,055,797 or an increase of 147%. The per capita giving for the year ending Feb. 28, 1945, was \$4.84; for the year ending Feb. 28, 1946, it was \$8.14.

Word continues to come from over the world that a great famine impends, perhaps the greatest the world has ever experienced. One fifth of the population of the world may die. Though a million and a half as an achievement is good, it is not enough. How much more than that shall we make it this year?

Important Legislation

Indications are that the draft act may be extended for a year, or indefinitely, beyond May 15. Since Secretary of State Byrnes, Secretary of War Patterson and Secretary of Navy Forrestal testified before the House Military Affairs Committee, that group seems ready to report out a draft extension bill. The same three men are due to testify before the Senate Military Affairs Committee this week. They are reported to be saying that Russia is a threat to the world and this nation must remain armed to deal with her. General Hershey has asked the House Committee to help extend the draft indefinitely (exempting, perhaps, the eighteen- and nineteen-year-olds). This is a discouraging trend. It calls for renewed protest by Christian citizens against the path of power politics our government appears to want to follow.

Watch for discussion on the floor of the Senate of the atomic energy control bill. The struggle between military men and civilians for atomic control still rages. Just what the Vandenberg amendment means is still not clear. Perhaps it will become clearer as debate proceeds. Atomic scientists and churchmen still stand firmly for civilian control.

Bro. H. M. Coppock, whose address was 713 W. Fourth St., Clovis, N. Mex., writes to say that he should now be addressed at Springer, N. Mex.

Chester A. Herrington, a young licensed minister of Toledo, Ohio, and Mrs. Eugene Miller of Dayton, Ohio, were recent visitors through the Publishing House.

Dr. and Mrs. Howard W. Oxley of Chicago and Mr. and Mrs. Odes Gish of Seattle visited at the Publishing House recently. Dr. Oxley is manager of the field organization for the National Safety Council.

Bro. Kenneth W. Hollinger of Bethany Biblical Seminary will hold pre-Easter services for the Pleasant Valley congregation of Southern Ohio (Bro. S. S. Blough, pastor). The meetings will begin on Palm Sunday morning and continue each night through Easter.

Bro. James Bowman and his family arrived at Roberts Field in Liberia on March 8. They expected to leave on March 15 for the remainder of the journey to Nigeria. This information was received in Elgin on March 11. A former wire had informed us that the Bowmans left New York at 7:00 a. m., March 6, via Pan American Airways.

Brother and Sister Frank Crumpacker report they are both well and enjoying their work in the Pacific Coast Region. During April mail may be sent to them according to the following schedule: April 1-5, Hoquiam, Wash., % H. C. Crumpacker; April 7-14, % Rev. Dewey E. Rowe, 942 W. 58th St., Seattle, Wash.; April 16-18, % Rev. Ward E. Pratt, 1211 Garfield St., Yakima, Wash.; April 19-21, % Rev. Charles Zunkel, 546 Malaga Street, Wenatchee, Wash.; April 23-29, % Clement Bontrager, R. 1, Tonasket, Wash.; April 30—May 5, % R. C. Flory, R. 2, Chewelah, Wash.

Miscellaneous Items

Moxham church, Johnstown, Pa., of which John Ellis is pastor, is holding its annual spiritual emphasis week March 24-31. The guest minister for the week will be Bro. H. L. Hartsough of Elgin.

A young people's rally is scheduled for March 30 and 31 at the Carthage church, Mo. Featured in the meetings will be a banquet at seven o'clock, Saturday evening and a special Sunday meeting, at which Raymond Peters will speak. A special invitation is extended to the boys stationed at Camp Crowder.

Walking With God Today, the devotional booklet put out by the District of Southern Ohio, will be carried in the Gospel Messenger as devotional reading after July 1. The booklet will be discontinued but the readings in a different form will be carried forward under the same title. One week of readings will appear in each issue of the Messenger. Those who wish issues of the booklet for April to June should order as usual.

Two new banquet programs are now ready for distribution. These programs, Mother's Vacation and The Dear Woman Who Lives in a Shoe, were prepared by church groups. Each is 10c. Order from the General Boards, Elgin, Ill.

Brethren in the East are planning a motor coach tour to Annual Conference at Wenatchee, Wash., returning by way of California, Grand Canyon, Salt Lake City and other points of interest. The fare for the trip is \$122.25. Anyone interested may contact Elder J. Monroe Danner, East Berlin, Pa. Reservations must be made by April 15.

Ministers of the Church of the Brethren: sermons are now being received for the proposed book of sermons by Brethren ministers. Please remember the project is open to any minister of the Church of the Brethren. Let each contributor submit his best sermon on some Brethren theme, about two thousand words in length and written on but one side of the paper. It is hoped that sufficient material for a real book can be in hand by April 15. Send your entry to Brethren Preaching Today, % Brethren Publishing House, Elgin, Illinois.

Bethany Biblical Seminary celebrated its fortieth anniversary on March 17 and 18. On Sunday Bro. C. C. Ellis of Juniata and Bro. Rufus D. Bowman were the speakers in the morning and the evening respectively. On Monday evening a banquet was held at which Bro. V. F. Schwalm spoke. At this banquet tributes were paid to the three presidents who have served since the founding, Brethren A. C. Wieand, D. W. Kurtz and Rufus D. Bowman. All three of the presidents were present. A fuller article concerning this will probably appear later.

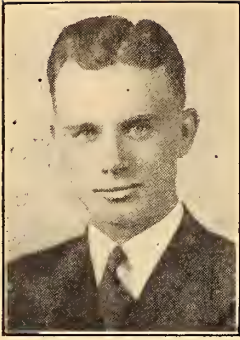
With Our Schools . . .

Bethany Biblical Seminary

Bethany Chapel and Improvement Fund. The Manchester Conference authorized the raising of \$150,000 for a new chapel and other improvements at Bethany. The financial campaign was carried on from September through November. The brotherhood responded to the needs of the seminary in a splendid way. We praise God for the liberal and sacrificial support of the churches. The following is a financial report up to March 4, 1946: cash, \$151,022.67; pledges, \$13,656; government bond, \$1,000; annuities, \$6,000; total, \$171,678.67. Expenses of the campaign, \$7,821.42. Balance, \$163,857.25.

The total enrollment for the school year 1945-1946 is 152 in the Seminary and 108 in the Bible Training School. In the student body are Missionaries Bessie Crim and Ira Petre and his wife.

Faculty members have served many local churches as guest speakers. W. W. Slabaugh, F. E. Mallott and Jesse H. Ziegler participated in the school of Christian living at First church of Chicago. William M. Beahm was the lecturer at Bethel College in March. Albert C. Wieand and Jesse H. Ziegler were guest speakers at the La Verne regional conference in February. Alvin F. Brightbill has conducted many music institutes among the churches and districts. David J. Wieand spoke at the district young people's conference of Southern Indiana in February. Chalmer E. Faw was a leader in the school of missions at Elgin in January, and participated in the Southern Ohio missionary rally. Mrs. Anna Mow was guest speaker at the young people's conference of Northeastern Ohio. President Rufus D. Bowman spoke at Annville, Pa., on Feb. 17, and visited Juniata, Elizabethtown and Bridgewater colleges in order to discuss with college students their preparation for Christian service.



Richard Burger

Commissioned for Service



Ann Burger

Richard A. Burger

Wayne L. Parris

Richard Allen Burger was born on July 26, 1920, the youngest child of John and Rosetta Burger, of Udell, Iowa. Richard spent his boyhood life on his father's farm near Udell, in the Fairview congregation of the Southern District of Iowa. He united with this congregation in 1931, when he was eleven years of age. Elder Orlando Ogden was his pastor and had a deep influence on the boy's life.

Richard attended the Udell consolidated school for his grade school and high school education. In his youth he was very fond of hunting and trapping and would roam the hills about his home engaged in these pastimes. He was also a good hand on his father's farm. In the summer following his first year in high school, he was helping burn cornstalks, when his clothing became ignited and he was badly burned. He spent many weeks suffering from these burns and it was feared that he would be permanently crippled, but the nursing of his family together with his determination finally enabled him to be restored to complete health again.

He graduated from high school in 1938, and in the fall of that year he entered McPherson College. During his four years at McPherson, Richard took part in many activities, especially those relating to the spiritual life of the campus. He was chairman of the Student Volunteer group of the Student Christian Movement, and in his senior year was co-president of the S.C.M. In addition, he was president of the college B.Y.P.D. Richard was also an active participant in college athletics, winning his letter three years in track. He was Kansas Conference champion in the two-mile run for

two consecutive years. Richard was licensed to the ministry during his first year at McPherson, and was installed in the ministry the next year.

During his summer vacations, Richard was pastor of his home congregation for two summers and of the English River congregation at South English, Iowa, for one summer. In his senior year at McPherson College, he was pastor of the Salem church at Nickerson, Kansas. In the summer of 1942, following his graduation from college, he again pastored his home congregation. Richard was also active in summer camp work in Iowa, both with intermediates and young people. He was intermediate director for three years in addition to being an active camper in the young people's camp.

During his stay at McPherson College, Richard came under the influence of Bro. Desmond Bittinger, who gave him the desire to enter the Africa mission field. It was with this desire foremost in his mind that he entered Bethany Biblical Seminary in the fall of 1942. During his first year he commuted once a month to help Brother Ogden in the ministry of the Fairview church. Incidentally, at the time of his installation, Richard was the youngest minister in the county and Brother Ogden was the oldest. This ministry in the Fairview church was also carried on during the two summers that he was in Bethany.

On Aug. 22, 1943, Richard was married to Ann Witmore of Rich Hill, Mo., by Ann's grandfather, Elder Ira Witmore. This marriage climaxed a courtship begun at McPherson College. The young couple returned to Chicago, Richard to enter his second year at Bethany, and Ann to continue her college education at the University of Chicago. In his senior year Richard assumed the pastorate of the Bethel church, Naperville, Ill., where he served for the duration of the school year.

During the years in Bethany, Richard and Ann never lost sight of their dream of serving the Master in the Africa mission field. In March 1945 they were chosen by the General Mission Board to serve in that field. This appointment was approved by the North Manchester Annual Conference. The early summer was spent in preparing their supplies to be shipped abroad, and the rest of the summer was spent in visiting among Brethren colleges. They received word of their immediate departure the last of November, and left from LaGuardia Field, New York, on Dec. 4, for their first step on the road to Africa and the realization of their ideals.

Ann Witmore Burger

Mrs. C. H. Drescher

McPherson, Kansas

Ann Witmore Burger, who is now on the Africa mission field, claims Missouri as her native state. She arrived at the home of her parents, Merle and Nora Beshore Witmore of Rich Hill, on Oct. 22, 1924. Her home was in the Happy Hill church community, where her maternal grandparents, Brother and Sister Cal Beshore, still are active members.

Ann's grandparents on her father's side are Elder and Sister Ira Witmore, now of McPherson, Kansas, who formerly lived in Adrian, Mo., where they rendered distinctive service to the kingdom.

Ann grew to maturity in an atmosphere which emphasized the virtues and values that are enduring. She united with the church at the age of twelve. She attended a rural school near her home and at the age of twelve entered the Butler, Mo., high school, from which she graduated in 1941 as the valedictorian of her class. During the following two years she attended McPherson College, where she also was outstanding in scholarship. In both high

school and college Ann was active in many extracurricular activities. She was particularly prominent in dramatics, music, and forensics. She won first place in the state anti-tobacco oratorical contest during her freshman year at McPherson. Ann has a pleasing voice and has marked ability in singing. Throughout her college years she responded to many calls from various churches and other organizations to do vocal solo work. This talent was also brought into good play as the wife of a pastor.

While attending McPherson College, Ann met Richard Burger of Udell, Iowa, to whom she was married in August of 1943. During the next two years they lived in Chicago, where Ann completed the work for her A. B. degree in the University of Chicago, while her husband finished his work in Bethany Seminary. To-

gether they served in the Naperville, Ill., church during this time.

Even before they were married, Richard and Ann were planning to dedicate their lives to foreign mission work. Their convictions in this regard grew as their education progressed, culminating in their acceptance of the call of the General Mission Board to the Africa field in the spring of 1945. They were consecrated to mission work at the North Manchester Conference.

Richard and Ann left LaGuardia field, New York, by plane on Dec. 4, 1945, flying by way of Ireland to Lisbon, Portugal. From there they traveled by plane, boat, truck and train, arriving at Garkida, their destination, on Jan. 3, 1946.

Ann's parents are now living at McPherson, Kansas. She has a younger sister, Eula, who attends the McPherson high school.

Sunday-school missionaries are carrying on a program of frontier evangelism that takes the Bible and its message to thousands of lonely people beyond the reach of the organized church in many areas of North America. In a recent year these missionaries of the National Board of Missions of the Presbyterian Church in the U. S. A. distributed 28,604 Bibles and other religious books from the construction shacks on the Alaska highway to the hill cabins of Puerto Rico.

Fifty volunteer workers are to be trained this year for educational service in small rural and city churches, according to a report by Dr. J. Q. Schisler, of the Division of the Local Church of the Methodist Church. Advanced training of educational workers in co-operation with theological seminaries and assistance in the training of educational leaders in the Mexican conferences and the Indian mission are also planned.

Twelve open cockpit army training planes have been purchased by flying Roman Catholic priests with headquarters in Belleville, Ill. They plan to use the planes in missionary activities in Hawaii and other Pacific islands and in China, Africa and South America. It may be that Catholics are more awake to missionary opportunities than are some other groups.

Expansion of Mennonite foreign missions work is being planned by the executive and missionary committee of the Mennonite Board of Missions. The groundwork for establishing a new center in China has been laid and personnel has been appointed to the missions in India and the Argentine.

Monthly Financial Report

During the month of January contributions for the Conference Budget and all the General Boards and agencies in the Budget totaled \$62,515.51 and the total received for the year beginning March 1, 1945, was \$369,491.21. Contributions for the Brethren Service totaled \$111,601.87 for the month and the total received for the year was \$634,452.93.

The following shows statement of condition of the following boards as of Jan. 31, 1946.

General Mission Board

Income since March 1, 1945	\$260,659.86
Income same period last year ..	217,258.80
Expense since March 1, 1945	259,357.48
Expense same period last year ..	211,749.34
Mission credit balance 1-31-46 ..	41,129.68
Mission credit balance 12-31-45 ..	14,086.88
Increase in cr. bal. Jan. 1946...	27,042.80

Brethren Service Committee

Income since March 1, 1945	\$634,452.93
Income same period last year ..	349,825.18
Expense since March 1, 1945	491,352.12
Expense same period last year ..	345,465.75
B. S. credit balance 1-31-46	214,548.22
B. S. credit balance 12-31-45	189,577.58
Increase in cr. bal. Jan. 1946 ..	24,970.74

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Here and There in Missions . . .

Dwight M. Donaldson of the Henry Martyn School of Islamics stated recently: "There is encouraging evidence that a few of the churches in India are becoming increasingly conscious of the necessity of giving some of their workers the required preparation to work for Moslems. We have our limited accommodations crowded with resident students who are doing serious work here in the library."

Twenty-seven missionaries on furlough and candidates for the India field from ten denominations were enrolled in the India department of the Kennedy School of Missions, Hartford, Conn., in the academic year 1944-45. They pursued a wide variety of cultural, theological, linguistic and technical courses suited to their individual needs and designed "to help boards and the co-operative agencies to produce missionaries better able to accomplish the fundamental aim of the church in India."

News from Yenching, China, tells of rapidly rising costs of living. Last fall the prices of food fell in Peiping as a result of peace, but in November they began to rise again. Board fees for Yenching students went from FRB \$6,200 in November to FRB \$16,000 in December. At the same time the quality of the food dropped off badly.

The thirteen Christian colleges of China, after years of struggle to survive the war, now face acute problems thrust upon them by the sudden coming of peace. Representatives of the colleges are on the home

campuses, grappling with the various problems of regaining control of or repairing property. Two campuses are still occupied by Japanese military hospitals; one is occupied by Chinese troops; one is being used on a rental basis for the course being run by the Ministry of Education. Four colleges have either college or middle school work in progress. Three colleges are preparing to return to their home campuses this spring and summer.

The folk of the community below White Top Mountain near Konarock, Va., recognize no handicaps when they are "fixin' to worship the Lord." When this forty-member congregation was driven out of a CCC mess hall because it was dismantled, they met in their modest homes until they decided to "hew their own logs, haul their own rocks and build the church themselves." Under the director of Pastor H. E. Poff, a skilled workman, men, women and children of the congregation turned out to work on the new building. The timber, donated by the U. S. forestry department, was hauled ten miles.

A home missions project that will help to save the lives of starving children in other lands has been inaugurated by the American Baptist Home Mission Society in co-operation with the heifers-for-relief program. Young cows are being sought by the society as gifts for shipment to Europe.

The Third Marine Division has raised more than \$3,000 for Protestant mission work in Guam.



L. W. Shultz of the Brethren Service Committee being received by Deputy Prime Minister Stanislaw Mikolajczyk of Poland. The Brethren Service cup which they hold is a symbol of the goodwill of Brethren people demonstrated by the shipment of heifers which were given to the Poles.

Resolutions on Material Aid

Whereas, Unprecedented hunger prevails throughout most of the world; and

Whereas, Our country is experiencing the highest standard of living in its history and still has a surplus of essential foods; and

Whereas, Unimplemented goodwill is not enough; and

Whereas, Food and other essentials should be distributed according to need without discrimination as to country; therefore be it

Resolved, That (1) we ask our government to remove all barriers to the prompt moving of all forms of material aid by private agencies, and

(2) we ask our government to remove immediately the restrictions on mail and parcel service to all countries.

Whereas, Every month is "death month" for these hungry people, and the task of meeting this gigantic need is beyond the capacity of private agencies; therefore, be it

Resolved, That we ask Congress to authorize at once (in addition to sums already appropriated) one billion dollars for immediate relief abroad and set in motion a program of world rehabilitation and recon-

struction that shall be in significant proportion to our expenditures for war; and we suggest that the sums required be raised by "humanity loans."

As evidence of our sincerity and to increase the amount of goods available for these hungry people, we urge that our government restore rationing and that, in addition, all concerned persons give sacrificially either in money or in kind (canned goods, clothing, heifers, soap, etc.), rationing themselves.

We believe that the rebuilding of our world is a mutual responsibility in which much will be required from those to whom much has been given.

In keeping with this principle, we ask that the present policy of economic strangulation of conquered peoples be replaced with that of rebuilding the world as a unit.

Passed by representatives of twenty peace agencies meeting at Atlantic City, N. J., in February 1946.

• • •

"The United Nations . . . will succeed only in so far as we make it succeed by good hard work. We can build the machinery here, but it won't run unless the people of the world supply the motive power to make it run."—Virginia Gildersleeve, member U. S. delegation to San Francisco Conference.

Poland Is Cold

Ninety per cent of the coal being mined now (75% production) goes to Russia and Finland. Families that get 10% of coal normally needed are fortunate and that comes high—\$80.00 per ton. Three hundred pounds of coal for a home for a winter is about the average ration. That is, if the family can afford it. Most homes are cold. In the three days spent on the road to and in Warsaw, I found one warm stove and that in a restaurant in a country town. We slept two nights in Warsaw in an apartment where there was no fire. The church we attended in Gdynia was very cold. Few business houses had any heat. Post office, banks, theaters—all were cold. People leave on their mufflers and overcoats and stamp their feet to keep warm. A common sight is that of workmen slapping their arms about their bodies, standing around open trash fires and walking, walking to keep warm. Women cutting wood, branches, and twigs, farmers hauling limbs of trees on the icy roads in wagons and on sleds, and men carrying bundles of white pine sticks for a small fire are common sights in and about the cities of Gdynia and Warsaw. Whole families on wagons move slowly down the roads or trudge through the cold toward a new home. Thousands are being returned through the cold and snow blizzards from Denmark and Germany and Russia. Tuberculosis will thrive in this country this winter.

To the Brethren Service Committee:

All of us here at UNRRA headquarters recognize the great spiritual value as well as the material importance of your contributions to our program. In this connection I should like to add a word of praise for the cattlemen whom your church has made available to accompany our shipments of cattle overseas. From all reports they are doing a splendid job not only as cattle tenders but also as representatives of their land and way of life.

I was particularly impressed by the statement made by Ross Noffsinger, spokesman of the group on one occasion in Poland, "We bring these heifers to you, our brothers in Poland, because you need them, and for the glory of God, not of ourselves."

Herbert H. Lehman
Director General

Money Required for Real Goods for Relief

(March 1, 1945, to February 28, 1946)

Dried milk	\$18,385.88
Clothing	4,406.11
Seeds	3,130.38
Corn and oats	3,053.12
Meal	4,731.63
Grain	2,040.00
Bicycles	25.00
Wheat	77,436.69
Wheat for Holland	26,696.32
Flour	225.00
Blankets	13,955.56
Soap	28.72
Shoes	108.00
Corn	14,135.76
Salt	5.00
Rice	28.00
Food	4,642.87
Rollod oats	25.00
Heifers	31,132.44

Total to Feb. 28, 1946\$204,191.44

Planting a Garden?

A warning that the nation's stock of canned foods is near an all-time low was made recently in Congress. The victory gardens which were popular during the war will have to be continued, owing to the shortage of supply, and should be increased to meet the desperate need of hungry people in other countries.

The canned vegetable figure is 49.3 per cent of the 1940 total, which is considered a normal year. In view of the fact that the modern American family has come to depend heavily on canned foods, you can see that all possible effort will have to be put forth to meet the increased need for canned goods.

Plan now to plant a garden.

Only a Blanket

Mrs. Naomi R. Zeigler

Only a blanket—
The words throbbed in my brain.
Only a blanket—
It seems so little to save them,
Our brothers steeped in pain,
Homeless, starving, freezing.
Send them blankets
In Christ's name.

Only a blanket—
It seems like a funeral dirge
Chanted by the countless thousands
As they traverse the land,
Seeking shelter from icy snows,
Praying, sobbing in vain.
Only a blanket,
In Christ's name.

Only a blanket—
Their words come over the waves,
"We, too, have fought with valiant faith
The evil in the land;
We have come out of great tribulation
Only to find at the war's end
Revenge, retribution rampant in the land.
Now we are weak, undemourished,
Shivering in bitter cold;
Our babies are dead,
Our loved ones are starving,
We are dying; our stiffening lips murmur,
'Only a blanket.
We are cold.'"

Information and Inspiration . . .

The New Windsor relief center has become so crowded that it has been found necessary to have more space. This will be accomplished by the addition of a second floor to the gymnasium. That floor will be put in so that it may be removed and the building restored to its original condition if that is desired in the future.

By the end of February the group of 250 C.P.S. men released as "sea-going cowboys" had all been assigned.

Fred Atkins Moore, director of the Church Committee for Relief in Asia, has appealed to President Truman and others for new and radical measures "to avert the worst famine in India's modern history." Because of the failure of the monsoon in Madras, Myzore, plus a cyclone in southwestern India and subnormal crops in the north, India must import 4,000,000 or more tons of grain this year.

Love for God and love for man are so inextricably intertwined that it is often difficult to know which is which.—Horance Alexander.

Correction please! On page 21 of the Gospel Messenger for March 2, there was an error in regard to the seed potatoes. They are being sent by the Brethren churches of Somerset County. The sponsoring is being done by the men of the Brotherton church.

The fourth industrial relations institute for church leaders will be held at the University of Wisconsin on July 8-19, 1946. Anyone interested in receiving a scholarship to attend this institute should write to the Brethren Service Committee at Elgin, Ill.

Is there a wheelchair about your house or institution that you would like to give to meet a request from Europe? American Relief for Holland has asked for 200 of these. Please write John Metzler, New Windsor, Md., if you can help.

Here is an idea sent us by a friend, "Instead of giving our son an expensive birthday present this year, we asked him if he would be willing to have an inexpensive gift and send one dollar for each year to help feed some hungry boy or girl. He was glad to do this; so we enclose a draft for \$9.00."

The five men who are to represent Brethren service in the reconstruction work in Italy expect to sail late in March. These men are Mark Ebersole, Eugene Lichty, Merlin Frantz, Walter Bowman, and Robert Mays.

The response to the seeds-of-good-will project has been very good. We do not have a full report to give at present, but we did hear that the churches of Naperville, Ill., sent 1,525 pounds of garden seeds. This made 440 family-size packages. No doubt this could be duplicated by many other groups.

Bro. W. Harold Row, who is directly responsible to the Brethren Service Committee for the rehabilitation project in Puerto Rico, is planning to visit the work there from March 26 to April 8. There is an increasing number of non-C.P.S. personnel being engaged for this phase of the B.S.C. work.

Beyond a doubt Christianity is the urgent need of Japan today, and Kagawa and many others assert emphatically that this is the time of times in this stricken country for the teachings and practice of the gospel of Jesus Christ. This is the conclusion of Bishop James C. Baker, who has studied the situation.

"Love conquers want of love as water conquers fire. Men's deeds of love today are like taking one cup of water to save a cartload of wood on fire. When the fire is not put out, they say water does not conquer fire. And this so encourages their want of love that at last all of it is gone."—Unknown.

The first substantial gift for relief in Germany donated by outside churches has been distributed in Berlin, according to a report from the World Council of Churches.

We are very happy to have reached our goal in the giving for B.S.C. during the last fiscal year. Counting the credit given for relief goods along with money contributions over one million dollars was given for the work of Brethren service. The committee would like to express gratitude to each and every one of you for your part in this achievement. For many, it meant real sacrifice. We know that those who have received your gifts want to thank you too. We receive many letters asking us to share their appreciation with those who gave.

Seeds for relief, a popular B.S.C. project, has attracted many organizations. For example, the Y.W.C.A. of Elgin recently collected over \$100 worth of garden seeds for Europe. Do other organizations in your community know about your B.S.C. projects?

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SOME form of midweek service is held in many churches. This midweek service takes on a great variety of forms. The following reports indicate several types of programs which have proved successful in the churches in which they were sponsored. Will you report some of your experiences with the midweek service to the Board of Christian Education?

Planned Units of Study

Murray L. Wagner, minister in the Pleasant Valley church, Second Virginia, reports that midweek meetings are used by the board of Christian education as an educational opportunity. "The program in no sense is intended exclusively for the teachers of the church school but such persons are well in evidence in the meetings. Well in advance of the winter season (the only time such meetings are practical in this rural area), the board meets and lays its plans for the meetings. The usual program is to arrange for three units of study which will run for five weeks each.

"Each Wednesday night's program is divided into three periods, the first meeting at seven-thirty and continuing until eight-fifteen; the second is from eight-fifteen to eight-forty-five and the final period closes at nine-thirty. The first and third periods are devoted to study with two topics listed for each period. The second is a period of worship planned and led by various organizations of the church. The following topics were listed for study.

"Unit I: A Survey of the New Testament (for youth), Doctrines of the Church, Religious Values of Poetry, Music Education. Unit II: History of the Christian Church, The Four Gospels, Music Education (continued), How We Got Our Bible. Unit III: The Teaching Work of the Church, The Life and Message of the Prophets, Music Educa-



THE MIDWEEK MEETING

tion (continued), Personal Service in the Church.

"It will be noted that the weight of instruction is on the Bible and the church. This is not accidental or due to personal whims; it is because the observation and consecrated judgment of the members of the board warrant these emphases. Technical approaches and subjects will be gradually increased as the foundation of Scripture and tradition permit. Likewise, by that time the number of classes may be increased and added age-group attendance in such meetings encouraged.

"We are well aware of several weaknesses in this program and at the same time we are conscious of its appropriateness for our situation. With this set of values in mind we continue the plan. It is not recommended that other churches follow this; we simply know that it is good for us."

Bible Study Conducted by the Pastor

One pastor when asked to conduct a midweek service agreed on condition that he might do what he wished at the meetings. It was a small country church and he set up the following principles to fit the needs of the group:

1. The meeting will be called a Bible study. The pastor will consider himself the teacher. He has had educational opportunities which they have not had.

2. The pastor will use teaching methods suited to elementary rather than advanced students. He feels that one of the weaknesses of adult Sunday-school classes is that they often discuss a lesson which nobody has studied. Therefore, rather than to make a discussion or a recitation, he will *teach* and *instruct* in this study period.

3. He will seek to avoid embarrassment which might be caused by asking an incapable person to read, answer questions, or pray in public.

4. The meetings will be held in the homes in order to strengthen home and community ties. Children, young people and adults will all be invited, so as to have whole families present.

The evening begins with singing. Books are brought from the church and members of the group choose hymns they desire. The singing may continue for a half hour or longer. Each person is invited to bring his own Bible. Extra copies are kept on hand to supply those who may not have one.

At the beginning of the period the pastor calls upon a good reader to read the whole portion which is to be studied. Then he gives an exposition of the scripture. Members of the group have the privilege of interrupting and asking questions at any time. They frequently do ask questions and make suggestions. When the lesson is finished the meeting is closed with prayer.

The Furnished Parsonage

A year ago I called your attention to the importance of the furnished parsonage. So many ministers and churches expressed appreciation of the idea that I would like to repeat the suggestion. It will not be long until some of our churches will be thinking of calling new pastors. I hope that the churches will give very careful consideration to the matter of furnished parsonages as suggested below.

Most of our 302 churches employing full-time pastors own their parsonages. Although the church calling a pastor usually pays his moving expenses, he loses one hundred dollars or more each time he moves. Twenty seminary graduates enter full-time pastorates each year without furniture or money (perhaps with college debts). The pastor's family, like every normal family, should have the pleasure of selecting and owning its own furniture.

The church can solve this problem by (1) furnishing the kitchen complete (not dishes or cooking utensils); (2) providing floor covering and curtains for the entire house; (3) providing desk, files and bookshelves for study; (4) providing a piano.

Let the pastor and his wife put their personal taste into the selection and owning of the remainder of the furniture. Be sure to use the same care and dignity in the parsonage that you use in the sanctuary of the church. Do not be satisfied with the castoff furniture of the parish. Then, when the members call or when the pastor and his wife are host and hostess to the guests of the church, the parsonage will reflect credit on the entire membership. If such a program were followed, it would save our pastors much time and concern. After a few pastoral changes the church would save enough in moving expenses to furnish the parsonage.

Either before or at the close of the meeting opportunity is provided for visiting. Attendance for the last two years has averaged twenty. The members have often expressed their appreciation and the pastor thinks it is one of the best things he has done.

Study of Church History and Doctrine

From J. Stanley Earhart, pastor of a church in Eastern Pennsylvania, comes this report: "Almost as soon as we were here we were impressed with the fact that so many of the members of the church had not come from a Brethren background. Several families told me that they would be grateful for instruction on Brethren history and ideals. Therefore, we took advantage of the midweek meeting to meet the needs of the people.

"At the first five meetings we used the book by J. E. Miller, *The Story of Our Church*. Now we are going to begin a study of the doctrines of our church, taking them one by one. For these studies I will use the material I have and books on the various subjects.*

"These meetings are held in homes of the various members and attendance has been good."

* A free guide to a study of the *Story of Our Church* may be secured from the Board of Christian Education. Also a free study outline entitled *Why Brethren*.

Correspondence . . .

Making Impact on Local Churches

Returning servicemen are already making their voices heard in local church affairs, and they will insist on a "vital, dynamic church, one in which petty denominational differences will be forgotten," according to Dr. Wilbur T. Clemens, general secretary of the New York State Council of Churches.

An Active Ladies' Aid

Members of the ladies' aid of the Mt. Etna church, Iowa, paused in a busy day of relief sewing recently to take inventory of the work accomplished. They were amazed to find what can be done when a small but consecrated group of women work consistently toward alleviating as much of the world's suffering as possible. With an average attendance of eight, meeting twice monthly, plus the help of several who are unable to attend the meetings, this group completed 712 garments for relief during the year 1945. Three large comforters and two baby comforters were knotted and bundles of used clothing were sent at regular intervals.

Until all of God's people are warmed and fed, however, the responsibility of Christians continues. This the women of Mt. Etna sin-

cerely believe, and a new campaign of sewing has been launched, with forty garments already completed since January.

May we who are fortunate never lose sight of the words of Christ: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Mrs. Leslie Rogers, Corning, Iowa.

How He Became Christian

Hunting Horse, or Tsa-Toke, which in his native Kiowa Indian tongue means the Young-Man-Who-Hunts-A-Horse, started on his second century just as he wanted to—surrounded by relatives, military men from near-by Fort Sill, church leaders, and members of ten different tribes.

The venerable Indian, who enlisted in 1871 as a scout for General Custer and knew Sherman well enough to call him Red Whiskers, did not expect them all to jam his house. But snow and below-freezing temperatures made it too cold for the youngest of his great-grandchildren to be outdoors.

It made a perfect setting for the brief sermon by Bishop W. Angie Smith of Oklahoma City, Oklahoma-New Mexico area Methodist bishop. He said: "We feel we are walking on holy ground when we visit this humble home to honor a man who has spanned experiences from days of hostile Indians to the modern world which has just emerged from another strife. Hunting Horse has tapped the source of power we see that we need for divine guidance as we look into life today."

As the agile, erect former scout does not speak English a son-in-law, the Rev. Guy Quoetone of Red Rock, Okla., served as interpreter. He likewise interpreted Hunting Horse's story of his conversion to Christianity some fifty years ago.

Tsa-Toke recalled that his first religion was the worshiping of idols, sometimes human scalps, including four-day fasts in which he and fellow Kiowas would sing and dance. Then came a period, he said, of worshiping nature. Hunting Horse smiled as he retold one of his favorite stories about how "something spoke to my soul and said God is the maker and creator, not nature." From that day on he learned to pray to him, he added, and since then he has "loved everybody in the spirit of true religion."

Hunting Horse, who doesn't con-

sider himself old, said he often prayed to stop hatred in the world and he now is very happy the war has ended. He gave thanks for the safe return of his seven grandchildren and great-grandsons who served in World War II with the armed forces. He said: "Just as the white man and the Indian found peace I hoped and prayed the entire world could do so."

Hunting Horse has been in good health the past year. His eyesight has failed slightly, but his hearing is good and he still does light work about his 160-acre farm. Born at Medicine Lodge, Kansas, in the winter of 1846, he was the son of a Kiowa war chief who married a Spanish woman; he was kidnaped as a child from Old Mexico and reared with the tribe. He came to this country when fifteen years old.

The deeply-religious Tsa-Toke has two sons who are ministers with the Methodist Indian mission. One of them, Cecil, was unable to attend the birthday celebration because of the inclement weather.

Statehood for Hawaii?

The people of Hawaii, recognizing the advantages of statehood, favor it by a large majority. Out of 105 people who have testified at the statehood hearings of the House Territories Subcommittee in Honolulu, eighty-five favor Hawaii becoming a state, sixteen oppose it, and four are neutral. The political and economic leaders of all parties, classes and races approve it. Industry and labor have issued a joint statement urging it.

The chief argument in opposition is the claim that Oriental groups (particularly Japanese, who comprise 32% of the Hawaiian population) would control Hawaii as a state. In answer to this claim it is pointed out that 45% of the population is Caucasian, and that this group along with the Hawaiians, part-Hawaiians and Chinese, form a counter-bloc of safe proportions.

In any case, the issue of statehood will have to be decided in the U. S. Congress, and here considerable opposition is expected from the sugar-growing states and the men who look to Hawaii simply as a military outpost in the Pacific. The congressmen who went to Hawaii to investigate the issue appear convinced in favor of statehood. What will eventually be done with Hawaii's request for statehood is worth watching.—Worldover Press.

Church Leader Reports Negro Troops Treated Fairly

Negro troops in the Pacific have been treated fairly and have been billeted as well as those of other races, according to Dr. William H. Jernagin, director of the Washington Bureau of the Fraternal Council of Negro Churches in America. Dr. Jernagin, who has just completed a 33,000-mile tour of Pacific bases, reported, however, that in some places "Negroes were not given a square deal in regard to recreational facilities."

His report, which has been sent to President Truman and to the army and navy chiefs of staff who sponsored the tour, did not emphasize criticisms, Dr. Jernagin said. Commenting on a lengthy interview with Gen. MacArthur, the Negro leader said that although difficulties had arisen, every effort was being made by the top command to make the men work together as men and not as members of different races.

In general, he pointed out, the results of his tour showed him that there is a direct relation between the interest taken in the men by their commanding officers and the men's morale and behavior. "Some commanding officers were not interested in the religious welfare of the men in their command," Jernagin observed, "and where this is true, the enlisted men are badly in need of better religious and recreational facilities."

Christian Educators Remained Firm

The story being told by Christian educators in northern Japan is one of slow bending to the yoke of government regulation during the war years and gratification that the new rule of freedom now permits them to return to their original purposes. Except for two institutions, every Christian school and educator in north Japan put up a valiant struggle to retain as much Christian influence as they could on their campuses.

In some cases it was a losing battle. At the I-ai girls' school in Hakodate, Hokkaido, the principal, Nobuyoshi Obata, was hounded by the police, forced to regulate his school by the prefectural authorities, and three years ago had to take the word *Christian* out of the charter and stop religious instruction. Mr. Obata is already reconverting I-ai to a more Christian schedule.

The church situation deteriorated badly during the war in northern Japan. Attendance fell off until

only the faithful few remained. There were no Sunday holidays, young people were in service or in factories, and social sentiment was against churchgoing. Sunday schools were not able to meet at all.

When the air raids began, Aomori city on the northernmost tip of Japan's main island lost all its Christian churches. So did Kamaishi; in Yamagata the government forced a Presbyterian church to be torn down as a fire hazard. There were fifteen Christian churches in Sendai before the raids began. Only four remain today, two Catholic and two Protestant. Nevertheless, services have started again in homes and parsonages and undestroyed churches, and attendance is growing sharply.

Clearing Debris From Monte Cassino Abbey

Four million lire have already been spent in clearing debris from the Benedictine Abbey of Monte Cassino in Italy which was destroyed during the war. A temporary monastery has been erected outside the main entrance to house monks during the time it will take to rebuild the famous shrine. Eight Benedictine monks are employed in removing litter from the courtyards. Recently the monks excavated the chapel of St. Benedict, which was buried in debris, but found to be virtually undamaged. Mass is being said there every morning for Polish workers who are completing the cemetery in the so-called Death Valley of Monte Cassino, where those who died in the assault on the Abbey are interred.

In tribute to the eleven hundred Roman Catholic, Eastern Orthodox and Jewish Poles who were killed in the final phases of the attack, Polish soldiers have donated twenty million lire toward the reconstruction of the Benedictine monastery. Complete restoration is expected to cost at least two billion lire.

Stanley Jones Returns to India

Dr. E. Stanley Jones has been granted permission to return to India, after having been denied visa throughout the war, it was announced at a dinner in his honor given by the Protestant Council of New York. He plans to spend half of each year in India and the other half in the United States. He has just returned from Puerto Rico, last stop on a five-year evangelistic tour of the Western Hemisphere.

The Congress Party of India which won a majority of seats in the

last election, will "remake and reshape India," he predicted. A combination of American individualism, Russian collectivism, and a Christian "moral basis for society," is the hope for the future, Dr. Jones stated.

"Puerto Rico should decide what its own people want," he added. "Whether they want independence or statehood, we ought to accept their decision. The greatest thing we can do is to settle the thing one way or the other."

Japan Episcopal Church Reorganizes

The first postwar general synod of the Japan Episcopal Church started the wheels of reorganization moving after five years as an outlawed organization in Japan.

When the Religious Bodies Law was passed in 1940, Japanese Episcopalians refused to alter their constitution and canons in line with the official policy. As a consequence they were legally banned in Japan, and their top leaders were finally thrown into jail. However, Episcopal leaders do not admit that ecclesiastically the church was dissolved.

The Japan Episcopal Church was the fourth largest Christian body in Japan, with about 240 churches, 31,000 members, and some of the best social and educational institutions in the country. At least eighty of these churches were burned during the war, and four schools. The synod approved plans to arrange for the rebuilding of destroyed property.

Under the official interpretation of the Religious Bodies Law in 1940 the Episcopal Church was required to join the United Church of Christ in Japan. Because of its unique constitution and polity, Episcopalians refused to join the union. This act made them suspect throughout the war. Churches were visited weekly by police, and members were questioned and terrorized until all but a few stayed away from church.

Mormons Send Relief to Europe

The Mormon Church has come to the assistance of its needy members in Holland, Belgium, Norway, Denmark, Sweden and England through the welfare plan inaugurated by President Heber J. Grant in 1935. The welfare plan has accumulated reserve supplies for a number of years to meet such an emergency as the 30,000 church members in Europe now face. For the last

few weeks the church has been shipping clothing directly to families in these countries. Two hundred women and twenty-five men assisted in sorting, boxing, and shipping the supplies.

As soon as permission is granted, carload lots of clothing and food will be sent to needy members of the church in Germany.

Quakers Set Up European Transport Unit

An American European Transport Unit designed to aid in breaking the transport bottleneck of relief supplies has been approved by the Foreign Service Executive Committee of the American Friends Service Committee.

Under tentative plans the group will work first in France in conjunction with existing transport units until sufficient American personnel is available to compose an American unit. Patterned after the Friends Ambulance Unit, the first group will consist of thirty men, including five administrators and twenty-five drivers.

Religious Music Program Seeks to Lessen Prejudices

Public schools and churches in San Francisco, Vallejo, Oakland and Sacramento will participate in a unique, three-week music program intended to lessen race, creed and color prejudices. Protestants, Roman Catholics and Jews will take part in four-day choral and instrumental festivals starting Jan. 20 under the direction of Dr. H. Augustine Smith, Boston University professor of church music who originated the idea.

Religious Leaders Defeat Dog Racing

Joint action by Roman Catholic, Protestant and Jewish religious leaders has forced dog racing promoters to abandon plans to erect a new track in the Hyde Park section of Boston.

The racing interests dropped their scheme after the appearance in all the Boston papers of a letter opposing the move, signed by Archbishop Richard J. Cushing; Rev. Ashley Day Leavitt, president of the Boston Council of Churches; Bishop Henry Knox Sherrill of the Episcopal diocese and Bishop Lewis O. Hartman of the Methodist Church.

The public letter was preceded by a meeting in Hyde Park of Congregational, Methodist, Baptist, Presbyterian, Episcopalian and Roman Catholic clergymen as well as rabbis at which a general protest mass meeting was scheduled.

Need \$2,500,000 to Restore Episcopal Churches in Philippines

At least \$2,500,000 will be needed to restore war-wrecked Episcopal churches in the Philippines, according to the Right Rev. Norman Binsted, Episcopal missionary bishop of the Philippines and former vicar of St. David's chapel in Washington.

Enjoying a visit at home after three years' internment in a Japanese prison camp, Bishop Binsted is resting before renewing a national speaking tour in the interest of the \$8,000,000 reconstruction and advance fund for restoring Episcopal churches in China and the Philippines and for Episcopal missionary work in other lands.

"We lost eighty-four churches of our own in the Philippines, including the magnificent Episcopal cathedral of St. Mary and St. John," the prelate said. "And in view of the shortages of material and labor, it might be a year or more before our church rebuilding program can actually begin."

Bishop and Mrs. Binsted were rescued from Los Banos camp, twenty-five miles south of Manila, on Feb. 23, 1945.

Christian Council Backs Immigration Into Palestine

The Christian Council on Palestine has urged the Anglo-American Commission studying Jewish immigration into Palestine to see that the country is "forever open to Jewish immigration." At the same time, Dr. Daniel A. Poling, of the American Palestine Committee, told the commission, which met recently, that establishment of a Jewish state in Palestine "is not only necessary to the Jews, but just to the Arabs." He maintained that the Jews in the Holy Land have provided the example, the stimulus, and the industrial and scientific instrumentalities for the emancipation of the entire Middle East.

The Christian Council on Palestine outlined a three-point program to the commission for its consideration. The program is as follows:

"1. That the gates of Palestine should be forever open to Jewish immigration so that all Jews who need to, or wish to, should be permitted to enter their ancestral homeland as of right and not on sufferance.

"2. That all possible aid of a legal, moral and financial character should be extended by the United

Nations to encourage the Jews to develop the economic absorptive capacity of the country to its maximum.

"3. That no political obstruction be placed in the way of the Jews becoming a majority of the population of Palestine if they respond in sufficient numbers and if the developed economic possibilities of Palestine permit."

Religion Must Provide Stimulus for World Unity

Religion, rather than government, must provide the stimulus for national and world unity, Rep. Brooks Hays (D. Ark.) declared in an address in Washington. Pointing out that democratic government, like religion, embraces the elements of beauty, truth, and goodness, Mr. Hays said that government and politics must turn more and more to the sources of religion for faith and guidance.

He declared that the world eventually will be organized, but that the question today is: "Will it be organized by force or by those who believe in the Christian way of life?"

"If we are to give the world a demonstration of national unity as a preface to world unity," the speaker asserted, "we must find a way to destroy hate and suspicion, and to work toward harmonious relations based upon mutual respect among groups at home and nations abroad."

Church Dedicates Organ to Japanese Girl

Bissell Memorial church at Edmonton, Alberta, has dedicated a new organ to the memory of a twenty-three-year-old Japanese girl, Sumiko Miyashita. The instrument was the gift of the young girl's husband, Reg Miyashita, who wanted his wife's insurance policy used in a way that would perpetuate Sumiko's memory in the church which she served. The policy didn't cover the entire cost, but Miyashita earned the rest.

Born in Hiroshima, Japan, Sumiko came to Canada as a child and lived most of her short life in Edmonton. She was a graduate of the Victoria high school, and an active worker at All People's mission in the church, where she was organist, Sunday-school teacher, and youth leader.

Sumiko died last October, about a year after her marriage. To honor her memory, her husband and

the Rev. J. T. Stephens, superintendent of the mission, decided on a much-needed organ. However, the cost of the instrument they selected exceeded their funds. Mr. Stephens proposed that the difference be made up by using the amount already donated to the organ fund, but Miyashita would have none of it. He was giving the organ, he said, and he would donate all the funds. His pastor reasoned that Miyashita was a hard-working man and couldn't afford the gift. "I am young and strong," the Japanese replied. "I will earn it." And he did.

Monument to Negro Pastor

Thirteen years ago the late Rev. W. D. Hargrove had ten cents and an idea. Today that combination has grown into a church with a membership of 500—the Union Bethel Independent Methodist church of Birmingham. To commemorate the pastor's courage and good works, the congregation of the church he founded is erecting a monument, believed to be the only statue of a Negro minister, on the grounds of the church he founded.

The text he used for his first sermon to his new flock is said to have been the credo of his life: "Let there be no strife, I pray thee, between me and thee, and between my herdsman and thy herdsman, for we are brethren."

Mr. Hargrove attracted attention outside his congregation when he became the first Negro radio minister in the South. Perhaps a large amount of his popularity was due to his method of delivery, for he had the ability, no matter what his subject, to turn it into blank verse delivered with a rhythm and tone that had the quality of the psalmists of old.

Elizabeth Holsinger

Elizabeth Holsinger, daughter of John T. and Justina Berkheimer Hetrick, was born at New Enterprise, Pa., April 23, 1883, and died at the parsonage of the Springfield church, Ohio, Jan. 5, 1946. On Aug. 22, 1906, she was united in marriage with Leonard R. Holsinger. To this union were born three sons: Stanford of Detroit, Mich., Leonard, Jr., of Ambridge, Pa., and Clyde of Evanston, Ill., and two daughters: Freda Statler of Central City, Pa., and Irene Kurtz of Mogadore, Ohio. Besides her husband and children three grandchildren survive.

Before her marriage she had taught school. She was a devoted and faithful assistant to her hus-

band in his work as a minister. She had been teaching a Sunday-school class until she became ill.

The funeral services were conducted by Brethren M. S. Young and S. B. Noffsinger at the Springfield church. Further services were conducted at the Martinsburg church, Pa., by Bro. M. G. Wilson. Interment was made at Martinsburg.—Mrs. M. S. Young, Akron, Ohio.

Charles D. Coffman

Charles Deville Coffman, son of Simon C. and Sarah Boyd Coffman, was born at Fairplay, Md., Oct. 11, 1859, and departed this life at his home in the same village in his eighty-seventh year.

His interest in the church with which he united at the age of twenty-nine brought him many responsibilities, which he accepted humbly and discharged faithfully. Two years after joining the church he was elected a deacon. He served correspondingly long terms as church clerk and Sunday-school superintendent, having been elected to the former office in 1908 and the latter in 1909. He used these offices well until advanced age impaired physical and mental faculties. Confidence in his judgment and conscientious application also brought him trusteeships of various kinds.

He is survived by his wife, Estelle Elizabeth Shafer Coffman, with whom he was united in marriage on Jan. 30, 1889, two daughters, five sons, and fourteen grand-children. Two sons, McKinley and Walter, are pastors in the Church of the Brethren. Other members of his family are making creditable contributions in rural, religious, and educational work.

Funeral services were conducted in the Manor church by his pastor, the undersigned. His mortal body rests in the adjoining cemetery.—J. Rowland Reichard, Hagerstown, Md.

Elder Charles B. Reynolds

On the morning of Feb. 9, 1946, the community was shocked by the sudden death of Elder Charles B. Reynolds. He was the son of J. N. and Lovie Reynolds and was born Feb. 1, 1883, near Panora, Iowa.

He was baptized in the church at Panora, Iowa, on Jan. 3, 1907, elected to the ministry on July 28, 1909, and ordained to the eldership on Dec. 28, 1912. He was active in the home ministry until 1940, when he accepted the pastorate of the Washington Creek church, Kansas. He served later the church at Navarre, Kansas. On Oct. 1, 1943, he re-

turned to Iowa, to serve the church at Muscatine. After resigning from the active ministry he returned to his farm. He enjoyed his ministry, especially the preaching; he administered many baptisms and performed many marriage ceremonies.

On Dec. 10, 1908, he was married to Florence Long, who died Nov. 20, 1932. To this union two children were born: Elsie M. and Earl J., both of whom survive. On May 28, 1939, he was married to Grace E. Parker, who survives. A brother and one grandson also survive. His parents and one sister preceded him in death.

Funeral services were conducted at the funeral home by Elder E. C. Trostle and at the church by the undersigned, assisted by the pastor and Elder M. V. Rogers. Elder M. W. Eikenberry had charge of the burial service.—Earl F. Deardorff, Yale, Iowa.

Matrimonial . . .

Alexander-Hedrick.—Edwin Guy Alexander of Kline, W. Va., and Mary Osta Hedrick of Brushy Run, W. Va., in the South Mill Creek church, Feb. 6, 1946, by the undersigned.—Carroll S. Ringgold, Naperville, Ill.

Anslo-Swihart.—Lawrence Anslo of Roswell, Ohio, and Evelyn Swihart of New Philadelphia, Ohio, in the New Philadelphia church, March 2, 1946, by the undersigned.—A. H. Miller, New Philadelphia, Ohio.

Cunningham - Messamer.—Marvin Cunningham of Redfield, Iowa, and Mary Ellen Messamer of Minburn, Iowa, at the parsonage, Adel, Iowa, Nov. 29, 1945, by the undersigned.—Paul E. Miller, Adel, Iowa.

Old-Faust.—Maxwell Arthur Old and Marion LaVerne Faust, both of San Diego, Calif., in the San Diego church, Feb. 14, 1946, by the undersigned.—Charles Forror, San Diego, Calif.

Perdue-Wilson.—Everett F. Perdue and Hellen Wilson, both of Crab Orchard, W. Va., at the parsonage, Feb. 9, 1946, by the undersigned.—Fred E. Woodie, Crab Orchard, W. Va.

Ringgold-Stutsman.—Carroll Sheffield Ringgold of Bridgewater, Va., and Lois I. Stutsman of Elgin, Ill., in the Elgin church, March 2, 1946, by the undersigned.—Harry K. Zeller, Jr., Elgin, Ill.

Rohrbaugh-Nine.—George Haven Rohrbaugh of Jordan Run, W. Va., and Francis Ruth Nine of Gorman, W. Va., at the home of the bride's sister, Feb. 20, 1946, by the undersigned.—Zina Cosner, Bismarck, W. Va.

Rouch-Shafer.—Marvin J. Rouch of Fulton, Ind., and Betty Shafer of Rochester, Ind., in the Walnut church, March 2, 1946, by the undersigned.—C. C. Cripe, Milford, Ind.

Seidenstricker-Geiger.—Herbert L. Seidenstricker of Dayton, Ohio, and Mary Jane Geiger of New Carlisle, Ohio, in the New Carlisle church, March 2, 1946, by the undersigned.—Robert L. Sherfy, New Carlisle, Ohio.

Simpson-Egger.—Elmer J. Simpson and Marie I. Egger, both of Denver, Colo., at the parsonage, Jan. 12, 1946, by the undersigned.—Oliver H. Austin, Denver, Colo.

Waltermyer-Ludwig.—John A. Waltermyer and Esther Ludwig, both of Ephrata, Pa., in the parsonage, Oct. 22, 1945, by the undersigned.—Wilfred N. Staufner, Ephrata, Pa.

Fallen Asleep . . .

Cockley. Mary Ann, widow of Noah Cockley, was born May 23, 1855, and died Jan. 31, 1946, at her home in Huntsdale, Pa. She united with the Church of the Brethren fifty years ago and was a faithful member of the Huntsdale congregation since that time. She is survived by two daughters, four grandchildren, five great-grandchildren and one sister. Funeral services were held in the Huntsdale church by her pastor, Bro. Hassinger, assisted by Bro. Luke Buffenmyer. Interment was in the Huntsdale cemetery.—Mrs. Velva Evans, Carlisle, Pa.

Karns. Catherine, died Feb. 25, 1946, at the age of seventy-nine years. Her first husband was David Werking, who died in 1891. One son, Russell, survives this marriage. After Mr. Werking's death, she was married to Albert Hartsough in 1902. He also preceded her in death. In 1922 she married Daniel Karns, who died a few years ago. Besides her son, she is survived by one stepson, three grandchildren, one brother and two sisters. Funeral services were conducted by Brethren R. H. Miller and Roy D. Boaz, and burial was in the Pleasant Hill cemetery.—Mrs. I. W. Moomaw, North Manchester, Ind.

Lambert. Katherine May, daughter of Mr. and Mrs. John Collins, was born Aug. 11, 1910, and died Feb. 13, 1946. She is survived by her parents, four brothers and two sisters. Funeral services were held at the Carter funeral home, with Bro. Ray E. Zook in charge. Burial was in the Moss cemetery.—Nellie Brubaker, Flora, Ind.

Madara. Anna May, died Jan. 4, 1946, at the age of sixty-two years. She is survived by her husband, George E. Madara, two sons, one daughter, one sister and four grandchildren. Funeral services were held by the undersigned in the Anderson church.—A. P. Musselman, Anderson, Ind.

Martin. Dorothy E., the daughter of Levi and Sarah Walters Newcomer, was born in Union Township, Feb. 21, 1905, and died Jan. 21, 1946. She is survived by six children and two sisters. Two children preceded her in death. Funeral services were held at the Union Center church by Bro. Arthur Keim and the writer. Interment was in the cemetery near by.—Irvin Miller, Goshen, Ind.

Muth. Amanda Bollinger, widow of John Henry Muth, died Feb. 11, 1946, at the age of ninety-six years. She was the oldest member of our congregation and had been active in the church for many years. Her husband died about eleven years ago. She is survived by one grandson and two great-grandchildren. Funeral services were held at the Myers-town church by Brethren Frank Laysner and Wilfred Staufner, and interment was in Royer's cemetery.—Beulah Balsbaugh, Myerstown, Pa.

Pearson. William Harvey, son of John H. and Ella Mae Stone Pearson, was born Dec. 9, 1944, and died Jan. 20, 1946, at the Mercy hospital in Altoona, Pa. He was a member of the cradle roll of the Williamsburg church. He is survived by his parents and grandparents. Services were held at the Williamsburg church by the pastor, Norman F. Ford, with interment in the Presbyterian cemetery.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

Peck. William W., the son of Moses and Susan Peck, was born near Trent, Pa., and died Jan. 10, 1946, at his home in New Lexington, Pa., at the age of eighty-five years. He was a member of the Middle Creek church for sixty years. He is survived by four sons, two daughters, twenty-four grandchildren and two great-grandchildren. Funeral services were held at the Middle Creek church, with Bro. W. F. Berkebile officiating. Interment was in the church cemetery.—Mrs. Lillian Bruner, Rockwood, Pa.

Sheetz. Daniel, son of the late John and Fannie Rapp Sheetz, died at the home of his son in Richland, Pa., at the age of eighty-three years. He was a member of

the Richland Church of the Brethren. He is survived by his wife, the former Rebecca Heffelfinger, one son, six grandchildren, six great-grandchildren and one sister.—Mrs. A. B. Gettel, Sebring, Fla.

Shank. Emma J., died at the home of her son, Feb. 2, 1946, at the age of eighty-five years. She was a faithful member of the Mechanic Grove church for many years. She is survived by three children, twelve grandchildren and eight great-grandchildren. Funeral services were held in the Mechanic Grove church by Bro. Rufus Bucher, assisted by Bro. Lester Schreiber.—Martha A. Bucher, Quarryville, Pa.

Sutton. John G., died at his home in Wilmington, Del., Feb. 11, 1946, at the age of eighty-four years. He is survived by his wife, five daughters and four sons. Funeral services were held from the McCrery funeral home in Wilmington by Rev. High Adams and the undersigned. Interment was in the Lombardy cemetery.—J. Emmert Dettra, Wilmington, Del.

Sollenberger. Mary A., widow of Edward Sollenberger, died Feb. 9, 1946, at the Old Folks Home at Huntsdale, Pa., at the age of seventy-six years. She united with the Church of the Brethren while young in years and remained faithful until death. She is survived by two sons, one brother, two sisters and five grandchildren. Funeral services were held from the Lutz funeral home in Carlisle by her pastor, Bro. O. J. Hassinger, and interment was in the Huntsdale cemetery.—Mrs. Velva Evans, Carlisle, Pa.

Stouffer. Freelan D., son of Jacob and Marie Wolfkill Stouffer, was born in Smoketown, Md., June 4, 1860, and died at his home in Waynesboro, Pa., Feb. 16, 1946. He united with the Progressive Brethren Church fifteen years ago. He later transferred his membership to the Church of the Brethren. He was married to Alice M. Kriner, who, together with one son and one daughter, survives. Services were held at the Grove funeral home by Bro. George L. Detweiler, and interment was in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Strite. Mary Ellen, daughter of David and Rebecca Detrich Bock, was born Feb. 2, 1866, at Greencastle, Pa., and died Feb. 26, 1946, in the Waynesboro hospital. At the age of eighteen years she united with the Old Order German Baptist church. In 1929 she transferred her membership to the Church of the Brethren. Sixty years ago she was united in marriage to Fred Strite, who survives together with one son, two daughters and one grandchild. Services were held in the Grove funeral home by Bro. George L. Detweiler and Rev. A. E. Martin of the Otterbein United Brethren church. Interment was in the Price church cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Troxel. James B., son of Peter and Amanda Troxel, was born July 19, 1875, and died Feb. 15, 1946, at a hospital in Lafayette, Ind. He was united in marriage to Anna Felthoff, who survives. Two daughters, one brother and one sister also survive. Funeral services were held at the Flora church by Bro. Ray E. Zook, and burial was in the Maple Lawn cemetery.—Nellie Brubaker, Flora, Ind.

Ulrich. Levi L., son of John H. and Mary Ann Hoover Ulrich, was born in Huntington County, Ind., June 29, 1863, and died Jan. 16, 1946. On Dec. 24, 1887, he was united in marriage with Florence Morrow. He is survived by his wife, one son, two grandsons and one foster daughter. Bro. Ulrich was baptized in 1885 and served the church faithfully for over sixty years. He was a deacon of the church. Although in recent years his eyesight was very poor, his active mind was occupied in preserving history that might have been lost. Funeral services were held in the Salamonie church by the undersigned.—E. Paul Weaver, Huntington, Ind.

Weber. Ruth Mae, daughter of Charles and Margaret Lepp Beard, was born in

Waynesboro, Pa., Feb. 4, 1892, and died in the Waynesboro hospital, Feb. 22, 1946. When fourteen years of age, she united with the Church of the Brethren. Thirty-six years ago she was married to Charles G. Weber, who, together with one son, two brothers, three sisters, one half brother and one half sister, survives. Services were held in the Waynesboro church by Bro. George L. Detweiler, and interment was in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Weast, Dudley Walker, was born May 18, 1883, in Monrovia, Md., and died at his home in Monrovia Feb. 10, 1946. He united with the Pleasant Hill church at the age of twenty-five. Surviving him are his mother, two daughters, and one son. Funeral services were conducted in the Pleasant Hill church by the undersigned and interment was in the cemetery adjoining the church.—Chester I. Harley, Gaithersburg, Md.

Wise, Levi D., was born Jan. 6, 1871, and died Jan. 17, 1946. He is survived by his wife, Sarah A. Wise, three children, five grandchildren and one great-grandchild. He was one of the charter members of the Anderson church. He was president of the district men's work for a number of years and also served as district treasurer for a long time. As a deacon, he acted as chairman of that board over a long period of time. Funeral services were held in the Anderson church by Bro. R. L. Shewalter, assisted by the undersigned. Burial was in the Hagerstown cemetery.—A. P. Musselman, Anderson, Ind.

Wray, Bessie Mills, wife of C. T. Wray of Callaway, Va., died on Feb. 13, 1946, at the age of fifty-four years. She was married on Nov. 25, 1909. To this union were born six children, all of whom are living. She united with the Baptist Church as a girl; later, with her husband, she joined the Church of the Brethren, serving with him in the office of deacon for a number of years. During her prolonged illness she was anointed. Funeral services were held at the Monte Vista church by E. E. Bowman and the writer, with interment in the church cemetery.—Oscar R. Fike, Boones Mill, Va.

Church News . . .

California

San Fernando Valley.—We are happy to report that the San Fernando Valley church is making progress. With the aid of the district board of administration we bought in October a plot of ground in the Van Nuys district. We regret our loss of a family of seven members who have moved to another community. However, we have gained eight new members, which brings our membership to thirty-two. Several new families have moved to this community recently; so we expect to have more members soon. We have also launched a building program. We shall build a parsonage first, to be followed as soon as possible by a chapel. We hope to have the parsonage completed by Sept. 1, at which time we are hoping to have a pastor. We thank God for the way in which our work is progressing in this recently organized congregation. We trust that we may continue to grow.—Mrs. Orpha Deeter, Van Nuys, Calif.

Colorado

Fruita.—On Dec. 9 we held our regular quarterly council. The women are doing such work as quilting, mending and packing clothing for relief, making woollen quilts and sewing carpet rags. A birthday dinner was held at the church on Feb. 10. The offering, which amounted to \$18.50, was sent to Brethren service for the starving children in Europe. We have already sent several boxes of clothing for relief and intend to have a box in the making at all times. Other people in the community are contributing to the relief program by giving both time and money.

Our pastor, Bro. E. F. Weaver, recently distributed to his Sunday morning congregation typed reports of the relief goods program of the Church of the Brethren. Sister Weaver gives us a monthly bulletin sheet of our church's activities. We are busy lining up for a local option town election on April 2. Bro. Weaver has conducted a series of Sunday-school workers' classes that have been very helpful.—Mrs. Omer Henry, Fruita, Colo.

District of Columbia

Washington.—A candlelight service and watch party was held at the church on Dec. 31. On Jan. 3 the women's council had as their guest speaker Miss Clara Fagrie, supervisor of probationers of the juvenile court of the District of Columbia. Bro. Howard Sollenberger, who had been a relief worker in China for three years under the Brethren Service Committee and a teacher and leader among relief training units, filled our pulpit on the morning of Jan. 6 and spoke to the young people in the evening. Our pastor is giving a course of lectures on the Gospel of Mark at the B.Y.P.D. each Sunday evening. Bro. T. H. Whitton, one of our local members, accompanied a shipload of relief helpers to Europe. All discharged servicemen from our congregation were the guests at the B.Y.P.D. fellowship supper on Jan. 20. Our women's council continues to sew for relief and each Saturday a truckload of provisions and clothing leaves our church for the relief center at New Windsor. Brother and Sister Joseph Gilbert are contributing much time to this work and to the securing of

Announcements . . .

ANNUAL CONFERENCE

June 12-16, Wenatchee, Wash.

REGIONAL CONFERENCES

Southeastern Region—Roanoke, Va., Aug. 28-30.

Eastern Region—Lebanon, July 10-11.

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

Mardela—Peach Blossom, Md., April 3.

Maryland, Eastern—Sams Creek, April 10.

Ohio, Southern—Donnels Creek, April 25.

Pennsylvania, Middle—New Enterprise, April 9-11.

Pennsylvania, Southeastern, New Jersey, Eastern New York and Northern Delaware—Pottstown, April 3-4.

Virginia, First—Blue Ridge, April 9-11.

Virginia, Northern—Unity, Bethel house, April 19-20.

LOVE FEASTS

California

April 18, 7 pm, Pasadena.

Indiana

April 18, Huntington.

April 18, West Goshen.

April 18, 7:30 pm, Mt. Pleasant.

Iowa

April 19, 8 pm, Libertyville.

April 21, Des Moines Valley.

April 21, 7 pm, Council Bluffs.

Kansas

April 18, 7:30 pm, Conway Springs.

April 19, Richland Center.

Maryland

April 18, 6:30 pm, Meadow Branch.

April 18, 7 pm, Frederick.

April 20, 2:30 pm, Longmeadow.

Michigan

April 19, Pontiac.

April 21, Battle Creek.

April 22, 8 pm, Florence.

Ohio

April 18, Prices Creek.

April 21, 7 pm, Georgetown.

Pennsylvania

April 14, Lower Clair.

April 14, 7 pm, Salisbury.

April 23, Greencastle.

Tennessee

April 18, Johnson City.

April 19, 7:30 pm, Jackson Park.

Virginia

April 21, Christiansburg.

Brethren Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 128. Opportunity for ex-C.P.S. men to fill positions which may be expected to open soon at the College of Agriculture and Engineering, a part of the University of Puerto Rico.

No. 129. Opportunity for five or ten families to help develop co-operative farm unit in Montana. Initial capital investment would not be large. Owner has modern equipment. Large acreage of land devoted to raising livestock and grain.

seeds for gardens. On Feb. 3 Bro. Raymond Peters of Elgin delivered the morning message. On Feb. 1 the Boy Scouts held their annual banquet, at which time a special program was rendered, and on the evening of Feb. 10 Troop 18 with the parents were guests at the church service. At our regular monthly women's meeting on Feb. 7 Mrs. A. W. Cordier spoke on the United Nations Organization. Bro. L. W. Shultz of North Manchester, Ind., who recently returned from Poland, addressed the B.Y.P.D. On Feb. 17 we lifted our Achievement Offering, which amounted to \$399.81. Of this amount \$93.81 was designated by the B.Y.P.D. for Youth Serves. Two have been baptized since our last report.—Mrs. Jacob H. Hollinger, Washington, D. C.

Florida

Okeechobee.—In January Bro. J. O. Winger from North Manchester, Ind., held a two weeks' meeting here. Some other speakers we have had lately were Miss Wilma Schrag of Ohio, who told of some of her experiences as a teacher in South America; Jasper Garner, son of our pastor, who spoke of his experiences in the starvation unit and mental hospital work in C.P.S.; and Brother and Sister Lynn Blickenstaff, who spoke of their work in the India mission field. We are looking forward to having Sister Susie Thomas, a missionary to China, here soon. Several of our members attended the funeral services of Bro. S. W. Bail, our former elder and pastor. Our aid continues its work of sewing and making soap for relief. On Feb. 7 our aid society went to Chosen and held their meeting with the members there.—Mrs. Victor Domer, Okeechobee, Fla.

Illinois

Chicago, First.—More than a ton of clothing was recently sent to Modesto, Calif.; twenty-one boxes have been sent to Nappanee and many shipments have been made to New Windsor. Several groups meet to do relief sewing each week. The B.Y.P.D. has made more than 200 pounds of soap for Europe. During the month of January a school of Christian living was conducted each Sunday evening. Race Relations Sunday was observed on Feb. 10; Bro. Harper Will, our pastor, exchanged pulpits with Rev. B. F. Smith, who is pastor of one of the Negro churches of Chicago. The sanctuary has been completely redecorated.—Margaret Fox Dize, Oak Park, Ill.

Franklin Grove.—Men's work sponsored the 100% Messenger club and raised the money for the parsonage stoker. The women have made comforters and have shipped clothing and foodstuffs for relief. We have raised considerable money for Brethren service, and Bro. Walter Beachley is helping at the New Windsor center. The young people held their banquet the last of December, with Stanley Bittinger as guest speaker. Youth Week was a community project. At the school of

missions in January we studied Africa. Stanley Bittinger opened the school with a talk about Africa as he remembered it. The Christmas offering, amounting to \$320.50, was given to missions, and relief. The offering for seeds of goodwill was \$41.14. On Feb. 24 the intermediates had charge of the service; the offering was taken for their project. Our birthday supper was held on Jan. 31. A number of our boys have returned from service. On one Sunday evening they had charge of the service, telling about their experiences. Plans are being made for pre-Easter and Easter services.—Mrs. Arthur Miller, Franklin Grove, Ill.

West Branch.—Bro. E. R. Henricks of Mt. Morris was chosen as our elder at our recent business meeting. Mr. and Mrs. Leroy Hecker and Mr. and Mrs. Dan Strite were recently elected to the office of deacon. In the spring the Sunday school gave each intermediate boy and girl twenty-five cents to invest for missions and in the fall the seven returned the sum of sixty-two dollars. Bro. David Wieand delivered the message on Bethany day. Programs were given by the children and young people on Thanksgiving and Christmas. Bro. M. R. Zigler spoke to us of the conditions in Europe and urged the giving to relief to which our church responded. The ladies' aid has been working on relief comforters. The West Branch church is making plans to celebrate its centennial on July 4.—Vera May Long, Forreston, Ill.

Iowa

Fernald.—Brother and Sister Claude Dadisman were installed into the ministry recently by Elder Paul Miller of Panther Creek, assisted by Elders G. W. Keedy, J. A. Eby and Lee Dadisman. On Dec. 16 Brother and Sister Harold Royer spent the day with us showing slides and speaking about Africa. A Christmas program of music, pantomime and candlelighting was presented the evening of Dec. 23. The children gave the money usually used to buy Christmas treats to the buying of seeds for relief. They also gave an additional amount of twenty dollars for seeds. The young adult class collected and sent 105 pounds of soap for relief. A watch-night service was held on Dec. 31. On Jan. 31 Mary Dadisman returned from Africa. Grayce Brumbaugh, also a returned missionary to Africa, visited in the Dadisman home on Feb. 4, and the church was given an opportunity to meet her during open house in the afternoon. On Feb. 6 family night was observed at the church. After a pleasant social evening, Mary Dadisman gave us a talk on home life in Africa and told us of her return trip to America. On Race Relations Sunday, Feb. 10, Mary Dadisman again spoke to us about Africa. The men's work donated \$175 to buy corn for relief and gave some hybrid corn to be sent for seed.

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They have rented sixty acres of ground for a Lord's-acre project. In the month of January they redecorated the church with paint furnished by the women's work. The women's work sent fourteen Christmas boxes, forty-two comforters, 328 pounds of used clothing and 593 garments for relief. We have purchased a projector for visual education. Our Sunday evenings were spent in a school of missions during January with Sister Marie Eby leading the adults and Sister Virginia Harris leading the children's group.—Ruth Wise, Nevada, Iowa.

Maryland

Broadfording.—On Jan. 13 Bro. Samuel Parmer was ordained to the ministry. Bro. S. F. Spitzer was in charge of the service and also brought the message at the morning service. We have a 100% Messenger club again this year. Bro. Frank Litton, pastor of the Martinsburg, W. Va., church, delivered the sermon for us at the morning service on Jan. 20. We lifted our quarterly missionary offering, which amounted to \$41.10, on Feb. 3. Bro. Samuel Parmer preached for us at the morning service on Feb. 3. On Feb. 10 Bro. E. S. Rowland told us about his trip on a cattle boat to Poland and also of the need for relief in that country. We met in council meeting on Feb. 20, with Elder David Petre in charge. We plan to have a vacation Bible school this summer. We are getting a bulletin board for the church as soon as one is available. Delegates were elected for district meeting, which is to be held on March 21 at the Manor church. We will send no delegate to Annual Conference this year. We are raising money for dry milk for relief. On Feb. 24 we lifted our Achievement Offering.—Harry C. Myers, Maugansville, Md.

Longmeadow.—On Dec. 16 Bro. Earl Rowland was ordained to the ministry by the district ministerial board. On Dec. 21 Bro. Laban Strite, one of our young men who went to Italy on a cattle boat but was delayed by illness, returned. He gave an especially interesting talk on Dec. 30.

The C.P.S. men at Hopewell Farm presented us with four pine trees in appreciation of the service which our church rendered to them. Bro. Elmer S. Rowland, who went to Poland on a cattle boat, returned on Jan. 12 and gave a report of his trip on Jan. 20. The B.Y.P.D. gave \$35 with which to buy blankets for relief. The women have made twelve comforters for relief. A delegation from our church went to New Windsor on Feb. 1. We gave \$390 toward the wheat project. Our Achievement Offering was \$144. We are planning to help with the milk-for-relief project. Our council meeting was held Feb. 23, at which time officers for the new year were elected. Brethren Chester Wolfe and Elmer Strite were called into the office of deacon. The young people are planning to give a pageant at the Easter season. We are also looking forward to our revival in late summer to be conducted by Bro. R. W. Schlosser of Elizabethtown College. Our love feast will be held April 20.—Pearl Petre, Hagerstown, Md.

Peach Blossom.—Brethren Russell Beahm and Dwight Miller, both of Easton, have been licensed to preach. Five were baptized following the meetings held by Bro. Ralph Jones of Trappe, Pa. The Fairview young people presented the Christmas play, No Room in the Hotel; the offering was given to relief. On Dec. 23 the Sunday school gave a Christmas program, at which Bro. Jesse Ziegler of Bethany Seminary was the guest speaker. In the evening the Easton B.Y.P.D. gave a program followed by a white gift service. The Mardela District is sending Mr. and Mrs. Gilbert Walbridge of Easton to work at the relief center for six months. Rev. Essell P. Thomas, a district superintendent of the Methodist Church, was a guest speaker at Fairview on Feb. 24. Brethren Joseph Rittenhouse of Ridgely, Walter Mahan of Green Hill and Samuel Harley of New Windsor were recent guest speakers at Easton. An exchange of pulpits will begin on March 10; the theme will be Christian Certainties in an Uncertain World.—Ellen M. Walbridge, Easton, Md.

Ohio

Middle District.—We have been making much progress toward the rebuilding of our church. The women of the church held a supper and bazaar on Feb. 8 in the basement of the township auditorium. The proceeds from this project amounted to \$500. The business houses in Tipp City were very generous in their contributions toward this project. Our assistant pastor, Ralph Brumbaugh, helped with a shipment of horses and cattle to Poland. He has given us a very interesting report of his trip. Brethren Nevin and Maynard Coppock are also acting as attendants on cattle boats. Bro. Deardorff, church architect, was with us a couple of days. He submitted church plans for us. The church group met in the Troy church to see the plans and hear them explained.—Bertha Heitzman, Tipp City, Ohio.

Reading.—On Nov. 18 Sister Grayce Brumbaugh was the guest speaker at our Thanksgiving missionary program. The offering amounted to \$137. Our special offering for peace and relief amounted to \$214 and our Achievement Offering was \$39.35. The Sunday school gave fifteen dollars to the Bethany chapel fund. At our council meeting, at which Elder Lehman presided, two letters were granted. The women have made eighteen pairs of boys' pants and eighteen baby nightgowns and have also sent two blankets for relief. The Sunday school has sent one blanket. We now have electricity installed and have finished papering and painting the interior of the church.—Reba Heestand, Homeworth, Ohio.

Salem.—On the afternoon of Feb. 10 a community song festival was sponsored by the Phillipsburg ministerium with twenty different churches of ten denominations participating. We have organized

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a chorus. Our pastor, C. C. Sollenberger, is the delegate to the Wenatchee Conference. The men's work raised a small field of popcorn, the proceeds of which were three hundred dollars. They have decided to use one hundred dollars of this fund and donations from various Sunday-school classes to purchase seeds for relief. The women's work made 532 new garments and eighty comforters, gathered used clothing estimated at \$1,276, contributed 102 blankets, 411 pairs of shoes, eighty pairs of boys' pants and eighteen men's shirts, and canned more than 7,800 tin cans of fruits and vegetables. A group of men and women is giving one day each month to help in the new relief center recently opened in Dayton for the central region as a branch of the New Windsor relief center. Our young people's group is also taking an evening a month to assist at our new relief center. Our young people spent an evening recently writing appeals to congressmen and senators to use their influence to open Germany and Japan for relief.—Mrs. Minnie F. Bright, Union, Ohio.

Pennsylvania

Chiques.—Nine were baptized following the meetings held in the Mt. Hope house by Bro. Alton Bucher of Myerstown. Six congregations met in conference at the Chiques house on Jan. 6, 1946. Elders

Wilfred Staufer of Ephrata and Harlan Brooks of Elizabethtown were the main speakers. On Jan. 20 Bro. Henry Bucher, dean of Elizabethtown College, conducted a Bible institute at the Mt. Hope house. Our women are sewing for relief. Comforters, blankets, new and used clothing, shoes, food, cooking utensils and soap have been sent to New Windsor. Some of the women have spent some time working at the center. Brethren Carl H. Eshelman and Paul W. Hosler left early in January on cattle boats. Bro. B. G. Staufer is our delegate to Annual Conference. Our love feast will be held at Chiques on May 28 and 29. We have contributed over \$1,300 for powdered milk, and large amounts have also been raised for wheat, corn and seeds. Our boys in C.P.S. have been released. We have planted four cedar trees in memory of the work done by the boys in C.P.S. Bro. James Eshelman and Bro. Landis showed pictures and told us of their trip to Poland with cattle. Several of our members are enrolled in the leadership training class held at East Fairview. A nonconformity and purity meeting will be held at Chiques on March 24. We expect to hold pre-Easter meetings. One letter has been granted.—Fannie Zug Shearer, Manheim, Pa.

Heidelberg.—Our Thanksgiving service was held on Nov. 22. The Chalmer Faw family was with us in three services on the week end of Dec. 1 and 2. They had served as missionaries in Africa and told

us many interesting things about their work there. Our revival services were held Dec. 3-16, with Bro. Howard Merkey of Manheim as the evangelist. Four young people accepted Christ during the meetings. A service was held in our church on Christmas morning. The young people sang carols throughout the community. The ladies' aid society presented Christmas fruit baskets to the aged and shut-ins. Our church contributed \$500 to the wheat project. The ladies' aid society sent comforters, new blankets and clothing for relief to New Windsor. A contribution of \$225 was given by our church for the corn project. On Feb. 10 \$122.53 was lifted for the Achievement Offering. On Feb. 23 we met again in our regular council meeting.—Candace Royer, Myers-town, Pa.

Lancaster.—The women's work sponsored a temperance play in the church on Dec. 9. The Sunday school presented its Christmas program on the morning of Dec. 23, followed by the white gift offering. In the evening the combined choirs presented a Christmas musicale. The B.Y.P.D. sponsored a social and religious watch-night service on New Year's Eve, with Bro. Caleb Bucher as the speaker. A special council meeting was held on Jan. 2, at which time our pastor, Bro. Myers, tendered his resignation because of ill-health. Since the return of the servicemen, we have organized a mixed choir. At the regular council meeting on Jan. 16 it was decided to enlarge our present pastoral board of three members for the purpose of contacting a new pastor. It was also decided that a delegate attend Annual Conference this summer if possible. One of the Sunday-school classes was given permission to equip a nursery on the first floor of the church. On the evening of Jan. 27 the B.Y.P.D. presented a pageant. On Feb. 10 Bro. Spenser Minnich preached in the morning. The Elizabethtown choir was present for the evening program. The book, *The Church of the Brethren and War*, by Rufus Bowman, was reviewed for the church on Feb. 17. We have given \$337.98 to world-wide missions, \$87.92 to the girls' school project, \$163 to the Bethany chapel fund and \$330.35 to the Achievement Offering. It is with deep regret that we report the death of our pastor, Bro. Myers, on Feb. 20.—Mrs. M. A. Glasmire, Lancaster, Pa.

Marsh Creek.—As a result of the revival meetings held by Bro. Roy K. Miller in the Friends Grove church, three were baptized. The joint choir presented a cantata in the Gettysburg church on the evening of Dec. 23. The same cantata was presented in the Marsh Creek church on Dec. 30. On the first Sunday of each month the offering goes to the building fund and on the second Sunday to Brethren service. On Jan. 20 the Gettysburg congregation had as guest speaker K. Ezra Bucher of Elizabethtown College. On Feb. 3 Bro. A. C. Baugher, president of Elizabethtown College, was with us for a Bible institute in the Gettysburg church. We met in council on Feb. 12 in the Gettysburg church. It was decided to have the first Sunday in May and the first Sunday in October as permanent dates for our love feasts. We are looking forward to hearing Bro. M. R. Zigler, who will speak to our congregation sometime in March. Evangelistic meetings will be held in the Gettysburg church March 17-31, with Bro. J. Herbert Miller, pastor of the Hershey church, as the evangelist. The young people's zone meeting is to be held at the Marsh Creek church on April 28.—Mrs. M. L. Kepner, Gettysburg, Pa.

Norristown.—Bro. Jonathan King has taken over the pastoral work of our church. A reception was held for Bro. King and his wife, with Bro. A. C. Miller as the guest speaker. At our harvest-home meeting a large donation of clothing was made for relief. Bro. Levi K. Ziegler officiated at our love feast. On Jan. 19 one of our faithful members, Raymond Ellis, was laid to rest. Our ladies' aid has made several comforters and many new garments for relief. We are planning to

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have a fellowship supper on March 13.—Mrs. J. S. Grater, Norristown, Pa.

Perry.—Our women's work meets every month. We have shipped dried foods, soap, shoes, comforters, blankets and clothing for relief. Our neighbors in the community also donated clothing. At present we are mending and packing soap and secondhand clothing. We also made two comforters. At present we have no pastor, but the ministerial board of the church has been able to secure someone to fill our worship period. We are very much pleased with our Brethren relief and achievement offerings. Many of our boys are returning from the service and we are happy to welcome them back into the fellowship of our church. One of our families is feeding a heifer which the church purchased for the heifer project.—Lila Wallace, Blain, Pa.

Quakertown.—One of the relief projects which met with a lot of interest and enthusiasm was the making up of seeds for Europe. The Sunday school, six classes and the aid society provided enough money to make up eighty-four family-size packages of seeds which were packed and sent to seven different countries. The seeds, clothing and fifty-five pounds of

soap were taken to Coventry for the relief truck.—Mrs. Burton Dimmig, Quakertown, Pa.

Williamsburg.—One day in early winter Bro. Edward T. Angeny, who, with his family, was interned in a Japanese prison camp in the Philippines for almost three years, spoke to us. Five of our members attended the Sunday-school workers' conference held in the Martinsburg church on Dec. 2. On Dec. 16 at the evening worship service the Christmas story was presented in the form of colored slides and music by the choir. Our Christmas white gift service and children's program was held on Dec. 23. In addition to giving money the young people sponsored the giving of canned food for relief. The white gift offering amounted to \$343.20. On the evening of Dec. 30 the choir presented a cantata. On Jan. 6 we had as our guest speaker Bro. Levi K. Ziegler, former pastor and now regional secretary of the Juniata College area. Our business meeting was held on Jan. 23, with Bro. H. H. Nye presiding. Our pastor, Bro. Norman F. Ford, handed in his resignation as pastor of the Williamsburg church in order

that he might further his education. The church voted to pay one half of the salary of a missionary this year. Since the holidays, we have made and sent to New Windsor ninety-three dresses for the Philippines, twenty-one pairs of pants for Holland, 183 cakes of soap and 370 pounds of clothing and blankets for general relief. The young people are now making up packages of garden seeds for relief. The home of Brother and Sister John Pearson was recently destroyed by fire in which they lost their only child. Bro. Pearson was seriously burned and Sister Pearson is a patient in the Mercy hospital in Altoona, Pa. The church has raised \$146.60 to help pay hospital expenses. Many of our servicemen are returning and we are happy to welcome them back into the fellowship of the church.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

Washington

Richland Valley.—Brother and Sister Paul Buntain, Brother and Sister William McGee and Brother and Sister Harold Lambert of the Richland Valley church and Brother and Sister Parke Harms of the Salkum church were elected to the office of deacon. Bro. Noble Deardorff, a member of the district ministerial board, was recently with us, at which time Bro. John Buntain of the Richland Valley church and Bro. William Damron of the Salkum church were ordained to the eldership. A service was held on Thanksgiving. At Christmas our Sunday-school children presented a program and the young people a tableau with song. New Year's Eve was observed with a message by Bro. Whisler, prayer and singing, a baptismal service at which six young people of the Salkum church were baptized, a fellowship hour and a worship service. Bro. C. E. Davis of La Verne College was a guest speaker on the evening of Jan. 15. The church and Sunday school purchased a bus with which to bring children to the services. The women sponsored a relief drive for clothing and soap this winter, and at present are working on the clothing and garden seed drive. The Sunday evening attendance at the Morton mission is good and the outlook of the work is promising. We have enjoyed fellowship meetings with the Salkum and Morton groups during the past months. At these various meetings we have had guest speakers, Bible study and slide pictures. On Feb. 3 Bro. Whisler exchanged pulpits with Bro. Damron of Salkum.—Mrs. William McGee, Ajlune, Wash.



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Gospel Messenger

Volume 95

APRIL 6, 1946

Number 14

HE came unto his own and his own received him not." These are among the saddest words in all Scripture and in all literature. It was Friday morning. Last night he had washed his disciples' feet. Last night he had prayed for them and for all mankind. That they might become one in God and in him was his fervent desire.

Now this was necessary. Mocked, scourged, spat upon, crowned with thorns, he stood before them. They did not seem to know that he was doing this for them. And Pilate said to the multitude, 'Ecce homo! Behold the man!'

What more was necessary? What more than that is needful now?

But they cried out the more, "Away with him; crucify him!"

They chose rather to release Barabbas, who represented thievery, belligerence, injustice and sin; this representative of love they would slay.

Shall we not also look upon him? Our cry then could be, "Crucify him!" Sometimes it has been that.

It should be, "My Lord and my God!"

D. W. B.

"ECCE HOMO"

From a Perry Picture





Gospel Messenger

"Thy Kingdom Come"

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Around the World

A dynamic force, democracy, is at work in the Far East and is helping to bring about miracles of progress, Robert McLean, president of the Associated Press, said after a 20,000-mile trip through the Orient.

Some 700,000 Catholic children in thirty-five dioceses of the Roman Catholic Church in the United States are taking part in a relief campaign during Lent to raise funds for the alleviation of suffering in Europe.

In spite of difficulties and suffering, Sunday-school work was maintained in Czechoslovakia during the war. Among those executed was the leader responsible for teacher training work. There are now no books, no teachers' helps, no pictures. The dictionary of the Bible is out of print.

Millard E. Tydings, speaking in the United States Senate, Jan. 28, 1946:

What a travesty! Here we have the spectacle of fifty-one of the greatest nations on earth renouncing war forever as an instrument of national policy, and proclaiming their allegiance to the UNO in its operations to keep the peace, at the same time parading their armed might on land, on sea, and in the air, on a scale never before witnessed on the face of this earth.

Can the UNO enforce its decision on the United States so long as we keep the most powerful navy and air force, supplemented by a large and efficient army and supported by universal military training? Can the UNO enforce its decrees on Russia so long as the Russians keep 10,000,000 men under arms and a great air force ever at her disposal? Can the UNO enforce its decrees on France if the French create another standing army of a million men, with four or five million more, trained and equipped, in reserve?

And, finally, Mr. President, since Germany and Japan are not permitted to rearm, why do the five great Allies maintain a combined navy a thousand times greater than the remainder of the world, a combined air force a thousand times greater than all others added together, and a combined army ten thousand times greater than all such existing forces in the remainder of the world?

Austin Miles, author or composer of almost three thousand hymns, including *In the Garden*, died March 10 in Philadelphia after a long illness.

Mrs. Leslie B. Swain, president of the Northern Baptist convention, has called upon Baptists to "tell President Truman you will gladly go without a lot more than white bread to save the lives of starving millions."

The nation's stock of canned goods is sixty-one per cent less than in 1945, says Representative Jenkins, chairman of a congressional food committee. In the face of great need in other countries, our supplies will be the lowest in twelve years.

A day of silence, during which no newspapers would be published and no radio programs offered, was advocated recently by Rev. Norman Vincent Peale in his church in New York. "Men rush into print crying, 'Our need is for God,' but we do not stop talking long enough to give God a chance to get a word in edgewise."

The influx of foreign students into this country, curtailed during the war years, has resumed with 10,445 enrolled for 1945-46 in institutions of higher education, according to the annual census made by the committee on friendly relations among foreign students, an interdenominational group sponsored by the international committee of the Y. M. C. A.

There is hope for a quickening of religion among the masses of Americans if the personal relationship established between chaplains and soldiers during the war can be carried over into the parish ministry of churches and synagogues. This conclusion was reached at a panel discussion at the meeting of the biennial council in Cincinnati of the Union of American Hebrew congregations.

The board of directors of the Washington federation of churches has authorized the setting up of a department of business and finance. In charge of the department, Mr. Purcell Storey will be responsible for raising the necessary money with which to finance the co-operative Protestant work in Washington, will direct the annual financial campaign, will be in charge of the federation property, and will act in an advisory capacity.

Editorial



Making Easter Meaningful

IN MANY parts of our brotherhood it has now become the practice to emphasize the period of Lent as a time of Christian growth for both the pastor and the people or for the elder and the congregation. This Lenten experience is often climaxed by a week of pre-Easter services in which the evange-

listic appeal is stressed. The peak experience is reached on Easter day in baptismal services and in church programs. In many churches the Thursday evening before Easter is set aside for a

communion observance corresponding to the upper room experience of our Lord on that Thursday evening so long ago. In other churches the evening of Easter day is devoted to a communion service.

Thinking About the News . . .

What Is Behind the Russian Scare?

For several weeks a careful "get-scared-of-Russia" campaign has been pushed energetically throughout all of America. It has caught hold of American public opinion and spread through all classes of our society with greater rapidity and completeness than even its most hopeful proponents could have expected.

This has been done in spite of the fact that war with the Russian people is not desired by the American people. We have been out of total war a sufficient number of months now to emerge from our emotional spasm and to see that no significant world questions were solved by the war. Many Americans are convinced that a further war would do no more good than that one did.

It would be safe to assume that the common people of Russia who have suffered from firsthand assaults of war upon their homes and cities are even less eager than we to enter into what might be an annihilating war for them and for us.

Why then is the war fever being fanned? If one will look briefly at the results already achieved or hoped for from the scare the answer begins to become apparent. If we can become sufficiently scared, we will:

1. Extend the draft law beyond May 15 when it is now slated to end.
2. Pass a peacetime conscription act.
3. Merge the armed forces into a unified command with a generalissimo or a marshal at the top. This man would then have the potential of becoming the most powerful figure in the history of the world up to now.
4. Pass quickly and easily new loans to those whom we would choose as our allies.
5. Create a rising sentiment for military union with England which would, in effect, mean our undergirding of the British Empire.
6. Bring about continuing total, or at least restrictive, control of atomic power by the military in America.
7. Justify a slacking of demobilization, give justification for reopening some military bases already closed and for speeding up again the manufacture of ships and bombers.

What was the basis of creating a Russian scare? Though the groundwork had been in preparation for a long time the movement of troops into Iran was the immediate occasion for its outbreak. This much should be said about that. What Russia did was wrong. She seemingly had little right to send troops in the direction of the oil which Great Britain and America would like to hold for themselves. But does not America have troops in Greece, India, China, numerous isles of the Pacific, as well as in Iceland, Greenland and other Atlantic Ocean isles? Are these places basically different from Iran? Can our actions not look as dangerous to Russia as hers appear to us?

Christian people should not too easily be stampeded into fear when the military, for its own advantage, asks us to stampede. Fear, not Russia, is our real enemy. That is Russia's enemy too. Righteousness and justice and faith can remove the causes for fear.

D. W. B.

Nowhere has the writer seen these services more helpfully entered into than on the mission field. There a people who like drama live over again with deep emotion these heart-warming experiences of the Christ which led up to and culminated in Easter. Great groups of people make commitments or are baptized on that day and the Easter church decorations proclaim the glorious triumph of this sacred occasion.

It is well for Christians everywhere to share these sacred days together. All around the world there is an undergirding of Christian peoples whose hearts respond similarly to these great events. While political men argue over national advantage, the hearts of Christian people everywhere beat close together in understanding. Even while warfare rages these Christian people feel the pull of Christian brotherhood when these sacred days come, and their hearts become heavy that the selfishness of man has thrust them into artificial and unnecessary positions of enmity and misunderstanding.

May we, as Brethren, make more of these days which are our common Christian heritage, lending to them whatever of individual distinctiveness we desire but sharing the general rejoicing and the renewals of dedication with all Christians everywhere.

D. W. B.

As We Face an Atomic Age

THE WRITER has followed carefully the pronouncement of atomic scientists concerning the new age which they tell us we are entering. Our top-flight scientists, without reservation, tell us that we can destroy ourselves through atomic power or that we can build for ourselves a better world where each man will have more opportunity to do good than he has ever had previously. Our chance to do the second of these will soon pass if we do not lay hold of it at once.

It seems to this writer that already enough facts are at hand concerning atomic energy to place the following question squarely before Christian people: "What is my task as a Christian as we come into this emerging age?" Listed below are some of the tasks which every Christian must undertake in the name of Christ and in the name of our common humanity.

1. Christian people must make it impossible for war ever to occur again. This task is placed as number one because already long strides have been made in the direction of the next war. Whether there will be a war five years from now or fifty years from now is being determined in these weeks and months. If war is to be outlawed, it must be done now. All of the vigor and energy which Americans concentrated toward winning the war should have been turned at once, when the war was ended, to directing the world away from all such catastrophies in the future. That did not happen. Already the hour is late; the world is preparing for war, not for peace. To do less than to direct our total energies now to the outlawing of all war is to be less than Christian. A common suffering humanity calls upon all of us to take this step for it.

2. The second great task which faces us now is related to the first one. It is one of the steps necessary to achieve the first one. We must do all we can to save suffering, starving humanity in all parts of the world. With particular diligence we should endeavor to save the residue of the "enemy" whom we have battered. Dark bread, renewed rationing, actual sacrifice—all of these should be accepted gladly in order that we might share with those who have little or nothing. If we have indeed been touched by the Spirit of Christ, we cannot do other than sacrifice and share with his other children who suffer. If we do this well, it will help to remove causes for war by building a great bulwark of understanding around the world. If we fail in this, we leave the road open to further war.

3. We need to lay hold of the Spirit of Christ and bring it back to the center of our lives and of our civilization. This is basic to everything else. Within recent years science has surrounded us with many achievements which have made living easy for us. They have laid hold of nature's secrets and have directed them toward our comfort and ease. Finally, they laid hold of the greatest secret so far discovered, that of atomic energy, but at once they directed it toward our destruction and death. Such a perversion of knowledge is sin. Rather, the spirit of goodness should pervade our technical achievements and help us to integrate our findings so that they could be directed toward the advancement of God's creation instead of toward its misery and death.

WHY should blood and sweat and tears dominate in our world when there could more easily be smiles and laughter and friendliness? Certainly it is not because God is not good. Rather it is because man is not good. But

man can become good; he is redeemable and if he will lay hold of the spirit of love which is the Spirit of God, he can rise out of the slough of his despair into the sunlight of God's will.

As we face the atomic age, let us not become afraid. Let us not read over and over in an attitude of utter despair the awful destruction that may await us. Rather let us face the tasks that lie ahead of us. Beginning within our own selves let us renew our hope, knowing that it is the will of God that we shall discover and enter his promised land.

D. W. B.

A First Step to Democracy

AS A FIRST step in the creation of democracy in Japan the emperor abolished all compulsory military training and demobilized the military. Adequate police for civilian discipline and control within Japan, we understand, are to be retained. But a military machine which could again set up a military caste in Japan, mobilize the nation for aggression while propagandizing it concerning defense, and eventually lead it to its downfall has been written off the books.

With the danger of military dictatorship gone Japan feels free; she has taken her first steps toward democracy, she says. She but needs to follow along that road to achieve democracy, for it is along the nonmilitary road that democracy lies, Japan has been told by her American captors.

Looking then at America which is advised by its military group and its President to bind military conscription and a consequent military caste upon itself, Japan asks, "Why do you take upon yourselves that which destroyed us? While we walk toward democracy why do you walk away from it?"

That is a question deserving an answer.

D. W. B.

Under an Eastern sky
Amid a rabble cry,
A man went forth to die,
For me!

Thorn-crowned his blessed head,
Blood-stained his every tread,
Cross-laden on he sped,
For me!

Pierced through his hands and
feet,
Three hours o'er him beat
Fierce rays of noon-tide heat,
For me!

Thus wert thou made all mine,
Lord, make me wholly thine,
Give grace and strength divine,
For me!

In thought and word and deed,
Thy will to do; oh, lead my feet
E'en though they bleed,
To thee!
From 1000 Quotable Poems



Philip Gendreau

THE DAY *of the* SAVIOR

Charles C. Ellis
Huntingdon, Pennsylvania

I REMEMBER hearing, some years ago, the late beloved rector of the Holy Trinity church in Philadelphia, Dr. Floyd Tompkins, say that not only on Good Friday, but on every Friday, he repeated the hymn whose opening stanza is:

There is a green hill far away,
Without a city wall,
Where the dear Lord was cruci-
fied,
Who died to save us all.

It is a happy circumstance that in the Lenten season men every-
where will drop their work at
the noontime and slip into a

church somewhere for a few minutes to tune in with God. But if we knew better than we do the meaning of that cross that looms aloft against the black-
ened sky, no such brief annual
tribute could satisfy us.

What then is the meaning of this cross that lifts itself today above all the tears of the years? Not the cowardice of Pilate nor the hate of the Jewish rulers is sufficient to explain it. Only the love of a holy God and the sin of a wayward race are competent to compass the mysterious meaning of this greatest tragedy of a world still dark with tragedy and brokenhearted with suffering. Long before, Isaiah portrayed how we all like sheep had gone astray and the Lord had laid on the suffering servant the iniquity of us all. In a later day Paul said that here was One who had come into the world to save sinners, of whom, most humbly Paul said, he was chief. Those who stood by the cross said scornfully that he saved others; himself he could not save. How little they knew, those babblers, of the *kenosis* that gave up heaven's glory for the ignominy of earth's degradation and the excruciating suffering of Calvary because, if he would save others, himself he could not save. It was indeed the day of the Savior, but its darkness and torture of soul and body no human heart has ever fathomed.

THERE stood by the cross that day John and the three Marys. How difficult it is for us to go tenderly back through the years even in imagination and enter into the feelings of that brokenhearted little group that lingered that day near the One from whom they had hoped for so much and for whom now they could do so little, merely looking helplessly on as he writhed in the cruel pain of the cross. We can read the whole story today in the light of an Easter morning. The pages of their record were blurred with unavailing tears and darkened

by the sky of a hopeless future. Thank God we can never know the despair that gripped the hearts of these who, having hoped that he was the one to redeem Israel, had been compelled to stand helplessly by and see him die a cruel death on the Roman cross! Only, however, as we try thus to understand can we measure in any degree the incredulous hope which sprang into life with the startling news.

"I Will Repay, Saith the Lord"

Herman S. Garst
Okmulgee, Oklahoma

A harvest grown from godless seed
O'erflowed its bins with hate and greed;
Before the court of justice stands
Mankind—with blood-stained hands.

Judgment is here—'tis time to pay.
What have the guilty ones to say?
They burned and wrecked. What is
the cost
Of everything the world has lost?

Can tears be weighed in lands or gold?
Can hearts which bled be bought and
sold?
Can art's lost treasures be replaced,
Or thoughts of shattered homes erased?

Can they who killed give back the life
To those who died by gun and knife?
Can wealth replace what lust de-
stroyed—
Dare any mark the record void?

Though gold were piled so high
Its crest be lost within the sky,
It could not pay one-millionth part
For ruin spawned in Hatred's heart!

They stood by the cross, but up there in the darkness was One who also stood by—on the cross. None knew better than he how easily he could have descended from that stake of torture or ascended to the glory he had with the Father before the world began. But suppose the torture had proved unbearable and he had done so, what would our state have been today? Dark and sad and sin-stained as has been the history of our world since, what hope could lighten the future now? Where could

we turn for release from the burden and guilt of our sins, and where for a word of comfort when our loved ones have fallen asleep? Then indeed ours would be a despairing fellowship of suffering with those who stood sorrowfully by the cross that dark day.

But, thank God, we know that when those who loved him had at his own suggestion gone lonely and sadly away; when even the face of the loving Father had to turn from him who was made sin for us, wringing from him the bitter cry, "My God, my God, why hast thou forsaken me?"—even then he stood by the covenant he had made in the faraway morning of time, and, faithful unto death, he yielded up his saddened spirit to God.

Oh, dearly, dearly has He loved,
And we must love Him too,
And trust in His redeeming blood,
And try His work to do.

THIS then is the message of Calvary, a message personal to every one of us, and to every one else in our world:

He died that we might be for-
giv'n,
He died to make us good,
That we might go at last to
heav'n,
Saved by His precious blood.

He was standing by us up there in the pain and the darkness, and he is standing by us still today. Life has no pain that he does not know, and no sin for which he is not the adequate Savior.

He has not changed through all the years. We know That He remembers all the weight of woe Which oppressed Him, and the lonely way Through which His tired feet journeyed day by day, The pain He bore, the weariness and strife,

The toil and care of His own human life.

He is as near to human hearts today

As when He journeyed on the earthly way;

So near that all our wants are known to Him,

So near that, though our faith grown cold and dim,

Fails oftentimes to grasp the truth, He knows

The secret story of our hidden woes.

HOW then shall we make our response to such priceless concern for our eternal welfare and for our daily and hourly comfort? It is not an accident that the favorite hymn of the boys who faced death on the battlefield is reported to be The Old Rugged Cross. It is all too easy for us safe-sheltered to sing thoughtlessly words of deep and serious meaning. There is a dedication of life in the sincere singing of a hymn that not only sees "a wondrous beauty" in this cross "stained with blood so divine" but promises

To the old rugged cross I'll ever be true,
Its shame and reproach gladly bear.

Surely this should be the first response of every soul, and the second is like unto it. Scarcely can we "trust in His redeeming blood" unless we "try His works to do."

Love so amazing, so divine,
Demands my soul, my life, my all.

It is said that when Zinzendorf stood before the picture of the thorn-crowned Christ in the Düsseldorf gallery and read below it the legend: "All this I have done for thee; what hast thou done for me?" he turned away saying, "Henceforth, I have but one passion—it is He."

THUS the day of the Savior is a day that is personal—a day that should make every day a personal relation to him. For Christianity is Christ, and the Christian life is not adherence to abstract doctrine but to a personal Savior, the Lord Jesus Christ.

Supply and Demand in the Ministry

H. L. Hartsough

Ministerial Secretary, Elgin, Illinois

I AM asked almost everywhere I go, "Is there still a shortage of pastors?" There is no easy answer to this question. It would do all of us good, however, to face the facts involved. The very life and progress of our church depends on the clear thinking, the wise planning and the courageous solution of our pastoral problem in the next ten years.

First, let us face the delusion of the unclassified list of 3,021 ministers that appears in our Yearbook. We have only 113 congregations served by the free ministry, 467 congregations served by part-time pastors and 302 congregations served by full-time pastors. A little arithmetic would persuade us that we have an oversupply of pastor material; yet it is fair prediction that September 1 will find us with twenty congregations without pastoral service. If we were to publish in the Yearbook a classified ministerial list something like the following: first, the names of all pastors, including full-time and part-time pastors and all free ministers serving a church regularly; second, the names of our ministers otherwise employed; third, the names of our ministers honorably retired; and fourth, the names of our ministers in training, at a glance we could see why we have a shortage of pastors to serve our 879 congregations while we have a total of 3,021 ministers. The reason why we do not publish such a classified

list is that it would be difficult to get and might cause some misunderstanding.

KEEPING the supply and the demand well balanced is both difficult and important. The present shortage means that our churches are suffering and some of them dying because of the lack of leadership. An isolated church of 150 members writes, "We have been without a pastor for a year. If you do not send us someone soon, it will be too late. Why build new missions and let organized churches like ours die?" That is a typical letter. I am in sympathy with the writers of these letters. They sometimes overlook the fact that we have no authority, which is good, to send a minister into any church. We can recommend, but the minister goes where he chooses and the church calls whomsoever it likes. The minister I would like to send into some of these needy fields often receives more attractive calls from churches in which he feels he can render more and better service.

With the large number of ministerial students in our colleges and with Bethany Biblical Seminary graduating the largest classes in her history and with the Brethren students in other seminaries, it would seem that the supply might exceed the demand in a few years. Before coming to this conclusion, let us look at the facts.



The pastor must know the gospel he has to preach and how to apply it to life in this changing world.

It is a serious thing when we encourage young men to prepare for the ministry and cannot assure them of challenging fields of work when they are prepared. It is also serious business when a man who has given twenty years to the ministry and at forty-five years of age finds that no church will call him. Even in these days of scarcity such tragedies are occurring. They are painful indeed. The answer is that we must have more men for the ministry but we must have better men than we have ever produced. Bethany is producing some excellent pastors. Our colleges have enrolled some promising student ministers but the ever-increasing demands of

the church must be reckoned with. The church must make greater demands of its ministers than ever before. Every institution in the community is calling for a higher type of leadership. The pastor of the church dare not be an exception to this forward movement. The pastor must not only know the gospel he has to preach but he must know how to apply it to life in his changing world. Therefore, I am greatly concerned about three classes of ministers: (1) The young man who is attracted to the ministry because of sentimental reasons but does not have the fundamental qualifications for masterful leadership. Goodness, commitment and devotion, though essential, are not enough to make him a successful pastor.

Ministers must have in embryo the qualities that will make them leaders of men. This should show up early in life. Your fellow men should recognize it in you. Churches calling men to the ministry should look for this quality. There are heartaches ahead if we follow our sentimental feelings rather than our good judgment in calling men to the ministry. (2) I am deeply concerned about our Brethren boys who have such well-defined marks of leadership but will not accept a call to the ministry. We get some of them but we are losing too many of these young men. Does the fault lie with them or with us? We must find the answer to that question. We cannot take this loss much longer and remain a great church. (3) I have a concern about the minister in service, perhaps in middle life, who finds the church growing away from him. I am not thinking of the lazy minister who makes little effort to grow. He, of course, will fail. I am thinking of the minister who is not able to adjust his program to meet the demands of the day in which we live. He is a good man; he knows he is failing, but it hurts to be pushed aside.

It will be a long time before our supply of strong, well-qualified young men in the ministry exceeds the demand. There are four reasons for this assumption: (1) A look at the age of our active pastors reveals that there must be many replacements made in the next ten years. (2) Many of our very good pastors accept the call to other types of service each year. (3) Many churches served by the free ministry will be forced, because of circumstances, to depend on the supported ministry in the next ten years. (4) We should build or rediscover one hundred new home mission churches in the next ten years. This will call for one hundred of the best men we

can produce. Also we must each year willingly share some of our best young men for foreign service.

IN conclusion, let me say a few things about the local church. Here is the answer to our success or failure. If we are to have more and better ministers we must have better local churches. Our ministers come out of our churches. If things are not going right in the local church the first move is to get a new pastor; perhaps it is a new church they need. When Jesus went to his home community it was said, "And Jesus could do no mighty works there"; so he had to move on. There are some churches asking for pastors that do not de-

serve good pastors—they crucified the last ones. Some churches employ pastors and then make it impossible for them to succeed. The biggest objection given by our strongest young men against going into the ministry is the pettiness, unreasonableness, insecurity and indifference they find in the churches they would be called to serve. Before you call a new pastor into your church I recommend that you call all your members together and ask yourselves some searching questions. Perhaps you may find that you should clean house before the new minister comes. Are you willing to give to your own church all of the devotion and self-sacrificial service that you will ask of your pastor? Will

you require that he spend 75% of his time keeping the members happy with little time left to save souls?

The highest compliment that can be paid to any church is the kind of sermons they will let their pastor preach. Read again the epistles written by St. Paul and remember that that is the kind of sermons he preached. Could your church take that kind of preaching?

During the last three years my work has taken me into many churches in all parts of the brotherhood. I have a conviction that our churches and our ministers are second to none, but I am also convinced that the above words of caution, spoken in love, are timely.

Organizing for Study and Action on Community Problems

Hubert M. Custer

Johnstown, Pennsylvania

MODERN scientific achievements show us conclusively that there is no longer a need for depressions, famines, or a scarcity of any material requirement for wholesome living. Our farmers are producing more food now than they ever have. We can now produce unbelievable quantities of goods in our factories as was proved during the war.

It is time to start a study of the world surrounding us. We must not only study it, but also begin to smooth some of the many harsh ridges it now has. We must strive to make it a place in which we do not waste valuable energy bickering and fighting among ourselves. Many of the very situations that in

time lead to war confront us every day, but none of us has knowledge or interest enough to solve them. But we ask: "Who should take the responsibility for understanding situations and working out solutions? Have we not the politicians, college professors, and big business experts to do this for us?" The answer to this last question is definitely no. Only when it becomes normal for each individual to attempt to understand himself, his local community and the world, community can we hope to see any marked progress toward a logical world. Those who make the progress must be the factory worker, the farmer, the miner, the preacher, the doctor — each one of us.

HOW shall we begin? Each of us should have an understanding of himself. Just what are we, as human beings, striving for? Unless there is an answer to this question it is useless to begin any further work, for it would be aimless effort. We will have good solutions for the problems that confront us if we have a realistic philosophy for living.

Modern industrial and engineering methods can teach us much. Specialization has allowed groups of our people to gain a great deal of knowledge which enables them to do fine work in their respective fields. When these groups are integrated and directed, they produce vast

amounts of material value, thousands of times more than if they had not divided themselves into groups for study. It would take the most intelligent man many lifetimes to acquire the combined knowledge of a businessman, a chemical engineer, a lawyer, a doctor, a skilled mechanic and a salesman.

Most industries have each of these and many more specialists working for them. Yes, we progress in productive ability by the amount each man specializes in his small limited field.

There are recognizable dangers to specialization, of course, but the following suggested program aims to overcome them.

IN ORGANIZING for study, I would suggest that we divide ourselves into small groups of from three to ten people. It would be very wise to keep these groups as informal as possible in order that they might have complete freedom of movement and thought. At the start it would be a good idea to meet once a week. In many places Sunday afternoon works very well. Most inexperienced groups will find their best meetings taking from one to two hours. Only those people with interest in the field of study should enter the group as full members.

Here are some suggested fields on which discussion groups could be organized: recreation, mental hygiene, homesteading, race relations, community economics, marriage and family relations, propaganda, philosophy, local politics, education, music, decentralization, health, first aid, penology, unemployment, co-operatives, labor movement, agriculture.

Let us look at the procedure for a typical study group on recreation. It is made up of six people who desire to see made



available to the larger group or the community more wholesome and less expensive recreation. There is no set age limit. They all enter with minds willing to be stimulated by new ideas regardless of whether they agree with them or not. Their first meeting is taken up with a discussion concerning the direction they wish to take in their study, in appointing a leader, and in planning to make a search for all the sources of material on recreation they can locate in their church, city, and personal libraries. This information is for the second meeting. Several of them have brought books they consider good, and the group glances through them. They pick one they like and plan to use it as a text. One person is designated to send for copies for the entire group. Each person plans to start a notebook in which he will jot down sources of materials, interesting thoughts brought up in the meetings that cannot be found in books, and countless other things that one might desire to refer to.

The first meeting will not take much time. At the second meeting the sources of material are presented and the group plans to begin a small library containing books, magazines, and leaflets on recreation. For a few dollars they will soon have a good supply of resource material. Then they plan to take an inventory listing all the recreational facilities available in their locality. One of the members presents part of the first chapter of the textbook and is interrupted at

any time for discussion or question. Great emphasis is laid on the discussion and question part of the meeting, and it is not wise to have meetings in which only one person does the talking.

After several meetings they will have plenty to do. Some of the programs will be trips to local recre-

ational centers such as the Y. M. C. A. Part of the group will desire to attend institutes on recreation that are held within a reasonable train distance from the town. As time goes on, they will find themselves asked to aid or plan recreational events. Here they will gain practical experience. People will come to them for various types of material. They will plan to study hobbies, handicrafts, dramatics, puppets, and any interest related to recreation. If the city has a recreational committee, they will acquaint themselves with it and with what it is doing. There is a wide, wide range for pioneering in this new type of people's education.

After three or four study groups are organized, it will be wise for them to get together once every few months for a general discussion of their findings. The meeting should be open to the public. Two or three groups would probably take up the entire evening. Plenty of time should be allowed for a question period. This meeting should be made alive, fast moving, and interesting—no dry lectures. After several of these meetings the groups may desire to organize into what they might call a people's college. Time alone will show the groups how much organization they will need for efficient work. As the work progresses the groups will probably desire to publish leaflets or small books for the use of either the local community or other study

Continued on page 15



William Hole

Gramstorff Bros., Inc.

"And Judas . . . drew near unto Jesus to kiss him"

NO MIDDLE ROAD

May Allread Baker
Arcanum, Ohio

FROM the first dawning of history, human nature has ever been the same—the good, the pure, the true, the beautiful, striving against the forces of hate and cruelty, lust and greed. Nearly two thousand years ago was lived the story of Judas, who, tempted by greed, betrayed his master for thirty pieces of silver.

Judas was poor. Thirty pieces of silver represented to Judas a very large sum of money. He calculated the benefits of this sum. We do not know his peculiar temptations, but we do

know that Satan won out. "He went his way, and communed with the chief priests and captains, . . . and they were glad, and covenanted to give him money."

But the man was not utterly without conscience. When he saw Jesus condemned to death he hastened back to the money-givers, and brought back the thirty pieces of silver, saying, "I have betrayed innocent blood!" But these men of evil, shrugging their shoulders with airy indifference, gave back this scornful reply: "What is that to us—see

thou to it." They gave the same reply that men of evil give their henchmen today. He had received his price. Of what was there to complain? They reaped the results; he had done the deed of blood. But unless Judas be condemned for self-destruction, he is not utterly without hope. Overcome by shame and sorrow, he cast down the silver and went and hanged himself.

SIN is always the same—deceiving alike both the tempters and the tempted. In all the years of the human race, it has not changed. Lust, greed, envy, the love of power, cruelty, the willingness to sell one's self for a price—these are the things that Satan has to offer.

Today, we see everywhere the effects of sin. Not for hundreds of years has the world been in such deadly peril and in so much perplexity or seen so much suffering. Never has hate been so prevalent; never have home life and the marriage tie been taken so lightly. We have seen the utter fallacy of "a war to end war." We have seen the failure of the present war to settle anything. Screaming headlines tell us there is no real peace in the world and that there never may be any real peace or security in this new and terrible age of atomic energy.

Nations are faced with the burdens of hopeless debts; juvenile delinquency is at an all-time high; there is a divorce in every five and one-half marriages. Soldiers everywhere are coming home to unfaithful wives. There are thousands upon thousands of illegitimate children—unwanted, neglected and despised. In countries across the sea people are ragged, homeless and starving. It is reported, on good authority, that mothers in Germany are selling their daughters into lives of prostitution in order to buy food. In Poland, the Nether-

lands, Belgium, and France the suffering of the common people is almost beyond imagination. England, too, is being terrorized by a wave of crime; murder is growing common. These are the fruits of war.

We sow the whirlwind; we reap destruction.

IN LUKE 21: 6-28 Christ speaks of some of the things that now have come to pass. Especially significant is the verse, "Men's hearts failing them for fear, and for looking after those things which are coming on earth: for the powers of heaven shall be shaken."

Said Halford E. Luccock, professor in Yale Divinity School:

"The Christmas story, as told in the Gospel of Luke, and the destruction of Hiroshima strikes the imagination. . . . Both stories had to do with something being dropped out of the sky. In 1945, in Japan, it was a bomb. In A.D. 4, in Palestine, it was a song—a charter of peace and a program—'Glory to God in the highest, and on earth, peace among men of good will.'" And Dr. Luccock goes on to say bluntly, "Unless we hear the song, we will hear the bomb."

In fact, it is apparent to all thoughtful people: we must accept Christ and his teachings or the world is doomed to extinction. There is no middle course.

of the total giving of the church. The Million-for-Christ goal was surpassed to reach a total of \$1,537,603. Of this, \$685,049 was for direct relief. The total Brethren service offering was in itself more than the one million goal, or \$1,055,797. This was an increase of 147% over last year's Brethren service giving. In addition to the million and a half reported above, 450,000 pounds of clothing were given by the church with an estimated value of \$337,500. The per capita giving was \$8.14 for the last year.

Following this report attention was directed to the budget for the following years. Previously a budget of \$836,200 had been accepted for the fiscal year 1946, distributed between the Conference Budget and Brethren service, \$416,200 and \$420,000, respectively. For the fiscal year 1947 a slightly higher minimum budget was approved; \$487,450 for Conference Budget and \$500,000 for Brethren service or \$987,450 for the total. These were accepted as minimum budget askings and a committee was selected to report later concerning an over-all goal for 1946.

The various boards then brought reports of their activities and plans.

The Brethren Service Committee introduced a resolution that the Council of Boards go on record as calling upon Brethren people and Brethren churches to express their disapproval of peacetime conscription and to transmit this feeling at once to Washington. This was approved. The Service Committee reported further that the women's hospital unit at Elgin is to be continued. The heifer committee reported a widening interest in their project which may run into several million dollars next year from sources outside the Church of the Brethren. The Brethren Service Committee has been appointed by President Truman as one of the eleven

Meeting of the Council of Boards

On March 20 at 1:30 p.m. Moderator Rufus Bucher called the Council of Boards to order in the upstairs conference room at the Publishing House. Bro. C. Ernest Davis of La Verne College led the devotions, assuring us from Scripture and in his own comments that the little flock of the Lord should have no fear even in times of stress and strain such as these in which we are.

Bro. Raymond Peters then introduced Dr. Clarence T. Craig of the faculty of Oberlin Theological Seminary, who is now traveling for the International Council in the interests of introducing the new Revised Standard Version of the New Testament. His topic was The Word of God in Our Tongue.

He reminded us that the Bible is a library of books which, in the beginning, was written in the common language of the people. This passed through numerous translations until it was set down in Elizabethan prose

in the King James Version in 1611. In this form Scripture translations were somewhat "frozen" until the present revision emerged as the work of nine scholars over a period of years. It seeks to make the language of the Bible once more the language of our day and at the same time retain the dignity of expression which has been associated with earlier translations. Because of the use of older manuscripts this in effect becomes an older Bible than the King James translation and a truer transmission of the thought and intent of the original New Testament writers.

The first item of regular business was the report of Edwin Grossnickle, the treasurer. He presented Robert Greiner of Pennsylvania, who has become assistant treasurer. Some questions which the treasurer raised about the gathering and spending of funds led to an action favoring a committee to study the total subject of budgets and budgeting.

Bro. H. Spenser Minnich spoke

agencies which can distribute food in Germany. They propose to work through the churches in Europe in bringing this distribution about. In Asia the Service Committee plans for widespread relief. For India particularly, Lynn Blickenstaff has been appointed to act for the Church Committee for Relief in Asia (CCRA) in the distribution of all famine relief.

The Service Committee's proposal that its minimum budget for the fiscal year in 1946 be raised to \$500,000 was approved. As authorized by the 1941 La Verne conference, it was decided to recommend to the 1946 Conference that a representative be designated to represent our interests in the World Council of Churches in order to facilitate our co-operation in war prisoner work, relief, etc. The committee proposed further that some credential be devised whereby those who are working with us but are not members of our fraternity might be considered as affiliates in this service work. This is to have further study.

The General Education Board reported its need for information concerning Brethren who are qualified as teachers, having M.A. or higher degrees. They also presented a resolution disapproving of peacetime conscription and urging Congress to work for the peaceful solution of the world's problems through fairness and through a strengthening of the avenues of world co-operation offered through the U.N.O. It was decided unanimously that this should be sent at once to Washington.

On Thursday afternoon the Council of Boards was called to order by Bro. C. Ernest Davis, vice-chairman. Moderator Bucher, because of his proposed trip to Europe, found it necessary to leave after the session on Wednesday afternoon.

After an opening prayer, Mr. Hersch, transportation agent,

presented two railroad men who discussed in detail the plans for rail transportation to the Wenatchee Conference. We were encouraged to hear that it is planned to park Pullmans at Wenatchee for the term of the Conference to assist in the housing situation.

Bro. A. C. Baugher reported for the Board of Christian Education on the new Brethren Hymnal, publication of which is contemplated in about five years. Bro. Earl Bowman reported the Board of Christian Education's suggestions in the light of Conference action to establish a commission which will study and draw up fundamental goals and objectives for the Church of the Brethren. A committee of thirteen, properly selected geographically and departmentally, is to be recommended to Annual Conference this year.

It was further suggested by the Board of Christian Education that a study of the supports and responsibilities of regional executive secretaries be conducted. A committee was appointed by the chairman for this purpose. A committee was also appointed to discuss and integrate the building of the yearly over-all church budget before the separate items are brought to the council and to the Annual Conference. A paper was passed encouraging Brethren to work with other agencies, insofar as practicable, in peacemaking activities. A paper from Washington state encouraging a clearer statement of our beliefs concerning the proper relation of church and state both for now and in the future was read, and after some discussion, it was passed to the Brethren Service Committee for study and further report to the Council of Boards.

The Ministerial Board reported on their work, encouraging all ministers to add further emphasis to the evangelistic spirit within the church.

The Historical Committee reported, suggesting that historical

depository centers be encouraged to share duplicate material with each other and that local churches be encouraged to keep their records and histories up to date. This was endorsed by the Council. It was also recommended that the Historical Committee place Brethren books in libraries here and there as a Brethren testimony.

Bro. Charles Zunkel of Wenatchee spoke about the Conference and assured us that though housing is short they will do what they can to house people and to make them comfortable. Bro. Leland Brubaker reported further on the Conference plans and pointed out that a strong program has been arranged.

After it was announced that we would hold the next meeting at Wenatchee, Bro. Tobias Henry closed the spring board meeting with prayer.—Reported by D. W. Bittinger.

By My Spirit

E. C. Cawley

Arrowwood, Alberta, Canada

The most powerful force in the world is an idea that is emotionalized. Wars are fought and won on emotionalized slogans. The great battles of peace must be carried through to ultimate triumph by the driving force of an emotionalized Christian program; otherwise they will never be won.

Too many are looking to the future with dire and uncalled-for forebodings. Our Christian statesmen advance their programs in the face of great obstacles. If, in addition, they must bear the dead weight of a pessimistic populace their efforts can meet only with disaster. But, if they are borne along by the bouyant force of an eager Christian optimism the year 1946 will certainly bring us much nearer the golden age of man.

"Not by might, nor by power, but by my spirit, saith the Lord."

Martha and the Master

Kathryn Wright
University, Mississippi

Calm Before the Storm

QUIET Wednesday! What a calm, untroubled day it was! I remember the sky's blue arch and the gentle peace of the sunshine. Never had I seen a more relaxing day.

Jesus had told us at supper the night before that He would not return to Jerusalem this Wednesday before the Passover, but would remain with us. We were overjoyed. Moreover, having Him in our quiet home seemed to shut out the thoughts of the evil plots and jealousies that had been brewing lately.

Early in the morning Lazarus and Jesus walked forth in the fields, talking earnestly. Lazarus had a few errands to do and he was delighted to have Jesus with him.

The disciples slept late and one by one finally appeared. John, called the "Beloved," talked with me at length during the morning.

"Martha," he said, "I am much concerned for Jesus. So much has happened since the triumphant entry into Jerusalem Sunday—yes, so much, and all so puzzling. Jesus raised your brother to life, He has performed miracle on miracle, many of which I have witnessed—and yet He speaks as though His death were near. As though it were inevitable!"

My heart sank. Here was Je-

sus' closest disciple voicing the same premonitions. Yet I summoned some of Mary's deep faith to my rescue.

"Yes, but John," I answered, "if anything should happen, I know it will be because God has willed it, and because Jesus wishes to do the will of His Fa-

ther. Jesus is powerful enough to save Himself from danger, but Jesus also came from God for a purpose. I do not understand all that purpose, but it is enough for me to believe, if He has said it. I know Jesus is the Son of God!"

It was a long speech for me—Martha, the practical one. My faith had come to me the hard way, for it had not been intuitive with me, as with Mary.

John gazed at me a moment. "Martha, you and your family have perhaps caught a vital truth that we of the inner twelve have been slow to grasp. I shall try to keep your faith before me and not be so fearful."

Someone had come near us as we spoke together. I looked up. It was that shifty-eyed Judas.

It was evening and we sat on the terrace, while Jesus spoke well-remembered words about the Kingdom of God



William Hole

Gramstorff Bros., Inc.

"What do you seek?" asked John, watching him.

"Is Jesus not in the house?" queried Judas sharply.

I answered. "No, He has gone to the fields with Lazarus."

"Then the Master is staying in Bethany today?"

"Yes," I said, a little tartly. "Did you not hear Him say last night that He would spend all this day with us?"

"But He will go to Jerusalem tomorrow," said Judas, as he moved away. He seemed to be speaking more to himself than to us.

John looked after him. "I don't know what makes Judas so nervous lately. And he watches Jesus' every move so critically."

It was on my tongue to say that Judas seemed out of place among the twelve, when I reflected that he had been chosen by Jesus for the inner circle. And Jesus saw beneath the surfaces of people. How well I knew, for I was one whom he had looked upon and whose shortcomings He had seen fully. But He had also seen what I might become!

"But then," continued John, "I think all of us have been nervous because of the tenseness in Jerusalem lately, and so I think Judas more nervous than I, when actually he probably is not."

BY NOON Lazarus and Jesus had returned. After the noon-day meal and later in the afternoon we all sat upon the terrace. Mary had learned from talking with Peter that Jesus had given yet another parable or story yesterday in the Temple—one that Lazarus had not told us last evening.

So as we sat grouped about Jesus, Mary asked Him to tell us that story. "Master, I would know the truth," she said pleadingly.

Then Jesus began again and told of the coming judgment of the world. "The Son of man shall

come in all His glory," He said, and we all grew quiet, for we knew He was speaking of Himself and of God, the King of His parable. And when the King should have assembled all nations before Him, the people were to be separated on His right and on His left hand. And those on His right hand were to be those who had ministered to the sick and poor and troubled, because in so doing they had ministered to the King. But those on His left hand, who had lived selfishly and given no aid to the poor, sick, and needy, were to be cast off into perdition.

The disciples sat visibly moved, even Judas. Jesus' words rang in my ears. "Verily, I say unto you, Inasmuch as you did it unto one of these my brethren, even these least, you did it unto me." Yes, brotherhood of all people—that was what Jesus wanted and what the Temple crowds were hungry to hear about. Brotherhood — kindness, interest in one's neighbor as one's self, eagerness to make a better world!

And at the same moment I realized that this brotherhood of men was exactly what the priests and Pharisees did not want. They wished to hold themselves apart, to keep the letter of God's commandments without the spirit, to live proudly above other people, not with or for them. I saw the great conflict between them and Jesus clearly, sharply, for the first time. And I saw too that those so anxious for their own power would not rest until they could damage Jesus—whom they saw as an enemy.

Fear clutched me again. But when I looked at Jesus' calm face the fear silently fell from me like a cloak, and I regained my faith and serenity. At that moment Jesus' eyes met mine, and I felt sure He knew what had been passing through my mind, for He looked at me so tenderly.

SOME of the village children had somehow heard that Jesus was with us this day and came in to see Him. Children, always had implicit trust in Him. They clustered about Him, and several climbed upon His knees. At an earlier time the disciples would have protested, but they had learned by now that the Master always had time for children.

Then came our neighbor, Simon the leper, to see Jesus, bringing Him some early berries. These Jesus handed to Mary, to be served for supper. Simon lingered, and we urged him to stay for supper with us. Thus the afternoon passed quietly by. Soon it was evening and we sat on the terrace again, now in shadow, while Jesus spoke well-remembered words about the Kingdom of God.

And then it was late and time to sleep. Except for Jesus. He asked if He might not remain on the shadowy terrace for a while. Half reluctantly we left Him there and as Mary, Lazarus, and I turned to the doorway Jesus said softly, "Your home has been a true haven to the Son of God this day. Peace be with you always!"

Thus ended the last day that Jesus was our mortal guest at Bethany.

Organizing for Study

Continued from page 10

groups over the country. Also each group should have work projects from time to time. It is useless to study if the knowledge learned is not applied.

Let us start to organize small groups of ordinary individuals in order that we can make local democracy work. With a little work and a little creative thinking we can accomplish much. There is nothing but ourselves stopping us from creating a society in which good living is a norm.

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, April 7

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, Friends of Jesus—Mark 10: 13-14, 16; Luke 6: 13-16; 8: 1-3; 15: 1-2; John 1: 35-51; 3: 1-2a; 4: 6-7. Golden Text, Ye are my friends, if ye do whatsoever I command you. John 15: 14.

B.Y.P.D., Enlisting Others.

Gains for the Kingdom

One baptized in the Burr Oak church, Kansas.

Four baptized in the Harrisburg church, Pa.

Five baptized and two reconsecrated in the Phoenix church, Ariz.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. J. W. Lantz of Criders, Va., in the Fulks Run church, Va., April 14-19.

Bro. Hugh Warstler of Durand, Mich., in the Marilla church, Mich., April 14-28.

Bro. S. H. Flora of Winston-Salem, N. C., in the Fraternity church, Va., April 14-18.

Bro. B. M. Rollins of Keyser, W. Va., in the Bethel church, Markleysburg, Pa., April 8.

Bro. S. Paul Daugherty of La Verne, Calif., in the Glendora church, Calif., April 7-21.

Bro. L. R. Holsinger of Mogadore, Ohio, in the Stoners-town church, Pa., April 22—May 5.

Bro. S. Clyde Weaver of East Petersburg, Pa., in the Sams Creek church, Md., April 7-21.

Bro. Walter E. Peckover of Chicago, Ill., in the Independence church, Kansas, April 14-25.

Personal Mention

Brother and Sister James Bowman cabled on March 25 to say that they had arrived safely at Lagos, Nigeria.

Bro. Charles A. Miller reports that his address should be changed from R. 4, Garnett, Kansas, to R. 1, Wells, Kansas.

An airmail letter from Andrew Holderread indicates that Dr. Barbara Nickey and Miss Ella Ebbert sailed for Calcutta, India, from San Francisco, on Saturday, March 23. They were aboard the S. S. General Hershey.

The address of **H. A. Frantz** was listed incorrectly in the 1946 Yearbook as 1205 Eleventh Street, Reedley, Calif. Will all subscribers please turn to page 72 and change this address to 1208 Cottage Grove Avenue, Glendale 5, Calif., the proper address.

Bro. Stanley Keim tells us of an unusual and inspiring service in which church folks around Nampa, Idaho, participate each Easter morning. This sunrise service, sponsored interdenominationally by the rural churches around Nampa, is held at the summit of a hill overlooking the beautiful Snake River, a very effective setting for worship.

Brother and Sister Albert W. Martindale, of Grand Rapids, Mich., will celebrate their fiftieth wedding anniversary at the home of their daughter, Mrs. Carl Zeitters, on March 25. Pastor Harold Chambers reports that they have raised a fine family and have always been hearty supporters of the church. Bro. Martindale has been a deacon for thirty-eight years.

Bro. Arlo Gump writes to say that his address has now become R.F.D., Garrett, Ind. He formerly lived near Churubusco, Ind.

Bro. Rufus Bucher arrived in London on March 25 via Pan American Airlines, according to an Associated Press dispatch. London was to be the first stop in his European relief survey trip.

Dr. C. C. Ellis will begin a series of Holy Week sermons on Palm Sunday morning, April 14, at the Harrisburg church, Pa. His services on the theme, His Days and Ours, will continue through April 21.

Bro. Robert Byrd of Alberta, Canada, has recently undergone an operation at Calgary. Mrs. Byrd writes to say that they will appreciate the prayers of the brotherhood for his speedy recovery so that he may continue in the work of the Lord.

Brother and Sister Jesse A. Hiddings of the Midland congregation, Va., paid a welcome visit to the Publishing House recently. Bro. Hiddings is completing three years at the Mansfield C.P.S. unit, Conn., and is scheduled for discharge in the near future.

Bro. L. A. Walker, pastor of the Independence church, Kansas, adds his voice to those suggesting that readers of newspapers or magazines containing liquor ads clip those ads and mail them to the editors with the comment, "I object to these entering my home."

Brother and Sister A. R. Young and their two daughters, of the Hartville, Ohio, congregation, were visitors at the Publishing House recently. This, their first trip through the church headquarters, was made in connection with a visit to the Noah Heestands, of Elgin.

Bro. M. R. Zigler presented the views of the Church of the Brethren on conscription to the House Military Affairs Committee on March 28. The hearings were reopened at the request of groups who had previously been scheduled to appear but were denied that chance by the unexpected closing of hearings in late February.

Mrs. Louise Pehling of Niles, Mich., writes to suggest that all Christians everywhere should seek to get their government to cut down on the amount of liquor manufactured in America so that the sugar and grains which are thus saved could be used to feed the hungry. At the same time that this grain was being used to save the starving we in America would be benefited also by having less alcohol and beer to consume.

Bro. D. W. Bittinger underwent a major operation at the Sherman hospital in Elgin on March 25, and will likely have to remain away from his desk for several weeks. First reports following the operation were that he was making satisfactory recovery. Bro. Bittinger expresses appreciation for the prayers of friends during this period of convalescence. He will reply to correspondence just as soon as he is once again physically able to do so.

Extension of the Draft

On March 26 the Senate Military Affairs Committee voted 9 to 8 in favor of a compromise proposal to continue the draft for only six weeks beyond May 15. This was done admittedly, however, to allow more time for hearings on a longer extension of the draft. Most members of the committee are reported to favor extending conscription for at least a year longer, and their feeling is gaining support in Congress. Hearings on the Austin bill providing for continuation of the draft for another year began on March 28. The committee will vote on the new proposal on April 9. Once the bill gets to the floor of the senate its backers will seek rapid passage. The Senate Military Affairs Committee is hearing a great deal of testimony from military men. Through the mail its members ought to get Christian opinion as well.

Brethren High School Students Please Note

More applications are being received by our Brethren colleges than ever before and there is a real chance that unless our Brethren students file their applications early, it may be impossible to admit all Brethren who wish to attend next September. We are assured that our colleges want to give first opportunity to qualified Brethren high school graduates. But places cannot be held open indefinitely. High school students planning to enter a Brethren college next September had better send in their applications as soon as possible.

Elder G. N. Falkenstein and his wife of 445 Nevin St., Lancaster, Pa., will celebrate their sixtieth wedding anniversary in April of this year. Bro. Falkenstein's History of the German Baptist Brethren Church is one of the pioneer efforts at recovering and recording the history of the Brethren.

Miscellaneous Items

The morning worship services of the Modesto church will be broadcast each Sunday morning during 1946 through the courtesy of Modesto radio station KTRB, 850 kilocycles. This interesting word has come from Bro. Paul Studebaker, pastor of the Modesto church.

Fifteen students at Bridgewater College will spend their spring vacation, March 30 to April 3, in a week-end work camp in the Cavetown neighborhood. The students will work during the day on remodeling Gochenour's chapel and will participate in discussions in the evening.

Lodging for those attending the Wenatchee Conference promises to be a major problem. Help the good folk who are preparing to care for your needs by filling out and sending in the Annual Conference registration form found on page 26 of this Messenger. Please do this without delay.

Ministers planning to send sermons for the proposed book of sermons by Brethren ministers should do so at once. This call goes out to all ministers of our church. Make a copy of that best sermon you ever preached and send it in. Address: Brethren Preaching Today, Care of Brethren Publishing House, 22 S. State St., Elgin, Ill.

A new attempt to gain regular readers of the Bible will be made soon by the American Bible Society. Encouraged by the great interest in Bible reading that swept the U. S. during the Bible-reading program from Thanksgiving to Christmas last year, the Society is planning to form committees in churches and communities all over the world to promote Bible reading.

Dunnings Creek congregation plans to have a dedicatory service for the remodeled Point house on Easter, April 21, at 2:30 o'clock, with Bro. J. A. Robinson of Johnstown bringing the message. The day's services will be as follows: Sunday school, 9:30; Easter service, 10:30; dedicatory service, 2:30. In the evening at 7:30 the pastor will preach the opening sermon in a two weeks' series of meetings.

Brethren graduate students are reminded again to send their names and addresses to A. C. Baugher, Secretary, General Education Board, Church of the Brethren, 404 College Avenue, Elizabethtown, Pa. Dr. Baugher reports that response to the note placed in the Feb. 9 Gospel Messenger has been very good. However, the board is interested in getting as complete a list as possible of all Brethren folk who have had a minimum of one year of graduate work. For more details concerning this request refer to page 17 of the Feb. 9 issue. Readers who haven't had graduate work themselves can help by bringing this item to the attention of those who have.

Lindsay church, Calif., will observe its home-coming on April 28. The church extends a cordial invitation to all friends and former members to attend.

The Feb. 23 Messenger carried an item in church news saying that two hundred had been received by letter into the Jackson Park church, Jonesboro, Tenn., during the past year. This should have been two rather than two hundred. We are sorry the error occurred.

According to an Associated Press story, printed recently in papers around the country, a "peace production boom" has hit the town of New Windsor. The story points out that the population is up 30%, to 650, and that packages from almost every state in the union are received at the relief center in any single week.

An appeal to President Truman urging that the United States join with other members of the U.N.O. in outlawing military conscription has been sent to Washington by 150 leaders of religion, education, labor and agriculture, reports Religious News Service. The statement, sent by the National Council Against Conscription, asked that all people of goodwill "oppose every move toward the new isolationism which says that we shall arm to the teeth against all others." It said Americans must not "throw away our nation's chances for world moral leadership." Let us join in this move to hasten the day when mass armies will be outlawed.

With Our Schools . . .

Bethany Summer Extension Schools

La Verne College, July 1-13, 1946. Bro. Warren W. Slabaugh in charge.

Warren W. Slabaugh: The Book of Galatians, The Christ of the Gospels.

C. Ernest Davis: Principles of Religious Education.

J. W. Lear: The Art of Preaching.

Bridgewater College, July 15-27, 1946. Bro. Jesse H. Ziegler in charge.

Jesse H. Ziegler: The Art of Counseling, Working With Youth.

Chalmer E. Faw: The Use of the Bible in Preaching, The Ethical Teachings of Jesus.

Elizabethtown College, August 5-17, 1946. Bro. Jesse H. Ziegler in charge.

Jesse H. Ziegler: The Art of Counseling, Working With Youth.

Chalmer E. Faw: The Use of the Bible in Preaching, The Ethical Teachings of Jesus.

Juniata College, August 5-17, 1946, Bro. Floyd E. Mallott in charge.

Floyd E. Mallott: Wisdom Literature—The Book of Job, The Church in the 19th and 20th Centuries.

David J. Wieand: The Minor Prophets, The Book of Romans.

These schools are for ministers, church school teachers, local and district workers. Courses will be offered both for those who want Bethany Biblical Seminary credit and for those who want Bethany Bible Training School credit.

For further information about the schools and also in order to make room reservation write to President C. Ernest Davis of La Verne College, President Paul H. Bowman of Bridgewater College, Professor K. Ezra Bucher of Elizabethtown College, and Brother Levi K. Ziegler of Juniata College.

Brethren Service

Bread Upon The Waters



Reconciliation at Geneva

From a cabled report by Robert Root, World Council correspondent

A little incident stands out in my mind as one of the most significant happenings in the recent meeting of the Provisional Committee of the World Council of Churches here in Geneva. It was the meeting of Martin Niemöller and the Archbishop of Canterbury. The two men smiled as they shook hands and all but embraced. Talking English, they began to chat like old friends about the church situation in Germany.

Many of their fellow citizens would hardly dream such a show of

friendliness to "enemies" to be possible, but because these men believe in Christian fellowship which overrides nation and race they are able to meet as friends.

Again and again, as almost fifty representatives of sixteen nations met here, this note of reconciliation and peace was struck. In his only public address the Archbishop of Canterbury pointed out that unlike the UNO, the "United Churches' Organization" had representatives of defeated nations present. He held this up as an example that the church sees that its job today is to

turn souls and nations to repentance and "bring to men the message and power of reconciliation."

One of the first things the churchmen did was to bring about a further closing of the ranks within the churches. Significant commissions were established and plans were laid to hold a world parliament of churches in the summer of 1948. This assembly is expected to be one of the most significant Christian gatherings since the Reformation.

The meeting also took time to speak for the Christian conscience regarding the condition of the world. It came to grips squarely with the decisions of the great powers at Potsdam. In the first place, it said that the Potsdam decisions to make population transfers "humane and orderly" had not been carried out and that great distress had been brought to millions, including women and children.

Challenging Potsdam itself, the Council added that Europe faces ruin if the Germans are either condemned to be fed by charity indefinitely, or starved until their population fits the new boundaries.

Other resolutions were passed dealing with the distress in Europe and Asia and expressing gratitude to the United States and Britain who have limited their own consumption to help feed Europe and Asia.

At the close the committee returned to the hopeful spark that had been struck in that first handshake of Niemöller and Canterbury, "We testify that in this first postwar meeting we have met together and worked together as one brotherhood in a spiritual unity in Christ which has transcended our differences."

Poland Is Dark

L. W. Shultz

From the first Friday evening, Nov. 30, 1945, at 8:00 p. m., when the lights went out in the Sopot home of M. S. Okecki, governor of the state of Danzig, until we left Poland on Dec. 20, we encountered darkness. Conferences and conversations in the dark or by dim candlelight became the rule. While we were in the governor's car with four Poles who could not speak English, the gas (*schlectes benzin*) went bad while out on a desolate road. At least four cars or wagons stopped to help get the engine going again. It was an eerie experience. Climbing dark stair-

ways in two apartment houses at 6 a. m. in Dygasinskiego in Sopot was a real venture.

The days are short in December in north Poland. The sun, when visible, was low on the horizon. We were at fifty-four degrees north. We had sunlight for about six hours. Our travel to and from Warsaw by auto was done mostly at night. Our chauffeur, Jan Wojeicchowski, of Tczew, was an expert in missing trees, pedestrians, wagons, sleds and trucks on the narrow road two hundred forty miles long. Each trip ended shortly before the dawn. Did you ever pump up low tires or repair tubes in the darkness and the biting cold of a December night? In Warsaw we tramped over a mile from the Hotel Polonie (where we were to have stayed) through the dark past the debris and ghosts of buildings to a third-floor apartment in a reconditioned apartment house, calling people out of bed at 3 a. m. Then a Polish soldier asked them for their bed that we might be housed. That was a new experience. Why didn't we bring a flashlight along? Jan was very much disappointed on Tuesday afternoon, when we were delayed in starting on the return trip. As we left at 2 p. m., with less than two hours of daylight, he knew he had a job to get us to the ship 245 miles or more away. Ice, snow, fog, trucks and fatigue slowed us down so that it took fifteen hours to do it through the night. There are no electric lights in the country, very few country houses have any candlelight and there was no light from fires or fireplaces. The shops and restaurants are open evenings by candlelight after the electricity goes off.

Inconsistency!

The Gallup Poll reported March 11 that Americans by a vote of three to one favor eating less meat and using less flour so that more food can be sent to the people of Europe.

... Odd then that by February 15 the United States had delivered only 3.1% of the meat promised UNRRA for the first three months of 1946.

... Strange that less than 1-30 of our fats and oils produced in January, February, and March are destined for Europe ... while Europeans are fat starved, Americans continue to use more than we need.

... What can you do? Just carry out the suggestion indicated under Let's Show Them We Mean Business.

Information and Inspiration . . .

Isaac Earheart of Columbia, Pennsylvania, has been selected as a relief truck driver for Northern Europe, and will go as soon as possible.

"The thing for us to fear today is not the atom but the nature of man, lest he lose either his conscience or his humanity before the inherent mystery of things."

Selective Service has released an additional twenty-five men for relief work from the C.P.S. camps. This brings the total now to seventy-five in Brethren relief work. It is likely that others will be released soon for this purpose.

Thurl Metzger, working for the heifer project committee, with headquarters at New Windsor, Maryland, wrote recently that several new collection centers have been established for heifers. He found a ready response to the idea, but had difficulty in finding managers for the centers. There are now four centers as follows: the Roger Roop farm at Union Bridge, Maryland; one located near Weyers Cave, Virginia, under the supervision of H. L. Houff; a temporary center in Pennsylvania near Lititz under the supervision of Milton L. Hershey of Manheim; and one at Spencer, Ohio, under the supervision of C. C. Louder, R. 2, Spencer.

The Greek War Relief wrote us recently: "Again we are indebted to you for a very generous donation. This time we received a carload of canned goods for which we should like to express our deepest gratitude. You are continuously doing so many things for us that it is hard to find adequate words to express our appreciation. We can only assure you once again that your gifts are relieving much human suffering and making many poor unfortunate people happy."

On a recent Friday, the New Windsor center packed 305 bales of clothing for relief in twelve hours, which was a record in production.

Write it on your heart that each day is the best day of the year. There is no tomorrow, you know; there is no yesterday. There is only the eternal now. So make the most of your opportunities now while you can.

A statistical analysis of B.C.P.S. men on February 28, 1946, shows 590 Brethren, and 793 others, making a total of 1,383 still in C.P.S.

A new heifer pamphlet has just come off the press. On its cover is a photograph of the first Brethren-donated heifers to reach Poland.

On March 10 the Brethren Service Committee shipped to Germany through the newly organized agency, CRALOG, 43,000 pounds of dried milk, 100 bales of clothing, and 10 boxes of shoes.

The nation's livestock population must be reduced drastically if we are to obtain sufficient wheat to help other countries to the limit of our ability. This was the thought in remarks by Richard Uhlman of the Chicago Board of Trade, who declared, "If we have an emergency situation, and I am convinced we have, then either animals or humans must suffer. I think it should be the animals."

One carload of flour will make about 146,880 loaves of bread. . . . Sixty-nine carloads have been shipped from New Windsor.

Shipped March 12 from the Dayton united church service center were eight tons of baled clothing and bedding and 2,150 pounds of seeds. Earlier 33,609 pounds of relief materials had been started on its way overseas.

Those 75 new blankets contributed by the Salem church, Ohio, surely did look nice in bales ready to be wrapped and encased in cloth.

Planters of gardens should pay special heed to the hungry abroad by putting in extra amounts of peas, beans, and other vegetables and asking district officers to arrange for a commercial cannery to put up fruits and vegetables in cans.

Let's Show Them We Mean Business

For months and years earnest Christians have said we must adopt a constructive food policy towards suffering nations. Always it has seemed our government was on the brink of such a policy. But dozens of promises of relief supplies for UNRRA have been broken. The bungling continues.

Large pressure groups still oppose aid to Europe; so many congressmen are not convinced we should aid starving peoples.

We can implement our Christian love for our brothers overseas by supporting the recommendations of the President's Famine Emergency Committee. Do this by telegraphing or writing your congressmen, urging full support and implementation of the recommendations of that committee as outlined in papers nationally on March 11.

Why I Am Returning to India

Kathryn Kiracofe



The greatest need of the world today is Jesus Christ. Believing this and having tasted the joy of serving him, I want to use my entire life in helping to bring the knowledge of Christ to as many as I can.

I believe most missionaries on their first furlough have to face the question of returning to their field of service or of remaining to serve in the homeland. The needs of the homeland seem so great when we return after years of absence that we are made to wonder where our first duty is. Should I turn my back on the needs here and return is a question that each one of us must face. The decision calls for renewed consecration and rededication of life to Christ and his will. The answer comes only after we say again, "None of self, Lord, but all of you. I'll go where you want me to go, or I'll stay where you want to me to stay." The answer to this question for me became clear in the early hours of one morning and now I am returning to India.

I want to return to India to serve there, for as far as the knowledge of Christ is concerned India is yet in darkness. Only two per cent of her people have accepted Christ and one half of this number are Catholic. In the area in which the Church of the Brethren is working, there are 1,250,000 people, only 7,500 of whom have accepted Christ. This leaves 1,242,500 yet to be reached, and only sixteen native ministers and twenty-four missionaries are working in the area. This means 31,000 people for each worker. India needs evangelists and workers very badly and I want to do my part.

There are not only many yet in darkness in India but of the one per cent in the Protestant church many are yet babes in Christ. They need nurturing. The high percentage of illiteracy makes it difficult for many

of these young Christians to read and study God's Word for themselves. Their only way of hearing is by the mouth of another.

We rejoice in these babes in the church for babies are signs of hope. But indifference and unconcern have crept into the church in India just as they have here; we have many in the church who have never experienced a new birth or who have grown cold in the face of temptation and persecution. This is true all over India. Just as all parts of the Christian world need a spiritual revival, so India needs one. This need is being felt in India, and a little magazine is being published and sent throughout India to awaken all Christians to the need. Bishop Badley of the Methodist Church has started a League of Intercession. Before I left India over a thousand persons had affiliated themselves with this league by promising to spend some time each day in intercession for revival. Revival has birth in sincere and persistent prayer. I hope for a great revival in India some day and I want to be there to have a part in it.

This year marks the fiftieth year of our work in India. It also marks the beginning of a great step in the church. Beginning the first of the year the church is taking over the responsibility for the evangelistic work in the area. Until this time this has been in the hands of the mission. Now the missionaries will work with the church as members of the church. I want to work with the church as a servant of the church in India. I want to help the church become a strong, evangelistic church.

I want to go to India because I want to do my bit in helping her become ready to take her place among the other nations of the world. The political situation there now is quite unsettled and we do not know what the future may bring to foreigners there, but I have confidence in the people of India. If I

am called upon to suffer at the hands of some there, I will know that it is not the will of the true spirit of India, but is due to the uncontrolled nationalistic fervor spurred on by injustice at the hands of the imperialistic rulers.

To become a strong nation India needs to find an answer to her problems of poverty, caste, disease and illiteracy. We believe the answer is found in an all-around education given in the spirit of love and understanding. I want to return to India to help her find this answer to these problems.

Finally, I want to return to India because I believe this is where God wants me to serve him. The whole world is his field and he places some here and some there. I want to be in the very center of his will. This is the happiest and safest place for anyone to be. So believing that it is his will that I return to India, I am eagerly looking forward to going back.

Sister Kiracofe sailed on Feb. 18, 1946, from Seattle for Calcutta, India.

An African Family Altar

Chalmer Faw
Chicago, Illinois

The Garkida church committee was preparing a group of candidates for baptism. There we sat, four African men and two African women, with the missionary pastor as *ex-officio* member, and before us a group of five or six young women witnessing to their desire to become full-fledged Christians. We discussed at some length the various points in the baptismal standard and found that the group measured up very well on all points. We were just ready to close when Yahinya, the younger of the two women on the committee, spoke up for the first time.

"I have something in my heart to tell you young women," she began. None of us had the least idea what she was going to say. Yahinya seldom spoke out in open meeting.

"The thing I am going to say, I have never told anyone before," she continued. "But I give it to you as a testimony. One day last hoeing season our family had worked hard on the farm and returned home rather late in the evening. I hastily cooked up our food, and we all ate and went at once to lie down. I was very tired, but still I couldn't sleep. Pretty soon Kutaduku [her ten-year-old daughter], who was

sleeping in my hut, spoke out and said, 'Mother, I can't sleep.' I told her that I couldn't sleep either. Then she said, 'I know why I can't sleep; we didn't have family prayers tonight!' Then I remembered that in our haste to eat and get to sleep we had forgotten to read the Bible and pray as we always do after the evening meal. So we both got up, went over and awakened Maman [her husband] and we got out our Bible, read some verses, had our prayers, and then all went back and lay down. This time we all went right to sleep.

"That taught me a lesson," Yahinya continued, "and from then on we have never missed a night of having our family prayers. And that is what I want to put into the hearts of you women. Start now to have daily Bible reading and prayer in your homes, and keep it up. I know what a hard road the Bura woman has and I know that this will help more than anything else to make the home really Christian."

We dismissed the group, feeling that all of us had received a fine testimony from one who spoke straight from the heart.

Looking Forward and Backward in Africa

Ferne Baldwin

Marama, Nigeria, West Africa

Probably everyone after a year on the field likes to look back a little and look forward a little. We have been thankful many times that we had such a quick and pleasant trip coming out and we know that a hand mightier than man's led us on the way. We can also look back over a year of good health; we have Barbara and she is well and happy. We feel we have made a beginning in learning the language and we look forward to the time when we can use it more effectively, for we know that until we can our work will not be all that it can be. We can look back on a year of experience at three different stations in three different types of work. It has been good for us. We look forward to many things—to the coming of the Bowmans, Burgers and Miss Dick, all old and good friends of ours, to learning to know the people here in Africa better, and to a better understanding of the African and his needs; perhaps we even look forward a bit to going home on furlough although we seldom think of it.

We are in the midst of the rainy season now. It has rained every day for the last fifteen days. During July we had very little rain at Marama and everything was very dry. Now everything is green and growing. Things grow so quickly when there is plenty of rain and

warmth and sunshine. We are eating almost entirely from our garden. We have been canning tomatoes and beans and pickles. We also have roasting ears, cabbage, peas, squash and turnips.

Our garden is really a farm. We are trying a small patch of wheat. We grind it for breakfast food and also for whole wheat flour. It is growing and even if it does not do well, at least it will make good greens for the chickens.

We have a long row of giant sunflowers and they are quite a source of wonder to the African. They think they are very big flowers indeed and gaze with awe at the big, white seed heads.

The flowers are very beautiful now. We have all kinds and colors of marigolds and zinnias. Roses are very lovely. We also have a row of mixed dahlias in bloom. We are especially proud of them since we grew them from seed and it is very interesting to see each new and different color as it opens.

Our elementary school opened the last of July. We have over forty enrolled. There are four African teachers. In addition we are having postelementary school. We have eighteen enrolled.

Teaching adults how to read and write is another interesting experience. It is rather complicated to teach a language with which you

yourself are not yet very familiar. It has rewards, though, in the keen delight of a thirty-year-old man who picks out words in a book that he can read. Even to him a book with words that can be read and understood is still rather strange.

Our love feast was on July 29. Thirty-two people communed. One of the strange things about African love feasts is the scarcity of women. They are the slowest to shake free from the old laws and customs. I believe at this service there were five African women. Everyone brings his own food and eats it, although there is quite an exchange and sharing among them. The wine is made from an African berry and looks and tastes something like grape juice. The bread is native mush made thick and spread in a layer and sliced. Altogether it makes quite an impressive service.

Beulah Finds Bertha

Bertha Ryan Shirk

Harlingen, Texas

Recently I found myself in the warmer climate of the Rio Grande Valley to spend the winter. I was among strangers and did not expect any callers. However, one morning a lady with the book, *Fifty Years In India*, as an identifying tag in her arms called. It was Beulah Woods Miller, my former missionary companion. The next twenty minutes were spent in animated conversation about people, places and things circling the globe.

The next day we went to a community house where a ladies' club had arranged a worshipful program. Then Beulah took me to her home, gave me a box of fresh fruit from their citrus grove and took me back to my temporary home.

In a day or two an invitation was given to have Christmas dinner in her home. At the appointed time Mr. Miller came to drive us out. Beulah was at the door to extend welcome. If I closed my eyes, it seemed only a lovely dream. However, the savory odors from the kitchen would wake anyone who tried to dream. We left the men to make their own conversation and at Beulah's invitation I followed her back to her tasks. The time passed quickly. Dinner was served. The men went for a stroll in the citrus grove. There were many things to talk about and discuss with Beulah. We were so delighted that we had been found by a friend and had spent a lovely Christmas together.

Cloverdale Church Plans a Vacation Church School*

Mrs. H. M. Wade

Characters: Mrs. Eureka, superintendent of the children's division in a church which has had a successful vacation church school. Mrs. Eureka's helpers, Mrs. Beginner Worker, Miss Primary Leading Teacher and Mrs. Junior Assistant. Mrs. Novice, superintendent children's division Cloverdale church, and her assistants, Mrs. Willing to Learn, Mrs. Skeptical, and Mrs. It Can't Be Done in Our Church.

Mrs. Eureka and her helpers seated about the living room table, with records, pictures, posters and songbooks, also vacation school texts.

Mrs. Eureka: I'm sorry our other workers had to go before the visitors arrived, but since all of you worked in the vacation school last year and are planning to be in this year's school, I'm sure we shall be able to give Mrs. Novice and her workers some help. (Looks at clock. Begins to straighten materials.) It's four o'clock now. There's the bell.

(Mrs. Novice and her workers enter, are introduced and seated.)

Mrs. Eureka: How nice of you to come. We have just been looking over our texts, and the report for last year, and we have had such a good time recalling all our happy experiences in last year's school.

Mrs. Novice: Do you keep a record from year to year? Of what value is that?

Mrs. Eureka: Yes, you see it's right here on our annual vacation school report blank. It has helped us greatly in planning this year's school to know what was accomplished last year, the number of pupils in each department, and the materials used.

Mrs. Novice: Mrs. Skeptical, you know we were feeling sorry for ourselves that the board of Christian education thought we should lead out in the vacation school work.

Mrs. Eureka: As a matter of fact most of the responsibility for carrying on a vacation school rests with the workers in the children's division and the intermediate leaders, but your board of Christian education has the responsibility of appointing the committee to set the

work going. The board is also responsible for financing the school.

Mrs. Novice (picks up texts): I'm glad you have the books here. Are these the ones you used last year, or are they this year's texts? And how did you happen to select them?

Mrs. Eureka: From the leaflet, Vacation and Weekday Schools for 1946, from the Board of Christian Education. They send all of the textbooks for examination free of charge. We selected our materials and planned all our study activities and worship to carry out our theme.

Mrs. Willing to Learn: Do you mind stating the theme?

Mrs. Eureka: Here it is right on this poster. (Reads from poster) "A growing appreciation of the church, and an increasing ability to participate in its work and fellowship."

Mrs. Skeptical: But where did you get the poster? It cost something, I suppose?

Mrs. Jr. A.: No, the intermediate

group made a number of these posters prior to the school and placed them in the church and shop windows.

Miss PLT: My, weren't the intermediates fine help in the school? They did such practical things—repairing the chairs, painting the tables in the beginner department, making book shelves, not to mention all they seemed to get out of the school from their discussions, study of the church windows and all that.

Mrs. Skeptical: The books must cost a great deal. I don't believe we could afford to buy all that material each year.

Mrs. Eureka: But we are not buying new books this year. You see there are four or five units of work in each of the co-operative textbooks—sufficient material for two years when a two weeks' school is held. We have been planning today to use the units we did not take up last year. There are also the ten-session texts which you may select if you choose.

Mrs. Novice: Well, I guess the best thing to do will be to study the available texts and then call our workers together and talk it all over in the light of our needs. Perhaps we will want to select texts which deal with community problems or Jesus' teachings as they relate to world friendship.

It Occurs to Me . . . Raymond R. Peters

In His Steps by Charles M. Sheldon has been read by many of us. His recent death has caused many people to reflect upon his Christian ministry and particularly the truths set forth in his book. Not so long before his death he wrote an article for the Christian Herald entitled What Would Jesus Do If He Came to Our World Today? In it he suggested that Jesus would do three things: "1. He would call on all churches to unite in a common effort to promote world brotherhood. That would mean a Christian union against war and against social differences. It would call for the emphasis on the essential truths that Jesus taught about loving God and your neighbor. 2. If Jesus were here today he would call for a world-wide campaign against the drink evil; that next to war is our worst enemy. . . . According to police records someone is killed every minute of the day and night by a drunken driver. . . . All over the world 'wine is a mockery, strong drink is an enemy' as it has always been and, therefore, no doubt Jesus would call on all the people of the world to adopt the habit of total abstinence and a clean physical life. 3. Jesus would call for the preservation of the home life of all the people. The home is the oldest and most important institution of the human race. More depends on it than upon any other institution for human betterment. . . . Surely if Jesus were in our world today he would call our fathers and mothers to make of the home the best and most beautiful and attractive institution known to the human race."

It occurs to me that Dr. Sheldon has lifted up three principles that are dear to our people. We should rejoice in the fact that the church is making definite and long-term plans to attack these three great problems which are mentioned above. It is our hope that every local church will set itself to study seriously ways and means whereby it can attack these three issues.

* Adapted and used by permission of the General Board of Education, Methodist Church.

Mrs. Eureka: Yes, what a challenge we have now to keep our attitudes Christian, to maintain our poise and to deepen our own conviction of the nearness of God, his purposes for the world, and our loyalty to the world family.

(All sit quietly for a moment.)

Mrs. Skeptical: These songbooks, pictures and posters all look interesting, but I'm afraid we couldn't afford to buy such material. Where did you get it anyway?

Mrs. Eureka: Mrs. Jr. Assistant is working to get suitable pictures from the Gospel Messenger, our church school literature, the picture sets, and current magazines. You know the vacation school is one way our missionary department can co-operate in children's work. Miss Primary Leading Teacher, will you show the visitors some of the songs you have been collecting to use in our school?

(Miss PLT shows loose-leaf songbook, calling attention to different songs that have appeared in our lesson materials.)

Mrs. Skeptical: I see you have a copy of Hymns for Junior Worship. That may be a good book, but we can't afford to buy it for our juniors.

Mrs. Jr. Assistant: Neither could we, but we didn't let that get us down. We bought a couple of copies. Miss Primary Leading Teacher printed the words of a song for us last year, and we used it until the children could begin making a worship book in which they copied the words of appropriate songs for our vacation school. Just look at this one we have ready for our school this year. (Shows words on long roll of wrapping paper.)

Mrs. ICBDIOC (picks up loose-leaf songbook): I see you have a thank-you prayer and a grace at table. Well, now we just can't serve refreshments. That's all foolishness anyway. Our children don't need food.

Mrs. Beginner Worker: While children may not need food, they do need a variety of experiences. The lunch time is an opportunity to help them grow in appreciation of God's good gifts and to thank him for food. We had a child who at first thought people were just smelling their plates when grace was said. Her mother told me she asked if she might say the grace we had at the vacation church school, and they are having grace regularly in that home now.

Mrs. Novice: My, all this is interesting but there are still so many things we need to find out. One is about the daily schedule. Of course,

we know the whole school meets together every morning, and that all pupils march in, carrying the Christian and American flags, and they repeat the flag salutes. Mrs. Brown said she was so proud when her son, John, who has the nerve of a government mule, was selected to sing God Bless America at the closing exhibition, and—

Mrs. Eureka: Now, all this is something we do not do. Do you mind if I take the words right out of your mouth, so to speak. "Opening exercises," "fighting over the flags," "solos," "closing exhibitions"! We did have an assembly the first day to establish a school spirit. After that, we worshiped in separate groups, only coming together as an entire school at the closing session when parents and friends were invited to share with the children the things they had been making and doing. We did exhibit the children's work but not the children.

Mrs. Skeptical: But don't you think we should have flag drills? Surely this is a time to teach patriotism?

Mrs. Eureka: We try to teach Christian patriotism through all we do, but we do not depend upon mechanical devices to do it. We are realizing that activities of a dramatic nature in times like these may really be dangerous to children. But to go back to the schedule. We had about an hour and a half a day for work and study, a half hour for worship and sharing, and a half hour for play, with a workers' conference at the close of each session.

Mrs. ICBDIOC: A workers' conference each day! I never heard of such a thing. That certainly couldn't be done in our church. We are working people and have to get home to prepare lunch for our families.

Mrs. Eureka: So did our workers, and some days the conferences were held in the afternoon, or before the children arrived in the morning.

Mrs. Skeptical: It certainly looks as if you would have to have a lot of workers to do all this. Where did you get them?

Mrs. Eureka: First of all, from our regular teaching force. They know the children and their needs. Then some of the mothers helped, and we had some college students and teachers to call on.

Mrs. Skeptical: I have wondered all along why our leaders changed the name to vacation Bible school. I liked daily vacation Bible school myself, but I see now there's not much time given to learning the Bible in such a school as this, with all

these activities and play that you are talking about.

Mrs. Beginner Worker: Oh, but, Mrs. Skeptical—

Miss PLT: We never had a session without some direct or indirect Bible teaching—the first church in the wilderness—Samuel and Eli—Bible verses set to music—oh, you just don't know—

Mrs. Jr. Assistant: "Have we not all one Father?" "Enter into his gates with thanksgiving." Our juniors had a great deal of Biblical material, and they learned the meaning through actual experiences.

Mrs. Eureka: You see, Mrs. Skeptical, there was a good deal of Bible teaching. It permeated everything we did, but everything was used to accomplish the main purpose of all Christian teaching—to help the child grow in Christian living and experience.

Mrs. Novice: It all begins to open up, and get bigger and bigger. I can see it's no small undertaking. I don't know—

Mrs. Skeptical: I begin to see it now, Mrs. Novice, and I will help.

Mrs. ICBDIOC: I still can't see how all this can be done in our church, but I will join you and do the best I can.

Mrs. Novice: Oh, thank you, thank you both! And I'm sure I can depend on you, Mrs. Willing to Learn. I wonder if we could meet with you again, Mrs. Eureka, when we decide upon our books and theme.

Mrs. Eureka: We would be so happy to help in any way, wouldn't we, girls? Perhaps we might have some materials you could use. Why, we could let you use our texts.

Mrs. Novice: How lovely and generous! You will be hearing from us shortly. We have stayed too long now. Our husbands will certainly be waiting for their suppers this evening. But this has been a revelation to us, and we have definitely decided to take the plunge. Let us hope we come up with some pearls.

Mrs. Eureka: Never fear. You will, both for yourselves and for the children.

• • •

In the next ten years we must see brilliant men specializing in children's work. . . . We have been too long victims of the assumption that mother's knee was the place where the child got religion and father's knee was the place where he got spanked.—Dr. Paul C. Payne, Board of Christian Education, Presbyterian Church, U.S.A.

Correspondence . . .

U. S. Army Requisitions Tokyo Y. M. C. A.

After five years of fighting seizure or closure by the Japanese army or navy, the Tokyo Young Men's Christian Association is now being taken over and closed. The U. S. army has requisitioned the building as a billet for troops of the occupying force. It will probably be used as a WAC dormitory.

Tokyo Y. M. C. A. officials put up a stiff but unavailing argument against the U. S. requisitioning. They pointed out that the Y. M. C. A. holds Sunday services, the only religious worship in a wide area. They also stressed the multitude of educational activities being carried on—English and Bible classes, discussion groups on democracy, and the like—which they maintained made a contribution to the occupation program. To all this the U. S. army attitude was, "We've got to put roofs over our heads."

The Y. M. C. A. was permitted to retain three small rooms for offices in one corner of the first floor. No program will be possible in the building. If it can obtain permission and priority for materials, the Y. M. C. A. may build a temporary structure on the ruins of its gymnasium in order to carry on its program, Soichi Saito, general secretary, declared.

Chaplains and educators attached to General Headquarters here tried to assist the Y. M. C. A. in opposing the seizure, but the orders to take the building have been given.

Catholic Church in Japan Suffered Heavy Casualties

Death and destruction rained heavily upon the Roman Catholic Church in Japan during the war. A summary of the damage to Catholic institutions has just been compiled and translated, showing a fifth of all Catholic churches in the country damaged or destroyed and deaths running well over 10,000.

Severest blow of all to Catholicism was the atomic bomb which fell on Nagasaki, the cradle of the church in Japan. It was there that St. Francis Xavier planted the church in 1549, and there for 225 years during the anti-Christian persecutions it maintained its faith underground. When Catholic work opened again in Nagasaki in 1865, following the 225-year closure of

the country to missionaries, there occurred a famous "finding of the Christians," when thousands of believers made themselves known and revealed that they had kept the faith passed on to them by their ancestors.

When the atomic bomb fell in August 1945, ten thousand Nagasaki Christians were killed at one time, three out of six parish churches were destroyed and one made unusable, three out of six schools were destroyed, all but one monastery went up in flames, and all five Catholic social institutions, hospitals, kindergartens, etc., were reduced to ashes.

Friends in France

Secours Quaker, the French Friends organization with which British and American Friends are working, has a staff of some three hundred people in seven cities of France—Paris, Le Havre, Caen, Perpignan, Marseille, Toulouse and Montauban. It has a budget of \$60,000 a month together with the supplies and personnel contributed by Friends Relief Service and AFSC. Secours Quaker feeds about twenty thousand people a month, and since the liberation of France in 1945 has distributed 60,000 garments, or enough to clothe between 100,000 and 200,000 people.

The AFSC has contributed \$800,000 in supplies including 200 tons of clothing, bought in the United States, Switzerland, Portugal, Spain

and North Africa. In 1945, over 1,400 letters and a hundred cables were exchanged between Paris and Philadelphia, over a hundred reports were sent from France, and around five hundred five-pound food packages were sent from the U. S.

3,660 Army Chaplains Released From Duty

The number of chaplains released from active army duty since last Sept. 1 totaled 3,660 on Feb. 28, 1946, according to a report issued by Maj. Gen. Luther D. Miller, chief of army chaplains.

There were seventy-seven chaplains killed in action, including twelve lost in the sinking of Japanese prison ships and one killed during the bombing of Germany, while seventy-six chaplains died from non-battle action.

Students Sponsor Bonds to Promote Christianity

The New England Methodist Student Movement is sponsoring a New World Trust Bond with "Bonds Away," the slogan of its campaign. Each bond sells for a dollar and "signifies that the contributor has confidence in the strength of Christianity to rebuild a chaotic world."

Proceeds of the sales will be used for promoting Christian leadership in the colleges and universities of the United States as well as the reconstruction of Christian colleges destroyed by the atom bombing of Nagasaki and Hiroshima in Japan.

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

When Life Gets Hard. James Gordon Gilkey. MacMillan, 1945. 138 pages. \$1.50.

Dr. Gilkey has written a number of books dealing with practical psychology. This book is no exception, and in it he maintains his high level of efficiency. The book is simply written and takes up in brief chapters a number of problems which face all people in the course of life's experiences. Each chapter follows somewhat the same pattern. He discusses the problem and then takes up a number of positive suggestions on how to meet this problem. I recommend the book highly to those who are interested in a simple and practical discussion of human interest problems.—Raymond R. Peters.

Pleasant Paths. Vance Havner. Fleming H. Revell, 1945. 95 pages. \$1.25.

This is a series of short meditative

essays. The beauty of the book lies in its human touch. The author takes simple incidents in his life to illustrate profound truth. A good book to have at hand when you have ten minutes to spare.—H. L. Hart-sough.

I Lived With Latin Americans. John L. Strohm. The Interstate Printers & Publishers, 1943, 1944. 377 pages. \$2.50.

This book makes possible firsthand information about twenty representatives of Latin America. The author writes in a very interesting way and introduces the reader to the common people. The photography of the book is outstanding. There are 176 photos, which are said to be the best that have come out of Latin America. The author recognizes that the most important people in Latin America are the common people.—Leland S. Brubaker.

Readers Write . . .

These are excerpts from letters which come to the editor's desk. It is our intention not to publish anything here unless permission has been given by the writer.

I like the Messenger very much. I think it should be sent to all members and paid for from the church treasury. The Brethren give heifers, clothing, food, etc. This is good. But what is more important than keeping members in touch with the church? And why not a year's subscription with each heifer to every English-speaking recipient?—Paul Mahoney, Pasadena, Calif.

I am now seventy-six years old and have quit my work. Consequently, I am reading my Bible and Gospel Messenger very carefully. I wish more people would read the Gospel Messenger and meditate upon the articles and especially the editorials. Would it not be well to have some of these printed in booklet form and made available throughout the brotherhood? At least we should preserve our Messenger and have an index which would help us to refer to some of these editorials so that we could read them over again.—Ira B. Miller, South Bend, Ind.

I read the fine article, Shall Liquor Be Advertised on the Radio? and the one on Pernicious Advertising in the Feb. 23 issue of the Gospel Messenger. I, too, certainly consider the latter an insult to the Publishing House.

I am very much disgusted with that sort of thing and also the attitude and replies some editors of our local newspapers make in regard to the Anti-Liquor Ad Crusade now on. A friend, a Sunday-school teacher of the Church of God, has

asked for these articles to read to her Sunday-school class next Sunday. She, too, is an ardent Anti-Liquor Ad Crusade worker.

I, like many others, wrote to our state senators and representatives in favor of the same and the senators told me that owing to the attitude of the administration and of the majority in Congress and in committees to the Capper Bill no anti-liquor bills have been allowed out of committees for their consideration.—Mrs. Laura Burkit, Huntington, Ind.

In the last copy of the Messenger I read many things that made my heart rejoice. I will mention only a couple of them. One was what was said in regard to Christ's redeeming love in What Brethren Always Knew. The second was what was said on page four in condemnation of the liquor traffic. In our prayer meeting last evening at the Baptist church in Warsaw our pastor introduced to us a young lady who is about to go China as a missionary and invited her to tell us why she is going. Just recently a young man who has finished his preparation and is about to go, I understand, to Liberia, Africa, as a missionary also spoke to us in prayer meeting. Surely there is much to do for Christ abroad and at home. The unity of all Christian evangelical bodies in Christ, the conservation of all their resources, their dedication to Christ and his supervision sought in all matters pertaining to kingdom work are the need of the hour.—Mrs. Anna V. Priser, Warsaw, Ind.

retary. The Y.W.C.A. will tackle the problem of democracy through political lectures, study classes, training of teachers and organization of all its clubs and discussions on a democratic basis.

After five years of gradual recession of its activities, the Y.W.C.A. is now launching a program to re-establish student and high school work among girls, found a rural center, organize handicraft classes for unemployed middle-aged women, collect a pool of translators for work in modern publications of other languages and publish a weekly newspaper, Woman's Press.

Montreal Clergymen Get Preaching Material on Social Problems

All priests and ministers of Montreal's Christian churches have been called upon to urge their congregations to study and correct social problems such as gambling and commercialized vice. Through the Montreal Council on Christian Social Order, representing Protestants, Roman Catholics and Eastern Orthodox, the churchmen have received a document of suggested preaching materials. The statement stresses that Christians should promote goodwill and unity among all classes, races, and creeds and should promote the welfare of fellow citizens.

Quakers Appoint Commissioner to Orient

Anna Brinton has been appointed commissioner to the Orient by the American Friends Service Committee. She is expected to leave this country soon to visit India, China and possibly Japan. A board member of the Service Committee, Miss Brinton is chairman of the Italy subcommittee and co-director of Pendle Hill, Quaker graduate research center at Wallingford, Pa.

Race Relations in Kansas City

Recommendations aimed against segregation as "the basic cause of interracial misunderstanding" were adopted at a Race Relations clinic sponsored by the Kansas City Council of Churches and twenty-five co-operating religious, social welfare, and labor organizations recently. Included in the recommendations was the request that religious bodies "open their worship service and fellowship to people of all races." The suggestion was also made that park and recreational facilities be opened to all without discrimination.

Toronto Group Seeks to Prevent Deportation of Japanese Canadians

A voluntary citizens committee in Toronto has issued writs against the Attorney General of Canada on the ground that three Orders-in-Council authorizing the deportation of Japanese Canadians are "invalid, illegal and beyond the powers of the Governor-in-Council."

Action by the committee followed a resolution adopted by the Canadian Council of Churches asking that those Japanese who had signed applications to emigrate to Japan be allowed to alter their decision. The resolution also petitioned the government to allow to loyal Canadians of Japanese ancestry the same rights as those possessed by "other loyal and orderly citizens."

Other organizations, such as the Canadian Welfare Council, have petitioned the government to reconsider the Orders-in-Council.

Plan United Relief Campaign

The Japan Religious Society, an organization combining Buddhists, Shintoists and Christians to mobilize all religious efforts in the country for "the moral regeneration of the people," is embarking on a program of relief for Japan's war sufferers. It will make overtures to religious organizations abroad for restoring communications on a basis of inter-

national understanding and goodwill.

At a meeting attended largely by Buddhists it was proposed that religious bodies co-operate in raising funds for the relief of Japanese soldiers and civilians now cut off from their homeland in China, Manchuria and Korea. Religious organizations will aid the repatriation of these overseas Japanese, and Buddhists are offering their temples to house the repatriates until they find homes.

Negro Church Group Dedicates Convention Hall

The Church of God in Christ has dedicated a new international headquarters in Memphis which is described as "the largest convention hall owned by any Negro church group in America." Built over a five-year period at an estimated cost of \$275,679, the edifice replaces a building destroyed by fire in 1938. It is hoped to increase the value of the property to \$1,000,000.

Japanese Y.W.C.A. to Train Women for Democracy

Training the women and girls of Japan in the meaning and practice of democracy is the top priority on the postwar program of the Japan Young Women's Christian Association, according to a report prepared by Miss Shizue Hikaru, general sec-

Union Theological Seminary Doubles Foreign Fellowships

Eight foreign fellowships, far more than were awarded yearly before the war, have been offered by Union Theological Seminary to students from overseas. Dr. Henry Pitney Van Dusen, president, has announced. Two scholarships will be open to students from Scotland, one from England, four from Continental Europe, and one from the younger churches of Australasia. Each student will receive an award of \$1,000 from the seminary for a year of graduate study, and will subsequently return to serve the church in his own country.

These eight new awards are in addition to the regular missionary fellowships and scholarships offered annually.

Germans Desire to Do Missionary Work

A missionary academy where Germans can be prepared for foreign mission work is planned for Germany. The new academy is needed because mission courses in theological schools are "very crowded." Dr. Walter Freytag, secretary of the German Evangelical Missionary Council says, "Many Germans are asking to be missionaries today." He sees this interest as "a significant indication of the spirit of repentance among them and of their gratitude for being reunited with Christians of other countries in the brotherhood of forgiveness."

Missions Group Urges Plebiscite in Puerto Rico

A resolution calling upon Congress to hold a plebiscite in Puerto Rico to determine the future status of that island was adopted by the Home Missions Council of North America at its annual meeting. Presented by the Joint West Indies Committee of the council and the Committee on Cooperation in Latin America, the resolution asked that the plebiscite "offer a full and free choice among the various possible alternatives, including that of statehood, and that before the plebiscite is held, Congress take due steps to implement whatever the choice may be."

Win Right to Distribute Tracts

Jehovah's Witnesses won two rulings in the Supreme Court with a 5-3 split decision by the judicial body that members of the sect may distribute their tracts on both privately-owned and Federal housing projects. The majority opinions in both cases were written by Justice Hugo L.

Black while the minority view was stated by Justice Stanley F. Reed, who was joined by Chief Justice Harlan F. Stone and Justice Harold H. Burton. In stating the majority opinion, Justice Black held that "neither Congress nor Federal agencies . . . may abridge freedom of press and religion safeguarded by the First Amendment."

Yellow River Dike Repair

Two million acres of China's richest land will yield food for hundreds of thousands of families when the damaged dikes along the Yellow river are repaired. Reclaiming of this land, which has been flooded since 1938, will shortly be undertaken by the Chinese Relief and Rehabilitation Administration in co-operation with UNRRA.

The project will provide work for some 330,000 needy persons, largely recruited from among refugees. UNRRA will supply necessary machinery and the food which will comprise the greater portion of the workers' pay.

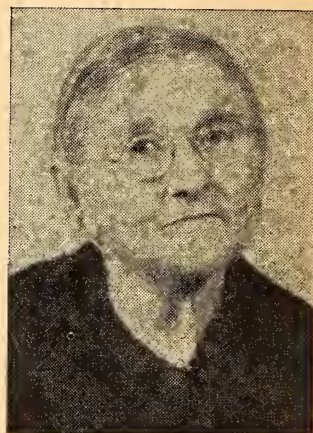
Mrs. George M. Brooks

Emma Francis Brooks, daughter of Christian and Maria Martin, was born in Montgomery County, Ohio, March 18, 1861, and following a year's illness died Dec. 23, 1945. She was preceded in death by two brothers and one sister.

On Oct. 19, 1884, she was married to George M. Brooks, who preceded her in death on March 31, 1922. To this union were born six children: Mrs. Velma Karns, Dayton, Ohio; Ira Brooks, deceased; Mrs. Martha Peace, Miamisburg, Ohio; Esta M. Brooks, Dayton, Ohio; Harlan Brooks, missionary to India, Eliza-

bethtown, Pa.; and Granville, Cleveland, Ohio. Also surviving are twenty-six grandchildren and twenty-seven great-grandchildren.

Sister Brooks and her husband



united with the Church of the Brethren in their twenties. She interested her children and grandchildren in the Bible, church periodicals and the fellowship of the church. She had a desire to have at least one child in the ministry.

Funeral services were held in the Happy Corner church by the undersigned, assisted by Elder Enos Brumbaugh and Lon Karns.—Ira Oren, Dayton, Ohio.

Japanese Minister of Education Is Quaker

Tamon Maeda, Japanese minister of education, is a member of the Tokyo Meeting of Friends, according to the Quaker journal, The Friend. His wife, the periodical says, is also a Friend and was a scholar at a girls' school conducted by the Quakers in Tokyo.—Religious News Service.

ANNOUNCING ANNUAL CONFERENCE REGISTRATION

Please register early!

Name
 Street or Rural Route
 P. O. Zone State
 Board member Standing Committee Delegate Other
 No. in party Parents Children Single men Single women
 Additional information—my particular needs
 How coming: Car Bus Train Chartered bus Airline
 Can use my car to and from lodging
 Will have trailer and need trailer space
 Will bring tent for camping Do my own cooking
 Expect to arrive (date) Will want lodging days
 Send all registrations to Merle Travis, Box 123, Wenatchee, Wash.
 Address all other inquiries to Ross Heminger, R. 5, Wenatchee, Wash.
 Lodging Note: Watch for further information; hotel and tourist camp cabins at regular commercial rates.

Matrimonial . . .

Abernathy-Hayden.—Al Abernathy and Sarah Hayden, at Kelso, Wash., Feb. 26, 1946, by the undersigned.—B. J. Fike, Portland, Oregon.

Adams-Rinehart.—Howard Lee Adams of Liberty, Ind., and Geraldine Louise Rinehart of Eaton, Ohio, in the home of the bride, Jan. 5, 1946, by the undersigned.—L. John Weaver, Eaton, Ohio.

Allhiser-Fisher.—Cary Nelson Allhiser and Frances Fisher, both of Waynesboro, Va., at the home of the bride, Feb. 24, 1946, by the undersigned.—Wayne Riemann, Waynesboro, Va.

Bergy-McRoberts.—Keith Leroy Bergy of Caledonia, Mich., and Barbara Jean McRoberts of Alto, Mich., at the home of the bride, Nov. 11, 1945, by the undersigned.—Roy J. McRoberts, Alto, Mich.

Brubaker-Browning.—Carroll Brubaker and Esther Browning, at the home of the bride, by the undersigned, Feb. 10, 1946.—Lee Nelson, Girard, Ill.

Bryant-Blackwell.—Walter W. Bryant and Irene Blackwell, both of Waynesboro, Va., at the parsonage, Jan. 23, 1946, by the undersigned.—Wayne Riemann, Waynesboro, Va.

Campbell-Cupp.—Marvin Rucker Campbell and Eileen Doris Cupp, both of Waynesboro, Va., at the parsonage, March 9, 1946, by the undersigned.—Wayne Riemann, Waynesboro, Va.

Cosner-Borror.—Melvin E. Cosner of Bismarck, W. Va., and Dora E. Borror of Brushy Run, W. Va., Feb. 26, 1945, by the undersigned at his home.—Zina Cosner, Bismarck, W. Va.

Cunningham-Dougherty.—Fred Cunningham of Perry, Iowa, and Ola Dougherty of Winterset, Iowa, at the parsonage, Adel, Iowa, Dec. 5, 1945, by the undersigned.—Paul E. Miller, Adel, Iowa.

Cunningham-Shultz.—John E. Cunningham of Milan, Ind., and Betty Shultz of Akron, Ohio, Nov. 12, 1945, at the home of the bride, by the undersigned.—Newton D. Cosner, Akron, Ohio.

Davis-Book.—Loren Davis and Nellie Mae Book, both of Adel, Iowa, at the Panther Creek church, Feb. 24, 1946, by the undersigned.—Paul E. Miller, Adel, Iowa.

Driver-Monroe.—Clarence Arthur Driver of Springboro, Ohio, and Marjorie Ann Monroe of Eaton, Ohio, in the parsonage, March 15, 1946, by the undersigned.—L. John Weaver, Eaton, Ohio.

Durr-Bittinger.—Edmund Lee Durr and Elma Jean Bittinger, both of Azusa, Calif., in the Glendora church, March 12, 1946, by the undersigned.—Galen K. Walker, Glendora, Calif.

Eshleman-Kaylor.—Kenneth H. Eshleman of Manheim, Pa., and Melva Mae Kaylor of Rheems, Pa., at the Florin church, Dec. 30, 1945, by the undersigned.—Howard Bernhard, Florin, Pa.

Evans-Myers.—John LeRoy Evans of Hartville, Ohio, and Ethel I. Myers of Alliance, Ohio, at the home of the undersigned, Feb. 2, 1946.—Clyde Mulligan, Poland, Ohio.

Faust-Powell.—Robert Faust of Greencastle, Pa., and Eltie G. Powell of Hagerstown, Md., Feb. 23, 1946, at the parsonage, by the undersigned.—I. S. Long, Baltimore, Md.

Frantz-Sparks.—Wilbert Frantz and Irene Monroe Sparks, March 9, 1946, by the undersigned, at the Washington, D. C., church.—Warren D. Bowman, Washington, D. C.

Gast-Ludwig.—William E. Gast of Lancaster, Pa., and Betty J. Ludwig of Akron, Pa., in the Lancaster church, Jan. 6, 1946, by the undersigned.—Caleb W. Bucher, Lancaster, Pa.

Grubbs-Brubaker.—Russell Grubbs of Linden, Iowa, and Lela Brubaker of Adel, Iowa, at the home of the bride, Sept. 15, 1945, by the undersigned.—Paul E. Miller, Adel, Iowa.

Handley-Ousterbout.—Melvin Handley and Evelyn Ousterbout, both of Delta, Ohio, by the undersigned at his home,

Dec. 28, 1945.—J. A. Guthrie, Metamora, Ohio.

Hash-Fisher.—Earl Hash and Ruby Fisher, both of Waynesboro, Va., at the home of the bride, Jan. 27, 1946, by the undersigned.—Wayne Riemann, Waynesboro, Va.

Hostetter-Hawthorne.—J. Joseph Hostetter of Mt. Joy, Pa., and Elizabeth M. Hawthorne of Maytown, Pa., at the Florin church, Dec. 25, 1945, by the undersigned.—Howard Bernhard, Florin, Pa.

Kenkennon-Reynolds.—Ralph Kenkennon of Redfield, Iowa, and Twila Reynolds of Adel, Iowa, at the parsonage, Adel, Iowa, Sept. 24, 1945, by the undersigned.—Paul E. Miller, Adel, Iowa.

Lapham-Bowyer.—Raymond Lapham of Union Center, Ind., and Deloris Bowyer of Peru, Ind., by the undersigned, March 3, 1946.—Milo Huffman, Elkhart, Ind.

Miller-West.—Howard Miller and Betty Jeanne West, at the home of the bride, by the undersigned, Feb. 16, 1946.—Lee Nelson, Girard, Ill.

Nichols-Myers.—Jordan S. Nichols of Hartville, Ohio, and Florence M. Myers of Alliance, Ohio, at the home of the undersigned, Feb. 16, 1946.—Clyde Mulligan, Poland, Ohio.

Norris-McCord.—Wallace Edward Norris and Norma Jeanne McCord, both of Anderson, Ind., at the church, March 3, 1946, by the undersigned.—E. O. Norris, Richmond, Ind.

Polley-Lawson.—By the undersigned, in the parsonage, Portland, Oregon, James W. Polley of Salem, Oregon, and Mabel F. Lawson of Portland, Oregon, Feb. 11, 1946.—B. J. Fike, Portland, Oregon.

Ringer-Stover.—Robert Lester Ringer and Paula Belle Stover, both of Waynesboro, Pa., in the Waynesboro church, by the undersigned.—Don Snider, Elgin, Ill.

Rowe-Blackwell.—David Churchman Rowe and Helen Jane Blackwell, both of Waynesboro, Va., at the parsonage, Feb. 6, 1946, by the undersigned.—Wayne Riemann, Waynesboro, Va.

Smith-Whitacre.—Harold Melvin Smith and Elnora Elizabeth Whitacre, in the Old Furnace church, March 17, 1946, by the undersigned.—Jesse W. Whitacre, Keyser, W. Va.

Sperry-Dooley.—Eugene Sperry and Virginia Mae Dooley, both of Pasadena, Calif., at the home of the bride's parents, by the undersigned, Feb. 28, 1946.—I. V. Funderburgh, Pasadena, Calif.

Turner-Weaver.—Clarence Willard Turner of Hanover, Pa., and Minnie Irene Weaver of Biglerville, Pa., in the Gettysburg church, by the undersigned, Jan. 18, 1946.—Roy K. Miller, Gettysburg, Pa.

Van Pelt-Bowers.—Boyd Van Pelt and Eileen Bowers in the Pleasant Valley church, Feb. 26, 1946, by the undersigned, assisted by Rev. C. L. Ely of the Methodist church.—Murray L. Wagner, Weyers Cave, Va.

Wagner-Rice.—Mark K. Wagner of Mt. Joy, Pa., and Ruth I. Rice of Manheim, Pa., at the Florin church, Oct. 21, 1945, by the undersigned.—Howard Bernhard, Florin, Pa.

Weaver-Eshleman.—A. Ross Weaver of Lancaster, Pa., and Marion A. Eshleman of East Petersburg, Pa., in the Lancaster church, March 17, 1946, by the undersigned.—Caleb W. Bucher, Lancaster, Pa.

West-Judy.—Daniel LeRoy West and Dorothy Belle Judy, at the Washington, D. C., church, March 7, 1946, by the undersigned.—Warren D. Bowman, Washington, D. C.

Wicks-Andrews.—Donald Wicks of Adel, Iowa, and Rosa Andrews of Minburn, Iowa, at the Panther Creek church, Iowa, Oct. 12, 1946, by the undersigned.—Paul E. Miller, Adel, Iowa.

Fallen Asleep . . .

Barnes, Harrison F., son of the late Mr. and Mrs. Fleming Barnes, was born Dec. 17, 1871, in Preston County, W. Va., and died Jan. 15, 1946. He was married to Jennie Meyers on June 17, 1900. He united with the Salem church in his early

boyhood. Surviving him are his widow, three sons, two daughters, one brother, two sisters and eight grandchildren. Funeral services were in charge of Elder C. A. Thomas, assisted by the pastor, the undersigned. Interment was in the Union cemetery.—Robert L. Strickler, Brandonville, W. Va.

Beers, Samuel H., son of Peter and Carolyn Beers, was born Aug. 3, 1860, and died Dec. 31, 1945. He was married to Elizabeth Place; to this union were born three daughters and one son. He was a member of the Akron church. Funeral services were conducted at the Billows funeral home by the undersigned. Interment was in the Rose Hill burial park.—Newton D. Cosner, Akron, Ohio.

Berkepile, Jane Swoverland, was born near Bourbon, Ind., July 27, 1865, and died at her home, March 4, 1946. At the age of thirteen she united with the Mt. Pleasant church. On three occasions she called for the anointing. On June 29, 1884, she was married to L. James Berkepile. She leaves her husband, four children, eleven grandchildren, ten great-grandchildren and four brothers. Funeral services were conducted in the Mt. Pleasant church by the undersigned, assisted by Bro. James Beahm of the Bremen church.—N. H. Miller, Bourbon, Ind.

Cuffel, Orpha Luella, daughter of Charles and Elnora Davisson, was born June 18, 1908, at Burr Oak, Kansas, and died Jan. 22, 1946, at her home in Hampton, Iowa. She united with the Church of the Brethren at ten years of age. On May 20, 1934, she was married to Raymond Cuffel. Surviving are her husband, one son and two daughters. Funeral services were conducted by the undersigned at the Greenfield funeral home and at the Union Ridge church. Interment was in the Harlan cemetery.—Oliver C. Dille, Hampton, Iowa.

Eberly, Elizabeth G., wife of Elder Harvey M. Eberly, was born at Lincoln, Pa., on Nov. 11, 1869, and died at the Brethren Home, Neffsville, Pa., on Feb. 13, 1946. Sister Eberly was a member of the Church of the Brethren for sixty years and was a charter member of the Lititz congregation. Sister Eberly was the daughter of the late Jacob and Harriet Graybill Minnich. Besides her husband, she is survived by one son, one daughter, six grandchildren, one sister and two brothers. Sister Eberly served long and well in the capacity of minister's wife of the Lititz congregation. Funeral services were conducted by our pastor, Elder Jacob T. Dick, from the Beck Brothers funeral home in Lititz and interment was in the Longenecker cemetery west of Lititz.—Mrs. Louis Huebener, Lititz, Pa.

Fry, Elson, son of James and Mary Ella Fry, was born in Portage County, Ohio, Jan. 9, 1880, and died at his home in Akron, Ohio., Feb. 4, 1946. On Oct. 4, 1908, he was married to Bessie Hershberger. To them were born four sons and three daughters. He had been a member of the Akron church for many years. Several years ago he was elected to the office of deacon and served faithfully. He was also a teacher of a boys' Sunday-school class, secretary of the church and Messenger agent. Funeral services were held in the Akron church by the undersigned, assisted by Bro. J. O. Winger. Burial was made in the Maple Hill cemetery.—Newton D. Cosner, Akron, Ohio.

Hale, Milo F., son of Darlin S. and Eliza Lint Hale, was born at Bourbon, Ind., and died at Jackson, Mich., Feb. 5, 1946, at the age of seventy-seven years. He attended Mt. Morris College and was a member of the first class graduated from Manchester College. In 1899 he was married to Minnie M. Cox, who survives. Surviving also are one daughter and two grandchildren. He taught thirty-six years in a St. Louis, Mo., high school. Funeral services were held in Jackson, Mich., by Rev. King D. Beach, a Methodist minister.—Minnie M. Hale, Jackson, Mich.

Henry, Morris M., husband of Mary Henry, was born Dec. 8, 1870, and died Feb. 20, 1946. He had been a member of the Spring Creek church for approximately fifty years and had been a teacher in the Sunday school for thirty-two years. He had served on the trustee board and other church committees. He is survived by his wife, five daughters, two sons, two sisters, twenty-eight grandchildren and four great-grandchildren. Funeral services were conducted at the Spring Creek church by Elder F. S. Carper and the undersigned and interment was in the Spring Creek cemetery adjoining the church.—J. Herbert Miller, Hershey, Pa.

Hofferi, Katie Eva, daughter of Abraham and Anetta Sneft Wicks Horner, was born Dec. 14, 1875, near Carlisle, Nebr., and died March 1, 1946, at the Mary Lanning hospital, Hastings, Nebr. On July 20, 1905, she was married to Henry A. Hofferi; the next spring they went by covered wagon to Moorefield, Nebr., where they established their home. Six children were born to them. Surviving her are five children, one granddaughter, four brothers and three sisters. Her parents, two brothers and one sister preceded her in death. Her undaunted spirit, her unselfish devotion and her abiding trust in a heavenly Father are her monument.—Foster Myers, Carleton, Nebr.

Hollinger, Effie, daughter of Reuben and Esther Brown, was born Dec. 1, 1880, and died Dec. 14, 1945. She united with the Church of the Brethren at an early age. On Jan. 31, 1903, she was married to Amos Hollinger. She is survived by her husband, four daughters, three sons, four sisters, one brother and twenty-two grandchildren. Funeral services were held at the Cedar Grove church by the writer.—Edgar G. Petry, New Paris, Ohio.

Holt, Pansy E., was born May 28, 1909, at Ramona, Okla., and died at Liberal, Kansas, in an automobile accident. Funeral services were held at Bartlesville by the undersigned, and burial was at Ramona.—Elmer F. Johnson, Bartlesville, Okla.

Knupp, Adam F., son of Henry and Sarah Fike Knupp, was born Aug. 29, 1858, near Dysart, Iowa, and died March 1, 1946. On Dec. 19, 1883, he was married to Barbara Baer, who died on Sept. 8, 1914. On June 7, 1921, he was married to Mrs. Anna Knipp, who died Dec. 10, 1944. Surviving him are one daughter, two brothers, one sister, a stepdaughter, three grandchildren and four great-grandchildren. He moved from Iowa to California in 1906; a few months before his death he moved to Glendora to be near the church of his choice. He was baptized in 1888. Funeral services were conducted in Whittier by Cecil H. Cline. Burial was made in the Mt. Olive cemetery.—Lulu N. Miller, Glendora, Calif.

Kreitzer, Clinton J., son of Samuel W. and Hannah Kreitzer, was born near Lena, Ill., April 23, 1880, and died suddenly Dec. 25, 1945, at his home in Sabetha, Kansas. On Nov. 16, 1913, he was married to Anna Nance. Five children were born to them, one of whom died in infancy. He is survived by his wife, four children, one granddaughter, three sisters and two brothers. At the age of thirty-three years he united with the Church of the Brethren. Funeral services were held in the Sabetha church by the writer. Interment was in the Sabetha cemetery.—D. W. Kesler, Sabetha, Kansas.

Lorenz, Mary Catherine, daughter of Jacob and Elizabeth Graf, was born near Converse, Ind., Aug. 11, 1882, and died Feb. 17, 1946. On April 22, 1903, she was married to Henry Lorenz, who preceded her in death on Nov. 1, 1940. To this union ten children were born, one of whom died in infancy. After her marriage she united with the Church of the Brethren at Plevna. Surviving are her two sons, seven daughters, four brothers and nineteen grandchildren. Funeral

services were held at the Kokomo church by Brethren Robert A. Byerly and Roy S. Richey. Interment was in the Memorial Park cemetery.—Mrs. Leroy Ebersole, Kokomo, Ind.

Longenecker, Harry C., was born in Lancaster County, Pa., on May 19, 1865, and died Feb. 21, 1946. He united with the Hanoverdale church and lived faithfully until death. On June 13, 1903, he was married to Susie Kiefer. He is survived by his wife, two daughters and three granddaughters. Memorial services were conducted by his pastor, Bro. I. V. Funterburgh, and interment was in the Mountain View cemetery.—Ella Gingrich, Hummelstown, Pa.

McCasky, Ralph Wesley, was born March 12, 1915, at La Rose, Ill., and died suddenly in Lacon, Ill., Feb. 9, 1946. On March 21, 1936, he was married to Jean Moreland. In June of the same year he united with the Oak Grove church. He is survived by his wife, one son, his parents, one sister and four brothers. Funeral services were held in the Oak Grove church by his pastor, the undersigned.—M. A. Whisler, Low Point, Ill.

Meals, Roseltha, daughter of Samuel and Mariah Keeney Gleim, was born July 8, 1868, and died at her home, Nov. 20, 1945. In September 1899 she was married to Bro. William Meals. She served faithfully with her husband in the office of deacon. She is survived by one son, one daughter and one stepson. Funeral services were held in the Michner funeral home by the writer, assisted by Bro. J. Lloyd Nedrow, the pastor.—Ira M. Hart, Mechanicsburg, Pa.

Meyers, James Wesley, died at the home of his nephew at Gibbon Glade, Pa., on Dec. 25, 1945, aged eighty-two years. The funeral services were held in the Canaan church by the pastor, the undersigned. Interment was in the Meyers family cemetery near Clifton Mills, W. Va.—Robert L. Strickler, Brandonville, W. Va.

Miller, Elizabeth Jane, daughter of Mr. and Mrs. John C. Metsker, was born in Henry County, Ind., April 17, 1855, and died at her home in Kansas, Feb. 27, 1946. She came with her parents to Douglas County, Kansas, in 1859. In 1874 she was married to W. S. Bond, who died. To them was born one daughter. She was later married to Christian P. Miller. To them were born three children. In October 1880 she united with the Washington Creek church, and took an active interest in the work of the church. She is survived by her husband, one son, three daughters, eleven grandchildren, nine great-grandchildren and one great-great-grandchild. Funeral services were conducted at the Washington Creek church by Bro. W. A. Kinzie of Morrill, Kansas, assisted by Bro. W. B. DeVilbiss of Ottawa, Kansas. Burial was in the Washington Creek cemetery.—Mrs. Clyde B. Hoover, Richland, Kansas.

Miller, Mary Etta, was born Aug. 3, 1867, in Rockingham County, Va., and died Feb. 25, 1946, at her home in North English, Iowa. She came with her parents, James W. and Catherine Fitzwater, to Iowa when she was sixteen years old. On Oct. 23, 1887, she was married to Benjamin F. Miller, who preceded her in death on Oct. 19, 1936. She is survived by four sons, thirteen grandchildren, fifteen great-grandchildren and five brothers. Funeral services were held at the Christian church by her pastor, Bro. A. Wayne Carr, assisted by Bro. A. A. Burr. Burial was in the North English cemetery.—Virgil Coffman, South English, Iowa.

Nestor, Addie, daughter of the late Thomas and Virginia Jones, was born Sept. 3, 1889, at St. George, W. Va., and died Feb. 11, 1946. She was married to Reed Nestor on Aug. 8, 1909. To this union eleven children were born; one preceded her in death in infancy. She united with the Church of the Brethren about thirty years ago. She was a faithful member though sickness and isolation prevented her attendance at services. Funeral services were conducted by her pastor, the undersigned, assisted by Bro. W.

A. Van Sickle. Interment was in the cemetery near Brandonville, W. Va.—Robert L. Strickler, Brandonville, W. Va.

Park, Barbara Ann, daughter of the late Robert and Barbara Horton Anderson and widow of Thomas N. Park, was born in Huntingdon County, Pa., May 20, 1850, and died at the home of her daughter in Johnstown, Pa., March 10, 1946. Her husband preceded her in death in 1936. She was a long-time member of the Church of the Brethren. She is survived by four daughters, one son, twenty-two grandchildren, thirty-five great-grandchildren and three great-great-grandchildren. One grandson is a minister in the Church of the Brethren. Funeral services were held at the home of her daughter by Bro. John D. Ellis, and interment was in the Richland cemetery near Windber, Pa.—Catharine Dilling, Elgin, Ill.

Redcay, Mary, was born Dec. 1, 1865, and died suddenly at the home of her daughter near Ephrata, Pa., Jan. 23, 1946. She was a faithful and devout member of the Springville church. She served with her husband, Jacob D. Redcay, who preceded her in death, in the office of deacon for many years. She is survived by two sons, three daughters, nine grandchildren, twelve great-grandchildren, two sisters and one brother. Funeral services were held at the Mohlers church by Bro. John L. Myer. Interment was in the adjoining cemetery.—Mrs. Mark Royer, Denver, Pa.

Richardson, Elizabeth A., widow of George A. Richardson and daughter of the late Jacob Z. Gottwals, died in the Phoenixville hospital, March 6, 1946, at the age of ninety-one years. Though the oldest member in the congregation she attended church services regularly until the past few months. She is survived by a daughter, a son, six grandchildren and eight great-grandchildren. Services were held in the Green Tree church by Bro. Hana-walt, assisted by Rev. Ernest Harry of the Oaks Episcopal church. Interment was in the Green Tree cemetery.—Mrs. Ralph E. Dunmore, Oaks, Pa.

Shade, Emma Jane Fry, was born Nov. 13, 1859, in McVeytown, Pa., and died Feb. 2, 1946, in Medford, Oregon. She united with the Spring Run church in 1878 at the age of nineteen years. She was united in marriage on Dec. 25, 1877, to Albert Shade, who preceded her in death. She is survived by seven daughters, four sons, one of whom is a minister, forty-two grandchildren and thirty-eight great-grandchildren. Funeral services were conducted by the undersigned at Medford, Oregon, and burial was in the Siskiyou Memorial park.—Stanley G. Keller, Medford, Oregon.

Shehab, Betty Jo, was born in Thomas, Okla., Sept. 22, 1925, and died at Medford, Oregon, Jan. 20, 1946. She united with the Thomas Church of the Brethren in 1940. On April 14, 1945, she was married to Philip Shehab, who survives. Her parents, a baby daughter, one sister and one brother also survive. Funeral services were conducted by the undersigned, and interment was made in the Siskiyou Memorial Park, Medford, Oregon.—Stanley G. Keller, Medford, Oregon.

Shenk, Wilbur F., son of Earl E. and Katie Flory Shenk, died in a Lancaster hospital, Feb. 2, 1946, at the age of seven months. He is survived by his parents, four brothers, two sisters and maternal grandparents. Funeral services were held at the Chiques church by Elders B. G. Stauffer and David G. Gible. Interment was in the adjoining cemetery.—Fanny Zug Shearer, Manheim, Pa.

Snyder, Ida F., daughter of the late David and Sarah Ferrell Bollman and wife of the late Jacob Snyder, was born Oct. 21, 1886, and died Jan. 30, 1946, at the home of her brother. She was a member of the Baltic church. Her husband preceded her in death twelve years ago. She is survived by two brothers and two sisters. Funeral services were held at the Lentz funeral home with Brethren Edward Shepfer of Sugar Creek and John McCormick of Baltic officiating. Burial was in

the Baltic Brethren cemetery.—Mrs. John McCormick, Baltic, Ohio.

Stroup. Fern Hacker, was born in 1900 and died March 7, 1946. She was baptized at the age of nine years. She was married to Bro. Donald Stroup. She served with her husband in the office of deacon and was also active in the ladies' aid. The funeral services were conducted by Bro. W. C. Stinebaugh, a former pastor, assisted by Bro. Ray O. Shank, also a former pastor, and the undersigned.—E. Paul Weaver, Huntington, Ind.

Whiteside. Charles W., son of James and Amanda Whiteside, died March 5, 1946, at the age of seventy-five years. He was a member of the Buena Vista church. He leaves his wife, Emma, and four children. Funeral services were conducted in the Neriah Baptist church by the undersigned, assisted by Elder Robert Figgers of Oronoco. Burial was in the Neriah cemetery.—Henry C. Eller, Buena Vista, Va.

Church News . . .

California

Glendora.—Bro. John Barwick gave us a report on the work among prisoners of war in England and also made an appeal in behalf of the sufferers in Europe. On Jan. 13 Mrs. Daisy Monroe told us of the work of the Latin-American mission in Central and South America and the great spiritual need there. Brother and Sister Frank Crumpacker were with us on our church night, Jan. 31, and each told of the conditions in China prior to 1939, the time they were compelled to leave. On Feb. 3 we enjoyed an evening of song given by a group of students from La Verne College. Several of us attended the regional conference at La Verne. On Feb. 17 Bro. Albert Wieand was our pulpit guest and in the evening Rev. Norcross of Washington, who is working in Southern California in behalf of the heifer project, spoke to us. The church here is purchasing a heifer to be sent to Japan as soon as possible in memory of Bro. Joseph Nishikawa, now deceased, who was baptized and ordained in the Glendora church. At present we have in our Sunday school four Japanese scholars who have returned from a relocation center. We have sent over 800 pounds of clothing and have made 141 garments and 42 comforters for relief.

Our young people have made 325 bars of soap. The members of the Do Without group are each doing without a meal a week and giving the money to a fund to be used in helping to prepare a native boy on one of our mission fields to become an evangelist and a native girl to become a Christian nurse. On Feb. 7 two of our oldest members died: Sister Susan Andes Miller, aged ninety-four years, and Sister Elizabeth Frantz Huber, aged eighty-seven years. Since our last report, ten letters have been received and three granted.—Mrs. Lulu N. Miller, Glendora, Calif.

Delaware

Wilmington.—We had our quarterly council meeting on Jan. 2. It was decided to send delegates to our district meeting to be held in Pottstown in April. We are looking forward to the coming of Bro. Ernest Muntzing of Harrisonburg, Va., to hold our revival services April 21 to May 5. The women's work sent several boxes of seeds to New Windsor and are also sending boxes of food at different intervals to Emma Grace Ritchey, who is doing relief work in Belgium. At present we are sewing cutout garments which are sent from New Windsor. Since the first of the year we have received six members by letter.—Mrs. Thelma L. Dettra, Wilmington, Del.

Florida

Winter Park.—Revival services were held Jan. 15 to 27 with Bro. J. O. Winger and wife as the evangelists. Two will be baptized on Easter. Brother and Sister L. A. Blickenstaff were with us on Feb. 3, at which time Bro. Blickenstaff gave us a summary of his work in Bombay. Bro. J. A. Gump of Churubusco, Ind., has been spending the winter here. On March 8 Sister Susie Thomas told us of her experiences in the Philippines. On March 17 a member of the Orlando Hi-Y described how the Y.M.C.A. originated. On March 24 we will have a speaker from the Gideons, who have been holding a convention in Orlando. Several attended the Florida chain of missions Feb. 2-5, held in Winter Park, with speakers from different denominations representing different countries. Our women have been meeting each week to do relief sewing. Our mothers and daughters meet monthly. Our church went beyond the goal set for the heifer project.—Mrs. C. E. Bower, Winter Park, Fla.

Illinois

Astoria.—Our quarterly business meeting was held on March 5, with Bro. Dewey Cave of Girard as moderator. Our achievement offering was \$390.39, while the offerings for Brethren service, relief and wheat amounted to \$1,786.82. The men's work is tiling the church basement and making other needed repairs. The women have made thirty-three comforters for relief, besides sending blankets and a large amount of used clothing. Pre-Easter services will be conducted by our pastor with a communion following. Our young people presented a program at Canton on Feb. 24. On Feb. 10 Mr. Togo W. Tanaka, a Japanese American of Chicago, gave us two splendid messages on race relations based on some of his own experiences. Bro. J. I. Baugher of Manchester College brought us three inspiring messages on March 9 and 10. The church has decided not to send a delegate to Annual Conference but to send a letter of greeting.—Lizzie Riebling, Astoria, Ill.

Indiana

Baugo.—Bro. William Wertenbaker of California held our evangelistic services Jan. 6-19. Brother George and Sister Martha Heeter of Elkhart assisted with the music. Our council meeting was held on Feb. 15. Our communion is June 6. We will have our children's day on May 26. Bro. H. S. Bowers was elected delegate to Annual Meeting and Golda and Clayton Shriner were elected delegates to district meeting. We will hold our harvest meeting on Aug. 25. Our young people helped at the Nappanee center on the evening of March 8. Sister Bessie Crim, missionary to China, spoke at our church on March 10. We have a 100% Messenger club.—Mrs. Clayton Shriner, Wakarusa, Ind.

Huntington.—Eighteen have been added to the church here. We had a special program at Christmas and a watch-night party. We have a 100% Messenger club. On Feb. 14 we held our annual birthday banquet. During the months of February, March and April we are endeavoring to raise our church attendance forty per cent. Mrs. Effie Priddy is our full-time parish assistant until June 1. We will have services during Passion Week. The love feast will be held on April 18.—Phyllis Goodmiller, Huntington, Ind.

Mexico.—On Jan. 4 Bro. Spenser Minnich gave a challenging message. Other special speakers have been Bro. Kurtis Naylor, who spoke on Jan. 13 about the work in Ecuador; Bro. L. W. Shultz, who spoke on Jan. 27 about his trip to Poland; Bro. Paul Weaver, our pastor's son, who showed pictures on Feb. 10 of the Castañer project in Puerto Rico. On Feb. 17 we took a liberal Achievement Offering. The men of the church are co-operating with three other churches in the heifer project. Sister T. G. Weaver was chosen delegate to Annual Conference. The aid society has made new garments and has given used clothing for relief. Nine of our members gave a day's work at the center at Nappanee. Four churches of Mexico co-operated in the World Day of Prayer service, which was held in our church. Rev. Black, the Baptist minister, was the speaker.—Mrs. Walter Balsbaugh, Macy, Ind.

Portland.—The ladies' aid has done relief sewing. Besides clothing we have sent two comforters to Europe. On March 3 we met in council. Bro. Raymond McClung was licensed to preach one year. We plan to install a new heating system. We will hold evangelistic meetings in the fall, closing with the love feast.—Mrs. Thonie Clark, Portland, Ind.

Pymont.—We met in quarterly council on March 1; Bro. Robert L. Sink was elected pastor and elder. The Achievement Offering amounted to \$208. The men have bought and sent a heifer for relief. The women's work has made twenty-one large and six small comforters and many

Announcements . . .

ANNUAL CONFERENCE
June 12-16, Wenatchee, Wash.

REGIONAL CONFERENCES

Southeastern Region—Roanoke, Va., Aug. 28-30.
Eastern Region—Lebanon, July 10-11.
Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

Maryland, Eastern—Sams Creek, April 10.
Ohio, Southern—Donnels Creek, April 25.
Pennsylvania, Middle—New Enterprise, April 9-11.
Virginia, First—Blue Ridge, April 9-11.
Virginia, Northern—Unity, Bethel house, April 19-20.

LOVE FEASTS

California
April 18, 7 pm, Pasadena.
April 21, 6:30 pm, Santa Ana.
Colorado
April 18, 7:30 pm, Denver.
Illinois
April 18, 7:30 pm, Astoria.

April 21, 7:30 pm, Panther Creek.

Indiana

April 7, South Bend, Second.
April 18, Huntington.
April 18, West Goshen.
April 18, 7:30 pm, Mt. Pleasant.
May 3, 7:30 pm, White.

Iowa

April 19, 8 pm, Libertyville.
April 21, Dallas Center.
April 21, Des Moines Valley.
April 21, South Keokuk.
April 21, 7 pm, Council Bluffs.

Kansas

April 10, Burr Oak.
April 19, Richland Center.
April 19, 7:30 pm, Conway Springs.

Maryland

April 18: 6:30 pm, Meadow Branch.
April 18, 7 pm, Frederick.
April 20, 2:30 pm, Longmeadow.
May 5, 6:30 pm, Piney Creek.

Michigan

April 19, Pontiac.
April 21, Battle Creek.
April 22, 8 pm, Florence.

Ohio

April 18, Prices Creek.
April 21, 7 pm, Eversole.
April 21, 7 pm, Georgetown.
May 4, East Dayton.

Oregon

May 4, 8 pm, Albany.

Pennsylvania

April 12, 2 pm, Mt. Joy.
April 14, Lower Clair.
April 14, 7 pm, Salisbury.
April 21, 6 pm, Lebanon City.

April 23, Greencastle.
April 27, 28, 2 and 6 pm, Hatfield.

April 28, Ephrata.
April 28, Koontz.
April 28, Mt. Pleasant.
April 28, 6 pm, Lititz.
May 4, 5 pm, Harrisburg.
May 4, 5, Conewago.

Tennessee

April 18, Johnson City.
April 19, 7:30 pm, Jackson Park.

Virginia

April 20, Fauk Run.
April 20, Walnut Grove.
April 21, Christiansburg.
April 28, 6 pm, Roanoke, Ninth Street.
Washington
April 18, Sunnyside.

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garments for relief. Clothing and shoes have been sent to New Windsor. The juniors of the Sunday school made sixty-eight pounds of soap for relief. We have a 100% Messenger club again this year. Bro. Rufus D. Bowman will hold a week of pre-Easter services here.—Mrs. Frank Smeltzer, Delphi, Ind.

South Bend, First.—We have given for relief as follows: the white gifts at Christmas, \$270 for the dried milk fund, \$140 for oatmeal, one heifer and \$124 for seeds for Poland. The women have been sewing also for relief. Several women spent a day at Nappanee sorting and helping to bale clothing. We have lost three members by death recently.—Mrs. Edna Edson, South Bend, Ind.

White.—We met in council on March 10, with Elder Albert Harshbarger presiding. Bro. Harshbarger was elected elder in place of Bro. Ellis Wagoner, who resigned because he is moving to Los Angeles, Calif. Bro. Muntzing will conduct our revival meeting in the late summer. Our love feast will be held on May 3. A farewell party in honor of the Wagoner family will be held after the prayer meeting on March 21.—Mrs. H. N. Dunbar, Clarks Hill, Ind.

Kansas

Olathe.—We held our quarterly council in February. We have almost finished the improvements in the basement and have redecorated the church house on the inside. We have sent eighty pounds of clothing and a box of shoes for relief. Our ladies' aid has tied five comforters for sale and six for some of the members. All of the boys who were in service have returned home.—Lilly M. Riffey, Olathe, Kansas.

Michigan

Battle Creek.—The women's work has bought twenty part-wool and seven all-wool blankets and has sent seventeen comforters and several boxes of clothing for relief. The young people's group purchased two heifers. They have also made soap and mended clothing for relief. On Feb. 3 Bro. R. H. Miller of Manchester College was here for the installation service for our pastor, Bro. Harley Townsend. The Friendly Bible class has decided to purchase two pulpit chairs. We will have pre-Easter services. Our love feast will be on April 21. We are studying the scriptural teachings on evangelism at our prayer meetings during March.—Florence M. Snow, Battle Creek, Mich.

Detroit.—Our pastor has been elected vice-president of the Detroit Ministerial Association. On the fourth Sunday of each month we are holding a recognition service for the returning service personnel. The choir presented a vesper service on Dec. 23. The Christmas offering was \$1,007. From January to Easter the pastor is preaching a series of sermons on the message of the Church of the Brethren. As soon as materials are available we expect to make some improvements and repairs on the church building. The father and son banquet was held on Feb. 22. We will celebrate our thirtieth anniversary in May or June. The northeastern Y. M. C. A. dedicated a picture in memory of Donald England, a member of our church who lost his life in the war.—Mrs. Walter K. Gordon, Detroit, Mich.

Minnesota

Lewiston.—Three children were dedicated on Jan. 27. On Feb. 17 we took a special offering for the million-dollars-for-Christ fund. Two of our girls modeled the dresses we made for the children of Holland. The ladies' aid has made com-

forters and new clothing and renovated used clothing for relief. This church was host to five congregations on the World Day of Prayer.—Mrs. William E. Wright, Utica, Minn.

Nebraska

Lincoln.—During January a school of missions was held; the adults reviewed the book, *Cross Over Africa*; the children studied *The Two Villages of Africa*. A farewell dinner was given in honor of the C.P.S. agricultural unit, which closed on Jan. 20. The women have made twenty-four garments for Holland, seventy-four garments for babies and nineteen garments for children and have sent over one hundred pounds of clothing and shoes for relief. During January and February prayer meetings have been held in the homes of the older members. On Feb. 2 the choir of the Zion church (Negro) presented a missionary program; the pastor gave the address. On Feb. 15 a fellowship supper was held in honor of all servicemen who have returned. On March 1 Charles Williams, son of a United Brethren minister and a native of Africa, gave a program sponsored by the women's work. On March 3 Mary Sherburne reviewed the book, *The Daughter of Africa*.—Mrs. Robert H. Evans, Lincoln, Nebr.

Ohio

Akron.—During December we had two missionary Sundays; Susie Thomas and the Harlan Brooks family brought the messages. In the morning of Dec. 23 the children gave a Christmas program and in the evening the B.Y.P.D. gave the play, *No Room in the Hotel*. Kurtis Naylor spoke at a district mass meeting in our church on Jan. 20. The district B.Y.P.D. rally was held here on Jan. 26 and 27. At our last council Harlan Grubb was licensed to the ministry; he delivered his first sermon on Feb. 3. On Feb. 10 our pastor exchanged pulpits with Rev. E. S. Munnerlyn of the Shiloh Baptist church (colored). Brother and Sister J. I. Baugher were with us on March 2 and 3. Several church parties have been given to welcome back a number of our servicemen. We have just completed a study of the book, *Cross Over Africa*, in our Christian Workers meetings. Bro. Elson M. Fry, a deacon and a teacher in the intermediate department, has died. Bro. Edward Ziegler of Manchester College will hold our Holy Week services.—Edna Disler, Akron, Ohio.

County Line.—Bro. J. L. Guthrie, our pastor and elder, was able to worship with us on March 10, for the first time in many months. Speakers during his absence have been Ellis Guthrie of Bethany, Walter Binkley, of Lima, William Burkholder of Bluffton and Adrian Moyer. We held a short business meeting on March 10. Philip Long and Naomi Benroth were elected delegates to district meeting; alternates are Gail Young and Ida Bollinger. Three members have been received by letter. The women have been sewing for relief. A number of our young men have returned from C.P.S. and the armed services.—Margaret Bollinger, La Fayette, Ohio.

Prices Creek.—Bro. A. F. Brightbill of Bethany Seminary held a two-day hymn festival in December. Bessie Crim, missionary to China, gave an address on Dec. 30. Our evangelistic meetings will be held in the fall by Brother and Sister B. M. Rollins. An offering for relief is taken the last Sunday of each month. The parsonage fund had grown to \$2,400. President Schwalm of Manchester College gave an address on March 10, and the offering of \$90 was given to the college. At the recent council meeting E. C. Burnett and Mrs. Ada Weaver were elected delegates to district meeting. We will not send a delegate to Annual Conference this year. Our communion will be held on April 18. Bro. Roy Engle has resigned the pastorate, to become effective on Sept. 1.—C. D. Enrick, Eldorado, Ohio.

Oregon

Albany.—Bro. J. W. Barnett of Myrtle Point, Oregon, held a two-week revival

meeting, beginning Feb. 3. Since our last report two letters have been received and five granted. Brother and Sister Glen Welborn, formerly of South Bend, Ind., began their pastorate here on Feb. 20. The aid has been making comforters, cleaning and mending old clothing and making new garments for relief. Our council was held on March 5, with Bro. B. J. Fike in charge. Our love feast will be held on May 4, and the Sunday-school convention meets the next day. Bro. Edwin Shelly of Eugene, Oregon, gave inspiring addresses on Jan. 13 and 20. A midweek prayer service is being held in the homes. Bro. Welborn will be our delegate to the Wenatchee Conference.—Mrs. Nannie Gordon Miller, Albany, Oregon.

Pennsylvania

Green Tree.—The young people made a house-to-house collection for clothing for relief; approximately a ton of clothing was collected. They also collected used fats, which they plan to make into soap. Packages of seeds have been given also. Devotional booklets have been distributed for spiritual reading during Lent. The churches of the community will hold noonday services during Holy Week. A sunrise service is planned for Easter morning in the church with a breakfast to follow in the annex. The children will present a program in the morning and the young people a pageant in the evening.—Mrs. Ralph E. Dunmore, Oaks, Pa.

Locust Grove.—The Good Cheer Bible class bought and sent four woolen blankets for relief. At our regular council meeting in January, plans for building a new church or remodeling the old building were discussed. In February the mission society gave the play, *The Church of My Dreams*; the offering was given to the Achievement Offering. The Sunday-school classes and the mission society sent a gift of money to Sister Grace Clapper. In March the Sunday school sent thirty-two boxes of seeds to Europe. Our ladies' aid is quilting. The mission society is sewing for the New Windsor relief center. Our pastor presented the church with a copy of the picture, *Christ in Gethsemane*, and a service cup. Several of the boys who were in service have returned home.—Harry G. Fyock, Johnstown, Pa.

Mechanic Grove.—In January Bro. John Barwick spoke here, telling about conditions in Europe. Mrs. Peter Kruger, formerly of Russia, gave an interesting talk on Feb. 10. She expects to give a year of service in Europe. Brethren Charles Schreiber, Jr., and Allen Kreider helped to take a shipment of cattle to Europe. The men's organization has spent 225 man-hours working at Camp Swatara; they pledged \$50 for each of the next five years for recreational supplies for the camp. In addition they have given \$100 toward the ministers' pension fund, \$1,000 for relief, 396 bushels of wheat for Europe, \$221 for the purchase of blankets, \$300 for powdered milk and \$550 toward the purchase of heifers. The women have made 90 jumpers and 90 blouses for Holland, 72 nightgowns and 200 skirts for the Filipinos and 36 comforters for relief. They have also sent 109 new blankets, 20 new shirts, 850 pounds of used clothing, soap, cooking utensils and other articles for relief. The B.Y.P.D. is supporting the child of a mis-

Brethren Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

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sionary in Africa. The intermediate girls gave \$100 and the junior aid society gave \$190 for missions and relief. We gave \$300 to the Bethany chapel fund. A group of our members spent one day, working at New Windsor. Our love feast will be held on June 1.—Martha A. Bucher, Quarryville, Pa.

Pittsburgh.—One has been added to the church by baptism. In the midweek study and prayer hour we have studied the Book of James. The Sunday school gives one offering each month to support a missionary on the field. The women have sent for relief \$100 for seeds, garments for boys and girls, two comforters and blankets. We have made seventy pounds of soap and have sent 431 pounds of clothing to New Windsor. We have given \$125 for general relief, one heifer and \$135 for blankets. The men's work sponsored a 100% Messenger club this year. A welcome home banquet was held for our young men who have returned from service. While our pastor was attending a recent conference, Elder W. D. Rummel brought the morning sermon and the Friendship Bible class had charge of the evening service. Each Wednesday night during Lent we have a special service, with a visiting minister in charge. Bro. Ralph Schlosser will hold evangelistic services during Holy Week. Bro. John Barwick told us about conditions in Europe. Sister Sarah Hineman, grandmother of our pastor's wife, has died.—M. Elizabeth Barnett, Pittsburgh, Pa.

Reading.—We have sent six hundred pounds of clothing for relief. On Dec. 23 we had a consecration service for two babies. In the evening the Sunday school presented a Christmas program. The next evening the B.Y.P.D. gave a program before they went caroling. Six of our members spent Jan. 4 and 5 working at New Windsor. On Jan. 20 Sister Bessie Crim, missionary to China, gave an account of her experiences in an internment camp. On Feb. 16 Rev. Tice, assistant superintendent of the Anti-Saloon League, gave a flannelgraph lecture entitled *That's a Fact*; this was sponsored by the B.Y.P.D. Our Achievement Offering amounted to \$92.84.—Mary Seyler Folmer, Reading, Pa.

Virginia

Wakeman's Grove.—We met in regular council on March 10 at the Wakeman's Grove church. Bro. L. S. Miller was re-elected elder for another year. The writer was also re-elected Messenger correspondent. The Gospel Messenger is now going into every Brethren home and also to some who are members of other churches. We are happy for the fact that two of our servicemen have returned. We decided to repair the benches and give them and the floor a coat of paint or varnish. The ladies' aid society is planning to sew for relief. We sent two pack-

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ages of clothing and one of shoes to relief, along with \$265.42 in money. A delegate was appointed to the district meeting, which is to be held at the Bethel church, Unity congregation, April 19 and 20. Bro. Olen Landis was appointed delegate to the Annual Conference. The Sunday school gave twenty-five dollars to the recent Red Cross drive. We have preaching each first, second and third Sunday morning of the month and on the fourth Sunday evening of the month. We are looking forward to our annual revival meeting which begins July 14, with Bro. Snavelly as the evangelist.—Mrs. Ida E. Barrick, Edinburg, Va.

Washington

Sunnyslope.—Since our last report eight have been baptized. At our business meeting on Dec. 12 one deacon was elected. Two letters of membership were granted and one was received. The delegates to district conference at Outlook were John Graybill and May Williams. The Sunday school had a white gift offering for relief at Christmas. The adults of the church sent twenty-four boxes of seeds to Poland and a like amount to Greece; the juniors and intermediates sent twelve boxes to Holland. The ladies' aid is making clothing and comforters for relief. We have sent a great amount of used clothing.—Mrs. George Deardorff, Wenatchee, Wash.

West Virginia

Keyser.—Eight persons were received into the church. The young people and the choir presented a pageant at Christmas time and the children also presented a program. The offering, which went to world-wide missions, amounted to \$303.26. The ladies of the church have made twelve comforters and are working on others; they have sewed many new garments and collected old ones, canned fruit and vegetables, and made soap for relief. The young people have made seventy-five pounds of soap for this cause. We gave \$150 toward the purchase of a carload of wheat for Europe and \$450 for the Bethany chapel fund. Our school of missions held during the month of January was well attended. It closed with a fellowship supper at which our friends of other races and nationalities were guests. The supper was followed by the picture, All Men Are Brothers, and a lecture by Bro. Foster Bittinger. Miss Susie Thomas, a returned missionary, was with us on Jan. 23. At our business meeting on Jan. 14 plans were laid for a pre-Easter service. A co-operative training school for teachers will be held in the Keyser church during February and March by the Keyser, Wiley Ford, Westernport, Sunnyside, Beaver Run, White Pine and Knobley congregations. We are glad to report a 100% Messenger club again this year.—Mrs. George McNeill, Keyser, W. Va.

Old Furnace.—The first service in the main auditorium of our new church was our Christmas program, at which time a building fund offering amounting to over one thousand dollars was lifted. The Elizabethtown College male quartet gave us a full evening's program on Dec. 30. On Jan. 8 Sister Susie Thomas related some of her experiences while in internment. Our regular council for election of church officials was held on the night of March 16, with Jesse W. Whitacre presiding. Our elder recently had a year-book printed. We expect to dedicate our church on May 5, with Bro. C. C. Ellis as the speaker. At the close of the morning services on March 17, Sister Betty Whitacre and Herald Smith were united in marriage. Sister Smith is our new Messenger correspondent. Several of our members attended the training school at Keyser, which closed March 14. The round table for this section of our district was held in our church on March 10. On May 18 the district ministerial meeting is to be held in our church.—Ruth Whitacre, Keyser, W. Va.



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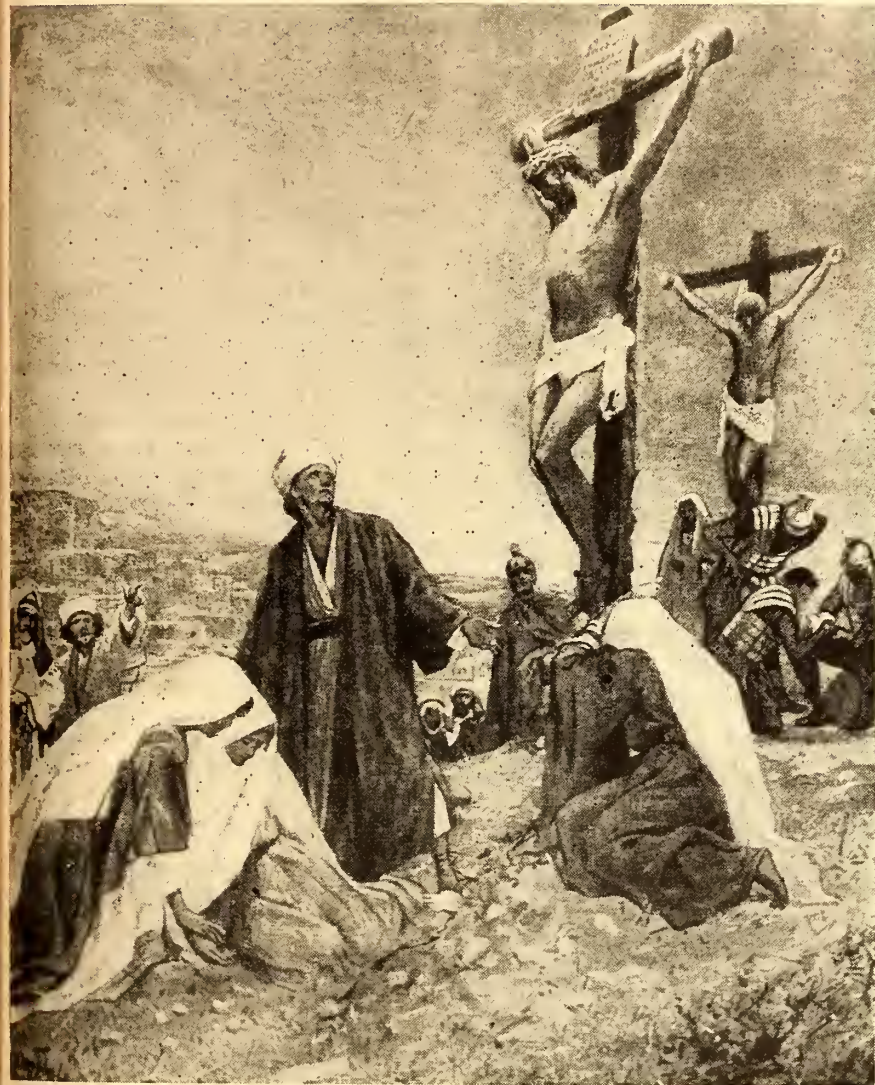
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Gospel Messenger

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Number 15



By the Cross His Mother

William Hole
Gramstorff Bros., Inc.

Coming to a place which is called Golgotha, the place of the skull, there they crucified him.

In the background the soldiers cast lots for his garments. In the foreground John looks upward to him with a breaking heart. And by the cross is his mother.

This is her son. She has followed him until her feet are sore. She has treasured his sayings in her heart. And now he hangs here, rejected by those who are his own, dying as a common criminal. But mothers turn not back even when their sons go to crosses or to gallows. And by the cross his mother.

She was rewarded. In his dying hour he turned to John and commissioned him, "Son, she is your mother now." She is rewarded even more than that. This son whom she has borne, she comes to realize, is more than her son; he is God's Son and this thing he is doing is his willing sacrifice for her and for all mankind, forever.

D. W. B.

"Christ did rise from the dead, he was the first to be reaped of those who sleep in death.

"Death is swallowed up in victory. O Death, where is your victory? O Death, where is your sting? The victory is ours, thank God! He makes it ours by our Lord Jesus Christ."—Moffatt.

Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
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Around the World

An overwhelming demand for Bibles and Christian literature in the German language has been reported to the American Bible Society.

Each of the 203 members of the New York state legislature now owns a Bible. The lawmakers received the volumes from the Gideons, who in forty-six years have placed 2,225,000 Bibles in hotel rooms and other public places.

An investigation of the liquor industry to discover the approximate amount of money spent annually in the advertising of liquor, wine and beer in the United States reveals the fact that one tenth of the concerns engaged in the manufacture of alcoholic beverages spent \$75,640,000 in advertising their products in 1944.

After one hundred trips across the Atlantic Ocean by steamship during the past fifty years, Dr. John R. Mott, eighty-one-year-old Methodist layman, made his 101st trip by airplane. He visited church leaders in England, Norway, Denmark, Sweden, Russia, Germany and Holland.

Ground has been broken for the construction of a theological seminary at North Park College, Chicago, an institution of the Mission Covenant denomination, a Scandinavian group which is strong in Illinois, Iowa, Wisconsin, and Minnesota. The seminary will cost more than \$200,000.

• • •

"The failure of the diplomats to agree is being capitalized to beat the drums for peacetime compulsory military service in this greatest of all democratic republics and contrary to the slogans of World War II.

"One of the odd quirks following the victory is that while the people were promised that the United Nations would make war difficult, if not impossible, there is yet to arise a leader with the courage to at least propose an end to compulsory military service. Every one appears to be afraid to put it on the agenda of the UNO.

"Would it not give the world a better chance to avoid atomic warfare were the nations 'put on the spot' on the issue of perpetuation or abandonment of the conscript system? At least other nations, free and democratic and wanting peace, would then be able to chart their courses better."

—Editorial, Scranton Times, Pennsylvania

Leaders of the Young Men's Christian Association were called upon to orient their program to the concept of world citizenship and align themselves with other religious and educational organizations working for the same ends in a resolution adopted at the close of the 45th international Y.M.C.A. convention at Atlantic City.

The whole field of educational pictures and other visual aids to education is under study by a group of publishers of textbooks and classroom magazines. The purpose of the survey is to evaluate the effectiveness of the visual aids now available and to explore more fully the possibilities of using film and textbook together.

The new Revised Standard Version of the New Testament published on February 11, continues best selling records. Two hundred sixty-five thousand copies were sold in thirty-four days. If paper can be found, Thomas Nelson and Sons will go on a schedule of manufacturing 100,000 copies a month and double that in September.

Committee proposals for expanding Presbyterian radio work are expected to be presented at the general assembly meeting of the Presbyterian Church in the U.S.A. at Atlantic City, May 23-29. The committee voted to continue its program of radio co-operation with the Methodist Church and the Congregational-Christian Church.

Meeting for the first time since the beginning of the war, the executive committee of the World's Alliance of the Young Men's Christian Association voted to readmit the German Y.M.C.A. into the world organization. A resolution was adopted pledging "the hand of friendship" to German Y groups forced in 1938 to sever all outside contacts.

"People who want war should think about the sacrifices Russia has made in the past five years," said General Dwight Eisenhower recently, "a loss of life and property so large we cannot conceive of it. People who have suffered such a loss will not turn tail before any military force in the world today, but at the same time they will not go out and look for another war. And neither will we. . . . We have nothing to gain to start with and would have nothing left when it is over."

Editorial

He Lives!

HERE is an achievement in the Moslem world which sets a man apart as forever afterward a holy man. It is to visit the burial place of the prophet Mohammed at the time of the conclusion of the feast of Ramadan. From all over the world earnest Moslems make this long journey ending with

the crossing of the desert eastward from the Red Sea to Mecca, the holy city. By foot from West Africa, it requires a two years' journey. From China, India or San Francisco it is farther but may require less time. But coming from all of these places a quarter of a million pilgrims may arrive at Mecca in one year for this great celebration.

Thenceforth, though his previous position may have been menial, anyone who has made this trip becomes known as *Hadji* or holy man, and is addressed by that title or he is called *Mallam*, which means rabbi or teacher. Protestant Christendom has nothing in its tradition quite comparable to this.

In Nigeria, Africa, the holy men who had made the long journey sometimes talked with young Brethren Christians, many of whom were also teachers.

"What have you done to prove that you are disciples?" they would ask. "Have you walked for two years across burning desert sands? Have you kissed

Thinking About the News . . .

What About the War Trials?

The writer has recognized from the beginning that the war trials at Nuremberg and in the Pacific could become one of the most important events of our time outranking in historical significance the war itself. For the war was only a repetition of man's age-long tendency to cast aside his intellectualism for an emotional spasm when he is confronted by a hard problem; its outcome was the usual outcome of war: an enhancement of the problem which had been shoved aside until the emotionalism ended.

These trials, however, attempted to bring something new upon the scene. Now that some of them are ended and we know what the results have been or will be, we can come to some conclusions concerning them.

Three premises seem to have been established by these trials:

1. To seek to lead a nation into aggressive war is criminal and punishable.
2. Nations do not commit crimes or atrocities; rather they are committed by individuals within nations. Consequently, national leaders can be judged for the behavior of their countries.
3. Generals are responsible for the acts of those under their command and can be judged for such acts even if they did not know about them.

These three premises seem a step forward in jurisprudence. The Japanese generals who were judged by them apparently died willingly under such judgment. They no doubt saw what we all must see if we are fair; that if these premises were to be applied in unbiased judgment upon all those who violated them, then not only would the leaders of Japan and Germany fall under condemnation but all the leaders of all the warring states would likewise need to sit to be judged and most of them would suffer condemnation.

Not only would the various national and military leaders need to suffer for the crime of perpetrating war but the economic leaders of the world would suffer condemnation even before them. Leaders of American steel, American oil, American arms along with similar industrialists in other nations would need to follow one another up the gallows steps. These premises of these trials are dangerous if we mean to apply them without bias.

This reveals the weakness of the trials. The conquered were judged by the conquerors and to an end which all of them knew beforehand. If a neutral nation such as Switzerland had judged all of the war leaders on the premises stated above then the trials would have been just and fair. As it was, were not those who died justified in declaring as they died, "You condemned us only for being less powerful in ruthless war than you, yourselves, were. Since that was the fault of our resources, rather than of ourselves, we die unashamed."

So this legalized killing of the enemy seems to this writer little better than carrying the severed heads of the conquered home on pikes as did our savage forebears. When we will submit ourselves to the same judgment wherewith we judge, then it will be different. Jesus had something to say about that.

D. W. B.



the tomb in which your prophet is buried?"

The young Brethren would answer them clearly, "Our Master is not in a tomb. We do not journey over desert sands to look upon his image or his mummified form. For our Master is not dead. He lives! Once men laid him in a tomb, but he did not remain there. Tombs are for those who are dead; they are not for the living. We need not travel long distances to see our Redeemer, for his dwelling place is in the hearts of men. Our Savior lives! He is here within our hearts."

Those are good words for Easter time; they should be true for any time.

D. W. B.

We Weep for the Wrong People

AFTER Jesus had been scourged and mocked and spit upon, a cross was placed upon his back, and in the midst of a howling throng he was marched toward Calvary. Among this throng of those who reviled him were also to be found a few who loved him. They wept at his suffering, and they were saddened also by the indignity which had been heaped upon him. As they passed along, Jesus noticed these weeping women and turning to them he said, "Daughters of Jerusalem, do not weep for me but weep for yourselves and for your children" (Luke 23: 28).

Jesus did not need to be wept for on that occasion because, even though it did not seem like it then, he knew that he was marching toward victory, not toward defeat. It was the people who were rejecting him who would finally suffer most. They would suffer because they were turning away from the only source which could bring them peace and salvation.

In similar manner we often hear it said in these days of sin and threatened atomic destruction, "It is too bad for the Christian church. The church has failed; the suffering in the world proves it. We weep for the church." Were Jesus here in person he probably would say again, "Citizens of my world, weep not for me or for my church. Weep rather for yourselves and for your children." For it is true that it is not the way of Christ or even the church which has failed. It is rather that we have failed to lay hold of the way of Christ and to let him operate and save us through his church. We should weep, therefore, for ourselves and for our children.

Weeping does not help much,

however, unless the tears are those of repentance. Rather we should cease rejecting him and turn to him. We should quit making his church a social club and make it a vital brotherhood. We should let him dwell in us and in his church. D. W. B.

In Remembrance of Me

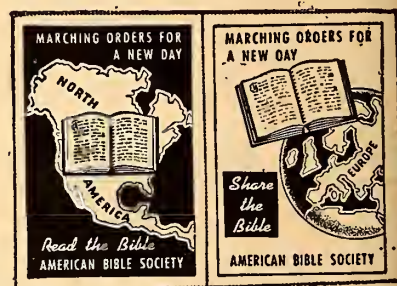
IN THE upper room Jesus girded himself with a towel and demonstrated, to those who would become his followers throughout all succeeding eras, the basic essentialness of service as the Christian way of life. As he did that he said to his disciples, "This do in remembrance of me" (Luke 22: 19). Since our beginning we of the Brethren have observed regularly our love feasts. In these we have washed one another's feet, doing it, we said, "in remembrance of him."

This is well. This dramatic service which we do over and over again impresses us with the meaning of Jesus' teaching which he made very clear in that hour. But what Jesus meant when he said, "This do in remembrance of me," was much more than just a dramatization of this service once or twice a year. He meant also that we should put into effect throughout every moment of our lives the spirit of service which he had set himself to teach so dramatically. Moreover, we were to practice the principles of service not because it would bring good results to us but rather because we remembered him. And, through our service we were to help those whom we served to know him and to remember him.

THIS is a good point for us to consider as we reach out more widely in Brethren service activities. Let us render our Brethren service in increasing amounts; but let us always do it in remembrance of him and let us bring those whom we would serve also to a knowledge and remembrance of him. D. W. B.

Read and Share the Bible

THE persistent rain of bombs upon almost all parts of the world except America has battered the morality and religious feeling of its people downward to a new low. In addition the bombardment has destroyed in some countries almost



all of the Bibles which were on hand before the war and, along with them, it has destroyed the publishing houses, the stock-piles of paper and the printing presses which could be utilized to print new Bibles.

As the people of the world struggle to rise again, they stand sorely in need of the great guide-book, the Bible. It is imperative that millions of Bibles be produced in many languages and made available to the people of the world, each in his own tongue. The peace which is to be found in the Twenty-third Psalm and other psalms, and the guidance which can come from the Sermon on the Mount and from other of Jesus' words are needed in the world today as never before.

If Bibles are to be printed and distributed to the world, it must be done almost wholly by the American people. This becomes our task and our opportunity.

The American Bible Society has begun a great movement in this direction under the challenging slogan, "Marching Orders for a New Day." They are selling stamps like those pictured with this writing. The money from these and from donations will be used in this helpful work.

D. W. B.



The life in him was so abundant and indestructible that the grave could not hold him

In Him Was Life

Edward Frantz
Elgin, Illinois

NOT existence, mind you, but the spiritual quality which gives existence value. Not the regular and rhythmic pumping of the heart and lungs, common to all men, but a mightier energy than can be drawn from reddest blood and purest air. The life in him was so abundant and self-renewing that it was indestructible. It was the kind of which he, himself, had said, the more of it you lose (in love), the more of it you have.

This is why the Pentecostal

preacher could say it was not possible that he should be holden of the pangs of death. He was too strong. The quality of his life was so superb that it put him beyond the reach of chemical dissolution. What happened to his physical body was of no consequence. That could not affect him. Cities and ships, even

Brother Frantz was editor of the Gospel Messenger for many years. We welcome the opportunity to read more of the writings of his pen.

planets, may melt in the fervent heat of atomic energy, but this means nothing to one who has risen with Christ and whose life, therefore, is hid with him in God. There is no affinity between the two kinds of force. They operate in different realms. Verily, his kingdom is not of this world.

We can be glad that Peter did not try to explain away the pangs. He knew that the anti-

dote for them was not a denial of their reality, but the laying hold of strength able to cope with them. Jesus, himself, had done exactly that in Gethsemane and on Calvary. Don't think the pangs did not hurt him. They made him sweat blood and feel forsaken of his God. But he came through in triumph. Even he was made perfect through suffering. He not only perfected his own faith but became the perfecter of ours because he resisted unto blood, striving against sin.

Paul was equally frank in recognizing the hurt of death. He saw in it an enemy, yet one which could be and some day would be destroyed. How clear and sure his vision was. Because he saw all the facts involved he knew this glorious consummation cannot be until other enemies, the chief of which is sin, have been conquered first.

THIS fact sets the challenge for us. It is the making of a personality so powerful, so like our Lord's, that no chains which death may forge can hold it down. The etymological essence of sin is missing the mark and the stature of the fullness of Christ is the mark which sin missed. Here then is the way to make our life death-proof. To lose it in love, as he did, is to find it, even when death has done its worst.

We raise no question of some sort of survival for men so-called, in nether regions "where their worm dieth not, and the fire is not quenched." We are not interested in that. We speak of *life*, that richness of experience which alone can justify survival and for which man was made. We speak of companionship with God.

GO back with me now in your imagination into that well sheltered but unlighted little world in which we all first lived awhile,

just under mother's heart. That was, of course, before the dawn of consciousness but for our present purpose we'll just endow the mind-to-be with precocious power to perceive, and so make ourselves fully aware of all that was going on. With what wonder we must have noted the coming of organs and instruments for which we could have no possible use. What are these arms and legs for when there's nothing to reach out for and no place

to walk? And, of all things, eyes, when all is darkness anyhow? Nature must have gone insane.

But how simple and sure the answer was if only we could have seen it. Nature knew exactly what she was about. She was perfectly rational, getting us ready for the new world which we were soon to enter. We were destined for a higher mode of being, and these nascent powers, feeble and ill-shaped though



Eva Luoma

Resurrection

Miriam E. Coy
Columbiana, Ohio

We planted the old brown bulbs within our garden sod;
They seemed as dead 'til sun and showers sent from God
Nurtured and coaxed them quietly to life anew.
From death into glorious blossoms those brown bulbs grew.
So with man's tired body a miracle is done—
He triumphs over death; a victory is won.
God takes the soul from out its earthly shell, with love
Transplanting it from earth and death to life above.

they seemed, were the promise of the new order in which they would have ample opportunity for their complete development and use.

How then in the light of this experience can we be so stupid as not to see the meaning of these other organs of expression taking shape within us and seeking a like opportunity for their perfecting and use? Can we suppose that "nature," so honest and sensible in the case just noted, could be so mad or knavish in the higher realm? Has she given us this hunger for the Bread of Life only for the fun of watching us starve to death? The thought is impossible. There is Bread in the bakeshop of eternity. The problem is not one of supply or of demand, but of educated taste. We have only to learn how to recognize and appreciate quality. We must distinguish between the "bread alone" by which man sustains mere existence and the Bread of Life without which he cannot live.

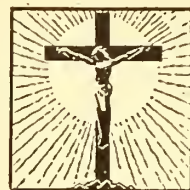
WHAT that Bread is made of we know well. In the most graphic and most meaningful symbolism that Jesus could command, it is his very flesh and blood. Translated into prosaic reality, as he himself explained, this is nothing more or less than his Spirit.

So here's the sum and substance of the whole matter. The secret of learning to live eternally is no secret. It is the making of a Christlike personality. To fall back on the simpler Anglo-Saxon monosyllable, it is the growing of a soul so filled and ruled by the Spirit of Christ that no power in earth or hell can destroy it. For the Spirit of Christ is love, and love is the greatest thing in the world.

"In him was life; and the life was the light of men." If that life is in us, it will be a light so strong that no darkness, not even the darkness of death, can ever put it out.

Good Friday Meditation

May Allread Baker
Arcanum, Ohio



IN THAT dark hour when Jesus knelt in the Garden of Gethsemane, Christianity was, seemingly, at its lowest ebb. A sinful world had rejected the tender and compassionate Savior. While Christ wrestled alone with his agony, his wearied disciples slept. He came again and yet again, and found them sleeping. Mournfully, he asked his favorite: "What, could ye not watch with me one hour?" Yet no words of blame or censure passed his lips.

Even when a great crowd came with swords and staves to take Jesus prisoner, his only question was: "Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness."

Even on this march toward his death, Jesus touched the servant of the high priest and healed his hurts. "Suffer ye thus far." And he rebuked his disciple. "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." As Jesus marched with this company, his disciples, fearing for their own lives, fled. This was another drop of bitterness in his already overflowing cup. Yet he made no sign, bearing the taunts and abuse of his captors with perfect submission.

THE struggle was over. Jesus shrank from death upon the cross. But it was his Father's will. Even then, his heart yearned over the people; he longed to be with them, healing bodies and comforting souls, but it was not to be. "This is your hour, and the power of darkness." Jesus meant that Satan was now triumphant. Tempted

for forty days and nights, in the end rejecting the evil offer of world power and glory, he was compelled to pay the supreme price of death upon the cross.

At the trial, Pilate was troubled. His good wife had sent him a message, too. All that night she had dreamed, and her dreams were of the Man of sorrows, who had nowhere to lay his head. She pleaded for his life. Pilate was not wholly bad. But, not unlike modern politicians, he was weak and craved public support. The crowd that had once gone before Jesus, strewing flowers in his pathway and carrying palms in their hands and crying, "Hosanna to the son of David. Hosanna in the highest," was not in evidence now. This cry had changed to the savage one of "crucify him!"

Pilate began by wanting to compromise (a certain sign of weakness). He suggested that Barabbas, the noted murderer, be crucified, and Christ released. And he asked, moreover, of the clamorous throng: "What evil hath he done?" But that great crowd, with one accord, cried: "Crucify him! Away with him—this blasphemer who calls himself the Son of God." And Pilate, to his everlasting shame, called for water and washed his hands, seeking thus to justify himself in the death of Jesus.

THE hour was indeed dark. Humanity had dropped to a low level. Envy and malice and fear had had their way. The object of their unreasoning hate hung upon the cross. A few were there who loved him. His brokenhearted mother, his mother's sister, and the penitent sinner, Mary Magdalene. From the

cross Jesus beheld his mother and made arrangements for her future life at the home of one of his disciples. He comforted the malefactor who, like himself, was being crucified.

And ever the crowd watched and waited, passing and repassing the place of torture. They taunted him. "If thou be the king of the Jews, save thyself." "He saved others; himself he cannot save." And when Jesus asked for water, they offered him vinegar to drink.

The end came. He was taken down from the cross. His body was put quickly away in a stone sepulcher and sealed up.

THE high priests were satisfied. He was dead now—crucified. Never again would he run the money changers out of the temple; no longer would he go about healing the sick, giving sight to the blind, or casting out devils. Never again would he perform the miracle of the loaves and fishes, or, with one word, still the tempest lashing out across the sea. All in all he was a very troublesome fellow; if they had not got rid of him just when they did, hard to tell what might have happened. Now, they were safe.

Thus lightly they dismissed the subject. After all, the great deeds performed by this man who had claimed to be the Son of God would soon be forgotten; he had but a mere handful of followers—fisher folk and the like; his own people were but carpenters, in humble circumstances. He had had a public trial, and was unable to save himself; he had died under the very eyes of a vast multitude. In high good humor, rubbing together their hands in self-congratulation, the enemies of Jesus went their several ways.

How could they dream of the miracle which was to come to pass on the world's first Easter Sunday?

The Day of the Son of God

Charles C. Ellis
Huntingdon, Pennsylvania

THE dark day of the Savior is over, and the silence of the grave has brooded darkly over the Sabbath that is wearing to its close. As it began to dawn toward the first day of the week the feet of those whose loving hearts had been there all the while moved anxiously toward the tomb where all their hopes were buried. To their amazement, instead of a stone which they were unable to move, they found an open doorway and an angel message that sent them hurrying away with the most startling news our world has ever heard. The one who had been entombed was risen and gone but had made an appointment to meet his scattered disciples in Galilee by the beautiful lake which even yet is redolent of sacred memories whose fragrance has sweetened all the years. He was indeed risen from the dead and was declared to be the Son of God with power by his resurrection from the dead. If it had been possible for the grave to hold him, the Son of man would have been less than the Son of God, but this day which we celebrate with fragrant flowers and beautiful music is the day of days; it is indeed the day of the Son of God.

So incredible was the resurrection story to the distracted

disciples that Thomas refused to believe it unless, as he said, he could put his finger into the print of the nails and thrust his hand into his side. When, however, the overwhelming proof stood actually before him, considerably accepting the test proposed, the doubter could only exclaim, "My Lord and my God." On the road to Emmaus, beginning from Moses and from all the prophets, he had interpreted in all the Scriptures the things concerning himself and proved that the Christ must not only suffer these things but enter into his glory. The resurrection day, let us never forget, is the day of the Son of God. It is the day that validates the claim of Jesus to be one with the Father and verifies his prophecies that God would raise him from the dead.

CONCERNING the fact of the resurrection suffice it to mention that Thomas Arnold, the famous headmaster of Rugby and a university teacher of history, said that the resurrection of Jesus Christ is the best attested fact in human history. As respects the nature of the resurrection the very word itself should be decisive. If *resurrect* means to raise again, then that which was raised was that which had gone down into the grave, namely the



Keystone

Just as from the brown bulb comes a beautiful flower so from the sorrow of the cross and the darkness of the grave came the living Christ

body. Whatever men may mean by a spiritual resurrection they cannot mean what took place on Easter morning, for the spirit was not in the grave. Furthermore, when the disciples were terrified, supposing they had seen a spirit, the Lord himself set their minds at rest with this positive word: "Handle me and see; for a spirit hath not flesh and bones, as ye behold me having." If this is unimportant then the historic faith of the church has been sadly astray. But the creed continues to assert, "I believe in the resurrection of the body," and Dr. Wilkinson of Chicago University spoke for this faith when he said years ago: "It is a vain thing to imagine that

the church of Christ can continue to live in the world if she gives up faith in the bodily resurrection of her Lord."

The entire hope of our world turns upon the reality of Christ's resurrection. That which lies behind it, the salvation wrought on Calvary, would lose its validity without it. That which lies ahead, God's final dealing with the world, would lose its certainty "if Christ be not raised." This Paul made clear at Mars Hill when he said: "He hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the

dead." One might call this the logic of the resurrection, which indeed the apostle follows through in greater detail in his noteworthy fifteenth chapter of First Corinthians.

The word *logic* may seem a very cold term to apply to the Easter message around which there clusters so much of beautiful tradition, associated as it is with the perfume of the fragrant spring, the melody of the singing birds and the thrill of new life that comes flooding back when the angel of the dawn touches with his rosy fingers the dark hills of the night. But the simple fact is that if there is to be any validity or reality to the supposed foundation of this emotion, it will be well for us to recognize with the apostle the vital necessity to assure ourselves that our Easter joy is more than the passing mood of a passing day.

AFTER giving the historic basis for belief in the fact of the resurrection the apostle deduces the conclusions which would follow if the resurrection had not occurred. Of course, all apostolic preaching would have been worse than useless, for it all centered upon the fact that the one who had been crucified had also been raised from the dead. It is naturally incredible that in the midst of people who knew the facts and in a city where the events had occurred a group of men would repeat over and over again in spite of stripes, imprisonment, and death a story that everyone would know to be a lie. Then, too, if their testimony had been false the apostle rather pathetically says, "Ye are yet in your sins," and "They also that are fallen asleep in Christ have perished." That he lived a holy life and died a martyr death matters not if Jesus of Nazareth still sleeps beneath the Syrian stars. All our salvation from the guilt



The Presence

Ora W. Garber
Elgin, Illinois

I'm sure that I can never fully know
What happened at the quiet garden tomb
As that first Easter dawned long years ago.

Nor could His friends with certainty explain;
Surprised, confused, they then could but assume
Why He no longer was where He had lain.

But when they sensed a Presence in their hearts,
In the upper room and on the Emmaus way,
They grasped a truth that God alone imparts.

And I, too, feel a Presence heaven-sent.
My Savior lives! What happened on that day
I need not know; with Him I am content.

and power of sin and all our hope for the life to come, for ourselves and for our loved ones, is wrapped up in the reality of the resurrection of Jesus Christ our Lord. Happily, therefore, do we hear the triumphant note, "But now hath Christ been raised from the dead, the first fruits of them that are asleep."

In an old New England cemetery I came one day upon a gravestone with a quotation from Dr. Holmes. As I read the words, "Here Whittier lies," I thought of the beautiful life of the good gray Quaker poet and of his tender longing for "the dear home faces whereupon the fitful fire-light paled and shone." And I thought of the words:

Yet Love will dream, and Faith
will trust,
That somehow, somewhere, meet
we must.
Alas for him who never sees
The stars shine through his cy-
press trees!
Who, hopeless, lays his dead
away,
Nor looks to see the breaking day
Across the mournful marble play!

But the only proof that in that

tender longing for his loved ones and that quiet confidence in the coming day lies anything but the fragile fabric of which dreams are made is the assurance that rests in the reality of the resurrection of our Lord Jesus Christ. This is the comfort we ought to carry everywhere to the saddened hearts of a war-torn world seeking pathetically in increasing numbers after the deceptions and delusions of mercenary spiritualism.

IF then Christ is risen let us be apprehended of the truth that gripped Dr. Dale as he prepared his Easter sermon. The truth that sent him pacing up and down his study repeating, "He is alive! He is alive!" If he is alive, we know that he is personally somewhere else than with us here today. It is an uplift of spirit to know that he ever lives to make intercession for us. But will he stay away always, visiting us only through his Spirit, who came when he went away? I do not so read the record which he left. He went away to prepare a place for us, but he said he would come

again. The angels said so, and the apostles longed for him. The logic of his resurrection seems to require it. Our communion service faces us back to Calvary but also preaches the resurrection, for we show his death "until he come."

"Till He come,"
Oh, let the words
Linger on the trembling chords.
Let us think how heaven and home
Lie beyond that "till He come."

"Amen. Even so, come, Lord Jesus."

• • •

And Christ, in this hour of agony,
As he hung there on the tree
Cried with a loud voice,
"My God! Why has thou for-
saken me?"

And then he knew that his hour
was come
And that his task on earth was
done
And he cried with a triumphant
voice,

"It is finished,"
For he knew that he had won.
To God his spirit he commended
And yielded up the ghost,
Knowing his task had been per-
formed,
Even to the uttermost.

—Catherine O. Dilling.

Unquenchable Joy

Rebecca Foutz

Philadelphia, Pennsylvania

ONE of the striking things in the accounts of the resurrection is that on those who believed in Christ his assurances of rising again seemed to have made almost no impression. At least they did not take them literally.

The utter lack of any thought that such a thing might occur is shown by the going of the women very early on the first day of the week to finish the preparation of the body which had not been possible at the time of burial. The angel who was there to greet them reminded them of what Christ had said.

But the Jewish leaders who had scorned him remembered that he had said he would rise again. After his burial they felt so uneasy that this might come to pass or that an attempt would be made to make it appear so, that they asked Pilate for a guard at the tomb.

When the women returned and told the apostles of their experience, "their words seemed to them as idle tales, and they be-

lieved them not" (Luke 24: 11). When Mary Magdalene returned from the tomb after seeing him and told some of the others that Christ was alive, they "believed not." And when still others who saw him told the rest, "neither believed they them" (Mark 16: 11, 13).

But Peter did go to see and "departed wondering." John, who seemed to have a deeper spiritual understanding, gives the testimony that he believed when he saw the empty tomb.

Thomas said, "Show me; prove it." And Christ did.

It was those who were to carry the message of Christ to the world who had to be convinced. So deep and gripping was the outcome that no form or amount of persecution could shake their faith or dim their joy in the reality of having seen their Lord alive after the agony and heart-break of the crucifixion.

But to the guards who had failed to prevent a sealed tomb from becoming empty the Jewish leaders gave a bribe to make them tell the untruth. Then these leaders spent the rest of their lives trying to suppress the

evidence that Christ had gone from the tomb alive.

In the upper room when Christ spoke of his leaving his disciples, he said that they would have sorrow "but I will see you again and your heart shall rejoice and your joy no man taketh from you" (John 16: 22).

Nothing that the world could ever do has been able to quench the joy in the hearts of those who know the risen Savior as Redeemer. And where there is such joy, there are zeal and enthusiasm for that which gives it. Such joy cannot be suppressed.

Nothing could stop the apostles and others from going out and preaching Christ and giving his message of salvation and life more abundant.

Can it be any different with us?

Easter

Carmen Malone

Springtown, Texas

IN Greece Easter is called *Pascha*, in France *Pacques* and in Holland *Paash*. Authorities disagree as to the origin of our word *Easter*. Some say the holiday takes its names from the Saxon word *oster* which means to rise. Others say the name comes from the Anglo-Saxon word *Eostre*. Now *Eostre* was the goddess of light and spring and her festival was celebrated every year in April; indeed, the month was dedicated to her and was called "Eostre monath." The authorities say that as the festival of the resurrection fell about this time it came to be called the Easter festival.

Interwoven in the celebration of Easter are many quaint survivals of customs once observed by people in ancient days. Eggs are used because they typify the beginning of a new life. The early Christians considered them emblems of the resurrection; Christ broke open the door of his



tomb as the tiny chick breaks its shell. Nowadays eggs are colored simply because it makes them more beautiful. There is an old tradition that a courageous little bird perched near when Jesus was entombed and sang his praises and from that time on the birds' eggs were always of lovely colors.

At first thought it seems strange that the rabbit or hare should be associated with Easter. Yet so it is and either live rabbits or toy ones are recognized as appropriate symbols of Easter. The explanation comes from Egypt. The name of the hare in ancient Egypt also meant "to open" and as Easter was a spring festival that commemorated the opening of the door of a new year of life and hope the two seemed to go together. From Egypt the old custom spread over the earth.

Easter marks the opening of a new chapter in the book of nature. Now vegetation is clothing the earth with green grass and flowers and with budding trees. The songs of home-coming birds are heard. It is the beginning of a new year of joy and sunshine after a cold and dreary winter. Everyone should make it the beginning of a new life and should make a determined effort to deserve whatever of good comes to him.

• • •

Spring Worship

Perry L. Huffaker

McVeytown, Pennsylvania

God gave me a temple
With tree for a spire;
Bright birds on the wing
Sang in the choir.

A mountain for pulpit,
For altar, a stone;
High arches, the clouds
In heavenly dome.

The breeze preached a sermon
Of spiritual power;
And lifted the soul
To heaven that hour.

An Unjust Trial

Robert L. Byrd

Irricana, Alberta, Canada

I WAS just looking over what may turn out to be the most atrocious trial in history. It is one that never appeared on the front page of the newspapers, and yet I have no doubt that you have heard at least something about it. It was the trial of a young man, only about thirty-three years of age, I am told. He was a young physician of very exceptional ability. In fact, he held the highest honors that any physician ever held. He likewise ventured to preach and to teach, and he excelled in these fields as few have ever done. It was after an extensive tour, in which he gave of himself unsparingly in ministering to the sick and needy, that he was arrested. He had been outspoken against many of the pagan practices he found so prevalent, and in his earnestness had incurred the ill will of some famous leaders in the field of medicine and theology. A conspiracy had been formed against him, which resulted in his arrest. His arrest was somewhat in secret, and it was behind doors veiled with secrecy that he was kept, even after the offices were long since supposed to have been closed. There he was tortured through the mockery of a trial. Careful examination of the records show that not a single trace of truth was found in any of the charges laid against him. In fact the record states that they sought for false witnesses against him. Added to the sting of false witness was the sting of the lash applied to his naked flesh. His head was bruised and torn by the sharp barbs of thorn brambles which they fashioned into a mock crown. Adding yet to the hurts and abuses they spit in his face, mocked him and laughed him to scorn, and finally led him out to the brow of a hill and hanged him on a forked stick.

While he hanged there bleeding and dying they mocked him yet again and tortured him with sponges soaked in sour wine. Finally after hours of torture his life slipped away to its just reward, and his body was hauled down and placed in a borrowed grave.

Well, that is the story in brief. Maybe you read it recently, and it is just possible that you have heard it referred to in abbreviated style over the radio. Do you remember his name and nationality? Well, he was a Jew by birth, and his name was Jesus of Nazareth, and the voice of God from heaven said, "This is my beloved Son in whom I am well pleased. Hear ye him. . . ." I am very glad that I did not have anything to do with that trial—or did I? It seems I have read somewhere that it is possible to crucify him all over again. Yes, here it is in Heb. 6: 6: "Seeing that they crucify to themselves the Son of God afresh." How? By just plain disobedience to his will, by refusing to follow him all the way, by denying his teachings in the way we live. May God forgive us all for our neglect, and help us to keep our hearts fixed upon the Christ, the Son of the living God.

Thy Word Is True

Florida G. Eby

Westover, Maryland

"Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever." This is what David has to say of God. There is no other book that can come up to the Bible. It is God's Book and contains his Word. We know it is true, and that if we live up to it we will be judged righteously. We should see how we are standing with God. If we are not in touch with his Word as we should be, it is time for us to wake up and put on the whole armor of God. Since the world may take us as an example we must be careful how we reflect the light. Let our light so shine before the world that men may see our good works, and that these works may have a drawing power which will bring men to God and his Word.

WITH heavy hearts Mary and I saw Jesus, with His twelve, and our brother Lazarus set out for Jerusalem on Thursday morning—the Day of Unleavened Bread. That Jesus did not think He would return to us again seemed plain in the simple finality of his farewell. Yet, as is only human, we hoped. Little did we dream that our Master's death was so imminent.

Martha and the Master

Kathryn Wright
University, Mississippi

The Shepherd Is Smitten—the Sheep Scattered



William Hole

Gramstorff Bros., Inc.

The worst I feared for Jesus at the Passover was imprisonment by the priests—perhaps lengthy imprisonment, as befell Jesus' cousin, John the Baptist. Death later perhaps.

Lazarus, of course, was spending the night in Jerusalem for the Paschal Feast, so we did not expect him home until the following day. All the long day Mary and I busied ourselves with household duties, scarcely speaking for the sober weight of our thoughts. When evening came we sat on the terrace for a while before we went to bed. I wonder if Mary slept. I know that I slept only fitfully.

MORNING came. We expected Lazarus sometime during the early hours before noon.

Suddenly, several hours before noon, the door opened and there was Lazarus! But a Lazarus as pale as the day he had died, shaken, incoherent!

We crowded to him while he managed to tell what awful thing was happening. "They have taken Jesus and are on their way to crucify Him outside the city!"

"Crucify!" With horror we heard and echoed the word.

"Who are *they*?" demanded Mary. "No one but the Romans have authority to crucify, and they have nothing against Him!"

"Ah!" cried Lazarus. "His trial by the Sanhedrin was held in the dead of the night and was a mockery of justice. Then they passed Jesus to Pilate with trumped-up charges and falsifications. And Pilate has allowed Him to be sentenced to death. The shame of it—to One so fine and innocent as Jesus! I little dreamed that this cruel death could happen to my Master and my Friend!"

We pressed Lazarus for more of the shattering, sorrowful story, and as best he could he told us. Lazarus had spent the night

Roll Away the Stones

Leo Lillian Wise
Fremont, Ohio

in a house adjoining that of John Mark. And some time after midnight John Mark had come to Lazarus in a state of undress, telling Lazarus how Jesus had just been captured in Gethsemane. John Mark had heard the disciples leave their Passover Feast, held in his mother's house, and had grown apprehensive after a few minutes and hastily wrapped himself in a sheet and followed Jesus to Gethsemane, where he waited outside. Thus it was that John Mark had seen Judas lead the soldiers to Jesus and betray his Master. John Mark had almost been captured too, but he had left the sheet in a soldier's hand and run.

"But could you not do something to help Jesus?" asked Mary piteously.

"What could I do?" Lazarus spread his hands in a futile gesture. "I tried to gain entrance to speak to the priests, but was refused. I heard one mutter, 'He is a friend of Jesus, and we want none of them to testify.'"

"How unfair!" I cried.

"But why are you not in Jerusalem now?" asked Mary. "Jesus being crucified and suffering and none of us there!"

"Do not say that, Mary!" cried Lazarus. "I am there with Him, though not in person. Jesus spoke with me yesterday late in the afternoon, and He said that should He be taken and the Scripture fulfilled, I was to flee Jerusalem at once and leave my home."

"Leave us?" I was aghast.

"Jesus said, 'My work and my Father's kingdom have need of you, Lazarus, and I shall be with you and guide you wheresoever you may go. Even though I shall no longer be with you in the flesh. So flee Jerusalem and home—and wait until my will shall be made known unto you.' Then Jesus kissed me as a brother, and, weeping, we parted."

A SMALL group of folks had come together in Miriam's home to plan for after-Easter activities in the Valley church. Their plans had been laid long ago for observing Easter itself, but each one felt that he did not want the glory of the resurrection to dim and fade quickly.

"Uncle John," began Miriam, "what do you have upon your mind?"

Quietly the scholarly man

"Must you go now?" Mary hovered anxiously.

"Yes, at once. I have a feeling that the priests will try to round up Jesus' disciples and friends and either torture or kill them, to make sure that Jesus' teachings are eliminated. Perhaps it is a good thing that the disciples scattered after Jesus was captured, although it has made Jesus face the Sanhedrin alone."

THUS it was with heavy hearts we prepared for Lazarus' departure. With what loving care I packed him a small package of food! And with gentle solicitude Mary gathered together extra raiment for our only brother.

Suddenly the sky darkened and lightning began to flash. It looked so threatening that we persuaded Lazarus not to set forth until the sky should clear. For three hours the heavy darkness lay over the sky, and we sat indoors with crushed hearts, partly for our refugee brother and most of all for our great Friend. None of us spoke, for each of us was wrapped in his or her own thoughts.

reached inside his pocket for his much-read New Testament. He opened it to a chapter in the Gospel of St. Mark and began reading the story of the women carrying their spices on the way to the tomb. As he read his listeners caught anew the vision of the brave women hurrying to a task of ministration and the fear of the three as they voiced their question, "Who shall roll us away the stone from the door of the tomb?"

At length there was a great rocking motion of the earth, and lightning forked ominously. It seemed as though the very heavens were crying out against the awful thing that was happening in Jerusalem to the Son of God. I grasped Mary's hand.

Now the storm was over and the sky lighter. Lazarus turned to us.

"Mary and Martha," he said "do not fear what may happen. Only be strong and believe in what Jesus has taught us. He has promised always to be with us and surely to come again sometime. And now farewell my beloved sisters."

THUS Lazarus, who was the flower of our family, left his ancestral home and went forth to take up the work Jesus had somewhere for him. Thus Lazarus left, on the day Jesus was crucified. The day had been dark and heavy, and it was hard to comprehend the significance of all that had happened in it. Hope seemed at a low ebb, and even Mary's gentle voice of comfort failed to assuage my sorrow.

Uncle John paused at the end of the question. It was a disquieting pause somehow. Then as he began the reading again his listeners felt the growing awe and wonder that must have gripped the women as they found the stone rolled away and a young man whom they did not know sitting inside. How amazed the women must have been as they stood mute in the presence of the stranger and listened to his words, "He is risen; he is not here: behold the place." No wonder they had fled trembling and astonished.

The reading ended; Uncle John looked around the room first at one and then another. They waited for him to speak. His words were probing. "Are there no stones to be rolled away today? The stone had been placed before the tomb by strong men. When women came they found the massive barrier had been moved for them. Would God help us today when weight seems almost too much for us? David, what do you think?"

"I was thinking—" David sought for words to best phrase his meaning—"that stones can be useful or they can be destructive. They can crush a human being to death or they may be used to build a useful edifice."

"But, Uncle John—" this time Betty was speaking—"just what do you have in mind?"

"Stones can crush, bind and oppress," he told her. "Peoples either singly or collectively may be held in cruel bondage. And they do not know that there is a better way of life. Take one example: there are many who do not know for themselves this story I have read in your hearing of a Deliverer who came out of the tomb to emerge finally in the fullness of life eternal."

"But I take it," said Philip, "that you want us to think a little about the stones, or barriers, if that be the word, preventing us from receiving the rich bless-

ings the Easter season holds in store for us."

"That is so," Uncle David nodded his head in agreement with the young man who had just spoken.

"One stone in front of us," Philip went on to say, "is the one of indifference. We take our duties toward God and man lightly. We see and we heed not. I am thinking just now of Jake, who killed himself the other night. Ever since that happened I have been thinking about it. He lived within the shadow of our village church, and somehow was not touched by it. I've heard that he said if he ever was drunk again he would kill himself. And we know that he was a heavy drinker. Can it be said of us that we didn't care enough to try to do something to help the man see that Christ was his salvation from his own waywardness? I wonder."

"How about the stone of intolerance?" asked Erma. "I find myself slow in accepting the opinion of someone else even when I know deep within my heart that his reasoning is basically sound. Is not that the barrier to better relationship between groups racially different? Do you folks remember the lively boy who spent the summer last year with the Carpenters? They did not want it told that he was of Japanese parentage on his father's side of the family, although he had Irish, English and German ancestors through his mother's people. The Carpenters knew the children accepted Billy wholeheartedly but they were not sure how older folks might react!"

Uncle John smiled. "Wasn't it fine of the Carpenters to keep the lad all summer? I used to watch him and Mike as they sat together in church. Each boy was neat in appearance, each boy held his own songbook and each joined heartily in the services. It was an inspiring sight just to watch them."

"I can see many stones," Miriam contributed to the talk, "inequality, our insisting upon a better chance for ourselves and forgetting to permit the same for others. The lack of opportunity for underprivileged folks. And the barriers that lead us away from fellowship with Christ. But what are we to do, Uncle John?"

"Is not the solution within your own hands?" the man answered her.

Again there was that probing silence broken at last by David. "You are compelling us to face the fact that our stones are self-imposed. And they will continue to bar the way until we cry out, 'Who shall roll away the stones?' and somehow we find that God is working for us and with us to open the way. When I am willing to concede that I have a definite responsibility toward my fellow man then the way is clearing. I may not see very far down the path but if I see the immediate task and attempt to tackle it that is something. If Erma is willing to concede that the judgment of another is basically sound, then she has taken a long step toward maintaining a good relationship with her fellow worker. If Philip finds it possible to touch shoulders with someone who is wavering and gives that fellow traveler strength for the day he is working in his place. In other words it is like this. If in our small places we face our tasks in the spirit of the risen Christ, we will help set into motion a better feeling to permeate wider circles of living."

"That is the thing I wanted," said Uncle John, "for us to have the courage to live after Easter with eyes desirous to see and the will to live the exultant life we have been singing about."

"Please," urged Miriam, "read again the scripture to us. It will have new meaning."

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, April 14

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson. How Jesus' Friends Responded—Mark 1: 16-20; 5: 18-20; 10: 46-52; Luke 5: 27-32; John 3: 26-30. Golden Text, He left all, rose up, and followed him. Luke 5: 28.

B.Y.P.D., Come, Share the Road With Me.

Gains for the Kingdom

Four baptized and two reconsecrated in the Phoenix church, Ariz.

Fifteen baptized in the Antelope Valley church, Okla.

Seven baptized in the Painter Creek church, Ohio.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. David H. Markey of Reading, Pa., in the Merkey house, Pa., April 14-28.

Bro. Floyd N. Biddix, pastor, in the Clovis church, N. Mexico, April 14-21.

Bro. J. R. Jackson of Galax, Va., in the Coulson church, Va., April 14-21.

Bro. Ralph G. Rarick, pastor, in the Hollidaysburg church, Pa., April 11-21.

Bro. Russell Pepple of Laotto, Ind., in the Pleasant Hill church, Ind., April 14-21.

Bro. Raymond R. Peters of Elgin, Ill., in the Bridgewater church, Va., April 14-21.

Bro. J. M. Henry of Bridgewater, Va., in the Cumberland church, Md., April 14-21.

Bro. O. J. Hassinger of Huntsdale, Pa., in the Mechanicsburg church, Pa., April 14-21.

Bro. Russell K. Showalter of Mt. Pleasant, Pa., in the Mt. Joy church, Pa., April 14-21.

Bro. Emmert Bittinger of Chicago, Ill., in the New Philadelphia church, Ohio, April 14-21.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Lower Miami church, Ohio, April 23—May 5; in the Cincinnati church, Ohio, May 7-19.

Personal Mention

Northwestern Ohio will be represented at the Wenatchee Conference by Elders David R. Landis and Harold H. Hendricks. The alternates are Glenn J. Fruth and George W. Garner.

Middle Maryland is sending Elders Ora DeLauter and J. Rowland Reichard as members of Standing Committee this year. The alternates are S. F. Spitzer and John F. Graham.

Brother and Sister James Harry of Moorefield, Neb., celebrated their sixty-fifth wedding anniversary on March 6, 1946. Bro. Harry is ninety-one years old, and his wife is eighty-seven years. The couple has had a family of eight children and has lived in Moorefield for over fifty years.

Sister Grace Clapper, who has been living in Phoenix for her health, reports that she is much improved and will be leaving there on April 19. Her new address will be 509 Menoher Heights, R. 5, Johnstown, Pa. Sister Clapper's many friends will be happy to hear of her return to better health.

Pearl Eicher of the Mt. Joy, Pa., congregation paid her first visit to the Publishing House not long ago. She was accompanied by Mrs. Q. A. Holsopple of Elgin, in whose home she was stopping on this trip to the Middle West.

Bro. L. A. Blickenstaff has been officially approved to head up the administration of relief in India for the Church Committee for Aid in Asia. He and his wife expect to leave for India as soon as possible after Annual Conference.

Brother and Sister John Cassel, of 234 Corstock St., Adrian, Mich., celebrated their sixty-ninth wedding anniversary on Feb. 11. They united with the Oakland church near Gettysburg, Ohio, in 1881, and moved to Adrian in 1925. Bro. Cassel is eighty-nine years and Sister Cassel is 88 years. Both are reported by Pastor H. H. Hendricks to be in good health.

Brethren Wendell Flory and Ernest Wampler were in Peiping the last week in March and expected to go into Shansi the following week, according to a cablegram received in Elgin on March 28. They hope to send a report of their findings by the second week in May. The church waits eagerly for word as to how our mission stations in China came through the long years of Japanese occupation.

Miscellaneous Items

West Nimishillen church, Ohio, will hold both a sunrise service and a program in dedication of its remodeled building on Easter morning. Bro. Edward Shepher will be the speaker.

The Mohler house of the Lower Cumberland congregation announces that it will have pre-Easter services every evening beginning April 14, with a special service on Palm Sunday evening. Everyone is welcome.

A second edition of Take Heart is now being printed. This book of selected pictures taken by Ernest G. Hoff is one of the most beautiful and popular ever printed by the Brethren Publishing House. The price is two dollars per copy.

According to an Annual Conference minute of long standing, any business to come before that body should appear in the Gospel Messenger not later than April 15. This means that any business items for this year's Conference will need to be sent to Elgin at once if they are to appear in the Messenger in time to allow for proper discussion by the brotherhood.

Stop the Atomic Bomb Experiments

In a full-page advertisement in the March 25 issue of Time (page 51) the Military Order of the Purple Heart, United States-approved veterans organization composed of American soldiers wounded on the field of combat, presented a plea to stop the proposed atomic bomb experiments in the Marshall Islands. These veterans who have earned the right to speak remind us that the atomic bomb experiment will "serve notice on the world that we are pursuing the ways of war, rehearsing the final act in man's last battle against man." They urge our nation to go on record as eager to prevent atomic warfare. They are conscious of the waste involved in such an experiment in contrast to the need of entire populations facing starvation.

We endorse their plea and urge you to write to President Truman asking him to stop the Marshall Islands experiment. Already postponed for six weeks from the original dates of May and July, the experiment appears more dangerous and more futile as time passes. Constructive proposals for civilian control of atomic energy and for an independent authority responsible to the U.N., to administer the development of atomic energy for industrial purposes, make the test absurd. Let us speak for a constructive policy while there is yet time to prevent the Marshall Islands experiment!

As a climax to its music institutes the District of Northern Indiana will hold a Palm Sunday "song fest," April 14, at the Goshen City Church of the Brethren. The program will begin at 2:30 p.m. An invitation is extended to parents, children, and young people to join in worship through the singing of some of the great hymns of our church.

A new book, *Now Is the Time to Prevent a Third World War*, by Kirby Page, is off the press. Containing a vast amount of factual material it discusses such issues as Russia, the atomic bomb, origins of World Wars I and II, and Pearl Harbor. It includes also a fine summary of Biblical pacifism. The book can be had for \$1.00 in paper, \$2.50 cloth-bound, and can be ordered from Kirby Page, La Habra, Calif.

Ministers of the Church of the Brethren are again reminded that if they have not each sent in a best sermon interpreting a Brethren ideal or doctrine in terms of its meaning today, the principal points in one's personal faith, or the treatment of any great Christian theme in the light of the Brethren history and conviction, this should be done now. Send manuscripts to Brethren Preaching Today, Care of Brethren Publishing House, Elgin, Illinois.

The *Messenger* would like to correct an error it made in the church news section of the March 23 issue. The Modesto church report in that section should read, near the close, "We are looking forward to hearing our former minister of music, Elias Brightbill, and his chapel choir of La Verne College." In the erroneous copy Bro. Brightbill was referred to as the "former pastor."

The National Broadcasting Company announces a special series of Holy Week Bible readings to be broadcast from 12:30 to 12:45 p.m. (EST) each day from Tuesday through Friday, April 16 to 19. On Good Friday from 12:00 to 12:30 p.m. (EST) NBC will broadcast excerpts from Du Bois' cantata, "Seven Last Words of Christ." And on Easter morning from 7:30 to 10:00 a.m. (EST) NBC will bring its listeners Easter sunrise services from east to west across our continent.

According to the testimony of Secretary of War Patterson before the House Military Affairs Committee recently, "without Selective Service we (the army) shall be short of requirements by 170,000 men." He said the army wants to have 1,070,000 men by July 1, 1947. He estimates volunteering would give the army 900,000 men by that date. There are some who say Patterson's estimate of volunteers is too low—that he will get the size army he wants without a draft. Many more folks are convinced that it would be unwise to harness an indefinite draft on this country just to get an additional 170,000 men into the army.

The Council of Boards, in session on March 20, 1946, drafted a letter calling for an end to the draft, and mailed it to members of the Senate and House of Representatives. The letter read in part as follows: "The Council of Boards of the Church of the Brethren . . . views with grave concern the efforts being made in the Congress of the United States of America to continue a program of conscription and military training. We are convinced that such a program, if adopted, will tend to bring about a social system repugnant to democratic Americans. . . and will undermine the real strength of our beloved country. . . We humbly beseech and petition the members of the House of Representatives and the Senate of the United States of America to bring an immediate end to existing draft laws and to pass no others. We urge that the proposal set forth in the Martin and Tydings Resolutions be enacted and carefully followed up by our government."

Contrary to some newspaper reports belittling appeals for food for Germany, the people of that country appear to face a dreadful spring. The British have positively declared they will have to cut almost in half the already insufficient daily rations for the 21,000,000 Germans in their zone. Even the President's new order permitting relief supplies to enter Germany allows a maximum of only 2,000 tons of monthly shipments to the American zone, as compared with a total of 989,200 tons shipped to the rest of Europe and Asia during January. A step has been taken in the right direction.

Business for Annual Conference Middle Maryland

Whereas, the basis for representation of the local churches to Annual Conference was established in the year 1882, while many of our congregations have greatly increased in the size of their membership since that time;

And, whereas the present basis for representation, which provides one delegate for congregations with less than two hundred members, and two delegates for congregations with a membership of more than two hundred, does not give an equal or truly democratic representation of the local churches to Annual Conference,

We, the Board of Administration of the Middle District of Maryland, respectfully petition the Annual Conference, through district meeting of Middle Maryland, to constitute a committee to study the matter of representation of the local congregations to Annual Conference, and bring recommendations for the revision of the Minute of 1882 to the Annual Conference next year.

Passed to Annual Meeting.

With Our Schools . . .

McPherson College

The trustees of McPherson College met in annual session, Feb. 15-16. The reports on student enrollment and finances were very encouraging. The peak enrollment of the second semester of this year is 42.8 per cent above what it was one year ago; and the indications are that next fall the student body will be the largest in five years. The \$100,000 endowment and debt liquidation campaign, which was authorized in 1943, was successful to the amount of \$108,531.87. In addition to this, in the same period, \$80,000 in annuities was received and the student loan fund was increased by \$3,966.30.

Bro. L. Avery Fleming has been chosen for the office of dean-registrar to succeed Dr. J. W. Boitnott, who has accepted a position on the staff of Manchester College.

McPherson College was recently approved for membership in the American Council on Education.

The annual Booster banquet will be held April 12. Dr. F. L. Schlagle, president of the National Education Association and delegate to both the San Francisco and the London conferences, will be the guest speaker.

Three of the young men who will serve under the Brethren Service Committee in the rehabilitation of devastated areas in Italy are alumni of McPherson College: Merlin Frantz '43, Eugene Lichty '44, and Robert Mays '45.

Our commencement this year is May 27, and the eight weeks' summer session opens May 29.

The regional conference, which convened Feb. 17 and closed on Feb. 22, was the largest in attendance in years, and much inspiration and constructive work were in evidence.

In Service in India

Ernest M. Shull

Clara Michael Shull

Battle Creek, Michigan

Ernest Melvin Shull, son of William H. and Clara Gibson Shull, was born Sept. 8, 1915, on a farm near Girard, Ill. Surrounded with all of the activities and interests of six older brothers and three sisters, together with the varied events of farm life, Ernest always found many engaging and absorbing tasks.

Very early in life he developed a keen interest in nature study. He collected birds' nests and eggs, butterflies, insects, flowers, leaves, plants and wild life in all forms. A spacious basement room of the farm home was converted into a museum to hold his large and valuable collection in the field of natural science, and his museum register carried the names of visitors from far and near.

Ernest completed the grade school and the first two years of high school at Girard. Then he moved with his parents to North Manchester, Ind., where he finished high school in 1934 and then entered Manchester College, graduating in 1937 with the A.B. degree. He specialized in the biological sciences, physical education, social science and history, planning at that time to teach. While in college, he compiled a check list of the birds of Indiana, a work which is now in the college library.

For eight summers he taught nature study in the church camps. An early morning bird hike with Ernest is a thrilling experience. His trained eyes and ears discover the very heart of nature and reveal subtleties that one of lesser skill would never dream existed.

On August 17, 1937, he was married to Lois Irene Netzley, daughter of Mr. and Mrs. William E. Netzley, whom he learned to know at the Annual Conference held at Winona Lake, Ind.

In the fall of 1939 Ernest and Lois went to Bethany Biblical Seminary, from which he graduated in 1942 with the B.D. degree. His thesis subject was Nature Study in the Camp Program of the Church of the Brethren. Upon graduation, he was installed in the ministry.

During the summer of 1941 they served in pastoral work at the Gladly church, W. Va. In October of the same year they were appointed by the Mission Board as missionaries to India. In December a daughter, Linda Kay, was born.

June 15, 1942, was the day to which they had looked forward. With four others they were consecrated at the missionary convocation of the Asheville Conference. In August they assumed pastoral charge of the Lena, Ill., church, which they served for two years. In September 1944 Ernest was ordained to the eldership. Then they were sent to the Kennedy School of Missions at Hartford, Conn., for a year of training as missionaries. On graduation day, May 22, 1945, a son, James David, was born.

Having grown up in a home where the church and missionary work held paramount place, it seems perfectly natural that Ernest should choose the mission field. His father was an active elder in the church,

and his mother was equally engaged in various phases of Christian work. Their devotion to the church, family worship and religious teaching, Christian literature, frequent visits of ministers and missionaries in the home, Christian activity of older brothers and sisters—all of these contributed to the encompassing religious influence. He was the sixth son of the family to be ordained to the ministry. The oldest brother, Chalmer, has served twenty-five years as a missionary in India. This brought that particular field especially close to the hearts and minds of the Shull family. It is significant that the oldest and the youngest son should serve in the India field.

Lois Irene Netzley Shull

Lula M. Netzley

North Manchester, Indiana

On the fifteenth of June, 1917, into the home of William and Lula Netzley in Union City, Ind., a little girl was born. This little girl was named Lois Irene. Her ability to make and keep friends manifested itself very early in her childhood, and one of her greatest enjoyments was to get

Ernest and
Lois Shull
James David
Linda Kay



a group of her little friends around her and entertain them with stories made up from her own imagination. She loved good books and good music even when a child and many happy hours were spent with her two brothers, David and Don, listening to her parents read from some good book.

Lois attended school at the Union City east side school. She loved school and always took a great interest in everything connected with the school. One phase that seemed to appeal to her very much was drama. She always took part in the plays, cantatas and music festivals. Drama is still her main hobby. In the spring of 1935 she graduated with a scholarship letter from the Union City east side high school.

Because of the serious illness of her mother, Lois' entrance into Manchester College was delayed until the fall of 1936.

At the age of seven she accepted Jesus as her Savior during a series of meetings held in the Union City Church of the Brethren, conducted by Bro. O. P. Haynes. Brother and Sister Ivan Erbaugh were then pastors of the church there. Their good lives influenced Lois a great deal. She always took an active part in church and Sunday school. Often she gave up some interesting activity because it interfered with her church work.

It was a great occasion for Lois when she had an opportunity to attend Annual Conference at Winona Lake, Ind., in 1934. It was there she met Ernest M. Shull and they became very good friends. After they came to college this friendship ripened into love and they were married in Ludington, Mich., on Aug. 17, 1937.

From this time on Lois' and Ernest's educations went on together. After spending another year at Manchester College and three years in Bethany Biblical Seminary, they were then ready for their chosen work. On October 18, 1941, they were appointed as missionaries to India, receiving their official confirmation at the Asheville Annual Conference, June 15, 1942. With them to India will go their little daughter, Linda Kay, and son, James David.

The prayers and good wishes of the church will go with them to their chosen field and may a loving heavenly Father richly reward their labors and may many people be blessed because they have lived and worked. On Feb. 18, 1946, they set forth from Seattle for India.

The Home-going of Ida C. Shumaker

The following word has recently come from India from Drs. Cottrell and Nurse Verna Blickenstaff concerning the death of Sister Ida Shumaker. The latest air mail letter to arrive is from Betty Blickenstaff. Later on other statements will come and a biography of her life will also be prepared.

Ida C. Shumaker died in the Quinter hospital at Bulsar, India, on Feb. 16. She had been ill for several weeks with heart and kidney trouble. Early in January she had come to the Bulsar station from



Picture taken in 1910, when Ida C. Shumaker first went to India

Khergam, which is nearly fifteen miles east of Bulsar. She came for medical treatment, expecting to return to Khergam soon. But her condition continued to grow steadily worse. She was given every possible care, for she was in the medical bungalow with Drs. Cottrell and Nurse Verna Blickenstaff.

During the days of her illness she got up every day, walked about the room and went to the table at noon and in the evening for her meals. This continued up until the evening of the fourteenth. On Saturday morning those who attended her saw a great change in her condition and in one hour she was gone.

Because of climatic conditions in India burial must be made within twenty-four hours after death. Following Sister Ida's death, it was necessary for the coffin to be made. Gangaram Mistri, the carpenter at Bulsar, assembled the necessary materials, and he and his helpers worked all day on Saturday and until nearly four o'clock the next morning making the large wooden casket. Others had been busy securing thin white cloth and shirring it to line the coffin. The outside was covered with plain white cloth and a cross of black cloth was placed on the lid. Flowers were brought from the bazaar and the casket looked very nice.

At four o'clock on Sunday morning the church bell tolled and many Indian friends from Khergam and Bulsar came for the farewell service. The seven missionaries who lived at Bulsar, Lillian Grisso of Vyara and Dr. Fox of Navsari represented the American group. Wires

had been sent to all the stations, but because of delay those messages were not received in time for any others to come.

The funeral service was held on the front veranda of the medical bungalow. The bright full moon shone forth in all its glory. Those who had charge of the service were D. J. Lichty, Naranji V. Solanky and T. B. Jerome. Bro. Jerome, the pastor of the Bulsar church, led in prayer. Bro. Lichty read from 1 Cor. 15 and gave a short history of Miss Ida's life. Then Bro. Naranji Solanky, who has been her co-worker for many years, read from Rom. 8: 28-39. He also spoke of the unselfish, unstinting way in which Sister Shumaker had served her Lord and the people of India, whom she had loved sincerely. He recounted her ever-present concern for the Khergam church and the work of the kingdom. He closed the service with prayer. This service was conducted in Gujarati.

After the service, everyone went along to the cemetery, walking the half mile in silence. There the brilliant tropical moonlight made dark shadows of the tall palm trees upon the ground. The group gathered together and after the reading of Scripture and a prayer in English by Bro. Lichty, Sister Ida's body was laid to rest. As a little child said after Miss Ida's death, "now her spirit has gone to be with Jesus."

Her grave is in the English cemetery near the graves of Mary Quinter, Rosa Kaylor, Andrew Butterbaugh, J. E. Wagoner and the two Ebey children and the three Bolinger children.

In October 1944 Sister Shumaker had started back to India to attend the Golden Jubilee and to remain for two years. She had reached Bulsar just one week before the Jubilee service began on Feb. 20, 1945, and she had had the joy of entering into that great service with all her unbounded fervor and enthusiasm. Sister Ida had been back in India just one year to the week. Only eternity will reveal the contribution she made in that one year. Her many years of service since she first went to India in 1910 have borne much fruit and her service lives on in the hearts of the redeemed ones. Hers was a good life spent in unselfish service.



. . . From This, Two Carloads

Thousands attended the Goshen, Indiana, farm sale for foreign relief, purchased and donated, bid and were outbid, laughed and marveled. All services and all articles were donated.

Goshen Community Points the Way

On a February morn events began in an Indiana community which surprised the relief-conscious world. Moving according to carefully prearranged plan, the steering committee prepared for every contingency and at the end of action had the situation well in hand.

Tired but happy the auctioneers faced an enthusiastic crowd. Billy, the oft-sold goat, was bragging his worth by prideful movements, and Polish people were to be made happy by gifts of food.

The men behind the scenes in this drama were plain people with an uncommon idea which burned until it found expression. Those individuals formed a representative committee (Paul Phillips, Simon Smith and John W. Steele were on it), which sent out self-addressed cards telling of the sale and asking people to indicate what they would donate.

The newspaper contributed free ad space, in which was printed a bill of sale indicating items that had already been given in advance, and where the proceeds would go.

Auctioneers were rounded up who would give time free, also ladies who would give luncheon materials, groups who would prepare this food and sell lunches with 100 per cent profit . . . for relief.

The great day came and so did the people, in droves. Was the sale a success? Well, some rolled oats will be sent overseas and distributed to Polish families in five-pound sacks. How many grateful people will that make if each family gets twenty pounds? Oh, about 26,000. Two carloads of cereal does mount up. The \$10,303.50 raised by the magic of the sale bought that much rolled oats.

Stamping Out Starvation

- (1) Expand garden crops.
- (2) Urge district officers to arrange for canning foods in tin for relief.
- (3) Grain growers should plan to hold much wheat for
 - (a) giving what they can
 - (b) purchases for relief by city churches.

. . . Much Appreciated

From Paris Martha Rupel writes that a shipment of 223 bales of clothing and bedding which was sent on the S.S. Mallory has arrived. Vandals had stolen most of the contents of one bale and another had been opened. Otherwise the shipment was intact. Says Martha, "I am hoping that I can get away to see or help with the distribution of some of this shipment. All we have had in France so far has gone to children's homes where it is much needed and very much appreciated.

"Our personal food situation has become less acute," continues Martha, "since the packages have been coming in from churches in Pennsylvania. We are now getting some packages that were sent the fore part of November; so instead of their coming one a week we are getting four, six and nine a day. . . ."

"We find that more and more of the mailed packages are being opened by customs and many things taken out. Often they leave boxes stirred as though a whirlwind had struck. I have all kinds of combinations to sort out, for instance, beans, rice, cocoa, split peas, noodles and excelsior.

"Sometimes I am not sure what we are preparing but we must not waste anything. I understand the government wants to do something about the pilfering as it seems to be an organized affair, but they do not know what to do.

"The principal thing of interest now with the church relief agencies is the buying of materials from the army through the Federal Loan Corporation. Plans are on foot to obtain a large central warehouse, from which materials will be given out in smaller lots to individual agencies who will distribute them locally.

"I feel sort of an orphan now as I have not seen Dr. Burke or heard from him for two weeks. I am just supposing he has gone into Czechoslovakia as he had planned for some time.

"Grace and Lois are enjoying their work at their stations. Lois is having a grand time, giving out clothing and seeing the satisfaction it brings. In one of the children's homes they were having a great time putting on a dress parade to show their new clothes after the group had been fitted out. Shoes seem to be the greatest need in these homes, although they are without many things."

Modesto Maneuver

A manifestation of love for our fellow man was the March 1 shipment of 145 bales of cottons which left for the Philip-pines via the Sea Shark. Enough garments to clothe 4,-300 Chinese were loaded out of that center about March 10.

Incidentally, "Westerners," Modesto center workers can process more materials than they are now receiving. Is your whole community in on this splendid work?

Community Collections

It is our Christian duty to save as many lives in war-guited areas as possible; therefore, each individual, congregation and community must give and ship much clothing and food now.

Has your church helped establish a suitable co-operative system for the local community?

We would make the following suggestions:

(1) Your local ministerial union or council of churches ought to designate collection centers, where responsible groups can pack good-quality clothing for shipment. Despite clear appeals in your publicity for clean materials some un-mended and dirty clothing will come in. It should be repaired and cleaned before shipment and such work ought to be divided among the churches or other organizations.

(2) Each local church should designate a committee to promote the program and see that its members contribute generously. A very definite procedure should be established so that groups and individuals know their responsibilities.

(3) Appeals to civic organizations, newspaper articles and ads and radio announcements can help your drive along.

(4) Shipment to the nearest relief center may be handled unitedly or by each local church. If more than 11,000 pounds is expected and a central pickup system can be arranged one large shipment is preferable. Civic groups can be encouraged to pay freight or trucking charges.

(5) All co-operating groups should feel free to send materials through their own channels if they prefer. The organizing committee might well be interfaith to arrange such co-ordination and achieve community support. Remember, other faiths too have well worked out patterns of material goods collections and overseas distribution.

Baling and Shipping Costs

Here are recent figures on the costs of handling, sorting, baling, and shipping garments abroad. Variations in costs do occur as changes in the number of volunteer workers take place.

\$3.00 to \$4.00 per bale goes for labor

1.50 for cost of equipment and materials

.10 for transportation

.10 for general plant overhead

.10 for office expense

.10 for telephone, telegraph, warehouse rental

\$4.90 to \$5.90 total cost per bale.

Five dollars spent in this way will provide twelve and one-half pounds of clothing for each of eight people. And how many bales have been shipped? Well, they packed 1,200 last week. That means for \$6,000, the cost of baling and shipping that material, 14,000 people can have supplemental clothing.

Information and Inspiration . . .

During the week ending March 11, 31,570 pairs of shoes were packed for shipment at New Windsor.

With her check for \$150 an enthusiastic non-Brethren supporter of the program writes this note: "I am enclosing a check for your work. . . . I can't but wonder where the money comes from to send carloads of wheat, etc. You are on the right track sending seed and animals, so that these poor people can get started toward self-support."

In Switzerland the national food policy was modeled on the formula, "If all share enough, all will have enough." As a consequence that country pulled through food scarcities miraculously well.

From Geneva Rev. Michelfelder writes: "It has now been my privilege to see the first shipment of clothes which has arrived in our warehouse here. Twenty-seven tons are here via Antwerp; they are wonderful looking bales, beautifully stamped. They seem to be in good shape though we have not checked them carefully as yet. I know with what love and care they were packed, and I know that the people who gave these clothes gave part of themselves with these garments."

Dr. Eldon Burke has purchased almost \$200,000 worth of surplus army supplies in Europe with funds supplied by the World Council of Churches.

All churches near Dayton, Ohio, should send clothing and canned goods to its united church service center located at 101 Pine Street, Dayton 2.

Luther Harshbarger was in Elgin briefly to report to the Brethren Service Committee on the situation in Europe. He will be with his family and visiting some of the churches during April.

W. Harold Row, who has as one of his special assignments the supervi-

sion of the work at Castañer, Puerto Rico, is now on a visit to that field.

An every-family canvass in the North Manchester, Indiana, township netted \$185 in cash and 2,650 pounds of food and clothing, which made a truckload for Nappanee.

J. J. Handsaker, firebrand heifer promotion man on the West Coast, sends news of a \$1,300 contribution on the way because of a three-cent letter.

A March 25, London, England, AP news release told of Moderator Rufus Bucher's arrival there by plane for a seven weeks' inspection tour of relief work being done in Europe.

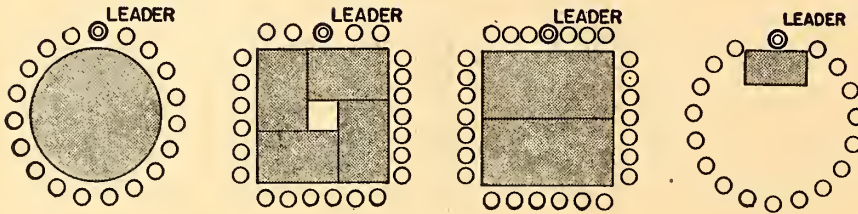
Quick action by a few UNRRA workers in delivering serum over mountain roads saved 3,000 Polish displaced persons from diphtheria.

Twenty-two heifers for rehabilitation were expected to move east the last of March from Laton, California.

Relief Needs

- Canned goods in tin.
- Carloads of oatmeal, rice, wheat, other cereals.
- Dry fruits, milk, peas and beans.
- Soap.
- Money to buy baling equipment, to procure boxes, cartons, steel straps, to run relief trucks, and to expand relief center quarters.
- Needles and thread.
- Tools.
- Clothing and shoes in good condition, cleaned and mended.
- Books for Poland—good religious books, geography, travel, good-quality fiction.

Suggestions for Group Discussion Leaders



Getting Ready

1. Arrange group in circle, so that each person can see every other person.
2. Provide table space, if convenient, for leader and entire group.
3. Let all stay seated during discussion, including leader. Keep it informal.
4. Start by making everybody comfortable. Check ventilation and lighting.
5. See that everybody knows everybody else. At first gathering go around the circle, each introducing himself. As a newcomer joins group later, introduce yourself to him and him to the group.
6. Learn names of all as soon as you can.
7. Have blackboard, chalk and eraser ready for use in case of need. Appoint a "blackboard secretary" if the subject matter and occasion make it desirable.
8. Start on time, and close at pre-arranged time.
9. In opening, emphasize: *Everyone* is to take part. If one single member's view fails to get out in the open, insofar the discussion falls short.

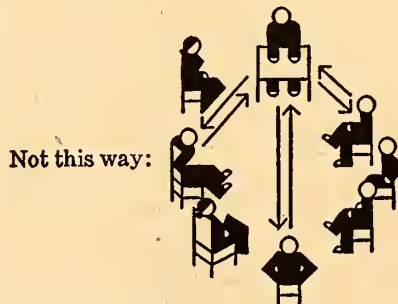
10. Toward this, emphasize: *No speeches*, by leader or group member. No monopoly. After opening statement, limit individual contributions to a minute or so.

Carrying On

1. Make your own preparation for the discussion. Think the question through in advance. Aim to establish connections between ideas of background materials, and experience and ideas of group-members.

2. Aim at outset to get a sharply defined question before the group. Have three or four alternatives put on board if you think this will help: "Which do you want to start with?" "Is this question clear?"

3. In general, don't put questions to particular group members, unless you see that an idea is trying to find words there anyway: "Mrs. Brown, you were about to say something. Otherwise: "Let's have some discussion of this question . . ." "What do some of the rest of you think about this?" "We've been hearing from the men. Now how do you women feel about this?" "What's been the experience of you folks up in the northern part of the state in this connection?" Etc.
4. Interrupt the "speech maker"



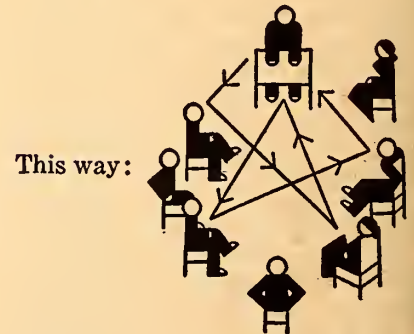
as tactfully as possible: "While we're on this point, let's hear from some of the others. Can we save your other point till later?"

5. Keep discussion on the track; keep it always directed, but let the group lay its own track to a large extent. Don't groove it narrowly yourself.

6. Remember: The leader's opinion doesn't count in the discussion. Keep your own view out of it. Your job is to get the ideas of others out for an airing.

7. If you see that some important angle is being neglected, point it out: "Bill Jones was telling me last week that he thinks. . . . What do you think of that?"

8. Keep the spirits high. Encourage ease, informality, good humor. Let everybody have a good time. Foster *friendly* disagreement. Listen with respect and appreciation to all ideas, but stress what is important and turn discussion away from what is not.



With the Minister . . . H. L. Hartsough

Has Religion Failed?

I have just finished reading a chapter in a very popular book in which the author insists that religion has failed. "Christianity has failed to take root in human character. It has succeeded only in creating a fragile veneer of ethical conduct," so he says. Since we have not been able to tame the beast in man by prayers, sermons and ritual he recommends law as the only method of securing social order.

Take heart, my brethren of the ministry, Christ and Christianity have not failed. There is still no substitute for the transforming power of Christ. The hope of the world still lies in the Christ you preach and live. Law has an important place in organized society. We should respect law and help make better laws. But the coercion of law has no redeeming power in it. When you imprison a lawbreaker he still has the beast in him.

There are two answers to the seeming failure of Christianity. First, we wrestle not against flesh and blood but against the rulers of the darkness of this world. The struggle is difficult indeed. But evil has within it the seed of its own destruction. We may lose the battle but we will not lose the war. Today and tomorrow we may seem to fail but on the third day we will win. Second, we forget to measure the advance we have made. In a million cases Christianity has transformed life; men and women are living above the law. Very, very few are taking pride in the military victory we have gained. Christ's spirit has made us hate ourselves for what we have done. That is the beginning of victory through Christ.

You Ought to Know About . . .

Materials for Vacation Schools and Weekday Schools 1946. See accompanying article.

The Missionary Cow and The Cow Who Went to Sea, two phonograph records dramatizing the heifers-for-relief program are available for use in vacation schools, children's camps and other meetings. Service charge of \$1.00 and return transportation. Order from the Department of Visual Education, General Boards, 22 S. State Street, Elgin, Ill. State first, second and third choice of dates.

Picture Guide for Uniform Lessons, 1946. A listing of slides, films and film strips which fit the lessons, along with suggestions on their use. Also information on sources of visual materials. 10c.

Pages of Power for Family Living. A 1946 edition of this pamphlet which was so well received in 1945 is ready for use during family week. It is recommended as guidance material for family worship. The emphasis is that of religion, and the teaching of the Bible should be a valuable resource in every phase of life, especially in the lives of growing children and youth. Place a copy in each home in your church as a part of family week observance. 10c.

An Effective Church School, a simplified standard for the Sunday school (per dozen, 25c) and **International Standard for the Sunday School** (15c). Use one or both of these in evaluating the work of your church school.

Brethren Loan Library service. You may secure books for two-week periods by sending five cents to cover postage on each book. The following books have been added since the printing of the Brethren Loan Library Catalog.

Opening the Bible to Children, Whitehouse.

Study of the Bible, Colwell.

Public Schools and Spiritual Values, Brubacher.

Religion and Public Education, American Council on Education Studies.

Missionary Education for the Junior High School Age, Griffiths.

Study Outline and Workbook in the Elements of Music, Hill-Searight.

The Minister Teaches Religion, Lindhorst.

The Negro in American Life, Becker.

Approaches to National Unity.

An American Dilemma, Myrdol.

Told Under the Blue Umbrella.

Alcohol, Science and Society, Yale Lectures.

Projected Visual Aids in the Church, Hockman.

1946 Radio Bulletin for Family Week. Here are thirty-six pages filled with suggestions and complete material for radio programs and speeches. Packed into these pages are: (1) Ten Commandments for Parents; (2) Description of May Fellowship Day and Family Week; (3) Five statements from outstanding Americans; (4) Ways to plan your radio program; (5) Three special radio scripts plus spot announcements. 50c.

Radio Transcriptions for Family Week. Six five-minute programs concerning Christian families visited by the narrator. Order from the Department of Radio Education, International Council of Religious Education, 203 N. Wabash Avenue, Chicago 1, Ill. State name of radio station on which the programs are to be used. \$5.00 to cover all costs.

Unless otherwise indicated, order from the Board of Christian Education, 22 South State Street, Elgin, Illinois.

day, and lighted candles. Attractive favors had been made by the pupils of the Saxton third grade, of which Miss Louise Grissinger is the teacher. The blessing was invoked by Jesse Sheterom and after the bountiful meal a short program was presented. Ned Hollingshead led the singing of familiar hymns and Bro. Paul E. Dilling, pastor of the church, served as toastmaster. He spoke a few words of welcome to the honored guests. Brief remarks were also made by Earl Batzel and Jesse Sheterom. Bro. Edgar Detwiler of Everett, Pa., was the guest speaker and, in an entertaining manner, he recounted a number of favorite Lincoln stories. The reading, Sonny Boy, was given by Mrs. Chalmer Reed. A short questionnaire was given to each of the returned veterans with various questions appertaining to the Sunday school and their interests in the school. A rising vote of thanks to the ladies who prepared and served the dinner was given at the close of the program.—Mrs. C. C. Stapleton, Saxton, Pa.

Peace Through Friendship and Love

There has been much discussion as to the best plan to have permanent peace now that this terrible war is over. If the Bible is true, lasting peace will not come as long as selfishness reigns in the hearts and minds of the rulers of nations. When the Lord was upon the earth, his disciples asked him, "What shall be the sign of thy coming, and of the end of the world?" In reply he said, "Ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom" (Matt. 24: 6-7).

Hon. William Bryan thought international agreement had reached the point when all disputes could be settled by arbitration, thus making war impossible, but how sadly he was mistaken. This would be ideal indeed if it could be done, and no doubt it may in many cases. But men cannot hope to do what Jesus said will never be done until his kingdom rules in the hearts of people. In Isaiah's prophecy we are told what shall come to pass when the people go up to the house of the Lord and learn his ways and walk in his paths. "Then," said the great prophet, "he shall judge among nations, and shall rebuke many people: and they shall beat their swords

Correspondence . . .

Stonerstown Church Conducts a Welcome Home Service

The Stonerstown church in Middle Pennsylvania recently honored seventeen ex-servicemen at a dinner party in the dining room of the church to welcome formally the returned young men to the church. A baked ham dinner was served on the beautifully set table. Other decorations included a miniature log cabin, in honor of Lincoln's birth-

9. Take time every ten minutes or so to draw the loose ends together: "Let's see where we've been going." Be as fair and accurate in summary as possible. Close discussion with summary—your own or the secretary's.

10. Call attention to unanswered questions for future study or for reference back to speakers. Nourish a desire in group members for continuing study and discussion through skillful closing summary.

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into plowshares, and their spears into pruninghooks" (Isaiah 2:3-4).

Christ's kingdom is a spiritual kingdom to rule the hearts of men. "My kingdom is not of this world," said he. To all who accept it, the Word of God is sharper than any two-edged sword, in winning and converting the hearts of men. Jesus Christ, who is the Prince of Peace, is the only hope of universal lasting peace. His is a kingdom of peace and goodwill to all men.

Love will do what the sword never has and never will do. To illustrate this, witness the treaty William Penn made with the Indians. He spoke to the savages with gentleness and kindness, saying he would never take advantage of them and promising only friendship and love stronger than any chain. In return, the Indians pledged to live in harmony with Penn, and they never failed to keep their treaty even though it was an unwritten one. All around them the Indians waged relentless war with the colonies. Gunpowder, bullets and swords in the one case produced wars, while love, friendship and goodwill in the other produced peace.

May the church, the followers of the Prince of Peace, be an influence to promote goodwill and fair dealing to all people through those who shall sit at the peace table. Doing this, they will have done a great work toward a more lasting peace.—John D. Burkholder, Weyers Cave, Va.

How Shall We Pray?

Praying for specific things in these terrible times of crisis has become more and more involved to the conscientious, peace-loving Christian. These difficulties, however, neither excuse nor exempt him from wielding this most powerful weapon of Christian warfare.

Merely praying in generalities may be effective in avoiding complications, but such prayers seem very superficial to one who is sincere and in real earnest. How then shall the Christian pray? Following the formula given in Rom. 8:26-27 is always safe when we find ourselves in a spiritual fog. The results are bound to be more powerful and effective than those of a prayer that simply skims the surface.

Christian people everywhere have been praying that there might be some real men of God present in our developing peace settlements, men of whom it might be said as it was of Stephen: "They were not able to resist the wisdom and the spirit by

which he spake." Let us continue to pray that there may be such present and that God may give them a mouth and wisdom which none can gainsay.

If the church of Christ is faithful, her influence will be felt at the peace tables and the Prince of Peace will be present there. Let us be sure that his place is not vacant. Let us pray that God's will may be done and that the counsel of the "wise" who would enslave the smaller nations, subjugate certain races, and "arm for peace" may be turned into foolishness. Only in this way can we prevent the planting of the seeds of World War III.—V. Grace Clapper, Phoenix, Ariz.

Revival at Shamokin

Two weeks of evangelistic meetings, conducted by the three Martin brothers, Lowell, Wilbur and Donald, in the Shamokin congregation, Pa., gained fifty-one converts for the church. Prayer meetings for the revival were held at a number of locations.

Bro. Lowell Martin did most of the preaching, with Bro. Wilbur doing illustrations of familiar hymns, and Bro. Donald leading the singing. Meetings were held for the children every day after school, and it is reported that a total of 1,800 were in attendance during the two weeks. The church was crowded to capacity for the evening meetings.

One of the high lights of the meetings is described in these words, "A young man who came the last Sunday night determined that he would not respond to the invitation walked forward before a crowd of over 300, while we were not singing, knelt and accepted Christ."

A period of instruction and probation for those who indicated a desire to join the church is now under way.

The Martin brothers are grateful for the splendid outcome of these inspirational meetings and pass the story along to encourage other congregations over the brotherhood in their program of evangelism.—From a letter written by Donald Martin, Shamokin, Pa.

She Entered My Sanctuary

With every Christian there is a hidden sanctuary, a cathedral, where the atmosphere is rare and sweet. Its altar shines with a radiant light, and within this invisible structure are priceless treasures. It is not of the world; therefore the world knows it not; neither does it hold the key to its entrance. The walls are high and the foundations deep,

and across its threshold only the pure of heart enter. The place is holy and sacred. It is not as a cemetery—cold, comfortless and lifeless—with its beautifully engraved stones, yet upon the walls of my inner sanctuary are glowing epitaphs shining with splendor and joyous life—not of life ended, but life ever living and moving, whose fingers still touch the music within, whose lips still speak to me, and whose fellowship has not ended.

In my reverie this morning, I think of one who but recently has entered therein. She was one who served humbly. She was not among those whose names are often quoted among men. She worked quietly for her Master in her home and in the church, and prayed much. "When you were on the field, there was never a day I did not pray for you," she said to me not long ago. In touch with the throne her life was poured out for others. The Master knows the power and influence of her life on the work of the various mission fields and on the programs of the church, through prayer and devoted service.

Not many years ago Maggie Putterbaugh wrote the following beautiful little poem—

The Open Door
I, your Lord, have placed before
Every one an open door.
Wilt thou enter with my word,
Telling them of Christ, their Lord?

Tell of hope, of joy, of light,
That in Christ they shall have life;
And the peace which doth abide
In their hearts whate'er betide.

Will you go, the message give,
That I died that they might live?
That I shed my blood for all,
Every nation, great or small?

Will you tell them of my love,
How I came from heaven above,
Suffered, bled, was crucified,
That men might be sanctified?

I have opened wide the door;
None can close it. Go, therefore,
With the message of his love,
Brought by Christ from heaven above."
—Mrs. Minnie Bright, Union, Ohio

Youth in Southeast Resolve to Do Something About It

The youth are waking up to the fact that in order to have a world that is Christian we must start now to build. One way in which we are going at this is by informing ourselves about the action taking place in our government, which is making the laws by which we, the adults—soon-to-be, will find ourselves governed. We are in search of a person who would like to give a year or so of volunteer service in Washington, finding out what the trends are

and what we can do to influence the decisions made so that there will exist in the laws of our country ideals and principles which are Christian.

In the meantime, one of our able pastors who lives near Washington and who has an intense interest in and wide knowledge of the happenings there has volunteered to help us out, because we feel there is no time to lose in getting started on this plan. He will send us word about the matters as he sees them, and as other wide-awake leaders in Washington see them, and suggest action to be taken. As president, I, in turn, will duplicate this information and send it to a key worker in each local church of the region, urging him to pass it on to all the youth and older people, too, of his church and to take definite action by writing, phoning, telegraphing, or by other means contacting congressmen, senators, and President Truman. We hope that this will stir up an interest among the youth in doing something concrete and fundamental toward building a better world, and also we hope it will create enough pressure upon our legislators and leaders of government that they will at least get an idea concerning what we want and will know we are willing to work to get it. We hope to be able to report favorable results of this movement in the future.—Wilma Kline, president, Bridgewater, Va.

Our Heritage

Often we think of our heritage in terms of money, land, bonds, or insurance left us by our parents. But these things ought not be important to us, because they are only material (Heb. 2:3). Salvation is our real

heritage if we are only willing to accept it.

God promised Abraham that if he would leave his beloved country, his father, and go to an unknown land, he would make of him a great nation. Although Abraham was already old and had no heirs he had faith and obeyed. So did Isaac and Jacob after him, and all received their heritage.

The psalmist, David, felt that through obedience he could say, "The Lord is the portion of mine inheritance and of my cup; thou maintainest my lot. The lines are fallen unto me in pleasant places, yea, I have a goodly heritage." And Paul, who worked for Christ without ceasing, said, "For to me to live is Christ and to die is gain." His heritage meant more to him than anything else in the world.

We brought nothing into this world and it is certain we can take no material thing out. Let us heed more the things we have not seen. By faith let us push forward to the mark of the high calling in Christ Jesus, who came down, suffered and died on the cross, lay in the tomb, came forth and ascended unto the Father so that we might receive our eternal heritage.—Mrs. Della Johnson, Perrysburg, Ohio.

Women of Western Region Meet

The women of the Western Region met at regional conference on Feb. 19, 1946, for a program in the form of a panel on rural life. Mrs. G. A. Zook of McCune, Kansas, was in charge and led the group in devotions. Speakers on the panel were Mrs. Harry Rogers of Mt. Etna, Iowa, Mrs. Chester Murrey of Con-

way, Kansas, and Mrs. DeWitt L. Miller of McPherson.

An officers' meeting was held at four o'clock of the same day; which included all district officers and together the women thought through the work of the region.

The business session convened on Wednesday. Mrs. Harley Stump led in worship. During the past two years the women have had as their project a goal of \$300; \$100 is for a scholarship to Bethany Biblical Seminary, \$100 for sending a regional executive to Annual Conference, and \$100 toward buying beds for McPherson College with a recommendation that the women of each local church consider the added local project of purchasing beds for the college. The regional women are much encouraged by the fact that the goal of \$2,500 was reached. The project for next year is \$500, \$300 of which will go toward remodeling three rooms of Arnold Hall into an apartment for the head resident. Each group will also continue to give to other needy projects.

Representatives from each of our mission fields were present for the missionary program on Thursday. On the platform were Eliza B. Miller of India, who presided, Ella Ebbert of India and Mary Dadisman of Africa. Bro. Noffsinger of Des Moines Valley gave us an interesting description of the New Windsor relief center. Mrs. E. L. Ikenberry, representing China, challenged us to a deeper consecration in her missionary address.

Another conference is in the past, challenging the women of the Western Region to give of their best to help further God's kingdom on earth that all men might be brothers.—Mrs. Burton Metzler, McPherson, Kansas.

An Appreciation

I wish to express my appreciation of the lifelong devotion and loyalty of Bro. William Neff to his home church at Shippensburg, Pa., to the brotherhood and to the cause of righteousness in general. He with his faithful companion made the church and her interests his chief concern; no duty or sacrifice seemed too great because of this deep devotion. I give voice to these remarks, believing that the bulwark of the strength of our church rests on the shoulders of such faithful and devoted lay members as was Bro. Neff, who passed from this life on Oct. 3, 1945, and whose death notice appeared in the Dec. 8, 1945, issue of the Gospel Messenger.—A Friend.

ANNOUNCING ANNUAL CONFERENCE REGISTRATION

Please register early!

Name
Street or Rural Route
P. O. Zone.... State
Board member..... Standing Committee..... Delegate..... Other.....
No. in party..... Parents..... Children..... Single men..... Single women.....
Additional information—my particular needs
How coming: Car..... Bus..... Train..... Chartered bus..... Airline.....
Can use my car to and from lodging
Will have trailer and need trailer space
Will bring tent for camping..... Do my own cooking.....
Expect to arrive (date) Will want lodging.....days
Send all registrations to Merle Travis, Box 123, Wenatchee, Wash.
Address all other inquiries to Ross Heminger, R. 5, Wenatchee, Wash.
Lodging Note: Watch for further information; hotel and tourist camp cabins at regular commercial rates.

Matrimonial . . .

Ayres-Hilkey.—Maurice Ayres and Ruby Hilkey, both of Empire, Calif., in the Empire church, by the undersigned.—G. O. Stutsman, Empire, Calif.

Capps-Gillam.—Robert L. Capps of Farsion, Iowa, and Jean Gillam of Richland, Iowa, in the Ottumwa church, Feb. 8, 1946, by the undersigned.—Charles A. Albin, Ottumwa, Iowa.

Croft-Carney.—Alpheus C. Croft and Mercedes M. Carney, both of Roaring Spring, Pa., in the New Paris church, Feb. 20, 1946, by the undersigned.—John E. Rowland, New Paris, Pa.

Eikenberry-Kirkman.—John Eikenberry of Arcanum, Ohio, and Miriam Kirkman of Custer, Mich., in the Sugar Ridge church, March 23, 1946, by the undersigned.—Homer Kiracofe, Custer, Mich.

Farney-Geyer.—Hobart Farney and Louise May Geyer, both of Nappanee, at the parsonage, Dec. 1, 1945, by the undersigned.—Reuben Boomersshine, Nappanee, Ind.

Gartland-Riehl.—Marion J. Gartland and Pauline M. Riehl, both of Everett, Pa., in the parsonage, Jan. 8, 1946, by the undersigned.—John E. Rowland, New Paris, Pa.

Gray-Weimer.—Harold Gray of Cincinnati, Ohio, and Miriam Lucille Weimer of Dayton, Ohio, in the Fort McKinley church, Feb. 16, 1946, by the undersigned, uncle of the bride, assisted by the pastor, Philip H. Lauver.—Reuben Boomersshine, Nappanee, Ind.

Leer-Kise.—John A. Leer, Jr., of Huntsdale, Pa., and Kathryn C. Kise of Craley, Pa., at the Craley Evangelical church, March 16, 1946, by the undersigned.—J. Linwood Eisenberg, Shippensburg, Pa.

Manges-Cuppitt.—Alfred R. Manges and Thelma I. Cuppitt, both of New Paris, Pa., in the New Paris church, Feb. 17, 1946, by the undersigned.—John E. Rowland, New Paris, Pa.

Mundell-Crane.—Robert Mundell and Barbara Crane, both of Ottumwa, Iowa, in the Ottumwa church, Feb. 8, 1946, by the undersigned.—Charles A. Albin, Ottumwa, Iowa.

Onstead-Manges.—Albert H. Onstead and Shirley I. Manges, both of near New Paris, Pa., in the parsonage, Jan. 8, 1946, by the undersigned.—John E. Rowland, New Paris, Pa.

Page-Simpson.—Alvis Page and Maxine Simpson, both of Oakland, Calif., at the Oakland church, March 8, 1946, by the undersigned.—Andrew Holderreed, Oakland, Calif.

Rhinard-Bambling.—Donald R. Rhinard and Betty Belle Bambling, both of Saxton, Pa., by the undersigned at his home, Feb. 16, 1946.—Percy R. Kegarise, Saxton, Pa.

Royer-Weaver.—Hiram M. Royer of Manheim, Pa., and Dorothy Mae Weaver of East Petersburg, Pa., in the East Petersburg church, Feb. 24, 1946, by the undersigned.—S. Clyde Weaver, East Petersburg, Pa.

Fallen Asleep . . .

Bailey. Dwain Francis, was born near Cherrybox, Mo., Oct. 14, 1904, and died Dec. 4, 1945, in Sacramento, Calif. Bro. Bailey united with the Church of the Brethren on July 5, 1921, to which he remained true until death. He is survived by his parents and one sister. Funeral services were conducted by the undersigned.—John H. Price, Del Paso Heights, Calif.

Bedel. Victor M., son of Luther and Sarah Bedel, was born Nov. 26, 1873, at Seymour, Ind., and died at the Brokaw hospital, Feb. 17, 1946. On Oct. 2, 1895, he was married to Lydia Ellen Richards, who preceded him in death on Dec. 21, 1912. He was also preceded in death by four children. On Oct. 14, 1914, he was married to Mrs. Elizabeth Kirkman. He is survived by one son, one daughter, one

stepdaughter and one sister. During young manhood Bro. Bedel united with the Beech Grove church in Madison County, Ind., and at the time of his death he was a member of the Panther Creek church at Roanoke, Ill. Funeral services were held at the Normal Baptist church by Bro. W. E. Heckman and Rev. John A. Logan, and interment was in the Kaufman cemetery at Hudson.—Mrs. Carl E. Coon, Normal, Ill.

Benson. George W., was born May 1, 1872, and died at the home of his daughter in Lincoln, Feb. 19, 1946. He is survived by his wife, three daughters, nine grandchildren, three great-grandchildren and one brother. He was a member of the Ephrata Church of the Brethren, where the funeral services were held by Bro. W. N. Stauffer. Burial was in the Cedar Hill cemetery.—Mabel M. Myer, Ephrata, Pa.

Bishop. Paulina Jane, was born to Cordelia and Lomax Miller, April 23, 1886, near Beaver City, Nebr., and died at the age of sixty years. Early in life she united with the Church of the Brethren. On June 12, 1910, she was married to Clarence W. Bishop. Eight children were born to them. Surviving besides her husband and children are five grandsons, one sister and four brothers. Funeral services were conducted by the undersigned in the Maple Grove church, and interment was in the Norton cemetery.—D. W. Kesler, Sabetha, Kansas.

Bormida. Joseph, Jr., son of Mr. and Mrs. Joseph Bormida of South Standard City, Ill., was born Jan. 23, 1946, and died at a hospital in Carlinville, Feb. 6, 1946. The child is survived by his parents, one sister, and four grandparents. Funeral services were conducted at the Girard church by the pastor, Bro. Leland A. Nelson. Burial was at the Mayfield Memorial cemetery near Carlinville.—Mrs. H. V. Stutsman, Girard, Ill.

Brumbaugh. Frank Straley, son of Jacob and Francina Straley Brumbaugh, was born near New Enterprise, Pa., March 2, 1872, and died at his home, March 14, 1946. On March 19, 1893, he was united in marriage to Carrie Stiffler, who died nine years ago. He is survived by one daughter, one son, four grandchildren, two sisters and four brothers. He was a member of the Church of the Brethren. Funeral services were conducted at the New Enterprise church by his former pastor, Bro. W. N. Stauffer of Ephrata, assisted by Brethren Cletus S. Myers and D. P. Hoover. Interment was in the New Enterprise cemetery.—Sara G. Replogle, New Enterprise, Pa.

Caudillo. Andrea, daughter of Mr. and Mrs. Francisco Caudillo, was born in Silao, Mexico, Nov. 22, 1911, and died March 14, 1946. Miss Caudillo was baptized into the Catholic faith in her infancy. She is survived by her parents and one sister. Funeral services were held in the Church of the Brethren by the undersigned, with interment in the McClave cemetery.—E. O. Slater, McClave, Colo.

Cheney. Victor Ninian, son of Gilbert H. and Christina Munro Cheney, was born Oct. 18, 1905, at Talmage, Kansas. On Nov. 2, 1927, he was married to Alta Mae Kinzie of La Verne. To this union were born two sons. He was baptized into the Church of the Brethren on Nov. 20, 1927. He was interested in Boy Scouts. He is survived by his wife, two sons, his father and twelve brothers and sisters. Funeral services were held in the Todd Memorial chapel at Pomona, with the undersigned officiating, assisted by N. S. Richardson and LaMar Bollinger. Interment was in the Evergreen cemetery at La Verne.—Galen B. Ogden, La Verne, Calif.

Creps. Mary Jane Baker, daughter of Elias and Anne Harclerode Baker, died at her home in Snake Spring Valley, March 13, 1946, at the age of sixty-six years. She was united in marriage with Lloyd Creps, who survives together with five children, thirteen grandchildren and one great-grandchild. She was a faithful member of the Snake Spring church, where the funeral services were held by

Brethren Alva Shuss and Isaac Wareham. Interment was in the adjoining cemetery.—Mrs. Marshall Van Horn, Everett, Pa.

Cripe. Lona, daughter of Elizabeth and Moses Cripe, was born near Flora, Ind., Dec. 29, 1875, and died at Patterson, Calif., March 12, 1946. At the age of twelve Lona united with the Church of the Brethren. In September 1907 Lona was united in marriage to Simon A. Cripe, who preceded her in death in 1941. She is survived by two sons, one grandchild, three sisters and two brothers. Funeral services were held by Bro. Paul B. Studebaker and burial was in the Del Puerto cemetery in Patterson, Calif.—Paul B. Studebaker, Modesto, Calif.

Davis. Myron, son of Charles and Elizabeth Davis, was born in Allen County, Ohio, May 31, 1871, and died at the age of seventy-five years. On May 8, 1898, he was married to Mary Grant. To them were born seven children. Forty years ago he was baptized in the County Line church. Soon after that he was elected deacon, which office he held as long as health permitted. He enjoyed church work and helped in whatever capacity he could. He was a good neighbor. He leaves his wife, five children and ten grandchildren. Two children died in infancy.—Mrs. Eldon Burke, Brooklyn, N. Y.

Fearer. Ella Grace, daughter of the late Huldry Ringer, died Nov. 13, 1945, at the age of seventy years. In 1894 she was married to Franklin Jacob Fearer, who preceded her in death in 1901. Two sons also preceded her. She had been a member of the Church of the Brethren for thirty-five years. Funeral services were held in the Glade Farms Methodist church by Elder C. A. Thomas, assisted by the undersigned. Interment was in the cemetery near by.—Robert L. Strickler, Brandonville, W. Va.

Fike. Martha Jane Buck, was born at Crawfordsville, Ind., April 18, 1862, and died March 11, 1946. In 1881 she was united in marriage to Alpheus Fike at Lacon, Ill. To this union were born six children. Her husband and three children preceded her in death. She is survived by two daughters, one son and one granddaughter. She joined the Church of the Brethren at fifteen years of age. She was a song leader for over forty years and taught in the Sunday school for over thirty years. Services were conducted by the undersigned at Modesto and by Elder John Coffman in the Laton church.—G. O. Stutsman, Empire, Calif.

Fike. Samuel Walker, son of William and Mary Walker Fike, was born in Milledgeville, Ill., Nov. 10, 1884, and died Oct. 19, 1945, at his home in Fresno, Calif. He united with the Church of the Brethren in 1899. On Sept. 16, 1916, he was married to Ida Flickinger, who preceded him in death in 1942. He was later married to Louise Money. He is survived by his wife, his daughter, two brothers and four sisters. Funeral services were held by his pastor, Forest S. Eisenbise.—W. H. Meyers, Fresno, Calif.

Filbrun. Frieda Leona, daughter of Mr. and Mrs. Charles Winans, of Maysville Road, Fort Wayne, Ind., was born Aug. 27, 1917. She is survived by her parents, one brother, her husband and one daughter. She met her death as the result of an automobile accident. Services were conducted by the undersigned in the Fort Wayne church, assisted by Paul J. Wright, pastor of the Bear Creek church, and by Elder P. M. Filbrun, an uncle, at the cemetery in Decatur, Ind.—Van B. Wright, Fort Wayne, Ind.

Flora. Lanza B., son of Brother Peter and Sister Jane Stover Flora, was born Nov. 9, 1871, near Wirtz, Va., and died March 6, 1946, in the Memorial hospital at Danville, Va. One brother died one year ago. In 1895 he was married to Nannie Haythe, who died eleven months ago. He is survived by one son, two daughters and eight grandchildren. Funeral services were held at his home by the pastor of the Methodist church, and burial was in the Mountain View cemetery.—Mrs. Owen Ikenberry, Rocky Mount, Va.

Follis, Emma May, daughter of Philip and Rebecca Lee, was born at Mt. Etna, Iowa, and died at Modesto, Calif., Dec. 16, 1945. She was married to James G. Follis on Feb. 22, 1905. Soon after her marriage she became a member of the Church of the Brethren, and with her husband served the church in the office of deacon. She is survived by her husband, one son and two granddaughters. Funeral services were held by Bro. Paul B. Studebaker, and burial was in the Modesto cemetery.—Harvey W. Allen, Modesto, Calif.

Grote, Rolland Paul, son of August and Frieda Grote, was born March 7, 1917, at Berwick, Kansas, and died at the home of his parents at Sabetha, Kansas, Nov. 15, 1945. He was married to Lucille Scholl on Sept. 2, 1945. He became a member of the Church of the Brethren in December 1944. His wife, his parents and two brothers survive him. The undersigned, assisted by Rev. Cunningham of Falls City, Nebr., conducted the funeral services in the Sabetha church. Burial was in the Sabetha cemetery.—D. W. Kesler, Sabetha, Kansas.

Grove, Bessie Miller, daughter of the late Brother and Sister B. F. Miller and wife of Eugene Grove, died at her home at Mount Meridian, Va., Feb. 23, 1946, at the age of sixty-four years. For more than twenty years she served as a teacher of primary children and for more than thirty she served with her husband in the office of deacon. She was a devout Christian and a mother of unusual courage, gentleness and wisdom. She is survived by her husband, one daughter and six sons. Funeral services were conducted in the Pleasant Valley church by her pastor, assisted by Bro. Frank L. Garber, the associate elder of the congregation. Interment was in the adjoining cemetery.—Murray L. Wagner, Weyers Cave, Va.

Heinaman, Sallie K., died at her home in Ephrata, Feb. 20, 1946, at the age of seventy-eight years. She was for many years a member of the Church of the Brethren. Surviving are five children and six great-grandchildren. The funeral services were conducted in the Ephrata church by her pastor, Bro. W. N. Stauffer, with interment in the Cedar Hill cemetery.—Mabel M. Myer, Ephrata, Pa.

Hudspeth, Mildred Fern, daughter of Nels and Elsie Anderson and wife of Eulus T. Hudspeth, was born at Grier, N. Mex., and died Feb. 14, 1946, in a hospital at Clovis, N. Mex. She was married to Eulus Hudspeth on July 9, 1937. She united with the Church of the Brethren at an early age and remained strong in her faith. Besides the husband, she is survived by two daughters, four sisters, her parents and four brothers.—Mrs. H. M. Coppock, Miami, N. Mex.

Rotruck, Kenneth Harry, son of Clarence and Emma Kelley Rotruck, was born Oct. 27, 1929, and was accidentally killed Dec. 22, 1945. He leaves his father and mother. He became a member of the Church of the Brethren on April 7, 1939. He took an active part in Sunday-school and church services. He was a student at the Moorefield high school. Funeral services were conducted at the Knobley church by Rev. Lowell Rogers of Burlington, assisted by Brethren B. W. Smith of Romney and Robert Earle Houff of Waynesboro, Va. Burial was in the adjoining cemetery.—Luther C. Rotruck, Purgitsville, W. Va.

Shirk, Anna, wife of David Shirk, who preceded her in death, died in a local hospital Feb. 18, 1946, at the age of eighty-five. She is survived by one daughter, one son, and two brothers. Funeral services were held in the Decker-Deits funeral parlor by the undersigned and interment was in the Colorado Springs Evergreen cemetery.—Lloyd A. Slater, Colorado Springs, Colo.

Stought, Sarah, daughter of Samuel and Sophia Cassel Shopbell, was born Sept. 22, 1858, and died Dec. 20, 1945, at Ashland, Ohio. On Dec. 4, 1883, she was united in marriage to Willard D. Stought, who preceded her in death on May 5, 1931.

She is survived by four daughters, eight grandchildren, ten great-grandchildren and one sister. She was a member of the Maple Grove church for many years. Funeral services were held at the Maple Grove church by Bro. D. E. Sower, and interment was in the Maple Grove cemetery.—Edna Ferguson, Ashland, Ohio.

Spiker, George E., son of George and Nancy DeBerry Spiker, was born July 23, 1859, and died Oct. 25, 1945. On Nov. 1, 1883, he was married to Virginia Spiker, and to this union three children were born. His wife and two daughters preceded him in death. He leaves one son. He was a member of the Church of the Brethren for over thirty years. The funeral service was held at the Shady Grove church by his pastor, the undersigned, assisted by Bro. Walter Van Sickle. Interment was in Parnell cemetery.—Robert L. Strickler, Brandonville, W. Va.

Thomas, Jennie Mae, daughter of the late Henry and Margaret Herring and wife of Bro. J. M. Thomas, died at her home near Gibbon Glade, Pa., Dec. 12, 1945, at the age of seventy years. In addition to her husband she is survived by one brother and six sisters. She was a member of the Sandy Creek congregation for forty-five years. She was a faithful worker. Funeral services were held at the Canaan church by Bro. M. Guy West of Uniontown, Pa., assisted by Elder C. A. Thomas and her pastor, the undersigned. Interment was in the Bethel cemetery.—Robert L. Strickler, Brandonville, W. Va.

Thompson, Clem, died at the home of his son in Maxwell, Iowa, March 11, 1946, after a short illness. He was a member of the Church of the Brethren at Maxwell. Funeral services were held in the Christian church by the writer, assisted by Rev. Stanley Mahannah, and burial was at Van Wert, Iowa.—J. D. Brower, Maxwell, Iowa.

Walker, David F., son of Samuel F. and Mary Jane Shults Walker, was born near Ashton, Ill., Dec. 10, 1865, and died Jan. 23, 1946, at the home of his daughter at Beaver, Iowa. On Jan. 25, 1888, he was married to Catherine Schamel, who died Nov. 15, 1890. One son was born to them. On Dec. 27, 1894, he was married to Mary Alice McNutt. To this union were born three children. There were also two adopted children. His wife and one daughter preceded him in death. He united with the church at the age of seventeen years. He was an active church worker and a consecrated Sunday-school teacher. For forty years he served in the office of deacon. He is survived by five children, thirteen grandchildren, four great-grandchildren, one brother and two sisters. Funeral services were held at the Panther Creek church by Bro. Paul E. Miller, assisted by Bro. Earl Jarboe. The body was laid to rest in the adjoining cemetery.—Nettie H. Reiste, Adel, Iowa.

Wheeler, Harvey Amos, son of George and Odessa Wheeler, was born near Brooklyn, Iowa, June 28, 1888, and died near Cambridge, Iowa, Feb. 27, 1946. He was married to Pearl Wallick on Jan. 8, 1908. To this union ten children were born. Four preceded him in death. He united with the Church of the Brethren in 1915, and was a faithful member of the Indian Creek church, serving in the office of deacon and trustee. He leaves his wife, six children, three grandchildren, two sisters and one brother. Funeral services were conducted in Maxwell, Iowa, by the writer. Burial was made at Victor, Iowa.—J. D. Brower, Maxwell, Iowa.

Whitmer, Ira A., was born June 7, 1880, at Lanark, Ill., and died March 7, 1946. On Sept. 14, 1904, he was married to Sarah Hershey. To this union were born four daughters and five sons. He was a member of the church for many years. He is survived by his wife, three daughters, five sons and sixteen grandchildren. Funeral services were conducted by the writer at the Olson funeral home in Morris, Minn., and the body was laid to rest in the Lake Emily cemetery.—J. Schechter, Reading, Minn.

Wicks, Frank C., son of Samuel and Rachel Pitts Wicks, was born at Chatham Center, N. Y., June 10, 1863, and died at his home in Adel, Iowa, Jan. 25, 1946. His wife, Christianna Myers Wicks, and a son preceded him in death. He united with the Church of the Brethren soon after his marriage. He is survived by four children, seventeen grandchildren and eleven great-grandchildren. Funeral services were held at the Panther Creek church by his pastor, Bro. Paul E. Miller, assisted by Bro. O. F. Shaw. The body was laid to rest in the adjoining cemetery.—Nettie H. Reiste, Adel, Iowa.

Yates, Walter Dean, son of Brother and Sister Emory Yates, was born Oct. 16, 1906, at Girard, Ill., and died Feb. 17, 1946, in South English, Iowa. He united with the Church of the Brethren in early youth. He leaves his parents, one sister and one brother; two sisters and one brother preceded him in death. Funeral services were held at the Church of the Brethren by Bro. A. Wayne Carr, and burial was in the cemetery near by.—Virgil S. Coffman, South English, Iowa.

Church News . . .

Illinois

Oakley.—Bro. Leland Nelson of Girard held our revival services. Four new members were added to the church. We have a 100% Gospel Messenger club this year. We recently purchased two heifers for relief. Bro. Kurtis Naylor was our guest speaker on March 3. Our regular council meeting was held on March 10. It was decided at this meeting to secure a summer pastor if possible. Bro. D. J. Blickenstaff was re-elected elder of our congregation.—Idabelle Hood, Cerro Gordo, Ill.

Indiana

Center.—Our church met in quarterly council on March 6, with our elder, Bro. John Stump, presiding. Two letters were granted and two were received. Our minister, Bro. Wesley Brubaker, and his wife were received. He has been our minister since last September. Several of our boys are returning from service and we are happy to welcome them back into the fellowship of the church. The ladies' aid has been meeting in different homes and making comforters and mending clothing for relief. During the month of February they made seven comforters, mended around 250 pounds of clothing and made several dozen of diapers. The church has also helped in the buying of wheat, blankets and rolled oats for Europe.—Mrs. Lizzie Ross, Walkerton, Ind.

Fairview.—Our council meeting was held March 6 with our elder, Bro. Robert Sink, officiating. It was decided to send Bro. George Hildreth to represent us at Annual Meeting. We also decided to give one hundred dollars for food for relief and that we will observe Manchester day in the near future. Bro. Harold Michael and his family of Chicago were with us March 11, at which time Bro. Michael delivered the address. Our aid society has made twenty comforters and bought several heavy blankets for relief. The young folks have been making soap and sending many other articles for relief. On Feb. 17 a large number of friends surprised Bro. John Root, our pastor; it was his birthday and also the thirty-eighth anniversary of his beginning to preach for us. On Feb. 21 a number of the men husked corn for one of our members.—Mrs. Hattie Peters, La Fayette, Ind.

Spring Creek.—Miss Virginia Asaka, a Japanese American, spoke at the evening service on Feb. 10. Bro. Dwight Farringer of Manchester College spoke to us at the morning worship on Feb. 17. A number of our members attended the women's rally at West Manchester on Feb. 26. A group from our church has spent several days helping at the relief center at Nap-

panee. A deputation team from Manchester will be with us on the evening of March 24, which we have designated as Manchester day. The women have been making bedding for relief. Elder Edward Kintner presided at our quarterly council on March 4. Four letters were received and two were granted. Bro. Leonard Custer is our delegate to Annual Conference with Bro. George Snell as the alternate. Children's day and parents' day will be observed. The trustees will investigate and report on a new lighting system for our church. We hope to have Bro. Zigler with us in the near future. We will have Easter services on Easter forenoon.—Mrs. Ada Mishler, South Whitley, Ind.

Sugar Creek.—The church met in council on March 17, with Elder J. A. Snell presiding. Two letters were granted. It was decided to hold a pre-Easter service on Friday and Saturday evenings and Sunday with the ministerial committee in charge. The church elected delegates to district meeting this fall. It was decided to redecorate the interior of the church auditorium. Bro. Borden was re-elected pastor for another year. The aid society has been making garments for relief and has sent ninety-nine dresses to the Philippines, twelve baby nightgowns to Greece, eighteen blouses and skirts to Holland and three comforters for general relief. The young people sent several hundred pounds of new and used clothing for relief.—Mrs. Aquilla Dimmick, South Whitley, Ind.

West Goshen.—On the last Sunday evening of each month the B.Y.P.D. joins the Christian Workers meeting in giving a program. The men's organization has sponsored a 100% Messenger club in our congregation. Our gift for the Bethany improvement fund was \$705. Our delegate to Annual Conference is Bro. Foster Berkeley, with Bro. David Miller as alternate. We expect to have one week of pre-Easter services April 14-21, with Bro. Homer Schrock as the speaker. Our communion services will be held on April 18. On March 31 a mass temperance meeting will be held here. Bro. J. O. Winger will be the guest speaker at our evening service.—Edith Huber, Goshen, Ind.

Iowa

Dallas Center.—Our father and son banquet was held on Jan. 24, with Bro. Ross Noffsinger of Elkhart as guest speaker. The Friendship class sponsored a temperance play on Feb. 10. Our pastor, Bro. Clinton I. Weber, and his wife and several of our members attended the regional conference at McPherson College in February. We have remodeled our parsonage kitchen and are modernizing our church basement. The men's work is giving a series of three Sunday evening programs to be followed by a personal evangelism campaign. This will be climaxed by a series of pre-Easter meetings, with Bro. Weber in charge. The men's work also sponsored the raising of a carload of corn for relief in Italy. We held an all-day meeting on March 10 in honor of the Harold Royer family, who will leave soon to resume their work on the Africa mission field. They were presented with a financial gift at the afternoon program.

Brethren Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 131. Brethren man in Ohio who has had to give up his normal work because of illness, would like to find work which he can do in his home in order to earn subsistence for himself and family of wife and two children.

Bro. Weber has been preaching a challenging series of sermons on the I Believes of the Christian faith. Our aid society meets regularly to do quilting and relief sewing. We met in council on March 12. Our pastor was elected elder and the writer church correspondent. Our love feast will be on Easter evening.—Darlene Messamer Garwick, Dallas Center, Iowa.

Des Moines, First.—Our congregation is enjoying the new electric organ recently added to our equipment. New hymn-books have also made their contribution to our worship services. Missionary Pauline Teichroew and her husband, Albert, have been spending most of their first furlough from Nigeria in our congregation. They recently had charge of an evening service in which they dramatized their work in Africa in a very interesting manner and showed pictures and curios they had brought back with them. A rural Bible crusade rally was held in the church several weeks ago with Missionary Bert Abuhl in charge. At our mid-year business meeting the church treasurer reported that we have more than passed the halfway mark on our \$7,430 budget for the year. Since this is the largest budget we have ever had and more than half of it is for missions, we are praising God for this attainment. We count it a real privilege to be supporting four of our own young people on the mission field.—Helen Smithson, Des Moines, Iowa.

Kansas

Fredonia.—Our church met on the afternoon of March 3 for the regular business meeting. Bro. Steven Thompson was elected elder. We decided to have a business meeting each quarter. We are very much in need of a pastor. Violet Howell was elected to see that notices of our church services get into the newspaper.—Mrs. Rosella Holcroft, Fredonia, Kansas.

Announcements . . .

ANNUAL CONFERENCE
June 12-16, Wenatchee, Wash.

REGIONAL CONFERENCES
Southeastern Region—Roanoke, Va., Aug. 28-30.
Eastern Region—Lebanon, July 10-11.
Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS
Idaho and Western Montana—Emmett, May 3-5.
Ohio, Southern—Donnels Creek, April 25.
Virginia, Northern—Unity, Bethel house, April 19-20.

LOVE FEASTS
California
April 18, 7 pm, Pasadena.
April 21, 6:30 pm, Santa Ana.

Canada
April 18, Bow Valley.
Colorado
April 18, 7:30 pm, Denver.
Illinois
April 18, 7:30 pm, Astoria.
April 21, 7:30 pm, Panther Creek.
May 5, Lanark.

Indiana
April 18, Huntington.
April 18, West Goshen.
April 18, 7:30 pm, Mt. Pleasant.
April 19, Flora.
April 28, 7:30 pm, Guernsey.
May 3, 7:30 pm, White.

Iowa
April 19, 8 pm, Libertyville.
April 21, Dallas Center.
April 21, Des Moines Valley.
April 21, South Keokuk.
April 21, 7 pm, Council Bluffs.

Kansas
April 19, Richland Center.
April 19, 7:30 pm, Conway Springs.
May 11, Maple Grove.

Maryland
April 18, 6:30 pm, Meadow Branch.
April 18, 7 pm, Frederick.
April 20, 2:30 pm, Longmeadow.
April 21, 6:30 pm, Flower Hill.
April 28, 6 pm, Baltimore.
May 4 and 5, Welly's.
May 5, 6:30 pm, Monocacy.
May 5, 6:30 pm, Piney Creek.
May 5, 6:30 pm, Rocky Ridge.

Michigan
April 19, Pontiac.
April 21, Battle Creek.
April 22, 8 pm, Florence.

New Mexico
April 19, Clovis.

Ohio
April 18, Prices Creek.
April 18, 7:30 pm, Covington.
April 21, 7 pm, Eversole.
April 21, 7 pm, Georgetown.
April 28, 7:30 pm, East Chippewa.
May 5, East Dayton.

Oregon
April 20, 8 pm, Mabel.
May 4, 8 pm, Albany.

Maple Grove.—We met in regular council on March 10, with Elder Floyd Crist presiding. As we have no pastor at present Bro. Crist of Quinter, Kansas, preaches for us every two weeks. The church purchased a farm this spring for a parsonage. We hope to have a pastor in the near future. Three letters have been granted since our last report. Our aid society has been sewing for relief. They have also donated clothing. Our Sunday-school attendance is increasing in number. We expect to have our communion on May 11.—Esther Jackson, Norcatur, Kansas.

McPherson.—During the month of January when our school of missions was conducted, we had a fellowship meal each Thursday night followed by classes and special emphasis on missions each Sunday night. On the last Sunday night our annual birthday dinner was held, with Mrs. D. W. Bittinger of Elgin as our guest speaker. Our offerings more than paid for Bro. Frank Crumpacker's support. We have assumed the support of Ann Burger in Africa and have the first year's maintenance already paid. At our council in January, it was decided to install J. M. Berkebile into the full ministry and to relicense John Kidwell. Our pastor's home has been fully remodeled. Our church helped entertain the regional conference in February. Our Lenten season began with a fellowship supper on Ash Wednesday night, followed by an address by Rev. W. H. Upton of the Congregational church. Each week we will have a one-evening meeting, stressing some phase of the Lenten season. Our communion service will be on Thursday evening of Holy Week. The women of the church have been very busy on relief sewing. Many pounds of clothing have been mended and remade. Many comforters have been made as well as a lot of soap. Just now we are concluding the blanket drive.—Mrs. W. W. Peters, McPherson, Kansas.

Pennsylvania
April 14, Lower Claar.
April 14, 7 pm, Salisbury.
April 21, Fairview.
April 21, 6 pm, Bethel.
April 21, 6 pm, Lebanon City.
April 23, Greencastle.
April 27, 28, 2 and 6 pm, Hatfield.
April 28, Ephrata.
April 28, Koontz.
April 28, Mt. Pleasant.
April 28, 6 pm, Lititz.
April 28, 6:30 pm, Mt. Olivet.
May 4, 5 pm, Harrisburg.
May 4, 5, Conewago.
May 5, Elizabethtown.
May 5, Marsh Creek.
May 5, Philadelphia, Germantown.
May 5, all day, Lower Cumberland, Mohler.
May 5, 6 pm, Hanover.
May 5, 6:30 pm, New Enterprise.
May 5, 6:30 pm, Philadelphia, First.
May 5, 7 pm, Stonerstown.
May 7, Beachdale.

Tennessee
April 18, Johnson City.
April 19, 7:30 pm, Jackson Park.
April 27, 7 pm, Liberty.
Virginia
April 20, Fulks Run.
April 20, Walnut Grove.
April 21, Christiansburg.
April 28, 6 pm, Roanoke, Ninth Street.

Washington
April 18, Sunnyside.
Wisconsin
April 18, 8 pm, Stanley.

Navarre.—A carload of wheat given by our church and the Reformed church was shipped to Holland. Four heifers for relief were shipped. One was donated by an individual and three were purchased by the men's work group. The ladies' aid packed several boxes of clothing for relief and also sent garden seeds to Poland. Jan. 13 was observed as annual birthday Sunday. Bro. Earl Frantz of McPherson College delivered the sermon and a quartet from the college rendered several numbers. Half of the offering was sent to the Brethren Home at Darlow and half to the district mission fund. A special business meeting was held during the afternoon, at which time Bro. Frantz explained the ministerial pension plan. It was voted to adopt the plan. A short memorial in honor of Bro. Charles B. Reynolds, a former pastor, was held during the morning service on Feb. 17. The evening of Feb. 24 we enjoyed a splendid program by the varsity male quartet of McPherson College, with a short talk by Bro. Frantz. Brother and Sister Blickenstaff and others of our members attended the regional conference at McPherson.—Mrs. Martha Eisenhower, Navarre, Kansas.

Parsons.—Bro. H. B. Robison gave a very interesting report of his trip as an attendant on a cattle boat to Danzig, Poland. Our pastor, Bro. C. C. Beery, has been conducting a two weeks' revival service at Union, Ohio. Brother and Sister Daniel Bowser will celebrate their sixty-first wedding anniversary on March 17. The Parsons church is continuing to carry on its work of sending clothing and other supplies to war-torn countries. In December 1,500 garments were sent and another shipment is being prepared.—Mrs. Julia Jones, Parsons, Kansas.

Maryland

Bush Creek.—A B.Y.P.D. round table was held at our church on Jan. 20. The speakers for the afternoon and evening were Wilbur M. Bantz of New Windsor, H. Austin Cooper, pastor of the Pleasant View church, Edwin H. Sponseller of Myersville, and Samuel H. Flora, Jr., pastor of the North Baltimore church. Bro. I. S. Long and his wife were with us recently. Bro. Long and our pastor, Chester I. Harley, exchanged pulpits for the day. Our church gave thirty-six dollars for seeds for relief. Bro. William E. Baker of Locust Grove brought us the morning sermon recently. We are to hold our council meeting on March 17.—Lois Phebus, Mt. Airy, Md.

Piney Creek.—We met in regular council on March 9, with Elder Birnie Bowers officiating. The church has elected four trustees. Delegates were elected to go to district meeting. Our love feast will be held on May 5 at 6:30 p. m. The young married men and women purchased a heifer for relief. Birnie Bowers was re-elected elder for another year. The B.Y.P.D. is doing a good work.—Virgie A. Bowers, Taneytown, Md.

Michigan

Florence.—On March 8 we held our regular business meeting, with Homer Schrock presiding. We are planning to redecorate our church this summer. Bro. Berkey Knavel of Bethany Seminary will be with us to conduct pre-Easter services, beginning Friday evening and continuing through Sunday. We will hold our love feast on April 22. Our aid is sewing for relief, gathering and repairing used garments, and making children's garments and comforters out of used materials. The attendance and interest at our church and Sunday school are increasing. The young people are planning to put out this summer a patch of beans for relief.—Mrs. George S. Sherck, Constantine, Mich.

Missouri

North Bethel.—Our regular council meeting was held Feb. 25. Plans have been made for our men's group to have a Lord's acre this year. Our men's group was organized on Feb. 25. Our minister

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was re-elected for another year. The ladies' aid is sewing for relief and raising money for our new church. They have set \$750 as a goal for this year. They have already given \$600 toward a new church to replace the one which burned to the ground a year ago.—Viola McWhorter, Mound City, Mo.

Wakenda.—Our regular quarterly business meeting was held on Feb. 3 with Bro. Lee Kendall presiding. It was decided to do some repair work on the church. Several of our members attended the regional conference at McPherson in February. On March 3 a dedicatory service was held by our pastor for the new pulpit Bible, offering plates and the two tables which were presented to the church by the ladies' aid. The women have been doing relief sewing, have contributed clothing, garden seeds and Christmas boxes for relief and are making soap to send in the near future. We contributed \$67 to the district dried-milk-for-Europe project. We have had as guest speakers at our services Sister Velma Ober and Brethren Glen Rummel, X. L. Coppock and E. G. Rodabaugh.—Sara E. Fifer, Hardin, Mo.

North Carolina

Maple Grove.—The first Sunday of each month is mission Sunday. The offerings on these days are given for missions and Brethren service. Elder H. J. Woodie presided at our regular quarterly council on March 17. We decided to get new Brethren hymnals for the church. Our pastor will conduct special services on Friday and Saturday nights before Easter. We have a 75% Messenger club again. A new Sunday-school room is being built. Bro. Oscar R. Fike will be with us in a revival meeting the first week in May.—Mrs. S. H. Flora, Winston-Salem, N. C.

North Dakota

Pleasant Valley.—Owing to the bad weather and snow we have been unable to have church services for the past three months or so. Our pastor, Bro. William Loucks, has been having Sunday school and church in town for those who have been able to get there. Bro. Loucks has also been having Sunday school and church at Leeds, N. Dak. Our ladies' aid has been making quilts and collecting relief clothing. We are looking forward to getting back to the church again.—Mrs. Otto Wurgler, Knox, N. Dak.

Ohio

Beaver Creek.—On Feb. 3 Bro. Schlosser of Elizabethtown delivered the address. The Boy Scouts had charge of the service on Feb. 17. Several of the young people of the church gave us some interesting thoughts on Feb. 24 and had as their guest speaker a student minister. Improvement on the church parking area has begun and the graveling is well under way. Elder Roy Teach conducted our council meeting on March 4. Our parsonage fund was closed at \$6,000 and the last two offerings of each month will now be labeled an improvement fund to be used as the church approves. Our delegates were chosen for district conference, and we are sending Brother and Sister Couser to Annual Conference. It was decided to set aside a Sunday this spring for Manchester day at our church. On March 8 the World's Day of Prayer

was observed by a unified church service. Eleven women attended the women's meeting at Covington on March 9, and on March 10 reports were given by several of the ladies. The choir has been rehearsing parts of The Messiah to be given on Easter morning.—Mrs. Truman Coy, Dayton, Ohio.

Cincinnati.—The women's work group continues to make comforters and relief clothing and is also mending clothing to be sent to the relief center. At present they are providing some clothing for needy children in two families who have been attending our Sunday school and church. On Feb. 17 we gave a mission program. Sister Brubaker spoke to us about her work in India. Following her talk, we showed slides of the India mission. We met in our regular council meeting on March 15. Bro. Ray Shank presided. We elected delegates to district meeting. Bro. Cloppert was elected as delegate to Annual Conference. The men's work group has planned to paint the parsonage this summer. Bro. Lloyd Danzeisen was relicensed to the ministry. Bro. Cloppert was elected as our new presiding elder.—Dorothy A. Crowder, Cincinnati, Ohio.

Fairview.—We met in regular council on March 5, with our elder, Bro. J. A. Guthrie, presiding. Bro. Guthrie was chosen pastor for another year. Delegates were elected for district conference. Many of our servicemen and C.P.S. men are returning and we are happy to welcome them back into the fellowship of the church. Bro. Paul Halladay was with us for a week end in February. We recently installed a new heating plant in our church. We are continuing our 100% Messenger club. We are preparing for an Easter cantata. Our women's group is busy with relief sewing. We are looking forward to our revival services in July, held by Bro. J. O. Winger.—Mrs. Gertrude E. Guthrie, Metamora, Ohio.

Piqua.—A baby shower for relief was held recently. Within the past two weeks another heifer was sent from the Piqua church to Europe. Bro. Harry Hart and the undersigned made voyages as cattle attendants for Brethren service. Bro. Hart going to Greece and the undersigned to Poland. A decided improvement has taken place in our church in the form of a growing choir. New choir music was recently obtained and dedicated by our pastor in a special service. On Feb. 19 we enjoyed a father and son banquet with Bro. Sherfy of New Carlisle as the guest speaker. Many of our boys who have been in the service are coming home and it is with gladness and joy that we welcome them back to the church.—R. Everett Petry, Piqua, Ohio.

Salem.—We recently closed a two weeks' evangelistic service led by Bro. Cleo C. Beery of Parsons, Kansas. The series of sermons, based on the Gospel of John, were deeply spiritual. There were four additions to the church. Bro. Beery was licensed to the ministry in the Salem church. It was a pleasure to have him return to us in this ministerial service. Pre-Easter services are being arranged by the Phillipsburg ministerium, six different denominations participating. Six messages on the cross by the various ministers will be given in the churches, beginning with an Easter cantata on Palm Sunday evening.—Mrs. Minnie F. Bright, Union, Ohio.

West Charleston.—On Feb. 10 Emmert Studebaker gave a very interesting report of his trip to Poland with a load of relief horses. Our council meeting was held on Feb. 12, at which time delegates to district conference were elected. On March 1 we held our fellowship supper. The tables were decorated for each month of the year. Bro. Shank gave us a very inspiring sermon on March 3. Eight women attended the winter conference at Covington on March 9.—Mrs. Edith Rose, Tipp City, Ohio.

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Pennsylvania

Beachdale.—The women's group presented a mural painting to the church. They have sent several bundles of clothing and seeds for relief. Bro. Joseph Long is planning to serve as a cattle boat attendant. Bro. Bruce Dickey gave a talk at our church in February, telling us about his trip to Europe as a cattle attendant. We are planning a program for Easter day, to be given by the young people of the church. We are having our spring communion and love feast the first Sunday in May, with services the preceding week beginning on May 1.—Pearl Brant, Berlin, Pa.

Berlin.—Brother and Sister J. W. Fidler of Brookville, Ohio, conducted evangelistic services for us recently. Sister Fidler gave an interesting talk to the children each evening. As a result of these meetings, five have been baptized and two have been received by letter. We held a five-day Bible conference at the Mummert's meetinghouse. The theme was Witnessing for Christ. Brethren Ammon Merkey of Lebanon and S. D. Zigler of Broadway, Va., were the speakers. Two have been baptized since our evangelistic services. During the year we received twenty-six members into our congregation and lost eleven, giving us a total of 381 members for our congregation.—Frances E. Shaffer, East Berlin, Pa.

Carson Valley.—Our church met on March 13 for our regular quarterly council, with Elder Charles Heltzel of New Enterprise officiating. We have decided to hold a week's revival meeting prior to our spring love feast. The delegates for district meeting were elected. Bro. Jacob and Sister Jeanette Hoover were elected to represent the church at Annual Meeting. The women's work has been collecting clothing, food, soap and bedding to send to the relief center. Several quilts and comforters have been made. Blankets valued at \$185 were purchased and sent to New Windsor. We are glad to welcome our returning servicemen back into the fellowship of the church.—Mrs. Russell Clapper, Duncansville, Pa.

Dunnings Creek.—The women of our churches have been collecting clothing, buying blankets, making comforters, etc., for relief. Our first service following the remodeling of the Point church was on Jan. 27, with the home ministers in charge. Dedication services will be held on Easter afternoon, with Bro. J. A. Robinson of the Walnut Grove church, Johnstown, as the speaker. Special music will be furnished by the Gideon chorus of the

Walnut Grove church. The pastor will conduct a two weeks' meeting beginning Easter evening. A two weeks' meeting is also scheduled for the New Paris church, beginning May 15, with Bro. Gould of Leamersville as the evangelist.—Mrs. Albert Ritchey, Schellsburg, Pa.

Elizabethtown.—Many of our servicemen have returned and we are happy to welcome them back into our church fellowship. The women's organization is busy with relief work. The relief truck passes here regularly and takes their donations to New Windsor, Md. We had a school of missions Jan. 27 to Feb. 17. There were three classes, the children, the young people and the adults. On the evening of Feb. 3 Edward Angeny, missionary to China, gave us a talk on his experiences when interned in the Philippines. The following Sunday evening Harlan Brooks spoke on life and missions in India. The same day M. R. Zigler spoke on conditions in Europe. On the closing night of the school the intermediates gave a missionary play. The father and son banquet was held Feb. 21 in the college dining room. Bro. Jacob T. Dick, pastor of the Lititz church, was the speaker. At our council meeting on March 6 our pastor, Nevin H. Zuck, was elected delegate to the Wenatchee Annual Conference with our elder, A. C. Baugher, as alternate. Our spring love feast will be held on May 5.—Ella S. Hiestand, Elizabethtown, Pa.

Lebanon.—In January a service was held at the county jail. Special programs in our church have been a music program on Feb. 3 by the Hershey industrial school glee club, a musical tea on Feb. 5 and a birthday social on March 5. The two latter programs were sponsored by the mothers and daughters. On Achievement Offering Sunday Bro. Harlan Brooks was the guest speaker. The Elizabethtown College choir presented a program in our church on March 17. Three members have been received by letter. Bro. Ammon B. Meyer brought the evening message on March 10. Bro. Ray A. Kurtz delivered an address to the men's group on March 12. On March 16 a group from the church went to New Windsor, Md., to assist in the relief work. Brother and Sister J. F. Graybill, who since their return from Sweden had been members of our church, moved to Tampa, Fla. Bro. Graybill brought the message on March 3, his last Sunday with us. On Feb. 17 F. Lewis Reinhold, Jr., and Ruth Gassert were married in our church. Bro. M. R. Zigler will speak to us on the afternoon of March 24. The pastor is conducting a church membership class for children up to twelve years old. Passion Week services will be in charge of Bro. Jesse H. Ziegler of Bethany Biblical Seminary. The love feast will be on Easter evening.—Mrs. Paul Sattazahn, Cleona, Pa.

Long Run.—Since our last report our pastor and Bro. Daubenspeck of the Maiden Creek church exchanged pulpits for one service. Bro. Hiram Frysinger of the Big Swatara congregation officiated at our love feast. Bro. Frank Laysen from the Myerstown congregation was a guest speaker in our church recently. On Jan. 20 Bessie Crim related to us many of her experiences as a missionary to China. On Jan. 27 our elder, S. G. Meyer, was present; at that time our pastor, A. Lester Bucher, was ordained to the eldership. Bro. H. F. King had charge of the service. On Feb. 10 the Sheridan Gospel quartet (colored) rendered a program in the evening. On Feb. 17 Bro. J. L. Miller of York delivered the morning message. Our Achievement Offering was \$62.80. We have a 100% Messenger club. The young people are working on a play for Easter. On March 31 the Apollo Four of East Petersburg will render a musical program in the evening.—Mrs. Helen Reber, Bowmanstown, Pa.

Philadelphia, First.—The pastor and his wife, Brother and Sister Elmer Q. Gleim, have moved into the parsonage at 2260 N. Park Ave., just one block from the church. Bro. W. I. Book, who has recently retired

from his professorship of physics at the University of Pennsylvania, was ordained to the eldership. Bro. Book has been a minister for many years, and he and Sister Book have been long-time members of this church. Since his retirement from the pastorate, Bro. Ross D. Murphy, elder of the church, has given much time to the preaching ministry and to certain phases of Brethren service. The missionary committee presented its budget of \$3,000 to the church for approval. This budget includes foreign and home missions, district work and various phases of activity by the B.S.C. The ladies' aid society, which meets each week for an all-day session, does a great deal of quilting. All money received from this is given to missions and other work of the church. The World Day of Prayer service for the section of the city in which the church is located was held at the First church on the afternoon of March 8. The group, representative of the community, was both interdenominational and interracial. A group of relief workers has been busy; a report of its activity appears elsewhere.—Florence F. Murphy, Philadelphia, Pa.

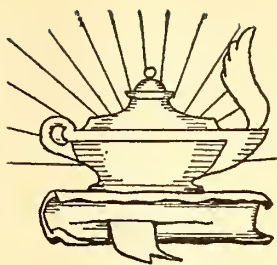
Rummel.—Bro. M. J. Brougher of Greensburg delivered the sermon which opened our recent revival services conducted by Bro. Guy West of the Uniontown church. As a direct result of these meetings, four were added to the church by baptism and three by letter. On Jan. 10 Bro. John Barwick related some of his experiences in war prisoner work in Europe and he also told of the great need in Europe for food and clothing. As a result, the young people of the church put on a drive for \$1,500 and clothing for relief. On Feb. 23 this drive was closed with an interesting message on seeds for Europe delivered by Bro. Joe Shelly. The money goal was reached and one tenth was given to the young people's department to buy seeds for Europe. The church also decided to give \$100 toward a carload of potatoes for Europe. This carload of potatoes is to be made up by the Somerset County churches. We expect to have Brother and Sister Harlan Brooks, missionaries to India, with us on April 28 in a missionary program sponsored by the women's work council.—Mrs. Howard Holsinger, Windber, Pa.

Spring Run.—Elder M. J. Brougher of Greensburg, Pa., came to us in an evangelistic meeting from Jan. 28 to Feb. 3. Ten were baptized as a result of these meetings. Our women's group has been sewing for relief. To date we have sent nineteen large and four small comforters and twelve blankets and have made 140 new garments which were cut out and sent to us from New Windsor. We have sent clothing, shoes, soap, seeds and soap grease. Three heifers have been given up to the present time with prospects of more later. A number of Sunday-school classes sent contributions for powdered milk and \$850 has been given to buy wheat. The beginners class has taken shoes for Holland as their project. Five of our men have accompanied cattle boats to Europe and five of our women have worked at New Windsor. We closed our year with an Achievement Offering of \$246. Dr. C. C. Ellis and the Juniata choir will come to us for Juniata day on March 24. A number of our boys have been discharged from the service and are working with us again. We held our father and son banquet on Feb. 14.—Mrs. Mary S. Dunmire, Mattawana, Pa.

Virginia

Barren Ridge.—Our last council meeting was held on Feb. 17. A parsonage building committee was appointed. Delegates to district conference were elected. Our church will observe college day on March 31. We expect to have Prof. Morley J. Mays with us on that day. The church plans to celebrate the eighty-first anniversary of its founding on May 12 with an all-day service. Some of the ladies are sewing for relief. New comforters and blankets and used clothing have been sent to the relief center. Our Sunday-school classes have sent thirty-

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two packages of goodwill seeds to the European countries. The Queen Miller orphanage of Staunton, Va., gave us an interesting program on Jan. 27. Plans are made for an Easter service on Easter night.—Mrs. Crystal Allen, Staunton, Va.

Greenmount.—On Feb. 13 our church building at Greenmount was burned. Nothing at all was saved. Since that time we have been using the McMullen funeral home for services. A committee is working at plans to rebuild. Group meetings, councils and special meetings are all being held at other church buildings in the congregation. The three aid societies of our congregation have been quite active the past several months. They have given 1,279 cans of food, 470 pounds of used clothing, fifty-three pairs of shoes, five blankets, forty-six comforters and sixty-one pounds of soap and have made many garments for relief. Our members gave over \$1,900 for relief the past year including the money for the shipment of wheat. Many packs of garden seeds were sent to Europe. We are happy to welcome all returning servicemen into the fellowship of the church.—Mrs. Carl L. Garber, Harrisonburg, Va.

Oak Grove.—On New Year's Eve the young people sponsored a spaghetti supper, with our pastor and wife as host and hostess. After the supper and some games, the time until midnight was spent in prayer. The young people have also compiled a church directory for the year. The month of January was observed by the church as mission month. Each Sunday evening an hour was spent in studying Africa. During the month we had with us two returned missionaries: Mrs. Palmore, who spoke on Japan and conditions there before the war, and Bro. W. G. Kinzie, who showed pictures and spoke on India. We also had the picture, *Bamba*, shown. We realized more than our goal for missions for the year. The ladies' aid has been making comforters and repairing old clothes for relief. On Feb. 5 the men held their first meeting of the year and had their wives as guests. Bro. T. D. Woodson, who accompanied a boatload of horses to Greece, spoke about his experiences. The men raised their quota of the Million Dollars for Christ. Our regular council meeting was held Feb. 27; Elder C. D. Spangler officiated. Our delegates were elected for district meeting. The work on the parsonage will be completed soon.—Mrs. John R. Jamison, Roanoke, Va.

Red Hill.—Our church, which was formerly a part of the Boones Mill congregation, became a separate organization at the 1945 district meeting. The pastoral work is carried on by Brethren J. S. Showalter and E. J. Jacobs, each of whom preaches two Sundays a month. Installation services were held, with Bro. F. B. Layman officiating. Bro. G. W. Bowman was elected as our elder for one year. Our council meetings are held quarterly. Our ladies' aid has sent clothing, tomatoes and comforters for relief and some of our ladies have donated their services to the relief center at Roanoke and are also sewing on some garments in their homes. We have contributed ninety dollars to Brethren service and ninety dollars to missions. Evangelistic meetings were conducted by Bro. J. S. Showalter. As a result of the meetings, six were added to our church. Membership day was observed in our church recently, at which time we burned the mortgage and held our installation service for our deacons. We have an active young people's organization. A youth round table was held at our church on Jan. 13, at which time Brother and Sister Earl Flohr of New Windsor spoke to us on relief. Our Sunday-school and church attendance is good and we welcome our discharged servicemen back into the fellowship of the church.—Mrs. C. E. Boone, Boones Mill, Va.

Summit.—We have had two meetings on

race relations. One Sunday evening Rev. Douglas Bowman of Harrisonburg brought us a fine sermon and the colored choir of the church of which he is pastor sang some spirituals for us. At the other meeting Miss Yuri Memoto, a Japanese-American girl, spoke. The district meeting of Second Virginia will be held at Summit this year on March 27, 28 and 29. Delegates have been elected from our church. Our women have made 223 garments, twenty large comforters and seven baby comforters for relief this year. Ninety-two pounds of soap were also sent to New Windsor. The ladies' aid contributed fifty dollars for relief blankets and gave a heifer which, at this writing, is on its way to Poland. We are planning to install a furnace and add a vestibule to our church house. Many of our servicemen have come home and we welcome them into the fellowship of our group again. The young people made 191 pounds of soap for relief. We are planning to have our revival services this year in August, with Bro. M. J. Brougner of Greensburg, Pa., as our evangelist. Our pastor, Newton L. Poling, is conducting a series of Sunday night services. Our church co-operated with the churches of the community in the observance of a World's Day of Prayer service. The children's and the adult Sunday-school classes take their turns in conducting the devotions in our opening worship program.—Mrs. Roy C. Wright, Mt. Crawford, Va.

Waynesboro.—We met in regular council on Jan. 7, with our elder, Bro. O. S. Miller, in charge of the meeting. At this council our choir was granted the privilege of installing an electric organ. Over the week end of Feb. 17 Sister Dessie Miller, regional director of children's work, met with and instructed the teachers and superintendents of the children's departments. A school of missions, sponsored by the women's work group, was held four Sunday evenings beginning Jan. 20. Our area for study was Africa. During this study our offerings amounted to \$37.90, which will be used for foreign missions. Our women's group sent five woolen blankets, forty dollars to buy blankets, eight comforters, two cases of milk, 104 pounds of soap and 375 pounds of used clothing and made 238 pieces of clothing for relief. The church met in a called council on Feb. 25, at which time we voted to ask the district and home mission board to help support another full-time worker in our church. We also elected delegates to district meeting.—Mrs. Viola Alford, Waynesboro, Va.

Washington

Sunnyside.—Our church met in council on March 12 with Bro. Clement Bontrager presiding. We voted to adopt the pension plan. Our church is uniting with five other churches of the town in midweek pre-Easter services. We are looking forward to a visit from Bro. Frank Crum-packer and his wife the week before Easter. Our love feast will be held April 18. Mrs. Pearl Reeves was chosen as our delegate to Annual Conference. Our mothers and daughters are having a banquet on March 26. Our aid has been doing sewing on new and used garments for relief. Our church is going to have a God's acre this year, which one of the Brethren is furnishing us free of charge. We recently received a check for \$26 given by friends of Posey Quesinberry in memory of his father, who recently passed away. We voted to put the money in our loan fund for students.—Mrs. Pearl Reeves, Sunnyside, Wash.

West Virginia

Oakvale.—We met in council on March 9; Elder J. E. Barton, our pastor and elder, was in charge. Mr. and Mrs. Charles Boothe were elected delegates to district meeting. Plans were made for the coming revival. Services were held on March 9 and 10 by Bro. Barton.—Fannie Boothe, Oakvale, W. Va.

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Gospel Messenger

Volume 95

APRIL 20, 1946

Number 16

He Lives!

It was early in the morning. They had come to this new tomb to anoint the dead.

But there was no dead there; this tomb was filled with light and life. What they saw was both amazing and frightening. "He is not here," the angels said. "He is risen!"



Thus the cycle was completed. He had come from heaven that men might have life. Men had sought to destroy him and the abundant life which he offered by killing him and placing him in this tomb. They thought they had achieved their desire but strangely enough it was that act of theirs which made it possible for him to say: "I have overcome the world."

Now, here, on Easter morning, he overcame death.

Our Master was not made for tombs. Neither were his teachings. Men have tried to put them there from time to time but they are vibrant with life.

Gospel Messenger

"Thy Kingdom Come"

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H. A. BRANDT - - Managing Editor
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Around the World

If every American would save two slices of bread a day, there would be enough in this saving to give twenty million starving people their daily bread for the next six months, according to the United States Department of Agriculture.

To aid the national food program, an adaptation of the restaurant conservation plan of the Famine Emergency Committee that would cut down on the use of wheat and fats and reduce waste has been approved by the Bryn Mawr student body. The plan will be put into operation in the college dining rooms at once at Bryn Mawr College.

A "voters school" is to be held at the Centennial Methodist church at Rockford, Ill. A committee of returned servicemen and several women members of the young adult fellowship is sponsoring the school. Information regarding candidates will be presented and the candidates for election in the primaries in the county have been invited to appear in person.

The Earl of Halifax, British ambassador who will retire from his post soon and return to England, told a congregation in the Washington Cathedral that the Christian moral law must recapture its hold on whole peoples, if Christendom would survive future perils. Christians themselves must accept some of the responsibility for the disaster which overtook Europe recently, he said.

The battle on Capitol Hill over extension of the military draft rose to explosive proportions on April 4, according to one commentator. There was a parade of witnesses before both house and senate military affairs committees alternately arguing for continuance of the draft beyond the May 15 expiration date or assailing the proposal as needless in peacetime.

Among those testifying against the draft was M. R. Zigler, representing the Church of the Brethren. He asked that Congress "call upon the religious faiths to utilize their tremendous resources of world-wide brotherhood to develop understanding among nations. We believe this approach will make it possible to reduce our military forces to a minimum and make conscription unnecessary."

It has been proposed that chaplains be used in factories throughout the country to counsel with both labor and management. The proposal has been warmly endorsed by Francis B. Sayre, Jr., who recently began a factory ministry in Cleveland, Ohio.

A group of Southern churchmen, composed of whites and Negroes from sixteen Southern states, met recently in Richmond, Va., and called on the churches to break down barriers that discriminate "against people on the basis of color, race and social status."

Rev. Robert James McCracken, professor of church history and the philosophy of religion at McMaster University, Hamilton, Ontario, has been called to the pastorate of the Riverside church to succeed Dr. Harry Emerson Fosdick. Dr. Fosdick announced last June that he would retire from the pastorate on his sixty-eighth birthday, which will occur on May 24.

Bishop William T. Manning, who will be eighty years old on May 12, has announced his intention of resigning as bishop of the Episcopal Diocese of New York. In the best of health and performing all the duties of administration and visitation, he says that he believes "in principle" in an age limit for active service, but at the same time contends that bishops should not be forced to resign.

Protestant churches in Italy are looking to the future with a great deal of hope, said Rev. Guido Comba, secretary of the central committee of relief and reconstruction among the evangelical churches in Italy, on his arrival in the United States. Mr. Comba says about \$400,000 will be needed to repair the damage to Protestant institutions caused during the war. Membership in Protestant churches in Italy is about 200,000.

General Chiang Kai-shek is helping write a new Chinese translation of the Bible. His secretary said that China's president has long felt the Chinese version of the Bible to be unsatisfactory. The translation, written by missionaries who did not know the language, makes use of unclear phrases and idioms. Without attempting to change the meaning, Chiang Kai-shek is attempting to complete a version which everyone will understand.

Editorial

The Prayer of Victory

THE prayer of victory as Jesus prayed it seemed to those who listened to be coming not from the victor but from the vanquished. It was prayed on the brow of Golgotha in the presence of blood and tears

and death. It was prayed by One from whom those who stood by expected to hear shouts of anger and fear and pain. But the prayer revealed to all who had ears to hear that this was not a prayer of defeat but of victory; that the One who prayed was not

being vanquished on this hilltop but that throughout all future time he was to make this hilltop stand as a mountain of triumph and a monument of victory.

As the nails pierced his hands and his body was distorted with pain, he prayed, "Father, forgive them for they know not what they do."

Thinking About the News . . .

Is Not This the World's Chief Enemy?

By July 1 we shall have stabilized our military force at four millions, it is announced. This contrasts rather alarmingly with our military strength in 1939 when our army and air force consisted of only 188,000 and our navy and marine force was 120,000. We will have as many or more officers now than we had men in our entire military establishment seven years ago. The increase in peacetime military strength is about 1,300%.

Josef Stalin said recently that the way to get entrance into the councils of the world is to be backed by many military divisions. Therefore, in order to add weight to his voice he is piling up divisions just as we are. Britain, France, Canada, all other nations, are following this same senseless pursuit, wishing also to make their voices strong. Japan and Germany in their day did the same thing and for the same reasons.

The cost of this needless world mobilization race is stupendous. In America alone it is costing us more than \$10,000,000,000 per year. None of us can realize how much money that is. Suffice it to say that if we used that amount constructively, all of us could own our homes, our children could have college educations, no child in America would need to be without adequate elementary and high school educational facilities and hospital care could be made available for all of our citizens.

There is a greater threat in this growing power of militarism, however, than its colossal wastefulness. Where can one find anything more undemocratic than a military system? The army system is totalitarian and caste-bound; its judicial system is punitive and disciplinary; its purposes are destructive, not constructive. It conscripts without consent and in most lands it pays only a pittance a day to its conscripts. How can this be called anything other than a serfdom or slavery system? Some of its own generals call it that.

The military is not content to stop there, however. With utter disregard for expense or for human personality it crushes legislation through governing bodies under the guise of military necessity; it throttles free investigation until scientists finally rise in revolt as atomic bomb investigators have demonstrated; it breaks up homes and thrusts contraceptives into the hands of fathers who are separated for months or years from waiting wives and families; within recent months it has begun to usurp the role of statesmanship and to thrust generals into key ambassadorial positions such as in China and Russia. Moreover, its men are filling more and more key positions within their own national governments.

What this can do eventually to nations or to the world has been demonstrated; Japan and Germany are the most recent examples.

This growing colossus in our world, whose philosophy is a philosophy of power, is our present most threatening enemy. It can defeat all the purposes we hold dear. No wonder General Eisenhower asks the educators of the country, "Why do not people in your jobs make unnecessary and forever put out of work all the people who work at jobs like mine?"

It is good that the Christian church can unitedly combat peacetime conscription. But that is only a tiny beginning. Eventually it must be written into every nation's constitution as it recently was written into the constitution of Japan: "This nation no longer has the sovereign right to declare war or to enlist or support a military establishment." D. W. B.

A situation which seemed to be ignoble defeat he thus revealed as triumphant victory. Truly now he could say, "I have overcome the world."

Some other praying was necessary before he achieved this victory, however. The night before, while others slept, he had prayed a prayer which called for the expenditure of all his strength. That prayer seemed much harder for him to pray than this one. We can understand why it was harder, for it was the answer to that prayer which made this one possible.

In the Garden of Gethsemane the prayer had been, "Father, not my will but thine be done." When that was settled and he was on the clear path of revealing the Father and of doing the Father's will, irrespective of cost to himself or any personal preferences, this prayer of victorious forgiveness flowed from his heart as a matter of course.

It was as if he had prayed, "Father, forgive these people for they cannot hurt me. They cannot hurt me because I love them. What they are doing is a part of their job. They are driven to it by a system which is unenlightened; they, themselves, are in a fog of ignorance; they know not what they do. What they need is light and help and salvation, not condemnation. Father, forgive them."

These who hurt his physical body were included among the ones to whom he later sent his

disciples, commissioning them to preach enlightenment and salvation to all men everywhere.

Not to hate or condemn or destroy but to save, that was his purpose and he followed it without deviation to the end. That is why he could pray a prayer of forgiveness; that is why Golgotha was victory, not defeat.

D. W. B.

What Will You Give Me?

JUDAS ISCARIOT, after having spent three years with Jesus, came at last to the great climactic decision of his life. In some dark alley of the city of Jerusalem he met with the servants of the high priests and asked them this question: "What will you give me if I deliver him to you?" Judas thought at that moment that he was bartering the life of his Lord, but he was not. The high priests, the Roman government, even death and a tomb could not hold Jesus. Rather Judas was bartering his own life. Not many hours passed after he had made this sale until Judas tossed aside the money which had seemed so valuable to him and thereafter hanged himself upon the tree. He had done this to himself.

Everyone of us, at least once in his lifetime, comes to the place where he is tempted to do this same thing which Judas did. On the one hand was Jesus and the philosophy which he taught. On the other side were things which to Judas seemed more valuable. His question was "What will be my reward if I give up Christ and his way, if I will betray my Lord and follow after these things which seem more valuable?" Judas sold his Lord for thirty pieces of silver which was the price of a slave, and thought he had made a bargain. But instead of a bargain he bought for himself despair, agony and death.

SIMILARLY, on the one hand we also have Jesus and his philosophy of life and on the other hand are things which sometimes seem more valuable to us. They may be wealth, popularity, acclaim, ease, or even just following the way of the crowd. Looking at this way of life which seems so alluring, we also sometimes say, "What will you give me if I deny the Christ?" And many of us also sell our Lord for thirty pieces of silver or even for less.

Yet we, like Judas, think we sell only him. It is really ourselves whom we sell and down that road for us, as for Judas, lies despair and death.

Along the other road is abundant life.

D. W. B.

To Magnify the Name

AFTER Paul became a Christian he grew to be as enthusiastic in proclaiming the gospel as he had been previously in suppressing it. His journeys were characterized by uprisings, persecutions, healings, conversions, book burnings, floggings, and baptisms. But through it all Paul had one purpose. Whether he was in prison, in the courtroom or in the midst of an admiring throng this purpose alone activated him. He desired to magnify the name of the Master, who had changed his entire life. He lived that the spirit of Christ might be magnified in him.

That was a noble ideal and purpose. Paul became immortal because of it, even though it also led to many judgments against him and finally to his death. But to him death was unimportant; it was even to be desired if through it the Name for which he lived could be magnified.

SOME of us live rather to magnify our own names or our own possessions. That is not cause enough, however, to challenge the best in a man; it is not suffi-

cient justification for the inconveniences we put others to in order to make it possible for us to keep on living.

It is only when we live for a cause, for a Name, that we really live. Let as many of us as are able live the abundant life that way.

D. W. B.

The Kingdom of God Is at Hand

Mark 1:15

WHEN Jesus returned from his fasting in the wilderness, he announced boldly, "The kingdom of God is at hand." He did not place it in some far-off century when he would return a second time and in a different manner. He placed it in that year and in the locality where he then was. He did not say, "It is to come." He said, "It is here."

We are hearing a great amount of preaching in these days saying that Jesus will come again soon, and that he will destroy the wicked and set up his kingdom of righteousness. That may be so. We should be ready for that time whenever it occurs.

But we should not let that time confuse us about Christ's kingdom, which is here now. It has been here ever since he came the first time and brought it. It is in Illinois, in Pennsylvania, in Palestine, in Europe and in China. It is in operation or can be in operation in all these places. But it is not operating fully in any of these places because men have not accepted it in their own hearts. When they do that everywhere, the kingdom of God will have come in its fullness.

The remainder of Jesus' statement concerning the kingdom of God is, "Repent ye and believe the gospel." That is the way the kingdom is to come.

Its fulfillment, therefore, depends on me. My job is to repent and believe the gospel. Until I do that, I hold off the kingdom.

D. W. B.



"Who shall live and who shall die"—

United Jewish Appeal

Men cry for bread and for that which is more than bread—spiritual nourishment

The CRY of the SOUL

Charles E. Zunkel
Wenatchee, Washington

LET US stand with Jesus at the opening of his ministry. He has just come down from his boyhood home at Nazareth. Going down to the Jordan, where John is preaching, he has submitted to John's baptism, and the heavenly voice has attested to his sonship and given

divine approval in the words, "This is my beloved Son, in whom I am well pleased."

It is an inner experience, with a divine call to a unique service. He cannot go back to Nazareth now. It is the time for action. But before he can blow the trumpet, he must plan his campaign.

And that requires solitude and meditation. The desert region beyond the Jordan affords the ideal place. So Matthew tells us in graphic words, "Then was Jesus led up of the spirit into the wilderness to be tempted."

WHAT is the nature and meaning of this temptation? To think of the temptation as a mere dialog between Jesus and a physical devil with horns and hoofs and spear-pointed tail would be to miss the agony, the struggle, the conflict of that lonely wilderness vigil. Jesus faces the spirit of evil in this world, a devil far more real than a horned-and-hoofed creature. The problem before him is the choice of a path. "Which path shall I take?" One that is open is that of feeding his people. Well did he know their needs. They were hungry. In his mind's eye he could see an endless sea of faces, emaciated, bony, starved. He could see mothers clasping puny babies in their bony arms. And ever there was the cry, "Give us bread!" On the other hand, he knew well the expectation of the prophets. They had dreamed and spoken of the day of plenty when the ploughman would overtake the reaper. The coming Messiah would usher in that day. Coupled with this realization and enforcing it, was his own immediate personal hunger. He had spent days without food in the intensity of his thought and concern.

On the face of it, to feed his people did not look like a suggestion of the devil. What is satanic about that? Could it be satanic to minister to the needs of his people who day after day were suffering and crying for bread? More than this, if he should feed them, it would quickly establish his Messiahship. They would readily recognize him as the long-looked-for Messiah. What could be satanic about that?

But, had Jesus yielded to the temptation, he would have been but a mere bread-and-butter messiah. He could not be a physician of souls. How

well Jesus recognized the cry of the soul: "Give me more than bread!" So we hear him answer, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Where did he get that? "It is written," he had said. Jesus was acquainted with and sustained by the Word in the hour of temptation. Are you? Am I? St. Francis of Assisi used to call his body "Brother Ass." How true that was and is. It is "Brother Ass" which carries a man through the world, while his soul is developing wings. Yes, the physical must be servant to the spiritual.

AND how well Jesus knew the right of man to be fed and clothed! He constantly tried to help his hearers realize that God



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To Mary Magdalene

Ruth B. Statler

Somerset, Pennsylvania

Mary, I have been beside you,
Listening to the Master's word;
Pondering his gracious message,
Marveling at the things I heard.

Now my cup is overflowing
And with Martha I would go,
Where the thirsty ones need water,
Where the hungry are, for, lo,
There is need of one to serve them,
And the Master bids me share
Of the good things that he gave us,
With my fellows everywhere.

has been prodigal in his material provisions for us. Later, in the Sermon on the Mount, he said, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Again, "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: . . . wherefore, if God so clothe the grass of the field . . . shall he not much more clothe you, O ye of little faith?" Yes, man's suffering comes at the point of man's sin—his greed, selfishness, and unconcern for his fellows. Likewise, today man is able to produce abundance of food; he is, through medicine and surgery, constantly able to reduce the possibilities of disease; and through physical training he is increasingly able to produce strong physical bodies. Indeed, as someone has well said, "If 'Brother Ass' must be ridden, let him be as capable and willing a partner as possible."

BUT, when we have said all of this, let us hasten on to hear the cry of the soul, "Give me more than bread." The classic story of Don Juan comes to one's mind. After killing a man, he placed that man's statue at the top of the tomb. Later, inside the tomb, Juan gave a banquet to his friends, dragged the statue down from its place, and set it alongside him at the table. But during the banquet the marble statue arose, took Don Juan by the neck and dragged him down to hell. Whenever we are concerned only with what we shall eat, drink, wear, or accumulate, we are creating Don Juan's marble statue. We have seen literally hundreds of persons go through life, not as atheists, but utterly unaware that life is more than

bread and clothing, stocks and bonds, or personal pleasure. The crisis of our civilization lies in just this spirit of secularism which pervades our world. D. Elton Trueblood puts it well but distressingly in his recent book, *The Predicament of Modern Man*. My friend, your soul is crying out, "Give me more than bread!" How are you answering its cry?

Yes, Jesus refused to make bread cheap by a miracle — a miracle which would not change the world into the kingdom of God. Jesus' answer to the tempter, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God," forever shattered the communist pillar of economic determinism. And it forever shattered our American spirit of the self-sufficiency of materialism. Jesus well knew that the kingdom of God, the reign of God in the hearts of men, would make available for men bread enough and to spare. Let us never be fooled into thinking that any economic theory, however fine it is, will save us from want and suffering. We need a new economic theory practiced in our lives. But unless we have the Spirit of God, the Spirit of Christ — LOVE — shot through and through the hearts of men it can never succeed. Men will, without God's Spirit operating in them, beat any economic system which is proposed or adopted. It seems to me that each of us needs to seek the solitude where he can think through the meaning of his life. Am I going on, thoughtlessly supposing that material things are enough? That way will spell doom and suffering and failure for me as an individual, or for any national group or civilization. Can we not sit still and hear the cry of our soul, "Give me more than bread?" And out of our solitude and meditation let there come the resolution to commit our ways and our lives to God.



William Hole

Gramstorff Bros., Inc.

From the mountain of vision where spiritual strength and power are renewed to the valley of service

THREE THINGS We Must Do

M. R. Zigler
Elgin, Illinois

THE Church of the Brethren, through the Brethren Service Committee, faces three gigantic responsibilities and opportunities. We must answer these if we are to meet the issues of this day. There can be no retreating if we are to serve the great objective of the Church of

the Brethren as we move among the peoples of the earth.

In the first place, we need to continue our struggle for religious liberty and the freedom of conscience. Civilian Public Service will naturally end with

the war. The exact date has not yet been determined. The government has so far declined to declare the finish of the struggle. The Brethren Service Committee feels, after careful deliberation, that we should continue Civilian Public Service until it is clear what our procedure ought to be. The church has responded wonderfully, and the men have followed through magnificently in representing the issues of a minority in the field of religion.

The second responsibility is in the field of relieving human suffering. The Church of the Brethren has always stood for this. Through the Gospel Messenger and by other means we have kept abreast of the growing needs of people around the world. We realize that there are more hungry people than ever before. Likewise, we are aware that there are more Christians and that all together they possess much wealth. The Church of the Brethren has always believed in feeding enemies, and sharing with others in need, whoever they are. We have kept informed regarding the planning of our relief work. We are praying for those who are in the Orient and in Europe planning for the distribution of material to the needy people in those lands. The personnel must be increased as it is permitted. Food and clothing must increase. Other Protestant bodies are joining with the Church of the Brethren in working on this program of relief. Largely through the combined influence of these groups the United States government has granted the Brethren Service Committee, along with ten other agencies, the privilege of doing relief work in Germany. Soon the field ought to open in Japan. We must be ready to take advantage of all opportunities. It will probably be three to five years before we can begin to retire in our giving to people

abroad. In the meantime, we need a constant flow of food and clothing to the uttermost parts of the earth.

The third responsibility rests in an aggressive program for the prevention of war. To make it positive we should be peacemakers. We ought to give men and money to the preventing of war and the making of peace. The Church of the Brethren, because of its doctrines and peace position, should lead in sacrifice for this cause. May God help us to look ahead to what we ought to be doing in this field during the next ten years, or perhaps the next hundred years. We have

a big share in the responsibility of making a world into which a baby may be safely born, in which our youth may discover a rewarding existence, and in which the rich glow of old age may remain untainted by fear.

The church of Jesus Christ can promise this to mankind. We need to be evangelistic, to save men, to inspire our membership to lead out so that all men may know Christ and follow his way. Only thus can peace on earth, goodwill to men become a reality in deed and in truth. Let us give our means and resources in an unprecedented way in the name of Christ and for his glory!



Rufus P. Bucher

WHILE attending the Council of Boards in November 1945, I was asked to visit the eastern C.P.S. camps. In company with Samuel A. Harley, eastern area supervisor of the camps under the Church of the Brethren, we started from New Windsor, Maryland, on February 4 and visited the following camps: Sykesville, Md., New Windsor, Md., Bowie, Md., College Park, Md., Lynchburg, Va., Bedford, Va., Mt. Weather, Va., Hopewell Farm, Md., Lyons, N. J., Newtown, Conn., Mansfield, Conn.

Our mission was to bring the brotherhood to the boys and to

bring greetings back to the churches.

We that keep ourselves informed by reading the Gospel Messenger and the reports we get from the Elgin office have some idea of the work in the camps. However, after visiting the camps for hours and days and looking at camp life from their viewpoint, one gets a fuller conception of the work. We had worship in every camp and aimed to give messages of an inspirational and challenging nature. We back at home may think that all the men are loyal, religious, and spiritually minded. I learned that this may not always be true.

The ATOMIC AGE

"We Would Be Building"

Lowell E. Wright

BOMBS are not the only use for atomic energy. As the atomic scientists point out:

About two pounds of uranium or plutonium could supply power or heat equivalent to that now secured from 3,000 tons of coal, and in much more compact form. Many rich areas, now relatively unused because of lack of fuel or power, might be developed into livable and highly productive regions, with the use of atomic energy.

A central heating plant for such cities as Chicago, Minneapolis, Pittsburgh and New York might free transportation and coal for other uses and would eliminate coal or smoke and soot.

"Radio activity," say the scientists, "gives promise of being as important to medicine and biological research as was the microscope, as important to chemical research as was the chemical balance, and as important to physical research as was the spectroscopy."

BUT will the atomic energy be used in these ways?

Only if adequate freedom is granted to the atomic scientists through civilian control. The McMahon bill (S1717) has been endorsed by the atomic scientists but other bills, which provide for military control, are favored by the Senate committee and may be enacted unless Congress is convinced of the people's preference for civilian control.

Act "to make war obsolete before the atomic bomb makes man obsolete!"

In one camp there were only a few who came to worship. I expressed disappointment at not seeing all present, and one in the group asked how many in the church back home attend church one night right in the middle of the week, or even how many attend the Sunday evening service.

After each service we had conferences, either as a body or with individuals, in which the boys had the opportunity to ask questions or give suggestions.

We must remember that the Brethren C.P.S. camps are not composed of Brethren only. They are made up of as many as from ten to twenty-four different denominations.

THE boys were both optimistic and pessimistic about their experiences in camp. Some said, "We are here—we might as well make the best of it," "It won't last forever," and "Let us try to give service and live our religion and give a testimony to the world." One stated that he needs clothing, money, etc., but that if he were out he'd need

points for sugar and for other things and he wouldn't know where to find a home to move into.

Some of the criticisms we heard the men express were:

1. Our work of building roads, cleaning brush, and planting evergreen trees is not significant.
2. We would rather do work calling for use of minds.
3. We have no insurance in case of accidents.
4. We get only \$15.00 per month, or \$2.50 per month in base camps.
5. Since we work for the government, why not let the government support us and the money that the church spends for our camps be used for relief?
6. Many in each group favored closing our camps since the war is over.
7. Too few Brethren ministers have visited the camps.
8. We want more religious education.
9. Others said that there is a need to have higher moral standards in our camps and to have

them enforced; if any will not abide by the rules, let them go to government camps.

Following are some of the questions asked:

1. When can we go home?
2. What attitude will the church and the community show toward us when we get home?
3. Is the church growing?
4. Are souls being saved?
5. Why are so many of our boys in the army?
6. Are we losing our peace principles?

OUR message to the boys has been that when they return to their homes they should take an interest in church, home, and community activities as they did before they left. Let us back home give them a warm welcome in our hearts, in our homes and in the church.

They stood for their convictions and should be respected for their stand. They have upheld the principles and teachings of the church. They have given a testimony to the world of that for which the church has always stood.

Streams Which Shall Flow on Forever

Isabella Marty

Longford, Kansas

How one delights to watch a mountain stream as its crystal waters flow on and on, watering the thirsty land, making it bring forth green verdure, flowers and fruit along its way.

It brings to mind the statement of that wonderful man of God, the sainted D. L. Moody: "I think I have started some streams which shall flow on forever." By the grace of God, he did start many which flow on into all the earth!

I ask myself, "Have I started any streams which shall flow on forever?"

Sunday-school teacher, worker with childhood and youth, what a wonderful privilege is yours. By his grace, you can start spiritual streams which shall flow on forever, refreshing and strengthening lives to the glory of God!

GENTLEMEN:

You Are Mad!

Lewis Mumford

Part I

WE IN America are living among madmen. Madmen govern our affairs in the name of order and security. The chief madmen claim the titles of general, admiral, senator, scientist, administrator, secretary of state, even president. And the fatal symptom of their madness is this: they have been carrying through a series of acts which may lead eventually to the destruction of mankind, under the solemn conviction that they are normal responsible people, living sane lives and working for reasonable ends.

Soberly, day after day, the madmen continue to go through the undeviating motions of madness—motions so stereotyped, so commonplace, that they seem the normal motions of normal men, not the mass compulsions of people bent on total death. Without a public mandate of any kind, the madmen have taken it upon themselves to lead us by gradual stages to that final act of madness which will corrupt the face of the earth and blot out the nations of men, possibly put an end to all life on the planet itself.

These madmen have a comet by the tail, but they think to prove their sanity by treating it as if it were a child's skyrocket. They play with it; they experiment with it; they dream of swifter and bigger comets. Their teachers have handed them no rules for controlling comets; so they take only the usual precautions of children permitted to

set off firecrackers. Without asking for anyone's permission, they have decided to play a little further with this cosmic force, merely to see what will happen at sea in a war that must never come.

WHY do we let the madmen go on with their game without raising our voices? Why do we keep our glassy calm in the face of this danger? There is a reason; we are madmen, too. We view the madness of our leaders as if it expressed a traditional wisdom and a common sense; we view them placidly, as a doped policeman might view with a blank, tolerant leer the robbery of a bank or the barehanded killing of a child or the setting of an infernal machine in a railroad station. Our failure to act is the measure of our madness. We look at the madmen and pass by.

Truly, those are infernal machines that our elected and appointed madmen are setting. When the machines go off, the cities will explode, one after another, like a string of firecrackers, burning and blasting every vestige of life to a crisp. We know that the madmen are still making these machines, and we do not even ask them for what

reason; still less do we bring their work to a halt. So we, too, are madmen—madmen living among madmen, unmoved by the horror that moves swiftly toward us. We are thinking only of the next hour, the next day, the next week, and that is further proof that we are mad, for if we go on in this fashion, tomorrow will be more heavy with death than a mortuary.

Once our rivals enter the atomic armament race there will be no drawing back this side of total catastrophe. The madmen expect that forty million people will be killed during the first few hours in the land that fails to unloose the infernal machine first. No promise to hold back such weapons until we ourselves are attacked will remain firm in the face of such expectations and such anxiety. The nation that waits before it is attacked will be lost, and the nation that attacks a foe that is equally armed, the armed madmen admit, will also be lost. When atomic war finally breaks out, the planet will become our extermination camp, and the cities will be our incinerators. This will be the madmen's final homage to the mad leader of all madmen, who, dying, has scattered about this dust of madness which blinds our eyes and numbs our senses.

WHY has this madness seized us? Do not ask now; it is here. Have we then no sanity left that will give us strength to cry out against the madmen and contend with them? Have we not the power to stifle the infernal machines they have created and

In an atomic armaments race scientists give the rest of the world five years to catch up with the present U. S. supremacy in atomic bombs. What then? We must act immediately, says Lewis Mumford, to avoid entering such a disastrous race. In a series of two articles he appeals for outlawry of the atomic bomb and a positive program of goodwill on the part of this country. A briefer version of Mr. Mumford's article appeared recently in the *Saturday Review of Literature*.

to baffle their preparations for the casual suicide of the human race? Has no one raised a hand to halt the madmen? Yes, here and there, in the gutters, on the rooftops, punched through a grating, or slipped under a door by a silent hand, are the scrawls of a message, a frantic series of messages, addressed to all of us. These messages have been written by the greatest of the madmen, the men who invented the **superinfernal machine** itself, the men who, in the final throes of their dementia, were shocked back into sanity.

The shocked ones, the awakened ones, are the only people who show a normal awareness of danger, and the proof of this fact is that their frantic signals are dismissed as madness. The louder they shout to us, the more inaudible their voices become. The moment they awakened to the cosmic evil they had brought about, the awakened ones were bound over to silence

by the watchful agents of the uniformed madmen. So they send us their messages in scattered fragments, or they whisper it to private ears in passing, since their keepers will not permit them to speak aloud in such a fashion that every man, woman, and child would understand their story and act for self-preservation.

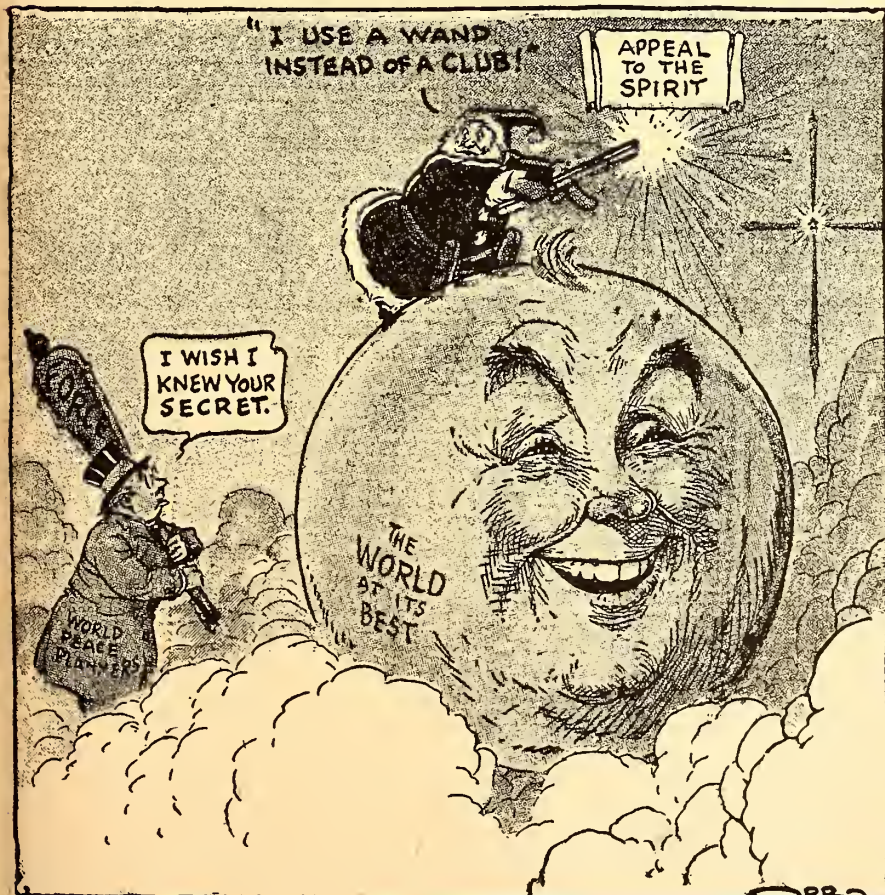
The ruling madmen do not dare to let us read the whole message of the imprisoned ones, lest we be suddenly jolted into sanity. The president, the generals, the admirals, the administrators are afraid that their own madness might become more evident if the scattered words the awakened ones send us were to be put together and read as a single sentence. For the president, the generals, the admirals, and the administrators have lied to us about their infernal machine; they have lied by their statements and even more they have lied by their silences. They lie

because it is no longer an infernal machine, but hundreds of superinfernal machines, presently no longer hundreds but thousands; these unrestrained madmen will soon have enough power to disembowel, with a push-button command, all the living spaces of mankind. Day by day the stockpiles of chaos grow larger.

THE power that the madmen hold is power of an order that the sane alone know that they are not sane enough to use. But the madmen do not want us to know that this power is too absolute, too godlike, to be placed in any human hands, for the madmen dangle the infernal machine jauntily on their laps and their hands eagerly tremble to push the button. They smile at us, these madmen; they pose for fresh photographs, still smiling; they say, being madmen, "We are as optimistic as ever," and their insane grin is prophetic of the catastrophe that awaits us.

Lying to us about the secret that is no secret, the madmen also lie to themselves, to give their lie the further appearance of truth, and their madness the outward garb of sanity. Not knowing any other use for their machine but destruction, they multiply our capacities for destruction. Their every act is an act of madness; even now, in the middle of the Pacific Ocean, they plan a further madness, with a monkeylike curiosity to discover a new secret that is no secret. One mad act has led to a second mad act, the second to a third, and the end will be a morbid compulsion to achieve the last irretrievable act of world-madness—in the interests of security, peace, and truth. Before that time arrives we must find the path to sanity.

• • •
"Owe no one anything, except to love one another. . . . Love does no wrong to a neighbor; therefore love is the fulfilling of the law" (Revised Standard).



Courtesy Chicago Tribune

Christ's Coming Is the Christian's Hope of Glory

L. U. Kreider

Columbia City, Indiana

THE second advent of Jesus is, next to Calvary, the most important Biblical event. Believing Christians endorse this great truth. It is referred to more than two thousand times in the Scriptures. Nothing compares with the thought that the Savior of men, the One who came to earth, served, suffered, bled and died and who, having burst the bonds of death, entered into his glory, is coming back again (John 14: 2-3, Acts 1: 9-11). "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9: 28). Notice the expressions *once offered* and *appear the second time*. His second appearing would be impossible without the first. But the first would be incomplete without the second. They are each a vital part of the purpose of God.

The Book of Revelation gives some vivid prophetic pictures of our Lord's return. John describes the majestic scene when the Son of God, leading the hosts of heaven, sweeps down the vaulted sky to claim his people. He says, "His eyes were as a flame of fire, and on his head were many crowns; . . . and he was clothed with a vesture dipped in blood: . . . And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." His first coming was different from what his second will be. He came then as a sacrifice, but when

he comes the second time he will come as king. Not as a meek and lowly teacher, not as an outcast from society, but amid all the glory of heaven, accompanied by all the holy angels, he will descend to earth to claim his saints. In Luke 9: 26, we read that he will come in his own and in his Father's glory and in the glory of all the angels. Then he can sit and reign upon the throne of his father David.

In Matt. 25, Jesus speaks of his return when he will call out the saved to meet him in the air and have the wedding in his Father's house of many mansions, and when he will return to set up his kingdom on earth. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25: 31). Christ's enthronement awaits his return in glory! When Jesus comes from heaven with all his mighty angels with him, then he will establish his kingdom on earth and there he will reign from David's throne at

Jerusalem. Jesus is not now sitting on his throne, but in his Father's throne, according to Rev. 3: 21. The Scripture also teaches that in some future time Jesus will sit on his own throne: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." When Jesus comes he will restore David's kingdom, and Christ's kingdom will be an everlasting kingdom. "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end" (Luke 1: 31-33).

Let us look at God's revelation spoken by Peter: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on this throne" (Acts 2: 29-30). Let this suffice to show that the kingdom of Christ is to come, that it will be a literal kingdom, and that the saints of all ages will reign with Christ eternally.

Jesus taught us to pray in that most perfect prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Every heart that really prays this prayer is asking the Father that the kingdom may come, and when the King of kings and Lord of lords comes, this prayer will have been answered.

"Even so, come, Lord Jesus."

Three Crosses

Mary Stoner Wine

Greenville, Ohio

*Three crosses stood that day on Calvary's hill.
The outer ones bore sinners foul within;
The middle one, a God who knew no sin—
Three lonely crosses on that lonely hill.
Each cross of agony and death was made
A symbol to mankind, the inner one
The cross of love, the cross of God's own son,
The price for our atonement that he paid.
One man so near to death found life that day,
Found peace and pardon in the love of God.
The other railed and died beneath sin's rod;
Yet he was near, so near to life that day.
Each one must sometime climb up Calvary's hill,
Must die to live again in joy supreme
Or die alone unsaved, must choose between
Three crosses standing lone on Calvary's hill.*

The Resurrection of Jesus

L. D. Bosserman

Riverside, California

Two great events are connected with the life of Christ on earth: his coming into the world and being born as a child and dwelling among us; his going out through the way of death and his return by way of the resurrection. These two events gave to us what we call Christmas and Easter. Either event could not be left out of the plan and our salvation be secure.

Of the two events, I like to consider the resurrection of Jesus as the crux, the crowning climax. All that preceded and all that followed this event depended upon it.

The first promise given in the garden to our foreparents was that the seed of the woman would bruise the serpent's head. This refers to Christ's overcoming death, the last enemy stronghold.

All down the centuries holy men and women had looked into the dim and distant future to see this day. It is true that people lived, but their tracks led but to the silent tomb. No doubt Job felt downhearted when he asked the question: "If a man die, shall he live again?" Doubts had crept in; but when faith revived, he exultantly exclaimed, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."

For the soul that is hungering, thirsting and longing for immortality is not satisfied with a mere scientific explanation, or with the reasoning of theology. The desire is for the facts, the truth, the assurance of its reality. They who think on these things like the testimony of Jesus: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." And, "Because I live, ye shall live also."

Jesus taught by the direct method, by putting truth in a story or parable, and by using contrast and comparison. If we could use our imagination sufficiently, and apply this latter plan, we could the more clearly grasp its teaching. Turn to the text in 1 Cor. 15: 14, 17: "If Christ be not risen?" and set it over against verse 20, "But now is Christ risen."

First picture the future believed in by those living before Christ, and remember how they fondly anticipated the event which was fulfilled. Then add to this what the event

means to the Christian world. These are blessings we cannot measure.

To think, "If Christ be not risen," casts gloom and disappointment over us. Let us, as it were, fall into a dream and picture before us all the misery, want and woe possible. Let us make it dark, for it cannot be too dark and gloomy "if Christ be not risen."

Now turn to verse 20. "But now is Christ risen, . . . and become the first fruits of them that slept." A burst of heavenly light floods our souls and we exclaim, "Thanks be to God, for now we know that the dark experience we just passed through was only a dream."

We should seek to realize better and enjoy the blessings of this event in Christ's life. Christ entered into the last stronghold of Satan, the jaws of death, overcame death, took away its sting and came forth from the tomb. "O death, where is thy sting? O grave, where is thy victory?"

The Colleges Speak to the Government

The association of American colleges through its executive secretary of the National Commission on Christian Higher Education, Dr. Gould Wickey, recently presented the following as a part of their testimony before the House Military Affairs committee:

Gentlemen, as statesmen, you have three closely related problems before you: preparation for war, prevention of war, and preservation of peace. It is our conviction, on the basis of the testimony of history, which cannot be impeached, and on the basis of military training, that a program of compulsory peacetime military training is essentially a method of preparing for war. Militarized nations have been aggressors in war. The militarized nation is on the verge of being a dictatorized nation. God forbid that our nation within a year after the signing of peace treaties should embark on a program so contrary to its history and so pregnant with fear, suspicion and hatred.

We do not see the consistency in joining or forming the United Nations organization and planning at the same time a military program in preparation for war. If the nations have proved that they can co-operate as Secretary Vinson declared recently, then why attempt to co-operate with other nations with our fingers on the triggers? If the United States is trigger-minded, already we have lost the peace. It is

far easier and more simple to kill your enemy than to educate him, to work with him, and to love him.

The preservation of peace has never been accomplished through militarism. Force always defeats itself. Peace lives only in the atmosphere of mutual trust and understanding.

The present world atmosphere is one of confusion, distrust, suspicion, and uncertainty. Our task, your task as our statesmen, is to approve a national program which will develop international goodwill. To this end we urge:

1. That the United States adopt and implement a policy (See Martin Resolution, H. R. 325) which would seek an immediate international agreement whereby compulsory military peacetime training and service will be eliminated wholly from the policies and practices of all nations.

2. That military needs for policing purposes be cared for through voluntary enlistment. There are reasons to believe that the number of enlistments will be increased if there is adequate financial support.

3. That the American youth be encouraged to attend colleges and universities preparing themselves to live for peace, being trained as scientists, social and international leaders and educators.

4. That the United States spend annually one billion dollars for scholarships for exchange students and messengers of goodwill and neighborliness between the United States and any hypothetical enemy countries.

Gentlemen: We sent the atomic bomb to Japan. Let us send throughout the world cultural and moral bombs. Then fascism will disappear. Then we shall be assured of an enduring peace.

Listen

Julia Graydon

Harrisburg, Pennsylvania

We marvel as we listen to our radios, that we can hear voices from far-off lands, and yet God himself whom we cannot see is "not far from any one of us," speaking through the conscience, that little voice that helps to guide our lives. Sometimes we can really hear close to us a voice that says, "Be of good cheer, I have overcome the world."

And the world today, how it needs cheering! Remember—God is broadcasting all the time.

SATURDAY, with overcast grey skies, passed slowly. Because of what Lazarus had told us, we feared a visit from the priests in Jerusalem, though none came.

Simon the leper, who had gone to the Passover, came to tell us the whole sad story of Jesus' crucifixion. He had followed the crowd to Golgotha and hung about the few disciples who were there. Simon was shaken with weeping as he told us. Then he asked for Lazarus.

Mary told him of Lazarus' going away and of Jesus' wish for him to flee that he might carry on the work of the kingdom of God.

"Only," said Simon, "it seems that there is no work to carry on, now that Jesus is gone. He performed so many miracles, such as healing me and raising Lazarus, that it seems hard to believe that He could not save Himself. The work seems ended."

Simon voiced a feeling that we had all felt when we first knew that Jesus was truly dead. Surely we could have no heart to carry on without Him.

BUT Sunday, the first day of the week! What joy it was to bring us! The sun rose brilliantly on hill and field, and in itself seemed to recall us to the taking up of the round of living.

Sometime before noon there came a messenger from Peter, who had remembered us and sent us word. The boy told us how the tomb had been found empty and how Mary Magdalene had seen and spoken with Jesus outside the tomb—Jesus assuring her that He was, indeed, risen from the dead, even as He had foretold. The news was wonderful beyond expression!

"Ah!" cried Mary, "we must go to Jerusalem and meet the Lord!"

"But, Mary," I interrupted, "if

Martha and the Master

Kathryn Wright
University, Mississippi

Resurrection—And Later Days and Years

Jesus is risen, He will come to see us here. This was ever a haven of rest for Him."

However, all thought of going to Jerusalem was soon dispelled, for the messenger had no sooner left than an angry crowd of priests and their retainers appeared at our door.

"Open!" they cried imperiously. "Bring them forth!"

Although Mary and I assured them that we had no one but our servants with us in the house, they insisted upon searching our home completely.

"Where is Lazarus?" asked a nephew of Annas. "We need to find him, for all those who consorted with this dangerous Jesus must be found."

Ah! As Jesus had foreseen, they were trying to eliminate even His followers!

"Lazarus is away," answered Mary. "He is on a journey."

The priests muttered when they found Lazarus was, indeed, not with us, and departed with disgruntled feelings.

WITHIN the next week Peter visited us at Bethany to tell us how the Lord had appeared to them in an upper room one evening. No longer could we doubt, for Peter had seen and spoken with Jesus!

"Ah!" I thought, "if only Jesus would come to us here!" But though we waited, Jesus never came to us in the way He came to the eleven disciples. Yet sev-

eral evenings, sitting on the starlit terrace, we seemed to feel His presence, and though He said no word, we felt His blessing silently upon us. It was unmistakable. And one night—the one before which He was taken away into heaven (the disciples who were there told us)—He seemed to come to me in a dream and say, "Peace be unto you, Martha, and unto your house. You shall all be my witnesses and do great works in my name." I was about to reply when I woke, and I lay a long time in wonder. How could I, Martha of Bethany, do great works for Jesus? . . .

Toward evening of the next day Peter and John sent us a message. Jesus had ascended into heaven while speaking with the disciples over beyond Bethany, near Olivet! So near to us too! And He had told them to return to Jerusalem and wait until His will should come to them. There they were now, and had sent us this message.

Suddenly I knew that Jesus had come to me in my dream and bidden me farewell. When I spoke of it to Mary, she started and said, "To me also the Master came in a dream. It must have been His final counsel to us. Martha, let us be worthy!"

THEREAFTER life was greatly changed. Mary and I redoubled our efforts to help the sick and needy. We brought an orphan boy to our home and made him



William Hole

Gramstorff Bros., Inc.

our special charge. It made us think of the days when Lazarus was only a lad. We also taught the children of the village, expounding Jesus' words.

And Lazarus? For months we heard nothing. However, eventually we received a much-relayed letter, not disclosing where he was hiding, but saying he was, indeed, working for the Master and that the work was flourishing.

The man who brought us the letter was a half-starved sailor from Joppa. He collapsed on our doorsill as he handed us the missive, for he was weak and overcome from the journey. In a week we had nursed him back to health, feeling that if we could not minister to our brother Lazarus, we could to others who were near at hand and needy. Such a one was this sick sailor.

The years began to pass, as swiftly as the days once went. The churches at Jerusalem and in other cities began to grow. Martha and I sent clothing we had sewed to the Jerusalem church to be distributed to the poor.

And then we learned where Lazarus was—our refugee brother! He was establishing a church for Jesus far away, in a place known as Massilia. It was far beyond Rome, he wrote us, and there he was forming a strong church and bringing Jesus' message to many people. How far away he seemed—and yet how near when we recalled the eager, crusading spirit that had always been his. We knew he had found his lifelong dream of accomplishing a hard but great task.

TEN years have passed, and Mary, my lovely sister, is no

more. A year ago she fell sick from overwork in nursing others who were diseased, and suddenly grew worse and passed away. She was my constant inspiration to live fully and wholly as Jesus wished us to. Now that she is gone, I find that I lean wholly on the thoughts and teachings of Him who was our Friend long ago.

And somehow I cannot say He was our Friend, for once He is a Friend and Savior, He remains so always. Martha of Bethany has been changed by His grace to become a patient, generous, and even a spiritual being, even as His grace has changed many and given them true hope and real happiness.

The End

"No Change My Heart Shall Fear"

Dorothy Ebey

Muskegon, Michigan

Many of us during these uncertain times have been tempted to forget the omnipresence of God. Yet if we realize this, it is a keynote to joy. What a comfort it is to know that we can never be separated from God!

What if one has to give up his home, his business, his established routine of life, his earthly possessions? Has he given up anything real? Once one feels the spiritual presence of God he can fear no change even though human events seem to be arranging themselves in a pattern entirely different from the expected one. God's plan is always full of blessings and sometimes the very development which seems distressing is a disguised reward. If we could only learn not to impede this heavenly plan by trying humanly to decide what is best!

Walking with God we can have possession of heaven, and as our soul unfolds life is progressive and blessed.

Often we are tempted to think, "When things get back to normal, then I shall serve again." Since there is no interruption in the order of man's existence there should be no interruption in his service. Man's employment is to manifest God-like qualities and to fulfill his purpose. This can be done anywhere and everywhere.

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, April 21

Lesson material is based on International Sunday School Lessons. The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson. Two Friends Talk With Christ (Easter Lesson)—Luke 24:13-35. Golden Text, And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? Luke 24:32.

B.Y.P.D., Christ of the Endless Road.

Gains for the Kingdom

Two baptized in the Mexico church, Ind.

One baptized in the Upper Conewago congregation, Pa.

Three baptized and twelve received by letter in the Lititz church, Pa.

Bro. D. I. Pepple of Woodbury, Pa., in the Ridge church, Pa., May 20.

Two baptized and four received as associate members in the Waka church, Texas.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Lloyd A. Slater, pastor, in the Colorado Springs church, Colo., April 14-21.

Brother and Sister J. W. Agee of McPherson College in the Shoal Creek church, Mo., May 20.

Bro. Byron Miller of Bethany Biblical Seminary, Chicago, Ill., in the Maple Grove church, Northeastern Ohio, April 14-21.

Personal Mention

Brother and Sister Fred Hardman of the Spring Creek congregation, Middle Indiana, were welcome guests at the Publishing House recently. It was their first visit to Elgin.

Second Virginia has elected Elders John T. Glick, M. L. Wagner and O. S. Miller to Standing Committee. The alternates are B. M. Flory, Paul H. Bowman and B. E. Cupp.

Bro. W. E. Burroughs of Independence, Kansas, writes to urge that the church throw its influence against the increasing rate of divorce. He feels that both our pastors and our church paper ought to say more than they do in opposition to the trend.

Brother and Sister Ira R. Hendrickson of Mt. Morris, Ill., celebrated their fiftieth wedding anniversary on March 24 with a dinner at which their children and grandchildren were present and open house in the afternoon. They were married on March 25, 1896.

Brother and Sister John M. Stover of Bradford, Ohio, should have celebrated their fiftieth wedding anniversary on April 14 and with appropriate ceremony in the Bradford church, according to an announcement received some days before the scheduled event.

Sister F. A. Myers and her sons ask that we express their thanks and appreciation for the many cards and messages of sympathy they received after the death of Bro. Myers. They are unable to reply to all the messages personally, but want everyone to know of their gratitude.

Bro. R. W. Schlosser of Elizabethtown, Pa., will conduct a Bible institute at the Tire Hill church, W. Pa., on April 26, 27, 28.

Bro. G. A. Stevens of 103½ W. Heron St., Aberdeen, Wash., would like to secure a copy of R. H. Miller's The Doctrine of the Brethren Defended.

Bro. Freeman George Muir, for many years professor of music in McPherson College, passed to his reward on March 20. For the past twenty-nine years the family home had been in Pasadena, Calif. He is survived by his companion and an only daughter, Gladdys, professor of history at La Verne College.

Sister Anna V. Priser writes to share her concern over the lack of expression of Christian opinion in opposition to peacetime military training and in support of world disarmament. She urges a "deluge of mail" to let our congressmen know where we stand. She admits that the problems are large ones, but she urges us to "attempt great things for God" now, before it is too late.

Bro. Warren D. Bowman, pastor at Washington City, sends us a pamphlet entitled If I Should Marry a Roman Catholic. Brother Bowman endorses this pamphlet and writes, "Having seen what happens in Protestant-Catholic marriages, I think that every Protestant youth in America should read this pamphlet." No doubt many of our people have already seen it. Those who have not and wish to secure it may write the Publishing House about it.

Miscellaneous Items

A national workshop for directors of Christian education will be held at Lake Forest College, Lake Forest, Ill., July 22-28 under sponsorship of the International Council of Religious Education. Registration of only 125 local church workers will be accepted. The cost is twenty dollars for room and board and ten dollars for registration. If interested you should write the International Council office, 203 N. Wabash Ave., Chicago, Ill., before June 1.

Railway transportation to Annual Conference should be looked up early. Consult with your local railway agent, or write E. M. Hersch, General Transportation Agent, 22 S. State St., Elgin, Ill. Those passing through Chicago, whether delegates or others, can avail themselves of the special cars departing from the Union Station in Chicago at 10:15 p.m., Friday, June 7, over the Burlington and Great Northern, to arrive at Wenatchee the morning of June 10; or of the special train leaving from the Union Station at 10:15 p.m., Sunday, June 9, over the Milwaukee and Great Northern, to arrive at Wenatchee the morning of June 12. Remember that any Conference attendant can use either the special cars or the special train. For details look up the article in the Messenger for March 30, page 12, or write as indicated above.

On April 9 the House Military Affairs Committee voted 15-8 in favor of a bill to extend the draft nine months beyond May 15. Proponents hoped to push the bill through the House by April 13. So by the time this reaches our readers draft extension may already be through one of the houses of Congress. But heavy opposition is expected in Congress. The Senate Military Affairs Committee was to take its final vote on draft extension April 11. It was almost certain that the vote would be in favor of continuing the draft. Then the fight would go to the Senate floor.

Things are developing rapidly. The next couple of weeks may tell the story. Church people can still let themselves be heard on the matter if they write or wire their congressmen immediately.

Concerning lodging at the Wenatchee Annual Conference Bro. Ross A. Heminger of the Arrangements Committee writes: "The committee set the price of room rentals at \$1.25 per bed per night for single and \$2.50 per night for double. The price for children will have to be worked out with the folks at the time of the Conference. . . . Rooms are very acute and people will have to register with us before coming or take their own risks. We will do everything we can to accommodate the people." Attention is called to the advance registration blank which appeared in the Messenger for April 6 and 13 and will appear again in the Messenger for April 27.

The Ottawa, Kansas, Church of the Brethren will be in need of a pastor beginning June 1. A full-time pastor is preferred. Anyone interested should write E. E. Bales, R. 2, Ottawa, Kansas.

A youth rally is scheduled for May 18 and 19 in the East Fairview church, Pa., with Bro. Rufus D. Bowman as guest speaker. The young people of Eastern Pennsylvania are urged to reserve this date and plan to attend.

The National Council on the New Approach to the Alcohol Problem will meet for four days in Chicago, beginning April 23. Ministers, teachers, temperance leaders and laymen are expected to meet there to consider effective ways of combating inebriety in this country.

American soldiers stationed at Johnson Field, Irumagawa, Japan, have donated enough money to purchase 200 Bibles for the Seinan Baptist College in Fukuoka, Kyushu. The Bibles are from the initial consignment of Japanese texts sent to Tokyo recently by the American Bible Society.

McPherson College alumni, former students and other friends of the college in the Chicagoland area will meet the evening of Saturday, May 11, at the First Church of the Brethren in Chicago, at 6:30 p.m. Reservations should be made through Harry Reeves, 3435 Van Buren St., Chicago 24, Ill.

The National Youth Project to sell E. Stanley Jones' booklet, How to Pray, has reached the 1,720 mark in three days. All money received in the project will go for the purchase of heifers for relief. This is another point at which our young people are giving significant aid to the relief program of the church.

Although people in Europe are reported still in desperate need of clothing, the amount being received at the New Windsor relief center has dropped to one fourth of what it was in February. As families get into their closets during the spring cleaning period they will want to consider seriously what they can spare for the unfortunate victims of total war.

The New Windsor relief center will be honored by Allied Mills, Inc., through participation on the radio program, Let's Go Visiting, Thursday, April 25. The program can be heard over the following stations: KFAB, 6:32 a.m.; WHO, 12:15 p.m.; WMT, 6:45 a.m.; WLS, 6:30 a.m.; WOWO, 6:30 a.m.; WRVA, 6:30 a.m.; KDKA, 6:45 a.m.; WSBA, 11:45 a.m.; WSWA, 12:15 p.m.

Annual Conference Business Second Virginia

The Bridgewater church requests Annual Conference of 1946, through the district conference of the Second District of Virginia, to accept as a matter of general church policy the principle of interchurch co-operation in organizing new congregations and in the continued support of weak and competing churches. We request that the General Ministerial Board be authorized to represent the Church of the Brethren, in conjunction with

district and local church boards and officials, in areas where inter-Protestant comity would result in a better and stronger religious ministry to the local community.

G. Elmer Myers, Clerk
N. D. Cool, Elder

Action of District Conference: Passed to Annual Conference.

With Our Schools . . .

Elizabethtown College

On March 2, Mr. Philip Royer, a teacher in Western Maryland College, Westminster, Md., and his son and daughter presented a musicale for the student body and faculty members. Mr. Royer is a brother to Mrs. E. G. Meyer, professor of music in Elizabethtown.

On Feb. 16, the Student Senate gave a Valentine social as a get-acquainted party for the faculty and students. Miss Nancy Forney, Elizabethtown, and Mr. Charles Whitacre, Keyser, W. Va., were selected as the queen and king of the party by the popular vote of the student body on the basis of character, personality, popularity and poise.

A special drive for the World Student Service Fund was conducted on Feb. 5, 6, 7. The contributions amounted to \$153.

Bro. Rufus D. Bowman was a recent guest speaker in chapel. On March 25, Bro. M. R. Zigler will be visiting on the campus and will address the chapel assembly.

The basketball team ended its twenty-game season by winning a 67-61 victory over Dickinson College, a final score of ten victories and ten defeats.

The college served the churches in this area by having its faculty conduct forty-seven local Bible institutes, its Student Volunteers serve on twenty deputation trips, and its choir present seventeen programs. The choir, under the direction of Prof. E. G. Meyer, is continuing its programs through March and part of April.

The college and boards of Christian education of Eastern and Southern Pennsylvania are conducting Bible training centers in the churches in this area. Courses on 1 Corinthians, taught by Miss Martha Martin, and on Ephesians, taught by Bro. R. W. Schlosser, are offered at the college. A course on the Biblical Basis of the Church of the Brethren is being taught by Bro. Wilfred N. Stauffer in the East Fairview church near Manheim. Requests for more courses have come in from Mingo, Ridge, Hunsdale, Greencastle and Allentown. Churches interested in putting on these Bible training centers should write to Galen C. Kilhefner.

Dr. Bess Apgar, wife of Dr. Charles S. Apgar, professor of biology in Elizabethtown College, is teaching courses in biology.

Dr. Edward R. Cook, pastor of the Palmyra Evangelical church, is teaching a class in American government at the college.

Fifty-six veterans have enrolled for the present semester in Elizabethtown College. Everyone of these ex-servicemen is adjusting himself very well to college life and his new work.

According to the number of applications for admission the college for the year beginning Sept. 16 will be more than filled. The dormitories for the present semester are completely filled and a number of men are living in private homes in Elizabethtown. The board of trustees is making plans to provide additional housing facilities for students for next year.

The next session, summer school, will begin May 27.

Brethren Service



Courtesy European Picture Service

Your gifts of clothing and shoes brought happiness to these boys

Appreciation Expressed

We continue to receive letters of gratitude for the relief goods sent by the Brethren Service Committee to various countries of Europe. The following have been received from Holland recently:

NETHERLANDS GOVERNMENT
Food Purchasing Bureau
New York 4, N. Y.

Director Relief Goods Programme
Church of the Brethren
Dear Mr. Metzler:

I herewith avail myself of this opportunity during my short visit to the United States, to express my sincere thanks, also on behalf of my colleague, the Minister of Agriculture, Fisheries and Food Supply, for the important volume of relief goods your members have so kindly given for distribution among the Dutch population.

Owing to these donations you have greatly contributed both to the prevention of famine and disease, and the building up of morale of the Dutch in their war-stricken country.

It is really very gratifying to know that so many good friends live in the United

States who have great sympathy for Holland, and have demonstrated their willingness to co-operate.

Cordially yours,

H. Vos

Minister of Trade and Industry

Schiedam (near Rotterdam)

American Relief for Holland
New York
Dear Sirs:

It is an innermost need for me to express through your organization to the whole American people heartfelt thanks and appreciation for everything that you have done for Holland in the past months. As a Predikant-Voorganger of the Ned. Protestanten Bond (district religious instructor of the Protestant Federation of the Netherlands) I wish to thank you in the name of our 4,000 members.

After a terrible winter, during which our town of 90,000 souls was completely plundered and looted, the hour of liberation for which we waited so long came. I can assure you both as a minister and as a five-year underground worker that many times water rose to our lips and we thought that we can hold out no longer and then that we could—and must! And somehow it was possible. At the time when we were totally exhausted and lit-

erally on our last legs, your organization came with help for us. Now we are on our way with courage and cheer, though not yet in full strength, toward building a new world of justice and love, mercy, truth and peace.

With all my heart I hope that you will bring these thanks to the proper persons. Please be assured of our feelings of friendship, gratitude and appreciation.

Yours

J. B. Schouwink

Brethren Service in Italy

Colledimacine, "the hill of the grindstones," stands on bare rolling slopes to the east of the River Aventino. Most of the peasants till the soil by hand; reaping and threshing, too, are extensively carried out by primitive manual methods. In pre-war days they were fairly prosperous, but under present conditions they can hardly support themselves amid the ruins of their homes.

The peasants lost nearly all of their livestock during the war, and to them this means more than half their existence. If one is lucky enough to have saved a cow, it can easily be exchanged for the labor and materials required for a new house. But many in such circumstances prefer to begin their reconstruction by building a stall for their cattle. For instance, there is Guiseppe F—, with a family of four, who previously owned five houses and a considerable quantity of livestock, including four oxen. Houses and livestock have all disappeared, and the family is now temporarily housed in a room which forms part of the church. In the courtyard outside he will proudly show you a minute stall, covered by secondhand tiles, for the first member of his post-war herd—a young goat.

This is one of the towns in the valley of Aventino where the Brethren Service representatives are going to help with the reconstruction work. We are co-operating there with the American Friends Service Committee and the International Voluntary Service for Peace. The United Nations Relief and Rehabilitation Administration will provide sponsorship and equipment. It is expected that Italian volunteers will join this group and that all will work in close co-operation with Italian local and national government agencies.

It is the plan of the Brethren Service Committee that these men will work with other groups for the present, but that they will soon look around for a field of service where the Brethren can take over a project for themselves.

Consecration of Relief Workers

Florence F. Murphy

Philadelphia, Pennsylvania

On Tuesday evening, March 12, the five young men of the Brethren relief unit for Italy, together with representatives of the Southeastern District of Pennsylvania, of the American Friends Service Committee and of the membership of the local church, met at the First church in Philadelphia for a fellowship supper, which was followed by a consecration service. This service was conducted by the elders of the district, the district service committee, and a representative of the national B.S.C.

David Hartley, who recently returned from Italy, talked briefly about the nature of the project. Philip Connard, who has spent thirty-five years in Christian service and who was well acquainted with the work of David and Janine Blickenstaff, gave a challenging message out of his lifelong experience.

Elders Ross D. Murphy and Benjamin F. Waltz, moderator and assistant moderator of the district, conducted the special consecration of life. These elders were assisted in the laying on of hands by Elders I. S. Hoffer and Levi K. Ziegler.

Mark Ebersole, a member of the First church in Philadelphia, Eugene Lichty of Waterloo, Iowa, Merlin Frantz of Nickerson, Kansas, Robert Mays of Denver, Colorado, and Walter Bowman of Spencer, Ohio, are the Brethren members of this unit. These men are all about twenty-four years of age; they are all ministers and all are married. The wives are not permitted to accompany them at this time because of the nature of the work and lack of adequate living facilities.

Even though there is great need for young trained men such as these in our ministry here at home, yet we believe our ministry will be enriched by a representative group of its younger members entering voluntarily into a period of service, commensurate in sacrifice with that of their comrades who were required to serve through Selective Service in either C.P.S. or the military. The real motivation of this service, however, grows out of a desire to love one's neighbor by helping to bind up his wounds both physically and spiritually and to do this in the name of Him who said, "Inasmuch as ye did it unto one of the least of these, my brethren, ye have done it unto me."

Hints on Stamping Out Starvation

- (1) **Double your garden crop.** expand your production of other foods. Peas, fruits and tomato puree are especially desired.
- (2) **Can in tin.** Only canned foods in metal containers can be sent overseas, but hundreds of gallons put up in glass are needed for relief centers and colleges.
- (3) **Plan early for portable or other canneries to handle your produce.** Perhaps each church district should (a) estimate when they will have vegetables or fruits to can and the approximate quantity; (b) cement arrangements by definite agreements with canneries.
- (4) **Use only a few size cans** and pack only one size can in each carton. No. 2's, 2½'s, 3's and 10's are good sizes. The latter are economical.
- (5) **Get overseas cartons with the Brethren Service Stamp and shipping labels reserved for your district** by writing Ralph Delk, Director of the Foods Program, Brethren Service Center, New Windsor, Md., before May 15.
- (6) **When ordering cartons** indicate the size cans you expect to use. When packing place only one kind of food in one size can in each carton.
- (7) **Send dried fruits and nuts.** Raisins, prunes, peaches, and pears, are highly valued. Pack in sturdy cartons and ship to New Windsor, Md.
- (8) **Canned meat is of highest value** but government inspection is necessary if it is done commercially. If you can with a portable plant on your own farm such inspection is not needed.
- (9) **Plant acres of beans, rice and cereals of all kinds** and plan now to set aside part of your wheat and corn to be collected.
- (10) **Though many starve it is difficult to find wheat for shipment abroad; therefore grain growers should arrange to hold much of their wheat for (a) giving what they can; and (b) its purchase by city churches (or UNRRA) for foreign relief.**

Information and Inspiration . . .

Claude Wolfe, director of the Club Brethren in Quito, Ecuador, writes that the boys have made a nice table of bamboo to be used in front of the church on which to place the offerings and flowers. Claude reports that he will be speaking on the radio from 5:45 to 6:00 p.m. (EST) on the second Thursday of each month. If you can find the Quito station on short wave, you will hear him.

The heifers for France, which we told you about earlier, did not go as planned, but it is now expected that they will be ready about the middle of April.

Former Ambassador Grew has said regarding the Japanese, "For better or for worse, divine providence has placed our respective nations on either side of the Pacific; we are neighbors for all time to come; and nothing that anyone can do can alter the fact." The Brethren Service Committee is still attempting to gain permission to do relief work in Japan as a testimony of our Christian concern and our belief that building a world brotherhood is the best means of assuring lasting peace.

The total number of churches which have accepted membership in the World Council of Churches is now ninety-two.

Martha Rupel writes from Paris her appreciation for the food packages sent by many of you. She says, "We want to share some of our food with the Protestant ministers. I took a little to Rev. Roberts, who lives close here, and they were so happy for it. I also gave a little food and a few scraps of cloth that someone had sent in a package to a Protestant lady who is taking orphans into her home and adopting them as her children. She has sixteen now, the youngest of whom is seventeen months. She was so happy, as she is having a hard time getting enough food and clothing for all her little flock. She has invited me out and I hope to go sometime. I would like to be able to follow up all these contacts, for they always lead into greater fields and visions."

"How beautiful are the feet of them that preach the gospel of peace."

The Brethren Church is now officially represented by Claud Studebaker on the Brethren Service Committee. The Brethren have two relief workers, Charles and Ruth Webb, who will sail to France in a few weeks to serve under the B.S.C.

"I Send You Forth"

James Brubaker Bowman

Paul B. Studebaker
Modesto, California

It was a day of special rejoicing in the home of Clinton and Vinna Brubaker Bowman of Hagerstown, Ind., in the Nettle Creek congregation, when a brown-eyed boy first made his appearance. The young lad was named James Brubaker Bowman.

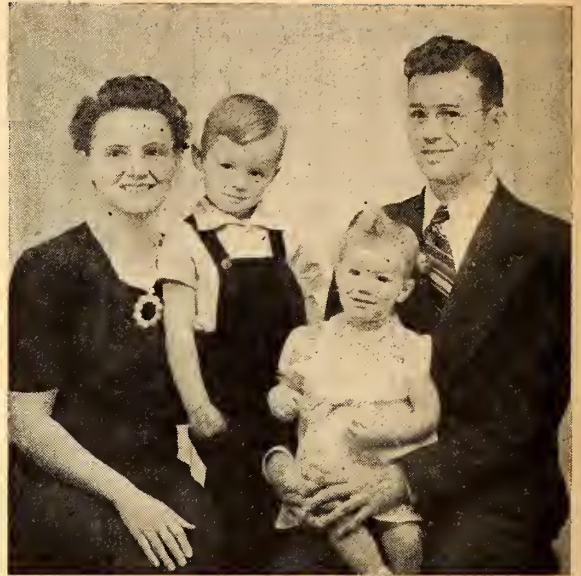
Of greater value than a good name or food, shelter and home was the heritage noble Christian parents handed down to their four children. Here was a home guided by the inspiration and fellowship of daily Bible study and prayer with kingdom interests at the center of the family program.

When James was four years of age the family moved to Miami, N. Mex., where the lad started to school. Three years later another move found the family comfortably settled in the bounds of the Hermosa Beach congregation of Southern California. Here in a revival meeting conducted by Elder George C. Carl, James accepted Christ in December 1925. Elementary school days passed by rapidly and high school years found James active in Sunday school, church activities and local B.Y.P.D. Following graduation in June 1934 at the Redondo union high school, James entered La Verne College in the fall.

During that year, as missionaries came and went on the college campus or were entertained in the hospitable home of his parents at Hermosa Beach, James was inspired to give his life to full-time Christian service. His interest was further advanced when his home church licensed him to preach in June 1935. In the fall of 1936 James enrolled in Bethany Training School. It was during his stay here that he met Sister Merle Allen, also a student in the training school. On Oct. 17, 1937, these two were married at the Hermosa Beach church.

The first home was in the home community, where James worked to raise funds for further education.

James and Merle Bowman, Charles Ivan, Esther Marie



While he was industrious and faithful to his daily tasks, the various activities of the local church claimed most of his spare time.

September 1938 found him enrolled once more as a student at La Verne College. This was an outstanding year in his life, for the interest in missions which had been gradually increasing through the years now culminated in a definite decision to prepare for the mission field. With renewed zeal and purpose he pursued his studies and received his B. A. degree in June 1941.

Then followed three more years of intensive training in Bethany Biblical Seminary, which he re-entered in September 1941. The hours spent here were marked with many rich experiences, chief of which were the birth of a son, Charles Ivan, in December 1941 and a daughter, Esther Marie, in January 1944. James and Merle held summer pastorates in White Rapids, Wis., in Fresno and Laton, Calif. It was truly a day of achievement when he received his B.D. degree conferred upon him by the seminary.

Another day that stands out in the life of James was that one in March 1945, when the General Mission Board appointed the Bowmans as missionaries to Africa. Three aspects affected James in his choice of a field of missionary activity: personal acquaintance with Africa missionaries on furlough at La Verne and Bethany, the pioneer aspect of a new field such as Africa, and the great need of Africa's people. Interest in Africa was also enhanced by a careful reading of Desmond Bit-

tinger's book, *Sudan's Second Sun-up*.

In recognition of his worth in the active ministry of the church, the Southern District of California decided to advance him to the eldership. In an impressive ceremony Elder David Sink and the writer conducted this service on the evening of October 21 in the Modesto church.

In June 1945 at the Annual Conference at North Manchester, Ind., James and his good wife along with ten other young people received the commission of God through the instrumentality of the church "to make the salvation of men the supreme object of their lives." As they go out to serve God's children in lands beyond the seas, the prayers of the church go with them. On March 6, 1946, the Bowmans left by plane from New York on their way to Africa.

Merle Allen Bowman

Florence S. Studebaker
Modesto, California

In a little country home near Dumont, Iowa, Dec. 17, 1915, proved to be a very special day in the home of Brother Harvey W. and Sister Mary Moore Allen, for on that day Merle, their oldest daughter, was born. Home environment was of great influence; the spiritual life was emphasized in the daily living of her parents while Bible study, prayer and the beautiful old hymns of the church had a large place.

The church was of central interest. The home was a place of warm

hospitality where missionaries and church leaders found friendly haven as they ministered from time to time in the congregation. It is small wonder then that Merle in the spring of 1925 gave her heart to the Lord during a revival meeting in the Union Ridge congregation of Iowa, held by Elder L. W. Root.

The little village school of Hansell, Iowa, found Merle an eager student. In 1927 when the family moved to La Verne, Calif., Merle continued her studies in the grades and high school where her major interest was music and art. Through her years of early study, Merle felt a gradual pull toward world-wide missions. The active missionary program of the church challenged her to give to its service.

In the spring of 1933 Merle graduated from Bonita high school with honors and a year later entered Modesto Junior College, her parents having moved to Modesto, Calif. Here Merle worked in the college library in winter and in the fruit harvest in summer to help meet her expenses.

In spite of carrying a heavy program, Merle found time to cultivate the voice God had given her.

The many service activities to which Merle willingly lent herself eventually inspired a desire for full-time Christian service. When several other young people of Modesto left for Chicago in the fall of 1936, Merle was among the number who enrolled in Bethany Training School. Here she met James Bowman of Hermosa Beach, Calif. They were married in the home church on Oct. 17, 1937.

Spurred on by new scholastic ideals, Merle entered La Verne College in the fall of 1938. Through the years James and Merle worked and studied side by side, enduring many hardships to attain their goal. In June 1941 she and her husband received B.A. degrees from La Verne College. During college Merle was busy in the Master's work. Among her activities in the La Verne church were teaching the high school girls' class, directing the intermediate choir, and serving with James as adviser to the high school B.Y.P.D. During this time the early appeal for world-wide service became more insistent.

Again the need for further preparation called and the two moved to Chicago, where her husband entered Bethany Biblical Seminary. Merle enrolled for those classes which she seemed most to need to be a real helper to her husband. Home

duties took on new joys and significance with the arrival in December 1941 of their son, Ivan. A little over two years later a daughter, Esther, joined the family circle.

Summer pastorates in the White Rapids, Wis., and Fresno and Laton, Calif., churches found Merle a faithful and willing helper as she patiently shared the joys and problems of her minister husband in the needy fields at home. Merle was further honored with her husband as he received the high office of the eldership at a service held in the Modesto church on Oct. 21, 1945.

Appointed to the Africa mission field in March 1945, Merle and James with ten other young missionaries were consecrated at the N. Manchester Conference. And now as Merle and her family fly to far-away Africa, she is saying in this act of giving her life, "Here am I, Lord. I'll do the best I can."

Notes From Vyara, India

J. M. Blough

Vyara, India

The annual institute held the last week of November was both interesting and profitable. The Bankers from a neighboring mission served us very acceptably. He preached both morning and evening and also sang some solos which his wife illustrated on the flannel board. This made the songs very impressive. Bro. Satvedi gave the Bible lessons in his able manner. He is our representative teacher in the United School of Theology at Baroda, where he has won the confidence of all. In the absence of the principal he is really in charge of the school this year. Mrs. Banker conducted classes for the women, illustrating her messages with pictures on the flannel board. The institute closed with a love feast, after which the village teachers returned to their homes and work.

Pervad is a village that has come recently into the Christian circle. A young man from a near-by village went there over a year ago and started a private school, being supported by the village people. He is enthusiastic and evangelistic; in December he arranged for a love feast there at village expense and invited us to attend. Up until then there was only one Christian in the village, but on that day eighteen were baptized, and among them was the headman of the village and his grown children. His wife was a Christian before; now the whole family is Christian. What a joyous occasion

it was! Some Christians from neighboring villages came to enjoy the love feast—the first one to be held in this village.

It was Sunday evening in a village church and the Christians were presenting the first fruits in their harvest meeting when ten carts of people passed by who had come a long distance that day to make their harvest offering to the goddess located on a hill near by. It was a good opportunity to impress upon the minds of the Christians our responsibility to tell all such folks about the true God.

Education of the girls and women is lagging far behind. Among the village people it is difficult to persuade the parents to send the girls to school. Since the girls are useful in herding the cattle, keeping the babies and doing all odd jobs, they cannot be sent to school. Our schools generally have a few girls in them, though one of our schools here has only boys. Now let me take you to our Kosumkuva school, which is remarkable in that there are twice as many girls as boys in this school. It is not a large school, for it is located in a small section of a scattered village. The ten homes in this section are all Christian, and consequently the girls get a chance to go to school. It is a pleasure to visit this village.

Christmas has come and gone. It was joyously celebrated in the twenty-seven villages in our section of the mission field. Here at the station two programs were given—one before the boarding children went to their homes, and one on Christmas Day given by the community children. In the afternoon the Christians here had a tea party and enjoyed a period of fellowship. The end of the year always means council meetings and annual reports; therefore, what is called the holiday season is really a season of hard work and extra jobs. The new year has started out under the new management of the Joint Council, which means the entire church of both our districts. There is splendid co-operation and it promises well for the future. Pray for the leaders of the church who are responsible for the work that all may be earnest in spirit and evangelistic in service.

The annual fair was held here in January, and the Christian testimony was given as usual in afternoon and night meetings daily. We had an evangelist from Surat to help us. He did very well. Many gospels and books were sold.

The Church at Work

We need a new psychology for the summer program of the church. We do not need to experience a summer slump. In fact, for many churches the summer months offer the greatest opportunity for an aggressive program. This is especially true of our rural churches which are handicapped during the winter months because of winter weather and bad roads. In some of our city churches it is difficult to maintain a high level of interest. Experience demonstrates, however, that where the leadership is creative it is possible to develop a varied program and maintain a sustained interest throughout the summer months.

Though vacations and other activities take some leaders away from their churches, other people not available during the winter months may be called upon to contribute to the life of the church. College students and teachers, especially, should be considered in planning the summer program of the church. Some college and seminary faculty members are more available in summer than during the school term. A number of churches are taking advantage of the availability of music leaders and are sponsoring music institutes. Churches interested in music leadership should write to the Board of Christian Education.

Following the Easter season churches would do well to call together their planning groups and lay their broad outlines for the summer program. Several possibilities are listed below for consideration.

Vacation Church School. Many of our churches have been sponsoring vacation schools for a number of years. The vacation school provides an opportunity to augment greatly the teaching program of the church. In addition to enriching the program of the church the vacation school represents a very effective means of reaching the unchurched. We need to give more consideration to the leadership of these schools. Those who are selected as leaders and teachers should have every opportunity to attend conferences and have access to the very best mate-



Ewing Galloway

The church should provide opportunities for these people to make their contributions to the various aspects of the program at the points at which they have received the most help through their camp or conference experiences. A church which sets aside five per cent of its budget for leadership would be able to send capable representatives to Annual Conference, district conferences, summer camps, laboratory schools, workshops and to significant interdenominational conferences. The board of Christian education, the Sunday-school superintendent or other leaders should make it a point to secure information on such conferences and camps—discussion groups, courses to be offered, etc.—and make it available to the leaders who should be most interested in attending conferences.

Lord's-acre Project or Relief Gardens. The Lord's-acre plan has been well publicized and sponsored by many of our churches. If you are interested, write for descriptive

Summer Activities for the Church

material. See the April 6 issue of the Gospel Messenger for suggestions on planning the vacation church school. Write for the list of materials suggested below.

Representation at Summer Camps and Conferences. Choose your representatives carefully and expect them to make a year-round contribution to the church as a result of their summer experience. Formal reports from the delegates are in place but these are not enough.

Some churches have sponsored garden projects while others have encouraged individual families to increase the size of their gardens and to make the extra produce available for relief. One family has decided to have two gardens of equal size—one for their own use, the other for relief purposes. Working together in garden or farm projects provides a fine basis of fellowship as well as a means of sharing with others.

It Occurs to Me . . . Raymond R. Peters

In a recent meeting a leader suggested that in order to have churches with growing Sunday schools each teacher would need to make at least two calls in homes of class members or prospective members each week. The people present felt that such was so far from the present practice that the teachers would not assume that much responsibility. The group agreed, however, that teachers ought to make two calls each week and should be freed from too many other responsibilities in order that they might have time for this work. Furthermore, they felt that a general agreement among the teachers of the church school would spur each one to carry out this program.

It occurs to me that a church will not make any significant growth until the minister believes in the teaching ministry, inspires his teachers to study, to pray and to visit in the homes of their pupils. The growing churches are the ones that have a dynamic, consecrated teaching staff and are placing great emphasis on the teaching ministry. No minister is big enough to build a church alone. He must have the full support of the laity. Set specific goals—and then go out to reach them.

Seedtime and Harvest Festivals. Rural churches will find many opportunities to lift up the religious significance of the stewardship of the soil. Sunday morning worship services or special outdoor services may be planned. Such services are especially significant if held in connection with the planting or harvesting of a Lord's-acre plot or relief gardens. Rural Life Sunday (May 26) offers another opportunity to lift up the religious values of rural life.

Laymen's Sunday. Our churches will be encouraged again this year to observe Laymen's Sunday the first Sunday in July. This gives the laymen an opportunity to make a special contribution to the church. The emphasis this year will be placed upon the significance of service in the local church. See the Church at Work section for June 8 for special suggestions.

Overnight Camps. It is not possible for everyone to attend district or regional camps. It is possible, however, for a large number of people to participate in overnight or week-end camps. Such camps, well planned and directed, can be a great inspiration, especially to children, intermediates and young people. These camps may be sponsored by one church or by two or more adjoining churches. At least one outside leader should be called in. For a successful short-term camp, much long-time planning and careful preparation are necessary. The program should attempt to catch up the high points of the regular summer camp and provide a variety of typical camp experiences. Careful supervision is essential. See Let's Go Camping for more detailed suggestions.

Outdoor Services. Many churches are located near scenic spots especially adapted to outdoor vesper services or campfires. The Sunday evening program can be greatly enriched through a series of vesper and campfire services. Call upon the young people and former campers to plan these meetings.

Resource Materials

Let's Go Camping, Peters. \$1.25.
Materials for Vacation School and Weekday School, 1946. Free.
Recreation and the Church. 50c.
The Lord's Acre Plan Succeeds in the Country Church. Single copy, free.
Rural People at Worship, Ziegler. 35c.
Services for the Open, Mattoon and Bragdon. \$1.75.

Correspondence . . .

Young Adults Come of Age

A vital organization that would challenge the young adults of our churches has long been needed. The leaders of our young people's organizations have frequently faded into oblivion after graduating from the youth department. They find it difficult to take hold of the handles of our general church organization and work in it. They miss the opportunities for fellowship that were afforded them at district rallies, banquets and camps. Home responsibilities make new demands upon their time and divert their attention from church service projects.

In Southern California and Arizona the young adults have become full-fledged members of the church organization, ranking in importance with the young people, men's work and women's work groups. Founded six years ago by several energetic leaders, the young adult work has achieved encouraging results. During the first three years of its existence, it held an annual banquet at district conference attended by forty to eighty people. One camp was held in the mountains just before the war. In spite of war restrictions, the cabinet endeavored to visit one church each month. They met with the local group in a fellowship dinner and conducted an informal discussion on the needs of young adults and what the church can do to meet these needs. In 1944 and 1945 successful camps were held on the La Verne College campus, and it is planned to go back to Camp La Verne this year. In 1945 the district banquets were increased by the addition of a spring banquet in March. The greater frequency of the banquets, together with the fine publicity obtained in the eight-page Young Adults News, boosted the attendance above the 100 mark and started it rapidly toward 200. At the spring banquet held on March 1 at Long Beach, 231 were present to hear Bro. R. E. Mohler, national director of men's work and professor of biology at McPherson College, discuss our heritage. Through the generosity of a friend, the radio quartet of the Fuller Old Fashioned Revival Hour gave a splendid musical program and an instrumental trio from Long Beach further rewarded the banquet guests.

Last year the young adults raised \$800 for new beds for the girls' dormitory of La Verne College. This year they are raising money for the new church at San Fernando Val-

ley and each month a local young adult group goes to San Fernando Valley to take charge of the morning worship service.—LaMar and Faith Bollinger, co-presidents, La Verne, Calif.

Let's Think It Over

In all of life there is a champion for about every conceivable theory and to every cause there is an objector. Camp Walhalla was no exception. The use of tobacco was a question which always produced a debate. The champion of the absolutists was an effective evangelist who worked diligently to free the camp from the curse. He commanded considerable respect until it became known that his father raised tobacco and that he had gone through school on money earned by sale of that crop.

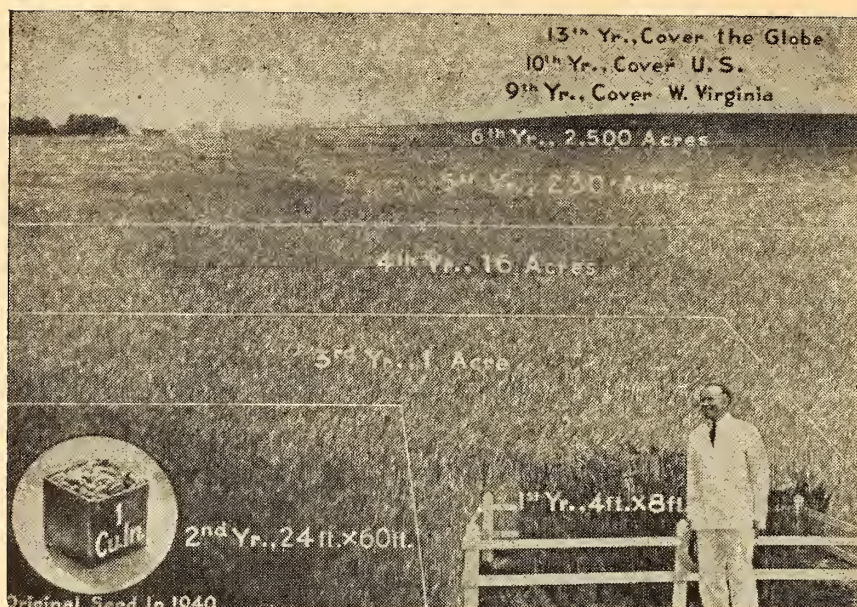
It occurs to me that the position of the church in relation to war is a little like that. We have taken a stand against war but we have been willing to practice the things which cause war and have not been altogether unwilling to accept war profits.

By now it is surely evident to everyone that opposition to war means more than simply the refusal to enter the military services. We cannot maintain that we hate war and continue to eat cake while the rest of the world lacks bread. Nor can we shout to our brother over a stock pile of atomic bombs and say, "Peace be unto you," and expect him to believe us. The time is long past when we should uncover the roots of war wherever they are and should attack them with whatever means are at our disposal. This course of action will require considerable study. I therefore suggest that the Church of the Brethren sponsor a commission to make a detailed analysis of the problem of war. There are Church of the Brethren members who are recognized authorities in the various fields of politics, labor, economics and sociology and who could provide a unique and a vital report.

This report could then be broken up into a series of lessons covering, perhaps, a year. We could well afford to spend some Sunday-school time studying this acute problem.

Then let the church, with clearer understanding of the total problem and with a new appreciation of pacifism in its widest implications, decide whether we wish to continue to be a pacifist church.

I believe that the effectiveness of our peace testimony will be in direct correlation to our consistency.—Thurl Metzger, New Windsor, Md.



Perry Hayden, Tecumseh, Mich., Quaker miller, standing in front of the first little plot of wheat grown from the cubic inch of grain shown in the insert, with the huge increase in the background. A 10% tithe for the church was deducted each year, and the entire balance replanted. The average annual increase of the "tithed wheat" far exceeded the state average of Michigan.

Tithed Wheat

Inspired by a sermon in his local Quaker church in 1940 Perry Hayden, a Quaker miller of Tecumseh, Mich., set out to illustrate some of the Bible lessons on tithing, rebirth and returns on what we sow.

Hayden started with a cubic inch of wheat, which he planted in a patch of 4 feet by 8 feet. A year later he harvested the patch, deducted 10% of the crop as a tithe to the church, and planted the balance again the following year. The second, third and fourth years he again deducted the tithe and replanted the entire balance of each crop. Last year's crop, which was the fifth, had grown from the original cubic inch to 230 acres and netted 5,555 bushels. The sixth and final year of the demonstration required 2,500 acres of land. If continued for nine years it would require all of the land in West Virginia, and in ten years it would cover the whole United States. It is estimated that the thirteenth year would cover the whole globe. And it all started with a cubic inch of wheat and a little faith.

Land for the first five years was furnished by Henry Ford, but last fall's planting was so large that no single tract of land in Michigan could handle it. The seed was parceled out to about 250 farmers throughout the country, who have planted the wheat and will give the tithe to more than 150 different churches representing all faiths.

A final official celebration is planned for this summer at the time of the harvest. "The colorful parades, cutting and harvesting pageants, showing equipment used from the Biblical days down to the modern combines, and reports from the

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

Justice and the Social Order. Emil Brunner. Harper & Brothers, 1945. 287 pages. \$3.00.

Dr. Emil Brunner is one of the world's leading theologians of our day. This book was written in Switzerland and has been translated into English. The thesis of the book is that justice, like God, is not something which changes in different ages and in differing circumstances but that it is an absolute. The laws of justice have been fixed from the beginning; through them man is brought into the fulfilling of his natural functions. Any laws of the state which deflect men from God or from fulfilling God's purpose for him are unjust.

Dr. Brunner brings his discussion out of the abstract when he tells us that love, revealed through Jesus, goes beyond justice, that the essence of Christianity is in giving a man more than his due, in going beyond the first mile. Dr. Brunner applies both justice and love to the political and the economic order nationally and internationally. Though he is a theologian his chief interest here

farmers throughout the country who are making possible the completion of this stupendous final year of the project, will make this great religious event a living demonstration of the Biblical truths regarding sowing, reaping, re-birth and tithing," says Perry Hayden, the Quaker miller and founder of the demonstration.

Japanese Hostel in New York Closing

One of the projects of the Brethren Service Committee seems to be coming to an end; it has served its purpose. The New York relocation hostel for Americans of Japanese ancestry is preparing to close its doors. Many hundreds of people have been helped by this valuable service; many American citizens have maintained a feeling of friendliness and goodwill. The service of the hostel has enabled many Japanese Americans to get established in types of work for which they are best fitted and which they enjoy, rather than having to do menial tasks for meager pay in order to make a living.

Now that the last concentration camp for Japanese Americans has been closed, and each person is free to come and go as he pleases, there

seems to be that the justice of God and the love of God shall work in our world.

This book is a helpful one to read. It must be read thoughtfully and discriminately, but in it there is much good food.—Desmond W. Bittinger.

Wynken, Blynken and Nod. Eugene Field. Wilcox & Follett, 1945. 60 pages. \$1.00.

Wynken, Blynken and Nod and The Gingham Dog and the Calico Cat are both included in this little book, unique in shape and in make-up. The book is long and narrow with hinged back and is done in lovely color illustrations. Size 5 x 12 inches. For kindergarten and primary children.—Genevieve Crist.

Leander the Gander. David and Sharon Stearns. Wilcox & Follett, 1945. 32 pages. \$1.00.

In one book are found two amusing stories for children, Leander the Gander and Spunky the Donkey. They are very cleverly illustrated in color. The book is tall and narrow, 5 x 12 inches, with hinged back, just the size of book children like. For children 6-8.—Genevieve Crist.

Readers Write . . .

These are excerpts from letters which come to the editor's desk. It is our intention not to publish anything here unless permission has been given by the writer.

My helper in the oil business has read the Gospel Messenger and has become interested in the Church of the Brethren. He says the Brethren boys he knew in Ohio "were a clean lot." That is one reason he is interested in the Brethren. This letter is to express my appreciation of the Brethren boys who are a clean lot and of the Brethren paper, the Gospel Messenger, which is so full of the spirit of Christ that it and they have evangelistic appeal and tend to lure sinners away from the errors of their way to the abundant life in Christ Jesus.—Floyd M. Irvin, Eustis, Fla.

The editorial, Our Brethren Colleges, is certainly fine and I surely agree with each of its points. I think a special copy of this editorial should be sent to each of our college presidents and each member of the trustee boards. No doubt the teachers, also, would profit by keeping a copy near by to read often.—Mrs. Charles Johansen, Ridott, Ill.

I believe the money which is collected from our churches and sent away should, by all means, be used to help along our own communities which do not have the money or opportunities to progress at our present fast rate. Brethren Relocation Service is a nice beginning, but this should be extended down to where every Brethren helps his brother to get along better. We must first do these things that God has commanded us to do among ourselves and become strong then to others. In other words, if we are to be salt of the earth, we must be salty and not diluted.

is no longer a need for a relocation service. The equipment is being taken elsewhere to be used or stored and the members of the staff are taking inventory, balancing the books and preparing to find other work. Once more the Brethren people have reached out a helping hand to those in distress, and helped them until they were able to help themselves.

But why, with the end of this specific project, do we think we must take our equipment and our staff of workers elsewhere? The people of the Church of the Brethren have helped to relieve the suffering caused by the war in our own country; we are making substantial contributions toward relief in the war-torn European countries. What of our own postwar plan here at home? Are we going to sit back and rest on our laurels, while a generation of neglected, underprivileged and embittered children grow up to wage war again on a world which has not seemed to give them a chance? How do we, as one of the three historic peace churches, hope to help avert another war if we do not do all in our power to help educate today's children against it? You will be saying to yourselves, "Most Brethren are rural people, and our rural children are being taught the ways of peace and love." This is true, and

I notice here in our city there are many churches in the downtown section. This was really the city at the time of their being built. Now since the population has moved out farther, these churches are practically empty, and in the localities to which the population has moved there are very few churches. My idea is to have each church in such a position lay aside a certain amount of money each year and at a certain time when necessity demands a church in a suburb, then a church could be constructed without going into debt. The churches must plan for the future as well as any business and not send all their money away to foreign countries when we have the same type of people here. You can see how the great Roman Catholic Church builds as it goes along. We had better take a hint if we are to survive.—Robert G. Kiebach, Philadelphia, Pa.

This is to thank you for your editorial on Our Brethren Colleges. I think that if every Sunday-school teacher would carefully read that editorial, substituting Sunday-school teacher for college teacher and then make an effort to follow the teachings as given in the article, the Sunday-school teacher's problem would be partly solved. Our young folks would get a better conception of the meaning of God's Word and become better acquainted with God. I fear that many of our Sunday-school teachers are not acquainted with God themselves; so how can they tell others about him?—W. E. Burroughs, Independence, Kansas.

it is a fact of which we can justly be proud. But again, just outside our own doors are multitudes of needy children, clamoring to be taught our ways of peace and shown our ways of love.

In New York City, the very place from which we are pulling up our stakes and moving out, there are 1,000 children—dependent, neglected and delinquent—who are waiting in hospitals, temporary shelters, and unfit homes for placement in foster homes and institutions. This number is over and above the hundreds already filling the institutions provided for them. These 1,000 children cannot get into foster homes or institutions: some because the homes for infants are already overcrowded, some because they are "retarded, handicapped or disturbed" children, some because they are Negroes. They present pathetic stories of babies in their second and third years who have never learned to walk and talk and feed themselves because no one has had time to take them out of their cribs and teach them; boys and girls in their early teens who cry at night because they have been in temporary shelters for months and are convinced that no one wants them. These children are in need of loving care and reassurance as well as expert counseling and assistance. The

city of New York provides clothing and pays a certain amount for the care of each child; the great need is for homes and capable personnel to give that care.

The Brethren Service Committee has a good start on the necessary equipment already assembled here at the hostel; many of our Brethren young people have been receiving excellent training for just such work in the mental hospital units, nurses' training schools, and other social service fields. Why need their talents be taken elsewhere and employed by other agencies? We have responded wholeheartedly to the cry for help in other lands. Can we enjoy our own happy homes, good food, warm clothing, many educational and cultural opportunities, with the cry of these needy in our own country ringing loudly in our ears, unheeded?—Marie R. Hamel, Brooklyn, N. Y.

Mary Jane Hamilton

Mary Jane Hamilton, daughter of James and Anne May, was born July 26, 1866, near Clinton Furnace, W. Va., and died at the home of her son at Red House, Md., Feb. 3, 1946.



She was united in marriage to Francis Hamilton on Dec. 14, 1889. To this union were born four children, William E., pastor of the Auburn church, Ind.; James F., farmer, of Red House, Md.; Miles R., mechanic of Weston, W. Va.; Mrs. Edith Keys of Montrose, Mich.

Sister Hamilton united with the church early in life and was a faithful worker in the church and Sunday school. With her husband she was called to the deacon's office in 1906 by the Buck Creek church. Beginning in 1911 she and her husband spent ten years as matron and superintendent of the Old Folks' Home at Fostoria, Ohio. She spent one year caring for the children of the Maple Grove Home at Egton, W. Va.

Besides her husband and children

she is survived by eleven grandchildren, four great-grandchildren and one sister, Sophia A. Griggs, of Fairmont, W. Va.

Funeral services were conducted at Red House, Md., by Bro. Ezra Fike of Eglon, W. Va., and at the Mt. Union church near Morgantown by Bro. Glen H. Bowlby, pastor of the Morgantown church, assisted by Bro. D. B. Spaid of Eglon, W. Va. Interment was in the adjoining cemetery.—W. E. Hamilton, Auburn, Ind.

Elder Albert J. Ellenberger

Elder Albert J. Ellenberger, son of J. E. and Juliaetta Ellenberger, was born Dec. 13, 1881, at Plattsburg, Mo., and died Feb. 17, 1946, in the Holy Rosary hospital, Ontario, Oregon. While he was still a young man he united with the church at Polo, Mo. In the Peabody church, Kansas, Bro. Ellenberger was called to the ministry on Oct. 6, 1906.

On Jan. 30, 1910, he was married to Pearl May Hoover. To them were born six children, two of whom, Gladys and Samuel Albert, preceded him in death.

Bro. Ellenberger had always led an active and busy life. This year he would have completed forty years in the Christian ministry. With the exception of the last six years, he labored for his Lord and for the church on the basis of the free ministry. It was in September of 1940 that he began serving the Weiser church as pastor and elder on a part-time basis and he carried these responsibilities up to the time of his death. He was also the presiding elder of the Payette Valley church. While living in western Oregon Bro. Ellenberger served on the district board of administration and for two terms was a trustee of La Verne College.

After locating in the District of Idaho he served on the board of administration for four years. Through the years of his ministry Bro. Ellenberger had given unstintingly of his time and energy to serve the church. He will be remembered as one of the faithful pioneer preachers of the Brethren, who labored on the farm six days a week and ministered to his flock on Sunday.

Surviving are his devoted companion; four daughters: Mrs. Paul Morgan of Hermosa Beach, Calif., Mrs. William Myers, of Philadelphia, Pa., and Naomi and Mary at home; one grandchild; four brothers and one sister.

Funeral services were conducted in the Weiser church by Elder F. H. Barr, assisted by the undersigned. Interment was in the Hillcrest cemetery, at Weiser.—Albert Hollinger, Fruitland, Idaho.

Matrimonial . . .

Andrews-Gould.—Earl Andrews of Hollenberg, Kansas, and Neva Gould of Washington, Kansas, at the home of the bride, Feb. 6, 1946, by the undersigned.—Samuel M. Gauby, Washington, Kansas.

Arndt-Heistand.—Christian R. Arndt, Jr., and Anna F. Heistand, both of Lititz, Pa., in the Lititz church, Feb. 16, 1946, by the undersigned.—Jacob T. Dick, Lititz, Pa.

Baile-Mohler.—Clifton Augustus Baile of Warrensburg, Mo., and Kate L. Mohler of Leeton, Mo., at Leeton, Mo., March 21, 1946, by the undersigned.—James M. Mohler, Leeton, Mo.

Beckner-Overlees.—Ross Beckner and Flora Overlees, both of Holmesville, Nebr., in the parsonage, March 6, 1946, by the undersigned.—Lewis Naylor, Holmesville, Nebr.

Cruea-Mitchell.—William Cruea and Doris Mitchell, both of Muncie, Ind., Dec. 15, 1945, by the undersigned, at his home.—J. Andrew Miller, Muncie, Ind.

Hill-Hardin.—James Douglas Hill and Mary Ellen Hardin, both of Muncie, Ind., March 31, 1946, by the undersigned, at his home.—J. Andrew Miller, Muncie, Ind.

Hoy-Boone.—Jesse D. Hoy and Dorothy Ikenberry Boone, both of Boones Mill, Va., in the Christian church, March 16, 1946, by the undersigned.—I. D. Hoy, Boones Mill, Va.

Lefever-Shenk.—Titus H. Lefever and Kathryn J. Shenk, both of Manheim, Pa., in the Chiques church, Pa., March 30, 1946, by the undersigned.—Frank H. Layser, Myerstown, Pa.

Moffitt-Ditmars.—William Moffitt of Sacramento, Calif., and Ruth Ditmars of Washington, Kansas, at the home of the bride, Jan. 9, 1946, by the undersigned.—Samuel M. Gauby, Washington, Kansas.

Moyer-Steiner.—Harry Leroy Moyer of Myerstown, Pa., and Sarah C. Steiner of Lebanon, Pa., March 16, 1946, by the undersigned, at his home.—Frank H. Layser, Myerstown, Pa.

Neff-Bright.—B. Glenwood Neff of Millboro, Va., and Ethel Mae Bright of Deerfield, Va., March 29, 1946, by the undersigned, at his home.—W. H. Zigler, Churchville, Va.

Ninninger-Hiatt.—Eugene Ninninger and Dean Hiatt, both of Muncie, Ind., Nov. 2, 1945, by the undersigned, at his home.—J. Andrew Miller, Muncie, Ind.

Pierce-Keltner.—Melvin Flock Pierce of Stockton, Ill., and Inez June Keltner of Pearl City, Ill., at the Yellow Creek church, Feb. 16, 1946, by the undersigned.—Galen G. Gerdes, Pearl City, Ill.

Rexrode-Hatcher.—Ercil V. Rexrode, Jr., of Baltimore, Md., and Marjorie Hatcher of Troutville, Va., in the Troutville Baptist church, March 2, 1946, by the undersigned.—E. C. Woodie, Troutville, Va.

Riley-Polley.—George Earl Riley and Nettie Polley, both of Muncie, Ind., Nov. 21, 1945, by the undersigned, at his home.—J. Andrew Miller, Muncie, Ind.

Shannon-Richards.—Donald V. Shannon and Alice M. Richards of near Bedford, Pa., in the New Paris church, Dec. 8, 1945, by the undersigned.—John E. Rowland, New Paris, Pa.

Sharer-Likens.—William I. Sharer and Cora G. Likens, both of Baltimore, Md., at the home of the bride, March 21, 1946, by the undersigned.—I. S. Long, Baltimore, Md.

Taylor-Good.—Henry Laessle Taylor of Washington, D. C., and Lois Mae Good of Timberville, Va., in the Timberville church, March 17, 1946, by the undersigned.—Samuel D. Lindsay, Broadway, Va.

Waltz-Landis.—Marlin H. Waltz and Mary Roselyn Landis, at the Lititz church, March 3, 1946, by the undersigned.—Jacob T. Dick, Lititz, Pa.

Wampler-Westfall.—Robert J. Wampler of Broadway, Va., and Edna M. Westfall of Timberville, Va., March 14, 1946, by the undersigned at his home.—Samuel D. Lindsay, Broadway, Va.

Webb-Rader.—Roy E. Webb of Nace, Va., and Margaret Jewell Rader of Troutville, Va., in the Troutville church, March 16, 1946, by the undersigned, assisted by Bro. D. H. Miller.—E. C. Woodie, Troutville, Va.

Whetzel-Dove.—Lloyd Alton Whetzel of Mathias, W. Va., and Nina Alma Dove of Criders, Va., March 16, 1946, by the undersigned at his home.—Samuel D. Lindsay, Broadway, Va.

Fallen Asleep . . .

Albaugh. William Zachariah, son of David and Lydia Anderson Albaugh, was born near Mexico, Ind., Feb. 22, 1867, and died at Sidney, Ohio, Nov. 2, 1945. On Jan. 1, 1891, he was married to Mary Ellen Ritter, who preceded him in death on June 30, 1923. He is survived by two daughters, one son, one half sister and seven grandchildren. He was baptized into the Elsie church, Mich., in early manhood and was a faithful worker in the church as long as health permitted. Funeral services were conducted in the Sidney church by Bro. Jesse Bowser, assisted by Bro. C. V. Coppock. Interment was in Graceland cemetery.—Viola E. Boomershine, Nappanee, Ind.

Blevins. Vivian Iola, daughter of Grace and James Blevins, was born Oct. 20, 1945, and died Feb. 11, 1946. She is survived by her parents, one brother and three sisters. Funeral services were in the home of J. A. Lewis, brother of Mrs. Blevins, and burial was in the community cemetery.—Paul S. Lewis, Damascus, Va.

Bodkin. Ida May, daughter of Silas Kyle and Frances Malcolm Sims, was born March 2, 1867, and died March 5, 1946. Her husband preceded her in death. She is survived by three sons, three daughters, three brothers, three sisters, thirty-three grandchildren and thirteen great-grandchildren. Funeral services were held at the Crummett Run church, of which she was a member, by Bro. W. H. Zigler of Churchville, Va. Burial was in the Bodkin cemetery near Palo Alto, Va.—Clara R. Bodkin, Sugar Grove, W. Va.

Boone. John Viri, son of Mr. and Mrs. N. D. Boone, was born Oct. 22, 1906, at Roan Mountain, Tenn., and died March 8, 1946, at the home of his sister in Konnarock, Va. He is survived by his wife, Pearl Graham Boone, three daughters, two sons, two sisters and two brothers. He was a member of the Walnut Grove congregation. Funeral services were held in the home at Taylors Valley, Va., by Bro. J. F. Lewis, and interment was in the community cemetery.—Paul S. Lewis, Damascus, Va.

Brown. Noah Brixler, son of Jesse and Delila Kellogg Brown, was born in Indiana, April 16, 1860, and died in the Devine hospital in Kansas City, March 19, 1946. He was united in marriage to Margaret Shibe on Feb. 4, 1883. He is survived by his wife, three sons, two daughters, seven grandchildren and three great-grandchildren. One daughter preceded him in death. He united with the Appanose church many years ago. Funeral services were held at the McVey mortuary, Ottawa, Kansas, by the undersigned. Burial was in the Baxter cemetery, Franklin County, Kansas.—J. M. Ward, Ottawa, Kansas.

Cripe. Frank Wessley, son of George Cripe, was born April 20, 1883, in Clinton County, Ind., and died at Lockport, La., Dec. 10, 1945. On Nov. 21, 1912, he was married to Maude Roth, who, with three sons, one grandchild, one brother and three sisters, survives. He was baptized in 1921 and was a consistent member of the Rossville church. Services were

held at the Rossville church with Elder Robert Sink officiating, and burial was in the Pleasant View cemetery.—Lillian H. Hufford, Rossville, Ind.

Frantz, Paul W., Jr., son of Paul and Viola Frantz, was born Dec. 28, 1925. In February 1945 he was reported missing in action and a year later he was officially declared dead. He was a member of the Lebanon City church, having been baptized at the age of ten years. He was an active member of the young people's department and was always faithful in attending the services of the church. He is survived by his parents. Memorial services were held for him on Feb. 10 by the undersigned.—Carl W. Zeigler, Annville, Pa.

Garst, Lucy Brubaker, daughter of Joseph and Sarah Gilland Edwards, was born near Greenville, Ill., Oct. 10, 1872, and died at the home of her daughter in Girard, Ill., March 18, 1946. On Dec. 26, 1894, she was united in marriage to Henry S. Brubaker, who preceded her in death on April 16, 1901. In 1903 she was married to David Henry Garst. At an early age she united with the Church of the Brethren. She is survived by three sons, two daughters, six stepsons, three stepdaughters, three brothers, five sisters, seventeen grandchildren and three great-grandchildren. Funeral services were held in the Girard church by Bro. Leland A. Nelson. Interment was in the Macoupin Creek cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Gillenwater, Rachel Molsbee, daughter of the late William and Mary Molsbee, was born in Hawkins County, Tenn., Dec. 1, 1852, and died Dec. 28, 1945. In March 1874, she was married to Andy C. Gillenwater. To this union were born ten children, three of whom preceded her in death. Early in life she united with the Cedar Grove Church of the Brethren.—Mrs. Bill Thomas, Rogersville, Tenn.

Hagerman, John Frank, died in the hospital in Harrisonburg, Va., Feb. 27, 1946, at the age of seventy-three years. He was the son of the late Harris and Sarah Hawbecker Hagerman of Franklin County, Pa. He is survived by his wife, three daughters, one son, two sisters and one brother. The funeral was held from the Raders Lutheran church near Timberville with his pastor, Rev. S. W. Berry, officiating, assisted by Rev. O. B. Michael and the undersigned. Interment was in the cemetery adjoining the church.—Samuel D. Lindsay, Broadway, Va.

Jordan, Lorena Virginia, daughter of the late H. N. and Hattie Sherfy Crickenberger, and wife of Henry Jordan, Jr., died at her home near New Market, Va., March 14, 1946, at the age of thirty-nine years. She is survived by her husband, one daughter, one son, her father, three sisters and three brothers. The funeral was held from the Pleasant View church, in which she held her membership, by Bro. J. W. Harpine, assisted by Rev. O. R. Kesner and the undersigned. Burial was in the cemetery in Mt. Jackson, Va.—Samuel D. Lindsay, Broadway, Va.

Kegey, Dora A., wife of Ezra Francis Kegey and daughter of I. D. and Mary Webb Good, was born in Conicville, Va., Aug. 4, 1875, and died Sept. 3, 1945, at the Rockingham Memorial hospital, Harrisonburg, Va. Her husband preceded her in death in 1897. She was a faithful member of the Pleasant View church since girlhood. She is survived by one daughter, three grandchildren and one brother. Funeral services were held at the Pleasant View church by Brethren Luther Miller and J. W. Harpine, and interment was in the cemetery near by.—Mrs. Crystal Allen, Staunton, Va.

Kendell, Myrtle, daughter of George and Emaline Davidson, passed away at her home near Tipp City, Ohio, Feb. 19, 1946, at the age of seventy-three years. On March 3, 1895, she was married to George Kendell, who preceded her in death three years ago. She was a faithful member of the Middle District church for thirty-six years. She is survived by seven children, seventeen grandchildren and seven great-

grandchildren. Funeral services were held in the United Brethren church of Ginghamburg, Ohio, by the undersigned and Bro. Ralph Brumbaugh, an associate minister.—C. V. Coppock, Tipp City, Ohio.

Kepner, Amelia Jane, daughter of Henry and Leah Mummert Speck, was born Dec. 12, 1861, and died Dec. 18, 1945. On Jan. 1, 1887, she was united in marriage to Homer V. Kepner, who preceded her in death three years ago. She united with the Church of the Brethren in her youth and remained faithful throughout life. She is survived by one son, three daughters, seven grandchildren and one great-grandchild. Funeral services were held in the Marsh Creek church by the pastor, Bro. Roy K. Miller, and the elder, Walter A. Keeney. Interment was in the church cemetery.—Mrs. M. L. Kepner, Gettysburg, Pa.

Kilhefner, George K., was born May 5, 1862, and died at the home of his daughter-in-law at Lincoln on Feb. 18, 1946. He is survived by one sister, one brother and one granddaughter. He was a member of the Ephrata church, in which funeral services were conducted by Bro. W. N. Stauffer. Interment was in the Cedar Hill cemetery.—Mabel M. Myer, Ephrata, Pa.

Klein, Ida M., daughter of the late E. Frederick and Mary Klein, was born in Frederick County, Md., and died March 12, 1946, at the age of seventy-nine years. She united with the Locust Grove church in early girlhood. She is survived by five sisters and one brother. Funeral services were held at the Locust Grove church by her pastor, Elder Ralph E. Shober of the Frederick City church.—Mr. and Mrs. Harry A. Klein, Mt. Airy, Md.

Leatherman, Elias Elmer, son of John Henry Melvin and Martha Ellen Grossnickle Leatherman of Gettysburg, Pa., was born Nov. 14, 1887, and passed away Dec. 13, 1945. He was a member of the Marsh Creek congregation. He is survived by his wife, two children and three stepchildren. Funeral services were held in the Grossnickle church near Ellerton, Md., by his pastor, Roy K. Miller, assisted by I. R. Stottlemeyer. Interment was in the adjoining cemetery.—Mrs. M. L. Kepner, Gettysburg, Pa.

Lehman, Alice Diehl, was born Nov. 8, 1857, at Defiance, Ohio, and died March 13, 1946, at the home of her daughter in Emmett, Idaho. She married Samuel Lehman on Dec. 13, 1877. To this union were born seven children. Her husband and one daughter preceded her in death. She is survived by four daughters, two sons, twenty grandchildren, thirty-two great-grandchildren and three great-great-grandchildren. She united with the Church of the Brethren in girlhood and served with her husband in the office of deacon for many years. Funeral services were conducted by the writer with burial near Winchester, Idaho.—S. F. Niswander, Emmett, Idaho.

Mathias, Philip S., son of the late John T. and Mart Bowman Mathias, died at his home in Mathias, W. Va., March 18, 1946, at the age of seventy years. Surviving are his wife, two daughters, two sons, twelve grandchildren, two sisters and one brother. The funeral was held from the Mathias church, of which he was a faithful member, by Ernest E. Muntzing and the writer. Burial was in the Cedar Hill cemetery near Mathias.—Samuel D. Lindsay, Broadway, Va.

Michael, Hannah Elizabeth, daughter of William and Catherine Snyder, was born in Elkhart County, Ind., June 15, 1864, and died at Foraker, Ind., Feb. 19, 1946. Surviving are one daughter, four sons, nine grandchildren, one great-grandchild and one sister. Her husband, Edward Michael, preceded her in death. Funeral services were held at the West Goshen church, of which she was a member.—Edith Huber, Goshen, Ind.

Miller, Harvey, was born in Waterloo, Iowa, Dec. 21, 1864, and died in Pasadena, Calif., where he had resided for the past thirty years. He was a faithful deacon and trustee in the Pasadena church for many years. He is survived by four

daughters. Funeral services were conducted by his pastor, Bro. I. V. Funderburgh, and burial was in the Mountain View mausoleum in Pasadena.—I. V. Funderburgh, Pasadena, Calif.

Mohr, Oattie Mae, daughter of Jacob and Elizabeth Kaylor Brenner, was born in Logan County, Ohio, May 8, 1865, and died at the home of her son, March 8, 1946. She was the wife of the late Charles Mohr, to whom she was married on Feb. 12, 1889, and who preceded her in death in 1900. Remaining are two sons, two daughters and one brother. She had been a member of the Stony Creek church since early childhood. Funeral services were held at the Stony Creek church by her pastor, I. E. Oberholtzer, assisted by John H. Good of Springfield. Burial was in the New Philadelphia church cemetery.—I. E. Oberholtzer, Bellefontaine, Ohio.

Muth, Amanda, of Ephrata, died Feb. 11, 1946, at the age of ninety-six years. She was a member of the Church of the Brethren for seventy-one years. Surviving is one stepgrandson. Funeral services were held in the Myerstown church by Brethren W. N. Stauffer and Frank Lyster, and burial was in the Royer cemetery.—Mabel M. Myer, Ephrata, Pa.

Norton, Nettie Oral Transau, was born near Plattsburg, Mo., Dec. 10, 1876, and died March 7, 1946. She united with the Church of the Brethren in early girlhood. On Feb. 28, 1900, she was married to W. W. Norton at the home of Elder Daniel Sell. She is survived by her husband, one son and two grandchildren. Funeral services were conducted by her pastor, and burial was in the cemetery by the church.—X. L. Coppock, Plattsburg, Mo.

Oldham, Ada, died at her home at New Paris, Pa., Feb. 28, 1946, at the age of forty-six years. She is survived by her husband, one daughter and one sister. She was a member of the church for many years. Services were conducted in the New Paris church by the pastor, with burial in the New Paris cemetery.—John E. Rowland, New Paris, Pa.

Porter, George Ernest, son of David and Alice Baker Porter, was born near Pittsburg, Ohio, Aug. 6, 1893, and died March 12, 1946. He was united in marriage to Susie Isenbarger and to them two daughters were born. He united with the Church of the Brethren soon after marriage. He is survived by his wife, two daughters, two grandsons, a half sister and a foster mother. Funeral services were held at the Pittsburg church by Elder Roy B. Teach and the undersigned. Burial was in the Mote cemetery.—W. C. Stinebaugh, Pittsburg, Ohio.

Pratt, Julia, daughter of William and Mary Ogg, was born at Accident, Md., March 27, 1844, and died at the home of her daughter, March 8, 1946. On Oct. 24, 1866, she was married to Lemuel Pratt, who, together with two sons, preceded her in death. Sister Pratt was a charter member of the Fredericksburg church, Iowa. She is survived by three daughters, seventeen grandchildren, thirty-eight great-grandchildren and seven great-great-grandchildren. Funeral services were held in the First Baptist church by Bro. D. D. Harner, and burial was at Payette, Idaho.—Mrs. D. D. Harner, Fredericksburg, Iowa.

Ritter, Benjamin F., son of the late Jacob H. and Barbara Hess Ritter and a member of the Lititz Church of the Brethren for many years, was born May 9, 1883, and died March 9, 1946. Besides his wife, Lillie M. Brubaker Ritter, and one daughter, he is survived by two sisters and two brothers. Bro. Ritter was a member of the church choruses and of the ushers' association for many years. Funeral services were held in the church by Elder Jacob T. Dick, and interment was in the Middle Creek cemetery.—Mrs. Louis Huebener, Lititz, Pa.

Ross, Kenneth Douglass, son of Kenneth and Gladis Ross, died at his home in Christiansburg, Ohio, Jan. 27, 1946, at the

age of twenty-seven years. He was married to Beatrice Eleman. He united with the Middle District church in 1936. He is survived by his wife, three children, his parents and one brother. The funeral was conducted from the Irvin funeral home by the undersigned, with burial in the Troy cemetery.—C. V. Coppock, Tipp City, Ohio.

Sharp, Emma, daughter of Jacob and Jane Stutzman, was born in Fulton County, Ohio, and died at her home in Blissfield, Mich., March 10, 1946, at the age of seventy-three years. She was married to William Sharp over fifty-five years ago. To this union were born ten children, eight of whom preceded her in death. Early in life she united with the Church of the Brethren and remained faithful until death. She is survived by her husband, two daughters and several grandchildren and great-grandchildren. Funeral services were conducted by her pastor, Elder J. A. Guthrie, at the Fairview church, with burial at Metamora, Ohio.—Mrs. Gertrude Guthrie, Metamora, Ohio.

Sheetz, Daniel, was born May 10, 1862, and died at the home of his son in Richland, Feb. 24, 1946. He was a member of the Church of the Brethren. He is survived by his wife, one son, six grandchildren, six great-grandchildren and one sister. Funeral services were held at the Richland church by Elder Iram Lentz, assisted by Rev. Jeremiah Hartman, and burial was in the Richland cemetery.—Mildred Laysner, Richland, Pa.

Shull, Minor Alexander, died March 15, 1946, at the age of seventy-five years. He was a member of the Summit Church of the Brethren. He is survived by his wife, eight sons, four daughters and twenty-three grandchildren. Funeral services were held in the home of his son by Brethren Jacob Replogle, Oscar Miller and Newton L. Poling, and burial was in the Summit cemetery.—Mrs. Roy C. Wright, Mt. Crawford, Va.

Smith, George M., died at his home at Spring Hope, Pa., March 17, 1946, at the age of eighty-nine years. He was preceded in death by two companions and two children, and is survived by three daughters, four sons, one stepson, sixteen grandchildren and seventeen great-grandchildren. Bro. Smith was a member of the Church of the Brethren for sixty-two years, the oldest member in the Dunning Creek congregation. He served in the office of deacon for thirty-five years. Services were conducted by Bro. D. I. Pepple, a former minister, and the undersigned in the Reformed church near Fishertown. Interment was in the Hoover cemetery.—John E. Rowland, New Paris, Pa.

Snell, Daniel B., son of John and Mary Ellen Roubush Snell, was born Dec. 30, 1872, in Kosciusko County, Ind., and died March 12, 1946, at his home in Ft. Wayne, Ind. On Oct. 6, 1894, he was married to Amanda Mowan. To this union five sons and one daughter were born. One son preceded his father in death. He and his family moved to Minnesota, where they were instrumental in organizing and building a church. In 1898, Bro. Snell united with the Church of the Brethren, remaining faithful until death. Funeral services were conducted in the home by the undersigned, his pastor, and at the Spring Creek church by his former pastor, Bro. L. H. Miller, assisted by his pastor, and interment was in the cemetery by the church.—Van B. Wright, Ft. Wayne, Ind.

Snowberger, David H., son of Andrew H. and Mary Snowberger, was born at Huntington, Ind., May 18, 1863, and died at his home in Payette, Idaho, Jan. 18, 1946. On March 29, 1890, he was united in marriage to Rose May Hults. He is survived by four sons, six grandchildren and one great-grandchild. He was a charter member of the Payette church. Funeral services were conducted at the Landon funeral home in Payette by the undersigned, and

interment was in the Riverside cemetery.—Albert Hollinger, Fruitland, Idaho.

Snyder, Edith R., daughter of John and Ruth Bullock, was born June 4, 1908, at Three Rivers, Mich., and died in the Three Rivers hospital, Jan. 10, 1946. On May 16, 1930, she was married to Wayne Snyder. She was a member of the Florence church for the past ten years. Services were conducted by Bro. George S. Sherck at the Decker-Austin funeral home in Three Rivers.—Mrs. George S. Sherck, Constantine, Mich.

Spitler, Clarence E., son of the late Levi and Sarah Rinehart Spitler, was born near Union, Ohio, June 8, 1872, and died March 7, 1946. In 1905 he was united in marriage with Mary Ellen Minnich. To this union were born three children, all of whom survive, together with five grandchildren. In 1917 he united with the Salem church, where he maintained membership until his death. Funeral services were conducted at the Salem church by the pastor, assisted by E. E. Brumbaugh. Burial was in the Bethel cemetery.—C. C. Sollenberger, Union, Ohio.

Stonehocker, Annie, daughter of Mr. and Mrs. John C. Wilson, was born March 18, 1923, at Grady, N. Mex., and died in Clovis, March 13, 1946. She was a member of the Clovis church. She is survived by her parents, her husband, one daughter, one sister and two brothers. Funeral services were held at the Steed funeral home by the undersigned.—F. N. Biddix, Clovis, N. Mex.

Stroupshauer, Frank B., son of the late Joseph and Susan Belleman Stroupshauer, was born June 26, 1878, and died at his home in Lebanon, Feb. 26, 1946. He was a member of the Lebanon City church for about twelve years. He is survived by one son and one daughter. Funeral services were held at the Rohland funeral parlor by the undersigned, and interment was in the Snedberg Church of God cemetery.—Carl W. Zeigler, Annville, Pa.

Trimmer, Alice, daughter of William and Celinda Weigle Trimmer, was born July 7, 1861, near New Oxford, Pa., and died Feb. 17, 1946, at Harrisburg, Pa. She joined the church in 1896 and was an active member at the Rummel Street church in Harrisburg for thirty-one years. She is survived by two brothers. The funeral was conducted at the Madison Avenue church by her pastor, the undersigned, and Elder M. A. Jacobs, with interment at the Greenmount cemetery, York, Pa.—Fred Hollingshead, Harrisburg, Pa.

Utz, Marion, son of Peter and Mary Ann Woodman Utz, was born in Darke County, Ohio, April 29, 1870, and died Feb. 25, 1946. He was married to Mary Catherine Frederick, and to them were born a son and a daughter, who survive. The mother died over two years ago. Bro. Utz united with the Church of the Brethren on Feb. 5, 1946. Funeral services were conducted at the Pittsburg church by the writer, assisted by Bro. W. R. Swinger, with interment in the Mote cemetery.—W. C. Stinebaugh, Pittsburg, Ohio.

Wilson, Odella Risser, daughter of Jacob and Jane Ann Risser, was born Dec. 8, 1869, at Canoa City, Colo., and died Dec. 24, 1945. On May 14, 1902, she was married to Albert Wilson and to this home two children were born. She is survived by her husband, two children, two grandchildren and two sisters. Early in life Sister Wilson became a member of the Church of the Brethren. Funeral services were conducted from the Christian church at Sheridan, Mo., and burial was in the Luteson cemetery.—From a newspaper account.

Wright, Richard A., son of Brother and Sister George W. Wright, was born Oct. 17, 1923, in Uniontown, Pa. His father is the pastor of the Rummel church in Western Pennsylvania. At the age of ten years he united with the Rummel church. After serving three years in the navy, he received his honorable discharge on Feb. 12, 1946, and five days later was killed in an automobile accident as a result of icy roads. Burial was in the Fountain ceme-

tery at Fostoria, Ohio, with services conducted by Bro. Oliver Royer.—Mrs. Howard Holsinger, Windber, Pa.

Zeigler, Richard Harold, son of Harvey and Susan Wenger Zeigler, was born in Annville, Jan. 5, 1924. He was reported missing in action on Feb. 9, 1945, and officially declared dead on Feb. 9, 1946. At the age of ten he was baptized into the Annville church. He is survived by his parents, one sister and two brothers. Memorial services were held in the Annville church on March 3, 1946, by Elder Hiram Gingrich.—Carl W. Zeigler, Annville, Pa.

Church News . . .

California

Covina.—On Jan. 13 we lifted an offering of \$205.75 for Bethany Biblical Seminary. Bro. Lorell Weiss of La Verne College filled the pulpit Jan. 13 and 20. The interchurch brotherhood met in our church on Jan. 22. Our father and son banquet was held in January. The Home Builders had as their guest speaker in January Mrs. Franklin Warner of Claremont, who has traveled much in the South Pacific islands. Our achievement offering amounted to \$587.36. On March 10 the La Verne College choir gave a musical program at the evening hour. At the morning service our pastor has been giving a series of sermons on the Ten Commandments. The Sunday school has increased in attendance since the return of a number of our young men whom we are happy to welcome back into our church fellowship. The women's district officers were with us on March 20, at which time we all had lunch together in the church dining room.—Mrs. Tempie S. Funk, Covina, Calif.

Santa Ana.—Our annual birthday banquet was held on March 8, at which time an offering was taken for paying off a part of the parsonage indebtedness. Bro. Galen B. Ogden of La Verne delivered the address. Our women are sponsoring the gathering of clothing, blankets and comforters for relief, and are making 160 skirts. Soapmaking, under the supervision of Bro. Joseph Jennings, has been one of the relief projects of the young people. Relief offerings are taken each Sunday in the Sunday-school classes. Recently, as an expression of racial goodwill, our church and the colored Baptist church exchanged programs. Guest speakers since the last report have been Bro. I. N. McCune of Canada, Brother and Sister Frank Crumpacker, who showed slides on China, Brethren S. Paul Daugherty and Fred Butterbaugh, who spoke in the interest of the La Verne College building program, Bro. A. C. Wiewand of Bethany Biblical Seminary, Bro. Ralph Smeltzer, who plans to go to Japan as a relief worker, Bro. John W. Deeter of Pomona in behalf of temperance education, and Brother and Sister Dwight Hanawalt, who gave an interesting account by means of discussion and slides of their work in the Brethren service unit in Puerto Rico. The annual spring conference of the district young people will be held in our church on April 6 and 7. The La Verne College chapel choir will be here on April 7. Bro. Fred W. Butterbaugh of La Verne will be with us in a series of meetings April 14-21. Our spring communion service will be held Easter evening, April 21.—Iva A. Carl, Santa Ana, Calif.

Canada

Bow Valley.—The men's group of the church sponsored the sending of a carload of wheat from this community to Holland. The World Day of Prayer was observed at the church under the leadership of Mrs. Martin Krieger. Cottage prayer meetings are being held weekly during Lent. Our love feast will be held April 18. Our pastor, Bro. Krieger, is preaching from the Book of John, giving us an opportunity to study the entire book. This study is to end with the study of the last chapter coinciding with the Easter service. We are glad to welcome back into our church fellowship the boys

who served overseas and in Canada.—Mrs. E. R. Oldfield, Arrowwood, Alta., Canada.

Colorado

McClave.—Our ladies' aid continues to gather and work on relief goods. The last shipment was taken, by the group which attended the regional conference, to the McPherson depot to be picked up by the truck on its next trip. Our evangelistic service was held March 3-17 by Brother and Sister J. F. Burton of Wile, Colo. Our love feast was held on the evening of March 18, with Bro. Burton officiating, assisted by Bro. L. A. Slater, pastor of the Colorado Springs church. The church has been saddened by the recent death of Sister Buck, the wife of our elder, Bro. Edwin Buck. She will be greatly missed by our church, for, although living at a distance from us, they were very active in advancing the work of the kingdom.—E. O. Slater, McClave, Colo.

Idaho

Twin Falls.—We met in regular business session on March 8. We decided to have Brother and Sister Halladay hold a music institute this summer as they come west. Bro. H. B. Garner was re-elected as our pastor for another year beginning Sept. 1, 1946. Bro. Lloyd Nicholson was elected delegate to the Annual Conference at Wenatchee, with Bro. C. W. Ronk as alternate. We elected delegates to the district conference to be held at Emmett, Idaho, in May. The heifers-for-relief project has been going across with much interest throughout the entire val-

ley. Brethren Dwight Kerlin and Harold Hall have returned from their trip to Europe as cattlemen and have given interesting reports of their travels. The ladies' aid has been doing much quilting, from which much of the proceeds have gone for European relief. The young people of the District of Idaho and Western Montana had their spring rally meeting here recently.—Mrs. H. A. Swab, Twin Falls, Idaho.

Illinois

Champaign.—Our revival meeting was conducted by Bro. I. D. Leatherman and his wife. There were fifteen additions to the church during the year 1945. For the past several months the members with the pastor have been holding Wednesday night prayer services at the old ladies' home. At our last council meeting the new officers were elected for the year. At our meeting on Jan. 16, Bro. M. E. Garber and family were requested by the church to remain here for five years longer. We are very glad that most of our young men have returned home again. The building fund is growing and is now near the \$10,000 mark. The women's mission group has been doing relief sewing and preparing used clothing for relief. We have sent several boxes of clothing, several comforters and Christmas boxes for European relief. We help with Red Cross sewing also. The Gleaners adult class sponsors a fellowship supper once a month. We are looking forward to a father-son and mother-daughter banquet in the near future. Our communion service will be held on April 18. On Easter

we will have a sunrise service and special music for the day. The annual old folks' banquet will be held the first part of May. Several new families, who are attending the University of Illinois, are worshipping with us. The members of the church recently washed walls and cleaned the church. At this time Bro. Garber is holding a two weeks' meeting at Naperville, Ill.—Mrs. Clyde Lewis, Champaign, Ill.

Panther Creek.—We met in council on March 3, with our elder, Bro. J. E. Small, presiding. Our spring love feast will be held on Easter, April 21, beginning at 7:30 p.m. Delegates were elected to our district conference.—Elsie Noffsinger, Eureka, Ill.

Indiana

Bethany.—We held our quarterly council on March 14, with Bro. A. E. Clem officiating. Two letters were granted and three received. We are remodeling our church now as we are able to get the material. Our communion services will be held May 18. Our delegate to Annual Conference is Bro. Galen Bowman, with Jesse Eisenhower as alternate. We expect a delegation from North Manchester to put on a program for us in the near future, at which time we will receive an offering for the college. On the evening of March 17 Bro. Charles Light delivered a sermon on Christian service.—Mrs. Bertha Weybright, Syracuse, Ind.

Buck Creek.—Since our last report our evangelistic meetings were held by Brother and Sister Harold Myers. A committee was appointed to plan for some remodeling on the church building. On March 10 our elder, D. W. Bowman, brought the morning message. He also conducted our regular business meeting in the afternoon. Bro. Bowman was re-elected elder. Bro. Elmer Bowman and Sister Hurr of the Nettie Creek church brought us a very fine program of sacred hymns and short talks. We decided to retain our pastor, Bro. Fisher, for another year. He was chosen as delegate to Annual Conference, with D. W. Bowman as alternate. A total of 519 pounds of material has been sent to New Windsor, consisting of twelve large comforters, seven small comforters, twelve new dresses, twenty-nine skirts and used clothing. Our young people have set the goal for 200 pounds of soap. An offering of \$175 was lifted for Bethany Biblical Seminary. For folks who suffered loss by fire \$116 was raised. Our Achievement Offering was \$53.—Mrs. Ella Oxley, Blountsville, Ind.

Kokomo.—Since our last report, dedication services were held for heifers for relief and two from our church and four from surrounding churches are now on their way overseas. We packed seventeen family-size boxes of garden seeds to be sent to war-torn countries. Our ladies' aid has been meeting every two weeks to sew for relief. The men's group met March 22. They are planning to redecorate the basement and purchase a stove for the kitchen. On March 10 Bro. A. D. Replogle of Arcadia, Ind., was our guest speaker; at the same time our pastor was filling the pulpit at the Howard church. Our spring communion will be held on May 19. On March 24 a group of young people from Manchester College was with us. Bro. Keith Hoover delivered the morning message, and an offering was taken for the college. Our church has been assisting in a community visitation and religious census. A former pastor, Brother Robert L. Sherfy, and his family of New Carlisle, Ohio, were recent visitors in Kokomo.—Mrs. Leroy Ebersole, Kokomo, Ind.

Middlebury.—On Feb. 3 Bro. Spenser Minnich spoke at our morning worship service on the million-dollars-for-Christ project. On Feb. 6 our father and son banquet was held in the church basement, with Bro. Lloyd Studebaker as the guest speaker. On two Sunday evenings slides on Brethren aid to Japanese Americans

Announcements . . .

ANNUAL CONFERENCE
June 12-16. Wenatchee, Wash.

REGIONAL CONFERENCES
Southeastern Region—Roanoke, Va., Aug. 28-30.
Eastern Region—Lebanon, July 10-11.
Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS
Idaho and Western Montana—Emmett, May 3-5.
Ohio, Southern—Donnels Creek, April 25.
Virginia, Northern—Unity, Bethel house, April 19-20.

LOVE FEASTS
California
April 21, 6:30 pm, Santa Ana.

Colorado
April 27, Colorado Springs.
Illinois
April 21, Milledgeville.
April 21, 7:30 pm, Panther Creek.
May 5, Lanark.
May 6, 8 pm, Allison Prairie.

Indiana
April 27, New Hope.
April 27, 7:30 pm, Nettle Creek, Brick.
April 28, 7:30 pm, Guernsey.
May 3, 7:30 pm, White.
May 4, 7:30 pm, North Winton.
May 5, Four Mile.
May 5, 7:30 pm, Muncie.
May 11, 7:30 pm, Buck Creek.
May 18, 8 pm, Bethany.

Iowa
April 21, Dallas Center.
April 21, Des Moines Valley.
April 21, South Keokuk.
April 21, 7 pm, Council Bluffs.

Kansas
May 11, Maple Grove.
May 18, McPherson.

Maryland
April 20, 2:30 pm, Longmeadow.
April 21, 6:30 pm, Flower Hill.
April 27, Stone Bridge.
April 28, 6 pm, Baltimore.
April 28, 7 pm, Cumberland.
May 4, 5, Welty.
May 5, 6:30 pm, Monocacy.
May 5, 6:30 pm, Piney Creek.
May 5, 6:30 pm, Rocky Ridge.
May 11, 6 pm, Brownsville.
May 12, 6 pm, Manor.
May 18, 7 pm, Bush Creek.
May 25, 2:30 pm, Broadfording.

Michigan
April 21, Battle Creek.
April 22, 8 pm, Florence.

Missouri
April 27, Shoal Creek.
Ohio
April 21, 7 pm, Eversole.
April 21, 7 pm, Georgetown.
April 21, 7:30 pm, White Cottage.
April 28, Castine.
April 28, 7:30 pm, East Chippewa.
May 5, East Dayton.
May 5, 7 pm, Center.
May 18, Covington.
May 18, Eaton.

Oklahoma
May 12, Big Creek.
Oregon
April 20, 8 pm, Mabel.
May 4, 8 pm, Albany.

Pennsylvania
April 21, Fairview.
April 21, 6 pm, Bethel.
April 21, 6 pm, Lebanon.
April 21, 6 pm, Reading.
April 21, 7 pm, Mechanicsburg.
April 23, Greencastle.

April 27, 28, 2 and 6 pm, Hatfield.

April 28, Ephrata.
April 28, Koontz.
April 28, Mt. Pleasant.
April 28, 6 pm, Lititz.
April 28, 6 pm, York, Second.
April 28, 6:30 pm, Mt. Olivet.

May 4, 5 pm, Harrisburg.
May 4, 5, Conewago.
May 4, 5, 10:30 am, Falling Spring, Hade.
May 4, 5, 1:30 pm, Little Swatara, Ziegler.
May 5, Philadelphia, Germantown.
May 5, all day, Lower Cumberland, Mohler.
May 5, 6 pm, Hanover.
May 5, 6:30 pm, New Enterprise.
May 5, 6:30 pm, Philadelphia, First.
May 5, 6:30 pm, Scalp Level.

May 5, 7 pm, Stonerstown.
May 5, 6, 6:30 pm, Huntsdale.

May 7, Beachdale.
May 11, 12, 1:30 pm, Annville.
May 11, 12, 2 pm, Midway.
May 11, 12, 2 pm, Richland.
May 12, Yellow Creek.
May 12, 2 pm, East Fairview.
May 18, 7 pm, Bareville.
May 18, 19, 1:30 pm, Upper Conewago, Mummerts.
May 18, 19, 2 pm, Mountville.

Tennessee
April 27, 7 pm, Liberty.

Virginia
April 20, Fults Run.
April 20, Walnut Grove.
April 21, Christiansburg.
April 28, 5 pm, Roanoke, Ninth Street.
May 5, 6:30 pm, Sangersville.

West Virginia
April 28, 7 pm, Tear Coat.

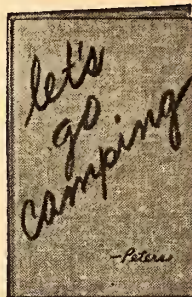
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BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS



and on work camps were shown. Our young people have reorganized and plan to make a recreational center back of the church. Seven letters have been granted since our last report. Packaged garden seeds for fifty families of northwestern Europe were sent to New Windsor recently. The seeds were purchased by the four adult classes in our Sunday school. At a recent evening service John Steele gave an interesting account of his trip to Poland with livestock. We are practicing a cantata for Easter. We will observe family week May 5-12. The Homebuilders' class is responsible for the planning of the week's activities. The churches of Middlebury observed the World Day of Prayer, with our pastor, Bro. Mark Schrock, as the speaker.—Mrs. Gladys Schrock, Goshen, Ind.

Monticello.—Bro. Clarence Sink of the Bachelor Run and Lower Deer Creek churches was with us on Feb. 24 and gave an interesting report on his trip to Poland. A group of women attended the women's work conference at West Manchester on Feb. 26. On Feb. 28 a group visited the Brethren Publishing House at Elgin and selected some books to start a library. The father and son banquet was held in March. Our pastor, Bro. Jay Johnson, will hold a week of pre-Easter meetings at Pike Creek, starting April 14. The young people are planning a sunrise service for Easter morning. Our love feast will be held on April 28 at the Guernsey church. The Guernsey neighborhood is co-operating with the Reynolds churches for a two-week Bible school this spring.—Edna Sickler, Monticello, Ind.

South Bend, Second.—We met in regular council on March 1, with Elder Ira Long presiding. Brother and Sister Edward Stump were chosen as delegates to Annual Conference. Many of our servicemen have returned and we are happy to welcome them back. Our men's organization has been doing some very commendable work, including the raising of heifers for relief. Our ladies' aid has been helping at the relief center, mending and sewing. They have made seventeen comforters and 500 diapers and sent twenty-one blankets and 12,000 pounds of clothing for relief. Our revival meeting will be held from March 24 to April 7, with Elder Howard Kreider as the evangelist. We will close with our love feast on April 7.—Mrs. Cora Stanley, South Bend, Ind.

Iowa

Des Moines, Stover Memorial.—We have secured as our pastor Bro. Harvey Kline and his wife, who will move here after he finishes his school work at Bethany Seminary in June. They come out every two weeks on Friday afternoon and stay until Monday afternoon. We have added more members to our group by letter. We have Sunday school and church every Sunday in the Y.M.C.A. building. We hope to have a building of our own in the near future. Our offering for Bethany Seminary chapel was \$118.05 and the million-dollars-for-Christ offering was \$255.94.

The children rendered a very nice program and gave their gift of soap to be sent to relief. The women's work is progressing rapidly, meeting every week to sew for relief. Missionary meetings are held once a month. We would be glad to have anyone going through Des Moines to come and worship with us.—Mrs. R. A. Kinzie, Des Moines, Iowa.

English River.—The aid society of the English River congregation, Iowa, has been very busy with relief sewing. In addition, they have recently sent 400 quarts of fruit and vegetables, thirty pounds of lima beans and nineteen pounds of dried corn to the relief center.—Mrs. Will Senger, South English, Iowa.

South Keokuk.—The church met in their regular semiannual council on March 9. At this time we elected delegates to district conference. Several reports were given and it was decided to take a special offering at the Sunday-school hour on Easter to be given toward the support of Dick and Ann Burger. Our love feast is to be held Easter evening. Our attendance this winter has been quite good in spite of the bad weather and roads. Plans are in progress for the youth rally to be held here on April 7. We are also planning to hold a revival meeting sometime this fall.—Mrs. Howard Williams, Ollie, Iowa.

Maryland

Monocacy.—During the winter season our church has granted the young people the use of the preaching hour one Sunday morning each month to hold their worship program. This program is followed by a short sermon or talk by some guest speaker. On Jan. 12 the young people's program was followed by a message from Bro. Jack Kline of the New Windsor relief center. On Feb. 10 Bro. Berkley Bowman was the guest speaker. On March 10 Bro. John Metzler delivered the message. We held our spring council meeting on March 16, with Elder E. P. Schildt presiding. Elder E. C. Bixler was also present. Norman Putman and Earl Dehoff were elected to serve the church as deacons. Our delegates to district meeting are Clarence Putman and James I. Renner. E. P. Schildt was elected to serve the church as the elder for another year. Our spring love feast will be held on May 5.—Elsie A. Eigenbrode, Rocky Ridge, Md.

New Mexico

Clovis.—We met in a local council on Feb. 26, with our elder, Bro. H. M. Coppock, officiating. Brother and Sister Floyd Biddix of Adrian, Mich., were called as pastors. Several shipments of used clothing have been sent to the relief center through the efforts of our ladies' aid. One thousand dollars was raised with which to buy wheat for Holland. We are planning a pre-Easter service with communion on April 19. We are remodeling the junior and intermediate classrooms. The young people's class plans to purchase carpet for the church. Many of our servicemen and C.P.S. boys are returning and we are happy to welcome them back into the fellowship of the church. Bro. A. L. Patrick of Pampa, Texas, was with us recently and took charge of our services.—Mr. W. J. Ward, Clovis, N. Mex.

Ohio

Center.—The ladies' aid made eighty-four new garments and twenty-two comforters for relief and sent used clothing, kitchen utensils and soap. They have also been quilting. The district ministerial meeting was held at our church on Feb. 13. Bro. Ray Walters, the district relief leader, was the speaker on the evening of Feb. 17. Our young people bought, packaged, labeled and sent in \$24.90 worth of seeds. Two persons were baptized and one was received by letter. The collection taken on March 3 was sent to buy beef to can for relief. On March 17 Bro. G. S. Strasbaugh and Bro. Earl Breon were the speakers telling about Manchester College and the plans for the future. Our March 24 offering was given to Manchester and our March 31 offering was given to Bethany Seminary.—Mrs. Grace Gloss, Louisville, Ohio.

Eaton.—At a recent council our women were organized into a women's work group. Bro. Walter Denlinger and his wife donated two lots to the church for a parsonage. A building fund committee has been soliciting funds and donations have been given. Three heifers were sent overseas. A relief center has been opened in Dayton under the direction of the Federation of Churches. Many of our number have been working there. Much clothing and food has been donated. A public auction was held at the county sale barn. One hundred dollars was made which went into the parsonage fund. One fox drive and one farm sale dinner netted \$130. Our Achievement Offering was \$133.91. The men's work have a God's-acre project in which they will plant corn. The Preble County leadership training school of the Eaton churches is held each Monday evening at the Methodist church from Feb. 4 to March 11. On each Saturday a course in church membership for young people, intermediates and juniors is held by our pastor, Bro. L. John Weaver. The oldest member of our church, Sister Buriff, passed away Feb. 18. Our peace and temperance director is sending cards to our senators and representatives opposing peacetime military conscription. On Sunday evenings the adult group is studying Africa, its customs and our own work there. Sister Kathryn Kiracofe has sailed for India. Our love feast will be held the third Saturday in May. Our offering for Brethren service for the past year was \$421.68. Other donations made were a carload of wheat, hundreds of cans of food, fifty blankets, corn, clothing, etc.—Mrs. Charles Beasley, Camden, Ohio.

Oregon

Mabel.—We decided to have our communion service on April 20. Our elder, H. H. Ritter, who suffered a fractured leg on Oct. 26, is walking some on crutches now. He has conducted the morning services regularly since Jan. 14. Our Achievement Offering amounted to \$140. We are

Brethren Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 98. Wanted: Someone to live with an aged man in Sebring, Fla. Would require little care. House room for two or three persons would be rent free.

No. 132. Wanted: Minister to serve as pastor of a Church of the Brethren in Minnesota, to live on an eighty-acre farm consisting mostly of grazing land with comfortable house and other buildings near the church and owned by the district; pastor receives the proceeds from the farm and a salary that the church can pay. Some experience in farming and church work is desired. A good community and opportunity.



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lifting monthly offerings for China relief and for the district budget. We number only nine members here, yet we do not think that any reason for closing the church and being idle.—H. H. Ritter, Mabel, Oregon.

Myrtle Point.—Two letters have been granted since our last report. Several of our members attended the district meeting held in Medford on Jan. 18-20. Our women's fellowship and service group has been holding all-day meetings in order to prepare used clothing for relief. March 21 was family night at the church. We donated and packed a box of soap and another box of clothing, towels, washcloths and special materials for hospital use in China. Work on the repairing and redecorating of the church has been started. Our pastor, M. G. Blickenstaff, represented the Brethren of our district at the State Council of Churches held in Portland on Feb. 13-15 and attended the state pastors' conference under its direction. The guest speaker was Dr. Keller, representative of the World Council of Churches. Brother and Sister Frank Crumpacker were with us March 10-15. Bro. Crumpacker showed slides of China on Sunday evening; the other churches of the community joined us for this service. He also held our communion service on the evening of March 15. At our last business meeting the church elected three new deacons: Orlin Lett, Noah Cosner and Glen Wolff. Dr. James Miller will hold union evangelistic services in Myrtle Point April 10-14.—Minnie M. Hermann, Broadbent, Oregon.

Pennsylvania

Bethel.—Our two weeks' revival services are to be conducted by Bro. B. M. Rollins of Keyser, W. Va., ending with the love feast on Easter. Sunrise services will be held under the direction of the young people. Bro. Guy West of Uniontown is to be the guest speaker and the young people's choir will have several selections. Two ladies of the church spent a week helping at New Windsor; they gave a fine report of the work being done there. Recently we purchased a plot of ground across from the church. We are nearing the end of our Sunday-school contest, which began Jan. 1 and ends March 31. Many of our boys have returned from the service and we are happy to welcome them back into the fellowship of the church. Our ladies' aid sent canned foods to New Windsor for the workers there. They also sent thirty dollars to buy powdered milk for the babies of Europe. Last month the Christian Endeavor sponsored a roller-skating party and invited neighboring churches to join with them. A welcome-home party for servicemen was given by the young people. The young people of district nine held a fellowship banquet in our church on Feb. 22.—Jean Patterson, Uniontown, Pa.

Conewago.—Our council meeting was held at the Bachmanville house on March 7, with our elder, Bro. H. A. Merkey, presiding. We have a 100% Messenger club. Bro. Elmer Ebersole held a Bible study course for the B.Y.P.D. Our church collected \$1,000 for the corn project. Bro. M. R. Zigler was with us on the morning of March 24. Our love feast will be held May 4 and 5.—Bertha M. Shissler, Elizabethtown, Pa.

Welsh Run.—On Feb. 10 we had with us Bro. Samuel Parmer, who delivered the message. The congregation lifted an offering of \$448 for milk for Europe. On March 9 we held our council, with Elder William Hunsberger presiding. Our delegates to district meeting were Brethren Russell Martin and Clyde Shipp. Bro. Shipp is our Sunday-school superintendent for another year. We expect Bro. Harry Eshelman of Elizabethtown, Pa., to be with us May 12-26 to hold a series of meetings. We are holding our love feast on May 25.—John D. Martin, Mercersburg, Pa.

Virginia

Cloverdale.—Bro. Chester Harley of Gaithersburg, Md., has accepted a call to become the pastor of our church. He will take up his work here the first of May. Bro. J. S. Crumpacker was elected elder of our church. We met in council on March 24. Delegates elected to district meeting, which is to be held at the Blue Ridge church in April, were Brethren C. J. Kinzie and R. H. Layman. Our pastor, Bro. Harley, will be our delegate to Annual Conference. The Blue Ridge church, which has been a part of the Cloverdale congregation since its organization, presented a request to organize a separate congregation. This request was granted and will be presented to district conference for approval. Bro. Rufus Bucher preached for us on March 3. In 1945 our church gave \$656.31 to Bethany Seminary, \$810 to Brethren relief and \$468.58 to Brethren service. Our young people's organization is active. They are planning a picnic for our returned servicemen in May.—Helen C. Flora, Roanoke, Va.

Daleville.—We reached our goal in our offerings for missions and relief. Our women's work is quite active. Our theme for this year is Building for Tomorrow. We have made 173 garments for relief. We also check and repair a box of relief clothing for the Roanoke relief center each month and we take our turn in going to help at the relief center. Our primary department is collecting canned goods, soap, buttons, thread, etc., for relief. Each organization has had a part in remodeling the parsonage. We gave a tea at the church in March, inviting our neighboring churches; we were fortunate in having as our guest speaker Bro. Rufus P. Bucher of Pennsylvania, who was conducting a training school in Daleville. The men's work sponsors the heifer project, the religious education program in our public schools, and community betterment. The joint choirs of the Troutville and Daleville churches will present a cantata on April 14 and 21. Our pastor, Edgar S. Martin, will conduct our pre-Easter meeting. On the fourth Sunday of March we observed Messenger Sunday. The district conference will be held at the Blue Ridge church on April 9-11. Delegates from our church are J. Curtis Miller, Mrs. Ira Layman, Jr., and Emory Bowman.—Mrs. K. F. Ikenberry, Daleville, Va.

Walnut Grove.—There has been much discussion recently concerning a new church building on a different site. Inasmuch as our present location is a half mile out of the village, it is highly probable that a new building will be erected within the next few years. The women's organization, the Inglenook Guild, has been sewing for relief. At present they are making skirts for the New Windsor center and comforters for local relief. During the Christmas season one of the local plants gave the women's group \$39 for helping prepare Christmas dinner for the plant employees and their families. Since our last writing our church building was wired and fluorescent lighting was installed. We plan to have a vacation Bible school for the children during the summer months. At night there will be instruction in group singing. Our love feast service will be held on April 20.—Mrs. Paul S. Lewis, Damascus, Va.

West Virginia

Crummett Run.—On March 17 we met in council, with our elder, J. M. Foster, presiding. We were also glad to have with us Elder M. G. Sanger of the Sangerville congregation. We re-elected Bro. Foster as our elder and Bro. I. L. Bennett as our pastor for another year. Our delegates to district conference are Brethren I. L. Bennett and Lester Propst. Five letters of membership were granted since our last report. We have made some bed clothing and have also given quite a bit of clothing for relief.—Clara R. Bodkin, Sugar Grove, W. Va.

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Gospel Messenger

VOLUME 95

APRIL 27, 1946

NUMBER 17



Family Week Issue

Gospel Messenger "Thy Kingdom Come"

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Around the World

The Army Transportation Corps expects to bring 80,000 GI wives from overseas by June. As many as 32,000 children may also be anticipated. These figures do not count navy, marine and coast guard wives.

Emphasis on the education of very young children in schools for both mother and child was suggested as basic for the school of the future by James Marshall, member of the board of education in Philadelphia. Mothers would be required to attend part time for the study of child care.

In the United States, only the poorest land supports children enough to maintain our population, and only the poorest families, those with incomes of less than \$1,000 a year, have children enough even to reproduce the two parents. The business and professional groups do not maintain themselves.

The Belgian Congo has a housing shortage. Dr. C. M. Yocum, executive secretary of Africa and India missions for the United Christian Missionary Society of the Disciples of Christ, told a meeting of the trustees that it has become necessary for the first time in many years to rent living quarters for missionaries in the Congo.

Church people in various denominations and in many California communities seemed to get the idea all at once. They saw, with increasing alarm, that thousands of children were growing to adulthood ignorant of our Christian religion. . . .

They saw that, while they were giving their money to spread our faith abroad, it was being denied to the very youth who, in a short time, would be steering this so-called Christian ship of state.

To meet this challenge, they laid aside their denominational lines and banded together to organize children's Bible clubs in homes near schools, where the elementary children of all ages could drop in after school and hear the Bible stories. Children thronged to them in city and country. In many towns the interest has been so great that the sponsors have found it necessary to employ a full-time worker to carry on the clubs.

These clubs have memberships of

The House of Representatives has passed a school lunch bill calling for a fifty million dollar annual appropriation to be administered by the Department of Agriculture. A fifteen million dollar item for training lunchroom personnel to be administered by the office of education was dropped.

Britain's birth rate, after a wartime upward flurry, is down again. Russia's birth rate, for the first nine months of 1945, was up 35.3 per cent over the corresponding period in 1944. A Russian mother of three gets 400 rubles (about \$75). Reward for output rises to 5,000 rubles (about \$950) for a mother of ten.

Dr. Edwin Dahlberg, pastor of the First Baptist church, Syracuse, New York, declares that surveys "indicate that seventy-two per cent of our pastors have no pre-marital conference with young couples planning marriage." Eighty-five per cent of the pastors have no systematic follow-up after couples are married, he told the general ministerial association in St. Paul's cathedral. Dr. Dahlberg indicated, however, that the trend is changing for the better, particularly among younger ministers who instruct couples in psychology, money management, proper sex attitudes, and matters of faith.

from five or six to one hundred or over. The children sit about informally, on couches, or cushions, or on the floor, sing songs, repeat Bible verses, and listen with pleasure to the old stories from the Bible.

One police chief said: "These Bible clubs, although almost unknown to the general public, are, in my estimation, doing more than any other agency to curb juvenile delinquency."

A lady states: "Since the Bible club has been started in our neighborhood, the whole atmosphere has changed. Now, instead of rocks through my windows, I get flowers on my doorstep, left there by kind little hands. The children around here used to steal everything in sight, but that stopped weeks ago."

A principal remarked: "Since our Bible club began, my discipline problems have already been greatly reduced. I am for the clubs one hundred per cent."—Muriel B. Needham, in Sierra Educational News.

Editorial

Mama and Papa

IT HAD been an off day for Jimmy. Or, perhaps it would be more accurate to say that it had been an off day for Jimmy's mother. At least, after many misunderstandings which had extended throughout the day, finally, in complete vexation, Jimmy's mother had exclaimed, "You just wait until your daddy comes home. I will tell him to take care of you! And I'll bet you'll not forget it either!"

All day Jimmy had looked for-

ward to father's return. He hoped that when daddy came, made some funny faces at him through the window and then came in to hold him in his arms, all the unpleasantness of the day would be forgotten and the sun would really shine into the living room where it had seemed so dark all day.

But all of that would be spoiled now. It did not seem fair to Jimmy's daddy either, or to Jimmy's mother. And yet how was Jimmy's daddy to be brought into some of the per-

plexities of the home, against which his mother had to match her wits all day, unless she did tell him of them when he came home? And anyway, most of them were problems which were as much his as they were hers. Certainly his counsel should be added to the general thinking when the problems were solved.

WELL, there are ways in which that can be accomplished in a helpful and satisfactory manner. Each home must discover that for itself. But above all, daddy and mother must not be pitted against each other and neither of them must be pitted against the children.

Against this background the writer would like to say two things at the beginning of Family Week this year.

1. The breakdown of international relations which has occurred in the past and which threatens to occur again cannot wholly be blamed upon impious and selfish politicians; it must be blamed before that upon improper Christian nurture in the kitchen, the living room, and the bedroom at home, in the classroom at school and on the playgrounds or play yards at school and at home. As long as the children who will presently be statesmen, soldiers and citizens play at "shooting Japs" or talk about "dirty Germans" or "greasy Wops" at home or at school it will seem necessary to continue to shoot Germans, Russians, British or other Americans in reality.

This job of building world goodwill must begin in the nursery. The job of establishing a righteous world community must begin in right thinking on the part of the childhood of the world. Such an undertaking is not a job for mama or for papa but for mama and papa.

Thinking About the News . . .

A Peace Department in Government

Among the cabinet officers who surround the President and work very closely with him as his advisers and helpers are a Secretary of War and a Secretary of the Navy. Proposals have been made with regularity that a Secretary of Air Power might well be added to clothe that branch of the military service with the dignity of the others.

Several months ago Representative Dirksen of Illinois introduced a bill into Congress calling for a Cabinet Department of Peace (H. J. Resolution 242). The duty of its secretary would be to further in America and, with the co-operation of the Department of State, abroad all those things which make for international understanding and goodwill and which further the causes of peace.

This department, as it is proposed, would be given the same status as other departments and its work would be underwritten with sufficient funds to enable it to inaugurate and carry on a vigorous program for peace.

This seems to the writer a bit of news worth listening to and an action worthy of our endorsement and encouragement. There are many things such a secretary could do.

1. He could set up an educational program for adults which would awaken us to the absolute essentialness of peace in an atomic age.

2. He could seek to bring about some rewriting of our history textbooks so that wars and generals could be deglamorized and our wars presented as evidences of the failure on our part to meet our problems in rational and statesmanlike ways.

3. He could seek to help us to detect, as adults or as school pupils, the subtle techniques of propaganda which seek to blind us and confuse us.

4. He could seek to help us learn how to resolve our racial and class differences, for wars and the spirit of war emanate from these things.

5. He could seek to help us understand the basic economic differences which divide us at home and which lie squarely at the heart of all our differences internationally.

6. He could seek to bring about international meetings of youth, international exchanges of students and teachers, international reciprocal visits of churchmen and ministers.

7. He could seek to help us to understand the necessity for and the processes of world government.

Would adding another department to government be too expensive? Not such a department even if it cost two billion dollars, the cost of the atomic bomb. For if we do not find the way to peace, we shall not live; peace and salvation walk hand in hand.

Churchmen could well support this congressional proposal.

D. W. B.

2. Just as much as it is necessary for father and mother to work together to achieve the true purposes of the home so it seems to this writer necessary for them also to work together at the job of training childhood in those places where it is trained outside the home. Should there not be men specialists in children's work in the local church as well as women specialists? Why should fathers, any more than mothers, run away from teaching children's classes? Or in the secular field why should a child never have a man teacher in his entire educational training until he reaches high school? Does not fourth-grade or first-grade childhood need a sprinkling of men teachers as much as high school or college youth need them? The writer knows of a certain large elementary school where the only man about the place is the janitor. Both the boys and the girls give glowing accounts of how understanding and helpful he is. That is good. But why not have at least one man teacher there also?

No, saving this generation is not a job for mama or papa; it is a job for mama *and* papa. It is the biggest job they have. If they do not do it together, it will not be done. D. W. B.

The Marriage Column Lengthens

WITHIN the last year or two the matrimonial column in the Gospel Messenger has grown from a few entries per week to as many as several dozen. Last week we received letters telling us of thirty-five weddings in the Church of the Brethren. When June final-

ly surrounds us with the fragrance of spring and the air becomes filled with the tender notes which leap from the throats of nesting birds, the matrimonial column may lengthen even more.

Of course we are unromantic enough to realize that one reason the column has lengthened is that we no longer charge fifty cents to make an insertion there,

They Face the Sunlight

(See cover page)

THEIR faces beam with smiles; their look is upward; their stride is forward.

It can well be that way for them because they are not afraid; they have a sense of belonging; they belong to each other, they belong to their homes and very clearly the bright sunlight overhead and the green grass beneath their feet proclaim to them that they belong to God and are a part of his great creation.

We do not need to know what this young man's particular daily work is; he may be a farmer, a factory worker or an executive. Whatever it is it is not so important as being the father of the home in which these children are to grow up. That task and opportunity he shares with another; among the four of them it need never seem hard for long.

Together they face the sunlight and, because they do, even in days like these the shadows fall behind!
D. W. B.

choosing rather to send to each couple a three-month gift subscription to the Messenger as an expression of our congratulations and as an effort on the part of the church to help them get their home started on a Christian basis. But, in addition to this, we realize also that the number of marriages in the Church of the Brethren is on the increase.

This increase is as it should be; for it we are glad. Young men are returning from conscripted absences; young women are returning from factories. Together these youth are beginning the great adventure for which God designed them from the beginning. If they did not follow such

a pattern all the things we hold precious would perish with us and with them. For civilization's only way, and the church's only way, to reach into the future is through the homes of which this matrimonial column is something of a barometer.

THE best advice which it is possible to give to young people is that they shall fall really in love, in the Spirit of the Lord, get married, and set up a home which reflects that Spirit. It may be that the first part of such advice is not necessary, but the part about falling in love in the Spirit of the Lord and building a home in that Spirit certainly is. Divorces have increased in America over three hundred per cent in the last score of years and about two thousand per cent since 1870.

This is about as dangerous to us as the much-feared atomic bomb. For if the home goes, the church also goes. Our ideas of democracy, of honesty, of right and of righteousness will also perish if they are not taught to tiniest childhood. And in the end we also shall perish. On the other hand, if the home is strong and does its duty, the church can become strong, evil can be combated in the fear of the Lord, righteousness within human hearts and in a world-wide community can prevail and wicked devices of destruction can be relegated to the bottom of the seas where they belong.

Some churches within our brotherhood have begun classes of instruction for newly married couples. To help establish and undergird our homes is one of the church's foremost jobs.

Let the matrimonial column grow.
D. W. B.



Ewing Galloway

The Family in Its Community

Forrest L. Weller
Brookings, South Dakota

A FEW years ago a Sunday-school teacher remarked that the quality of the home is revealed in the attitudes and activities of the children. A father in the class amended the statement by suggesting that the neighborhood often seriously qualified what the home was able to do. Many parents have paid a high price for overlooking

these additional influences on their children.

A mother in one of the wealthy suburbs of Chicago could not understand why her son was arrested for drunken driving in a hit-and-run accident when she had never permitted him to drink in the home. She had known that there were several speakeasies in the general com-

munity. A young woman reared in an excellent suburban home awakened one morning, far from her home, following a night of drinking, married to a man whom she had known less than twenty-four hours. These may be extreme cases but they clearly illustrate the necessity of par-

ental teaching that incorporates guidance for living in the community about us.

Thus parental guidance is inadequate if it provides only a sheltered environment in which moral values are fairly secure and temptations are not great. The home must also provide for the children intelligent participation in those areas outside the customary contacts. Rapid urbanization of American life is but one indication of the wider contacts of our people. Less than one person in five today lives on the farm, whereas at one time it was just the reverse. Today more people live in cities of 100,000 and over than live on farms.

In themselves these figures tell little of the story. Farming is a way of life as well as a means of earning one's living. The farm family as a producing unit integrated the purposes of each into the good of the whole. The city has permitted each person to do as he chooses, thus emancipating him and removing the social pressures on his conduct. Although the large cities have higher divorce rates than the rural communities, their poor record is due less to the general influence of the city than it is to the loss of the feeling of the unity of the family. It may not be too late yet to regain some of this feeling and revitalize the family influence.

In a subtle manner we have ascribed prestige to characteristics of the city. No doubt there are many advantages. But the process has led to the neglect of many virtues in our midst. The Brethren once prevented participation in ordinary society by forbidding con-

tact with it. This appears no longer possible. But the home can provide a moral guidance of a much stronger character than in times past. Brethren have taught against gambling and drinking as wrongs, not alone because they are evils according to Brethren traditions, but because they were, and continue to be, fundamentally corrupt.

In a recent study it was surprising to note how many Brethren young people admitted believing that the essential wrong in certain practices was that they violated church regulations. They had so deeply identified distinct Brethren practices and deep moral convictions that when one was called into question they found themselves confused about the other. Many of

them went through prolonged periods of disorganization before they found a new life organization.

AS opportunities are opened for Brethren to serve in places of responsibility a new and deeper obligation is placed upon the home. It would be difficult to estimate the cost to mankind of those men and women who gained positions of control and authority over their fellow men but had not yet learned some of the homely virtues of justice which should have been gained at their mothers' knees. There is grave need for more persons whose sense of social justice, inspired in those early years of life, has remained untarnished by pressure groups of his adult

The White House
Washington
March 1, 1946

Dear Dr. Swearingen:

The observance of National Family Week in church and synagogue this year is of special significance as we return to the pursuits of peace. It will serve a useful purpose in focusing attention upon the American home as a fundamental institution.

Peace has its responsibilities. The home must be maintained or our democracy will perish. The finding of homes is one of the paramount problems facing our returning veterans.

I have therefore appealed to the churches and synagogues which administered so faithfully to service men and women during hostilities to continue their efforts now that the fighting is over. Representatives of Catholic, Protestant and Jewish faiths agreed to co-operate in this laudable purpose and a nationwide Share-the-Housing effort was launched in aid of our veterans.

I hope this campaign will be given added impetus during the observance of our Jewish brethren and Protestant and Catholic Christians of National Family Week. I can think of no more practical exemplification of our faith in that grand old institution, the American home.

Very sincerely yours,

Harry Truman

Reverend T. T. Swearingen,
National Family Week Committee,
203 North Wabash Avenue,
Chicago 1, Illinois.

years. We need deep convictions that right will eventually triumph. It is indeed heartening to find so many who carry convictions of justice and right into business and political life. With these increasing contacts the home life of the Brethren assumes a new and more powerful role.

The Brethren, like other somewhat rural religious bodies, have

been known for their dynamic home life. But such home life cannot be kept alive without effort. Parents must be ever sensitive to the new influences which are touching their children. They must not only seek to prevent contact with social problems. They must provide an interpretation of those problems that will prevent confusion and moral uncertainty.

Shall the family Suffer Defeat?

L. Foster Wood

Chairman, Intercouncil Committee on
Christian Family Life

NATIONAL Family Week is to be observed this year from May 5 through May 12. This observance sends out a call to all Americans to recognize that good homes are the very foundations of the new world which we must build. Family Week reminds the nation that military victory is not enough. World peace treaties, although vastly important, are not enough. If we are to lay firm foundations for a peaceful and co-operative humanity, we must have peace in homes and harmony in the fundamental unit on which society is founded, the family.

In the war period our domestic casualties represented by broken homes were more numerous than our military ones. Wartime casualties were slightly over one million killed, wounded and missing, or about nine per cent of the total number in the armed forces. The great majority of wounded have already been restored to health. We regret every death, every wound. Of broken

homes and wrecked marriages during the war period no one knows the exact number, but it was several times nine per cent. And this destruction still goes on. Upon the millions of men and women coming together again in normal family life after wartime separation and upon all other homemakers rests the responsibility for keeping America strong and wholesome at its very heart. It will be no less than tragic to have won a war only to suffer defeat at home.

Family Week is observed in the home by good times together, by recognizing that the home is the very heart of democratic living. The home is a religious fellowship as well as a biological and social unit. In it we cultivate the presence of God and dedicate ourselves to love and service, both at home and in the world outside. Family Week should bring a renewed feeling of the preciousness of family ties to ourselves and to the members of every group, race and nation in the world.

Family Week is observed in the church by featuring the family in sermons, worship services, and in the programs of the various groups. During Family Week the church recognizes that the home is its greatest ally and that the spiritual well-being of families built on sound economic and social foundations lies at the very heart of its task.

The church must help to prepare young people for marriage, it must help train parents for the nurture of their children. It must see that counseling and other services are available for families with special needs. It must co-operate with other forces of service and of education for the well-being of all families.

IN home, church and community Family Week re-emphasizes the need of maintaining strong ties with those who are away, that they and we may have the strength that comes from being united to one another.

Homes are what we make them. People who put their best into family life are finding it a rich investment. Churches that build up families will see those families building up the church. If, as a nation, we strengthen our home ties we shall be better prepared to fulfill our destiny in the world. This is the challenge that Family Week brings to the American people.

• • •

Attitudes of parents, plus understanding guidance, in a large way determine character in children. A child soon becomes a part of the family personality. Early in life he absorbs, from the family, patterns, ideals and attitudes which go with him through life. Much positive teaching can be done by bringing the members of the family together and arriving at group decisions on moral, ethical and religious issues.

THE FAMILY

Girds Its Loins

Raymond R. Peters

Elgin, Illinois

A knowledge of what constitutes a good home and a church-sponsored program to meet contemporary needs will help maintain our family structure

WE BRETHREN have prided ourselves on our good homes and rightfully so. But we must become more aggressive if we are to meet the demands of today and tomorrow. There are many strains from without making inroads on the modern home. Since Brethren no longer live in isolated communities these same forces are undercutting our own homes. In a recent visit to Brethren churches I discovered a large number of families broken by divorce and other families approaching the breaking stage. To be realistic we must recognize that an increasing number of Brethren homes are being broken by divorce. If Brethren families are to discharge their responsibilities we must have a clearer understanding of the forces that are causing families to disintegrate, a knowledge of what constitutes a good home, and a church-sponsored program to meet our contemporary needs. Let me suggest a number of important elements that will be found in a Christian home.

There will be mutual love and

respect on the part of the father and the mother. They will have come to their marriage relationships with an understanding of the meaning of marriage and the responsibility involved in home building. When husband and wife love each other, respect each other's rights, encourage and develop individual abilities, supplement weaknesses, and give up some idea for the sake of unity they tend to establish an atmosphere in which children find a sense of security and happiness. It is difficult to teach idealism unless there is a congenial, warm, sympathetic, and understanding attitude resulting from harmonious living on the part of husband and wife. It is essential, then, for husband and wife to keep alive a spirit of romance. This can be achieved where there are common interests, mutual sharing and co-operation in home projects. It is literally possible for two to become one when they set out on a common quest to find the good life.

There will be children to enrich the experiences of home life. Without children a home cannot reach its highest level of achievement. Parents need increasing-

ly to feel that they can make a definite contribution to the world through their children. Children bring the father and mother closer together as they join hands in nurturing young life. From the beginning children are personalities with specific rights and privileges. As children grow they have an increasing part to play in the total experience of the family.

Statisticians, economists, sociologists, educators and churchmen are giving serious consideration to the birth-rate trends in America. The less desirable element of our society is reproducing at a higher rate than is the case with the more desirable element. It is estimated that it requires an average of three and one-half children per couple to maintain a static population. We recognize that the typical American family of two children will not maintain its present blood strains. This virtually means biological suicide. Each couple needs to give serious consideration to its biological responsibility to the race. It is encouraging to find young couples and college students thinking in terms of larger families.



Democracy will be not only an ideal but a reality in Christian homes. This ideal is expressed in giving each member of the family an opportunity to share in decisions and in carrying the work load with each one interested in the affairs of the others and sensitive to the joys and sorrows of the family circle. Each personality in the family must be recognized but the more mature members of the family must be expected to give guidance and direction. Democracy in the family recognizes discipline. In fact, there cannot be a

well-regulated family without discipline. Imposed disciplines will be supplanted gradually by inner disciplines.

Christian idealism will be understood and taught by the parents. It is in the home that children develop attitudes towards right and wrong and the ethical implications of the Christian faith. The so-called Brethren ideals can best be taught in a family setting where the parents have achieved a high degree of understanding of these principles. Recently I contacted several isolated Brethren families in

which the sons had gone into C.P.S. rather than into the army. These young men had had little contact with our organized church life but their families had been the carriers of the Brethren tradition. Temperance, the simple life, clean speech, right attitudes toward amusements and work will be best achieved when children grow up in an atmosphere in which these ideals are an integral part of the family experience. Indeed, without wholesome parental attitudes on our basic doctrines we cannot expect to succeed.

Worship will be a normal experience in the Christian home. The first prerequisite for family worship is the genuine demonstration of love and affection on the part of the parents. In an atmosphere of love and understanding children feel a sense of security which makes worship a very natural part of the family experience. Worship in the family includes: (1) Grace at meals. Each member of the family should participate. Thanks for the meal gives a natural setting to teach children to pray. Singing provides variety and makes the "thanks" more meaningful. (2) Reading the Bible and devotional literature at mealtime. Some families eat the evening meal together and read some helpful material at either the beginning or the close of the meal. (3) Special worship services. Some families plan services at least once each week. A worship setting is helpful; candles, pictures, an open Bible, music, Scripture reading and prayer can all be used. Each member of the family should have an opportunity to participate.

Loyalty to the church and support of the positive influences in the community will be characteristic of the Christian home. In homes which are loyal to the

Observing Family Week

Strengthen the home ties in every possible way.
Make each home a little democracy.

Cultivate the presence of God in family life.

Make home a center of love, companionship and good times together.

• Invite other families to church services.

Share as a family in community plans for Family Week.



church there is little difficulty in bringing children to accept Christ and full fellowship in the church. Church attendance and Sunday observance are accepted practices in our best families. If the church is to make a dynamic contribution to the life of the community and the world, an increasing number of families must assume responsibilities in the life of the church. Every loyal Christian reserves some time each week for church work.

THE church has a specific responsibility to enrich the home and family life experiences of its people. In keeping with the thesis of this article it would seem logical that a strong program of parental education would be a good place to begin. Classes should be held for parents to help them to gain insight into their problems and at the

same time sustain them in their highest ideals. Through a study procedure parents will have an opportunity to share with one another. Through this process a more positive and definite guidance program for children and youth can be developed.

Young people need to have a thorough understanding of the Christian standard of love, courtship and marriage. It is difficult for young people to maintain Christian standards when all around them are low standards of morals and when divorce is becoming a common practice. Scientific data shows that young people who have been reared in Christian homes and married in the church are in the best position to achieve a happy marriage experience. Preceding the ceremony the minister should give counsel and advice to the young people. The church should follow the couple in their early

married life, helping them to make the initial adjustments.

In addition to developing a strong program of education within the church, there needs to be a guidance program directed at the experiences that take place within the family. Every family needs to be contacted by the church regularly and given curriculum materials, encouragement, and guidance in accordance with their needs.

It is my honest opinion that we stand at the threshold of a new day, provided the church is aware of the needs and has the imagination and courage to launch out on an aggressive home and family life program. If our children and grandchildren are to be the recipients of a heritage of good family life we must build the principles that are essential to maintain Christian ideals in our present family structure.

Gentlemen: You Are Mad!

Lewis Mumford

In last week's issue of the *Gospel Messenger* Mr. Mumford described the thinking and activities of the "madmen" who are sponsoring the drive of the United States to maintain and increase its supremacy in atomic armaments. In this issue he proposes immediate action for eliminating the threat of this terrible weapon from the path of future civilization.

THE madmen act as if nothing were happening, as if nothing were going to happen; they are taking the madman's usual precautions with the madman's usual confidence. But the awakened ones, those who are still the madmen's prisoners, know better than this. The pleading words they have guardedly sent us have been lying around for months, and only our paralyzed bodies and our dead minds have kept us from picking the fragments up and piecing them together. Let us read their plain message; it is the only warning we will ever have.

Here is the message of the awakened ones: "The madmen are planning the end of the world. What they call continued progress in atomic warfare means universal extermination, and what they call national security is organized suicide. As our power approaches infinity, our security falls to zero. There is only one duty for the moment; every other task is a dream and a mockery. Stop the atomic bomb. Stop making the bomb. Suppress the bomb completely. Dismantle every existing bomb. Cancel every plan for the bomb's use, for these clever plans are based on stark madness. Either dethrone the madmen immediately or raise such a shout of protest as will shock them into sanity. We have seen the infernal machine in action, and we hold that this action is not for man to invoke.

"We know there is no quick way out of this madness, for the co-operation of mankind cannot be purchased cheaply by terror; but the first step, the only effective preliminary step, is to put an end to the atomic bomb. You cannot talk like sane men around a peace table while the atomic bomb is ticking beneath it. Do not treat the atomic bomb as a weapon of offense; do not treat it as a weapon of retaliation; do not treat it as an instrument of the police. Treat the bomb for what it actually is: the visible insanity of a civilization that has ceased to worship life and obey the laws of life. Do not use atomic energy in any form until controls and safeguards have been tested for at least half a generation. Say that as men we are too proud to will the rest of mankind's destruction even if that madness could for a few meaningless extra moments save ourselves. Say that we are too wise to imagine that our life would have value or purpose, security or continuity, in a world blasted by terror or paralyzed by the threat of terror."

So reads the message of the awakened ones.

WHILE the whole world writhes in a spasm of madness, let us in America be mad with a method, mad with a purpose. Let us say no to the atomic bomb rather than say no to life itself. Let us awaken the sleeping sanity of the peoples of the world by calling them together and show-

ing them our guilty hands, our hands already stained with a madman's blood, still clenched in a madman's purpose, and then let us say these plain words:

"We have awakened. We are men once more. You have nothing to fear from us. We will dismantle our atomic bombs and allow you to put a guard over our stockpiles; America's sanity today shall be the world's sanity tomorrow. Whoever seeks to be sure as to our good intentions, let him come into our country, go where he pleases, and examine the most secret laboratories and factories. We have nothing to hide, except that which only madmen would continue to hide. With this act of faith, we have awakened from the nightmare of the infernal machine and our sleepwalking progress toward annihilation. Wake up, men and brothers on every continent! Let us all cease thinking that the cosmic power we hold is only a child's skyrocket. The atomic bomb is not for any of us to use—ever. Let us put it aside, as if it were unconceived and inconceivable. For we have nothing to fear from each other but our normal madness, the madness of those who would calmly bring the world to an end simply by dotting their i's and crossing their t's as they have always done. On any other terms but this common faith in our common cause, mankind is doomed."

Meanwhile, the clockwork in the infernal machine ticks and the final day draws near. The time has come for action; before it is too late the compulsive automatic motions of the madmen must be sternly halted. Let the awakened ones be ungagged, and let one of them be placed at the elbow of every man holding high public office, as the priest was once at the elbow of the king, to whisper the words *humanity* and *one world* in the leader's ear, when he slips into the dead lan-

guage of tribal isolation. The secret that is no secret must be forgotten; the security that is no security must be yielded up; the power that is annihilation must give way to the power that is birth.

SO the first move toward sanity lies with us Americans. Our uniformed madmen, with their secret methods, their secret powers, their secret stores of annihilation multiplying daily, have awakened a great fear, and only a great act of generosity and faith will ease that fear. Singlehandedly and highhandedly we have given rise to this fear, and singlehandedly but humbly we must help our rivals to dissipate it. Unless we risk such an act we shall not gain the time needed for the further works of conciliation, compromise, and co-operation. Let us build with our own hands a new sanity.

To make world control of atomic energy possible, let us first exercise self-control over the infernal machine. Let us stop the further manufacture of atomic bombs. Let us dismantle the bombs we have made and put our stockpile of fissionable materials under the guardianship of the United Nations. Let our Congress formally declare this country's readiness to submit to a complete system of inspection and control, and let it add its readiness to sponsor any constitutional changes that may be needed to make a world control work, provided that every other nation accepts these measures as equally binding. Let our self-government point the way to world government.

That way, and no other way, lies sanity. That way, and no other way, lies security. That way, and no other way, lies life. The nation that fails, during the coming year or two of grace and reflection, to follow our lead will brand itself as the enemy of

With the Moderator in Europe

The Gospel Messenger hopes to be able to bring its readers occasional firsthand reports from Bro. Bucher so that they can follow his trip through Europe.



HAVING been asked by the Brethren Service Committee to visit the countries of Europe as their official representative with a view toward investigating relief needs and opportunities for service, I left New York on March 24 for visits to England, France, Belgium, Holland, Denmark, Sweden, Italy, Switzerland and Germany. Although the Pan-American plane was supposed to leave New York for London at 4 p. m. on March 23, it left instead the next morning at 2:30—more than ten hours late. We landed at Newfoundland about 6 a. m. and took off shortly for Ireland, where we arrived about 10 p. m. When we were informed that we would not leave Ireland for England until noon of the next day, the entire group of twenty-four passengers took a bus and rode fifty miles to the nearest hotel to get some sleep.

The next day's flight brought us to London at 5:30 p. m. on March 25. Bro. John Barwick was at the airport to meet me and I cannot express the joy I felt at meeting someone I knew. Bro. Barwick accompanied me to the Mennonite relief center, where I will have my headquarters while in London. I was a stranger and they took me in, hungry and they fed me, thirsty and they gave me drink.

March 26 was spent in viewing the ruins left by the bombing of London. I lack words to describe them. People in England do not suffer, but they have nothing to spare. I read in a London paper that New York wastes as much in one day as London uses in three days. I hope that statement is not true.

Bro. John Barwick and I later visited one of the German prison camps in England, where the Y.M.C.A. does a marvelous piece of work. In these camps they are teaching the young men democracy in government. They are also giving them academy, college and seminary work.

I am getting along remarkably well with the German boys. I know enough German and they know enough English that we can understand one another. The fact is that so far I get along well with everybody. A bow and a smile are the same in all languages.

mankind. Woe to ourselves if, having a cosmic power in our hands, we become so drunk with pride, or so riddled with fear, that we fail to open a wide door to sanity and co-operation. Yes, woe to us, if we fail to use our utmost efforts to restore understanding and peace! Woe to us, if we cling to our madness and call it might!

ONLY by heroic political action can we overcome the dangers we

ourselves have created. Stop the atomic bomb now. That is the only order of the day. When we have performed this duty the next step will be visible, and the next duty will add a new safeguard against the smooth automatism of the madmen. But we must be quick to overcome our own madness. Already the clockwork is ticking faster, and the end—unless we act with the awakened ones—is closer than anyone yet dares to think.

SUPPER was over at the home of the Andersons. Amy, the sixteen-year-old daughter, sat on the porch reading. Terry, ten years old, was playing with his three-year-old sister, Jane, in the front yard. Terry was the first to speak:

"Here, Jane, let's roll the ball down the hill this way."

"All right, brother."

Amy looked up from her reading. "Terry, don't roll the ball so close to the street. Jane might run into the street and be killed."

Terry's friend, Jim, called to Terry as he neared the Anderson home. "Hey, Terry, come on. The fellows are going to play ball over on the sand lot. Let's hurry before it gets too dark to play."

"O.K., I'll get my mitt and be right with you."

"Terry," reminded Amy, "don't you remember mother said you were not to go away?"

"I won't be gone long," replied Terry. "It's just over to the sand lot."

Terry went into the house for his catcher's mitt.

Just then Dan came up the street, whistling a merry tune. As he drew near the Anderson's front gate, he called, "O Amy! Can you come along down to the corner for a soda with the gang?"

"Just a minute, Dan, and I'll be with you."

Terry came out of the house just in time to hear Amy's reply to Dan. "Oh, no, you don't, Amy. Mother just told me we are not to go away. I can't go, Jim. Tell the fellows we will play right after school tomorrow."

"O.K., Terry. Sorry you can't play tonight."

Mother came out to the porch and saw Amy going down the steps with Dan. "Amy, where are you going?"

"Just to the corner with Dan. I'll be right back."

"All right, but don't be long."



Family Altar

P. L. Huffaker

McVeytown, Pennsylvania

This was too much for Terry, who said reproachfully to his mother, "Aw, mother, you let her go. Why can't I go?"

"Son, mother wants you to have a good time, but you have your lessons to do now. Besides, father wants to talk to you about the ball club you are forming."

"Oh, all right. Where is dad now?"

"Here he comes," answered Mrs. Anderson as her husband came out through the front door.

"Hello, son. How was school today? By the way, mother, where is our little Jane?"

"Here I am, daddy, right behind you."

"Why, Jane, how in the world did you get so dirty?" exclaimed her mother.

"Mother, I cleaned off the porch steps and swing."

Mrs. Anderson addressed her youngest child. "Come, Jane, it's time for you to come upstairs and get ready for bed."

"Yes, Jane. Go with mother and then daddy will read to you."

Jane and her mother went into the house as Mr. Anderson walked over and sat down in the swing.

After a brief silence, father began, "Tell me about this gang of yours that plays ball every evening."

"Well, dad, they're a bunch of fellows from this neighborhood who want to be professional ball players when they grow up. We call ourselves the Bambinos."

"Terry, did you know that once Babe Ruth turned down a chance to make a big sum of easy money?"

"No, dad. How?"

"One time he was asked to endorse a brand of whisky, and he refused to do it. Another time he was offered a lot of money for the use of his name in

connection with cigarettes; but he wouldn't do that either."

"Refused? But why? That would be easy money and he stood to lose nothing."

"That is where you are wrong. There are many boys and girls just like you and your gang, who look upon him as a hero. They would copy anything that he did."

"I see, dad. I never thought of that."

"I am glad that you are naming your ball club after him."

"So am I, dad. Wait till I tell the gang about him."

Father looked up and saw Amy and Dan coming toward the porch. He said, "Hello, Dan. How are you?"

"Fine, Mr. Anderson. Amy and I just cooled off with a soda at the drug-store."

"Won't you come in, Dan?" asked Amy.

"No, not tonight. So long."

Just then mother and Jane returned. Father Anderson said, "Let us go in now and have our family prayers so that Jane can go to slumberland."

"Come, children," urged mother:

In the Anderson living room a soft light came from the lamp in the corner. Just above the lamp was Hofmann's picture of Christ in the temple with the doctors. On the other side of the room was a small picture of Daniel in the lions' den. On the piano was an open hymnal. There was a Bible on the stand. As they entered the living room, mother went to the piano and father sat in the easy chair and opened the Bible. The children gathered around mother at the piano.

Then the family joined in singing "Tis the Blessed Hour of Prayer. Even little Jane sang lustily, though not always tunelessly.

"Now for the story," said father. "I have decided to read about a brave boy who was taken away from his homeland into a wicked country, and how he purposed in his heart to keep

Family Week 1946

The family is the very foundation of society. To followers of Christ its relationships are sacred. In this period, however, our domestic casualties have been more numerous than our military ones. This destruction still goes on.

Men, women and children need the strength and emotional support which come from good homes. And homes provide the bedrock foundation on which a better world can be established.

Churches are built on sound family life. They cannot thrive on insecure homes and neglected children. A close relationship between home and church is indicated in the words of St. Paul, "the church that is in thy house."

Communities are stable when homes are steadfast; they are wholesome when families live as good neighbors. "Thou shalt love thy neighbor as thyself." As America builds up family life, family life will build up America.

The atomic age now warns us that homes, churches and nations must build a new world or perish with the old. Hatred and fear are destructive with or without weapons. It is faith, hope and love that build up the home and the world.

Family Week helps home, church and community to work together more effectively in building character and rebuilding civilization.

himself clean from all wickedness. Do you know who that boy was?"

"It was Daniel," said Terry.

"That's right, Terry. I am going to read just one chapter from the book tonight and we will finish the story in the evenings to come."

When father finished the story, Terry asked, "Mother, do we have that song that was used at the last Sunday-school convention, something about Daniel?"

"Yes, Terry, here it is."

"Let's sing it," urged Amy.

"All right," said mother, and she started to play Dare to Be a Daniel.

After they sang Terry's request, father said, "Let us all kneel. Jane will start prayers; then Amy, Terry and mother will follow."

"Now I lay me down to sleep," prayed Jane. "I pray the Lord my soul to keep. God bless mummy, daddy too. And make all us kiddies honest, true. Amen."

Then Amy prayed, "Dear Father in heaven, we thank thee for the great out-of-doors, for the birds and flowers, clouds and sunshine, for all the wonderful creation that thou hast given us. Give us open eyes that we may see and appreciate thy bountiful care for us in nature. We thank thee for friends and for our home. And now show us the way to useful and beautiful living. In Jesus' name. Amen."

In similar manner each of the others prayed and after father's prayer they joined in praying the Lord's Prayer. As they rose from their knees, Amy said thoughtfully, "We are more united because we have family altar."

"Somehow, dad," said Terry, "this kind of thing gives me a feeling of belonging that I did not have before."

"Thank you, Amy and Terry," was father's quiet answer.

"Good night, father and mother," called Amy as she started upstairs.

"Night, mom 'n dad," echoed Terry.

"Truly a family altar," mused Mother Anderson as she tidied up the living room.

Magazines for the Christian Home

Naomi Kinsel
Chicago, Illinois

"Learning," said a well-known poet, "hath gained most by those books by which the printers have lost." The same thing can, perhaps, be said of our modern magazines. Newsstands are literally buried under an avalanche of sensational, injurious "pulp" sheets. The harmful effect of this kind of a reading diet on our adult population is great. With our children the injury is even greater. All Christian parents, therefore, need to be concerned to know what magazines will contribute to the wholesome development of their children—and what magazines might well be avoided.

Here, in a series of two articles, Brethren parents are given a careful description of the good and the bad to be found in some of the magazines available for children. Here, too, will be found evaluation of three periodicals designed especially for parents. It is hoped these pages may prove a practical help to those who seek an enriched Christian family life.

MAGAZINES and periodicals appearing in Christian homes today reflect to a greater or lesser degree a serious laxity in the selection of reading material. Brethren homes are not without their share of guilt in this.

In the field of books, much has been done in preparing booklists for various age and interest groups. But little has been done along the line of magazine evaluation. This study has grown out of a desire to give some helpful suggestions to the Christian homemaker who is desirous of placing before her family the best in periodicals.

The magazines evaluated fall into two groups: those for the children's own reading, and those for the use of the homemaker in meeting the needs of her family. The list is by no means exhaustive; it merely tries to suggest some of the most suitable magazines.

A word of caution needs to be inserted for Brethren. During the war an element of militarism has been present in many of the magazines considered. It is to be hoped that this will soon disappear. To maintain our Brethrenism, it is necessary to guide the thinking of children carefully as they read, and to select very critically the reading materials entering the home.

Magazines for Children

AMERICAN GIRL (Official Girl Scout Publication). 155 E. 44th St., New York, N. Y. \$2.00.

The magazine is written for scout-age girls. It has a fiction section and articles on vocations, personality and hobbies. There are book reviews, Around the House (household hints), movie reviews and Girl Scout news items. The stories and articles are rather mature and too sophisticated. Movies reviewed are not always of the best type. The magazine has many advertisements of items in which teenage girls are interested. It is not too good, but it is the best available magazine written particularly for the adolescent girl.

BOYS' LIFE (Official Boy Scout Magazine). 2 Park Ave., New York, N. Y. \$2.00.

Boys' Life, written for scout-age boys, has a very militaristic coloring and even in times of peace it is highly nationalistic. This offers room for its greatest criticism. There are stories of adventure and sports. Boy Scout News, Facts and Forecasts, Muscle Makers, Camping, and Think and Grin are feature articles.

CHILD LIFE. 729 Boylston St., Boston 16, Mass. \$3.00

This is a popular type magazine for children from nine to

fourteen years, patterned after adult magazines. The print is rather small and the illustrations lack color. It has a few poems, some nature news, contributions by readers, a parents' and teachers' page, children's fashions, menus and recipes. There are puzzles, games and book reviews. The movie reviews are not too commendable. There are stories of adventure, serial stories, folk tales, humorous and seasonal stories.

There is a teachers' edition, which has a supplement containing helps in the use of the magazine.

CHILDREN'S ACTIVITIES. Child Training Association, Inc., 1018 S. Wabash Ave., Chicago 5, Ill. \$3.00.

A glance through Children's Activities proves it lives up to its name. It has activities for children up to adolescence. There are stories, activities, book recommendations, nature articles, historical sketches and a readers' contribution section called Up in Jo's Garret. There is a picture page for children's drawings and pages of pictures suitable for coloring. It is printed in large readable type with pictures, drawings and patterns that intrigue children.

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, April 28

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, Decisive Moments in Peter's Life—Mark 8:27-33; Luke 22:31-34, 54-62; 24:33-34; John 1:42; 6:66-68; 21:15-23; Acts 5:29. Golden Text, We ought to obey God rather than men. Acts 5:29.

B.Y.P.D., "All One Body We."

Gains for the Kingdom

Four baptized and one reclaimed in the East Petersburg church, Pa.

Ten baptized in the Batavia church, Ill.

Seventeen baptized and five received by letter in the Decatur church, Ill.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Jacob T. Dick of Lititz, Pa., in the Huntsdale church, Pa., May 13-26.

Bro. Lyle M. Klotz of Midland, Mich., in the Sugar Ridge church, Mich., April 28—May 5.

Brother and Sister Harold R. Myers of Elkhart, Ind., in the Center Chapel church, Ind., April 29—May 12.

Bro. B. M. Rollins of Keyser, W. Va., in the Gortner house, Egton, W. Va., April 22; in the Levels church, W. Va., May 20.

Personal Mention

First Virginia is sending Elders H. Allan Hoover and Edgar S. Martin to Standing Committee this year.

Bro. J. F. Graybill has asked us to indicate that his permanent address is 411 High Street, Tampa, Florida.

Eastern Maryland is sending Elders I. S. Long and Samuel A. Harley to Standing Committee for 1946. Elders J. S. Noffsinger and E. C. Bixler are the alternates.

Middle Pennsylvania has elected Elders Herman B. Heisey and Joseph H. Clapper to Standing Committee for 1946. The alternates are Elders Howard A. Whitacre and Perry L. Huffaker.

Bro. L. W. Shultz should be addressed at Camp Mack, Milford, Ind., for the next five months. Our bulletin says that May 5 is camp work day and June 2 camp mass meeting—Church of the Brethren.

Junior Eberly of McPherson, Kansas, stopped recently at the Elgin headquarters. He had just been discharged from the C.P.S. unit at New Windsor and was on his way home.

Bro. Paul Bonsack, son of Bro. C. D. Bonsack, was a welcome visitor at the Publishing House early this month. Employed in the office of the Publishing House at one time, Bro. Bonsack has for many years been in business for himself in Westminster, Md.

Bro. Homer Hawes of 4714 James St., Columbia, S. C., would like to secure a copy of the Miller and Sommer Debate. Older Messenger readers will remember this book as a report of the debate between Elder R. H. Miller and Rev. Daniel Sommer of the Disciple Church.

A letter arrived in Elgin some time ago from Sister Mary Hiltner, but it included no return address. The Brethren Service Committee would like to get in touch with Sister Hiltner. If either she or one of her friends could send the address it would be appreciated.

Brother and Sister Charles E. Ward and Sister Alma Tenney, of the Morgantown church, W. Va., made the tour through the Publishing House recently. Sister Tenney's daughter, Edna, is a member of the women's volunteer unit working at the Elgin state hospital.

Mark Ebersole arrived in Rome aboard the Vulcania on April 9, according to a wire received from his wife. She reports that he had a fine trip. It is believed that Robert Mays may also have arrived by this time and that the other men in the Italian relief group are en route.

The first-year students at Bethany Biblical Seminary were guests of the Elgin staff on the afternoon and evening of April 10. A "get-acquainted" meeting in the afternoon was followed by a tour of the Publishing House, a tour of Elgin, and a special fellowship dinner in the evening. It was a real pleasure for the Elgin folks to get to know these Bethany students a little better.

Rev. Charles F. Boss of the Methodist Church testified recently before the House Military Affairs Committee that the draft should not be extended beyond May 15. He said that people no longer want to use armies to settle disputes and he urged that our preparation for security should be "part and parcel of agreements reached through the United Nations."

Miscellaneous Items

Religious Book Week will be observed May 5-12. The week, sponsored by the National Conference of Christians and Jews, aims to encourage laymen to read books of spiritual value. A thirty-two page pamphlet listing such reading is put out by the National Conference, 381 Fourth Avenue, New York 16, N. Y.

Program material for May Fellowship Day for women, which comes on May 3 this year, may be secured by writing to United Council of Church Women, 156 Fifth Ave., New York 10, N. Y. The program is ten cents per copy, \$1.75 per 100.

Bro. Allen Weldy sends word of the men's work mass meeting which was held at the Elkhart City church on April 7. The men's work of Northern Indiana, as his report shows, has been exceedingly active. New equipment has been installed at the New Paris cannery and the men are now urging people to grow surplus vegetables for relief this year and send them to New Paris for canning. The groups also wrote and telegraphed congressmen in opposition to the extension of the draft. These men of Northern Indiana are all busy at daily jobs, but not too busy to put in some good, solid licks for the work of the church.

The **Beaver Creek church** of the Second District of Virginia will be the scene of the twenty-sixth annual conference of the district women's work on May 4. The

There May Still Be Time

As predicted in last week's Gospel Messenger the House of Representatives has approved an extension of the draft. On April 15 it voted in favor of a bill to extend the draft for nine months beyond May 15, at the same time providing that no inductions be made until after October 15. The question then went to the floor of the Senate, where it is being debated as this is written. Informed persons believe the Senate will not accept the bill passed by the House and that a drawn-out debate may follow on the issue. Military men, they say, will be glad for the delay, since they feel confident they can bring the Senate nearer to their point of view. To counteract this pressure those who oppose the draft will need to let their senators know of their opposition immediately.

A Seeming Discrepancy

The weekly column, *Thinking About the News*, for April 20 quoted the intention of the military to stabilize its forces at about four million. Since that time the army has given considerable publicity to its intention to level off its forces at 1,070,000. In order that these two figures may not seem to be in disagreement it should be noted that the four million includes total military strength, the latter figure only the contemplated army strength. The fuller approximate breakdown of the military figures, which was omitted from the editorial, follows: army, 1,070,000; air force, 400,000; navy, 558,000; marines, 110,000; army reserve, 662,500; navy reserve "ready," 200,000; navy reserve "volunteer," 800,000; marine reserve "ready," 28,000; marine reserve "stand-by," 500,000; total 4,328,500. Further smaller units are likewise contemplated.

program, which begins at 9:55 a.m., is built around the theme Christianity in Action. The conference address will be given in the afternoon by Mrs. S. A. Harley.

The national youth project to sell E. Stanley Jones' booklet, *How to Pray*, has reached the 4,630 mark by this time. All money received from this project, you will recall, will go to purchase heifers for relief.

Middle Indiana district conference will be held at Manchester College on Aug. 21-24. All queries and reports from boards and committees must be in the hands of the undersigned, as writing clerk, by June 10.—Lawrence W. Shultz, Camp Mack, Milford, Ind.

Half the population of Hunan Province, China, is living on grass and clay, according to one report from that area. This simply shows again how little we comprehend the extent of the suffering of starving populations around the world.

Word comes from the Middle District congregation in Ohio that they are planning to rebuild their church, which burned down Dec. 23, 1945, on the old site. Our people will admire the courage of this group and its determination to carry on the program it had formerly maintained.

The Church of the Brethren in Virginia is co-operating with the Virginia Methodist Conference, and the Virginia Baptist Association in the creation of a united temperance council. It is thought that the movement may be aimed, for one thing, at legislation that would destroy the A.B.C. liquor system, from which the state receives its richest revenue.

Amnesty for the 5,000 war objectors held in prison is still being urged on President Truman. It is reported that a few paroles continue to be granted, but the bulk of the men remain in prison with little hope for release. The continued imprisonment of these men is, as one writer puts it, "beneath the dignity" of the United States. It sounds too much like the methods used by totalitarian nations to silence those who hold different religious or political views. Christian people will want to urge that these men be set free.

Transportation and lodging for your Annual Conference trip should be cared for now. Note the announcements on pages 16 and 17 of the *Messenger* for April 20. If you are going by train by way of Chicago use the blank printed in the *Messenger* for March 30, page 13, or write fully your needs to E. M. Hersch, Transportation Agent, Brethren Publishing House, Elgin, Ill. In view of the possible housing shortage the railroads are co-operating and will park certain sleeping cars for occupancy during the Conference. It is suggested that the brethren making the direct round trip journey to and from Wenatchee avail themselves of this service. It is very important that you give full particulars when making your railroad sleeping car reservations. Be prompt and state exactly what you want. Write to the transportation agent as directed above.

Eastern Pennsylvania has favored us with a copy of their official directory. We note that there are 108 elders in the district and fifty-nine ministers. They serve a membership of 11,520. The largest church seems to be Palmyra with a membership of 680. Elizabethtown is not far behind with 657. There are nine churches numbering more than 400 members each.

With Our Schools . . .

La Verne College

Fifteen veterans are now in school here under the G. I. Bill of Rights.

Jussi Bjoerling, celebrated Swedish tenor, appeared on the Artist Course on Feb. 22.

Over 700 people, including the helpers, attended the New Era banquet at La Verne on Feb. 15.

Regional conference, Feb. 10 to 15, was an outstanding success in attendance and program. Brethren A. C. Wieand and Jesse Ziegler were both at their best.

Dean Weiss attended an educational conference at the University of California, Berkeley, on Feb. 28 and March 1.

Mrs. W. I. T. Hoover, her daughter and two sons recently made a gift of \$1,000 to the W. I. T. Hoover Memorial Library fund.

Bro. R. E. Mohler of McPherson College gave a much appreciated chapel address on March 5. The Mohlers are enjoying a leave of absence in California.

W. C. Hanawalt, former president of the college, has returned to his La Verne home, just off the campus, and was a recent chapel speaker.

The *Little Minister*, a dramatization of Barrie's great novel, was presented by the junior class on March 8 and 9, with Julius Glover in the leading role.

Both our fieldmen are engaged in evangelistic meetings at the present time. Fred Butterbaugh is with the church at Waterford, Calif., and S. Paul Daugherty is at Phoenix, Ariz.

The Kneeland oratorical contest this year dealt with the question of the restoration of Palestine as a national home for the Jews. First place was won by Barbara Grant of La Verne and second by Ruth Beard of Airdrie, Alberta, Canada.

Dr. John M. Cox, a former teacher here, has added \$500 to the student loan fund, which he established a good many years ago in memory of his son Cecil, a casualty in World War I. Dr. Cox suffers much from arthritis and would appreciate hearing from his friends who may address him at Box 93, Cambria, Calif.

Dwight Hanawalt, '41, will join the faculty next year as instructor in physical education and director of athletics. Mr. Hanawalt had much experience in athletics and recreational work while a member of the Brumbaugh reconstruction unit of Puerto Rico. He is now taking work at Claremont Graduate School in further preparation for his duties here.

The department of philosophy and religion will be strengthened next fall by the addition of Elder A. R. Coffman, M. A., Th. D., as professor of Bible. Bro. Coffman will be remembered as professor of Bible at Mount Morris College on the Shearer Memorial fund. He is also well known as a successful pastor. The addition of this distinguished Biblical scholar and teacher to our faculty is made possible by the continued help of the Davenport Foundation.

Our Mission Work

EASTER is the day of the year second most loved by the leper Christians. They have come to look upon Passion Week as a time of reconsecration of their hearts to Christ, and also as a most appropriate time for baptisms. Consequently it is a Holy Week for all those who are trying to follow "the True Light."

We shall never forget how one year on the Saturday night before Easter day we were awakened from our slumbers by singing. We listened. It seemed to be a girl's voice out near our front gate. We went out to see who was serenading us so unexpectedly. It was a young leper girl standing alone outside the gate, singing an African song. We asked her why she had left the colony and come to our home to sing. She answered, "Tomorrow I shall be baptized and I am so happy that I must sing. I want to sing." And she began singing again. Her name was Wahira, which means "I am not loved." Now as she was about to be taken into the church she felt that she would find Christian love and fellowship. It was a beautiful thing for her to feel her joy so deeply that she could not keep from singing, and we did not chide her for leaving the leper colony although she was not supposed to do so.

Baptism seems to mean a great deal to the Africans and our task is to see that we do not baptize them before they are really grounded and ready to take this important step. Several years back we did baptize as many as eighty one Easter morning. It was a wonderful day. Now we are requiring more teaching before baptism; so the numbers are not so large. We feel that the church will become stronger in this way. Some of the most impressive baptisms we have had were the ones at the river where old crippled lepers went painfully down into the water, then climbed out with deep joy written on their faces. Sometimes an old husband and his wife both received baptism on the same day; at other times it was a mother and a child. A spiritual missionary who has served for many years in India witnessed one of these baptisms and he was so moved that he stood there with tears in his eyes and said, "I have never seen anything in my life more impressive than this."

Two years ago we began preparing for Easter a month ahead of the



Modena Minnich Studebaker
Goshen, Indiana

date. We began going out on each Saturday afternoon, a group of volunteer Christians with the missionary, visiting one village after another. At last all of the seven major villages of the colony had been visited. We sang Easter songs in each village until a crowd gathered around and then one of the African Christians told of the Passion Week services which were to come, and offered prayer. The interest grew and grew.

On Palm Sunday the lepers formed a palm processional and marched into the church singing as they marched. We have many fan palms in Africa, and our Christians love the palm processional.

On the four evenings of Passion Week we met outside the church for moonlight services. A moonlight service in Africa! There is nothing like it. The tropical moon is very bright and the breezes very balmy. Meeting under such favorable circumstances and with a group of beloved leper Christian friends seems like a slight foretaste of heaven's fellowship. The Africans sat on the ground in a huge circle. Before the services the different tribes sang. They sang their own native tunes to which they had set Christian words. First one group would sing in the Hausa or Baccama language. Before the echo had fully died away another group would begin singing in the Bura or Lunguda language, and so it went. The Africans like our English hymns quite well. But they

love their own peculiar rhythmic tunes, and they sing them beautifully, putting all of their joys and sorrows into the singing of them. After the song service we enjoyed good gospel sermons.

The church committee decided that on Good Friday we should not meet in the moonlight service but rather meet in the church at eleven o'clock in the morning for a commemoration service. The leper Christians seem to have a keen sense of what is fitting and proper to do in regard to religious matters.

Easter found a large Christian group at the church. I will tell only one incident concerning the little dramatization called The Empty Tomb. One of our Christian young men we have called Peter. He has the impulsive, warm, zealous nature of the Peter of Jesus' day. So in the dramatization he played the part of Peter. You remember in the Scriptures that Peter and John ran to the tomb, John outrunning Peter, but pausing outside the tomb, while Peter ran impulsively in. We had instructed our Peter to do likewise. In building the tomb we had worked with boxes and baskets as a base and then covered them all with a large tarpaulin. We had left only a low entrance for the door of the tomb. So when our Peter tried to enter in quickly, he fairly threw himself on the floor on his stomach and slid into the tomb. The tomb shuddered and swayed, but still stood. Impulsive Peter! The audience was highly amused, for, though the time was not appropriate for laughter, the Africans enjoy unexpected bits of humor.

Yes, Easter at the leper colony is a high tide of the year, a time never to be forgotten!

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A woman from Virginia: I read that \$15 would supply seven people with milk for a hundred meals. A couple of months ago my mother-in-law paid me \$15 for caring for her while she was ill in bed for a few days. I had saved the money, planning to buy an electric mixer when they came on the market again, thinking that since this was gift money I might secure a luxury item with a clear conscience. But the \$15 keeps ringing through my mind, and I know I could not use an electric mixer without remembering those seven people; so the gift must go to buy milk. I'm enclosing the amount and would like it to be used for that purpose.

Rural Development in Broach District

Florence M. Bollinger

Anklesvar, India

During this week an exhibition pertaining to rural interests and achievements in Broach District is attracting many schools and individuals and showing them new ideas and possibilities for the enriching of rural life. The exhibit grounds cover about an acre near the edge of the city of Broach. A cloth-covered pavilion comprises one end of the quadrangle in which the remaining three sides are divided into many small booths. Under this pavilion a high government official, the commissioner, officially opened the show and from it a loud-speaker blared out the entertainment features of the day, an hour of sports and a movie on health in the evening.

In the booths were found the exhibits. Several commercial farms of the district exhibited their produce, samples of grains with suggestions as to comparative yield and adaptability. One entire booth was given to cotton, for which there is a governmental experimental farm not many miles distant. Since farming in India is so largely done by handwork there were only a few models of machinery shown. The disk harrow, the moldboard plow, and the hand-power winnowing machine are still objects of curiosity in India though common to every farm in America. The vocational training college farm hand-power winnowing machine is now on display at the exhibit but will be humming busily with the *juwar* threshing as soon as returned. A double line of improved cattle, a few sheep and goats, and one pen of chickens adjoined the booths. Owing to the excessive heat and the danger of picking up disease it was thought best not to expose our fine purebred stock in such an exhibit.

Several commercial gardens sent a fine variety of fruits and vegetables. The prize cabbage head weighed fifteen pounds—not bad even for California! Beautiful pomelo and grapefruit and luscious looking papaya made one's mouth water. Unfortunately these fine fruits seldom find their way to the local market but are sent to the cities. All through the garden and farm booths appeared posters encouraging the growing of more food. One poster proclaimed, "Grow More Food—Be Filled! Grow More Cot-

ton—Go Hungry!" In view of India's food shortage the past years and the present threat of widespread famine, the growing of more food to feed India's teeming millions is an ever-present need and problem.

The Broach Sanitary Association promoted the idea of health in several booths filled with posters and models. We have seen many of these posters and models used in other shows and centers. For instance, just ten days previously Elsie Shickel and I with two of the teachers of the girls' school had gone to a baby welfare week show in a large village a few miles from here. This was a three-day affair and we went on the second day. We were greeted most cordially and shown through the school where many of these same posters and models were displayed. Then followed a program out under the trees in which five speakers spoke on confinement and the birth and health of a baby. Oddly enough, the group in attendance comprised the schoolboys, a very few small girls and several long rows of men. We four women were given seats of honor on the opposite side to listen to the speeches. Not even one other woman or small baby was to be seen in the crowd. We heard that the third day a really big crowd assembled and babies were examined and prizes were given. This illustrates very well the task of a public health worker in India and the wide gulf between poster teaching and actual practice.

Many schools, largely of the Broach municipality, participated in the exhibits, which were mostly of drawings, notebook work and sewing. The vocational training college booth attracted visitors by the arched entrance proclaiming the motto of the school, To the Glory of God and the Service of Mankind. Squares below stated the departments and aims of the school. The letters V. T. C. stood out very clearly in white fluffy cotton picked from the field and pasted on a background of dark blue cloth, a really beautiful and original idea in decoration. The work of the school was illustrated by class handwork, large eggs from the poultry farm, vegetables from the gardens and a nice display of carpentry shop projects.

The Anklesvar mission girls' school was also represented in the vocational training college booth by samples of sewing and rugmaking class projects and other interests.

People interpreted the V. T. C. in the arch to mean village training center, which in reality it is, a training ground for teachers and young men who go out with a training and vision for their own improvement and the betterment of the communities in which they live and work.

Missionaries Visit in Egypt

Sara Shisler

Nigeria, West Africa

We forgot about transportation problems and went to see the pyramids at Giza. It was a thrilling experience and so was the ride on a camel. The large pyramid required the labor of one hundred thousand men over a period of thirty-two years. It is a marvel of masonry. Here is the Sphinx too, carved from one piece of granite.

On another day some of us went to see the Egyptian museum. We want to go again if we are here a while longer, for one could spend many days in it with interest and profit.

The biggest attraction seems to be the sarcophagus and the things that were found in the tomb of King Tutankhamen. All the furnishings of a palace were there—beds made of gold, chairs of inlaid ivory and gold, chests and dishes. In addition ornaments and jewelry of all kinds could be seen. Most of the vessels were agate or alabaster. The mummy itself is at Luxor in the wooden sarcophagus. The gold is six inches thick in one of the sarcophaguses. Then there are four rectangular ones, graduated in size. They are covered with gold leaf.

One day we went to see the Citadel and two other mosques. One is built of alabaster and cost \$88,000,000 in American money. The beauty of the windows, the carvings and the doors is beyond my power to describe. From the plaza is a most beautiful view of Cairo. One can see the pyramids of Memphis thirty miles away.

We have seen bits of the Nile River now and then. A guide pointed out the traditional spot where Moses was found in the bulrushes. I want to go to Khartoum on the river steamer, but all the powers that be advise against it. So I must forego the Nile River trip.

Brethren Service



—Photo Courtesy British Combine

THEIR CLOTHING WAS NOT THE BEST
To the young Filipino an American officer extends his hand

Long Road to Recovery

With joy in their hearts groups like this one above will receive garments from the 145 bales of cottons which left the Modesto, California, relief center in March for the Philippines. The recent China shipments from that center increased by 15% the total clothing shipments of the Church Committee for Relief in Asia to that nation where Brethren missionaries are increasingly active.

Back into Shansi Province, China, week before last went Ernest Wampler and Wendell Flory to survey relief needs in an area where Brethren have worked for thirty-nine

years. They will undoubtedly report a critical situation, for eight long years have left much of the country prostrate.

The job of helping refugees return home is a huge one, which the Church Committee for Relief in Asia workers have helped meet through establishing refugee stations providing temporary food and shelter and by arranging transportation.

The task of rebuilding spiritually and physically is great; the Asiatics will have to do most of it without outside help, but, God willing, we shall provide increasing materials and aid for the long road back.

A Year With Marked Successes

Recently returned to the States from work in Puerto Rico are Herman Will and Rufus King, who helped the Brumbaugh Castañer unit establish an enviable record in reconstruction pioneering.

During the year just past activities carried out there included running the hospital, nurse-aid training and maintaining two children's milk stations. The fight against parasites causing hookworm was waged through improvement of seventy-three latrines and rebuilding of seven homes.

While making a name for itself in this back country community the hospital treated over 1,130 patients, one half of whom underwent surgery.

After observing with amazement the energy of their friends from northern climes, scores of adult Puerto Ricans came to find leisure time more meaningful and "fun-full" through the community center which these same friends provided and staffed. Here they came to appreciate American sports more fully, to enjoy diverse handicraft work, to take interest in leadership and personal health classes. But the islanders still puzzle over one thing. "Why are these *Americanos* here in Puerto Rico when there is no political or money gain involved?"

China Incident

Passing down a narrow lane we noticed a young man of about seventeen years hunched up on a narrow doorstep, and as he looked very miserable we spoke to him. His sister came to the door to show that he had lost the use of both legs. The boy and the girl had nothing left but one unburnt corner of the house in which they were trying to live. The girl, who was fairly strong, in her eagerness to help her brother, put him on her back and carried him to the hospital. He was a slow case for many months, but is now perfectly cured and earns his own livelihood.—Reported by the Church Committee for Relief in Asia.

For newspaper mats and posters to use in your local farm sale for relief write the B.S.C.

Stamping Out Starvation

- (1) Expand garden crops.
- (2) Save grain for relief feeding by canning low-producing chickens.
- (3) See to it that arrangements are made by your church or district for custom-relief canning at cost.
- (4) Grain growers should plan to hold much wheat for
 - (a) giving what they can,
 - (b) purchases for relief by city churches.

"With Tools We Could Build Anew"

From France, Belgium and other nations comes the plea for more tools to aid in repairing damage to homes, farms and factories.

Air-mailed from Brussels is Eldon Burke's letter which reads in part, "There is of course a great need for equipment. Drives for hammers, saws, and other carpenter, blacksmith, and mason tools would be very much to the point.

"In Italy I saw building after building reroofed, but held down with only rocks. Heavy 1½ inch or 2 inch big-headed roofing nails would be very much to the point. The work of rebuilding has hardly begun."

You and your church can indicate a deep fellowship with these people by sending to New Windsor sizable quantities of:

Hammers and saws

Carpenters' tools

Blacksmiths' tools

Masons' tools

Nails and screws (preferably send not less than fifty-pound lots)

Hinges and locks

Builders' hardware

1½ inch or 2 inch big-headed roofing nails

NOTE: Your contributions of 1,-240 pounds of tools and household utensils went to France.

Summer Service Opportunities

A folder describing work camps and other opportunities will soon be out. Has your B.Y.P.D. talked over the values inherent in several weeks spent in such projects? Plan now to take part.

Announcing!

Off the press shortly for mailing to the churches will be a three-color Brethren service poster which farm families will want to put up at a convenient place.

Healing for the World

O seeking one who prays
That I walk earth's highways once again,
That peoples touching me be freed from pain,
As I reveal myself to them in various ways,
Go thou among the needy of the earth;
Search out the open wounds and sores,
And deeper wounds where spores of hate breed wars;
Show them God's love and its true worth.

Through folks like you must I touch the world today.
I need your help. Do more than pray!
I need your hands, your skill to heal,
Your mind, your life, your burning zeal;
Then beholding Me through thee they'll say,
"There's one true way, love's way, God's way."

—Martha N. Parker, Presbyterian Hospital, San Juan, Puerto Rico

Information and Inspiration . . .

Lynn Blickenstaff, former missionary to India, has been released by the General Mission Board to become director of all-India relief with the Church Committee for Relief in Asia for a period of six months. He will go to India immediately after the Annual Conference in June. In the meantime he and Mrs. Blickenstaff are visiting in California.

Garden seeds to Poland shipped recently were valued at \$5,566.60; \$7,552 worth went to France and \$3,803 to Italy. Co-operation of all groups was much appreciated by the B.S.C.

"Every seventh year is high-flood year in China and this is a seventh year," states Mr. John E. Hamilton, UNRRA engineer. This reminds us to plan to make our contributions

for relief to China as well as many other countries.

Scraps for making comforters are now available at the relief center in New Windsor, Md. Mrs. Ralph M. Delk, who is in charge of the cutting room, tells us that they would be very glad to have your order for this material.

Bro. Hugh Garner, pastor of the Twin Falls church in Idaho, writes us of the excellent results of a recent Magic Valley heifer project. Other denominations and organizations joined together and raised \$2,-821.60 in addition to the eight heifers.

The Interclerical Office at the Hague in Holland writes to thank all who contributed the following goods they recently received: 795 blankets, 2,000 sheets, 341 flannel sheets, 3,000 pillow covers, 137 tablecloths, 100 bed covers, 4,000 towels, 700 wash towels, and 4,000 handkerchiefs.

Films to Aid Your Relief Drive

Marie-Louise, a sound film useful in fund-raising programs for world relief and reconstruction, is a child's-eye view of the war. Quiet, unpretentious, it will bring Americans a deep understanding of what war meant to the children of war-ravaged lands. Particulars may be obtained from Religious Film Associates, 11 W. 42nd St., New York 18, N. Y.

Food, Secret of the Peace, a 16 mm sound film dramatically high-lights the most urgent problem facing the United Nations today—that of sending food abroad to nations who do not have enough. The film points out that only by helping now to feed the needy peoples abroad can goodwill be assured. Write to Brandon Films, Inc., 1600 Broadway, New York, N. Y., or International Film Bureau, Inc., 84 East Randolph St., Chicago, Ill.

Relief Needs

WHICH OF THESE ITEMS
CAN YOU SHARE?

- Horse-drawn farm tools
- Garden tools
- Clothing
- Carloads of wheat, oatmeal, rice
- Spectacles
- Soap
- Canned food, dried fruits and nuts
- Tools: blacksmiths', carpenters', masons'
- Money to pay trucking, processing and shipping expenses
- Books for Poland: early readers, spellers, Bibles, personal devotion aids

Annual Conference Sunday

The Annual Conference of the Church of the Brethren is a unique religious gathering. There is nothing like it in any other denomination. Yearly our people come together from all parts of the brotherhood to share in the business sessions and the inspirational part of the Conference. Meeting old friends and making new acquaintances is no small part of the value of Annual Conference. No doubt Annual Conference has done more than any other agency to build unity and understanding among the Brethren. During the past three years wartime restrictions have made it necessary to limit the Conference to delegates. We are glad that in 1946 we can again enjoy an open Conference. Because of limited facilities and the geographical location of the Conference only a small percentage of our people will be able to attend.

For the past few years a number of our churches have observed Annual Conference Sunday, attempting to bring some of the spirit of the Conference to the home church. A sense of belonging to a fellowship beyond the local church enriches Christian experience. An understanding of the general program of the brotherhood, especially as it is expressed at Annual Conference, gives perspective to local church leaders.

The Elgin staff has gone on record to encourage local churches to observe Conference Sunday on June 16. There are several ways that a local church can observe this Sunday. Two years ago many of our churches had an all-day service and attempted to follow the content of the Conference program as outlined for Sunday. Others had a special service on Sunday morning and another on Sunday evening.

A number of resources will be available to those who plan an Annual Conference observance in the home church. A May issue of the Gospel Messenger will carry the Annual Conference program. Other issues will carry excerpts from some of the main addresses. Several articles will appear in the Messenger, dealing with the loca-

tion of Conference and describing some of the scenic points in the Northwest. Reviewing this material will give the reader some insight into the nature and spirit of this year's Conference. Some individual should be assigned the task of gathering this data and presenting it in his own way to the congregation. In many churches the minister will be attending Conference and the observance will need to be guided by lay leadership.

Specific Suggestions

1. As the church meets for its Sunday-school classes it would be well to call attention to Annual Conference Sunday and to help the people realize that the largest Sunday school in the brotherhood for that morning will be held at Conference. There will be classes for all age groups. There will be a great fellowship in study under the leadership of outstanding teachers.

2. Organize the church by electing a moderator and other officers including a small number of people to represent the Standing Committee.



This group could review the queries and business before Annual Conference and express honest opinions as to what the outcome should be. This procedure has proved quite beneficial in some situations.

3. The Thursday afternoon and evening programs at Conference are designed to lift up the importance of the local church. Two addresses will be given: The Church Serves Our Day and The Church Calls to Service. In the afternoon there will be a demonstration of a church cabinet in session and this cabinet will plan, integrate and discuss methods of promoting an aggressive local church program. In the evening there will be a special dramatic consecration service which is available in mimeograph form to those churches desiring it. This program

With the Minister . . . H. L. Hartsough

The members of the Elgin staff are making an honest effort to become more efficient in the special work assigned to each one of them. At the same time they have made real progress in learning how to work together as a counseling body facing many vital problems of the church that are much too large for any one department. It is heartening to see the development the staff is making at this point.

The field program carried on by the members of the staff is one of their real concerns. How can their services be distributed wisely? How much of their time can be spent in the field at the expense of their office duties? With a limited amount of time to give, what calls should be accepted? How can they get into fields where the need seems greatest? These are some of the questions that confuse staff workers in planning their field activity.

In order to have some system to their work the staff of the General Boards has agreed that each make a special emphasis in one region each year. In 1946, beginning at Conference time, the special emphasis will be as follows: Southeastern Region, Ministry; Western Region, Service; Eastern Region, Missions; Central Region, College; and Pacific Coast Region, Christian Education.

All of the boards will serve all of the regions all of the time but will give special, intensive service to one region every five years. If all of the district and regional leaders would keep this in mind and co-operate, it would help the Elgin staff to do better work. We must never become slaves to a system. It should never hinder us from doing our best work. Good systems wisely followed make us more efficient.

could be used in the morning, afternoon or evening.

4. One session in the day should give special emphasis to the work of the General Mission Board and the Brethren Service Committee. There is an abundance of material on these two agencies of our church and it should not be difficult to get an individual or group of persons to speak enthusiastically regarding the great world outreach of the church. It might be possible to have as a speaker a C.P.S. man, a missionary, a relief worker or a returned seagoing cowboy.

5. Music is an outstanding feature of every Annual Conference. The local church could well afford to give special attention to music at this special observance. Congregational singing is at its best at Annual Conference. Annual Conference Sunday would be a good time to emphasize the singing of some of the great hymns of the church—especially those well known by all. Furthermore, choir or other prepared numbers will add to the worship experience of the day.

The Board of Christian Education would be glad to receive reports from churches observing Annual Conference Sunday. Reports of worth-while experiences will enrich our program suggestions for another year.

The Conference Budget

Date—May 19.

Purpose—To raise as large a part of the Conference Budget as possible.

Conference Budget

General Mission Board	\$254,450
Board of Christian Education	37,500
General Ministerial Board	7,750
General Education Board	5,000
Bethany Biblical Seminary	35,000
Ministerial and Missionary Service Fund	30,000
General Education Board (College Fund)	45,000
Historical Commission	1,500
Total.	\$416,200

Our church is making a commendable record in giving food, clothing, heifers and money for relief. These gifts are bringing life and hope to multitudes of starving people. We thank God for this response. The world is also desperately in need of spiritual food. We must keep preparing ministers and missionaries for leadership in needy fields. Our colleges and seminary must have our generous and regular support.

The day has arrived for a new advance in missions. The General Mission Board hopes to have from eighteen to twenty new missionaries each year for the next ten years so that we may have an active mission-

ORDER FORM for the Conference Offering

GENERAL BOARDS
H. Spenser Minnich
22 South State St.
Elgin, Illinois

Please send me the items checked below in quantities as indicated.

-Leaflet, THE CONFERENCE OFFERING, intended for general distribution.
-Conference Offering envelope, for THE HEALING OF THE NATIONS.
-Poster, Giving Christ to the Nations.
-Nonresident letter intended to be signed locally and mailed to nonresident members.
-Outline of Conference Offering talk, one copy or more available for use in presenting the need for the Conference Offering.
-Youth Serves Record, not intended for general distribution, but a few extra copies available upon request.
-Brethren Service offering envelope. Although the Conference Offering is called especially for the Conference Budget, Brethren Service giving should continue monthly.

NAME ADDRESS.....
CITY ZONE.... STATE.....
CONGREGATION STATE DISTRICT.....
DATE

Note: Pastors, Superintendents and Missionary Committees please check to avoid duplication in orders.

ary personnel of 200 by 1955. Our goal is ten new churches in America each year, and we must continue a vital ministry to the thousands of our members including servicemen who are isolated from their home congregations.

The Board of Christian Education has a most challenging program. Gifts to the Conference Budget will make possible a vital and urgent ministry to the home church. Both men's work and women's work are planning a larger program. Special emphasis is to be given to temperance and family life.

Many churches have already made their plans for the Conference Offering. A letter has gone to pastors, superintendents and missionary secretaries offering literature, envelopes, etc. An order blank follows. If someone in your church has not sent an order for the materials you need, we hope you will do so. All materials are free. Let us give every class and age group and each individual an opportunity to make a sacrificial offering to the great world-wide ministry of the church. Let us make this Conference Offering the largest one in the history of our church.

Correspondence . . .

Americans Prefer Autos to Babies

The American people prefer automobiles to babies, Dr. Oliver E. Baker, professor of economic geography at Maryland University, told the National Catholic Conference on Family Life. Dr. Baker predicted an "accelerating" decline in the nation's birth rate now being affected

by a postwar decrease in marriages. "As the sales curve of automobiles goes up the curve of births goes down," he said. "It costs no more to rear a child than to maintain an automobile, but the preference of the people is clear."

Dr. Baker said that in modern urban life, "children are economic liabilities from birth often until marriage. But on the farm children are economic assets from perhaps ten years of age onward."

Pointing to high-powered luxury advertisements, Dr. Baker stated: "The most skillful psychologists are employed to prepare advertisements that cast the glamour of Hollywood over automobiles and whiskies, cosmetics and cigarettes, luxurious clothes and house furnishings. These powerfully propagandized pictures of 'success,' the sometimes silly styles of dress, not to mention occasional suggestions of unbecoming behavior, are carried to the rural as well as the urban people in almost every magazine, in nearly every moving picture show, in most newspapers—indeed, in many church meetings." He said rural families had been more "resistant to this propaganda than city people. The families that are seduced by these delusions of grandeur are dying out, and their biological heritage, much of it good and worthy of preservation, is passing away forever."

He declared that the present birth rate—measured by the number of children under five years of age per 1,000 women of child-bearing age—is about one third as large as the

birth rate 150 years ago. He added that because of the lengthened life expectation, births and deaths will balance for several years. This will be followed by a slow decline accelerating with the passage of time. "This declining population will be an aging population, and such a population is very likely to be less vigorous, less enterprising, less able to defend itself than a largely youthful population such as has characterized our national history," he declared.

Truman Asks Bill of Rights for Family

Calling for a bill of rights for the family, President Truman lauded the work of the National Catholic Conference on Family Life, which held its fourteenth annual meeting at Catholic University in Washington.

In a message read by Dr. Edgar Schmiedler, director of the Family Life Bureau of the National Catholic Welfare Conference, the President declared that attention must be focused on the family because the measure of civilization is the measure of its family life. "The conviction has grown on me consistently that many things in our civilization are working against the family," the President declared. "Our housing situation, for instance, the economic insecurity of so many of our people, the instability and turmoil that have been among the most unfortunate fruits of the war—these and similar problems are hardly less than attacks on the family. It is encouraging to note that the deliberations of your meeting will extend to so many of them. . . . The fact that your program is sponsored by a church group gives assurance that the strengthening and refining influence of religion in the family circle will be given attention."

Dr. Schmiedler told the meeting that 3,000,000 children were the victims of broken homes in 1944. He said 300,000 divorces a year are taking place, and forecast an increase during the next two years.

Classes to Aid Delinquent Mothers

Classes to aid delinquent mothers at the Indiana women's prison have been started by Miss Irene L. Duncan, deaconess chaplain. The women, many of whose husbands are overseas, are serving two- to six-month sentences on charges of child neglect. Miss Duncan's classes include cooking, menu planning, housekeeping and instruction in

leisure-time activities for children, as well as sessions in current events.

"I have taken the personal history of all these women, even back into their childhood," Miss Duncan says, "and have found that most of them either grew up in ungodly homes, were unwanted children in broken homes or in many instances married at the age of fifteen or sixteen to escape from almost unbearable conditions."

Larger Families Among Best-fitted Urged

Society must encourage parenthood by those best fitted to cope with its responsibilities, according to a report adopted by the executive committee of the Federal Council of Churches. Submitted by the council's Commission on Marriage and the Home, the report stresses that "the future quality of the population and the carrying on of every good cause makes it necessary that people of good health, mental and physical, and good principles should have their full quota of children."

Recognizing the handicaps imposed by urban life and social insecurity on the raising of children, the report states that "the bringing into being and the giving of Christian nurture to an adequate number of children is more rewarding than financial success, social and intellectual standing or political power. Wise national policy would require that both our resources and our activities be so organized as to be favorable to good home life and the rearing of children fitted by inheritance and training to make a genuine contribution to the life of their times."

Onekama Church Destroyed

On Feb. 17 disaster befell the Onekama church, when the church building was completely destroyed by fire. The fire was so far advanced when discovered, that nothing could be saved.

Greatly saddened, the members gathered in a local home in the evening for a session of prayer and planning. It was voted to accept the very kind and generous offer of the Congregational church to share their building for the present time. A special meeting was also called for Feb. 20, at which time it was decided to rebuild. Ten thousand dollars was set as the goal.

The building fund has been named the J. Edson Ulery memorial fund in honor of Brother and Sister J. Edson Ulery, who founded the church thirty-six years ago.

Aug. 15, 1946, has been set as the

time for reaching the goal. This day will mark the fiftieth anniversary of Bro. Ulery's ordination to the ministry, forty years of which have been spent in Manistee County. In this time Bro. Ulery has officiated at two hundred sixty-nine funerals in this county and over one hundred weddings. He has conducted two hundred fifty-three evangelistic meetings and Bible institutes. He served six times on Standing Committee, eight times as moderator of district conference, and is moderator-elect of the 1946 district conference.—Mrs. E. G. Sellers, Onekama, Mich.

Youth for Christ Leaders Fly to Europe

Torrey M. Johnson of Chicago, leader of Youth for Christ International, William Graham of Charlotte, N. C., field representative and vice-president at large, Charles Templeton of Toronto, Canada, promotional director and vice-president of the eastern Canada region, and J. Stratton Shufelt of Wheaton, Ill., song leader, left Chicago on March 18 for London. They will confer with youth leaders in London and throughout England and give counsel and advice to the men over there who have been laying the groundwork for the expansion of the Youth for Christ movement onto the continent.

After the meetings and services in London, the group will break up and visit the following countries: Scotland, Ireland, France, Holland, Belgium, Denmark, Norway, Finland, Germany, Russia and possibly others. The men will return in time for the spring council meeting of Youth for Christ International at Boston, Mass., May 7-12, at which time they will give firsthand reports on the progress of Youth for Christ on the continent.

A Scientist Speaks About the Sponge on Calvary

The fluid in the sponge on Mt. Calvary intended for the lips of Jesus of Nazareth when he was suffering on the cross could very easily have been marion wine, a powerful sleep-producing drug, according to Professor O. A. Newell, biologist and medical researcher in England. He stated that if Christ had taken the drink he would have died without pain.

Professor Newell made this declaration to the United Press correspondent during a discussion on ancient surgical practices in support of his contention that the ancient Egyptians had a form of anæsthesia

perhaps superior to any used in modern medicine. "This wine was distilled from the root of the Mandragora," Prof. Newell said. "Dioscorides makes reference to it in his writings and gives a formula for making it. He gave the preparation the original name of marion or death wine, and as he states, the swallowing of the draught was followed by a long sleep of death under which operations could be performed by the knife or the canter without the infliction of pain. So profound was the sleep and the insensibility caused by the wine of mandrake that it was used for many services besides the surgical."

"I have proof," continued Prof. Newell, "that marion wine was often given condemned men when they were being executed. During the Roman occupation of Palestine the method of execution was crucifixion, which was a long process and caused the victim great agony. The Jewish women, under the sanction of the grand Sanhedrin, would go to the victims and administer to them the death wine on a sponge, whereby the victims were put to sleep and their sufferings were abated."

This could have been the preparation which was offered to Christ on a sponge. Christ, however, refused it, choosing rather to suffer the full agony of the crucifixion. Since Christ willingly suffered so much for our sakes, a very important question is, How much will we now suffer for his sake?—Barbara Martin, McConnellsburg, Pa.

Neffsville Brethren Home

Sister Bessie Crim, missionary to China who was interned in the Philippines, and Brother and Sister Paul Weaver, missionaries to Africa, have given talks at the home concerning their experiences.

We have contributed \$60 to Brethren service, \$25 to world-wide missions, \$15 to the crippled children's fund, \$10 to China missions, \$44 to the Red Cross and \$52 to the wheat project.

At Christmas time eight groups from surrounding churches sang for us. The young people of the Mountville church had an early morning worship service.

We have now three ministers and five deacons in our group here; they help in our services, especially in the prayer meetings. Leaders of the local churches also give much help in special programs.

Brother and Sister Peter Brubaker are now in charge of the home.—Sallie E. Schaffner, Neffsville, Pa.

A Model Youth Center

Mainly through their own efforts, the teen-age groups of Michigan City, Ind., have a liquorless and smokeless recreational center in which to spend their leisure hours three nights a week and Sunday afternoon. Adult organizations, which have heretofore been doing work of this kind independently, have co-operated in furnishing the former restaurant with ping-pong tables, and other games, as well as a serviceable piano. The governing council is made up of one student and one parent from each of the high schools of the town. The students redecorated the center themselves, and agreed upon an 11 p.m. closing hour. They feel full responsibility for keeping a clean, wholesome atmosphere in the center, though they have invited adults to do chaperon duty in two-hour shifts.—From the Friends Intelligencer.

Sunnyside Puts Religion to Work

Out here at the Sunnyside church, Wash., a small group of people with a purpose can look with satisfaction on the completion of another phase of their project. They are far from finishing the job they had begun, but already they have experienced the joy of common endeavor; they have put their Christian ideals to work.

In the renovated house on a reclaimed farm a couple with two children has found a home. How they happened to come there and how the farm happened to be ready for them makes an interesting story.

Last fall, when a small group of men at the church (only eight or nine altogether) decided they would like to do something real and tangible to demonstrate that they intend to live the way they talk, they looked around for a suitable project. Since they were few and without much money, the project, they decided, would have to be something that could succeed through hard work and interest.

They chose to lease a farm and fix it up to become the home of a family that needed to relocate. Whether this would be a returning C.P.S. man, a discharged veteran, or some other geographically displaced person they did not know. There was not much time to wonder about that, anyway; too much needed to be done.

So the group went to work. The farm was leased, and the cleanup campaign got under way. When this was satisfactorily done, the farm had to be stocked and equipped, and that was done, too.

When a group gets a passion for a project nothing is impossible.

It was at this point that a note was put in the Gospel Messenger and Brethren people contacted to see if anyone was interested in moving to the location. The group was very happy when Mr. and Mrs. Hans Koenen and their two children decided to cast their lot with the project.

But the house needed to be remodeled and improved before the Koenens could move in. So night after night, following the day's work in fields or at trades, a determined group of men and women turned that house into a clean, inviting home. And now they hope to put the finishing touches on the work so that the new friends can move in.

Much remains to be done. The group will not pause very long to rest. Plans are definite for increasing facilities so that more good can be done. The future cannot be seen, but the group prays that it may demonstrate that the program of Jesus is all-inclusive and is the most satisfactory answer to today's economic and social needs.—Jay G. Myers, Sunnyside, Wash.

Is a Man Profited?

"For we brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. 6: 7).

Old King Midas thought gold was the one thing that counted; so he wished that everything he touched would turn to gold. But very soon he discovered that many things besides gold were necessary to his life and happiness. He could not eat or drink gold; he found that he did not want his little daughter turned to gold. Money, though necessary, must be considered an aid to securing what is worth while.

What are the things that money cannot buy?

The most obvious is happiness. How fortunate is the home where a boy or girl grows in an atmosphere of love and eager helpfulness, where parents can understand children because they were once children, and where problems are discussed and solved instead of being allowed to continue and increase.

The second is friendship. We cannot live without friends. To have them we must be friendly. The one expression that can be understood by every nationality is a friendly smile. If you laugh, your friends will respond; if your greeting be a weary frown, they will return the same. "As ye would that men

should do to you, do ye also to them likewise."

The third is character. It is worth while to make one's word as good as one's bond, to gain the confidence of others. The writer of Proverbs says, "A good name is rather to be chosen than great riches." Jesus once told a parable of a certain rich man whose ground produced bountifully, and who said, "This will I do: I will pull down my barns, and build greater." But God said unto him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

Jesus rated a man's soul higher than all else. Satan offered him food, power, fame and riches, saying, "All these things will I give thee if thou wilt fall down and worship me." But Jesus refused, saying, "Get thee hence, Satan," for he knew the inestimable value of a soul.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16: 25-27).—Earle Sluss, Clintwood, Va.

Women's Work of Oregon District

All eight senior aids were represented at the Medford church, where the district conference was held. The following work accomplished was reported: 25 comforters and 1,165 pounds of clothing shipped for relief; 149 cut-out garments completed; corn canned by the Myrtle Point aid for relief; several layettes made and distributed; several soap, thread and needle showers held; \$168 given for the Oregon vetch seed project; white Bibles given to each new baby in one congregation; Portland's \$200 gift to Bethany Hospital completed; 2 Gospel Messenger subscriptions given. The Medford aid has completed furnishing their new kitchen.

Our national quota is \$72; this is collected by five cents dues from each woman and each girl over twelve years.

We had a fine group at the women's meetings at conference. After the business was completed Bro. Ralph Smeltzer gave a splendid talk which inspired us to look into the needs of the C.P.S. camp at Cascade Locks.

We are planning to help the newly

organized church near Eugene known as the Nicholas Garden Community church. In addition we will help La Verne College with its building project for 1946-47.

Brother and Sister Frank Crum-packer have been with us and we are richer for their visit.—Mrs. Grace Brubaker, president.

Oliver F. Jones

Oliver F. Jones was born in Birmingham, Mich., Feb. 18, 1858, and died at the home of his daughter in Pontiac, Mich., Jan. 14, 1946. He was the son of Oliver and Elizabeth Harris Jones.

On Jan. 31, 1881, he was married to Sarah M. Wright, who preceded him in death in November 1944.

When he was a young man Bro. Jones united with the Free Methodist Church. For many years he served as a minister in that church. Later he united with the Church of the Brethren. For a number of years he served as pastor of the Pontiac church.

Funeral services were held in the Pontiac church by the pastor, Bro. LeRoy Shafer. Interment was in the Flint cemetery.—Susan P. Shafer, Pontiac, Mich.

Elizabeth Howe Brubaker

Elizabeth Howe Brubaker, daughter of William and Sarah Mohler Howe, was born at Maitland, Pa., April 20, 1857, and died at the Hagerstown hospital, Md., March 1, 1946. She accepted Christ in her



early teens and lived an active and devoted life in the Church of the Brethren.

Early training and experience in teaching led her to accept a call to become matron of the orphans' home at Huntingdon, Pa., in 1882. After her graduation from Juniata College in 1885 she was dean of girls for ten years. Then she became an assistant in and later the one in charge of the city mission work in Chicago. For three months she was pastor's assistant in the Pittsburgh church. After hearing her paper on city mission work at Annual Conference, the pastor of the Brooklyn church asked her to help carry on the work there. This service continued until 1909. During these years of active service she attended school at Moody Bible Institute and the White Bible School.

On May 26, 1909, she was married to Elder John H. Brubaker of Virden, Ill., where she made her home until his death in December 1936.

From then until the fall of 1945 she made her home at New Windsor, Md., in the home of her sister, Mrs. William Kinsey, who died in the spring of 1945. From September 1945 until her death she lived at the Fahrney home at Boonsboro, Md.

Surviving are one sister, Mrs. Emma Van Dyke of Boonsboro, Md., one brother, Roland L. Howe of Philadelphia, Pa., and five stepchildren: I. J. Brubaker and Mrs. Russell Filburn of Virden, Ill.; Earl Brubaker and Mrs. Melvin Platt of La Verne, Calif.; Mrs. H. H. Masterson of Los Angeles, Calif.

Funeral services were held at the Hartzler funeral parlors, New Windsor, Md., by Bro. E. C. Bixler, assisted by Bro. J. J. John. Further services were held at the Dry Valley church near Maitland, Pa., by Bro. C. C. Ellis, assisted by the pastor, Bro. Alvin S. Cox.—Roland L. Howe, Philadelphia, Pa.

In Memory of Elizabeth Howe Brubaker

By special request, I am endeavoring to pay a richly deserved tribute to the memory of Sister Elizabeth Howe Brubaker, who was a member of my parish during the last ten years of her more than a quarter of a century's residence in Virden, Ill., as the wife of Elder J. H. Brubaker, also of sacred memory.

I wish to note only a few of her many virtues and accomplishments, as they impress me. Her home was always wide-open to all who came to her door. She was keenly interested in people, and in meeting friends or strangers, she had the faculty of impressing them that she wanted to be not merely a casual acquaintance, but an intimate friend. Her untiring efforts to interest people in the church and its work were often a marvel to me.

Among her many accomplishments as a worker in the Virden church, of which she was a charter member, perhaps in none did she excel and accomplish more than in her Bible teaching. Her unique knowledge of Scripture and her ability to use it effectually in teaching was recognized to the extent that Sunday-school teachers from the various churches of our city gathered in her home regularly for instruction on the current Sunday-school lessons. She was always found at our church conferences, both Annual and district, as well as many other religious

gatherings, until age and infirmity interfered.

She was especially interested in Christian education and urged our youth to attend our church colleges. The cause of missions also lay upon her heart. She knew firsthand the value of these enterprises. We join with all relatives and friends in sympathy for the loss in fellowship of one who will linger in our memories as long as time shall last.—E. F. Caslow, Girard, Ill.

Wealthy Lolitta Fleming

Wealthy Lolitta Fleming was born into the home of Elder L. B. and Mary A. Ihrig, at Avery, Mo., on



Jan. 11, 1901. She attended McPherson College and taught school for seven years. She married L. Avery Fleming on Aug. 26, 1917. She died in the Halstead Community hospital, Feb. 12, 1946, after an illness of five years. Besides her parents and her husband she leaves one sister, Mrs. Lorin E. Sibley; one daughter, Mrs. Donald M. Gamet; one son, Royce; and one granddaughter, Merilyn Kay Gamet.

Mrs. Fleming was a gracious, unselfish person, loved by all who knew her. Her courage and radiance during her serious illness even when suffering and when the outcome was so evident attest to the quality of her Christian faith.

Memorial services were held in the McPherson church with the pastor in charge and the McPherson College quartet furnishing the music.

The family has deeply appreciated the many expressions of appreciation for the life of their loved one and those of sympathy for them in their hour of bereavement. Their sincerest thanks are extended to all who have in so many ways remembered them.—DeWitt L. Miller, McPherson, Kansas.

Matrimonial . . .

Bowman-Lybarger.—David J. Bowman of Johnstown, Pa., and Dorothy A. Lybarger of Hollsopple, Pa., at the Maple Spring church, March 21, 1946, by the undersigned.—John M. Geary, Hollsopple, Pa.

Byers-Cohick.—John Todd Byers of Quarryville, Pa., and Luella May Cohick of Newville, Pa., in the Carlisle church, Sept. 16, 1945, by the undersigned.—Cyrus B. Krall, Newville, Pa.

Chronister-Sollenberger.—Stewart C. Chronister and Virginia R. Sollenberger, both of Newville, Pa., in the parsonage, Nov. 14, 1945, by the undersigned.—Cyrus B. Krall, Newville, Pa.

Clayton-Linn.—James Clayton of Milford, Ind., and June Eileen Linn of Nappanee, Ind., March 9, 1946, by the undersigned, at his home.—C. C. Cripe, Milford, Ind.

Duncan-Parker.—Charles M. Duncan and Betty Jane Parker, both of Roanoke, Va., Jan. 9, 1946, by the undersigned, at his home.—E. C. Woodie, Troutville, Va.

Duncanson-Trester.—Earl Duncanson of Lewiston, Minn., and Delores Trester of Rushford, Minn., in the Wilson Lutheran church, March 28, 1946, by Rev. Herman Bentrup.—Mrs. William E. Wright, Utica, Minn.

Fiscel-Miller.—Ray Fiscel, Jr., of West Des Moines, Iowa, and Dorothy June Miller of Dallas Center, Iowa, in the Dallas Center church, March 24, 1946, by the undersigned.—M. W. Eikenberry, Dallas Center, Iowa.

Jodon-Webb.—George Clayton Jodon of Hollsopple, Pa., and Violet Grace Webb of Seanor, Pa., in the parsonage, March 24, 1945, by the undersigned.—C. H. Rosenberger, Scalp Level, Pa.

Kisner-Miller.—Marshall Glen Kisner and Ann Elizabeth Miller, both of Martinsburg, W. Va., at the parsonage, April 9, 1946, by the undersigned.—Francis P. Litton, Martinsburg, W. Va.

Miller-Stover.—Paul A. Miller and Neva K. Stover, both of Myerstown, Pa., in the Myerstown Reformed church, by Rev. David Lockhart, pastor of the bride, and the undersigned, pastor of the groom, April 7, 1946.—Carl W. Zeigler, Annville, Pa.

Mock-Grubb.—Ryland Mock of North Webster, Ind., and Kathleen Grubb of Syracuse, Ind., at the Milford Christian church, Sept. 9, 1945.—Willis Kurtz, North Webster, Ind.

Mohler-Reid.—Wayne F. Mohler and Marjorie Adele Reid, both of Newville, Pa., at the home of the bride, July 26, 1945, by the undersigned, assisted by Rev. S. Eber Vance of the Wormleysburg Church of God.—Cyrus B. Krall, Newville, Pa.

Morehead-Bushong.—Joe Morehead of North Webster, Ind., and Betty Lou Bushong of Syracuse, Ind., in the New Paris church, Sept. 2, 1945.—Willis Kurtz, North Webster, Ind.

Rickabaugh-Rook.—John L. Rickabaugh and Dorothy Cohick Rook, both of Newville, Pa., in the home of the bride, Feb. 28, 1946, by the undersigned.—Cyrus B. Krall, Newville, Pa.

Fallen Asleep . . .

Culp. Joel and Joan, twin son and daughter of Fred and Evelyn Lehman Culp, were born Dec. 27, 1945, at the Memorial hospital, South Bend, Ind. Joan died the same day and Joel the following day. Services were held at the Wright funeral home in Nappanee, Ind., by the undersigned.—Reuben Boomershine, Nappanee, Ind.

Decker. Samuel L., was born near Waynesboro, Pa., July 14, 1872, and died at his home in Waynesboro on March 8, 1946. He was the son of George and Sarah Monn Decker. He was married to Emma Cora Talhelm, who survives, together with four daughters, three sons, fourteen grandchildren and one brother. Services were held in the Grove funeral home by Brethren George L. Det-

weiler and C. R. Oellig, and burial was in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Duff. Walter, was born about 1860 and died March 19, 1946. He had been a member of the Concord church for nearly forty years and had served as a charter member of the cemetery board of trustees. He is survived by his wife, Kathryn Duff, five sons, one sister, twenty-seven grandchildren and twenty-one great-grandchildren. Services were held in the Concord church by the pastor, Henry C. Eller, and burial was in the church cemetery.—Mrs. Hamilton McClung, Fairfield, Va.

Duncan. Sarah, was born in Columbus, Ohio, June 18, 1871, and died at her home in Arrowwood, Alta., Canada, Feb. 7, 1946. She was married to George Duncan, who preceded her in death. She is survived by twelve children, thirty-four grandchildren and a half sister. She united with the Church of the Brethren when a girl and remained faithful until death. She came to Arrowwood in 1910. Funeral services were held in the Arrowwood church by the pastor, Bro. Martin Krieger, and burial was in the Arrowwood cemetery.—Mrs. E. R. Oldfield, Arrowwood, Alta., Canada.

Frantz. Mary Jane, daughter of Daniel and Elizabeth Snapp, was born Jan. 1, 1856, and died March 29, 1946. She was married to Simon Frantz on Jan. 1, 1878. To them were born two children, one of whom died in infancy. Bro. Frantz died fifteen months ago. Sister Frantz has been a long-time member of the Church of the Brethren. Funeral services were held at the Walnut Street church, with Bro. Roy D. Boaz officiating, assisted by Bro. R. H. Miller. Burial was in the Pleasant Hill cemetery.—Mrs. I. W. Moomaw, North Manchester, Ind.

Frantz. Mollie, daughter of George W. and Sara M. Garst, was born June 5, 1870, at Jonesboro, Tenn., and died in the Pomona Valley hospital, March 12, 1946, after being struck by an automobile three hours earlier. In 1890 she was married to Emery Anderson, who preceded her in death in 1917. To them three children were born. In 1937 she was married to J. M. Frantz. She is survived by her husband, three children, five grandchildren, five brothers and five sisters. Funeral services were held in the La Verne church by Bro. J. W. Deeter, pastor of the Pomona church, assisted by Bro. Galen B. Ogden, pastor of the La Verne church. Further services were held in the Quiring funeral home at McPherson, Kansas, by the undersigned, assisted by Rev. R. E. Dewey. Burial was in the McPherson cemetery.—J. J. Yoder, McPherson, Kansas.

Gilbert. John Edward, son of Bro. S. D. and Martha Gilbert, was born in Amherst County, Va., Sept. 27, 1877, and died March 20, 1946. He had been a member of the Church of the Brethren since early youth and of the Concord church for over twenty years. He is survived by his wife, Ethel Gilbert, two daughters, three children by a former marriage, two brothers and three sisters. Services were held in the Concord church by the pastor, Henry C. Eller, assisted by Elder Robert Figgers and Bro. Walter Staton. Interment was in the Fairfield cemetery.—Mrs. Hamilton McClung, Fairfield, Va.

Hoff. Flora Isadora, daughter of George and Isabella Garver Irvin, was born at Golden Corners, Ohio, March 7, 1866. In January 1889, she was married to Hezekiah Hoff, who preceded her in death in 1930. For sixty-seven years Sister Hoff was a faithful member of the Church of the Brethren. For about fifty years she gave much of her time to the ministry of music in days when there were no instruments to help in leading, and for many years she taught Sunday-school classes. She took an active part on various church committees and in the Forward movement. She was also active in community affairs. She is survived by one sister, one brother and seven grand-

children. Services were held at the Wooster Paradise church by Bro. George H. Sheets and at the Beech Grove church by Bro. D. R. McFadden, Smithville, assisted by Rev. Isaiah W. Royer of Orville, and Bro. G. S. Strausbaugh of Columbiana, Ohio. Interment was in the Beech Grove cemetery.—H. C. Spangler, Roanoke, Va.

Moomaw, Lenna Belle, daughter of Calvin and Sarah Moomaw, was born July 16, 1872, near Gaston, Ind., and died March 16, 1946. Lenna united with the Church of the Brethren at an early age. She is survived by three brothers. Funeral services were held at the Kimmel mortuary in Gaston, Ind., by A. F. Morris and the undersigned, and burial was in the Union cemetery near Eaton, Ind.—J. Andrew Miller, Muncie, Ind.

Muir, Freeman George, son of William and Lydia Flack Muir, was born on Sept. 3, 1858, in Wayne County, Ohio, and died at his home, March 20, 1946. He united with the Church of the Brethren at the age of seventeen at Killbuck, Ohio. In 1892 he was married to Amanda Moherman at Ashland, Ohio; to this union was born one daughter. Upon the founding of McPherson College at McPherson, Kansas, in 1888, he became a member of the first faculty and was professor of music there for twenty-seven years. Funeral services were conducted by the undersigned at the Turner and Stevens mortuary, and interment was in the Evergreen cemetery at La Verne, Calif.—I. V. Funderburgh, Pasadena, Calif.

Neff, Betty, daughter of Jacob and Margaret Neff, was born Sept. 21, 1869, near Ladoga, Ind., and died March 29, 1946. She spent the past twenty years of her life in North Manchester. In early years she united with the Church of the Brethren. Mrs. A. C. Young, her only sister, survives. Funeral services were held at the Burgess funeral home by Bro. R. H. Miller and burial was in the Oak Lawn cemetery.—Mrs. I. W. Moomaw, North Manchester, Ind.

Reckart, Francis Ica, daughter of the late Margaret Braham, was born Sept. 30, 1892, and died Oct. 5, 1945, at a Morgantown hospital. She was united in marriage to Lester E. Reckart on Nov. 19, 1912. To this union were born three daughters and five sons, two of whom died in infancy. She is survived by her husband, three daughters, three sons, eleven grandchildren, one sister and two brothers. She joined the Church of the Brethren at Mt. Dale on Sept. 17, 1928. Funeral services were held at the Mt. Dale church by the pastor, Bro. Robert Strickler, and burial was in the Sisler cemetery.—Grace Sisler, Hazelton, W. Va.

Rench, Carroll, son of Mark and Hattie Drumm Rench, was born Feb. 27, 1909, in Gaston, Ind., and died at the Ball hospital on March 18, 1946. He united with the Union Grove church at the age of twelve years. He was united in marriage with Lucille Kirtley on Nov. 23, 1927. In his recent illness he called twice for the anointing service. He is survived by his wife, four daughters, three sons and his parents. Funeral services were held at the Union Grove church by the undersigned and the pastor, Ammon Wenger, and burial was in the Union cemetery near Eaton, Ind.—J. Andrew Miller, Muncie, Ind.

Rexrode, George, son of William and Elizabeth Todd Rexrode, was born Aug. 8, 1886, and died Feb. 5, 1946. His wife preceded him in death eight years ago. He is survived by two sons, four daughters, two brothers and three sisters. He joined the Church of the Brethren while a young man. The funeral was conducted at St. Paul's Lutheran church by Rev. S. Kullman, assisted by Bro. I. L. Bennett, and burial was in the cemetery near by.—Clara R. Bodkin, Sugar Grove, W. Va.

Rock, Ada Eve, daughter of Lucien and Clara Hepner Burke, was born April 29, 1884, near Dayton, Ohio, and died at her home near Enterprise, Kansas, on March

27, 1946. She was united in marriage to Roy Rock on March 31, 1907. To this union were born four children. She became a member of the Church of the Brethren when twelve years old and throughout her life maintained an active interest. She was a Sunday-school teacher and musician. She requested the anointing service several days before her last severe sickness. She is survived by her husband, four children, one grandson, three stepbrothers and one stepsister. Funeral services were conducted in the Navarre church with the undersigned officiating, assisted by Rev. Homer Engle, pastor of the Brethren in Christ church.—Dan L. Blickenstaff, Navarre, Kansas.

Rodeheaver, Willis Glenn, the son of Haman and Myrtle Reckart Rodeheaver, was born March 6, 1923, and died somewhere in Germany, March 29, 1944. He united with the Church of the Brethren at Mt. Dale in boyhood and remained faithful until death. He is survived by his father, five sisters and four brothers.—Grace Sisler, Hazelton, W. Va.

Salter, Guy, was born in Maine in 1870 and died in Vancouver, British Columbia, Canada, Jan. 10, 1946. Funeral services were held in the Arrowwood church by Bro. Krieger and burial was in the Forest Lawn Memorial cemetery in Vancouver.—Mrs. E. R. Oldfield, Arrowwood, Alberta, Canada.

Sheeler, Vera Ruth, daughter of George and Agnes Pultz, was born at Ida Grove,

Iowa, on June 12, 1894, and died March 21, 1946, at Rochester, Minn. On Sept. 12, 1922, she was united in marriage with Glenn William Sheeler. To them were born two children, one of whom died in infancy. In 1917 Sister Sheeler united with the Church of the Brethren and has been a loyal member, interested in all its activities. She is survived by her husband, one son, two sisters and three brothers. Funeral services were held at the Kingsley church by the undersigned and her uncle, Bro. Frank Wingert, and burial was in the Kingsley cemetery.—Ernest R. Vanderau, Kingsley, Iowa.

Shipe, Elizabeth Tusing, died March 2, 1946, at the home of her daughter at Petersburg, W. Va., at the age of eighty-nine years. She is survived by one son and three daughters. Her husband preceded her in death twelve years ago. Funeral services were held at the Mathias church by Bro. Wendell C. Mathias and the undersigned. Sister Shipe had been a member of the Mathias church since 1877. Interment was in the Cedar Hill cemetery.—Ernest E. Muntzing, Harrisonburg, Va.

Simmons, Gary Lee and Lary Dee, twin sons of Bro. Ray and Sister Goldie Barnhart Simmons, were born March 18, 1946, in Ottawa, Kansas, and died the same day. They are survived by the parents and four grandparents. Graveside services were conducted in the Appanoose cemetery by the undersigned.—J. M. Ward, Ottawa, Kansas.

Announcements . . .

ANNUAL CONFERENCE
June 12-16. Wenatchee, Wash.

REGIONAL CONFERENCES
Southeastern Region—Roanoke, Va., Aug. 28-30.
Eastern Region—Lebanon, July 10-11.
Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS
Idaho and Western Montana—Emmett, May 3-5.
Ohio, Southern—Donnels Creek, April 25.

LOVE FEASTS
Colorado
April 27, Colorado Springs.
Illinois
May 5, Lanark.
May 6, 8 pm, Allison Prairie.

Indiana
April 27, New Hope.
April 27, 7:30 pm, Nettle Creek, Brick.
April 28, 7:30 pm, Guernsey.
May 3, 7:30 pm, White.
May 4, 7:30 pm, Winona.
May 5, Four Mile.
May 5, 7:30 pm, Muncie.
May 11, Beech Grove.
May 11, 7:30 pm, Buck Creek.
May 16, 8 pm, Pleasant Valley.
May 18, Upper Fall Creek.
May 18, 8 pm, Bethany.
May 19, Kokomo.
May 19, all day, Pleasant Hill.
May 19, 7 pm, Rossville.

Kansas
May 11, Maple Grove.
May 18, McPherson.

Maryland
April 27, Stoné Bridge.
April 28, Beaver Dam.
April 28, 6 pm, Baltimore.

April 28, 7 pm, Cumberland.
May 4, 5, Welty.
May 5, 5 pm, Dundalk.
May 5, 6 pm, North Baltimore.
May 19, 5 pm, Pleasant View.
May 25, 2:30 pm, Broadfording.

Michigan
May 19, Thornapple.

Missouri
April 27, Shoal Creek.

Ohio
April 28, Castine.
April 28, 7:30 pm, East Chippewa.
May 5, Chippewa.
May 5, East Dayton.
May 5, 7 pm, Center.
May 5, 7:30 pm, Hartville.
May 18, Covington.
May 18, Eaton.

Oklahoma
May 12, Big Creek.

Oregon
May 4, 8 pm, Albany.

Pennsylvania
April 27, 28, 2 and 6 pm, Hatfield.
April 28, Ephrata.
April 28, Koontz.
April 28, Mt. Pleasant.
April 28, 6 pm, Lititz.
April 28, 6 pm, York, Second.
April 28, 6:30 pm, Mt. Olivet.
May 4, 5 pm, Harrisburg.
May 4, 7:30 pm, Green Tree.
May 4, 5, Conewago.
May 4, 5, 10:30 am, Falling Spring, Hade.
May 4, 5, 1:30 pm, Little Swatara.
May 5, Elizabethtown.
May 5, Everett.
May 5, Philadelphia, Germantown.
May 5, all day, Lower Cumberland, Mohler.
May 5, 2 pm, Palmyra.
May 5, 2 pm, Spring Grove.

May 5, 6 pm, Hanover.
May 5, 6 pm, York, First.
May 5, 6:30 pm, New Enterprise.
May 5, 6:30 pm, Penn Run.
May 5, 6:30 pm, Philadelphia, First.
May 5, 6:30 pm, Scalp Level.
May 5, 7 pm, Brotherton.
May 5, 7 pm, Marsh Creek.
May 5, 7 pm, Stonerstown.
May 5, 7 pm, Tire Hill.
May 5, 7:15 pm, Smithfield.
May 5, 6:30 pm, Huntsdale.
May 7, Beachdale.
May 11, 2 pm, Indian Creek.
May 11, 12, 1:30 pm, Annville.
May 11, 12, 2 pm, Midway.
May 11, 12, 2 pm, Richland.
May 12, Yellow Creek.
May 12, 2 pm, East Fairview.
May 15, 16, 10 am, West Greentree, Rheems.
May 18, 7 pm, Bareville.
May 18, 19, 1:30 pm, Upper Conewago, Mummerts.
May 18, 19, 2 pm, Mountville.
May 19, East Petersburg.
May 19, Quakertown.
May 19, Snake Spring.
May 19, 2 pm, Maiden Creek.
May 19, 6:30 pm, Maple Spring.
May 21, 22, Springville, Mohlers.
May 22, 23, 10 am, West Conestoga, Middle Creek.
May 25, 1:30 pm, Mercersburg.
May 25, 2 pm, Akron.

Tennessee
April 27, 7 pm, Liberty.

Virginia
April 28, 5 pm, Roanoke, Ninth Street.
May 5, 6:30 pm, Sangersville.
May 12, 7:30 pm, Lebanon.
West Virginia
April 28, 7 pm, Tear Coat.

Stone. Dellar Forbes, daughter of James and Amanda Kesler Nunley, was born near Boones Mill, Va., and died March 20, 1946, at the age of seventy-six years. She was united in marriage to N. B. Forbes, who preceded her in death in 1932. She was the mother of eight children, three of whom died in infancy. She is survived by four sons, one of whom is an elder in the Church of the Brethren. Six years ago she was united in marriage to A. J. Stone, who preceded her in death in 1942. She was a member of the Boones Mill Christian church. Funeral services were held at the Boones Mill church by Rev. E. K. Richardson and Bro. E. E. Bowman, and burial was in the family cemetery.—J. E. Forbes, Charmco, W. Va.

Teets. Floyd Newton, son of the late Harrison and Virginia DeBerry Teets, was born Sept. 23, 1893, and died at the veterans hospital at Aspinwall, Pa., Feb. 10, 1946. Bro. Teets was a veteran of World War I. He was united in marriage to Vesta Ellen Rodeheaver in February 1923. He united with the Mt. Dale church in May 1917. He is survived by his wife, six children, one son, five daughters, three grandchildren and ten brothers and sisters. Funeral services were held at the Mt. Dale church by Brethren Robert Strickler and Walter Van Sickle and burial was in the Parnell cemetery at Cuzart.—Grace Sisler, Hazelton, W. Va.

Church News . . .

Florida

Miami.—Our young people have worked to get the bell, which was presented to us by Mrs. Mida Ulrey of North Manchester, put up on the church. In February several of our members worked in co-operation with members of other denominations in taking a church census of the Greater Miami area. It was the first church census to be made in ten years. We have four heifers for Brethren service. We are planning to buy another one in memory of Capt. Larry Boyts, who lost his life during the war. In our women's work we have made and sold baby clothes in order to make money to carry on the work program. We have sent several large boxes of clothing and shoes to New Windsor and have made a number of comforters also for Brethren service. Sister Susie Thomas, a missionary to China, gave a very interesting talk on China. Several of our members attended the conference on marriage and family living held in Miami on April 1, at which Dr. Hornell Hart, professor of sociology at Duke University, delivered the address. This conference was the first public activity of the Council on Education for Marriage and Family Living, which was established to help

those who need guidance in making adjustments in marriage and family life.—Mrs. Elta Hamblen, Miami, Fla.

Idaho

Payette Valley.—We were saddened by the death of Bro. Albert Ellenberger, who was our elder at the time of his death. At the council meeting which was held March 31 Bro. S. J. Knepp was elected to serve as elder for the remainder of the year. Sister Ellen Schubert, one of our members, spent several days helping at New Windsor. Our ladies have packed several bales of clothing and have made several comforters for relief. The Payette church was glad to welcome Brother and Sister E. J. Glover back to our midst again. Brother E. J. Glover is conducting a class in Christian education at the church, beginning April 3 and continuing for several weeks. Our Sunday school is steadily growing these spring months.—Mrs. Gertie Grimer, Payette, Idaho.

Illinois

Allison Prairie.—We held our quarterly council meeting on April 3, at which time we decided to have our love feast on May 6. We also decided to hold our vacation Bible school the second and third weeks of June. Our revival is scheduled for the first two weeks of August, with Bro. Dolar C. Ritchey of Hollansburg, Ohio, as the evangelist. At this meeting it was also decided to license to the ministry Bro. Derwood Hoys of this congregation. Thirteen of our congregation attended the sectional meeting at Hurricane Creek on March 31.—Mrs. Roy Brown, Lawrenceville, Ill.

Indiana

Peru.—In January Bro. Oberlin began a series of sermons on The Church of the Brethren and the Bible. We observed race relations services on Jan. 20. We had members of three races present. Rev. Ralph Jackson of the African Methodist Episcopal church delivered the message. The offering at this service was given to the A.M.E. group to help rebuild their church, which has been condemned. Bro. L. W. Shultz brought the message on Feb. 17, at which time our Achievement Offering was lifted. In the evening he told of his trip to Poland. Norman Flora of our church was also on this trip. In the afternoon of the same day a dedicatory service was held for the new addition to the Bloomfield church. Bro. C. R. Oberlin of the Benton Street church delivered the dedicatory address. The Bloomfield church now has an adequate auditorium. Sister Goldie Killian has served as pastor for three and one-half years. The current expenses of this church, with the exception of a part of the minister's

salary, are met by the membership. Bro. Jesse Ziegler gave four addresses on March 17. The Manchester choir presented a program at our church in March. They also gave the same program at the local Presbyterian church earlier in the evening. A number of our servicemen have been welcomed back into our church services. Dried milk for European relief is the project of our junior department. The women are still sewing for relief. On March 23 the ministers, elders and lay workers of the district held a conference on evangelism in our church.—Daisy Peters, Peru, Ind.

Pleasant View.—On the evening of March 14 our church met in regular council meeting, with Bro. Edward Kintner presiding. Our pastor, Bro. Paul Bowman, is leaving May 1 to begin work at Manchester College and it will be necessary for us to find a new pastor. Bro. Eberly of Huntington has been called as our summer pastor for three months. Bro. Paul Bowman was elected as our delegate to Annual Conference. On Jan. 18, 19 and 20 Bro. A. F. Brightbill of Bethany Biblical Seminary held a music institute at our church. Bro. Lon Karns of the Happy Corner church, Southern Ohio, conducted an evangelistic service from Jan. 25 to Feb. 3. Our aid has been doing quite a bit of relief sewing; several boxes of used clothing have been sent overseas. Our B.Y.P.D. is planning a six o'clock sunrise service on Easter morning, at which time they are portraying the resurrection story in song and pantomime. Our Sunday school is planning a program for the morning worship on Easter.—Mrs. Irvin R. Myers, South Whitley, Ind.

Rossville.—Our church met in regular council on March 21, with Elder F. G. Replogle in charge. Brethren Marvin Wagoner, Ferris Hylton and Fred Laprad and their wives were installed into the office of deacon. Elder Ray Zook of Flora, assisted by Elder David Barnhart of Pyramont, conducted the services. April 7 has been set as educational day, with Prof. C. Ray Keim of Manchester College as the speaker. The church decided to meet the request of Manchester College by raising the \$1.50 per member for the building fund. Our pastor, Elder Robert Sink, will continue his work here until Sept. 1. The women's work group continues to sew for relief. An Easter drama will be given on April 21. The Achievement Offering, including each monthly offering since June 1945 and a special offering in February 1946, amounted to \$531.90. Our relief offerings amounted to \$894.85 since October 1945. Our regular spring communion will be held on May 19.—Lillian A. Hufford, Rossville, Ind.

Iowa

Beaver.—We met in council March 24, at which time we elected delegates to district meeting. Brother and Sister Jarboe will remain with us another year. We are going to redecorate the interior of the church. Our communion services are to be the last Sunday of May. We held our school of missions during March. We will hold services to burn the mortgage on the parsonage on Easter. Our annual birthday dinner was held March 10. The birthday money was sent for relief. The men's work is going to buy one or two heifers for relief. The God's-acre project will be continued this year. They sent ten dollars' worth of garden seeds for relief. They are sponsoring the 100% Messenger club this year. The women's work is sewing for relief; to date eighteen comforters (five baby and thirteen large), sixty skirts for Philippine women, twelve baby gowns for Greece, eighteen jumpers and eighteen blouses for the Netherlands have been made and now we have thirty-three girls' woolen skirts for Holland. We received a bundle of pieces from Mrs. Howard Gamble of Persia, Iowa, and have made one large and three small comforters. We have sent several boxes of clothing and shoes and five dollars' worth of

ANNOUNCING ANNUAL CONFERENCE REGISTRATION

Please register early!

Name
 Street or Rural Route
 P. O. Zone.... State.....
 Board member Standing Committee..... Delegate..... Other.....
 No. in party..... Parents..... Children..... Single men..... Single women.....
 Additional information—my particular needs
 How coming: Car..... Bus..... Train..... Chartered bus..... Airline.....
 Can use my car to and from lodging
 Will have trailer and need trailer space
 Will bring tent for camping..... Do my own cooking.....
 Expect to arrive (date)..... Will want lodging.....days
 Send all registrations to Merle Travis, Box 123, Wenatchee, Wash.
 Address all other inquiries to Ross Heminger, R. 5, Wenatchee, Wash.
 Lodging note: Watch for further information; hotel and tourist camp cabins at regular commercial rates.

garden seeds and have made soap.—Flos-
cie Wise, Grand Junction, Iowa.

Cedar Rapids.—Our pastor, Bro. Ruth-
rauff, attended regional conference at Mc-
Pherson College in February. A girls'
club has been organized by Virginia Sand-
strom and is carrying out service projects
for juniors as outlined by the Elgin of-
fice. Our women's work continues active
service in all phases of relief work with
special interest in all-day sewing proj-
ects at the church. The men have spon-
sored several suppers during the past
weeks, inviting the whole church and
presenting programs of educational mov-
ies, radio features and lectures. We re-
ceive a regular all-church relief offering
the last Sunday of each month; this
month's offering will be designated for
seeds for Europe. All of the children's
departments in the church school buy
relief stamps and contribute offerings for
the support of Ralph Royer. One has
been baptized since our last report and
several await baptism. Two Lenten
classes are being conducted by our pastor;
a weekly premembership class for juniors
who will be baptized at Easter and a
Wednesday night study of evangelism for
a large group who make up visitation
teams in evangelistic efforts. The Mc-
Pherson College girls' quartet gave a mu-
sical program in our church on March 26.
Bro. Ruthrauff, together with the congre-
gation, has exchanged Sunday evening
services with the pastors and congrega-
tions of two colored churches recently.
The Harold Royer family spent a week
end with us on their way to the east
coast. Bro. W. H. Yoder of Waterloo will
be with us the week of April 8-12. The
pastor and his family will spend the
month of June attending Annual Confer-
ence and on vacation.—Violet M. Snyder,
Cedar Rapids, Iowa.

Kentucky

Flat Creek.—Our women made two com-
forters and 146 garments which were sent
to New Windsor. The church sent an of-
fering to help miners' orphans suffering
from the Pineville, Ky., mine disaster. A
family who recently lost its home by fire
was also helped. Bro. Dean Rohrer of
Manchester College brought an inspiring
message recently. Bro. I. D. Leatherman
filled the pulpit the evening of Feb. 24
and Bro. Glenn Rohrer delivered a chal-
lenging message on the evening of March
10. Miss Anna Adams is our new Bible
worker, taking the place of her sister,
Mrs. Ethel Siemantel. Mrs. Siemantel
helped out with the work during part of
January and February. We are happy to
have several of our returned servicemen
join us in our worship services. Schools
are out early; so vacation Bible schools
are under way. We are now in our sec-
ond school and plans are in the making
to hold three more in surrounding com-
munities. Our first school brought an of-
fering of \$3.95 for relief. Our quarterly
council was held April 5 and reports show
that our church is growing spiritually as
well as numerically. One is awaiting bap-
tism on Easter. Our pastor is bringing a
series of messages on each Sunday eve-
ning on the last week of our Savior's
earthly life. We have appreciated more
than we can tell the lovely spirit, interest
and co-operation of our nurse at the fron-
tier nursing center. She is being trans-
ferred to Hyden, Ky., where she will be
assistant instructor in the school of mid-
wifery. A Boy Scout troop has been or-
ganized here with Bro. Rohrer as leader.
—Mareta Shrider, Creekville, Ky.

Maryland

Broadfording.—Bro. Samuel Parmer
preached for us on March 10. We sent
three delegates to the district meeting at
the Manor church on March 21. On March
24 Bro. Samuel Parmer preached for us
at the morning service. At the evening
service the young people sponsored a
hymn sing in memory of Fanny Crosby.
We raised over five hundred dollars for

the dried milk project for Middle Mary-
land. Our attendance at both Sunday
school and church is increasing. Most of
our young men have returned from the
service and we are happy to welcome
them back into our church fellowship. On
April 13 there will be a children's confer-
ence at our church. Dessie Miller of Har-
risonburg, Va., will be the instructor.
Our love feast will be held on May 18.—
Harry C. Myers, Maugansville, Md.

Brownsville.—The young people solic-
ited funds amounting to \$273.67 for a
ton of dried milk for Europe. Our
Achievement Offering was almost \$300.
During Lent our pastor has been deliver-
ing messages centered on the basic truths
of the Christian faith. We will have Holy
Week services and an Easter sunrise serv-
ice. On the evening of March 31 a group
of over thirty from the C.P.S. unit and
relief center at New Windsor, Md.,
brought several numbers in song and
three of them spoke to us of the needs of
the world and of the relief program of the
church. We have been sewing for relief
and have made some bedding. The wom-
en's group at South Brownsville has made
some comforters and is sewing and quilt-
ing. Bro. Ralph Rarick of Pennsylvania
will hold a series of meetings at South
Brownsville May 7-19. We are planning
to have a vacation Bible school this sum-
mer. Our pastor, Bro. Virgil V. Braillier,
will represent our church at Annual Con-
ference. Our love feast will be held May
11.—Mrs. Laura E. Fouch, Gapland, Md.

Pleasant View.—Our annual business
meeting was held on Feb. 10. Bro. Robert
Boyer was licensed to the ministry. The
desperate need for food and clothing in

the war-stricken countries has aroused
our congregation. The ladies have made
numerous garments for these areas. Mem-
bers of various organizations have also
made day and night trips to the New
Windsor relief center to give their serv-
ices. The young people have at present a
project of raising funds for a motor-
bicycle for Brother and Sister Ira Petre.
This will be completed by Easter. They
are also raising heifers for relief. Their
meetings during the winter were held in
homes every two weeks. Our pre-Easter
services are being held in union with
those of the community during the week
of April 14-21. We are looking forward to
a program by the Bridgewater College
glee club on the morning of May 12 and
also one by the New Windsor C.P.S. unit
in the near future.—Jean G. Eckard, Mid-
dletown, Md.

Michigan

Flint.—Col. H. I. Wang of China was the
guest speaker at our father and son ban-
quet on Feb. 1. On Feb. 10 Boy Scout
troops of the neighborhood schools wor-
shipped with us in our Sunday morning
service. On March 8 several of our groups
joined with the Westminster Presbyterian
church in the World Day of Prayer serv-
ice. We again have the 100% Messenger
club. We will have vacation church
school in June. We voted to pay the en-
rollment fee of anyone attending teachers'
training school at Camp Mack or the one
sponsored by the Michigan council of
churches. We are having pre-Easter serv-
ices each Wednesday evening during Lent.
Our spring communion will be held on
Palm Sunday. Mrs. Heisey is serving on

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District

the Flint Council of Church Women as secretary of the relief committee. Our pastor, Bro. Heisey, is teaching two classes at a junior high school. Since Jan. 1 our church has been used as a relief center for the churches of Flint. More than three tons of clothing, food, and soap have been processed here and shipped to Nappanee. Twenty-three denominations, several individuals and other groups have co-operated in this project. Mrs. Lucy Keniston has mended 148 pairs of stockings. Nine comforters were made from materials not worth mending.—Mrs. Arthur Taylor, Flint, Mich.

Ohio

Bear Creek.—Our regular council was held on March 6, with Elder Parker Filbrun presiding. At this time our pastor, Bro. Paul Wright, was chosen to represent us at Annual Conference. Delegates to district conference are Everett Lentz, Raymond Derringer and Anna Filbrun. Our love feast is to be held on the eve-

ning of June 1. Rev. George Cole from Columbus, Ohio, director of the youth's department of the Ohio council of churches, delivered the message on the morning of March 10. Our pastor delivered a message at Brookville on March 15 at their family night program. A deputa-tion team from Manchester College presented a program on March 17, at which time an offering was taken for the edu-cational work there. We have given corn, wheat and money for European relief. On Feb. 27 ten women and two men donated their services to the Dayton relief center. Roscoe Erbaugh has been selected as the director of a new Sunday-school visita-tion plan. It is hoped that new members and renewed interest may be the result. Twenty-two of our members completed the teachers' training course held at Trot-wood in February and March. We are looking forward to our pre-Easter serv-ices to be conducted by Bro. Floyd Mal-lott of Bethany Seminary.—Mrs. Quinter Erbaugh, New Lebanon, Ohio.

Covington.—The first meeting of our missionary society for this year was held on Jan. 16 and we had as our guest speak-ers Mr. and Mrs. R. H. Mann, Brethren in Christ missionaries who were home on furlough from Africa. Our February meeting was a public meeting at which a colored men's quartet rendered several numbers of music. Other features of a missionary character were presented. Our homebuilders' department sponsored the March meeting at which a talk on juve-nile delinquency was given. At the morn-ing service on Feb. 3 Bro. Edward K. Ziegler of Manchester College was our guest speaker. In the afternoon and eve-ning the mass missionary meeting was held at our church. Our semiannual busi-ness meeting was held Feb. 28. On Feb. 29 a number of our women went to Pleas-ant Hill to help on relief sewing. Our Sunday school has given \$100 for seeds to be sent to Europe. The Covington church has eight heifers ready for shipment. Our pastor, Bro. Shank, was elected delegate to Annual Conference and Mrs. Warren Fisher, Mrs. Harold Manning and Ira Gump were elected delegates to district meeting. On March 9 the women's mass meeting of the district was held in our church. On March 24 we observed Man-chester day with Bro. C. Ray Keim as our guest speaker. Beginning on Palm Sun-day special pre-Easter services will be held, with our communion on Thursday evening. On Easter a cantata will be pre-sented.—Edith Deeter, Covington, Ohio.

Oklahoma

Antelope Valley.—Bro. Russell West of Pampa, Texas, conducted a revival meet-ing here, beginning Feb. 22 and closing on March 3. Fifteen were baptized. Bro. K. O. Thralls and his wife accompanied Bro. West as far as Enid on his return home. Our ladies' aid meets once a week. A wool comforter was made and clothing and a number of baby blankets were shipped for relief. Our communion serv-ices were held on March 31. Dr. Peters and the male quartet of McPherson Col-lege, Kansas, conducted the services on the evening of March 31. Bro. Thralls conducts a prayer meeting or Bible study each Thursday evening.—Mrs. Lawrence Cook, Garber, Okla.

Oregon

Medford.—At our evening services on Jan. 13 our pastor, Bro. Keller, and his wife were ordained into the eldership. Our district meeting was held in January. Brethren J. W. Lear, C. E. Davis and Ralph Smeltzer were the out-of-state speakers. We enjoyed having with us Brother and Sister Frank Crumpacker on March 2 and 3. An offering was lifted for missions. Our church council was held March 17. Bro. Stanley Keller was elected as our delegate to Annual Conference. Since our last report, four letters of mem-bership have been received. Our ladies' aid has been sewing skirts and recently has made two comforters for relief. The

Brethren Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investi-gate each item no responsibility is as-sumed by the Gospel Messenger or Breth-ren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by num-ber. Allow at least three weeks for a notice to appear.

No. 133. Opportunity for single man to do general farm work in Maryland along with owner of pure bred Guernseys. Top wages and good home.

No. 134. Opportunity for doctor and dentist to start practice in small Idaho town serving large community. Six hun-dred children in school. Large Church of the Brethren. Two hospitals near and plans for building another. Financial aid if necessary.

Books for Christian Family Week

. . . May 5-12 is Christian Family Week . . .

Conserving Marriage and the Family . . . Groves

• This timely book by Professor Ernest R. Groves should prove of real help to persons whose marriages show the strain of wartime living. "The author protests against the common and pathetic idea that divorce is a cure for unhappiness." Price, \$1.75

Heritage of Devotion . . . Grisso

• A compilation of devotional thoughts from Brethren writers now in the third edition. Why not conserve home and family interests by enrich-ing the devotional life? This is the popular new book sponsored by the women of the church. Quantity rates. Price, \$1.25

Home Builders of Tomorrow . . . Bowman

• Thousands have found Dr. Warren Bowman's book a great help as they considered the building of a new home. Dr. Bowman is also the au-thor of Counseling With Couples Before Marriage, price 25c. Home Build-ers of Tomorrow is one of the standard books in its field. Price \$1.00

Marriage in War and Peace . . . Overton

• A book on marriage by a well-known author written especially for these times. Price, \$1.75

Parents Can Be People . . . Baruch

• The author of this book, Dorothy M. Baruch, is a recognized author-ity on family-child relationships. "Brethren parents need to think along with her on what it means to be good parents in a day like this." Price, \$2.50

SnowBall Comes to the Early Family . . . Bittinger

• A story of wholesome Brethren family life that you will want to read as well as put in the hands of your children. Price, \$1.00

The Parents' Manual . . . Wolf

• A guide to the emotional development of young children. Deals with children under seven years of age. A very encouraging book that counsels parents not to expect too much of growing children, and to enjoy them. Price, \$2.50

Worship in the Christian Home . . . Ziegler

• A practical manual on worship in the Christian home. The reader will find many useful suggestions for making worship more meaningful. Price, 15c

You Can Be Happily Married . . . Appelhof

• An excellent guide based on the experiences and study of one who has long been an outstanding counselor. Price, \$2.50

BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

men are improving our church grounds with shrubs, trees and a lawn. The shrubs and trees were donated by Bro. Paul Throne and his family of Gold Hill, Oregon. Our church is located on the corner of Mary and Salina streets.—Teckla Olsen, Medford, Oregon.

Pennsylvania

Akron.—As a result of the meetings held in January by Jesse Whitacre of Keyser, W. Va., three were baptized. Our council was held on March 5 with our elder, David Snader, presiding. On March 10 Bro. Henry Bucher of Elizabethtown College held a Bible institute with a morning and evening service. He also spoke at the B.Y.P.D. service. On March 17 we held a musicale by home talent, the offering for which went into the heifer fund. The men's work is about ready to buy four heifers for shipment. Our love feast will be held on May 25. Bro. Harry Dohner is our delegate to Annual Meeting.—George B. Wolf, Akron, Pa.

Annville.—As a result of the revival meetings held by Bro. Robert Cocklin of Newville four were baptized. On Jan. 27 Lynn Longenecker of White Oak showed pictures of his trip to Europe with cattle. Christ Bachman, one of the men from our district, was also on the same boat. On Feb. 10 Bro. Abraham Brubaker gave a talk about his trip to Europe with cattle. On Feb. 17 Bro. Rufus Bowman of Bethany Biblical Seminary delivered three addresses. On Feb. 24 we had a Bible institute held by Bro. Ralph Schlosser of Elizabethtown College. On March 24 Bro. A. C. Baugher of Elizabethtown College delivered a welfare address. In the evening Bro. Franklin Cassel showed pictures of the work in Puerto Rico. We are planning to conduct one week of evangelistic services at South Annville, beginning April 14, with Bro. Harold Bomberger, a student at Bethany, as the evangelist. Our love feast will be held at the Annville house May 11 and 12.—Rhoda Ziegler, Annville, Pa.

Tennessee

Liberty.—Our Sunday school is progressing nicely with very good attendance. The aid has been sewing for relief. We have made several comforters and other clothing. Our love feast will be held April 27. Everyone is invited.—Mrs. J. B. Isenberg, Jonesboro, Tenn.

my new address is...

R. D. or St.

P. O. Zone State

Name

(Help us to keep your Gospel Messenger coming by reporting any change in address promptly. Please remember we can serve you in many ways as printers, publishers, book binders and booksellers.—Brethren Publishing House, 16-24 S. State St., Elgin, Illinois.)

Please do not remove old address

Two Ways the Gish Fund helps ministers get books

➤ Personally chosen Books at reduced rates

About two years ago the Gish Fund Committee set up a plan whereby ministers of the Church of the Brethren might buy books of their choice, and for their personal use only, at a 20% discount. This part of the plan continues, including the provision that personally chosen books are not returnable.

➤ Monthly selections at reduced rates

However, many ministers appreciate the services of a book selecting committee. They want this early feature of the Gish Fund plan revived in some form. We are happy therefore to announce that Raymond R. Peters, secretary of the Board of Christian Education; H. L. Hartsough, secretary of the General Ministerial Board; and Ernest G. Hoff, editor of Brethren Sunday-school publications, are to work as such a selecting committee. They are acting for a book nominating group consisting of representative persons from the pastoral field, from the colleges and seminary, and the members of the Boards and the Elgin staff. Each month the committee of three will designate a book of importance to ministers. Church of the Brethren ministers who wish to avail themselves of this service are now invited to enroll as charter members of a Brethren Ministers' Book Club. The selected books will be obtainable at the Gish Fund discount by a Church of the Brethren minister for his own personal use. Enrollees in the book club will receive the monthly selections as announced in the Gospel Messenger and by postal card unless they notify the Brethren Publishing House otherwise within seven days after receiving the postal notice.

Initial Book Selection

As a sample of what the book selecting committee proposes to do, it should be noted that the initial selection is Foundations for Reconstruction by Elton Trueblood. This new book is recognized as even more significant than the author's The Predicament of Modern Man, in that it deals with the constructive steps which must now be taken to rebuild a world like ours.

CHARTER MEMBERS ENROLLMENT APPLICATION

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Please send me a copy of Foundations for Reconstruction by Elton Trueblood. I am a minister of the Church of the Brethren and entitled to a personal copy at the Gish Fund price of 80c.

You may enroll me as a charter member of the Brethren Ministers' Book Club. I want to be sure to receive the selections as released.

Name

St. or R. D.

P. O. Zone State

Congregation

Gospel Messenger

Volume 95

MAY 4, 1946

Number 18



Sculpture by Harriet Freshmuth

Keystone

Thy

Kingdom

Come

IN kindly majesty the Master looks down upon the world in which he has lived and for which he has died. He has loved this world "to the uttermost" and he will love it unto the end. His hand is extended in blessing and benediction as if he, too, would pray to his Father the prayer which he taught to his disciples on a Galilean hillside: "Thy kingdom come."

His immediate and personal part in establishing that kingdom has been achieved. Henceforth, it is his plan to work through his disciples and to go with them as they proclaim the kingdom, until the end of the age.

"My peace I will give unto you," is his promise. But to achieve it we must act. He is waiting for us to accept his peace in our hearts and in our world.

D. W. B.

Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
PAUL W. KELLER - - Assistant Editor
H. A. BRANDT - - Managing Editor

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Around the World

Backed by local businessmen in Fort Myers, Fla., the city's transit company has arranged free "church buses" to provide transportation to the city's churches each Sunday morning.

Recent religious education surveys in the United States show that the "average" Protestant child receives thirty hours of instruction a year in church schools; the Roman Catholic child 200 hours; and the Jewish child 335.

American occupation authorities have given permission for printing the first religious books in Berlin since the beginning of the war, it is announced by Pastor Hans Lokies in Berlin, in charge of youth and religious education work for the Evangelical Church of Germany.

Senator Arthur Capper of Kansas has inserted in the Congressional Record a letter signed by a minister and sixty-five Presbyterian church members endorsing Senate Joint Resolution No. 46 providing for the use of the words *Observe Sunday* in the cancellation of United States mail.

• • •

"Let us co-operate wholeheartedly with the other nations of the world to agree to use atomic energy only for peaceful purposes and to set up an inspection system to enforce such agreement. The United Nations Assembly has unanimously voted to establish an atomic energy commission to draw up such a plan. In the face of the frightfulness of atomic warfare, it is inconceivable to me that any nation will refuse to participate in a program of international co-operation and inspection. Yet, much public discussion, and even more private conversation, is based upon the assumption of such a refusal. We must push forward with all possible speed in order to find out where we stand in the world today so that it is no longer possible for different groups and different nations to base their thinking and their planning upon different hypotheses. I am confident that if we do this the outcome will be world friendship and co-operation, and not atomic war and the destruction of civilization.—Dr. Edward U. Condon, director of the National Bureau of Standards, and active participant in the atomic bomb project.

The Presbyterian Church in Canada has announced it will enter the field of radio in the near future. A series of programs will be broadcast from sixty to eighty local stations across the Dominion and will reach an estimated 200,000 listeners. A network broadcast is also planned.

Preliminary returns from a poll of Presbyterian ministers, elders and seminary students in seven southern states show that seventy-one per cent favor union of the Presbyterian Church in the U.S.A. and the Presbyterian Church in the United States (Southern). Thirty-nine per cent favor union as soon as practicable; thirty-two per cent favor it but not while there is any considerable protesting majority. Twenty-nine per cent flatly oppose union.

According to the census of 1940, of the thirty-five million dwelling units in the United States, those in need of major repairs numbered 6,413,553; those lacking private bath, 15,855,246. In the rural farm category of approximately seven and a half million dwelling units, those in need of major repairs numbered 2,478,543; those without a private bath, 6,528,917; those without running water, 6,011,606; those without electric lighting, 5,161,774.

Churches, social agencies and civil authorities of Moline, Ill., have adopted a plan by which fathers and mothers of delinquent children will be compelled to attend a school to teach them parental responsibility. If parents refuse to attend, it is planned to charge them with contributing to their children's delinquency. Judge Turnbaugh, who presides over the city court, says that few children who attend Sunday school regularly ever come into conflict with the law.

Classes to aid delinquent mothers at the Indiana women's prison at Indianapolis have been started by Miss Irene L. Duncan, deaconess chaplain. The women are serving two- to six-month sentences on charges of child neglect. "I have taken the personal history of these women," Miss Duncan says, "and have found that most of them either grew up in ungodly homes, were unwanted children in broken homes or in many instances married at the age of fifteen or sixteen to escape from almost unbearable conditions."

Editorial

Thoughts in a Hospital

WHY should a preacher in a hospital think unduly about the forgiveness of sins?

In hospitals people hurt. The locale of the hurt is not confined alone to the area of the surgical incision but it permeates the entire body. The

head throbs, the eyes burn and the back seems to be breaking. The legs feel drawn and tense; they move with incessant nervous restlessness. The arms feel extended and they ache in every inch of their unusual length. The hands open and shut uselessly, seeking for some solid thing to hold to in this undulat-

ing void of pain. The body feels distended and balloonlike and on its sensitive surfaces fingers of pain ceaselessly tap out Morse-code messages of suffering.

The patient looks to his companions and the well-wishers who stand near by and tries to hear their words of comfort but they seem far away. Their faces appear to be lost in a haze. The very room in which they stand seems to undulate and circle round and round.

Into this tabernacle of pain hastens a nurse holding in her hand a steel-needed hypodermic syringe. With ease, seemingly almost with delight, she thrusts the steel quickly into the flesh of the sufferer and then she is gone.

Not long after this, forgiveness begins to take place. The pain begins to ease. The incision is still there raw and unhealed but the body begins to relax and from throbbing head to restless foot the pain begins to fly away. Soon the hot bed cannot be felt any more; the body seems to float in space above the covers and the tap-hammer blows on its surfaces cease. Presently all suffering is forgotten. Only a mind seems to remain. And then comes sleep, quiet restful peaceful sleep.

THOUGH the parallel is not complete this is something of the pattern of forgiven sin. Perhaps the sufferer has sinned against his own family, a husband against his wife, a wife against a husband, parents against children or vice versa. Perhaps it has not been a very serious sin, but feelings have been hurt and harsh and unnecessary words have been said. Then comes remorse. This remorse may be so bitter that the above description of suffering fails to describe in even a small way this more bit-

Thinking About the News . . .

Splinters and Beams

We have expressed it altruistically throughout two tragic and destructive wars that our purpose in entering was to save democracy or, better still, to make democracy possible in and available to all the world.

At the time of this writing the atmosphere is filled with vindictiveness toward Russia, Spain and Argentina because the most current threats to democracy, we are being told, lie in the philosophies and acts of these three. War talk is rising in a dangerous crescendo. If we were able to see a bit more clearly, however, we probably could develop equal concern for democracy over Britain's relations with Greece or India, or over Holland's relations with Java and the Far East.

It would be better still if we would look squarely at ourselves. Jesus' words about motes and beams, about operating on other people's eyes without first removing the logs from our own, have important applicability here. Is it not true that the best way to get other people to want our democracy and to have faith in it is to demonstrate clearly and dramatically that it works? Would it not be better to show to the world that democracy is the best achievable form of government rather than just to tell them that it is?

But we are not doing too good a job of showing democracy attractively at work.

1. During the many months following the war, strikes have bogged us down when we and other people in the world are vitally in need of the things we should produce. The General Motors strike continued even though 80% of the polled strikers voted to go back to work at the wage suggested weeks earlier.

2. Further strikes are continually being threatened. The democratic processes of "give and take" seem to have given way to another philosophy which says, "All that I am able to get, I will get." This spirit has been manifested by both sides in the controversies; it is not even a distant cousin to the democratic spirit.

3. A handful of vengeful congressmen paralyzed that body for a month and made it the laughingstock of every legislative body in the world.

4. A military system ceases to be the instrument of the people and becomes our most powerful lobbying force for whatever legislation it desires; conscription is a case in point.

5. The unhampered pursuit of life, liberty and happiness is restricted for certain groups because of color or religious belief.

6. In Europe, according to the testimony of occupying G. I.'s, we seek to overcome nazism by adopting some of its practices.

7. While giving lip praise to democracy we underwrite and support the empire system at many points in our world.

This is not written as an indictment of our government. The democratic system is a superior system; the writer would like to see it being accepted more and more widely everywhere. Why is that not happening as rapidly as it should? Could we who should be its best representatives be at fault?

It is a good teaching that we should first cast the beam from our own eyes; then we can see better to help other people.

D. W. B.

ter soul-tearing agony. Under its torture some men break and commit suicide; some, in their mad endeavor to find release from the suffering which rends them, even seek for means to destroy the ones against whom they have sinned.

How can one find release from the excruciating misery of unforgiven sin?

The answer here, as in the case of the hospital patient, lies partly outside of the one who suffers and partly with the sufferer. The hospital patient submitted himself to outside salvation and accepted the help which was offered. Then through the beneficence of the outside source came rest and peace.

In similar manner, to escape this deeper and more lasting suffering which comes from sin, one must submit himself to outside help; he must initiate action or at least be willing for action to occur within him; he must ask for forgiveness and be willing to accept it. Following this course he can learn that his sins are forgiven, that his error is overlooked. Again the description of relief and surcease from pain set forth above is totally inadequate to describe the relief which comes when sins are forgiven. When members of a family or friends of long standing who have been spiritually separated through error come back together once more through forgiven sin, their joy is unbounded.

Even more striking than all of this is the separation which sin necessarily brings about between the sinner and God, who is goodness. To be separated from God is to be in hell indeed and such a sinner writhes daily in hell's perpetual torments. If, finally, in the depths of his misery he is willing to submit himself to the forgiveness of sin which has been stored up in the heart of a loving God for him from the beginning, and which has been made avail-

able through a Son who loved even as much, then will come the kind of rest and peace which no words can adequately describe. This forgiveness of sin will release him from the hades into which he had been plunged and lift him into the exuberant freedom of the forgiven spirit where he can find the Spirit of God in fellowship and in peace.

D. W. B.

Paul Antonio Was Concerned

ON MARCH 23 delegates to the Security Council of the United Nations walked into the Hunter College gym in New York City for a very important meeting. What they saw was pleasing. The room, completely remodeled by an army of construction experts, was a model of twentieth century efficiency and ingenuity. Dominating it was a blond mahogany, crescent-shaped table at which the delegates were to sit. A microphone was provided for each man at the huge table. The room was completely soundproofed. Newsmen and radio commentators perched in specially prepared booths. Television equipment stood ready to pass on to Manhattan patrons the dramatic picture of the choicest diplomatic struggle since the close of World War II.

No wonder, then, that the new steel ballot box went unnoticed. Yet into that box would go votes on some of the most serious problems facing our world today; out of it might come globe-shaking decisions.

The story goes that when the ballot box was checked to make sure it was ready for use, a sheet of paper was found in it bearing the words, "May God be with every member of the U. N. O." Following was the signature of Paul Antonio, tinsmith, who had made the box.

Further details on the story are lacking, but one thing seems

certain: Paul Antonio was concerned. He felt the importance of the decisions to be made at this meeting—and he wanted God to be there at the conference table. Even more important, Paul Antonio was concerned enough that he did something about it. It is a safe guess that, even as he was scribbling out his simple, earnest prayer, millions of his countrymen were pre-occupied with their own petty concerns, indifferent to the obligation that was theirs as members of the world community.

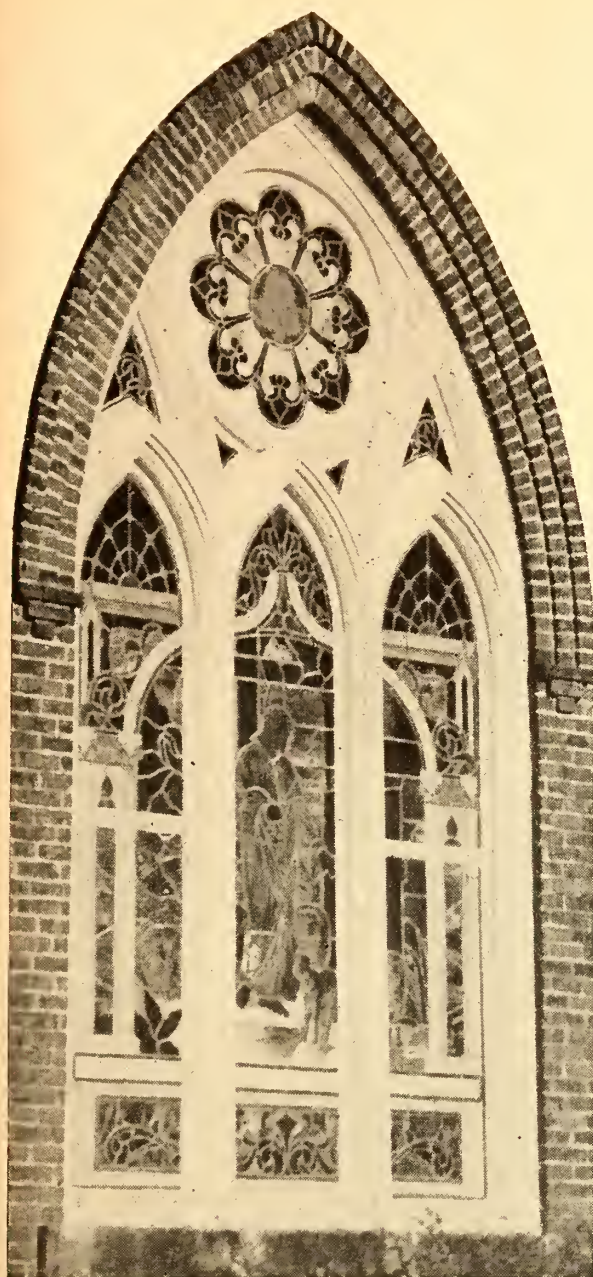
PROGRESS requires action. Action, in turn, is dependent on concern. The church begun by Christ's ministry lived and grew strong because a group of early Christians were concerned. The blight of slavery was eliminated from society, and freedom of religion became a tenet of democracy because there were people who were concerned. Concern, action, progress has always been the pattern where Christianity surged ahead. Where concern with great issues has been lacking among the people, society has fallen apart.

And so it is today. If we expect the leaders of the nations to find the will of God for our world, we must be willing to search our own hearts and minds for God's will in the role we have to play. If we look to the men around the conference table to work ceaselessly to save us from an age of darkness, so must we make the evils that lead to darkness a part of our daily concern.

Paul Antonio knew that—and he was concerned.

What, it may be asked, does such an obligation mean to the individual Christian? It means keeping before himself these questions: How are my fellow creatures faring? What can I do to make life more abundant for them? It means constant inquiry into human want, and perpetual dedication to its cure.

P. W. K.



. Eva Luoma

Our PASTORAL PROBLEM

Murray L. Wagner

Pleasant Valley Church, Weyers Cave, Virginia

Bro. Wagner has written a very thoughtful and challenging study of our pastoral problem in three articles: Fireside and Pulpit, Parish and Pulpit, and District and Pulpit. We commend them as essential reading for congregation and pastor alike. In addition, we think they should be read by homemakers and by youth. It is our hope that these articles might help us as we face our pastoral problem.

Fireside and Pulpit

MANY a minister recalls the days of his senior year in seminary and the question so frequently on the lips and more frequently in the minds, but unspoken, of the men about to graduate: "Where can I find a church?"

That query is not so burdensome as it once was, for the opposite is now true, and congregations are asking, "Where can we find a pastor?" It is the same story in almost all denominations, some groups declaring that there are more than a thousand vacant pulpits in their communions.

Grasping at straws, these pastorless churches hope for early relief in the fact that many men are in seminaries under the G. I. Bill of Rights. Some of these men will eventually enter the pulpits; many will not. And unless churchmen face the issue fairly we need anticipate no substantial relief.

Inasmuch as the problem lies in the scarcity of available pastors, we must view the situation in such a light as to determine the means of increasing the supply of men for the calling once regarded above all others. It is, then, without apology that in this series of discussions we shall follow this procedure and view the problem as seen from the pulpit.

It is a very uncomfortable thought, but it is well founded, that many a pulpit is empty because the surrounding homes are spiritually vacant.

LET us consider the traditional relation between the fireside and the pulpit.

From of old the Roman Catholic church and home have been concerned about their priesthood. Early in the life of a promising young man he would be "marked" for Holy Orders. The home was happy; parents were proud and the clergy would take such a young man into special and intimate friendship and instruction.

In the earlier days of Protestantism the ministry was, after all, a vocation to be admired. We find the word *parson* arising out of the esteem in which the minister was held. The term was the colloquial form for *the person* and was applied to one not because of

himself but in respect to the person of Jesus Christ. The parson was the person of the community.

Think of the prayers, the discussions which were a part of our Brethren homes in respect to the choosing of men for the ministry! In conversing with men who were called in the old Brethren tradition I have found very few who were surprised when informed that they had been chosen. They had felt the prayers of many whose petitions they did not hear.

WITH this tradition in mind we can examine the present state of the church in respect to its ministry.

In some of our strong districts over the brotherhood almost no young men are being called or, receiving the call, they reject it. In some of our strong churches, which traditionally supplied many ministers, there has been no man elected to the ministry in a score of years.

One of the results of this situation is that there are no ministers to carry out assignments to mission points—once the joy of our churches. Many communities are dismantling mission churches and building parsonages with the lumber, and that point demands serious thought.

There is throughout our society a general descent in the public regard for the ministry. The minister is, by many, regarded simply as one regards the plumber or the mechanic—fitted for a job, a funeral, a prayer at some otherwise heathen function, or to celebrate a wedding. He is no longer the parson and still less a person—he is just a relic of a bygone age so far as many people are concerned, and some of these people are on the roll in the Church of the Brethren.

WE have looked back to observe the traditional attitude of

the home to the clergy; we have observed something of the present situation. Now let us see what the home can do to keep a supply of creditable men in the pulpits of our Brethren churches.

Probably the most difficult, yet most necessary, task is to change the philosophy of life as it appears in the average home. This is true of Brethren, Lutheran, Presbyterian, Baptist and pagan homes. Our basic search has been for the elusive and accursed thing called success.

Why does not someone sometime say, "Son, in considering your life's work did you give proper thought to the Christian ministry? Had you considered the life of Brother Peter Gantz? He lived a very simple life and his material possessions were small, but, oh, the good he did! He didn't keep records, said the guardian angel was better at that, but he must have preached thousands of sermons and won hundreds to Christ. He established the missions over there on the mountain at Cherry Grove and Roaring Creek, and out of them a dozen or more young people have gone into the ministry and the mission work. Son, in the eyes of God, Peter Gantz can stand beside history's grandest and not be ashamed. Think what he did with his limited opportunities; then think what a consecrated man, college and seminary trained, could do."

We shall have to change our ideas of success or we shall have to make the ministry as financially interesting to a young man as are the professions we regard as successful—and who wants that?

THE hope of the church and the future ministry lies basically in the Christian home. We shall have a good ministry; we shall have a consecrated and devoted membership of the church—if Brethren homes want it and work for it. The responsibility lies right at your fireside, my brother and sister.

Perhaps your home has not the material for the pulpit; then you have the material for the pew. An intelligent congregation makes an intelligent minister. Perhaps there is a lad across the field or in the next block who needs just what you know and are and have to start him toward the pulpit. How can you rest until you have pledged your support to him in this work?

In a Scottish kirk there came a young man who had failed in one church after another. He was brilliant, but he could not preach; the words struggled but would not come as he commanded them. He had come, as a last hope, to the mountain village of poor folk. Week after week the townspeople climbed the hill to the kirk, passing the door of the manse next to their house of worship. Week after week the young minister struggled to bring them the message of life.

Finally, one Sunday after the worship the young man went to his study and in anguish of soul he wept, his head on his arm. Suddenly he was aware of someone in the room. There stood an old Scot.

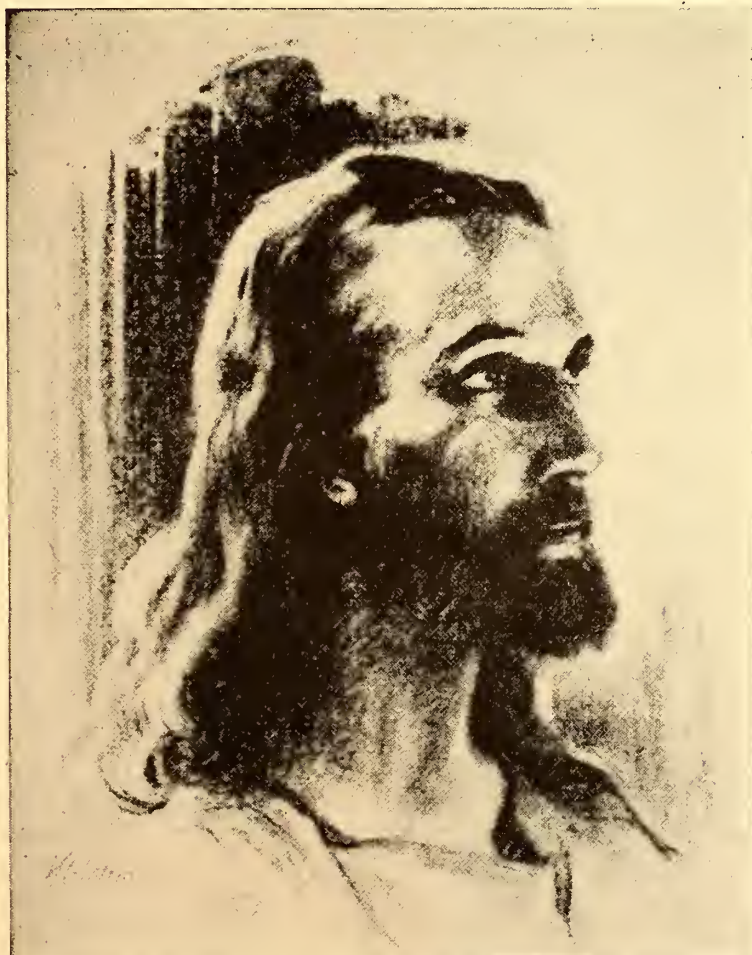
"I know, Macgregor; I know," said the minister. "I shall begin to pack in the morning. You people have been good to keep me so long. You are generous and I am deeply grateful. You need not tell me; it is as hard for you as for me; I shall go in the morning. Thank you, Macgregor."

"But, Dominie, I came to say something else," stammered the old man. "The men folk called on me to visit you and tell you this, Dominie: Every morning as you get out of bed, look down into our village, and, Dominie, wherever you see the smoke a comin' oot a chimney—Dominie, there'll be a family kneelin' in prayer for ye—all for ye, Dominie."

Continued on page 9

He Caught the SPIRIT of CHRIST

Howard W. Ellis



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"And being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross."

Sallman portrays a Christ who is mature, yet ever-youthful; courageous, yet humble; manly, yet compassionate; practical, yet mystical; friendly, yet lonely; incisive, yet warm and winsome. In Jesus, all these qualities of character are in perfect harmony. The artist intended to represent Jesus as He went to Jerusalem for the last time, determined upon carrying out His full purpose at whatever cost. "And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid" (Mark 10: 32).

Perhaps no portrait of Jesus has gained such wide acceptance as Warner Sallman's Head of Christ. It is fortunate that we can learn something about the artist and how he came to his conception of the Master. We present this story in the hope that it will lead to increased understanding and appreciation of an already classic piece of Christian art.

THE painter of the Head of Christ, Warner E. Sallman, was born in Chicago in 1892.

As might be expected, Mr. Sallman came from a Christian home. Early in life he was stimulated by the Bible pictures he saw in Sunday school. The Bible illustrations of Gustav Doré set his soul aflame with a burning desire to become a Christian artist. His teachers encouraged his artistic interests and his church steadied him in his dreams and hopes.

He took an apprenticeship in an art studio at the age of fourteen, studying evenings in the Chicago Art Institute. Nine years of persistent effort won for him the only certificate ever given for evening work in the institute's history. At the insistence of an older artist under whom he was working, he took classes in the Bible Institute at the same time he was studying his art. It was here that he was challenged by the dean.

"Sallman," Dean Sellers began, "I understand you're an artist."

"Well—ah—I like to draw, anyway," Sallman replied.

"Good. Keep right at it. We need Christian artists. And I hope sometime you give us your conception of Christ. Most of the pictures I have seen are too effeminate. I hope you'll picture a virile, manly Christ!"

"You mean you think Jesus was a more rugged type?"

"Exactly. He lived and worked out of doors; so he must have been tanned. He was a man's man who set his face like flint toward Jerusalem. His was a masculine face of strength and power. That's the picture we need, Sallman, and I hope you will do it some day."

For a long time the youthful artist had been struck with the inadequate way in which Christ was usually pictured. He shared the dean's feeling of divine dis-

content with the sad, weary, effeminate picturizations of the Christ so often seen. In all humility he felt that the face of Christ should be one of beautiful but rugged simplicity.

During this formative period, Sallman made the acquaintance of a young theological student who was giving a series of addresses which sought to present a more adequate picture of Jesus. As Sallman listened to the lectures, he sometimes sketched on the margins of the mimeographed sheets given to members of the class. Unconsciously, perhaps, he was searching for the lines with which to picture this larger ideal of the Master.

Mr. Sallman was thirty-one when the occasion for such a picture confronted him. By this time, he was serving as art editor of a religious youth magazine, *The Covenant Companion*. It was his responsibility to work out with the art staff the illustrations and cover designs for the entire year. At the staff meeting, no one had a satisfactory suggestion for the *Christian Life* number which was to appear in February 1924. Since Sallman himself had no satisfactory suggestion to offer, he did not feel that he should assign the responsibility to another, and the matter was left in his hands. The picture had to be finished and in the hands of the engraver early in January in order to make the February issue, which was the important *Christian Life* number. He meditated on that theme for a long time, trying to arrive at something that would be a real challenge to youth. On the day before the dead line, he worked late at his drawing board, to no avail. He retired at last, but disturbed and worried that he might not "come through" in time, he could not sleep. "Finally, in the early morning hours," says the artist, "there emerged in one luminous

moment a visual picturization of the head of Christ, so clear and definite that I could almost see it on the paper. I hastily went upstairs to my studio and made a small thumbnail sketch of the picture before the image got away from me. The next day I made an enlarged charcoal drawing which was completed just in time for the dead line."

The picture was a challenge to all who saw it, and was favorably received from the first. There were so many requests for the picture that the artist printed a thousand copies at his own ex-

pense which he distributed among his friends during the next ten years. Encouraged by the success of this preliminary drawing, he has so strengthened and improved the picture that his recent painting has come to be recognized as one of the finest of all the representations of the Master. Mr. Sallman stands amid the fame that has come to him, modest and unassuming. "Whatever I have done," he says again and again, "is not of myself, but of the spirit of Christ that has been with me throughout the years."

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Let the Church College Be the Church College

Roy McAuley

Bethany Biblical Seminary

WHEN the Church of the Brethren entered the educational field, the primary purpose of institutional training was the education of the ministry. The scholastic pioneers had no idea of competing with, or replacing, the state educational system. However, they thought that a school operated by the church for church people had a contribution to make.

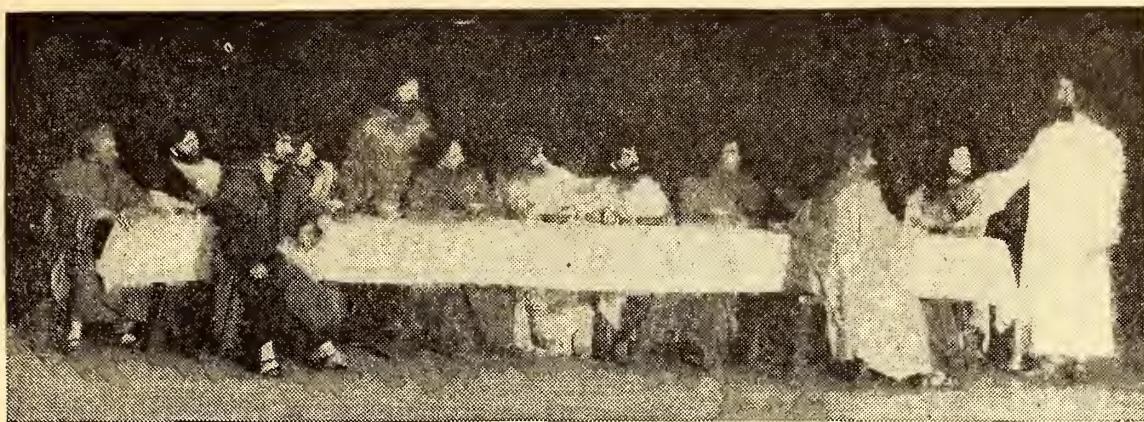
It was soon evident that not only ministers took advantage of the opportunities offered, but also those who desired to become schoolteachers, doctors, lawyers, engineers, and so forth. Further, it was found that a certain amount of support and some of the student body came from the immediate locality around the college. How to standardize the curriculum to meet professional requirements and how to please the local non-Brethren students soon became purposes overshadowing service to the church.

Of course, by this method the colleges became accredited, some nice buildings were built, and a good social standing was

created for the professors. Now that things are in good order perhaps it is time to stand back and see that pursuance of this road will perhaps be disastrous.

When a church school ceases to serve the church whose name and support it carries, it automatically loses its excuse for being. It becomes nothing more than a municipal college or another sectional normal school. The church school should not attempt to please all comers, but its purpose should be to educate in a Christian, Brethren atmosphere the children of those who depend on it to help make the Brethren leaders of tomorrow. The church school should strive to serve the church first and then, if state standards and local groups can be accommodated without disrupting that procedure, accept them happily.

There has been some dilly-dallying with Brethren motives and needs in Brethren colleges. It is now time for us to accept this as our goal: Let the Brethren colleges be the Brethren's colleges!



Last Supper Scene from the American Passion Play

THE greatest story in history is being recounted this spring by large casts of devoted men, women, and children at two spots in the Middle West. At Zion, Illinois, midway between Chicago and Milwaukee, the Zion Passion Play, which opened on April 7, will be given every Sunday at 3:00 p. m. until June 30. And at Bloomington, Illinois, the American Passion Play, also begun on April 7, will be rendered at 1:30 p. m. every Sunday through May, with a special week-day performance on Wednesday, May 15.

The Zion play is one of the notable community artistic endeavors of the Middle West and deserves to be brought to the attention of all Christians everywhere. Of particular interest to Brethren is the fact that it was created eleven years ago by Jabez Taylor, who graduated from Bethany Biblical Seminary last June. This man, a native of England, is still artist and director of the play.

The Zion Passion Play is the dramatization of the old, old story of Jesus of Nazareth. From the initial episode, a scene in which the Christus delivers the Sermon on the Mount to the throng against a beautifully executed background of sun-swept hills to the final representation of the ascension, the three-hour production maintains an artistic level of remarkable dignity and

The Greatest Story to Be Told Again

power, keeping close to every Scripture incident.

The whole production absorbs the devoted efforts of the hundreds of members of the community—functioning both on stage and backstage—to whom the Passion Play has become the most real and valuable experience in life. The value of the experience to the participants, who make it a labor of love, would in itself be sufficient justification for the project, but to those not connected with it the singular artistic, spiritual merits of the Passion Play provide its urgent recommendation.

THE CHRISTUS



Zion Passion Play

Very similar is the American Passion Play at Bloomington. Two hundred fifty folks of central Illinois donate their services each year to bring back to life the stories of Christ's ministry to men. Careful study and thousands of dollars have gone into making the Bible scenes as nearly accurate as possible.

The Passion Play, say its producers, is not a commercial enterprise. It is nonprofit. "Its whole purpose is to bring to men and women a better understanding of the ethical teachings of Jesus, and to demonstrate that he alone has offered to the world the only plan of life that can possibly lead to peace—not only for individuals, but for nations as well."

Our Pastoral Problem

Continued from page 6

Suppose, just suppose for one minute, that such a fireside should be in every Brethren home in the land. Can you think there would be no Brethren ministers for our pulpits? Can you think *anything* would be too difficult for us?

WILL the smoke and the prayers mingle from your fireside for the pulpit today—and tomorrow?

Must the Church Bargain With the Government?

Donald Royer
Luray, Virginia

It has seemed wise to the Brethren Service Committee, in spite of their dislike of the total program of military conscription, to continue to administer C.P.S. until the present "emergency" is more nearly ended. Some C.P.S. men themselves have opposed this and have asked the B.S.C. to withdraw from C.P.S. administration. Since B.S.C. has stated its point of view in these pages several times, it seems right that the other point of view should also be given expression.

THE Gospel Messenger has rightly been stressing the need for adherence to eternal principles in a time of rapid change. One remembers especially an editorial of several months ago, We Need an Absolute. This was strong and timely. Yet in the same issue a news item told of a church decision of the highest import which seemed to be based on relative, shifting principles, B.S.C. Decides to Continue in C.P.S.

Some of the reasons given for continuing in C.P.S. were: to do otherwise would not speed up demobilization; it would help preserve the pacifist strain; it would be fairer to the eighteen-year-olds; it might increase our chances of bargaining with the government for church-administered conscription in the event of universal military training.

One approaches this matter humbly, knowing that much study and thought have gone into this B.S.C. decision. One wonders, however. Have we no absolute, eternal principles to guide us in deciding our church's relation to conscription?

Can the following two principles be ignored?

1. A fundamental principle of the Church of the Brethren is "no exercise of force in religion."

Military conscription is a desperate attempt by a sick, ma-

terialistic world to cure itself by materialistic means. When people lose faith in God-guided action and democratic processes, when the inner controls break down, they let the government impose outer controls in the form of military conscription or conscript labor.

In bargaining for permanent church-administered conscription—even though for constructive ends—the church admits that men, not God, are the masters of men, that men have the right to dictate the lives of their fellow men; we admit with a sick, materialistic world that God-guided action, democratic processes and the inner controls are ineffective and impractical in tackling the larger problems of our world today. We adopt a sick society's materialistic, futile method of curing itself. We accept the principle of "force in religion."

2. The church under God is

The Cup of Service

M. Leah Hogue
Laotto, Indiana

The cup of service—is it not
The cup of blessing still?
For as we share another's need
We do our Master's will,
And find his blessings flowing
forth,
Our soul's desire to fill.

the judge of and the agent for the redemption of the world, not a bargainer with it.

Is it not the church's mission to interpret the will of God to the world? Is it not the church's mission to proclaim the absolutes, the eternal truths, to a world sick unto death from living by relative, shifting principles? Have we no absolutes to proclaim regarding conscription?

Is not a bargaining church a church on the defensive, a church enmeshed in relativisms, a church measuring its actions by pragmatic results rather than by absolute Christian principles?

We say that we must bargain for permanent church-administered conscription to help preserve the pacifist strain. The Jehovah's Witnesses did not bargain with the government during the war. Has their strain been weakened or has their witness been extinguished?

Peacetime Military Conscription

Paul Mohler
Pasadena, California

The more people we have that believe that the solution of international problems lies in military force, the easier it will be for an ambitious national leader to kindle the fires of war on slight provocation. So far, we have not had that kind of leadership, but we never know when we shall have a president ambitious to shine in power politics. Beginning the training of our youth at seventeen, a very susceptible age, would soon provide a military-minded president with the backing he would require for any pressure which he might wish to exert in international relations. As you well know, power politics leads to war.

Twice in our time, Germany has been led into ruinous wars because her national leaders had great military forces at their command. The conscription bill would give our president far greater forces than ever Germany had. Hitler has shown how a man of low rank can rise to supreme power in one generation and destroy that generation in war. It is conceivable that a man could do the same in our nation—if enough of the people believed in war. I hope that we will prevent this.

FIVE hundred representatives of twenty-seven million church members were brought together by the Federal Council of Churches for three days in Columbus, March 5-7, to draft a program of action concerning evangelism, community tensions, returning servicemen and servicewomen, foreign relief and world order. Eight representatives of the Church of the Brethren attended this meeting. Official delegates were M. R. Ziegler, Roy Boaz, Minor C. Miller and Jesse H. Ziegler; representing special interests of the church were Leland Brubaker, W. Harold Row and Paul H. Bowman. Quinter Miller was present as the associate general secretary of the council.

Four outstanding features of the three-day meeting were (1) the sections (a brief statement from each is a part of this report); (2) the plenary sessions in which section reports were discussed and adopted by the council; (3) the major addresses by David Sarnoff, president of R.C.A., and by Harry Truman, President of the United States; (4) the five great ecumenical worship services in which representatives of twenty-five parts of the body of Christ united in prayer and meditation.

Only a few high points and impressions of the meeting can be reported in addition to the reports from the sections. There was the report from President Wentz of Gettysburg Seminary, just off a plane from Geneva, where he had been in the meeting of the Provisional Committee of the World Council of Churches. He told of a service of worship in which Miaou of China preached in English, Berggrav of Norway in German, and Niemoeller of Germany in French.

There was David Sarnoff's report of the incredible avenues opening up for the spread of the gospel through radio and television and his challenge to the church to keep pace with the advances of science.

There was Robert Calhoun's reading of the thoroughly Christian but extremely provocative report on atomic warfare within the hour before the President was to speak, when the room was already swarming with the press, police, and secret service.

There was President Truman's challenge to the church to provide an Isaiah or a St. Paul for this day; there were tears in his eyes when Bishop Oxnam concluded his prayer following the President's address. (The radio men wanted to conclude the meeting with the national an-

Churchmen Meet to Discuss Their World Tasks

Jesse H. Ziegler

them. Bishop Oxnam closed the session with prayer to almighty God.)

There was the action renouncing the policy of racial segregation as unchristian and the witness of a Negro minister: "We go home with hope in our hearts and our faith brighter."

There was the sermon on Ash Wednesday by Dr. Walter Judd, former medical missionary to China, now congressman from Minnesota. It was a moving, thrilling, fervent appeal in behalf of the Lord Jesus Christ for the churches to do their work more earnestly.

There were Dr. Barstow's words out of a heart seared by the sight of suffering in Europe, "There is a fellowship of suffering in which we have not shared, but a fellowship of service in which we must share."

There were the moving words of the great-spirited Negro vice-president of the council, Dr. Benjamin Mays, as he said in the last worship service, "Science and government both say to the church, 'It's up to you.' But we are not ready."

There were Bishop Oxnam's concluding remarks filled with a call to penitence in churchmen and churches for our negligence and failure: "The church must be the voice neither of reaction nor of revolution but of regeneration." There was a great prayer of dedication and then a mighty upswell of praise as all joined in singing All Hail the Power of Jesus' Name.

It is to be doubted whether Brethren delegates always found themselves in agreement with every other delegate. There were sharp disagreements at times but also surprisingly warm support for proposals sponsored by Brethren. The Federal Council of Churches, while not the perfect representation of the body of Christ in America, has tremendous potentialities for promoting the work of the Lord Jesus Christ.

Protestantism as represented at Columbus resolved to maintain and extend religious liberty, to give to American democracy a religious

faith and practice congenial to free men, to keep church and state separate, protect civil liberties and to make clear to all that the right of private judgment which is a fundamental Protestant principle is also a cardinal tenet of democracy. The meeting proposed to move out from program to action in the spirit of Christ, in the freedom of faith, to the end that men with sins forgiven may together build a society free from injustice, where men in freedom may worship God in spirit and in truth and serve his fellows in the love revealed in Christ.

Section on Community Tensions

W. Harold Row

The section on community tensions considered the relevance of Christianity to contemporary problems of race and economics. The memorandum on racial tensions finally adopted by the plenary session of the council declared: "Segregation is the pattern of our American race relations. Segregation in America is the externally imposed separation or division of individual citizens, or groups of citizens, based on race, color, creed or national origin. It is accepted, with some difference of emphasis, in all sections of the country. It is sometimes established and supported by law. In other instances, segregation is almost rigidly enforced by social custom. . . . Segregation as practiced in America probably has more effect on the racial opinions of the young than formal teachings of the schools about democracy, or of the church about Christian brotherhood. . . . Segregation handicaps the nation in international relationships."

The report went on to insist that segregation is more prevalent in church than in public school practice. "While nationally the pattern of segregation is too common in our public schools, it is more general in

Dr. Ralph E. Diffendorfer, vice-chairman of the Church Committee on Relief and Reconstruction, in outlining needs in the area of relief, said: "It is unthinkable that the calculated destruction produced in six years of ruthless war can be rehabilitated in one or two years. We have a great humanitarian and Christian task stretching out before us for years to come. Mankind can only recover if it can have an adequate spiritual ministry to guide and strengthen its efforts."

the church in worship and fellowship than in the public school systems." The practices of church-controlled hospitals are no better than the racial practices in nonchurch-controlled hospitals. Church schools are not much better. Even theological seminaries are largely on the segregation pattern.

The council unequivocally declared that "the church must eliminate segregation from its own life." To indicate its own good faith, the Federal Council renounced the pattern of segregation in race relations and requested its constituent communions to do likewise. As proof of their sincerity in this renunciation "they will work for a nonsegregated church and a nonsegregated society."

The memorandum on economic tensions likewise called on the churches, as "investors in funds in substantial amounts and as employers of labor in considerable numbers to demonstrate the Christian ethic in the economic order." "The churches have an obligation to support by their own example the highest standards in such matters as wages, hours, vacation provisions, and labor-management relations."

The report urged recognition of the "higher ethical value inherent in the co-operative as over against the competitive motive and that as co-operation is emphasized and competition subordinated we approach more nearly to the teachings of Jesus." In its teachings and practices, "the churches should emphasize the sacredness of personality lest men become pawns, exploited for profit, or pushed about for convenience, instead of being regarded as having the right to be workers together with God, and should lay constant stress upon this principle of the stewardship of life."

The council reaffirmed its endorsement of an adequate minimum wage, the right of the workers to full employment, and the establishment of democratic procedures to safeguard the essential interests of labor, management, investors and consumers.

Section on Foreign Relief

M. R. Zigler

The conference declared that the United States is one of the few nations where there is much food while the rest of the world goes hungry. Realizing the responsibility of the Christian church, it was decided it would be a wise thing for individual members of the churches and congregations to write or telegraph the President and their representatives to support effective action by the government and to practice voluntary rationing on their own initiative in order to provide the vitally needed food in other lands.

It is recognized that much money will be needed to revitalize the Christian churches in war-torn areas. Much money will be needed to rebuild the churches and hospitals, to care for the ministers and the evangelistic program. In addition, gifts of money should be made available to purchase medical supplies and supplementary food like dried milk, and to meet the cost of processing and shipping gifts in kind. It is clear that there is a desperate need for bedding, clothing, shoes, and that it may be a period of five years before some of the war-torn countries will be able to supply their own needs.

It was felt that the most economical way to gather materials for shipment abroad to be distributed by the churches in the name of Christ in needy areas is by the establishment of warehouses throughout the United States. A special committee was set up to represent the various denominations in the United States to plan for the whole foreign relief program including the collection, processing and distribution of materials abroad. This program has been going on in a small way but now it seems that there needs to be a comprehensive program throughout the Christian churches of America.

Section on Returning Servicemen and Servicewomen

Roy D. Boaz

The general purpose of the Federal Council in this particular study at Columbus was (1) to clarify the existing situations pertaining to returning servicemen, (2) to assist the church in remaining conscious of its responsibility to servicemen and to outline the principles which should determine its program and action, and (3) to proclaim the task of the Federal Council in relation to this all-over program.

About fifteen million men and women are returning to civilian life. Here are just a few of the unsolved problems:

1. Housing. Thousands of servicemen and their families are living in small congested apartments, and thousands have no housing.

2. Education. Veterans in great numbers have decided to take advantage of the provision government has made for continuing their education or vocational training, but already the supplies of facilities are nearly exhausted.

3. Employment. Jobs for all are important. Not only jobs are needed, but veterans need guidance in selecting the vocations they are best fitted for.

4. The place of the handicapped and disabled. They need understanding and rehabilitation to help them in places of responsibility.

5. Marriage. There is great need for counseling for which the church is totally unprepared.

The church should be made conscious of its responsibility for these returning men, and plan their program accordingly. As the men return what is to be the special concern of the church? It will naturally be directed toward the veteran's spiritual welfare and soul starvation. But these are affected by other needs. Various government and private agencies will seek to help meet these needs, but the church should act as a co-ordinating agency to refer men to such channels of help as they find the need.

Many went away as boys, but returned as men. Many returned to find themselves husbands to wives they had lived with but a few weeks. Many found themselves fathers to children they had never seen. Most of them know little or nothing of family life. Here is where the church must serve. Here is the place where the church can renew its own life and fellowship through the rich and varied experiences of its returning men. There are some who might well be placed in positions of trust and responsibility. Suspicion and friction between churches will not provide a welcome to upright returning servicemen.

What are the principles underlying church action and program? The church is concerned with needs of the whole man. Religion relates not to a segment of life but to the whole of life. The church itself cannot profess to meet all the needs of the veterans but it can be interested in the resources through which veterans can be helped.

The church while centering its action in meeting these needs through its own program can co-operate with other community agencies in meeting common needs. However, methods and aids of such agencies must be consistent with the aims and methods of the church and co-operation should always be mutual.

The church should be ready to alter details of organization in such a way that will enable men and women to be won for Christ. For example, if sermons are too long, they can be shortened. Some may be reached through evening forums, others through special discussions with men. Children of veterans should be sought after for nursery and kindergarten, with the view of bringing the whole family into the church.

The church has a special obligation in helping veterans to understand and clarify the sacrifice they have made during war in relation to the Christian faith. Attempt should be made to relate these sacrifices to the work of the church. Here there is a profound and long-range task for the church.

Then there are those veterans who are conscientious objectors. They have done civilian work of great national importance. Some communities may greet these men with suspicion and discriminate against them. The church dare not make any difference.

Some of the specific items of procedure are: (1) discussion of the program of the church in relation to these needs, (2) the establishment of veterans' classes and groups in which similar interests must be shared, (3) the establishment of a fact-finding information service based on current legal and national developments, (4) program of job securing and housing, (5) maintenance of contacts with relief agencies, Y.W.C.A., Y.M.C.A., etc., (6) program of personal counseling.

Section on Evangelism

Minor C. Miller

The presentation of the Good News of God in Jesus Christ so that men are brought through the power of the Holy Spirit to put their trust in God, to accept Jesus Christ as their Savior and to follow and serve him as their Lord in the fellowship of the church and in the vocation of the common life was declared to be the meaning and purpose of evangelism. This was declared to be the first great work of the church.

The Federal Council deplored the fact that approximately one half of the population of America is not af-

filiated with the church and that millions of church members have little understanding of the message of Christianity or little spiritual resourcefulness with which to live the Christian life. This general situation, together with a lowering of moral standards in private and community life, was presented as a challenge to the churches and as the basis for a call to aggressive evangelistic effort.

The council issued a twelve-point program of action and called upon its constituent denominations to exert every possible effort to carry it into effect. An outline of the program follows:

1. A spiritual awakening should be developed within the church.

President Truman in addressing the churchmen said: "The last five years have produced many awesome discoveries in material things. But it has been truthfully said that the greatest discoveries of the future will be in the realm of the spirit. There is no problem on this earth tough enough to withstand the flame of a genuine renewal of religious faith. And some of the problems of today will yield to nothing less than that kind of revival. . . .

"If men and nations would but live by the precepts of the ancient prophets and the teachings of the Sermon on the Mount, problems which now seem so difficult would soon disappear. . . .

"As your President, I appeal to you again—and to all Americans everywhere—to prove your faith and your belief in the teachings of God by doing your share to save the starving millions in Europe and Asia and Africa. Share your food by eating less, and prevent millions from dying of starvation. Reduce your abundance so that others may have a crust of bread."

There is need for a rededication of life through penitence and prayer.

2. Mission to ministers—various efforts will be made to aid present and future ministers in the accomplishment of this task.

3. Since the minister cannot carry the whole task of evangelism there must be evangelism through lay members. Thousands of men and women will have to be trained and set to work.

4. The church of the future must work through the home in its program of evangelism.

5. More and better Sunday schools will have to be conducted and more and better weekday church schools will have to be established to reach the children.

6. A special ministry is to be directed toward youth.

7. Teachers are to be prepared to do more of the work of evangelism.

8. New Sunday schools and churches need to be established in unchurched areas.

9. The church should pay much more attention to those members moving from one locality to another.

10. Churches should do more to train new members in the duties and responsibilities of church membership.

11. The church should develop a special ministry to migrants and to hospitals and prisons.

12. The church should use visual aids, radio and all other modern agencies in the interest of evangelism.

Section on World Order

M. R. Zigler

One of the major sections of the meeting was dedicated to the question of world order. At the final session, John Foster Dulles, a layman who has given a life of study to world relationships, presented the following recommendations which were approved.

As a nation our country should (1) extend credit to Great Britain, (2) declare clearly its plans in the Pacific, (3) accept world-court jurisdiction, (4) establish civilian control of the atomic bomb. As one of the United Nations our country should (1) appoint delegates to the September United Nations meeting immediately, (2) promote world disarmament and abolishment of conscription, (3) develop international law, (4) promote human rights. As a co-victor in World War II our nation should (1) promote independence for colonies, (2) limit reparations, (3) halt mass deportations, and (4) halt mass enslavement.

It is also recommended that a thoroughgoing study of these recommendations be made by the local churches and young people's conferences and colleges and that many special meetings should be held throughout America so that as many people as possible might be informed regarding the significance of these recommendations and that proper support might be developed to undergird the statesmen of America as they search for the solution of the problems of today.

The Brethren delegates attending this conference recommend that the planning committees of our various conferences throughout our church, including our mission fields, should give special attention to these recommendations and after careful study present findings to the proper authorities of our government. Definite plans will be announced later.

This is the second of a series of two articles in which the author surveys a number of children's and parents' magazines, pointing out the useful and harmful features found therein. It is meant to be a practical guide to good magazine reading for the Brethren home. Messenger readers are invited to submit their comments on any of the magazines listed in the series, or to comment on others not listed.

Naomi Kinsel
Chicago, Illinois



Magazines for the Christian Home

THE ETUDE MUSIC MAGAZINE. Theodore Presser Co., Philadelphia, Pa. \$2.50

The most popular of the music magazines, Etude contains many articles of up-to-the-minute music news, biographical material in the music field, helps in interpretation and techniques, reviews of books on music, sections on records, violin, choir and a special section, The Junior Etude, for children. Included in each magazine are a number of compositions from the very simple to the more complicated. The magazine is full of practical advice for teachers and leaders. The articles are of a high type, but the format is somewhat lacking in reader appeal, i. e., pages are large and the type is small. The editorials are excellent. Many have been outstanding in the peace philosophy they have expressed. Etude should be considered a necessity in every music-loving home.

THE NATIONAL GEOGRAPHIC MAGAZINE. National Geographic Society, Washington, D. C. \$4.00.

Although published primarily for adults, the National Geographic offers unlimited possibilities for family enjoyment. All children will enjoy the excellent photography of this magazine and will learn a great deal from it. The pictures and articles of science and travel are stimulating for both adults and children.

THE OPEN ROAD FOR BOYS. 1100 W. Broadway, Louisville, Ky. \$2.00.

This magazine, for boys from ten to sixteen years, has interesting, readable stories of adventure, mystery, sports, nature and, regrettably, war stories in recent years. There are many articles of current interest and a wide variety of feature sections, such as Science of the Times, Read 'Em and Grin, Speaking of the Movies, Cartoon Contest, Shutter Shots (photography), Stamps and Open Road Pioneers' Club, a readers' section. It is a magazine boys like and aside

from current war elements it is a very good all-around boys' magazine.

POPULAR MECHANICS. Popular Mechanics Co., 200 E. Ontario St., Chicago 11, Ill. \$2.50.

By means of pictures, diagrams and patterns Popular Mechanics appeals to the interests of the mechanically minded teenage boy. It has much scientific news. The magazine is overburdened with advertising. The war influence is seen in many of its articles. In spite of these criticisms it has much to commend it for boys interested in mechanical crafts.

STORY PARADE. Story Parade, Inc., 8 N. 6th St., Richmond, Va. Editorial Office: One Madison Ave., N. Y. 10, N. Y. \$2.50.

Story Parade is at the top of the list in children's magazines from a literary point of view. The child from eight to fourteen years will enjoy the stories of adventure, nature, folk lore and sports that appear on its pages, illustrated with delightful drawings. There are interesting book reviews, poems, handwork and

special features. Our Own is the section of stories, poems and drawings contributed by readers. Contributors become members of the Penguin Club. Peter Penguin Talking is the well-written editorial on the children's level. The Puzzlewits are pages of puzzles. The magazine is printed on good-quality paper in very readable type. With the exception of some war stories it can be highly recommended.

JACK AND JILL. Curtis Publishing Co., Curtis Building, Independence Square, Philadelphia 5, Pa. \$2.50.

Jack and Jill is a lovely little magazine for children from eight to twelve years. It is well illustrated and is in very readable print. There are adventure stories, folk tales, seasonal stories, serials, animal stories and character stories. Songs and poems are included; there are puzzles and picture stories. Special features include At My Desk, a section of poems, drawings and stories contributed by readers, North, South, East, West letters from readers, Things to Do, a section of cut-outs, things to make, etc., and a Mothers' Page of helpful suggestions for the home. Jack and Jill is a wholesome magazine boys and girls will enjoy.

WEE WISDOM. Unity School of Christianity, 917 Tracy St., Kansas City 6, Mo. \$1.00.

Wee Wisdom is an attractive, well-illustrated little magazine for children from eight to twelve years. It has character stories, Bible stories, animal stories and others that have an appeal to the junior child. There are a number of poems, sections of cut-outs and crafts, simple recipes, puzzles and a stamp collector's page. Wee Wisdom Writers Guild encourages original poems and stories. The Good Words Booster Club is a readers' section through which the magazine promotes its religious philosophy. And here-

in lies the main criticism of Wee Wisdom. The Prayer of Faith, which appears in every issue, contains the idea of "God is my health; I can't be sick." The magazine has so much fine material in stories and handwork that there is danger of overlooking this subtle teaching. It is undoubtedly a religious magazine and one that children will enjoy. However, parents will need to guard against its fallacious philosophy.

Magazines for the Homemaker

CHILDREN'S RELIGION. The Pilgrim Press, 815 Demonbreun Street, Nashville, Tenn. \$1.50.

Children's Religion is a magazine for parents and Sunday-



Service

Charles E. Ullery
Brookville, Ohio

To be a worthy leader,
One first must follow on;
To sense the needs of others
Calls for vision clear and strong.

In a world so tense with action,
In the trend of human life,
There is lack of understanding,
There is much of fear and strife.

God with patience doth remind us,
We can make our lives sublime,
Bringing to the gloom about us
Heaven's sunlight so divine.

Help me then, O loving Savior!
In the things I do and say,
Seeking with each new tomorrow
Grace sufficient for today.

school teachers. Articles dealing with problems children meet in the field of religion are well handled. A section deals with teachers' helps on the Pilgrim lesson series. This is a very fine magazine for the Christian home. There are frequent articles on special emphases such as worship, the child and God, etc.

THE CHRISTIAN HOME. Methodist Publishing House, 810 Broadway, Nashville, Tenn. \$1.25.

This publication has many fine helps for Christian family living. There is wide variety in the articles on the home, a section of daily devotions, poems, a study course for parents and a section of First Steps in Christian Nurture for parents of young children. This is a fine magazine, full of stimulating materials for the parent who is eager to build into his home a Christian atmosphere.

PARENTS MAGAZINE. The Parents Institute, Inc., 4600 Diversey Ave., Chicago 39, Ill. Executive Offices: 52 Vanderbilt Ave., New York 17, N. Y. \$2.00.

Parents is the most outstanding child-care magazine. It has very fine articles on "rearing children from crib to college." There are sections on Family Fun, Family Home, Feeding the Family and Family Fashions. The articles have a wide range of interest and are very helpful. Many mothers' study clubs use the magazine as a basis for their discussions. Included in the magazine are group study programs for the preschool program and for the school-age program. This magazine is published with the co-operation of Teachers College, Columbia University, the University of Minnesota, the State University of Iowa and Yale University. It is probably the most quoted and the most practical home magazine.

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, May 5

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, Two Brothers Learn Tolerance—Mark 3:14-17; Luke 9:49-56; 1 John 4:7-8. Golden Text, And this commandment have we from him, That he who loveth God love his brother also. 1 John 4:21.

B.Y.P.D., Parents Have Problems Too.

Gains for the Kingdom

One baptized in the Oak Grove church, Ill.

One baptized and nine received by letter in the First church, South Bend, Ind.

Four baptized in the Peoria church, Ill.

Five baptized in the Parsons church, Kansas.

Five baptized and one reconsecrated in the Logansport church, Ind.

Five baptized and three received by letter in the First church, Norristown, Pa.

Six baptized in the First church, York, Pa.

Six baptized and two received by letter in the Bethel church, Naperville, Ill.

Ten baptized and ten received by letter in the New Carlisle church, Ohio.

Fifteen baptized and five received on former baptism in the Flint church, Mich.

Twenty baptized and ten received by letter in the Walnut Street church, North Manchester, Ind.

Twenty-two baptized and twelve received by letter in the Hagerstown church, Md.

With Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

Bro. W. F. Garber of Palmyra, Pa., in the Union House, Frederickburg congregation, Pa., May 12-26.

Bro. Ernest E. Muntzing of Harrisonburg, Va., in the Danville church, Va., May 12-26.

Bro. Raymon E. Eller of Baltimore, Md., in the Concord church, Va., May 19.

Bro. Bernard N. King of York, Pa., in the Black Rock house, Upper Codorus congregation, Pa., May 12-26.

Bro. Ralph G. Rarick of Hollidaysburg, Pa., in the South Brownsville church, Md., May 7-19.

Bro. M. C. Valentine of Ortanna, Pa., in the Shrewsbury church, Pa., May 6-19.

Bro. Ralph Jones of Trappe, Pa., in the Amwell church, N. J., May 12-19.

Bro. Ollie Hevener of Lititz, Pa., in the Mummert church, Pa., May 5.

Personal Mention

Brother and Sister Earl Nusbaum of Elkhart, Ind., have accepted the call to pastor the Osceola church at Osceola, Ind.

Bishop Benjamin D. Dagwell, head of the Protestant Episcopal Church in Oregon, has asked church members to eliminate refreshments at church gatherings, in order to speed relief to starving countries.

Bro. Ira B. Miller of South Bend, Ind., sends us a sample folder of the binders he is using for his Gospel Messengers. It is inexpensive and can be expanded for a full year's supply. Bro. Miller feels that more members should bind and preserve their Gospel Messengers.

From Calcutta, India, came the following cablegram: "Arrived safely April 20." It was sent by Dr. Barbara Nickey and Ella Ebbert.

Dr. G. Ernest Bott, for twenty years a missionary in Japan, is returning to that country to head up the relief program there for the American Protestant churches.

Bro. Chester I. Harley will take up new pastoral duties at the Cloverdale church, Va., on May 1. Brother Harley was formerly pastor at Gaithersburg, Md. Correspondence should be addressed to him at Cloverdale after May 1.

Dr. Francis C. Stiffler of the American Bible Society will be heard twice on Fridays over the American Broadcasting Company stations from April 5 to Sept. 27 with talks about the Bible. His first program will be at 8:55 a. m., EST, the second at 11:30 p. m., EST.

Brother Bittinger, back at the editorial desk after several weeks away for an operation, wishes to thank the many thoughtful people who from all parts of the United States sent him greetings and assured him of their interest and prayers. The greetings were very encouraging and helpful.

Brother and Sister John G. Kilhefner of Lincoln, Nebr., celebrated their sixty-ninth wedding anniversary on Dec. 3, 1945. They have both been active members of the Church of the Brethren for over sixty-seven years with Brother Kilhefner rendering particular service as a song leader. In May Brother Kilhefner will be ninety-one and his wife, eighty-nine.

Bro. Homer Kiracofe of Custer, Mich., has written to the pastors of his district, suggesting that they cut the liquor advertisements from their papers and send them to the editors, expressing their disapproval. Gummed labels which read, "I did not like this ad in my paper," are available from the Liquor Ad Crusade, P. O. Box 44, Rolla, Mo., at a cost of twenty-five cents per thousand. We think this is a good idea.

Kermit Eby, educational and research director for the C.I.O. and well-known writer in Brethren circles, returned recently from Japan, where he spent a month in company with twenty-six carefully chosen American educators studying the Japanese educational system. The group presented Gen. Douglas MacArthur with a proposal for revising the system along "more democratic, decentralized lines" and advocated introduction of the Roman alphabet into Japanese schools.

Miscellaneous Items

The Barnum church, Minn., will be in need of a pastor beginning Sept. 1. It is requested that anyone interested write Mrs. Paul Nelson, Barnum, Minn.

Special Lenten services can be turned to successful evangelism, says Walter Heisey of Flint, Mich. In his pastorate twenty were added to the church in this manner.

Do You Oppose the Draft?

As this is written the Senate still has not made up its mind about the draft. It can defeat the proposed year's extension outright, or it can vote a very limited extension.

The bill passed by the House calls for drafting only those twenty or over, but information is that the Senate may reduce this age limit to include eighteen-year-olds.

If you oppose extension you ought to wire or write your senators immediately and urge others to do likewise. If your senators are definitely in favor of extension you might urge them to vote for a shorter continuance, perhaps six weeks. The important thing is to register Christian opinion now!

Pittsburgh church, Pa., is celebrating its forty-sixth anniversary with special services on Sunday morning, May 5.

If I Marry a Roman Catholic, a pamphlet mentioned on these pages in the April 20 issue, may be secured from the Brethren Publishing House at five cents per copy.

Old Furnace church near Cumberland, Md., is dedicating its new church building on May 4 and 5. J. E. Whitacre will be the Saturday evening speaker and C. C. Ellis will be the main speaker on Sunday.

Dan West announces a campaign for peace action ideas. Three \$75 fellowships will be awarded for the best programs submitted, and a five-dollar bonus will be awarded for every sound new idea within anyone's program. Look for a more detailed announcement in next week's Messenger.

As this issue goes to press word reaches this office that B.S.C. and UNRRA need fifty men to go into China to work as tractor drivers. Following a six-week training period, these men will sail for China. The work will extend over an eighteen-month period. For further information write the Elgin office.

Minutes of Annual Conference of the Church of the Brethren, 1923-1944, as authorized by Annual Conference and edited by a committee composed of H. L. Hartsough, J. E. Miller and Ora W. Garber, has just come from the press. This is the kind of book which should be in the minister's library and in the hands of all others interested in the progress and history of the church. It contains 208 pages and the cost per copy is \$1.50. Order through the Brethren Publishing House.

Notice to Eastern and Southern clergymen: "Arrangements have been made with Eastern and Southern railroads to honor Eastern and Southern clergy permits for through round-trip tickets at clergy rates to Wenatchee, Wash., and direct return for Annual Conference, June 12-16. Consult your local railroad agent for fares and details of this authorization." See next week's Messenger for details as to railroad reservations Chicago to Wenatchee and lodging in tourist sleepers during Conference.

One hundred eleven sermons by ninety-two ministers have now been submitted toward the proposed book of sermons by Brethren preachers. The committee in charge is grateful for this generous response and wishes to thank all who have contributed. Since it will be impossible to complete the book on the original schedule, the closing date for receiving manuscripts has been set forward to May 31. Anyone else wishing to submit a sermon should send it to Brethren Preaching Today, care of the Brethren Publishing House, Elgin, Ill., so that it will arrive by May 31.

At Wenatchee the current housing and food shortages are causing concern in view of the tremendous strain an Annual Conference will put on facilities already overtaxed. Bro. Ross A. Heminger of the Committee of Arrangements writes under date of April 15: "We have checked with every possible place where we might feed people and our own Brethren ladies are planning to feed 500, but the total still does not quite reach 3,000. We believe, however, we can find places where the total of 3,000 can be cared for. . . . Those who are delegates, members of the Standing Committee and officials such as board members, etc., will be given priority. For the rest it will be first come, first served. . . . We are sorry to have to advise you of this action." Note the registration blank in the Messenger for April 27, page 29. Registration is imperative in order that attendance may not exceed the limit of those who can be cared for.

Alcohol advertising passed \$75,000,000 in 1944, we are informed. The alcohol industry's slogan seems to be: "No one is born an alcoholic; he must be made one." So \$75,000,000 is set aside in advertising to make American citizens into alcoholics.

Young women proficient in typing or in typing and shorthand, there are opportunities for employment in the offices at the Brethren Publishing House, Elgin, Ill. Write for information.

Conference Broadcast Schedule. The Sunday morning service at Annual Conference will be broadcast over station KPQ—1100 watts, 560 kilocycles. The program will be heard from 10:55 to 12:15 Pacific Coast time on the morning of June 16. The starting hour in other time zones will be as follows: Rocky Mountain—11:55 a. m., Central Standard—12:55 p. m., Eastern Standard—1:55 p. m. It is hoped that radio will make it possible for families all over the brotherhood to join with those at Wenatchee in the Sunday morning service.

The American Bible Society recently sent 100,000 New Testaments for distribution in Tokyo and now reports a rapidly growing demand for more. Many non-Christians are reported seeking copies, along with the estimated 300,000 Christians in Japan.

With Our Schools . . .

Bridgewater College

The commencement speaker this year will be Dr. Oscar F. Blackwelder, minister of the Lutheran Church of the Reformation, Washington, D. C. Commencement will be held on June 3 at 10:30. The baccalaureate sermon will be preached on the Sunday morning immediately preceding by President Paul H. Bowman.

Alumni Day will be observed on June 1, with the alumni banquet at 5:30 p. m. as the climax of the day's program. The banquet speaker will be Dr. Gould Wickey, of Washington, D. C., executive secretary of the national commission on Christian higher education of the Association of American Colleges. At 12:30 the board of directors of the Alumni Association will have its buffet luncheon and business meeting, and at 4:30 the annual business meeting of the association will be conducted.

Thirteen Bridgewater students spent their spring recess period, March 29 to April 2, on a voluntary work project near Luray, Va. They repainted Gochenour's chapel, interior and exterior, cleared the grounds, and built steps from the road to the chapel. Evenings were spent in discussion, singing, and recreation with the people of the community. Several other students spent the vacation period at the relief center, New Windsor, Md.

Raised for the relief and support of foreign students and educational institutions, the sum of \$204 was contributed to the World Student Service Fund drive in February. Miss Judith Anderson, southeastern regional secretary of the WSSF, spoke in chapel on Feb. 20 in support of the movement.

Prior to the Christmas holidays the students and faculty contributed \$300 to the Brethren Service Committee for the purchase of blankets to be used by the suffering people of Europe.

At an end-season tournament of five Virginia colleges having chapters of Tau Kappa Alpha, forensics fraternity, the Bridgewater negative debating team, consisting of Sara V. Zigler, Timberville, Va., and Fay Jaynes, Hagerstown, Md., tied for first place. The tournament was held at Natural Bridge, Va. Miss Zigler was elected president of the state TKA organization.

CZECHOSLOVAKIA — Seven Years After Munich

Robert Root

Correspondent, World Council of
Churches

(The first of two parts)

When we arrived in her Prague home this colorful Czech mother was wearing a red-checked blouse and on her head a green cloth.

Since it was almost lunchtime, we asked out of curiosity what the family would have for a typical lunch. She showed us what was on the menu for her sixteen-year-old son, Milan, who is bright but thin and pretubercular.

It was a bowl of potatoes with bits of meat. She apologized that it wasn't quite a typical Czech meal—usually there was no meat, but the family just happened to have a tiny piece left over from last night!

I had the fortune to eat one evening in a reserved dining room of Prague's biggest hotel with Waitsill Sharp, a former Unitarian minister in Massachusetts, now directing American relief for Czechoslovakia. We did have meat but the meal lacked vegetables, fruit and milk products. It was mostly starch in



Czechoslovakia: Mrs. Anna Zezula handing a typical noon meal to her son, Milan, 16. The lunch is potatoes with tiny scraps of meat

one form or another. My companion refused potatoes and bread but later, standing on a chill corner, told me he was hungry. Like Czechs on their too starchy diet he had found that foods short in fats and vitamins simply would not still the hunger.

They Want Bibles

Thousands of people in Europe do not have access to the Bible and they are eagerly asking our help. If you have any Bible in any foreign language which you would like to give for this purpose, please send it to: Brethren Relief Center, New Windsor, Maryland.

If you have no Bible to send, and want to make it possible for the people to have Bibles, please send your money to the Brethren Service Committee, Elgin, Ill., especially marked for this purpose.

For Your Use

Useful in community efforts for clothing, canned food, or farm relief sales are new posters available without the B.S.C. imprint, if you desire.

Ye Visited Me, a leaflet describing important war prisoner aid activities of the B.S.C., and **Community-wide Relief Campaign**, outlining the principles and steps of such endeavors, can be sent at your request.

Efficient techniques enable Modesto and New Windsor to process greater quantities of relief materials than now arrive.

Personnel Needed in Puerto Rico

The following openings in the Martin G. Brumbaugh reconstruction unit at Castañer, Puerto Rico, administered by the Brethren Service Committee, are desperately in need of being filled immediately:

1. **Medical doctor** to work in public health clinics and assist medical director in hospital and outpatient clinic.
2. **Four registered nurses** to do general duty, including turns at night duty, in hospital, outpatient department and in clinics.
3. **Laboratory technician** to run general laboratory tests, including hematology, serology, parasitology and bacteriology as related to hospital-medical technology. Can be learned on the job if the person has a background of laboratory work, chemistry and biochemistry.
4. **Head cook**, including supervision of kitchen and dining room, preparation of hospital diet trays, and the purchase of foodstuffs and supplies.
5. **Chief carpenter** to supervise and help construct two or three small, concrete-block homes for staff families. This person need serve only until buildings are constructed. Estimated time: six months to one year.
6. **Three male attendants** to serve as orderlies, and doctors' assistants in hospital and clinics. Nurse training preferred but not required.
7. **Boys' group and craft worker** to carry on an established craft and boys' club program.
8. **Clinic co-ordinator and records person**, man or woman, to supervise the public health and clinic program and keep the official records.
9. **X-ray and clinic worker**, man or woman, to take and develop x-ray plates, and assist the doctors and nurses in the clinics. Previous x-ray experience highly desirable.
10. **Pharmacist and operating-room attendant**, man or woman, to be in charge of small drug room, prepare sterile supplies, and to assist doctors and nurses in operations. Nurse training desirable but not required.

Conditions of service: Our Castañer project is on a volunteer service basis. In addition to transportation to and from Puerto Rico, board and lodging, medical care and laundry, each person receives \$10.00 per month for the first year and \$30.00 per month for the second year of service. C.P.S. men, when discharged, are eligible to receive \$30.00 per month. All personnel going to Puerto Rico must serve a minimum of two years, except by special arrangement. Where needed, allowances can be made for insurance premiums and necessary clothing by agreement before arrival in Puerto Rico.

Interested persons should apply immediately to the Brethren Service Committee, 22 S. State Street, Elgin, Ill.

Meat for Us Means Less Wheat for Them!

WHILE EUROPE HUNGERS for grain and meat America eats one-tenth more per family than it did before the war. While starving millions need high-quality protein foods (like meat and eggs) for rapid return to health, the United States devours more meat than it has eaten in modern history.

SOME WHEAT IS AT HAND for foreign shipments if it can be bought, but selling groups have hung on to much grain, hoping for higher prices. We have recently been assured that the Commodity Credit Corporation will buy wheat and pay farmers the highest prices prevailing between now and March 1947.

BUT THE WHEAT SUPPLY IS SHORT. If we continue to direct our grain into all accustomed channels Europe's starvation will continue another year. *Thus far we have kept the patient more or less alive without ministering to him sufficiently so that he might get well.*

MORE GRAIN CAN BE SENT ABROAD. We can supply more meat and millions more tons of wheat by (1) reducing livestock inventories, (2) substituting other cattle feeds, (3) reducing food wastage and using ingredients other than wheat.

WE HAVE OUR CHOICE. Four persons can live on the wheat required to grow beef sufficient for one man's needs. *A ton of wheat makes 1,932 loaves of bread but it will put only 207 pounds of meat on a steer.*

WE NEED INCREASED ASSURANCES from our government that more food stocks are being set aside for overseas relief. Pledged food allotments to UNRRA often were not met. We need to know what the government promises are, what groups oppose sending food abroad, and up-to-date news of how quotas are being met or not being met. We need to know that efficient planning has been done to increase foreign shipments. We need the sincere co-operation of industry and American farmers; we need co-operation of each community in cutting down on wheat and meat consumption and food waste in homes, bakeries, restaurants, industries; and we need earnest support for the idea of a limited rationing to do the job.

For your earnest consideration a six-point letter-writing program is outlined on this page.

Our nation has sacrificed for military victory. It has not begun to give of itself to make peace live. As concerned Christians we desire vigorous and progressive steps forward. To this end we must work.

We suggest that each family write at least one letter to its Washington senator and congressman telling him:

- (1) What amounts of food you have given and plan to give for relief.
- (2) What crop or garden expansion and canning you or your church anticipates this year.
- (3) Why you think we ought to expand food shipments abroad even if rationing is necessary.
- (4) What products you would like to sell for relief at market prices.
- (5) That you want definite assurances that you can sell food products directly to an agency that will reach destitute peoples.
- (6) That you want him to take vigorous action.

Now Overseas

on a lifetime mission is this Guernsey heifer purchased by the women's council of the English River Church of the Brethren and fed by Glen Flory and his family.



Also visible in the picture are council members who gave \$75 for another heifer.

"FOR I WAS HUNGRY AND YOU GAVE ME FOOD, . . . I WAS SICK AND YOU VISITED ME, I WAS IN PRISON AND YOU CAME TO ME. . . TRULY, I SAY TO YOU, AS YOU DID TO ONE OF THE LEAST OF THESE MY BRETHREN, YOU DID IT TO ME" (Revised Standard Version).

Information and Inspiration . . .

For distribution among German civilians, 207,072 pounds of clothing, relief packages of personal items, and food have been sent to Germany, the CCORR office in New York announced. This committee shipped the relief materials on behalf of twenty-seven major Protestant denominations in America co-operating in a world-wide program for relief and reconstruction. Distribution is being handled by a nation-wide organization, the Hilfs-werk of the Evangelical Church in Germany.

Herbert H. Lehman of UNRRA wrote recently, acknowledging the 1,200 bales of blankets which the Church of the Brethren gave last winter for distribution among displaced persons in Germany. He states, "Through these blankets, your generous church once again is sharing directly in the great work of saving lives. I thank you for your help."

You must believe in a cause that is just, not only for our nation, but in a cause that is just because it is inclusive of all humanity.

W. Harold Row, assistant secretary and director of C.P.S., has just returned from a visit to the rural health project at Castañer, Puerto Rico. He is very enthusiastic about

the opportunities for service there and wishes to call your attention to the needs for personnel listed elsewhere on these pages.

"One feels bereft of words when one thinks of trying to tell you how very much we appreciate what Brethren service has done for us. We were released from C.P.S. recently and we do so much appreciate your assistance in the past months. We will support the great cause in every way we can. Our prayers are with Brethren service in the great tasks they are undertaking."—A friend.

For the sake of the half billion in Europe and Asia threatened with starvation many people are now in favor of restoring rationing in this country. Are you?

Congratulations to the Southern Ohio District now embarking under the leadership of John and Flora Weaver and many others on a splendid and full program of service including expanded gardens, canning, heifer- and corn-for-relief programs, a venture in brotherhood, and action against extension of the draft.

We suggest that more districts write the B. S. C. at Elgin about their service projects and activities.

My Shanghai Diary

Ernest L. Ikenberry

Nov. 30. I have reached Shanghai. My heart stirs within me. I have returned to hungry, suffering, war-exhausted China after four years, nine months and three days.

Dec. 1. Last evening our ship docked, but we remained on board. At breakfast this morning the captain said, "You don't have to leave the ship today. You can have the privileges of the ship over the week end." That was good news. I joined an officer in a sampan and we were rowed to the Bund. I walked and walked and then phoned to the N.C.C. (National Christian Council) and talked to C. L. Boyton. Then I went to the N.C.C. to meet Art Coole, associated missions treasurer. Arrangements were made for me to stay in the Young Allen Court, Methodist buildings on Chai Pu Road. How relieved I am! At three o'clock I went back to the ship for the night.

Dec. 2. Although there was no tender running on Sunday, I got a ride on the M. P. boat to the shore. I found the tram cars too crowded for description. Then I walked a few blocks to the Community church. Frank Price was the preacher for the day. I found a good many old friends at the church. About half of the audience were Chinese.

Dec. 3. I brought my baggage to Young Allen Court and settled in Coole House, as we call the place. It will be cool this winter with coal at \$125 a ton, U.S.A. money. After getting settled I went to the office of the N.C.C. Dr. Ronald Reese told me, "We are so glad to welcome you. You are badly needed." After lunch he outlined some of the tasks to be done: relief work, filling in for C. L. Boynton, and planning for the 1947 nation-wide N.C.C. meeting, when they hope to have many of the board secretaries from abroad here.

Dec. 5. I was off to the N.C.C. office early. We had a staff meeting. I got an over-all picture of the setup here. It was most interesting to at-

tend the postwar conference of church leaders led by Dr. Cartright.

Dec. 7. I went to check up on registration regulations at the Bureau of Land Administration and had quite a time reaching the place. I received very friendly treatment from the officials. Registering land must be completed by the churches in this municipality by Jan. 16. One of the chief secretaries of the director of the land bureau gave me his card and telephone number and told me to call him at any time. I find the Chinese as pleasant and friendly as ever.

Dec. 8. The first Japanese ship loaded with repatriates sailed this week for Japan. As I walked to the N.C.C. office I passed many people with white arm bands bearing the words *Japanese Alien*. The restricted area is full of Japanese. The boarded-up business places give mute testimony to what happens to a defeated people in our modern way of living.

Dec. 9. Burket and I went to the Community church. We walked a good bit of the way, looking for a less-crowded tram. This is Bible Sunday. We had a lovely service, with a sermon by Dr. Mortensen. I met more old friends and some new ones.

Dec. 10. My first job at the office today was to interview all the staff of the associated mission treasurer's office to get a list of all possible mission stations open now. After lunch Simpson and I went by train and bus to the western region, where we finally found the Nanking and Shanghai area district office of the Social Affairs Bureau. We had a polite reception by a young national. He gave me a big volume of all the regulations of the National Social Affairs Bureau. It looked similar to the reams of OPA regulations in America.

Dec. 11. On the way to the office I stopped at the regional land registration office located in a former bank building. I had quite a time getting a blank for the registration of land. I insisted that I had no

land to register, that I only wanted a sample blank for the meeting on registration of property, churches, etc., at the N.C.C. office. I even offered to return the blank, but they agreed to cancel the number on it and let the N.C.C. keep it. In the afternoon meeting we spent quite a while discussing how to get troops out of church and mission properties.

Dec. 12. My first mail through the Chinese post office reached me. A letter from Leland Brubaker came in fifteen days flat. I am surely glad to hear that Wampler, Flory, Mary Schaeffer and Velma Ober are soon to be heading for China. I had already written, urging it.

Dec. 14. Miss Wang and Miss Liu were here at noon. They just came back from the States. Immediately one of them said to me, "Where have we met before?" I replied at once, "At the Elgin postwar planning conference." Both will go up to Foo Chow to teach in the Methodist mission.

Dec. 15. I am getting into the relief task of the N.C.C. and I am feeling fairly well at home in Shanghai. I am beginning to feel at home in a stone-cold office, bedroom and dining room. We have only a small fire in the living room and a Japanese hot-water heater. For a bath I run hot water into the tub and then let it cool off enough to get in, for the cold-water tap has no pressure. We are glad for hot water in cold and almost coalless Shanghai.

Dec. 16. Mr. Coole had to substitute for a chaplain somewhere, so I took his Sunday-school class at Moore Memorial church. There were about thirty young people in the class. I talked in English. I enjoyed singing the hymns in Chinese again. Simpson and I have moved over to flat 15. To reach this room we go up a flight of stairs, walk across a roof and go down a flight. Strong winter winds on this roof may not be too pleasant.

• • •
The Foreign Missions Conference recently approved plans for a single Protestant relief agency to carry out the functions now being handled by the Church Committee for Relief in Asia, the Commission for World Council Service, and the Committee for Overseas Relief and Reconstruction. It will include representatives from the Foreign Missions Council, the Federal Council of Churches, the American Committee for the World Council of Churches.

Why We Are Going to SOUTH AMERICA

Benton and Ruby Rhoades
Chicago, Illinois

Several months ago the Gospel Messenger carried the announcement that Ralph Smeltzer and Benton Rhoades were approved by the Brethren Service Committee to do relief work in Japan. At the recent meeting of the General Boards, we (the Rhoades family) were appointed to do rural mission work in Ecuador, which, along with the Boys' Club under the direction of the Wolfes, will be administered by the General Mission Board. Certain of the brethren are asking that we make a statement with reference to this change in plans.

1. Church relief in Japan is getting under way very slowly and it is indefinite as to how many workers the Brethren will be permitted to send during the coming year.

2. We believe that the General Mission Board and the Brethren Service Committee are engaged in essentially the same task. The aim of both, in the long run, is to carry out the scriptural injunction to "go, make disciples." Therefore, the change for us is primarily a shift in geography and not in philosophy.

3. We feel the challenge of helping to plant in fresh soil the Church of the Brethren and Protestant Christianity.

4. We believe that this is the time for our church to open new projects of a permanent nature also, when much of our church attention is being placed on the shorter-term projects of relief.

5. We have a long-standing desire to serve across national lines.

6. We believe that the call of the church to this field is some evidence of the will of God for our lives.

7. We are drawn by the hope that, as a family, we may come upon a yet greater experience of God when we face the unknown problems of presenting the Christian message to those of a culture other than our own.

slingshot misses, for this is the season when the mornings seem alive with birds caroling their joy that all is well with the world.

The threshing floor back of the bungalow has been made ready, and now as the bullock carts loaded with the grain dump it there, boys with wooden forklike rakes spread it out to dry. Always a few boys are kept there to watch the *juwar*. From the present until the grain is threshed and sacked, every night the moon shines down on a row of ghostlike boys wrapped from head to feet, but watching the *juwar*. It is so warm these nights that I think it must be a lark to the boys to sleep out under the starry skies. Even without the moon the stars make the night seem bright and light, and along with many familiar constellations the Southern Cross now stands upright in the sky along toward morning.

The cotton fields are becoming white with fluffy bolls and soon another band of boys will be picking the cotton. They will sell this through a boys' co-operative society to the local cotton gins in Anklesvar. The class to whom the cotton belongs profits by whatever gain may be realized.

The gardens too are green with eggplant, tomato, swiss chard, red beet, onion and pepper plants.

Some of the gardens are large school plots, but many of them are the plots of individual boys, who in good years make much or small profit from them. Poor seeds through the war years and abnormal weather conditions tend to decrease the yield, but even in spite of many handicaps the results are fairly satisfactory. The best gains are to be found in greatly improved diet for the schoolboys and their interest in the agriculture of their country, rather than in financial profit.

A Birthday Honor for Bro. P. G. Bhagat

How far the vocational training college has progressed since its early days of founding in the year 1924 was clearly shown when the training students honored their headmaster, Bro. P. G. Bhagat, on his birthday, February 12. In the beauty and freshness of a new morning the present classes of training students, numbering forty-two, and the staff met together in the large classroom of the Rhodes Memorial building. Here short speeches and songs, one an original song poem of appreciation, were given, and then the garlands of fragrant white flowers entwined with roses and glittering gold thread were given, India's way of saying it with flowers. Cups of steaming tea were passed to cement this happy fellowship. During the speechmaking the story was told briefly of Mark Hopkins on one end of a log and a student on the other end making a university. This idea was literally true in the case of the beginning of the vocational training college. Bro. Bhagat was the first headmaster in the school which first started in what is the present woodshed. Bikaji, our fine and faithful carpentry teacher, was also one of the first teachers. Two of our best upper grade teachers, Peter R. Takkor, and John P. Vyas, were among the students of the first class. Truly, "a great institution is but the lengthened shadow of a great man." We praise God for the faithful, life-giving service through the past twenty-two years of Bro. Premchand G. Bhagat. We know that his influence for good and his ideals for service will continue to bless this institution. We thank God for all who have had a part in helping develop this school and who have held to the ideal that it should stand "for the glory of God and the service of mankind."

Anklesvar News

Florence M. Bollinger
Anklesvar, India

Harvesttime

It is harvesttime on our vocational training college farm. Yesterday at the close of morning prayers a band of boys of the fifth, sixth, and seventh grades with baskets and knives in hand marched jubilantly from the school to the *juwar* fields and began harvesting the well-filled heads of grain that will give them bread in the coming year. For weeks, while the grain was maturing, groups of boys have been assigned by turn to guarding these fields, guarding them from the time of the earliest breaking of light in the east to the last rays of the setting sun in the west. The marauders are the sleek, shining crows, which come in great numbers and soon devour a lot of the grain, unless driven away. Though their weapons are not very formidable the boys make the best use of their slingshots, blood-curdling yells, and sheets or garments fluttering in the wind for scarecrow effect. Sometimes a white-breasted, brilliantly colored kingfisher, a dazzling green bee eater, or a flock of jungle parrots alight and then I hope the

The Church at Work



Work Camps-1946

The name of this feature appearing regularly in each Messenger has in it the word *work*. Broadly speaking, there is little that man does that cannot come under the caption *work*. But for the church, work is often limited to certain tasks which are considered white collar and sufficiently dignified. The church does not condemn honest toil and manual labor but full-time Christian service usually is covered by teaching, preaching and medical aid.

There are notable exceptions. Work camp is one of them. Even though work camps have been popular for two decades there is unbelievable ignorance concerning the purpose and function of a work camp. This is partly due to the nebulous meaning of the words in the title. Work is as broad as life itself. *Camp* is used in speaking about everything from religious evangelistic meetings to army life. We camp in ritzy hotels along the lakes. We set up schools with heavy formal curricula and call them camps. We send boys into labor battalions for years of service and call their servitude camp life. There is little wonder that few people have a clear-cut conception of a work camp.

Pierre Cérésolé, a French pacifist, started the first work camp in France after the last war. The purpose was to make a constructive peace by eliminating community tensions. The first one in America was established to provide students with an opportunity to "test their faith in the efficacy of peace methods" and to experiment with "co-operative methods of social change." When war clouds came work camps were presented as an answer to the need for a moral equivalent to war. Attention is given to the study of social and economic distress, to the urgency of understanding the working man's point of view and to the need for peaceful solutions to community problems.

A small group of young people move into a needy community, live in plain quarters, eat simple food, wear inexpensive clothes, and voluntarily work six to eight hours a day on projects of a public-service nature. Campers meet with the residents of the neighborhood and discuss with them the tension points in the community. It is a laboratory experience in the field of the social sciences. The primary motive is service to the community. The campers themselves are broadened,

however, in the process and the following is a list of values given by one group after an eight weeks' work camp experience: (1) broader outlook on life in general; (2) development of ideas of social service; (3) personal benefits from group life; (4) greater reality in concepts of social problems; (5) increased knowledge in specific fields of interest; (6) understanding of the value of co-operative systems; (7) satisfying religious experience; (8) an enlightening work experience. They reported that physical work speeds up the process of getting acquainted. Work projects also give an entree to the community impossible in any other approach.

Where Does the Church Enter In?

Jesus Christ was interested at all times in the abundant life for all people. Where injustice is practiced some individuals are denied abundant living. Where social discrimination is severe, Christ would want his disciples to step in and "overcome evil with good." "Inasmuch as ye do it unto the least of these, ye do it unto me." Work camp is a technique of living your Christianity, with a primary emphasis on the volunteer putting his faith into action, and a secondary interest in a commitment by others to his ideal.

There is a national work camp committee for the Church of the Brethren which is composed of staff people in the Elgin office. Recently this committee drew up the following policy that it recommends for Brethren work camps.

1. Work camps are laboratories in human relations in communities, with the approach of big-muscle activities as major projects. The end

It Occurs to Me . . .

Raymond R. Peters

May 5 to 12 is Christian Family Week. Isn't it fortunate that our religious leaders have seen fit to set aside this week? We hear on every hand that homes are breaking and family life is disintegrating. This means that persons suffer—especially children.

Society cannot long endure when family life is unstable. We have the opportunity this week to take stock of ourselves in relation to our families. Are we seeking the welfare and happiness of the other members of the family? Are we making sacrifices for others? Are we easy to live with? Do we carry our share of the family responsibilities? Home life is the most sacred of all relationships.

It occurs to me that Christian Family Week offers a good opportunity to talk things over in the home and make new resolves. Christian family life is an achievement and comes only through co-operation and consistent effort.

Is Christ really the head of your home?

products are intended to benefit someone else.

2. Work camps belong to the whole community more than they do to any part of the community.

3. Work camps held in connection with established institutions (such as canneries or clothing depots) shall function on the federal principle—both agency and camp co-operating in the determination of program and education. It is not a work camp (to us) if the activities are geared to a full day's production.

4. The principle of decentralization, whereby local and area groups assume major responsibility for the initiation and management of work camps, shall be the basic pattern of operation of the Brethren work camp program. Work camps outside the United States, and new and exploratory types of work camps are to be directly under the national work camp committee.

5. The national work camp committee shall give general directions to the work camp program of the Church of the Brethren, offering local and area work camp committees its resources and guidance in selection and development of projects, securing leadership and personnel, publicity and promotion, educational help, and, when necessary, financial assistance.

6. All work camps in which the national work camp committee co-operates and offers its resources shall receive prior approval of the Brethren Service Committee.

The following, although considered worthy enterprises, are not considered true to the work camp ideal: relief sewing for people abroad, vacation Bible schools, painting a denominational church, mission church school activity and recreational programs. Some of these functions may appear in work camps but the major activity should be a work project which is beneficial to the whole community.

Proposed Work Camps for 1946

This is printed without complete approval and settled plans for all groups. Therefore, the schedules are tentative. Write to the Work Camp Committee, The Brethren Service Committee, 22 S. State Street, Elgin, Ill., for exact details and additional information.

1. Harrisburg, Pennsylvania

Time: June 15—August 15.

Description of community: Congested interracial section of city.

Projects: Conduct interracial play-

ground and craft program, assist in repairing furniture, home painting, papering and plastering in community.

Workers: 10 to 12 girls and fellows.

Cost: \$7.00 per week.

2. Hiwassee, Virginia

Time: June 15—August 15.

Location: Seventy-five miles southwest of Roanoke, Va. Twelve miles from Pulaski, Va.

Description of community: A paint-mining community in the mountains.

Projects: Home visitation, community recreation, gardening, canning, church repair, work on school building and grounds, craft classes, mothers' clubs, community Bible school.

Workers: 8 to 10 girls and fellows.

Cost: \$5.00 per week.

Director: Mildred Mundy.

3. Kaskaskia, Illinois

Time: June 15—July 29.

Location: About midway between Beecher City and Vandalia, Ill. Campers will be met at St. Elmo or Beecher City.

Description of community: Rural. Project: Constructing playground equipment for rural school, building and installing sanitary privies, work on public roads, complete work on a community center.

Workers: 8 to 12 girls and fellows, eighteen years or older.

Cost: \$6.00 per week.

4. Wichita, Kansas

Time: June 24—August 3.

Projects: Bible school, recreation for children, completion of community building for school and community purposes.

Workers: Several girls and fellows.

Cost: \$5.00 per week.

5. Linnell, California

Time: June 15—August 15.

Location: Between Visalia and Exeter, Calif.

Description of community: Permanent camp for migrant farm workers operated by Farm Security Administration.

Projects: Community recreation, home visitation, religious education.

Workers: 10 girls and fellows.

Volunteer Service Projects

There will be many opportunities for volunteer service for work other than the work camp experience. Volunteers are needed at the following relief projects. They may serve

for any length of time during the summer of 1946.

1. United Church Service Center, New Windsor, Maryland

Projects: Cutting, sewing, sorting, mending, baling and shipping clothing for relief, cooking and serving food to the workers, office work.

Write to: Wilbur Mullen.

2. United Church Service Center, Modesto, California

Projects: Similar to No. 1.

Write to: Cecil Smith.

3. Brethren Service Cannery, New Paris, Indiana

Projects: Preparing and canning food for relief.

Write to: A. L. Sellers.

4. Brethren Service Cannery, R. 5, Wenatchee, Washington

Projects: Similar to No. 3.

Write to: Lenora Shoemaker.

5. Seagoing Cowboys are needed to attend relief shipments of livestock going to Europe and Asia. Many men between eighteen and fifty years of age are needed. Each round trip is sixty days. Each attendant receives board, room and \$150 for the trip. Write to Ben Bushong, Heifer Project Committee, New Windsor, Md.

6. Women's Hospital Unit, Elgin, Illinois

Project: Ward attendants at mental hospital. Live at Brethren Fellowship House. Educational program planned.

Write to: Ida Shockley, 22 S. State Street, Elgin, Ill.

7. Salina, Kansas

Time: About May 1—September 1.

Description of community: Juvenile delinquent area of the city (35,000 population).

Projects: Survey juvenile delinquency in co-operation with probate judge and juvenile probation officer, institute community recreation, home visitation and religious education programs.

Workers: man and wife.

8. Berthoud, Colorado

Time: July and August.

Description of community: migrant workers

Projects: (1) Stabilizing migrant families; (2) summer visitation program; (3) serving Mexican nationals.

Workers: Several men and girls of college age.

News and Correspondence . . .

A Look Westward

As time for Annual Conference draws nearer and nearer no doubt many are planning to drive to Wenatchee. We are hoping some may plan to visit our church at Outlook, in the Yakima Valley, on their way. The drive from Outlook is over Bluert Pass and through beautiful forests to Wenatchee.

Just west of our town we have a great Indian reservation, with ruins of Ft. Simcoe still to be seen. And looming up in the distance are the snow-capped peaks of Mt. Ranier and Mt. Adams. Elk, black bear, trout and deer are to be found in the surrounding territory.

Large farm communities around Outlook, where an abundance of alfalfa, potatoes, melons, apples, peaches, cherries, and almost all kinds of soft fruit are grown, are becoming larger through the addition of areas of virgin soil.

We extend a welcome to those who can come this way.—Tillie Sutphin, Outlook, Wash.

With the Nels Anderson Family

The week beginning Feb. 3, 1946, was a gala time for the Nels Anderson family of Clovis, N. Mex. Eight of the nine children arrived on Monday to help their parents celebrate their fiftieth wedding anniversary the following day.

Tuesday was everything it had been expected to be. At 11:00 a.m. the couple talked over the local radio station KICA, a hymn was dedicated to them, and an interesting account of their life was given. The program was recorded and given to them as a gift from the radio station. At noon the family was together for a bountiful meal. Then followed an open house, during which friends and relatives called to congratulate the couple and wish them many more happy years together. Gifts, cards, letters and flowers showered in upon the Andersons, who have lived in or near Clovis ever since 1906.

The happy week was concluded on Saturday with another family meal and the taking of several group pictures. Only one daughter, Mrs. Myrtle Davis of California, had been unable to be there all week. Sickness delayed her coming until Friday.

But the story was not yet finished. Into the midst of all this joy came

sorrow when, on the following Thursday, the youngest daughter, Fern Hudspeth, very unexpectedly passed away.—Mrs. H. M. Coppock, Miami, N. Mex.

Raven Run Women's Work

The women's work of the Raven Run church, Pa., met recently with Bible Study as the theme of the meeting. Coupled with several hymns, special readings, special music and a short discussion of the theme was a report of the relief work done by the group during the year ending March 31, 1946. The report showed: 151 garments made, 224 pounds of used clothing contributed, 15 comforters and 5 blankets sent and a box of food donated. In addition, it mentioned several boxes of canned goods which had already been started on the way to New Windsor.

The group is making preparations now for the Mother's Day program and banquet.—Mrs. Lloyd Henish, Saxton, Pa.

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

The Church in Our Town. Rockwell C. Smith. Abingdon-Cokesbury, 1945. \$1.50.

This is a book for all who love rural life and who wish to see the church ministering at its best. Dr. Smith seeks to relate the church to the community it serves and as a churchman he is eager that "the ideals of the kingdom are made real through the life of the church." Chapter topics like Fitting the Church to Its Community, Land: Too Little or Too Much, Rural Welfare, The Rural Church, and Rural Community Organization are suggestive of the vital subjects discussed. There is also a section describing the work of the agricultural extension department and other agencies for the improvement of rural life. This is an important book for both the churchman and all who wish to see the church express in its life the will of God.—I. W. Moomaw.

The Life of Christ by Chinese Artists. Society for the Propagation of the Gospel, 1940. 54 pages. \$1.00.

This book provides an opportunity to see through Chinese eyes the events in the life of Christ. Each of the twenty-four pictures is accompanied by the Scripture reference illustrated. This is a lovely little gift book, especially for anyone who is interested in art or in Chinese life.—Grace Hollinger.

Life at Eighty. Arthur Flake.

Make Places for Our Returning Servicemen

We must make places for our returning servicemen if we expect them to live in our communities. Many of these men are among our finest and most promising churchmen of tomorrow, but if they are to be our churchmen they must find work and homes in our church communities. There is almost certain to be a shortage of jobs in the not too far distant future, and it is simply up to those of us who have prospered in recent years to open the way for these young men.

Certainly a man has a right to his convictions and to stand by them. Some splendid young men chose to enter the armed forces of their country; others chose to serve in C.P.S. camps. We of the older generation are pretty largely responsible for the stand that they took. Some went the way that I feel that I would have gone; others went some other way. The most unchris-

Broadman Press, 1944. 130 pages. \$1.25.

This book is written by a layman that spent the early years of his life in business and in middle life became associated with the Southern Baptist Sunday School Board. He has been a prominent figure in the promotion of Sunday-school work for that denomination. This book is simply written and would be enjoyed by older people. The first part of the book deals with the author's simple philosophy of life while the latter part deals with specific suggestions to those who are approaching old age. The book might be read with profit by those who are less than eighty.—Raymond R. Peters.

Redeeming Love. Dr. O. A. Geiseman. Ernst Kaufmann, Inc., 1945. 126 pages. \$1.50.

This book is written by a successful Lutheran pastor of River Forest, Ill. It consists of a series of sermons for the Lenten and Easter season. These sermons are spiritually aglow with a great faith in the sufficiency of Christ and the Christian message for our day and hour. They do not argue away any of the miracles or beautiful happenings surrounding the Lenten period but rather fill them with warm reasonableness and great helpfulness. This is a book for laymen and ministers.—Desmond W. Bittinger.

Readers Write . . .

These are excerpts from letters which come to the editor's desk. It is our intention not to publish anything here unless permission has been given by the writer.

I was considerably irritated when I read the statement on tolerance by William Green in a recent issue of the Messenger. The words sound beautiful, and anyone not knowing the facts would be impressed with them. However, we have the AFL machinists union in our plant, and they absolutely refuse to give membership to Negroes. The union made special provision during the war for us to employ some of them temporarily, but as soon as V-J day was over, it insisted that we discharge all of them. We had to terminate the employment of some of the most dependable of our men simply because they were black.

Words are cheap, and most people champion such things as honesty, beauty, and tolerance. However, it is quite a different thing to practice tolerance, and the position of a union which deprives men of jobs because of color speaks much louder than any pious statement about tolerance by the president of the union.—C. H. Shamberger, Chicago, Ill.

Dear Representative May:

As a citizen who is sincerely interested in peace, I do not believe the passing of the conscription bills will be a step toward that peace. It is a question whether we shall go on preparing for wars, setting an example for other nations to follow, with the hope that we shall always have enough friends to help us win these wars at whatever cost; or whether we shall prepare, and help all other countries to prepare, for peace and not have the wars. I believe if the planning, time and cost of

the conscription program were used to promote goodwill among the nations in a give-and-take program (we have to pay one way or another) the prospects for a durable peace will be much better. I would appreciate your giving these matters your most sincere consideration.—R. J. Gibbs, Kansas City, Mo.

As a young person who is interested in Christian work and the spread of Christ's kingdom, I would like to tell you how very much I enjoy the Gospel Messenger. I receive a number of religious publications but there is none I enjoy more than the Gospel Messenger. I especially like the editorials, comments and articles, as well as the notes and the picture on the front. I find the interpretations and articles very challenging and inspiring. I wanted you to know how thoroughly I enjoy the Gospel Messenger!—Vivian June Lowell, Omaha, Nebr.

Congratulations for the article by Jesse M. Bader in the March 23 Messenger. Here is a message worth while, one that should be read carefully by every member of the church and especially by our preachers, read and reread until it is indelibly stamped on the minds of each. Then they should get busy using their legs in personal visitation evangelism among the unconverted.

Our church which has existed more than 200 years but which has only 182,000 members is conclusive evidence of our lack of soul winning.—A. L. Maust, Colorado Springs, Colo.

tian thing that I can do today is to brand those who went differently from what I feel I would have gone as unchristian or disloyal. These men are the best blood of America and of our church, and we need them and they need us. Thank God this is still a democracy (the nearest Christian form of government that has yet been devised), and we can keep it so if we choose to be democratic. Make places for the returning servicemen.—R. E. Mohler, La Verne, Calif.

The Secret of an Over-filled Church at Every Service

Every pastor, and most church members, wish for a full house at every service, but alas, very few reach this.

As we were waiting in New York to board the first ship possible for Europe to begin our work there, we attended the services in a popular church on Fifth Avenue. The book, Faith Is the Answer, was written by the pastor of this church, Norman Vincent Peale. This had something to do with our choosing to hear him.

We arrived one hour before service began. There were already at hand several of their well-trained ushers. One of them ushered us to a choice pew, where we joined the gathering audience in silent medita-

tion. By the time the service began all the seats were filled, and about 300 gathered in an overflow room in the basement, where loud speakers served them.

What is the secret of this crowd—2,000 people at an ordinary morning service Sunday after Sunday and more than 1,200 for the evening service? A weekly prayer meeting draws about 300. Was the secret a beautiful church with cushioned pews? A well-trained choir? A fine organ? A carefully arranged program of worship? A worshipful atmosphere? Well, all this was impressive, and very helpful. I asked one of the ushers what was the secret of such a crowd Sunday after Sunday. He replied, "The pastor. We have the greatest preacher in New York. Thirteen years ago," he continued, "we were down to 500 members, and now we have 3,000. Two assistant ministers are helping our good pastor."

We listened carefully to his preaching. It was very much in harmony with his books, simple, but clear. He spoke on the abundant life in Christ here and now. His message was given without the aid of notes. It did not cover a lot of ground or contain a great deal of research material, but it was very clear in setting forth the love of God

and the saving grace of Jesus Christ and his willingness and ability to give to everyone who will surrender to him, let him become their personal Savior and daily live with him a life full of peace, joy and power.

We were told that more than 1,500 people went through this pastor's spiritual clinic last year, and that hundreds of them found Jesus as their personal Savior and Lord, and are living victorious lives for him now.

Brethren, is there anything our beloved brotherhood needs more than the Holy Spirit? Will not a reality of this solve all major problems? We should give the Holy Spirit right of way in our own lives, and in our preaching, teaching and living. Who should be better able to do this than the Brethren? Let us do it now.—Niels Esbensen, Malmö, Sweden.

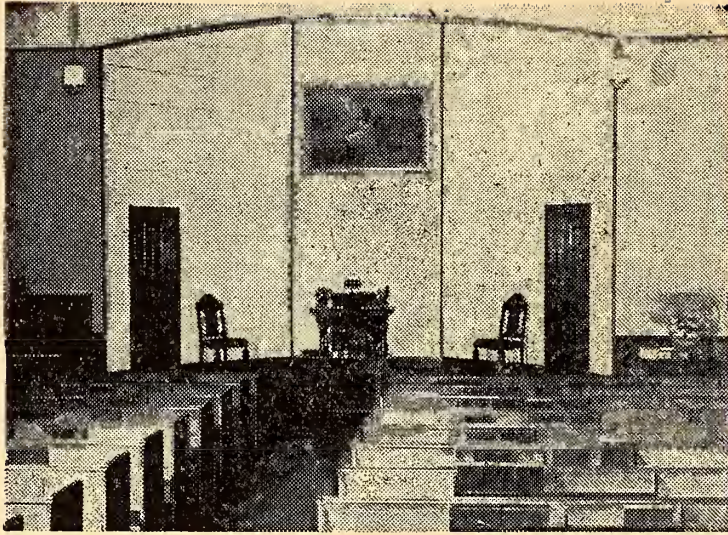
Why I Believe the Bible

One reason why I believe the Bible is that many prophecies, such as Isa. 9:6, concerning the birth of our Savior; Isa. 53, concerning his death and humiliation; Micah 5:2, concerning the place where he was to be born; Psalms 69:21, concerning the giving of vinegar to drink; and those concerning the Jews, such as their being scattered over the earth and their return to Palestine, have all been fulfilled, or at least, partially fulfilled.

Another reason for my believing the Bible is the fulfillment of the prophecy concerning Egypt. The prophet said it would be the basest of kingdoms (Ezek. 29:15), and that there would be no more a prince of the land of Egypt (Ezek. 30:13). The king of Persia captured Egypt about the year 340 B. C. and there has not been a native king since that time. The present ruler is an Albanian, and not a native Egyptian.

Another reason I have for believing the Bible is taken from archaeology. Not so many years ago there were found in the East certain cuneiform tablets that tell the story of Daniel. This account is independent of the Bible story. And then there is the finding of Abram's house in Ur of the Chaldees with Abram's name written on the wall; in another house a contract was found signed by Abram.

In 1922, Dr. C. L. Woolley, archaeologist, took up the work of excavation in Ur. A shaft was excavated to the depth of seventy feet, and then a bed of clay was encountered



Interior of the Ashland Dickey Church

Last October rededication services were held after the church had been remodeled and redecorated. In the remodeling the seating arrangement of the auditorium was reversed and two new Sunday-school rooms were added. All the improvements were paid for. The speaker for the rededication services was Bro. V. F. Schwalm, president of Manchester College.—W. H. Miley, Ashland, Ohio.

eight feet in thickness. After going through this clay another city was found. This city is supposed to have been built before the flood. See Digger of Facts, by J. O. Kineman, who also says that of all the artifacts yet found not one contradicts the Bible, but verifies the truth of it.—W. J. Gillett, Los Angeles, Calif.

Northeastern Ohio Adult Conference

The annual adult conference of Northeastern Ohio was held at the Hartville church on March 24, with Raymond R. Peters of Elgin and J. H. Mathis of North Manchester as speakers.

An address by Bro. Peters on the topic, How to Interest Young Adults in Church Work, given in the afternoon, was followed by a panel discussion in which Brethren Peters and Mathis and the adult council participated. There was an unusually fine response to the discussion and many expressed themselves as finding it of extraordinary value. In the evening Bro. Mathis gave the group a practical approach to the matter of laymen and evangelism.

We feel that this conference was highly successful. The attendance was fair and the churches were fairly well represented.

A homemakers' camp is to be held June 29 and 30. The theme of the camp will be The Christian Home. Bro. Edward K. Ziegler of Manchester College and Mrs. James D. Wyker of Huntsville, Ohio, will be the speakers. There is a possibility

that Brother and Sister J. H. Mathis will have charge of the devotions and music.

This promises to be a very stimulating camp and we hope that the adults of the district will begin making plans to attend.—Elmer Brumbaugh, Kent, Ohio.

We Must Work in These Changing Times

The world about us has changed. It is moving at a rapid, dizzy speed. Toward rebirth or toward destruction? During the war period ideals and social values as well as people have been uprooted. In the midst of this the church must stand on the solid rock. But it is the church's duty to reach out and help. If the heart of the church is open to the needs around and about it, strength will go out to all whom it touches. The church is entitled to a feeling of satisfaction only if it has been instrumental in helping the people who are needing help so badly just now.

We must help heal the wounds, remove the scars (though some are very deep) and rebuild the destruction caused by war.

It is said that our decision and actions of the next few years may well determine the whole future course of civilization. It is time for us to act now, and act wisely. We must strengthen the bonds of Christian brotherhood that peace and goodwill may come to all peoples, that the glad song of peace may ring out as it did that eventful night when Christ was born.

Let us plan wisely for that sort of future to which we may look forward with confidence and hope, knowing that we have tried with all our power to make this changing world a better place in which to live. May God help each one of us to help others in these changing times. And may we be a blessing to those who need our help.—Orpha Mishler, Middlebury, Ind.

Sarah Neff Long

Sarah Neff Long, daughter of Abraham and Lydia Whitehead Neff, was born in Elkhart County, Ind., Jan. 5, 1860, and died March 15, 1946. She united with the Church of the Brethren at an early age, remaining a faithful and constant member until death.

On Dec. 7, 1893, she was united in marriage to Elder Peter Long. To this union was born one daughter, Lydia Long Walters of Brighton, Ind., who survives. Surviving also are one stepdaughter, Maggie Shutt, three granddaughters and two great-granddaughters.

Funeral services were held at the English Prairie church by the undersigned, assisted by Raymond Risden. Burial was in a near-by cemetery.—Carl B. Yoder, Howe, Ind.

D. Edward Keeny



D. Edward, son of Daniel and Susan Keeny, was born Oct. 25, 1886, and died Jan. 24, 1946. While working in Lancaster County, Pa., he united with the church.

He was married to Sister Meda Grove, who survives him. To this union were born twelve children: Gladys, Mildred, Kenneth, Melba, Erdine, James, William, Nedra, Charlotte and Richard, who survive, and Bernice and Daniel, who preceded him in death. Two brothers and four sisters also survive.

Brother and Sister Keeny lived in the Codorus congregation and most of their married life was spent on a farm near the Codorus house. Though he was a farmer, he gave a great deal of his time to the work of the church, first as a deacon and then as a minister and elder. He

was also greatly interested in music.

Funeral services were held at the Codorus church by Elder George H. Keeny and the writer. Burial was in the adjoining cemetery.—S. C. Godfrey, Red Lion, Pa.

Sarah A. Keller



Sarah A. Keller, daughter of the late Jacob and Nancy Butterbaugh Martin, was born Jan. 22, 1865, near Mercersburg, Pa., and died Jan. 17, 1946, at the home of her daughter near Lemaster, Pa.

On Sept. 17, 1899, she was married to Elder Jacob S. Keller, who preceded her in death on Oct. 25, 1930. To this union were born two daughters and one son. She is survived by one daughter, one son, three grandchildren, one brother, one stepdaughter.

Sister Keller was a member of the Church of the Brethren for sixty-five years and served faithfully with her husband in the work of the ministry.

Funeral services were conducted at the home and at the Welsh Run church by Brethren William Hunsberger, Maurice Mentzer and Russell Martin. Burial was made in the adjoining cemetery.—John D. Martin, Mercersburg, Pa.

Matrimonial . . .

Baker-McGee.—Gracen Harris Baker, Jr., and Mary Catherine McGee, both of Lacey Spring, Va., in the Linville Creek parsonage, April 6, 1946, by the undersigned.—Samuel D. Lindsay, Broadway, Va.

Betz-Eisenhour and Grubb-Eisenhour.—Paul W. Betz and Verna P. Eisenhour and Wilmer E. Grubb and Dorothy M. Eisenhour in a double wedding, at the Palmyra church, Dec. 19, 1945, by the undersigned.—W. F. Garber, Palmyra, Pa.

Bucher-Ratcliffe.—Wilber Bucher and Mary Ratcliffe, Jan. 13, 1946, at Palmyra, by the undersigned.—W. F. Garber, Palmyra, Pa.

Campbell-Geisel.—John C. Campbell and Emma Adeline Geisel, both of Windber, Pa., in the Windber church, Dec. 15, 1945, by the undersigned.—I. Clifford Paul, Windber, Pa.

Fisk-Jehnzen.—Eugene Fisk and Alice Jehnzen, both of Jackson, Mich., in the

Community Bible church at Jackson, March 9, 1946, by the undersigned.—Walter M. Young, Lansing, Mich.

Flory-Heatwole.—Vernon D. Flory and Martha C. Heatwole, both of Harrisonburg, Va., on Dec. 31, 1945, by the undersigned, at his home.—Jacob F. Replogle, Harrisonburg, Va.

Fuqua-Bridgeman.—Joseph Fuqua of Fortville, Ind., and Rosalie Bridgeman of Pendleton, Ind., at the Richmond, Ind., parsonage, March 30, 1946, by the undersigned.—E. O. Norris, Richmond, Ind.

Good-Derrow.—Nelson Lee Good and Virginia Omelia Derrow, both of Broadway, Va., in the Linville Creek parsonage, April 9, 1946, by the undersigned.—Samuel D. Lindsay, Broadway, Va.

Hagewood-Fike.—Shepherd Darby Hagewood and Clarice Louise Fike, both of Hopewell, Va., at the Richmond church, April 13, 1946, by the undersigned.—David Ensign, Richmond, Va.

Hanawalt-Gregory.—Wayne Brandt Hanawalt and Dorothea Elna Gregory, both of La Verne, Calif., by the undersigned, father of the bride, at the family home, April 12, 1946.—Orris B. Gregory, La Verne, Calif.

Johnson-Garber.—John A. Johnson and Mildred P. Garber, March 23, 1946, in the Palmyra church, by the undersigned.—W. F. Garber, Palmyra, Pa.

Long-Berkey.—Luther Clair Long of Imber, Pa., and Ruth Elaine Berkey of Windber, Pa., at the home of the bride, Feb. 20, 1946, by the undersigned.—I. Clifford Paul, Windber, Pa.

Manotti-Scallion.—Benjamin A. Manotti and Mary Scallion, both of Windber, Pa., in the Windber church, Nov. 17, 1945, by the undersigned.—I. Clifford Paul, Windber, Pa.

Shoff-Johnson.—Harry A. Shoff and Ruth A. Johnson, both of Newville, Pa., at the home of the bride, Sept. 6, 1945, by the undersigned.—Cyrus B. Krall, Newville, Pa.

Stevens-Keim.—Owen Stevens and Marian Keim, both of Hollsopple, Pa., at the home of the bride, March 1, 1946, by the undersigned.—John M. Geary, Hollsopple, Pa.

Thomas-Keever.—Vernon E. Thomas and Ruth E. Kever, both of Chicago, at the First church, April 7, 1946, by the undersigned.—Harper S. Will, Chicago, Ill.

Fallen Asleep . . .

Altland. Daniel W., was found dead at his home three days after his death, it is believed. The date of his death was given as Feb. 17, 1946. He lived alone for many years. He was seventy-six years of age. He is survived by one son, three grandchildren and two sisters. Funeral services were held from the Koller funeral home by the undersigned, with interment in the Greenmount cemetery.—M. A. Jacobs, York, Pa.

Blattenberger. James C., died March 4, 1946, at the home of his son, at the age of eighty-eight years. He was a faithful member of the Brandt's church and was a deacon of the church for forty-six years. He also served as Sunday-school teacher and church chorister for many years. He is survived by four children, one brother, two sisters, seventeen grandchildren and fourteen great-grandchildren. Funeral services were held at the Methodist church with Bro. Edgar Landis and Rev. E. J. Croft officiating. Burial was in the Spring Grove cemetery near Lemasters.—Elizabeth Heckman, Lemasters, Pa.

Burkholder. Bertie Cohick, wife of the late Charles Newton Burkholder, died on March 13, at the age of sixty-five years, at the home of her daughter in Newville. She united with the Newville church in 1910, having been baptized by Elder John A. Miller. She is survived by two daughters, four brothers and one sister. Funeral services were conducted by the undersigned, assisted by Elder O. J. Hasinger. Burial was in the Westminster cemetery.—Cyrus B. Krall, Newville, Pa.

Cable. Minnie B., died at the home of

her daughter in Greencastle, at the age of seventy-seven years. She was a member of the Church of the Brethren for thirty-two years. She is survived by one daughter, one son, two grandchildren, one sister, and one brother. Funeral services were held at the home by Brethren Lowell Gearhart, Frank Wagaman, Omar Nicarry and Wayne Nicarry, and burial was in the Upton church cemetery.—S. G. Plum, Waynesboro, Pa.

Deatrick. Catherine Fissel, wife of Hayden G. Deatrick of Hampton, Pa., was born Nov. 10, 1868, and died Jan. 26, 1946, at the home of her daughter in Hanover, Pa. She was baptized in November 1897, and was a faithful member of Upper Conewago congregation. On Dec. 26, 1889, she was married to Hayden G. Deatrick, who survives with four children, twelve grandchildren and sixteen great-grandchildren. Funeral services were held at the W. A. Feiser funeral home in Hanover by Elder J. Monroe Danner and Bro. Paul Miller, and interment was in the Hampton cemetery.—Frances E. Shaffer, East Berlin, Pa.

Flory. Margaret Elizabeth, daughter of Nelson and Mary Beck Kelly, was born Sept. 17, 1863, near Richmond, Ind., and died at the Jones convalescent home in Logansport, Ind., on Jan. 22, 1946. She was united in marriage with David M. Flory on Feb. 28, 1883. She was a member of the Miami Baptist church until her marriage, at which time she joined the Church of the Brethren. She is survived by one daughter, three sons, one sister and five grandchildren. Her husband preceded her in death in 1933. Funeral services were held by the undersigned in the Chase-Miller mortuary. Interment was in the Adamsborough cemetery.—Lyle C. Albright, Logansport, Ind.

Henry. Samuel C., son of William and Catherine Henry, was born at Yellow Springs, Pa., Jan. 19, 1864, and died at his home near Woodbury, Pa., March 21, 1946. He was united in marriage with Fannie Koontz on March 1, 1888. He was a member of the Woodbury church. He is survived by his wife, one son, one daughter, seven grandchildren and one great-grandchild. Funeral services were held in the Woodbury church by Bro. J. E. Whitacre, assisted by Bro. D. I. Pepple. Interment was in the Replogle cemetery.—Mrs. Vernon Stayer, Sr., Curryville, Pa.

Hershberger. Jonas S., son of Solomon and Sally Hershberger, was born in Givensglade, W. Va., Oct. 20, 1861, and died at his home at Waterloo, Iowa, March 29, 1946. He was united in marriage to Fannie Gnagey at Grantsville, Md., Dec. 31, 1889. To them were born seven children, four sons and three daughters, all of whom are living. His wife preceded him in death on Dec. 6, 1921. On Oct. 30, 1924, Bro. Hershberger was married to Sudie Hoover of Plattsburg, Mo. He is survived by his wife, four sons, three daughters, six grandchildren and two sisters. As a young man, Bro. Hershberger became a member of the Church of the Brethren and later became a deacon in the church. Funeral services were conducted by the undersigned at the South Waterloo church, assisted by Brethren W. O. Tannreuther and Charles Dumond. The body was laid to rest in the Orange Township cemetery.—W. H. Yoder, Waterloo, Iowa.

Hopper. Albert F., was born at Hume, Ill., Aug. 10, 1890, and died March 30, 1946, at Burns, Oregon. On Feb. 4, 1912, he was married to Pearl Rose at Glade Park, Colo. His wife preceded him in death. He is survived by one son and three daughters. He united with the Church of the Brethren in 1911 and was elected to the office of deacon in 1929, in which office he served faithfully the remainder of his life. He was a Sunday-school superintendent for several years. He and his wife did much work in union Sunday schools. Funeral services were conducted by Bro. William Riddlebarger at Payette, Idaho.—Mrs. Gertie Grimes, Payette, Idaho.

Kough, Sarah Edna, daughter of William and Catherine Brandt, was born Jan. 21, 1864, in Centerville, Pa., and died at her home in Orange Center on March 31, 1946. She was united in marriage to Ira J. Kough on Dec. 15, 1887. To this union were born eight children, four of whom preceded her. She is survived by one daughter, three sons, seventeen grandchildren, five great-grandchildren, one sister and two brothers. Sister Kough was a member of the Church of the Brethren at Waterloo. Services were conducted by the undersigned on April 2 at the South Waterloo church.—W. H. Yoder, Waterloo, Iowa.

Krepps, Martin David, died at his home at Mt. Pleasant, Pa., March 22, 1946, at the age of seventy-one years. He was a member of the Mount Joy church for many years. He is survived by his wife, seven children and thirteen grandchildren. Funeral services were held in the Mount Joy church by his pastor, the undersigned.—Russell K. Showalter, Mt. Pleasant, Pa.

Leatherman, Aifred Sherman, was born June 21, 1865, and died Feb. 17, 1946. His wife preceded him in death seven years ago. He is survived by two sons. He was a member of the Church of the Brethren. Funeral services were held in the Knobley church, with Brethren N. A. Seese and Henry Cosner in charge. Burial was in the church cemetery.—Maude Gardner, Antioch, W. Va.

Lewis, Bonnie Jean, infant daughter of Brother and Sister Russell Lewis, died at the Nason hospital at Roaring Spring, March 23, 1946. She is survived by her parents, one sister and two brothers. Funeral services were conducted by Bro. J. E. Whitacre.—Mrs. Vernon Stayer, Sr., Curryville, Pa.

Martzell, Mary D. Wolf, wife of the late Samuel Martzell, died March 9, 1946, at the home of her son at Cocalico, at the age of seventy-seven years. She was a member of the Church of the Brethren for many years. She is survived by one son, one daughter, eleven grandchildren, ten great-grandchildren and two sisters. Funeral services were held at the Middle Creek church by Elder John Myer, and interment was in the adjoining cemetery.—Mrs. Mark Royer, Denver, Pa.

Myers, William A., passed away at his home at Mt. Pleasant, Pa., Nov. 12, 1945, at the age of eighty-eight years. Bro. Myers was a deacon and a member of the church for many years. He is survived by his wife, three daughters and three sons. Funeral services were held at the home by his pastor, the undersigned.—Russell K. Showalter, Mt. Pleasant, Pa.

Newill, Franklin, died at his home at Mt. Pleasant, Pa., March 26, 1946, at the age of eighty-eight years. He is survived by one brother, one son, two daughters, eighteen grandchildren and six great-grandchildren. The funeral services were held in the Mount Joy church by the undersigned.—Russell K. Showalter, Mt. Pleasant, Pa.

Newill, Henrietta, wife of Franklin Newill, died at her home at Mt. Pleasant, Pa., Jan. 19, 1946, at the age of eighty-two years. Sister Newill was a long-time member of the Church of the Brethren. Her husband died two months later. She is survived by one son, two daughters, eighteen grandchildren and six great-grandchildren. Funeral services were held in the Mount Joy church by the undersigned.—Russell K. Showalter, Mt. Pleasant, Pa.

Paul, Elizabeth C., wife of William Paul, was born May 18, 1882, and died March 15, 1946. She was married to Mr. Paul on June 5, 1905. She was the daughter of David and Catherine Lynn. She was a member of the Fairview church. She is survived by her husband, six children, three sisters, three brothers, and nine grandchildren. Funeral services were held in the Smithfield church by Bro. D. I. Pepple, and burial was in the Beaverton cemetery.—Mrs. Lloyd E. Showalter, Williamsburg, Pa.

Rotruck, Warner M., son of John and Melinda Lillier Rotruck, died at his home near Burlington, March 6, 1946, at the age of eighty years. He was a member of the Church of the Brethren. Funeral services were held in the Knobley church by Elder B. W. Smith of Romney, W. Va., and interment was in the church cemetery.—Maude Gardner, Antioch, W. Va.

Rupert, Icy, daughter of Mr. and Mrs. William Gonser, was born in Lagrange County, Ind., May 4, 1864, and died at the home of her daughter in Nappanee, March 30, 1946. In 1880 she was united in marriage to John Rupert, who preceded her in death twenty years ago. Four children, nine grandchildren and fifteen great-grandchildren survive. She united with the Church of the Brethren when she was about twenty years old and she was faithful until death. Funeral services were conducted by the pastor, Bro. Boomershine, in the Nappanee church, and burial was in the Union Center cemetery.—Hazel Grasz, Nappanee, Ind.

Sell, Ada, daughter of Daniel D. and Lea Sell, was born near Plattsburg, Mo., July 15, 1875, and died March 30, 1946. She united in early girlhood with the church in which her father was a minister. She recently compiled a bit of history of the local church. She was the teacher of the adult Sunday-school class and the Messenger correspondent. Funeral services were conducted by her pastor, and she was laid to rest near the church.—X. L. Coppock, Plattsburg, Mo.

Shaffer, Mrs. Adah F., died at her home at Mt. Pleasant, Pa., Feb. 22, 1946, at the age of sixty-six years. Sister Shaffer was a faithful member of the Church of the Brethren for many years. She is survived by four daughters, two sons, twenty-four grandchildren and three great-grandchildren. The funeral services were held in the Mount Joy church by her pastor, the undersigned.—Russell K. Showalter, Mt. Pleasant, Pa.

Sheriff, James, was born in England, Jan. 1, 1872, and died at the home of his daughter near East Berlin, Pa., Jan. 9, 1946. He was baptized in the Upper Cone-wago congregation in June 1945. He is survived by six children. Funeral services were held at the Pittenturf funeral home in York Springs, Pa., by Elder J. Monroe Danner and Bro. Paul Miller, and interment was in the Mummerts meeting-house cemetery.—Frances E. Shaffer, East Berlin, Pa.

Sinnett, Lottie, daughter of Noah and Phoebe Simmons Eckard, was born June 20, 1882, and died Dec. 23, 1945. Her husband preceded her in death by about six months. She united with the Church of the Brethren in early girlhood. She is survived by five brothers and five sisters. Because of weather conditions there were no funeral services. Burial was in the Crummett Run cemetery.—Clara R. Bodkin, Sugar Grove, W. Va.

Smith, Charles W., son of Henry and Minnie Smith, was born at North Lawrence, Ohio, Aug. 27, 1895, and died March 17, 1946. On Sept. 18, 1924, he was united in marriage to Anna C. Bernert. In October 1935, he and Mrs. Smith united with the Church of the Brethren at Mogadore, Ohio, and about a year later transferred their membership to the Center church, of which he was a member at the time of his death. He is survived by his wife, three sons, three brothers and one sister. Funeral services were held in the Center church by Bro. M. M. Taylor, with burial in the church cemetery.—Mrs. Grace Gloss, Louisville, Ohio.

Sollenberger, Wanda Leah, daughter of C. Dean and Twilla Sollenberger, was born at Baker Summit on April 1, 1944, and died March 25, 1946. She is survived by her parents and one sister. Funeral services were held at the home of her parents at Six Mile Run by Bro. J. E. Whitacre, and burial was in the Brumbaugh cemetery.—Mrs. Vernon Stayer, Sr., Curryville, Pa.

Steele, George D., son of Edward and Elizabeth Debert Steele, died March 5, 1945, of injuries received in a fall of rock

at a quarry where he was employed at Claysburg, Pa. He was born Nov. 12, 1893, at Yellow Creek, Pa. Surviving are his wife, three daughters, two sons, four grandchildren and two brothers. He was a member of the Church of the Brethren at Yellow Creek, where funeral services were held by Bro. Horace G. Clapper. Interment was in the Steele cemetery.—Mary Stayer, Hopewell, Pa.

Church News . . .

Arizona

Phoenix.—A meeting was held recently to raise money to finish the year's goal of \$1,000 for the auditorium fund. Three hundred and thirty-seven dollars was raised, bringing the total to \$1,209 for the year, of which \$237 was given by the young people's group. In January Bro. A. M. Laughrun of Jonesboro, Tenn., brought us several messages. Bro. Laughrun has been with us at various times during the past twenty-six years while visiting his children who are members of the Phoenix church. Bro. A. M. Peterson of Mountain Grove, Mo., also preached for us. Bro. Paul Daugherty of California conducted a two weeks' evangelistic meeting, beginning March 5. There were four baptized. Our communion services were held March 18. On March 20 a La Verne College program and supper meeting was held in the social hall in charge of Bro. Daugherty and Bro. Fred Butterbaugh, also of California. This was a joint meeting of the Glendale and Phoenix churches. On March 31 the women's missionary group gave a program on the Church of the Brethren mission in Africa. Sister Emma Sine of the Glendale church was the guest speaker.—Lois Greenawalt, Phoenix, Ariz.

California

Inglewood.—During the month of February our pastor, G. R. Montz, gave a series of sermons on stewardship. A series of slides on the same subject was presented at the evening services. Our church has a 100% Messenger club this year. The district young adult cabinet met with our local group on Jan. 20. Our young adult group has been reorganized to include the younger members coming in. They now have an active organization with a study period on Sunday evening and a social each month. Recent guest speakers in our church have been Brethren A. C. Wieand, Clement Bontrager and Ralph Smeltzer. Our men's group was organized. Bro. R. E. Mohler gave an address at a men's dinner on March 29. On one Sunday we took an offering of seeds for relief. Over 500 packet of seeds were received and forwarded to Greece. Our music director, Naomi Wolfe, assisted by Robert Walker, gave a recital and donated the offering which was taken to our building fund. During February our members contributed \$1,855 to a fund for the purchase of a new location for our church. A new building is being planned.—Eugenia Brubaker, Hawthorne, Calif.

Live Oak.—On the evening of Jan. 9 the men's work group invited the rest of the church to a potluck dinner to hear Ralph Smeltzer tell about the relief program of the church. Several of our members attended the regional conference at La Verne this year. The young people of Circuit No. 1 have purchased seven acres among the pines in Paradise to be used for recreation and future retreats. On Feb. 6 a men's night was sponsored by the women's work group, consisting of a banquet and a program presented by the women. Brother and Sister Frank Crum-packer were with us Feb. 26, giving us a missionary message and showing pictures of their work in China. On March 17 we had a fellowship meal at the church and held our council meeting in the afternoon, with Elder J. R. Brubaker presiding. Our pastor, Merlin Clark, was elected as our delegate to Annual Conference. Our church treasurer reports that in a three-

month period \$545.50 was received for La Verne College and \$251.75 for peace and relief. Besides this, boxes of clothing, ten comforters, various garments that have been made by the women and 600 pounds of dried peaches were taken to Modesto. A work camp is being planned for Live Oak this summer in which a large amount of peaches will be dried for relief. A number of cards and letters have been sent, opposing peacetime military conscription. Now we are sending them, opposing extension of the draft. On March 26 the chapel choir of La Verne College presented a program of music.—Olga R. Johnson, Gridley, Calif.

Los Angeles, Belvedere.—Recently the church property was sold; it will be used as a Mexican Salvation Army center. Since we have been without a pastor this winter, many ministers have preached for us. A male quartet from La Verne College gave us a program on the evening of Jan. 13. Jan. 27 was the last Sunday in the old church building. Brother and Sister Frank Crumpacker were with us during the day. The young adults sponsored a church dinner. In the evening Bro. J. E. Steinour, who was our pastor for many years, preached the last sermon for our

church group in the old building. Many members gave their time to redecorate the parsonage, in which our services have been held since Jan. 27. The ladies have been sewing for Philippine and Norwegian relief and for the Red Cross. They have been altering and mending clothing for general relief also. Russell Henry left recently to assist in taking horses to Europe. We rejoice that many of our servicemen have returned and are active in the work of the church. The B.Y.P.D. has sponsored heifers for Europe, making of soap, buying of seeds for Europe and the collection of clothing. To date over \$237 have been sent for heifers, 240 pounds of soap were made and \$24 worth of seeds have been sent to Europe. David Huffman has been chosen as our delegate to Annual Conference at Wenatchee.—Helen Winslow, Alhambra, Calif.

Paradise.—We moved into the main large room of our new church recently. Early in the new year we had a ten-day revival meeting. Mr. Velk has shown his colored pictures on the creation and given talks on God's salvation. Five young people from the New Tribes boot camp presented two services for us. Brother and Sister Frank Crumpacker, mission-

aries to China, talked and showed pictures about China. Sister Crumpacker also spoke to the ladies' aid. Four members of the La Verne choir presented an evening program. Both women and men have given to and worked for foreign relief. Tools, seeds, books, shoes, large and small comforters equal to the number of church members, six sheet blankets, about 200 pounds of men's overcoats, suits and general garments and the same amount of women's and children's clothing, and two boxes of baby clothes were sent for relief. The Baptist church and the Veterans of Foreign Wars help quite a bit in this relief work.—Mrs. M. Brooks, Paradise, Calif.

Florida

Jacksonville.—March was an eventful month for the Jacksonville church. Sister Blickenstaff of the India mission and Sister Susie Thomas of China gave us interesting talks. On March 31 Bro. A. D. Crist closed a two weeks' revival service. Four were baptized and two were received by letter. A dedication service for our new Sunday-school rooms was held in the afternoon after a basket dinner on the grounds. This was also the first anniversary of the first service in our building. On April 2 our members joined with the Clay County church in a love feast service. Our group is growing and we hope soon to be able to have a new church in front of our present little building. We would be glad for information of any members of the Church of the Brethren or of the Brethren Church living in Jacksonville. The church is at 4065 College Street.—Mrs. S. Ira Arnold, Jacksonville, Fla.

Illinois

Lanark.—Redecorating of the church auditorium has just been completed. Our pastor, Bro. H. F. Richards, is our delegate to Annual Conference. Our love feast will be held on May 5. Harold Royer, returned missionary to Africa, showed his pictures of Africa on Jan. 24. The church has decided to be responsible for his missionary work budget. The evening service of Jan. 27 was sponsored by the B.Y.P.D., with Bro. Frank Durand of Chicago as the speaker. Bro. M. R. Zigler spoke at a district conference on the afternoon of Jan. 20 and in the evening at a union meeting of the other churches of the city. On March 15 we had an all-church supper and program, with our returned servicemen as guests. Nineteen men and one WAC spoke of their experiences. At the close of the meeting, Bro. Richards presented each one with the book, Goodbye, G. I. The evening service on March 24 was sponsored by the intermediates with Mrs. Wayne Gerdes as the guest speaker. Bro. Lloyd Hoff gave us a very interesting message about his trip to Italy. A collection of \$54.30 was taken for Manchester College. We are planning pre-Easter services with Bro. Merlin Cassell of Bethany as the speaker. The missionary society sent thirteen comforters and five bushels of soap to New Windsor.—Mrs. Virgil Royer, Lanark, Ill.

Milledgeville.—During the month of January a school of missions was held. The adults reviewed the book, Cross Over Africa. On the last Sunday we were happy to have Harold Royer, a missionary on furlough, who showed slides and told us of the work on the Africa field. The women of our church made soap and forty skirts, mended clothing and sent 625 pounds of used clothing, twelve comforters, 200 quarts of fruit and vegetables, fresh vegetables and several pounds of dried corn for relief. We have a 100% Messenger club again this year. Bro. R. H. Miller of North Manchester College will be with us for a pre-Easter service. Our communion will be held on April 21.—Mrs. Frank Livengood, Milledgeville, Ill.

Okaw.—We held two weeks of evangelistic services in January with our pastor, Bro. Ira T. Hiatt, as the evangelist. Four were baptized. We are looking for-

Announcements . . .

ANNUAL CONFERENCE

June 12-16. Wenatchee, Wash.

REGIONAL CONFERENCES

Southeastern Region—Roanoke, Va., Aug. 28-30.
Eastern Region—Lebanon, July 10-11.

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

Idaho and Western Montana—Emmett, May 3-5.
North Dakota and Eastern Montana—Carrington, June 27-30.

LOVE FEASTS

Illinois

May 5, Lanark.
May 6, 8 pm, Allison Prairie.
May 19, 7:30 pm, Oak Grove.

Indiana

May 4, 7:30 pm, North Winaona.
May 5, Four Mile.
May 5, 7:30 pm, Muncie.
May 11, Beech Grove.
May 11, 7:30 pm, Buck Creek.
May 16, 8 pm, Pleasant Valley.
May 18, Upper Fall Creek.
May 18, 8 pm, Bethany.
May 19, Blue River.
May 19, Kokomo.
May 19, 7 pm, Rossville.
May 19, 7:30 pm, Cedar Creek.
May 26, all day, Pleasant Hill.
May 30, 7 pm, English Prairie.
June 1, Baugo.
June 1, 7:30 pm, Pipe Creek.

Iowa

May 26, Beaver.

Kansas

May 5, Newton.
May 8, Burr Oak.
May 11, Maple Grove.
May 18, McPherson.
May 26, 7:30 pm, Parsons.

Maryland

May 4, 5, Welty.
May 5, 5 pm, Dundalk.
May 5, 6 pm, North Baltimore.
May 19, 5 pm, Pleasant View.
May 19, 7:30 pm, Locust Grove.
May 25, 2:30 pm, Broadfording.

Michigan

May 5, 8 pm, Sugar Grove.
May 19, Thornapple.

New Jersey

May 19, Amwell.

Ohio

May 5, Chippewa.
May 5, East Dayton.
May 5, 7 pm, Center.
May 5, 7:30 pm, Hartville.
May 12, 7 pm, Springfield.
May 18, Covington.
May 18, Eaton.
June 1, Bear Creek.

Oklahoma

May 12, Big Creek.

Oregon

May 4, 8 pm, Albany.

Pennsylvania

May 4, 5 pm, Harrisburg.
May 4, 7:30 pm, Green Tree.
May 4, 5, Conewago.
May 4, 5, 10:30 am, Falling Spring, Hade.
May 4, 5, 1:30 pm, Little Swatara.
May 5, Allentown.
May 5, Elizabethtown.
May 5, Everett.
May 5, Philadelphia, Germantown.
May 5, all day, Lower Cumberland, Mohler.
May 5, 10:15 am, Shrewsbury.
May 5, 2 pm, Palmyra.
May 5, 2 pm, Spring Grove.
May 5, 6 pm, Hanover.
May 5, 6 pm, York, First.
May 5, 6:30 pm, Huntsdale.
May 5, 6:30 pm, New Enterprise.
May 5, 6:30 pm, Penn Run.
May 5, 6:30 pm, Philadelphia, First.

May 5, 6:30 pm, Scalp Level.

May 5, 7 pm, Brotherton.
May 5, 7 pm, Marsh Creek.
May 5, 7 pm, Pittsburgh.
May 5, 7 pm, Stonerstown.
May 5, 7 pm, Tire Hill.

May 5, 7:15 pm, Smithfield.
May 5, 7:30 pm, Upper Claar.

May 7, Beachdale.
May 11, 2 pm, Indian Creek.

May 11, 12, 1:30 pm, Annville.

May 11, 12, 2 pm, Midway.
May 11, 12, 2 pm, Richland.
May 12, Yellow Creek.
May 12, 10 am and 7:30 pm, Perry, Three Springs.

May 12, 2 pm, East Fairview.

May 12, 6:30 pm, Maitland.
May 15, 16, 10 am, West Greentree, Rheems.

May 18, 10 am, Back Creek, Shanks.

May 18, 2 and 7 pm, Bareville.

May 18, 7 pm, Pine Glen.

May 18, 19, 1:30 pm, Heidelberg.

May 18, 19, 1:30 pm, Upper Conewago, Mummerts.

May 18, 19, 2 pm, Mountville.

May 19, East Petersburg.
May 19, Quakertown.

May 19, Snake Spring.
May 19, 2 pm, Maiden Creek.

May 19, 6:30 pm, Maple Spring.

May 21, 22, Springfield, Mohlers.

May 22, 23, 10 am, West Conestoga, Middle Creek.

May 25, 1:30 pm, Mercersburg.

May 25, 2 pm, Akron.

May 25, 26, 2 pm, Myers-town.

May 26, all day, Lower Conewago, Bermudian.

May 26, 10:15 am, Codorus.

May 28, 29, 10 am, Chiques.

June 1, 7:30 pm, Mechanic Grove.

Virginia

May 5, 6:30 pm, Sangerville.

May 12, 7:30 pm, Lebanon.
May 19, Cooks Creek.

ward to our pre-Easter services and a cantata on Easter. We have sent four heifers for relief and have helped to send several carloads of grain. Our women's work group is repairing used clothing and sewing for relief. They have sent thirty-two comforters and are making more. We are also looking forward to a busy summer of canning to help feed the hungry. The men's group has been active in clearing and seeding a plot of ground to use as a church bulletin board site and has been improving the church grounds. On April 18 the men prepared and served a mother and daughter banquet. Mrs. Harlan Smith of Cerro Gordo was our guest speaker. Our pastor and his wife are being sent as delegates to Annual Conference.—Mrs. Orie Turner, Hammond, Ill.

Indiana

Beech Grove.—Our council meeting was held on March 5, at which time Bro. Estle McCullough was elected elder for two years. The interest and attendance in our Sunday school and church are increasing. A number of our young men have returned from the service and we are happy to welcome them back into the fellowship of the church. An offering of \$140 was sent to the Bethany Chapel fund and a similar offering will be sent to North Manchester for the men's dormitory. Four of our young people drove to New Windsor to help in the relief work for three days. We continue to lift relief offerings the fourth Sunday of each month. The young people sponsored a soap contribution for relief. Our aid society meets each Wednesday to quilt. A sunrise service is planned for Easter morning in the church with a breakfast to follow. An Easter program will be given in the evening. Our love feast will be held on May 11.—Mrs. Zella Fuqua, Fortville, Ind.

English Prairie.—The church met in council on March 29 with Elder Carl Yoder presiding. It was decided to have dedication services for the parsonage in the near future. We also decided to have a vacation Bible school this summer. Delegates chosen for district meeting are Brethren Carl Yoder and Raymond Ridsen. We appreciate the trees sent to us from the boys at camp; they have been planted in the churchyard. The ladies' aid has been sewing for relief and has been quilting. On Sunday evenings we are having song, study and story programs conducted by our pastor, Bro. Ridsen. We are now studying the Book of Galatians. Two of our older members, Mrs. Mary Kaub and Mrs. Sarah Long, have passed away. A welcome meeting for Bro. Ridsen and his family was held at the church parsonage recently, with members bringing small gifts of food. The ladies' aid presented Bro. Yoder a picture in appreciation of his many years of faithful service and a picture was also presented to Bro. Ridsen and his family as a welcome gift. We are making plans for Easter services.—Mrs. Ford R. Aldrich, Lagrange, Ind.

Four Mile.—Our Sunday school and church services have been increasing in interest and attendance. Twelve were received into the church by baptism recently. We plan to have a special Easter service. On March 31 Bro. Cyrus Kira-cofe of Eaton, Ohio, gave an interesting talk about his trip to Greece with a boatload of horses. Our communion will be held on May 5. Our aid society work is moving along nicely. They have been doing relief sewing. Four of our members passed away during the past winter.—Alice Brower, Liberty, Ind.

Marion, West.—Our regular council was held on March 11, with our elder, T. G. Weaver, in charge. Our spring communion will be on the evening of April 19. The children and young people are planning an Easter program to be given on Easter morning. The ladies' aid has been sewing for relief and the men with the aid of the Sunday school have purchased

two heifers. A supper is being held for our returned servicemen on April 4 to welcome them back into the church fellowship. Our Sunday school and church are progressing under the leadership of our pastor, Bro. Walter Fisher, and his wife.—Mrs. Ralph Atkinson, Marion, Ind.

Nappanee.—During the month of February a mission school was conducted each Sunday evening. Missions in the South Pacific were studied. Our local W.C.T.U. held a silver medal contest in our church. The weddings of Ellen Jean Pippen and Richard Mattern and of Jean Hollar and Eldon Yohe were held in our church. Bro. John Frederick preached for us one Sunday, and a representative of the Antislavery League spoke one Sunday. The Achievement Offering and offerings for Manchester College and Bethany Biblical Seminary were lifted. Wade Geyer, one of our young men, accompanied a shipload of livestock to Yugoslavia. On March 29 a fellowship supper was given for our returned servicemen, with Bro. Arthur Keim as the guest speaker. Two of our aged members, Bro. Leonard Pfeiffer and Mrs. Icy Rupert, have passed away. At our last business meeting one letter was granted. On a recent Sunday one was baptized and one received on former baptism. Various classes of the church are helping at the Brethren relief center. A number from the church attended the district men's meeting at the Elkhart City church on April 7. On Easter an offering is to be lifted for our building fund.—Hazel Grasz, Nappanee, Ind.

New Hope.—Our communion and love feast is to be the evening of April 7.

We are rather an isolated church and would enjoy having visitors from our other churches to take part with us. Our ladies meet every other week in their work. We gave fifteen dollars toward relief and are planning to redecorate two rooms of the church. Last month the men's work was organized. Plans were made to improve the church grounds, to give help where needed in our community and to do something to raise money to build a much needed new church. Seventeen acres of bottom land have been rented to plant soybeans. The profit is to go into the building fund for a new church. We were privileged to have as a guest speaker Roy Peters of Ohio, who gave us an account of his trip to Europe with a load of horses and the conditions he found while there. At this time an offering was taken for relief which amounted to twenty-one dollars. The young people will present a play on the evening of April 21. A special offering for our building fund will be taken then. We are growing and looking forward to many improvements being made in the next few years.—Mrs. Joe E. Campbell, Seymour, Ind.

Pleasant Hill.—We met in regular quarterly council, with our elder, Bro. Elmer Pepple, in charge. A committee was appointed to collect money for corn and wheat for relief. Our young people's class worked on the dried milk project. The entire church contributed to the rolled oats fund. Our ladies' aid has been sewing garments and has made comforters for overseas relief. Plans are made to redecorate the interior of the church as soon as material is available. Our spring

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communion will be an all-day meeting on May 19, with Bro. John Fredricks as our guest minister. On Feb. 10 the Eby family quartet was with us for an evening of gospel singing. Our midweek prayer services and Bible study have been well attended all winter. On April 7 five of our men attended the district men's meeting. We are planning to hold pre-Easter revival services, with Bro. Russell Pepple as the evangelist.—Mrs. Clarence Barnhart, Churubusco, Ind.

Upper Deer Creek.—Members of our church met in council on March 2, with Elder Clarence Sink in charge. Church officers were elected. A standing vote of gratitude and appreciation was given Bro. Forrest Hostetler, who fills our pulpit every two weeks. We have had much sickness in our congregation during the winter months and we are glad for our increase in attendance at this time. Bro. Jay J. Johnson of Monticello will hold our evangelistic meetings again this fall. Our ladies' aid is sewing for relief and for our own members. Several of our ladies have attended various missionary meetings in our neighboring community the past month. The young people's class was well represented at the meeting of Middle Indiana young people, which was held at North Manchester on March 30 and 31. Full preparations are being made for an Easter pageant to be given in our church on Easter night. A Brethren service offering was lifted on April 7.—Mrs. Gordon Haag, Walton, Ind.

Upper Fall Creek.—We met in council on March 22, with Bro. Clarence Hoover presiding. Our communion service will be held May 18. On May 19 we will have an all-day meeting, with a basket dinner at noon. We have designated this day as Manchester day and an offering will be lifted for Manchester College. Our ladies' aid has completed four comforters and made thirty-six garments for relief. Bro. D. W. Bowman of Anderson was a recent guest speaker in our church.—Mrs. Phoebe E. Good, Middletown, Ind.

Iowa

Des Moines Valley.—Our church met in quarterly council March 6 with our elder, Bro. John Brower, presiding. Bro. Ross L. Noffsinger, our pastor, was elected to the eldership of the church. Brother and Sister Ernest Carpenter, Brother and Sister Herman Hildreth, Brother and Sister Vernon Smith and Brother and Sister Lawrence Howard were elected to serve as deacons. A certificate of merit was presented our pastor for activities of the church by H. H. Kildie, the dean of agriculture of Iowa State College, Ames, Iowa. The church made it possible for the pastor to go to Poland with a shipment of cattle and relief clothing last

year, raised money to buy a carload of rolled oats for people of Holland, assisted a young man in the community to get a start in farming and contributed nearly \$1,000 for relief. During our pastor's absence the pulpit was filled by neighboring ministers. Our Achievement Offering was \$836. The young people made 138 pounds of soap for relief. Our ladies are sewing for relief and have made diapers, baby comforters, girls' dresses and many other items. Members of the Friendship class of the Dallas Center church presented a one-act temperance play. Our pastor represented us at the regional conference. The church also made it possible for the Sunday-school superintendent of adults and the superintendent of the primary department to attend the conference. The McPherson ladies' quartet rendered a program on the evening of March 30.—Evelyn Purdy, Des Moines, Iowa.

Muscatine.—Our chorister, Elaine Grothe, was presented with a six-year perfect attendance pin last Sunday. Two of our sisters have been sewing relief garments for Holland and Russia. Oran Hoffman is en route to Europe with an assignment of livestock for stricken countries; his brother, Vernon, plans to leave on a like mission in the near future. A fellowship supper is planned for April 12 with members and friends participating, after which a council meeting will follow, with Elder U. J. Fike in charge. Bro. Edwin Rodabaugh of Bethany Seminary, Chicago, comes to us each week end and preaches on Sunday. We are busy on our Easter program.—Mrs. Roy Bowman, Muscatine, Iowa.

Minnesota

Root River.—On Jan. 20 members of the church and friends of Mr. and Mrs. Charles Vanderbie gathered in the church basement for a dinner in honor of their forty-second wedding anniversary. A supper in appreciation of the Sunday-school teachers was held Feb. 3. The women of the church cleaned the basement in the forenoon of March 8, remaining for dinner and joining the men in observing the World Day of Prayer in the afternoon. Many attended services on March 24, when Mr. Wesley Jones gave a report on his trip as an attendant on a cattle boat to Greece. All had brought basket dinners and we remained to honor our pastor, Bro. James Ford, and his family, who will soon be leaving us. On March 31 Bro. Ford gave his farewell sermon and as yet our church is without a pastor. The men's work group has sent thirty dollars to Brethren service and raised over six hundred dollars on March 24 for the heifer fund. The women's work group has sent 230 pounds of used clothing for relief, forty-six pounds of seeds

for Poland and forty-eight jumpers for the Netherlands and are now making skirts for Holland. They sent \$125 to Bro. Tannreuther to be used to purchase another heifer.—Mrs. Rebecca Alexander, Preston, Minn.

Ohio

Beech Grove.—Work has been progressing very nicely at the Beech Grove church under the leadership of our pastor and his wife, Brother and Sister Dolar Ritchey. At our spring council it was decided to send Brother and Sister Ritchey to Annual Conference. Bro. Ritchey is to serve as our delegate; Brethren Ritchey and Andrew Petry are delegates to district meeting. Much work has been done on the parsonage during the past year. We are planning to have a dedication service on June 30, with Bro. Rufus D. Bowman of Bethany Biblical Seminary as the main speaker. One of our number, Andrew Petry, accompanied a load of heifers from Greenville to France. Our aid has made several comforters and has done relief sewing and canning. Ten of our number spent one day at the relief center at Dayton.—Mrs. Edna Petry, New Madison, Ohio.

Castine.—On March 3 Dr. Lyle Renner, United Brethren missionary to Africa, gave us a lecture on the needs of Africa. On March 6 the men sponsored family night with an oyster supper. On March 13 we held our council with Bro. Stinebaugh presiding. Several letters were granted and six were received. We are keeping our pastor, Bro. Rust, for another year. We elected our delegates to district conference and are sending our pastor to Annual Conference. We began our two weeks' pre-Easter meetings April 7, with Bro. Harrison Wertenbaker as the speaker. We will hold our spring communion on the evening of April 28. Our aid meets once a month and sews for relief. Our men's work sent a heifer for relief. Mrs. Paul Halladay of North Manchester, Ind., showed two pictures and delivered a message on A Shackled Nation.—Vivilla Petry, West Manchester, Ohio.

Eversole.—Jan. 7-12 we had prayer meetings at the homes in different sections of our community to observe the week of prayer. On Feb. 10, we observed Race Relations day by having John A. Greene, a Negro of Dayton as our speaker. On the morning of Feb. 24, Roy Peters told about his trip to Poland, which was very interesting. We observed World Day of Prayer with services at the church in the evening. Our delegates to district conference will be J. Oliver Dearing, John Root and Harry Bowser. Bro. James Woodrow Simmons was relicensed for another year and he plans to enter Bethany this fall. On March 24 a deputation team from Manchester College presented the program. We are planning to have pre-Easter services followed by our love feast on the evening of April 21.—Anna M. Landis, Brookville, Ohio.

Brethren Relocation Service

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

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Pennsylvania

Big Swatara.—A large supply of soap, clothing and blankets was collected by the Sunday school and taken to New Windsor. A number of our members have been to New Windsor to help prepare the materials for shipment. A Bible institute was held March 2 and 3 by Brother and Sister Harlan Brooks and daughter. Our church met in council on March 9 at the Hanoverdale house and Bro. Ulysses Gingrich was elected delegate to the Annual Conference. Bro. Ollie Hevener of White Oak held a revival service at the Paxton house from March 22 to March 31. Our love feast will be held May 18 and 19. Quite a large number of our servicemen have returned home and we welcome them back.—Anna Mary Patrick, Hummelstown, Pa.

East Petersburg.—Bro. Galen Kilhefner conducted a Bible institute at the Salunga house on Feb. 3. A wedding was solemnized at East Petersburg on Feb. 24, when Dorothy Mae Weaver and Hiram Royer of Penryn were married by the bride's father, S. C. Weaver. Our evangelistic services held March 4-17 were conducted by Bro. John M. Geary of Hollsopple, Pa. Four were baptized on March 31 and one member was reclaimed. On March 24 the a cappella male chorus of East Petersburg rendered a musical program sponsored by the Willing Workers class. On March 25 at the invitation of the men's work Bro. Jacob Eshleman and Bro. Lowell Landis gave reports and showed pictures of their experiences on a cattle boat which had

gone to Poland. Brother and Sister S. C. Weaver will represent our church at the Annual Conference. On April 2 Bro. Luther Harshbarger, a representative of Brethren service in the European field, brought us a report of his work abroad and a challenge to share some of our wealth with those unfortunate peoples. Bro. Galen Kilhefner has been leading a series of helpful discussions on Brethren doctrine. Our spring love feast will be held in the East Petersburg house on May 19.—Mrs. John P. Gingrich, East Petersburg, Pa.

Ephrata.—We met in council on Feb. 28. Our pastor, Bro. W. N. Stauffer, has been chosen to represent us at Annual Conference. On the evening of Feb. 3 an interesting program was given by the B. Y. P. D. A group of our people spent a day working at the relief center. Our pastor has just finished a series of sermons on the Book of Titus and for our midweek Bible study is giving us a course on the Gospel of Mark. On March 17 Brother and Sister Harlan Brooks, who have served on the India mission field, delivered the messages. The Elizabethtown College choir presented a sacred program, An Orison for Peace, on the evening of March 24. Our men have sent seven heifers for relief. Under the direction of Sister Stauffer, our women have taken up the study of The Cross Over Africa. On the evening of March 31 they gave a missionary program which included motion pictures on Africa Joins the World. We have lost seven members by death during the past two months. One member has

been received by letter. One of our women's classes is sponsoring a missionary project of personal giving toward an annual goal of \$600. It is the intention to support boys and girls in our African mission schools and continue to support them as they become teachers and pastors.—Mabel M. Myer, Ephrata, Pa.

Everett.—Juniata day was observed in the Everett church on April 14, with Bro. C. N. Ellis, president of Juniata college, as the guest speaker. Bro. Alvin Cox of Lewistown, Pa., will be with us in special evangelistic services April 29 to May 5. Our spring love feast will be held on May 5. The churches of the community will hold a union service in our church on Good Friday from 12 o'clock noon to 3 p.m. Special Easter services will be held on the morning of April 21.—Mrs. L. Chester England, Everett, Pa.

Schuylkill.—On Feb. 17 Bro. Mark Wolfe of Bowie, Md., preached the missionary sermon. Our Achievement Offering amounted to \$56. On Feb. 3 Bro. Irvin Heisey preached for us at the Big Dam and Swoopes Valley houses. On Feb. 17 the Grantham quartet presented a program of singing. Our council was held March 11. It was decided to buy a new heating plant. We have started a church improvement fund. On March 17 two young men of the Midway church and one member from our own church told of their experiences on a cattle boat. A number of young men have returned from the service and we are happy to welcome them back.—Mrs. Arnold Zechman, Pine Grove, Pa.

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No. 20



No. 30

Gospel Messenger

Volume 95

MAY 11, 1946

Number 19



Philip Gendreau

Childhood Shows the Man

HERE stands a boy in his father's shoes. There is humor in the vastness of the parental apparel placed on his feet. There is something touching about the broad grin of satisfaction spread across his face. And there is something frightening in the boy's complete confidence that to be "like daddy" is to achieve perfection in all things.

All too soon this smiling son will have to step into the shoes of responsibility now worn by his father. When that time comes how will he act? Will the selfish, undisciplined life claim him? Will he seek only to satisfy his own desires, regardless of the cost to others?

We need not wait for the answer. We need only look at the father to know what the son will be.

It is not enough for us to appeal to those who come after us saying, "Hear thou, my son, and be wise." We must present a constant example of sensitive, humble, day-by-day Christian living. We must make sure our shoes are fit to embrace the feet of a child.

P. W. K.

Temperance Issue

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

"At the last it biteth like a serpent, and stingeth like an adder."

Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - Editor
PAUL W. KELLER - Assistant Editor
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Around the World

France is being completely realistic about alcohol. The country is banning all advertising of alcoholic beverages.

Anita Daniel, writing in the New York Times Magazine, says, "Most people, covertly or otherwise, dislike cocktail parties!"

The Summer School of Alcohol Studies of the Laboratory of Applied Physiology, Yale University, has announced its fourth annual session, to be held from July 7 through Aug. 2, 1946. An enrollment of over 200 is expected.

A government bill has been introduced in the legislature of Ontario, Canada, to permit the sale of hard liquor in hotel and night club cocktail lounges in cities with more than 50,000 population. At present, only beer and wine by the glass may be served in public.

According to the motto of the League of Communist Youth, no member shall drink, smoke, or use drugs. Alcohol education in the schools is taught by trained teachers paid for at public expense. Movies, radio, libraries, and art centers contribute to the antiliquor education of the people.

In New York, an emergency committee set up by the United Restaurant Liquor Dealers Association of Manhattan announced plans to protest directly to Congress against shipping barley abroad for the manufacture of beer to be shipped here while American brewers' output is being cut to conserve grain for Europe.

A reporter for the Newark Evening News, N. J., made the rounds of taverns in the city to see if what they say about the increase of women drinkers is true. He found that "tables for ladies" are well filled. Several war veterans told him the increase in woman drinkers was very noticeable compared to the days before they went away to war.

Beer, liquor and other alcoholic beverages yielded the federal government a record \$2,370 million last year—more than a nickel out of every dollar it collected in taxes, the treasury reports. The 1945 federal tax receipts on alcoholic beverages ran almost \$286,000,000 higher than that for 1944. The increase is partly attributable to greater full year effects of higher excise tax rates.

According to Allied Liquor Industries, Inc., the average consumption of whisky in Washington, D. C., during 1944 was 4.09 gallons per capita as compared with a national average of 1.26 gallons.

The 1945 spending figure for alcoholic drinks was nine per cent higher than in 1944. It figures out at about ninety dollars each for the 86,000,000 persons twenty years of age or over, excluding members of the armed forces overseas, or fifty-eight dollars for every man, woman and child in the country.

Barred by foreign tariff walls from cashing in on the world-wide popularity of American cigarettes, manufacturers will concentrate sales efforts in the next two years on a virtually untapped market among women of the Middle West, it has been predicted by a tobacco consultant and sales analyst.

Kansas, a pioneering state in the cause of prohibition, has fifty-four counties without any insane; fifty-four counties without any feeble-minded; ninety-six counties without any poorhouses; fifty-three counties without any persons in jail; fifty-six counties without any representatives in the state penitentiary.

June 2 is the day which has been set aside by the council of bishops of the Methodist Church as a national day of prayer for temperance. The resolution adopted calls "our people to this day of prayer as the initial step in an intensive program of education and commitment to be carried on in the months ahead."

Congress has become alert to the need for cutting the grain supply to brewers and distillers. Representatives John W. Flannagan, Jr., and Howard W. Smith, both of Virginia, have introduced bills similar to the Voorhis bill calling on the President and the Secretary of Agriculture to stop the use of grains by the brewers and distillers.

Dr. W. H. Hobson, of Berkeley, Calif., former medical missionary to China, has made a careful study of the effects of cigarette smoking on the lungs. He says cancer of the lungs has increased three hundred per cent during the last thirty years. In his experiments, he found that smoke tar from cigarettes applied to the ears of rabbits caused one hundred per cent cancer.

Lost Week Ends or Lost Decades

Editorial

DR. ALBERT W. PALMER in a recent radio address from the West Coast suggests that there are two reasons why men drink alcoholic liquors: what man is and what alcohol is.

What then is man? There are many possible answers, some of which would emphasize his strength and some his weaknesses. A few of the latter if lifted up here will serve the purposes of this article.

Man is weak. Sometimes when

he thinks he is strongest then he is weakest. The rampant destruction of a city with one bomb, the wanton murder of a hundred thousand civilians, mostly women, children and helpless old people, in one night is not an illustration of man's strength as many suppose it is when they say, "America is the most powerful nation in the world"; rather it is a testimony of man's weakness. Man is infantile and weak.

Thinking About the News . . .

Man Hesitates Before Another Milestone

The road up from savagery has been a long one. Mankind has frequently retreated in the journey and lost long decades, even centuries, in this upward climb. The recent years, marked by savage world wars, will likely be recorded by history as retrogressions into barbarity. But in the midst of suffering man longs for the light; that at least is a good sign.

Now that the war is ended, one of the belligerent countries has set up another milestone in man's struggle toward decency and sanity. This milestone seems to this writer to belong in history along the same highway which is also marked by the Magna Charta and the Declaration of Independence and which emanated from the teachings of Christ. Interestingly enough this milepost was set up by the Japanese.

This is what they wrote into the new constitution which shall now become the foundation law of their land:

"Art. X. War, as a sovereign right of the nation and the threat or use of force is forever renounced as a means of settling disputes with other nations.

"The maintenance of land, sea and air forces, as well as other war potential will never be authorized. The right of belligerency of the state will not be recognized."

General MacArthur recently proposed the acceptance of a similar provision by every nation in the world. He pointed out that the man on the street in order to be safe abrogates the right to burn down his neighbor's house or to shoot his children no matter how much he disagrees with him. Rather he vests the authority to settle neighborhood disputes in the civil courts and he abides by the court's decisions. In similar manner the nations of the earth, said MacArthur, must renounce the right to make war upon each other and vest the authority to settle whatever misunderstandings may evolve between them in an international court. To do less than that is to be less than civilized. "The United Nations Organization can only survive to achieve its purposes and aims if it accomplishes for all nations just what Japan proposes unilaterally to accomplish through this constitution—abolish war as a sovereign right," says the Pacific general.

Japan has set up the next logical milepost for all nations. If the rest of civilization can follow her example, then the future will forever be indebted to Japan. If the rest of civilization cannot follow her example, then presently it will perish and other civilizations which may arise will read of our descent into death when we were in sight of a milepost which might have saved us.

Only America can lead the world to this milepost. Our President and our political representatives are still mired deeply in the slough of power politics. They are several decades behind the thought of this general who understands the awfulness of atomic war. An enlightened Christian public opinion must give new light to our political leaders in the interests of the humanity which is yet to be.

D. W. B.

Man is subject to temptation. That part of the Disciples' Prayer which says, "Lead us not into temptation," is appropriate and necessary. Man is tempted to be like the crowd, to do the thing his group does even if it be ill-advised and sinful. Man is tempted to run away from hard problems, to bury himself in hallucinations and dreams instead of confronting squarely and solving the problems which belong to his life.

Man is egoistic. His world revolves, in the main, around himself. He has a right, he feels, to his own freedoms and to his own self-expression even if his idiosyncracies intrude upon other people's freedoms and even if they make him appear ill-bred or a fool.

These weaknesses of man are some of the things which lead him to alcohol and to drink. It is such an easy way out that weak men who must live in a hard world find themselves yielding to the temptations which scream at them from the billboards of every town and from the pages of every popular magazine.

What is alcohol? It is an an-esthesia. It deadens the nervous system and puts man's moral responsibility to sleep. It makes of him a sleepwalker who derives his delight from dreaming that he is important as he ambles in the midst of essential tasks which he forever leaves undone.

It is a poison. Gradually it kills the finer things in man until only a broken, staggering, wheezy body is left; the manhood in it is dead and decayed.

How shall weak men be saved from a danger such as this?

Two things can be suggested in two paragraphs.

Man, though weak, can become strong through Christ. He need not face his temptations alone. Every man must face up to his own inadequacy sooner or later;

strength to bring him to manhood is available wherever he will accept it.

Those who are strong must help to bear the burdens of those who are weak. This they can do by personal assistance, by leading the weak to the One who is strong. They must do it also by enacting legislation which will keep the poison of alcohol forever away from those whose own weak judgments cannot turn them from it.

If these things are not done lost week ends stretch out into lost years and decades; lost men drag others into the darkness with them.

It is not necessary that things go on this way; there is a way out. A courageous church must lead in that way. D. W. B.

Religion Can Help

CONSIDER the common cold. We have installed improved ventilation in buildings and public vehicles to battle its causes. We have developed medical shots to immunize people against it. We have encouraged good health habits to build personal resistance to it. We have produced a multitude of drugs to help in the cure of it. We have, in short, put our faith not only in one solution for the problem, but in a combination of solutions.

Most problems have more than one cause, and, hence, cannot be solved by only one cure. The problem of alcohol, like that of the common cold, is one of those for which there is no single, simple answer. One avenue for solution is through legislation. The Church of the Brethren has always stood behind such efforts and continues to do so. But this is not enough. The down-to-earth job of creating and maintaining a religious life virile and dynamic enough to answer the inner needs of the potential drunkard is quite as important.

ACCORDING to a summary presented at the Yale Summer School of Alcohol Studies, out of a total of 100,000,000 persons of drinking age in this country about 50,000,000 use alcoholic beverages. Of this group about 3,000,000 become excessive drinkers, and of these 750,000 fall victim to chronic alcoholism. It is with the group of 3,000,000 excessive drinkers that we are particularly concerned now. This is the group that is responsible for a great many of the broken homes, industrial and traffic accidents, and crimes attributed to drink. This is the group of those who would like to stop drinking, but are driven to continue by their fear that without alcohol they could not exist.

Now if we are to discover what religion can do to cut down or erase this group we must know, first of all, how men come to be compulsive drinkers. Dr. E. M. Jellinek, a professor of applied psychology and director of the Yale Summer School of Alcohol Studies, explains it something like this: The life of every human being is marked, from the beginning, by a struggle to achieve certain satisfactions. Each person seeks a certain degree of physical comfort, recognition from his fellows, a "place in the sun." But he cannot have everything he wants. His environment, especially in modern times, throws up barricades that block him short of his goals. And when he discovers that there are limits to his activity he tries to make the best of it. Some people can make this "adjustment," but many others cannot. In those who cannot severe tensions are built up. The tensions grow until they demand some sort of relief. Occasionally, religion and mental hygiene come along to provide the solution, but in many other cases the temporarily mystifying effects of alcohol are discovered and tried.

Alcohol is known to affect the

central nervous system—the part of the human body that governs judgment. It is a depressant. It dulls the activity of the brain, thus providing release from the tensions that have been built up. The harrassed person who drinks soon finds this is true, and so takes "the easy way out." He may, in his sober moments, realize how tragic his "solution" is, but he is willing to risk the eventual tragedy for the temporary relief he gets.

Here, then, is a point at which the church can make a great contribution, for a healthy religion offers the most perfect and satisfying relief known from the tensions of life. It offers reward for selflessness, forgiveness for guilt, peace of mind in the face of bitter disappointment. Religion "offers a purpose when frustrated man sees no more purpose in life." It can be the answer.

This is, of course, more easily said than accomplished. Some compulsive drinkers have never been in a church; others have turned aside from religion when they found greater relief in alcohol. To the former the church must make known its concern and its offer of a Christian way of life that will provide relief from the multitude of frustrations in modern society. For the latter the church must constantly be vigilant in keeping the religion it preaches challenging and rewarding enough to hold the loyalty of those it has won.

Yes, the church can make tremendous inroads on this mass of 3,000,000 dismayed, disillusioned people if it will come out boldly, and yet sympathetically, with its program of hope and courage. And the Church of the Brethren, with its historic concern for temperance, ought surely to be among the most alert in helping people discover that answers to the serious problems of life are to be found in the spirit and teachings of Christ rather than in the tragic tempest of alcohol.

P. W. K.

One who drinks is chained to a habit as securely as prisoners were chained to their dungeons. He is bound when he should be free. He cannot rise to the heights which should be possible for him.

H. Armstrong Roberts



The Christian's Basis For ABSTINENCE

Olden D. Mitchell

Nokesville, Virginia

ONLY in living and sharing the ideals, purposes, motives and spirit of Jesus Christ is one worthy of the name *Christian*. Being Christian means more than believing in some of Jesus' teachings. It means more than having Christ as an example, or trying to follow "in his steps."

The Christian is one who has chosen voluntarily to enlist his whole self with Christ in a life-long partnership. In this process of enlisting with Christ he surrenders himself to Christ to be transformed, made over according to Christ's pattern. This means that the Christian increas-

ingly becomes Christlike as Christ works the miracle of regeneration and transformation in his life.

With Paul the Christian can say, "It is no longer I that lives, but Christ liveth in me." The Christian provides a body, a life through which Christ can live and serve in our day. Christ thus becomes one's master, and receives one's loyalty and supreme allegiance. A man is no longer Christian when he chooses another master.

THERE are many things needed by our bodies which help us live more abundantly—but beverage

alcohol is not one of them. The requirements of our bodies should be met as they are needed and in proper amounts. That which is harmful or poisonous or dangerous has no place in the human body at any time if one desires to live an abundant life.

Through the entire span of recorded history alcohol has revealed its true nature. It is a habit-forming, narcotic drug which begins its destructive work in the brain structure and gradually steals away the mind, body, and soul of its victims. It takes some of those who were

created by God in his own image to be his children and co-workers, robs them of their freedom and happiness, and makes them brutal beings who often are beyond the help of man or God.

Alcohol has revealed that it demands absolute mastery in the life of its victims. Loyalty to home, loved ones and vocation, even loyalty to God, must be sacrificed when one allows alcohol a chance at his life. Some falsely believe they can take alcohol as a part-time master, that they can decide the extent to which he will become the ruler of their lives. Little do they realize the true nature of the master they are choosing.

NO man can serve two masters." Both Christ and alcohol demand the full allegiance and service of those who choose them as master. They are thus mutually exclusive, and man must choose one or the other, but he cannot choose both. There are many who try to serve these two masters, but it cannot be done! "No man can serve two masters."

In being Christian one totally abstains from that which is injurious to his body, mind and soul. He totally abstains from that which will be a source of danger to the welfare of others. He totally abstains from all that will hinder his greatest service to his brother man. He totally abstains from all that limits or lessens his fellowship with his Maker. The Christian totally abstains from alcohol because of what it is and what it does, and because of what he is and what he is here on earth to do.

THE essence of the Christian faith is an abundant life for all mankind. Alcohol, wherever it has a chance, prevents and helps destroy this abundant life. At all times it is working counter to and at cross purposes with the Christian faith. We shall exam-

ine here a few of the areas in which total abstinence is necessary if the life abundant is to prevail.

Total abstinence is best for health, for physical fitness, and for mental efficiency. Any creditable physician will tell you that taking alcohol into the body, even in small amounts, is harmful. Even in very small quantities alcohol retards mental activity and destroys balanced thinking and reasoning.

In our mechanical age we can have safe living only when there is total abstinence. Whether on the highway, in the factory, on the railroad, or in the airplane, even a little alcohol can be a source of danger to many lives.

The chances of success are greater in any worthy vocation when alcohol is totally banished. One who feels he cannot succeed in his vocation without alcohol should realize that he is much less likely to succeed with it.

Deep in the heart of every person is the desire for happiness and security. Alcohol is the greatest source of unhappiness and insecurity in our world. It not only brings its miseries upon the user of alcohol, but also casts its dark shadow upon those who come into contact with him. Among the worst victims are those most dearly loved, one's own family.

Alcohol is a mocker and a deceiver. It tells a man he is strong when he is weak, wise when he is foolish. How quickly a little alcohol can take a man and make a fool of him!

Among the greatest gifts that a loving Father has given to man are his will power, freedom to make choices, and power to choose wisely. These are destroyed very quickly by giving alcohol a place in one's life.

A man cannot drink alcohol without encouraging others to drink—and that is a tremendous responsibility. A man may feel

that he is strong and has absolute control of his own appetite, but some of the strongest of men have not been able to control theirs. A man who drinks is encouraging others to drink and among those others may be some who will become chronic victims of alcohol.

THE alcohol traffic has been through the ages one of the greatest curses to mankind, and never more so than in our own day and in our own country. Its corrupting and degrading influence is felt from the highest leaders of government to the most lowly citizen. Only in total abstinence can one refuse to be a partner in this abominable business.

In a world of starving millions the liquor traffic continues to use scarce grain, serving its own selfish purposes while it seeks to get everyone numbered among its victims. Those who are sharers of their alcohol share their guilt. The Christian chooses to sacrifice rather than have the blood of starving millions on his hands.

According to a recent report of the commerce department of our government, Americans spent almost eight billion dollars last year for alcohol. This is an average of over \$56 for every man, woman, and child in the United States. While the work of the church of Christ suffers and the gospel cannot be preached to countless millions who are anxious for it, we pour out more than \$200 per family in one year to tear down that which Christ is seeking to build. He who drinks a "little" and he who drinks much are partners with the liquor traffic in this work of destruction. There is no choice for one who would be Christian except total abstinence.

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A net profit of \$11,786,999, equivalent to \$5.17 a share in 1945 as compared with \$9,817,294, or \$4.31 a share in 1944, has been reported by the National Distillers Products Corporation, according to the Chicago Sun.

DISCIPLINE FOR ABSTINENCE

Mark Y. Schrock

Goshen, Indiana

WHEN so many folks, including respected people of the community and even church members, are swept into social drinking, one faces the question: "How can I prepare myself and my family, or others for whom I am responsible, to withstand the tidal wave sweeping in with such force and insidiousness from all directions?"

If we ask the question in a mood of despair and defeat, the easy answer may likely be: "We cannot. It is useless to try to withstand. We might as well give in to the crowd and the current for the present, and trust God, or something else, to turn the tide sometime." In such a mood we may expect soon to try to drown our own sense of inadequacy and futility by resorting to what everyone else seems to

be using to forget their troubles. But the victorious Christian will not be fooled. He knows that all evil must go; that right, self-control, sanity, health, and purity will triumph, and that working with these forces one can have victory at each stage of life. "I can do all things through Christ who strengthens me."

The place to begin, therefore, is, first, rout despair in oneself and build assurance. It will help to recall that "smart people don't drink," and to strengthen this mood by setting about the job of helping sobriety triumph in the world.

SECOND, increase resistance to this and all evils by strengthening the general spiritual life. When bodily resistance is good, one can fight disease. When reserves are down, one easily suc-

cumbs. So it is with evils such as drinking. Moreover, frequently evils like illnesses come in clusters. When weakened by one disease, one may more easily contract another. Drink seldom is found without other accompanying evils. To withstand them all, do everything you know to build spiritual health. This will include public and private worship; association with great personalities, including Jesus; developing appreciation of beauty, truth and goodness; and building good thoughts into actions.

THIRD, invest all you have of time, energy and money in great worth-while ventures for God and man—for the kingdom of God. This will help in many ways. The temptation to drink will find it impossible to secure attention while one is preoccupied. Great adventures in living and serving according to the pattern of Jesus give such satisfactions of heart and mind that one has no inclination to drown out his thoughts and feelings by any means. He knows he is enjoying life to the full.

FOURTH, build a positive program of recreation, for both yourself and others. Drink is a poor substitute sometimes resorted to by those who are bank-

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H. Armstrong Roberts

The Christian prepares himself by strengthening his spiritual life to overcome situations such as this.

F. D. Dove
Bridgewater, Virginia



Liquor interests have spent millions of dollars to make drinking attractive but never do they show what happens afterward. "Who hath woe? who hath sorrow? who hath contentions? . . . who hath redness of eyes?" asked a wise man of old and he might have added, "who hath a head that throbs and aches?"

"Look not thou upon the wine when it is red" (Prov. 23: 31).

A False

Photos by H. Armstrong Roberts

WHY do people drink, and what happens to them when they do? The answers to these questions call for some psychological interpretations.

In the first place we must assume a wide range of individual differences. About fifty per cent of the people in the United States do not drink any alcoholic beverages; some drink a little once in a while; some drink often and much; and some drink constantly and all they can get.

Since the damage done is in direct proportion to the amount

consumed, it is not hard to complete the description of the different classes.

No one deliberately chooses to be a confirmed drunkard. The process is much more subtle than that. The young man who wants to prove to the fellows that he is a "good sport" or a "sociable chap" who "knows his way around," may take a drink or two with his pals. The desire for esteem, recognition and approval of the group is a powerful motive, especially among adolescents. But that is only the beginning. Having established his reputation with the group, he must maintain it. That calls for

more drinks and then more. Add to that the tragic fact that alcohol is a powerful habit-forming drug, and the rest of the story is clear. Yet how often does one hear some shortsighted, thoughtless, or ignorant person assert that "one must learn how much he (or she) can carry," as though it were as simple as that.

One of the first things that happens to a person who "takes a drink" is that his judgment and reasoning power are impaired; his emotional excitement is increased, and he is soon in no condition to judge or control his own behavior. With more drink, his thinking is reduced to a still

lower level, and his emotions pitched to a higher degree of excitement; he experiences a false sense of security and overconfidence. He has "delusions of grandeur," and blathers his claim to riches or to kingship. Let us call it self-induced insanity, which is usually temporary but, if repeated frequently, is likely to become permanent. The mounting statistics from mental hospitals bear evidence of a rapid increase in recent years of admissions of alcoholics. Many of these people are sobered and sent home, only to return with alcoholic hallucinations, delirium tremens, and eventually with death from alcoholic insanity. Being a good sport? or just being sociable? or being a courteous guest? No, it isn't as simple as that. Alcohol is a habit-forming drug.

Another type of drinker is the person who drinks as a means of

but makes matters worse. With a hang-over, an empty purse, a weakened will and a loss of reputation and self-respect, only the grace of God and the love of his fellow men can rescue that deluded mortal who seeks escape from reality by alcoholic anesthesia.

Besides the unsuspecting youth who wants to be a "good sport" or is seeking adventure and the fellow who drinks to escape from his troubles, there are hundreds of thousands who indulge in their cocktails, chasers, and nightcaps, etc., because they enjoy it. They have developed the taste for alcoholic drink (another word for habit). There are a great many who have the will power to limit their drinking as they choose. And also the

tolerance level for intoxication varies widely.

But out of the ranks of those who "know how much they can carry," and who "always drink in moderation," come most of the cases of those fine, capable, successful and highly respected men, who become victims of drink in moderation, and go down in ignominious ruin, beyond all hope of recovery or cure, before anyone realizes what has happened.

Thus in each of the major motives for drink—desire for recognition, for adventure, for escape, and for pleasure—there is unpredictable risk and dangerous deception as the inevitable counterpart. It is always a false refuge.

Refuge

escape from himself, or from life as he knows it. There are many people who seek an easy escape from reality. Let us recognize, too, that many of our fellow men at times feel themselves caught between the millstones of life and give up in despair or become desperate in their failure to find adjustment. They often resort to drink for relief from trouble. They seek a "lift" by deadening the brain to a sense of guilt or shame or defeat. Alcohol paralyzes reason and exalts the ego. It is the coward's escape from facing life. It solves nothing,



THERE are several factors which aggravate drink motives at the present time. In the first place, the present generation of youth is now giving full expression to the educational philosophy of the past few decades, which has given them an exaggerated concept of freedom and liberty, without an adequate concept of responsibility in the use of that freedom. Hence, if they want to drink, what right, they say, has anyone to interfere?

A second contributing factor is the general social atmosphere charged with war psychology and emotional excitement, which induces restlessness, anxiety, and tensions, making them easy victims wherever drinks are accessible.

The third factor conditioning the motives to drink is the fact that there is plenty of money and it is easy to get—at least enough so to satisfy most of the immediate wants of most people. Incredible amounts of cash flow through the thousands of drinking “joints” (about \$8,000,000,000 in this country last year). It is easy to get money to buy liquor.

Another factor which we dare not overlook, because of its powerful influence on human motives, is the advertising and propaganda which is so ruthlessly perpetrated through every available channel these days by the liquor interests. Those interests spent approximately \$100,000,000 last year to attract attention to, and create thirst for, alcoholic beverages. The tremendous increase in the per capita consumption of alcoholic drinks during the last few years is mute evidence to the effectiveness of their aims. More people are being persuaded to drink more. Thus they become victims of the vicious circle. The more they drink the more they want, and the more they want, the more they drink.

WHEN our Puritan forefathers settled in Massachusetts they set about to safeguard their children from the wily schemes of “Ye Ol’ Deluder Satan” by passing a law providing schools that they might know the truth and choose the right. It was called “The Old Deluder Law.” On the basis of the same philosophy which led those early settlers to plant their faith upon the principles of truth and light as the best guarantee against evil, we might well propose another “Old Deluder Law” to save our youth from alcohol.

Discipline for Abstinence

Continued from page 7

rupt of worth-while and satisfactory ways of enjoying their free time. Even the busiest and greatest of people, as well as lesser lights, and children, have some form of play or diversion. Wholesome recreation can be therapeutic, can include profitable, character-building enterprises, and sometimes helps one to find new fields of interest and new challenges to achievement. Such recreational activities do not just happen. They take intelligent preparation and guidance, as well as spontaneity and abandon. They give all the values sought in alcoholic drinks and leave none of the harmful effects. They are a great wall of protection against this as well as other evils.

FIFTH, get the facts about the effects of alcoholic drinking for yourself and for others. If we know the truth, the truth will make us free. Scientific tests have been made, and reliable data is available to anyone who wants it and knows where to get it. Our own Board of Christian Education can furnish literature and lists of sources of information. Pictures, charts, films and other means of conveying the facts are prepared and waiting to be used. This evil will not be eradicated from our lives by

blind prejudices or emotional ignorance. Like all other evils and diseases it takes knowledge to combat it. We must get the information and make it known to others.

FINALLY, with all our general spiritual disciplines and knowledge, we may not really become strong and disciplined to total abstinence unless we develop a program of action against the traffic of this evil. A full program of action may be developed elsewhere, but here we need to see that we cannot develop the resistance needed in ourselves and others unless we take a positive part in a program of action against the evil. Among other things this may include affiliating with others who share the concern. If there is no such group already formed near you, start one. We will certainly not overlook the need to protest liquor advertisements over the radio, in periodicals, on billboards, and elsewhere. We dare not permit the unchallenged use of fruits, grains and sugar in the manufacture of alcoholic beverages, particularly now when these foodstuffs are needed so badly in our hungry world. To fail to protest this is bound to weaken us. “First we endure [evil] . . . then embrace.”

OTHER means of opposing the liquor traffic will be found. Here I simply wish to point out that we will never develop as strong resistance internally to the evil as we should until we engage in outward, tangible and sincere efforts to oppose it at every turn. Even though we fail in our generation to remove this traffic from our midst, we can maintain our own integrity only by working at the job.

These disciplines are, of course, only suggestive. You will think of others. But these can start us in the right direction if we really want to be disciplined to abstinence.

A Constructive Program for Youth

D. W. Fouts
Virden, Illinois

H. Armstrong Roberts



If the church does not want to remain in the background it must provide for the social and recreational life of its youth. "Wine, Women and Song" lead but to death.

AS ONE rides along the country on the highways, through towns and cities, he is led to conclude that there are going to be bigger and better taverns in the future. There is no use trying to deny the fact that the liquor interests have the money and the best of talent to study and advertise their wares with the most clever ideas and ways. Even though the attractiveness is false, it is nonetheless present. It is needless to mention the number of youth that are tempted and attracted by the claims made for this great opiate of our day. One could continue this kind of negative evidence a

long time, but to be negative too long is depressing. The liquor ads are never negative; you have never seen the bride and groom, so nobly portrayed on the billboard with a case of Schlitz, or what have you, drunk. Grandpa and grandma, settled in the living room drinking good old beer, are never portrayed in a drunken brawl. To show the finished product of excessive drinking would discourage even an alcoholic.

To meet the strength of the liquor industry we as Christian believers must have an alternative program which is constructive and positive if we are going

to meet the needs and desires of youth. I believe mankind is inherently good; down deep in the heart of every individual there is a desire to do the best that he knows. Perhaps too long the church has said, "Don't, don't," instead of "Do, do." Young people want to do things; not only do they want to do things, they are going to do them.

One of the first things that the church can do to promote a program for youth is in the educational field. There should be money set aside to send a representative from each local B. Y. P.

D. to conventions and meetings that will enlighten young people on the whole liquor problem. By this method they will get the information firsthand.

Visual education is another method both attractive and profitable for informing youth. Every local church should have at least a projector that will handle 2 by 2 slides and strip film. Every church should build up for itself a library of certain slides and rent others. In short, every church budget should carry the amount necessary to set up visual education in the young people's department and the Sunday school.

There are also many good articles and materials for discussion groups that can be used very profitably throughout the year with good preparation by the church leaders and young people. Sound education concerning a given question is to be found in knowing all the facts both pro and con. It is the duty of the church to put on such an educational program at all costs.

THE second part of the alternative program would involve the social life of young people. In our mechanized world the average person has sixty-four hours of leisure time each week. If one lives his supposedly allotted time of threescore years and ten, his total leisure time would amount to twenty-eight years and seven months. This fact alone should be very challenging to the local church. There was a time when a few parlor games and refreshments met the social needs of young people, and there was also a time when a few horses and several pieces of equipment were enough to run an average-sized farm. Today neither of these situations is true. Every field of action has stepped up its requirements. It is not hard to sell well-meaning people the idea that they need

modern equipment in the home or in their particular field of work; they believe it is necessary, and it is. If one is going to be a successful farmer, businessman or what-have-you, one must keep up with modern ideas. Trying to sell a local church the idea of modernization in the way of recreation and wholesome entertainment is another thing. We need some well-planned things in each church in this field. The ideal, of course, would be to have an educational director or assistant pastor who would plan and promote the educational and social program of the church. If the church is too small to undertake such a venture, three or four churches might together hire a man educated for this work. In any case, each church should have some place used solely for recreational purposes under its direction. This place should be large enough to accommodate folk games, ping-pong, shuffleboard and many other desirable diversions. Even the possibility of a swimming pool should not be ruled out. To some churches plans requiring great space would be an impossibility, but all churches could provide for some of these games. It is true that this all requires money, but in order to make our recreational program up-to-date we will have to take some big steps. As a church we have taught our people to be thrifty, but too often it was a selfish thriftiness that stifled the growth of the kingdom. I am aware that some of the things that we attempt in this field will fail and we will not be able to hold all our young people. But, as Emerson has said, "nothing ventured, nothing gained." Jesus has taught us very definitely that personality is the most important thing in all the world. Since the local tavern plays such an important role in the disintegration of personality, let us as Christian-thinking people leave no stone unturned in trying to

produce wholesome recreation to take its place for our youth.

Perhaps the biggest stumbling block on the alcohol question is to be found in the adults of our churches. Let the adults of our churches be more Christ-centered and more church-centered and have a keener sense of their Christian responsibility to their children and their neighbors' children. Then the educational and recreational program that the church works out will have a much better chance of success.

One of Today's Biggest Problems

Mrs. D. Leigh Colvin

President, National W. C. T. U.

MORE than one out of every nine persons committed to the nation's insane asylums in the ten years, 1934-1943, latest period for which such statistics are available, were "new alcoholics." This startling part of alcoholism in the nation's growing mental problem is shown by the annual reports of the Bureau of Census on patients in mental institutions which, incidentally, covers the decade since repeal.

The Census Bureau reports reveal that a total of 1,087,201 persons, including new and readmissions, were committed to state, veterans', city and county and private mental institutions in the ten years, and that 119,911 of these were first-admission alcoholics, with or without psychosis.

In addition to the 119,911 new alcoholic cases, which averaged nearly 12,000 per year, readmissions of alcoholics who "relapsed" after being treated previously averaged about 3,500 per year, equal to about thirty per cent of the new mental victims of drink.

This means that alcoholism, as such, has become one of the major mental problems of our day. It ranks first among causes without psychosis for confinement to asylums.

It is the sixth leading cause of admissions with psychosis, only dementia praecox, manic-depravity, cerebral arteriosclerosis, convulsive disorders and general paresis (syphilis) outranking it in this category.

Should one be asked: "Has alcoholism increased since prohibition?" The answer is: "Alcoholics committed to mental institutions have jumped in number from 3,760 in 1922, year of peak prohibition enforcement, to the present average of 12,000 annually."

Most startling phase of this in-

crease is that the number of women alcoholics committed jumped from 400 in 1922 to 1,854 in 1943, or about 450 per cent, largely due to the alcoholic beverage industry's drive to glamorize drinking.

I predict a sharp increase in liquor-caused insanity during the postwar years, because of the tutoring of men to drink in military service, and the steadily increasing production and advertising of alcoholic beverages as shown by internal revenue reports, the cry of liquor shortages notwithstanding.

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The Brethren Are Challenged — Let Us Go Forward

Merlin C. Shull

Elgin, Illinois

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MAY 11, 1946

13

D. to conventions and meetings that will enlighten young people on the whole liquor problem. By this method they will get the information firsthand.

Visual education is another method both attractive and profitable for informing youth. Every local church should have at least a projector that will handle 2 by 2 slides and strip film. Every church should build up for itself a library of certain slides and rent others. In short, every church budget should carry the amount necessary to set up visual education in the young people's department and the Sunday school.

There are also many good articles and materials for discussion groups that can be used very profitably throughout the year with good preparation by the church leaders and young people. Sound education concerning a given question is to be found in knowing all the facts both pro and con. It is the duty of the church to put on such an educational program at all costs.

THE second part of the alternative program would involve the social life of young people. In our mechanized world the average person has sixty-four hours of leisure time each week. If one lives his supposedly allotted time of threescore years and ten, his total leisure time would amount to twenty-eight years and seven months. This fact alone should be very challenging to the local church. There was a time when a few parlor games and refreshments met the social needs of young people, and there was also a time when a few horses and several pieces of equipment were enough to run an average-sized farm. Today neither of these situations is true. Every field of action has stepped up its requirements. It is not hard to sell well-meaning people the idea that they need

modern equipment in the home or in their particular field of work; they believe it is necessary, and it is. If one is going to be a successful farmer, businessman or what-have-you, one must keep up with modern ideas. Trying to sell a local church the idea of modernization in the way of recreation and wholesome entertainment is another thing. We need some well-planned things in each church in this field. The ideal, of course, would be to have an educational director or assistant pastor who would plan and promote the educational and social program of the church. If the church is too small to undertake such a venture, three or four churches might together hire a man educated for this work. In any case, each church should have some place used solely for recreational purposes under its direction. This place should be large enough to accommodate folk games, ping-pong, shuffleboard and many other desirable diversions. Even the possibility of a swimming pool should not be ruled out. To some churches plans requiring great space would be an impossibility, but all churches could provide for some of these games. It is true that this all requires money, but in order to make our recreational program up-to-date we will have to take some big steps. As a church we have taught our people to be thrifty, but too often it was a selfish thriftiness that stifled the growth of the kingdom. I am aware that some of the things that we attempt in this field will fail and we will not be able to hold all our young people. But, as Emerson has said, "nothing ventured, nothing gained." Jesus has taught us very definitely that personality is the most important thing in all the world. Since the local tavern plays such an important role in the disintegration of personality, let us as Christian-thinking people leave no stone unturned in trying to

produce wholesome recreation to take its place for our youth.

Perhaps the biggest stumbling block on the alcohol question is to be found in the adults of our churches. Let the adults of our churches be more Christ-centered and more church-centered and have a keener sense of their Christian responsibility to their children and their neighbors' children. Then the educational and recreational program that the church works out will have a much better chance of success.

One of Today's Biggest Problems

Mrs. D. Leigh Colvin

President, National W. C. T. U.

MORE than one out of every nine persons committed to the nation's insane asylums in the ten years, 1934-1943, latest period for which such statistics are available, were "new alcoholics." This startling part of alcoholism in the nation's growing mental problem is shown by the annual reports of the Bureau of Census on patients in mental institutions which, incidentally, covers the decade since repeal.

The Census Bureau reports reveal that a total of 1,087,201 persons, including new and readmissions, were committed to state, veterans', city and county and private mental institutions in the ten years, and that 119,911 of these were first-admission alcoholics, with or without psychosis.

In addition to the 119,911 new alcoholic cases, which averaged nearly 12,000 per year, readmissions of alcoholics who "relapsed" after being treated previously averaged about 3,500 per year, equal to about thirty per cent of the new mental victims of drink.

This means that alcoholism, as such, has become one of the major mental problems of our day. It ranks first among causes without psychosis for confinement to asylums.

It is the sixth leading cause of admissions with psychosis, only dementia praecox, manic-depravity, cerebral arteriosclerosis, convulsive disorders and general paresis (syphilis) outranking it in this category.

Should one be asked: "Has alcoholism increased since prohibition?" The answer is: "Alcoholics committed to mental institutions have jumped in number from 3,760 in 1922, year of peak prohibition enforcement, to the present average of 12,000 annually."

Most startling phase of this in-

crease is that the number of women alcoholics committed jumped from 400 in 1922 to 1,854 in 1943, or about 450 per cent, largely due to the alcoholic beverage industry's drive to glamorize drinking.

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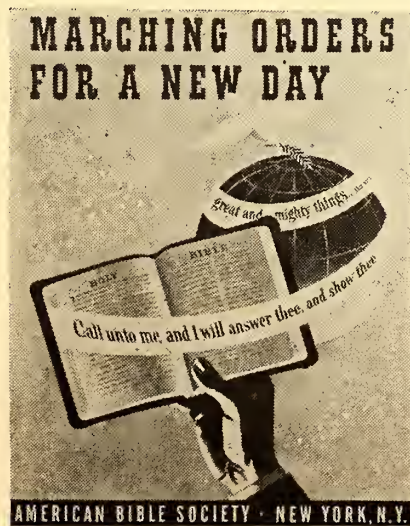
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and training of our people. Now is a time to advance all along the line. We cannot live on borrowed capital; the "faith of our fathers" must be a revitalized and dynamic directive for daily living.

America and the lands across the seas need Christ. More than words can express the world needs him. The Conference Offering is an up-to-the-minute way of helping. By that offering you can help provide eighteen or twenty new missionaries for India, China and Africa. You can rebuild the wasted mission fields of North China and send experienced missionaries on errands of mercy. You can help Bethany Seminary to prepare young ministers to shepherd churches, to serve as summer pastors and evangelists and to consecrate their lives in missionary service. You can help promote the enlarged program of the Board of Christian Education, a program that will provide special aid toward strengthening family life and that will make a vigorous attack on the liquor evil and other social diseases of our day. Your gifts will make possible more peace education and what could be more urgent in an atomic age when man must plan for peace or stumble into a new and more terrible dark age. Children's work, the youth program, men's work and women's work all must be intensified.

Now is the time for a new advance all along the Brethren front. We are growing as a people; our influence for good encircles the globe. But many of us feel that we are just in the beginning of our attack on the forces of evil. Let us go forward. We will use this Conference Sunday in giving a great Conference Offering as a most practical "down to the earth" method of expressing our faith in God and his kingdom. God bless you all as you give.

The Atomic Age

"Another War Cannot Be Allowed"

Philip Morison

University of Chicago scientist who helped develop and assemble the atomic bombs used on Japan

THE atomic bomb is not merely a new weapon. It is a revolution in war. I saw the blackened ruins of Tokyo and of Osaka, of Kobe and of Nagoya, and I know that a city cannot live under the fire raids of a thousand B-29's.

The atomic bomb is a weapon of saturation. It destroys so quickly and so completely such a large area that defense is hopeless. Leadership and organization are gone. Key personnel are killed. With the fire stations wrecked, the firemen burned, the doctors dead and the hospitals smashed, the city is doomed.

It is likely that an American city would be as badly damaged as a Japanese city, though it would look less wrecked from the air. In Japan the wreckage burned clean; in a Western city, the rubble would stand in piles in the streets. But the city would be just as ruined, and the people of the city just as dead.

It goes without saying that, like most of the scientists of the project, I am completely convinced that another war cannot be allowed. A working and realistic domestic policy ought to be determined on the premise that some measure of international control of atomic energy will come and come immediately, based on functioning, material agreements among the great and the smaller powers. We have a chance to build a working peace on the novelty and the terror of the atomic bomb.—Excerpts from a statement before the Senate Committee on Atomic Energy.

True to Form

Roy White

Chicago, Illinois

I HATE to say this about my own brother, but he is a worthless bum. He slammed the door in our mother's face and bruised her terribly; he robbed the penny bank of our younger brother; he never tries to keep a job."

Sadly he poured out this sor-did tale to me, with his thin face lined by worry and suffering.

Further questioning revealed that his father and mother had drunk beer steadily; his father died at the age of fifty; the whole family drank regularly.

Our analysis was this: Your parents taught all of you to drink; your father drank more than your mother and thereby cheated himself out of twenty years of life. Your family is fortunate that only one of you made a total wreck of his life; you are getting along as well as you could expect. Your suffering is

a natural product of your way of living; much of this is beyond help, but your own habit and your teaching to your family can yet be changed. God can forgive you and I can offer my sympathy and advice, but only you can do anything about it.

Conference Business

Council of Boards

Promotion and Administration of Current Funds of the Church

The Council of Boards recognizes that the Annual Conference has created a commission to make a comprehensive study of kindred problems on organization which may require several years for completion, but the problem of budget administration, however, is immediate and should be considered promptly. Therefore, as interim procedure the Council of Boards recommends to Annual Conference through Standing Committee the following:

1. That the membership of the Council of Boards consist of the Conference-appointed and Conference-approved members of the four general boards of the church and the Brethren Service Committee.

2. That the Council of Boards be granted an administrative and promotional budget and the necessary staff to administer the functions assigned to it.

3. That in addition to the present advisory function of the Council it be assigned the responsibility for the promotion and administration of the current budgets of the church as approved by Annual Conference. The Council would, under this provision, be responsible for reviewing and approving all budgets in preparation for the Standing Committee and Annual Conference, for the raising, receiving, and proper accounting for these funds, for their general distribution, as recommended by the boards, and for an over-all supervision of the spending policies of the church.

4. That in addition to having a chairman, a vice-chairman, and a recording secretary, the Council of Boards would be authorized to employ a promotional secretary who would devote his time to the raising of current funds, and a treasurer who would be known as the treasurer of the Council of Boards and would be responsible for receiving and disbursing the current funds within the approved budgets and for the proper accounting of the same.

5. That the capital funds of the several boards shall be administered by the treasurer of the General Mission Board, as at present, who shall be assisted by the Investment Committee of that board and by the General Investment Council appointed by Annual Conference.

Brotherhood Budget

The Council of Boards presents the following budget for adoption for the year ending February 29, 1948:

Conference Budget:

General Mission Board	\$315,200
Board of Christian Education...	48,000
General Ministerial Board	7,750
General Education Board	5,000
Bethany Biblical Seminary	35,000
Ministerial and Missionary Service Fund.....	30,000
General Education Board (College Fund)	45,000
Historical Commission	1,500
	<hr/>
	\$487,450
Brethren Service	500,000
Federal Council of Churches (payable from funds so designated)...	1,500
	<hr/>
	\$988,950

Revised Budget for Brethren Service Committee

The Council of Boards presents to Annual Conference through Standing Committee the recommendation of the Brethren Service Committee for revision of the budget for the

year ending February 28, 1947, to allow the Brethren Service Committee a minimum budget of \$500,000 instead of \$420,000; and further, that a minimum budget of \$500,000 is recommended for the Brethren Service Committee for the year ending February 29, 1948.

World Council of Churches

The La Verne Conference of 1941 authorized our participation in the World Council of Churches. Since

Three Days for Christian Women

Anetta C. Mow

Elgin, Illinois

Three days are observed in a special way by a great many church women throughout the world. These three days are the World Day of Prayer, May Fellowship Day, and World Community Day. They are promoted by the United Council of Church Women, which includes women of many denominations.

The World Day of Prayer comes on the first Friday in Lent. It is the day of prayer for missions. The observance of this prayer day has spread into more than fifty countries. Even during the last war the quiet remembrance of this date was not stopped. It is, in fact, a day of prayer when Christians of every color and in many lands come together for intercession.

May Fellowship Day is observed in May, as its name indicates. Again on this day Christian women of various faiths come together for a day of friendship, fellowship, and inspiration. For instance on May 3 this year the theme of the services was the four challenges: to the church to rediscover the home, to the home to rediscover the family, to the family to rediscover God and to the community to rediscover unity. How worth while for women of all churches to give thought and prayer to the vital truths that are faced in the meeting of these challenges.

World Community Day comes on the first Friday in November each year. On this day women of the Christian churches are made aware of the issues which confront us in our day and generation. Last November 2, women studied the price of enduring peace.

These are three days that would enrich any woman's life. If it is possible, the church women of every community should plan to observe all three.

that council is now taking more definite form and is beginning to function in areas of human service which fall within the scope of our own service program such as war prisoner relief, material aid to distressed peoples, and reconstruction, the Council of Boards, therefore, recommends that the Annual Conference of 1946 through Standing Committee name a temporary representative to the World Council of Churches for the purpose of participation in the organization movement and for keeping the church advised of its progress and for better interpreting the implications and responsibilities of membership in the council.

Supplemental Pension Fund

The Council of Boards presents to Annual Conference through Standing Committee the recommendation of the Pension Board that the efforts of the church be directed to raising the Supplemental Pension Fund by April 1, 1947, and that the Pension Board secure the necessary promotional assistance.

Brotherhood Theme and Slogan

The Council of Boards presents as a theme for the year beginning September 1, 1946, Christ the Hope of the World—"I am come that they might have life." This theme is an expression of the faith and conviction of the church.

The Council of Boards, also, presents the slogan, Men, and a Million for Christ, for the year ending February 28, 1947. This slogan is a continuation of the spirit expressed in last year's slogan, A Million for Christ. It is a call for the giving of life and money in keeping with our faith and the needs of our day. It is suggested that Conference take action regarding the theme and slogan and commend them to the churches for consideration and use.

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On motion of a woman alderman, the consumption of alcoholic beverages is illegal on school premises in East Suffolk, England, which are used as community centers.

Allied Youth, Inc., announces that since it was founded it has conducted meetings on the alcohol problems facing youth at 1,276 high school assemblies with a total audience of nearly a million. Twenty-one new high school and college chapters were chartered during last year. A pamphlet circulated jointly by the National Education Association and Allied Youth has been placed in the hands of 320,000 students.

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, May 12

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, Learning to Live Together—Matthew 18: 15-22; Mark 3: 13-14; 10: 35-45; Luke 22: 24-30. Golden Text, By this shall men know that ye are my disciples, if ye have love one to another. John 13: 35. **B.Y.P.D., We Worship Together.**

Gains for the Kingdom

One baptized and four received by letter in the Stover Memorial church, Des Moines, Iowa.

Two baptized in the Afton church, Cambridge, Nebr.

Three baptized in the Decatur church, Ill.

Four baptized in the Antelope Valley church, Okla.

Five baptized and one received by letter in the Virden church, Ill.

Five baptized and one reinstated in the Madison Avenue church, York, Pa.

Six baptized in the Ottumwa church, Iowa.

Six baptized in the Wiley Ford church, W. Va.

Seven baptized and five received by letter in the Lebanon church, Pa.

Seven baptized and four received by letter in the Springfield church, Ill.

Seven baptized and nineteen received by letter in the San Diego church, Calif.

Seven baptized and one received on former baptism in the Fruitland church, Idaho.

Eight baptized in the McFarland church, Calif.

Nine baptized in the Olympia church, Wash.

Eleven baptized and thirteen received by letter in the Pasadena church, Calif.

Eleven baptized and one received by former baptism in the Cedar Rapids church, Iowa.

Twelve baptized and thirteen received by letter in the Morrellville church, Johnstown, Pa.

Thirteen baptized and eleven received by letter in the Windber church, Pa.

Fourteen baptized in the Hollidaysburg church, Pa.

Eighteen baptized and thirty-three received by letter in the La Verne church, Calif.

Twenty-nine baptized and twenty-three received by letter in the Washington church, D. C.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Frank Garber of Palmyra, Pa., in the Union church, Pa., May 12.

Bro. M. J. Brougher of Greensburg, Pa., in the Ridge church, Pa., May 13-26.

Bro. H. H. Hendricks of Adrian, Mich., in the Deshler church, Ohio, May 19—June 2.

Bro. Arthur Rummel of Conemaugh, Pa., in the Grossnickle church, Md., May 20—June 1.

Personal Mention

Elder Dewey Rowe will represent Washington District on the Standing Committee at the Wenatchee Conference.

Elder Glenn I. Rummel will represent Northern Missouri at the 1946 Annual Conference. We are not informed as to the alternate.

... Attention ...

THE COAL STRIKE HAS REACHED ELGIN! All industries in the Chicago area, which includes Elgin, have been ordered to reduce to a twenty-four-hour week. As yet we have discovered no physically possible way to get a Gospel Messenger through the presses, folders and mailing department in twenty-four hours. It may be that one Messenger every other week will be all that we can possibly print until the coal strike is ended. If no Messenger reaches you next week this will explain the reason.

Bro. A. C. Auvil calls attention to the fact that his address should be changed from R. 3, Tunnelton, W. Va., to Independence, W. Va.

Brother and Sister W. Paul Coffman and son, Curtis, were recent first-time visitors at the Publishing House. They come from Staunton, Va., but are now students at Bethany Seminary.

Elders Homer J. Miller and Jacob F. Replogle were elected delegates to Standing Committee from the Northern District of Virginia, with Elders Joseph W. Miller and M. J. Craun as alternates.

From Southern Ohio Elders Paul W. Kinsel, E. R. Fisher and W. Glenn McFadden are to go as Standing Committee delegates. The alternates are: Ray O. Shank, Glenn Rust and D. G. Berkebile.

Bro. Edgar G. Peiry sends word that he is taking up pastoral duties at the Pleasant View church of Northwestern Ohio as of May 1. His address, therefore, is changed from R. 1, New Paris, Ohio, to R. 5, Lima, Ohio.

Bro. LaPortie R. Bucklew of 3452 W. Van Buren St., Chicago 24, Ill., would like to secure a Brethren pastor's manual. The date of the manual he desires is 1925. The committee who compiled it was Albert C. Wieand, J. J. Yoder and Edward Frantz.

Bro. Alvin F. Brightbill of Bethany will be in the Greencastle church for a music institute, May 17-19. An all-day service is planned for Sunday, May 19, with a song festival in the evening. Basket lunch will be served at the church.—Charles E. Grapes, pastor.

Sister Mary Stover writes that she has been ill for several weeks. She is in the home of the Paul Longeneckers at Lindsay, Calif., receiving treatment for the painful arthritis from which she suffers. She adds that she would be glad for the prayers of friends throughout the brotherhood.

Isaac Earhart and Roscoe Switzer, truck drivers for Europe, were to leave Wednesday, April 24, from Newport News, Va., with a load of horses for Italy, according to word received in Elgin. From there they are to go through Switzerland and up to Brussels, where they will work under the direction of Eldon Burke, distributing relief goods which have been sent from here.

Sister A. Brewer calls our attention to the report that liquor men are urging people to ask Congress to permit more grain for use in the making of liquor. These men are said to be asserting that 1% of the grain produced in this country is enough for overseas relief. Brethren will want to throw their weight behind the effort to see that the now inadequate shipments of grain to Europe are increased—not diverted into the alcohol industry.

Miscellaneous Items

The number of C.P.S. men now approved for use as attendants for livestock shipments abroad has reached 350. At least twenty of the men under the new program are on their second voyage already.

Herbert Hoover reports from Europe that 30,000,000 children out of 40,000,000 who live in urban areas in Europe are continually hungry and always underfed. Let us think of them each mealtime as we look at our well-laden tables.

Middle Indiana district conference will be held at Manchester College on Aug. 21-24. All queries and reports from boards and committees must be in the hands of the undersigned, as writing clerk, by July 10.—Lawrence W. Shultz, Camp Mack, Milford, Ind.

A special train from Kansas City, Mo., to Wenatchee, Wash., and return is being arranged for by Bro. Lloyd Spitzer of R. 1, Derby, Kansas. If we are correctly informed the train is to leave Kansas City at 2:30 p. m. on June 9 and begin the return trip at 4:30 a. m. on June 17. Write Bro. Spitzer for details.

Harrisburg churches have announced that they will co-operate with the Pennsylvania Anti-Saloon League to make "the strongest temperance impact on Harrisburg in a generation" when the league meets in that city on May 6. The church groups have asked that sermons be preached in all city churches that day.

Many people from various parts of the brotherhood inform us that they have back Messengers which they would be glad to share with old folks' homes, prisons or reformatories or any other place where they will be appreciated. If any reader knows of such places, we would appreciate hearing about them here at Elgin.

The **Brethren Church** (otherwise known as the Progressive Brethren) has announced opening of its first Spanish-language church in the U. S. The church, to be located at Taos, N. M., will be two miles from one of the largest Indian pueblos in the Southwest. The work is sponsored by the Home Missions Council of the Brethren Church.

The **Memphis Ministers Association** has protested to the chairman of the American delegation at the United Nations Security Council meetings against use of the bar at U. N. headquarters and the absence of opening prayers at the sessions. The ministers said they objected to "drinking and the disregard of piety and the general atmosphere of paganism which seem to have characterized the sessions of the U. N. thus far."

A **united temperance** organization with church groups representing all denominations has been urged by the Council of Methodist Bishops. Along with this action the council has sent to President Truman and Congress an appeal to curb the national "beverage alcohol menace." The council has called upon leaders of other denominations to join in the preliminary steps toward formation of a temperance organization and has asked the Federal Council of Churches to support the program.

Camp Mack work day this year is May 25. Near-by

Who Has a Program for Peace?

The Peace Education Department of the church is starting a campaign for new ideas and will award a bonus of \$5 for every idea submitted which meets the following standards: (1) It must work at some aspect of preventing war in this atomic age. (2) It must be concrete and well thought out; it must show goals and consistent methods for achieving them. (3) It must be suitable for a church like the Brethren which has service arms stretching around the world but whose people are found for the most part in rural communities throughout the U.S. (4) It must be capable of enlisting a wide measure of support from the Brethren people and, through them, of attracting others to it. Full details will appear next week.

Time May Serve the Militants

The issue of military conscription is still before the Senate as this is written. Each time, heretofore, when it appeared that a conscription victory could not be won by the militants the matter has been postponed until an aroused public opinion might subside. Let us keep up-to-date on this legislation and let us continue to write to our senators about it.

churches are urged to give a lift that day. Mass meeting day with everybody welcome is June 2, afternoon and evening. The afternoon program will be a sharing of experiences by Brethren, Mennonites and Evangelical Reformed speakers on Building Bridges in Our World. Speakers are James Beahm of Bremen, Paul Minninger of Goshen College and Rev. Conrad Elkhart. Special music from the churches and a Negro quartet will constitute the evening program. Some leaders for junior camps are still needed. Can you help?—L. W. Shultz, Milford, Ind.

The **Gospel Messenger** wants to correct an error which was made in the church news section of the March 23 issue. There, under Missouri, news of the Kansas City church was presented. The church is actually located in Kansas City, Kansas, and is known as the First Central church. Also omitted from the former news writing was the information that Bro. Hylton Harman has helped in the growth of the church, Bro. Clarence Chaffin has been the leader of the Sunday school, Sister Esther Harvey has directed the women's work, and guidance in the men's work has been provided by Bro. Howard Ward. The First Central church in Kansas City is hard at work.

With Our Schools . . .

Juniata College

On **April 17**, the seventieth anniversary of the founding of Juniata College, then the Brethren Normal College, was celebrated with a special convocation. W. W. Peters, president of McPherson College, Kansas, delivered the address. The honorary degree, Doctor of Divinity, was conferred upon Edgar M. Detwiler, '12, of Everett, Pa., and Foster B. Statler, '20, of Mount Morris, Ill.

Special Easter sunrise services were held on Round Top on the college campus at 6 a. m. The Rev. Hobart D. McKeen, pastor of the Abbey Reformed church of Huntingdon, was the speaker. On Palm Sunday, the college choir, together with the combined choirs of the churches of Huntingdon, presented Stainer's cantata, The Crucifixion.

On **April 16**, Luther Harshbarger of the Brethren Service Committee spoke to the Dunkard Club, and Dan West led a group discussion on Christian Strategy in the Atomic Age on April 19.

The **annual move-up day** exercises, which included a special recognition of honors and awards earned by students during the past year, were held on April 25. Miss Frances Clemens of Hatfield, Pa., president of the student body, summarized the activities of the past year.

The **college choir** has made a number of appearances recently in the churches of near-by communities.

M. R. Zigler spoke to the college assembly on April 10 on current conditions in war-torn Europe.

The **spring sports** schedule this year includes twelve baseball games and four track meets. The season officially opened on April 26 and 27, when the track team attended the Penn relays and the baseball squad met Lebanon Valley and the University of Pittsburgh.

My Shanghai Diary

Ernest Ikenberry

Dec. 17. Dr. Miao returned from his trip to Canton. More people are coming down from Chungking.

Dec. 19. This is another nice day. I hope this milder type of weather holds out. Dr. Miao says that a year ago at this time zero weather made conditions terrible. Daily he saw frozen bodies when walking to the office.

Dec. 20. I sent a cablegram home and included this message for the Elgin office: "Clothing, bedding, etc., badly needed. Consign shipment to the A.A.C. [American Advisory Committee] Shanghai."

Dec. 22. It seems fine to meet such men as Major O. J. Todd. He made a survey of the Shansi Province after the big flood of 1943. He is to put the Yellow River back into its banks in Honan, where the dikes were blown up by the Chinese in 1938 to hold back the Japanese army. Todd knows his job as he put the river back into its dikes once before. I admire his grit in tackling the job. He hopes to do it in about six months or before the next high water season.

Dec. 23. I attended the Community church. There was a beautiful Christmas service. D. Stanley Smith was the preacher. It was with deep feeling that he said he had preached his last sermon from this pulpit just before he went into internment camp. His theme was The Meaning of Bethlehem. He spoke of flying over Bethlehem only three months ago. His sermon dealt with the dangers facing our world: the dangers of hate, force and narrow nationalism.

Dec. 24. Today I had letters from Pastor Chang at Tai Yuan, Ying Chi-Cheng of Peking and Hsueh Chih-Min also in Peking. I am glad to hear that apparently none of the Brethren church workers have lost their lives. But there has been much destruction of mission property which after all is of secondary value. It is the usual story. Doors and windows are pulled out for fuel.

Dec. 25. Christmas Day. I went

to a service at the Shanghai Cathedral (Church of England) and heard a good sermon by Dean Trivett. At luncheon today we had as guests Austrian Jewish refugees who are medical doctors. This has been a good Christmas, but I am far away from my family.

Dec. 26. In the afternoon I went to a tinshop on Peking Road to get a wood burner made from a small iron drum.

Dec. 27. I had a conference with Dr. Miao about the possibility of making a trip up to Shansi. It seems best to wait awhile. The American Advisory Committee has made grants for relief work and they will try to send it, asking Dart and Pastor Chang and others to handle it until Ernest Wampler gets here. They want Wampler to head up the relief of the Shansi Province. Marshall Yen Hsi Shan has asked to have Wampler do it.

Dec. 28. A Lutheran Church Bible woman came into the office, appeal-

ing for funds for the poor of their church area. I took down the data to pass on to the National Christian Council's East China Relief Committee.

Dec. 29. No one knew it was my birthday until near the close of the dinner. Then they sang Happy Birthday.

Dec. 30. Several of us went to the Community church by tram. The sermon was by John Barr, who has been a missionary in Shanghai for some years. We had our usual Sunday crowd of guests at Coole House, with men from the army and navy and UNRRA folks. Everyone seems to enjoy the free-for-all table discussions.

Dec. 31. This is the last day of 1945. It is a holiday. I sat in on the meeting of the committee on the spiritual life of the church. Dr. Miao gave a very keen analysis of what the war has done to the Chinese people, psychologically speaking. He named four things that have resulted: fear, hate, suspicion and moral breakdown. He said that the church is the only agent that can rehabilitate the people spiritually. It was planned to have a series of retreats for church workers in many areas of China this spring and summer.

As They Leave for China

These notes of farewell were sent by outgoing missionaries as they embarked on their boats before sailing overseas:

Mary Schaeffer says, "We know the church is backing us up as we go out in the greatest work in the world. As I leave I wish that we had more real Christians in this country instead of only less than half of the people making any profession."

Ernest Wampler says, "As I, with others, start back to China to pick up again the program of evangelism, I am thrilled with the possibilities of the opportunity we have. Truly we can say with Paul as he spoke of his opportunity at Ephesus, 'For a wide door of effective work has opened to me, and there are many adversaries' (Revised Standard Version); we would say many problems.

So as we go forth I want to ask an interest in all your prayers. We need wisdom as we start again this all-important work with our Chinese brethren. We can have this wisdom only if you back us at the throne of prayer. We are not doing this evangelistic and relief work for ourselves but for Christ as your representatives. Pray that we might hold high the Christ as we administer your gifts of mercy and tell the story of his undying love.

"I wish that you could witness the joy of the Chinese Christians when we return to help them in their church program. But since many of you cannot do that, we will try at times to give you some stories of those thrills. May God bless you as you build his kingdom here in the homeland and to the ends of the earth."

A Trip Into Palestine

Sara Shisler

Nigeria, West Africa

We had a very pleasant interlude in our wait for the plane at Cairo. When we learned that the wait would be ten days or two weeks at least, a number of us made plans to go at once to Palestine. After getting our visas and tickets we left Cairo one evening and traveled along the Suez Canal by night.

At eight o'clock in the morning we changed trains at Lydda. From there to Jerusalem it was an uphill climb. The Judean hills are very barren and stony, with little wadies winding along between the hills. The foothills have been terraced and planted with grape vines and olive trees. On the way up, the conductor pointed out Sharon Valley, the traditional cave where Delilah cut off Samson's hair, the place where David slew Goliath and the other interesting places.

When we reached Jerusalem it was cold and we shivered while waiting for a taxi. This is winter in Palestine and winter clothes are in order. Our landlady was amazed when she saw our hot weather clothes.

Two of our party are Southern Baptist missionaries. This denomination has a mission in Palestine with work at Jerusalem and Nazareth. Mr. Lindsay had attended the Hebrew University five or six years ago and knows Jerusalem well. Miss Gruver has worked in both Jerusalem and Nazareth. We were fortunate to have them get rooms for us and to plan our itinerary. One of them went with us all the time.

We were in Palestine only from Tuesday noon until Friday evening, but we covered a great deal of ground. On the last afternoon my muscles were so stiff and sore that I could not possibly follow Mr. Lindsey up hill and down.

On Tuesday afternoon Mr. Lindsey took a group of us to the Hebrew University. From one side of the campus we could see the Dead Sea and Mt. Nebo in the distance. From the other side we could see ancient Ai, Gerar and other sites of cities in the time of the Moabites, the Philistines and the Hittites. From the university we followed the road that led to Mt. Olivet. From this road we could see Bethany. Olivet has a steep slope and is cov-

ered with stones. We went to one of the traditional sites of the Garden of Gethsemane. I was disappointed in it; there were only a few olive trees and many cultivated flowers in formal arrangement.

From the Garden of Gethsemane we went to the garden tomb. Two places in Jerusalem are claimed to be the actual tomb in which the body of Jesus was laid. The other place is the Church of the Holy Sepulchre. Either one could be the right spot, but the garden tomb won my heart. The garden is such a quiet, peaceful place. There are trees, flowers, hedges, birds and flagstone paths. One felt the presence of the Lord Christ there. The tomb has two rooms, the one in which the body was laid and the other the place of mourning. The keeper of the garden said that it is the only tomb excavated in Jerusalem which permits a person standing outside to see into the inner room.

Our next stop was Bethlehem. We went to the Church of the Nativity, where a guide took us through the church and to the cave beneath the church which is the traditional place of Jesus' birth. We saw also the bells which ring on Christmas Eve. Like nearly all Palestinian villages Bethlehem is on a high hill.

The next forenoon we went sightseeing in Jerusalem on foot. We followed the old wall part of the way, climbed up on top of the Damascus Gate and followed the narrow, dirty, winding streets of old Jerusalem. There is a great contrast between old and new Jerusalem. The latter is beautiful with its clean limestone buildings and wide, well-paved and clean streets. In old Jerusalem the streets are narrow, filthy and full of an assortment of smells. Some of the streets are lined with open shops. The streets are uphill and down, with several steps every yard or two. The donkeys take the steps as easily as the people.

In the afternoon we made an out-of-town tour. Our first stop was Bethany. Most of the town is a series of hills. We climbed a hill to the tomb of Lazarus. Then we started on down the road to Jericho, a road of curves, steep grades and steep roadsides. There is no village be-

tween Bethany and Jericho. About halfway between the two cities is the Good Samaritan Inn. We detoured and went to the Jordan River.

The Jordan is very muddy and the banks are steep and covered with trees and underbrush. There was surely nothing picturesque about it at the spot we saw it.

Our last stop was the Dead Sea. Our ears told us that we went below sea level. We dipped a finger into the sea so that we might taste the water. Here we gathered stones for souvenirs. One of the men went swimming.

Early on Thursday morning we took a bus for Nazareth. From Jerusalem we went down into the Judean desert but soon started the climb to Nazareth. The valleys were beautiful. This was the beginning of the rainy season and the farmers were plowing the land, using wooden plows drawn by an ox or oxen, a camel, or an ox and ass yoked together. The hills and mountains are bare now, but Miss Gruver told us that later in the season they will be masses of color.

Between Jerusalem and Nazareth Miss Gruver pointed out a number of places of Biblical interest—the Mount of Temptation, Jacob's well, the tomb of Samuel, Dothan, where Joseph found his brothers, the village where the ten lepers were cleansed, Nain, Schechem, Ramah, Mt. Ebal, Mt. Gerazim, Mt. Horeb and others.

We reached Nazareth after three and one quarter hours of driving. We walked around, passing the Virgin's well and seeing several carpenter shops, and then went back to the Baptist mission to get into the cars which took us to Tiberias. Most of the way to that place was downgrade for the Sea of Galilee is below sea level.

During the afternoon we went to Capernaum, to the Mount of the Beatitudes, the Church of the Loaves and Fishes, ending up at the Italian hospice built on a high hill overlooking the Sea of Galilee. The day had been cloudy but the sun broke through the clouds just as we arrived at the hospice. From that point we could see into Syria and Transjordan.

We left early the next morning for Jerusalem, but we saw the sunrise over the sea. Of all the places I saw, I think I like Galilee the best.

Our visit was too short. We could have spent another week or so in Palestine profitably.



These two wistful Czechoslovakian boys are in a Prague settlement house. Their fleshiness is deceiving, for they eat starch almost entirely. Medical examinations have shown all children in Prague schools anemic because of lack of fortifying foods.

CZECHOSLOVAKIA — Seven Years After Munich

Robert Root

Correspondent, World Council of Churches

(This is the second and concluding part of a report on Czechoslovakia)

Mr. Waitstill Sharp, a former Unitarian minister in Massachusetts, now directing American Relief for Czechoslovakia, told me about Czech hardships. He reeled off the information: There is ten times as much active tuberculosis in Prague today as before the war. Almost 800,000 Czech children face deficiency diseases. One children's hospital needs four miles of diaper material. A Czech town, four-fifths destroyed, has only seven coats for the adults remaining. On Sundays, people go out into the countryside from the cities to forage for food. Because of maternal malnutrition, 10 per cent of the babies are born prematurely. Two or three babies in every twenty born die the first year. He had visited a family where six children were in a single bed because they had no shoes, and the sixteen-year-old daughter had difficulty standing because her bare feet were cracked and bloody.

Yet it is sometimes debated, with

certain reasonableness, whether Czechoslovakia should be considered a country in the first line of relief need, since several others in Europe are in worse need.

In the religious sphere, the needs of the people of this country, first occupied and last liberated, are less obvious and concrete. Most church leaders agree that religion emerged from occupation and war with new vigor in Czechoslovakia. People were faced with decisions which made them think about their basic beliefs.

One of the keenest questions facing the Christian conscience in Czechoslovakia is that of the treatment of the German-speaking minority population. In the Sudetenland I saw many of these people wearing white armbands, as the Jews had worn yellow bands before them. I learned that, also like the Jews, they are forced to try to live on rations only about half as nourishing as the limited Czech rations. It is expected that some three million of them will have to leave the country for an uncertain future in Germany.

A Prague manufacturer, who is an active Protestant layman, commented with that mixture of human resentment and Christian tenderness which seems to be common in so many people today. He felt the Germans had been disloyal and must go and yet: "I don't like it when I see streetcars refuse to pick up old German people. But it is something like the situation you have in the U.S.A. I remember once in Niagara I got out of a streetcar to let a Negress in, and the others looked at me as if I had done something very wrong."

The Brotherhood of Children

There is no peace where children are hungry and naked. The war is over but the children in Holland, Belgium, France and Italy would never believe you. In every country the soldiers who fought to bring this war to its end have given their own rations to feed the children. Witness if you can, men who have known battle, scraping their plates to make stew for hungry children. Swarms of starving, ragged children devour every scrap of fit or unfit food. Perhaps such a sight must be seen firsthand before the world really knows that it must share with these starving children.

In all countries we must concentrate on the children. It is only as a result of loving-kindness that they will understand our concern.

Several people have written us asking if they may adopt some of these unfortunate children. We have not found a way for this to be done, but we try to send food and clothing over there for them to be taken care of. However, there is an organization called Foster Parents' Plan for War Children, Inc., 55 West 42nd St., New York 18, N. Y., that will arrange for you to become a foster parent for some particular child. If you register with them, you agree to provide for a child for one year and to maintain a personal relationship with the child by means of correspondence. Fifteen dollars will feed and help care for a child for one month. If this interests you, please write to the above address direct.

Will source materials or posters aid that farm sale for relief you are initiating? Write to the Service Committee describing your local situation.

How Do We Start?

Perhaps you are even now asking yourself that question. We have urged you to help stimulate community action for relief. Now you want the answers to problems that may arise which were not specifically considered in previous Gospel Messenger articles or in the leaflet, Community-wide Foreign Relief Campaign.

WHY NOT A COMMUNITY CAMPAIGN BY YOUR CHURCH ALONE? In small towns this sometimes gets results if the whole village knows and respects the Brethren relief program. In larger communities a heavy strain would be placed on one congregation, and the desired response would usually not be forthcoming.

Under such a plan newspaper co-operation, free ad space, radio support and other prerequisites to enthusiastic public acceptance are difficult, if not impossible, to obtain.

SHOULD THE EFFORT ENLIST SUPPORT OF MANY GROUPS AND FAITHS? Yes. Interest is more quickly aroused. Pleas for giving fall on more receptive ears. Pastors are more likely to mention the drive in their pulpits. Newspapers and radio participate more fully and the confidence of the public is assured because projects endorsed by respected town leaders are worthy of its support.

Perennially, newspapers and radio stations find special interests pleading for services which are naturally resisted, for to give in to one is to invite scores of other requests for favors.

However, those same media for expression will co-operate on community projects such as Red Cross, Community Chest, and interfaith relief endeavors.

BUT HOW CAN YOU CONVINCE TOWN LEADERS OF THE PRACTICALITY OF A CLOTHING DRIVE OR A FARM SALE FOR RELIEF? Putting yourself in the position of the persons to be approached, you must consider whether they will want to send materials or money through the agencies of your acquaintance. Might not some groups prefer to send through the Jewish Joint Distribution Committee, American Relief for Poland, or Catholic Relief?

Obviously this question needs consideration by a representative committee which, while keeping in mind goals of maximum community contribution and foreign distribu-

Information and Inspiration . . .

Ruth Webb left New York April 18 by plane, arriving in Paris the next day. Her husband, Charles, left the day before by cattle boat for the same place. The Webbs are beginning their two-year voluntary service term under the Brethren Service Committee, their support coming from the Brethren Church. For the first three months they will work with American Relief for France in social service projects near Dunkirk. Mail will reach them at 16 Rue bis Molitor, Paris, France.

Compare your daily average of 3,200 calories with that of the average city office worker, housewife, and the aged in the American zone of occupied Germany, who gets a ration of 1,500 calories per day. Children receive less and heavy workers more.

One individual in Virginia recently gave a carload of flour for relief. We wish to express our appreciation to this person for this fine gift.

A young man who volunteered for foreign service states, "If we desire

tion according to need only, outlines the plan for action.

More than thirty reputable agencies administer relief. Some of these organizations with well-established programs for money distribution are the Jewish Joint Distribution Committee which can send monies for purchasing relief supplies in Europe for persecuted Jewish groups; the American Friends Service Committee—especially active in India famine relief, Finnish, French, and Italian rehabilitation; The Brethren Service Committee, whose program you know, and Co-operative American Remittances to Europe (CARE). The last-named organization ships family food parcels in quantity lots.

The B.S.C. and CCORR have developed efficient methods of processing and distributing clothing, bedding, and shoes to needy nations. The J.D.C. and A.F.S.C. have experience with clothing processing also.

Carload shipments of cereals, canned or other food have been very capably handled directly by Greek War Relief and by the Brethren Service Committee.

Choose your project to suit the locality, arrange for a representative planning committee of active respected persons—and start things moving!

to do away with the war system, we will have to pay as much for peace as we have been paying for war, both in money and in manpower." Do you all agree?

Donald Smith, whose home is in Pasadena, California, but who is more recently from Cascade Locks, Oregon, has come to the B.S.C. office to assist in the department of relief publicity. His assistance will be greatly appreciated.

A tentative plan was reported by John Metzler this week whereby the B.S.C. would collect at Dayton, Ohio, 155 cases of hatching eggs. These would be flown by a chartered plane directly to Warsaw, Poland, at UNRRA's expense. We hope that this plan will have been carried through by the time this paper is issued.

"Children are half starved or worse," states a report from the Philippines. "Many did starve. . . . They are naked or in burlap without possessions to their name. The father in the family is usually dead, sick or in the guerrillas. . . . Native mothers are coming with dead children in their arms.

"Now that the luxuries of life are coming back to our stores, and travel and enjoyable ways of spending our money are opening up, we have a tendency to ignore the tears and pain of those who live in countries that have been ravished."

Fifty thousand Japanese hymnals for use in Japanese churches are being prepared as a gift of the American Protestant churches to the Church of Christ in Japan, Rev. Herbert C. Lytle, Jr., assistant director of the Commission for World Council Service, announced recently. Christians in America will be happy to make this gesture of Christian fellowship. The singing of hymns that all Christians love is one way to strengthen brotherhood's bond.

The low standard of feeding in Poland has resulted in an average decrease of 30% in the weight of newly born babies, according to a report from UNRRA Health Division.

The proceeds of a community auction at Kingsley, Iowa, are going toward the purchase of dried milk for Europe.

At New Windsor, Md., the second shipment of relief goods to Germany from the Brethren Service Committee is being prepared.

Value of Visual Aids in the Church Program

W. Donald Brumbaugh

A picture is worth 10,000 words



TRADITIONAL methods of teaching have not produced entirely satisfactory results, many times because the concrete experience of the teacher has become an abstract term to the inexperienced learner. This has been at least as true in our church instruction as it has elsewhere. Such discrepancy is termed *verbalism*. Verbalism most often occurs when the lecture method is employed. The use of words is good when both the learner and the teacher receive the same mental image from them. Frequently, however, ambiguity arises because the understanding and the experience of the teacher is much more complete, as well as different from that of the learner. Verbalism results from abstraction based upon inadequate concrete experience. Verbalism is defined as the use of words without appreciation of the meaningful context in which they are used.

When we consider the various interpretations and differences that divide the Christian church, does it not appear probable that verbalism should share a large portion of the cause? Perhaps we have been at fault in our teaching within the church. Much of the teaching that must be done is necessarily of an abstract nature. Hence, it is all the more important that we find ways in which these abstract concepts can be introduced to the learner, whether child or adult, through concrete experience. We well know that unless these concepts find concrete experience in our daily living we are largely ineffectual. We either become lukewarm and undecided or we live on two levels, one on which we think or believe, another on which we act.

Visual aids help supply this concrete experience. It is to be empha-

sized that visual aids are *aids*, not substitutes for teachers. Nor are they labor saving devices to help teachers and ministers escape the hard work of preparation for teaching and preaching. Study and planning are just as important when visual aids are used as when they are not. Personality, too, is just as important. Visual aids are simply tools the teacher and minister may use to make his message more effective. They are aids toward the achievement of the purpose for which the church exists and the church program should not include any of them in competition with commercial establishments.

Many people think of visual education as motion pictures. Teachers have staged picture shows and

concluded their use inadequate and an expensive nonessential. However, it probably was not the method that failed but the teacher who failed to use the instrument as a tool for learning or teaching. That teacher merely furnished a bit of entertainment and in addition, since motion pictures are but a single type of visual aid they may not have been adapted to the material presented. Hoban, Hoban and Zisman in *Visualizing the Curriculum** define and classify visual aids as "any picture, model, object, or device which provides concrete visual experience to the learner for the purpose of (1) introducing, building up, enriching, or clarifying abstract concepts, (2) developing desirable attitudes, (3) stimulating further activity on the part of the learner."

With the Minister . . .

H. L. Hartsough

Willard L. Speery, in an article in the *American Mercury*, asks this startling question, "What's wrong with the clergy?" He believes that we are not producing the eminent preachers we did in the nineteenth century and that there is a decline in the profession as a whole. The arguments he produces should cause us to do some heart searching. We can take a little comfort, if it is a comfort, in the fact that at the same time we are not producing the same quality of statesmen and educators. The tendency in our day is to build quickly but inadequately. The swing is away from fundamentals in religion, in government and in character.

There are certain stubborn facts we must face. The quality of our church leaders dare not be lower than the best in other professions. Our standards must go up. The church can have the quality of church leaders it wants and deserves. The greater mental, moral and spiritual demands the church makes of its ministers the finer will be the young men who will be challenged by the call, provided the church matches its demands by setting an equally high standard for itself. A narrow, peevish, self-centered church has no right to make exacting demands of its pastor.

I still believe the Christian ministry offers to our young men the most fascinating and rewarding work in the world. To be sure, science offers precision instruments and clear-cut results which attract youth, but the discoveries of science and its splendid products do not compare with the building of Christian character and the channeling of the power that redeems the human mind and spirit.

Let us give the minister a chance to be creative, to excel in the work to which he has been called. Let us look upon his calling with the dignity and respect it deserves; then let us demand masterful workmanship—"A workman that needeth not to be ashamed."

You Ought to Know About . . .

Suggestions for the Observance of Rural Life Sunday, May 26, 1946, including an order of service and a statement on man's relation to the land, available at three cents each or \$1.00 per hundred from the Committee on Town and Country, 297 Fourth Ave., New York 10, N. Y.

Materials for Vacation Schools and Weekday Schools 1946, a leaflet outlining the resources available in planning. Free.

A packet, **The Church and Returning Service Personnel**, including the following pamphlets: *Attitudes and Problems*; *A Report on the Baltimore Conference*; *Counseling to Meet the Needs*; *Welcoming the Wounded*; *Government Plans for Demobilization*; *The Program of the Local Church and How Families Can Help*, is now available at the special price of fifty cents. Order from the General Boards. Veterans and the Church is another pamphlet available from the Federal Council of Churches, 297 Fourth Ave., New York 10, N. Y. Price, 10c.

Marriage and Divorce in the Light of God's Word, a pamphlet which may be secured from T. F. Hughes, 23 E. Bell's Mill Road, Chestnut Hill, Pa. Free.

New Books Added to the Brethren Loan Library as follows: *To Whom Much Is Given*, Thomas; *Graceful Giving*, Traver; *Stewardship in the New Testament Church*, Rolston; *Worship Services for Youth*, Bays; *Recreation and the Church*. These books may be secured for a period of two weeks by sending five cents postage for each book ordered. Write for the Brethren Loan Library catalog.

Temperance film strips and mov-

ies to be considered in your program planning. 35 mm film strips (rental 25c):

To Drink or Not to Drink. A study of alcohol, what it is, how it is used, and its effect upon the individual and society. Suitable for a mixed audience.

The Chance of a Lifetime. Simple scientific explanation of the relation of alcohol to traffic accidents. Suitable for juniors and intermediates.

A Tower of Strength. Health rules by analogies. Scientific reasons for abstinence from alcohol. Suitable for juniors and intermediates.

Dollars and Sense. Character education; gambling, drinking and smoking decried through positive approach to good habits. Suitable for juniors and intermediates.

He Went Straight Home. The account of the transformation in the life of a family when the father learned to go straight home rather than stop in the tavern on payday.

He Ran a Race. This film strip is based on physical fitness.

Smoking's Something to Think About.

Sound Movies:

It's the Brain That Counts. 20 min. Service charge 50c. One of the best temperance pictures. Excellent for youth groups and of general interest. May be used as a basis for discussion.

That Boy Joe. 20 min. Service charge 50c. Another sound movie in story form based on the causes and remedy for juvenile delinquency.

Unless otherwise indicated order all materials from the General

Boards, 22 S. State Street, Elgin, Ill. *the pupil's previous experience.*"* If varied experience has already developed wide and manifold differentiation and integration from the concrete through the intermediate levels of experience to the meaningful use of words, visual aids have no marked advantage. This, however, is rarely to be found in groups with which we work.

*"The value of visual aids is a function of the objectives of instruction in a particular classroom situation. Mere concrete experience, in itself, is no guarantee of learning; it merely supplies the situation by which a generalization becomes possible and meaningful. The rest must be done by the teacher, on a verbal level."** Here too must be determined the type of visual aid to be used. For example, in studying the journeys of Paul, it would be impossible as well as unnecessary to take pupils on a tour of the Mediterranean countries, but a film showing the places he visited, pictures of garments worn at the time, with a properly used map of the area, would suffice. In contrast to this, if a classroom problem were the necessity of the invention of the cotton gin, a small boll of cotton furnished for the purpose of extracting the seeds would be a better visual aid than a film showing the process of removing the seeds.

*"The value of visual aids is a function of the intellectual maturity of the learner."** The amount of concrete experience and its relative degrees of concreteness vary widely in use between the "bright" and the "dull" pupil. The bright individual makes more differentiations in any given concrete experience. He sees relationships more readily. The dull pupil must be furnished much wider concrete experience than must the bright pupils. Those pupils with the highest intelligence scores and the highest achievement scores benefit but little if any from the use of the motion pictures above the use of reading. Those who need help most are aided the most. Thus it can be seen that the advance from the concrete to the abstract varies in rate and quality with intellectual maturity. Materials and methods must therefore be provided in accordance with the psychological differences of the pupils.

*Quoted from *Visualizing the Curriculum*, by Hoban, Hoban and Zisman, by permission of the Dryden Press, New York 16, N. Y.

People for the most part are eye-minded. One of the laws of learning is repetition; another is multiple sense appeal. That is, the more sensory avenues to the mind are stimulated and the more varied the stimulations, through the senses of touch, of taste, of smell, of hearing, and of sight, the more lasting is the impression. However, when it comes to clarity, for the final and conclusive percept of an object, "the eyes have it." Upon the following four principles depends the real value of achievement in the learning process as far as visual aids are concerned.

"The value of visual aids is a

*function of their degree of reality."** In other words, visual aids are effective in instruction to the degree that they approach the reality of experience. Reality, however, depends upon how a thing seems to the learner. In the use of visual aids, care must be taken to see that the visual material is such that it has for the pupils an air of reality. Without this realism the visual aid may not only fail to achieve its end of correct imagery but it may further result in wrong information, the very fault we are trying to get away from in the use of words.

"The value of visual aids is a function of the nature and extent of

Correspondence . . .

National Council on Alcohol Problem to Be Held

The first national council on the new approach to the alcohol problem will be held in Chicago April 23-26 under the sponsorship of the National Temperance Movement, the Rev. Herbert H. Parish, administrative director of the group, announced. Planned for laymen and ministers interested in alcohol education, the council "is designed to furnish a general view of the alcohol problem and to face plans and methods looking towards its solution."

Among the subjects to be discussed are: Science and Alcohol, Techniques in Alcohol Education, Biblical Basis and Emphasis, The Church and the Alcohol Problem, The Pastor's Approach to the Alcoholic, Alcohol and the Juvenile Problem, Political Aspects of the Alcohol Problem, Economic Aspects of the Alcohol Problem, and Liquor Advertising. Lectures will be given by various specialists.

More Alcohol Education Needed

"What is being done in our local schools in alcohol education?" Many are the times that question is asked nowadays, and by a considerable variety of persons.

In this instance, it was the query of a superintendent of schools who had come into the city as a stranger three months before. I learned that the question he asked high school principals and other administrators of the school program was suggested by letters he received about our Allied Youth service in alcohol education for public and private schools, churches, and other youth-serving agencies.

The answers started out bravely enough. High school principals reported that instruction about the nature and effects of the intoxicants was commonly and even liberally provided in the elementary grades. At the age of twelve or thirteen, say, the boy or girl had acquired a considerable fund of information about the handicapping effects of alcoholic indulgence.

"And then what?" prompted the superintendent.

It had to be conceded in this city—as it must in numerous others—that alcohol education dwindled rapidly in importance and emphasis from the seventh or eighth year of schooling. Other subjects pressed

for attention. After all, the course in alcohol education had once been given; so did it really need repetition? The superintendent broke in with—

"Why, as the Allied Youth people have been indicating in some of the mail addressed to me, we've snuffed out the light just when it would be most useful to the young person. It is in the high school years, of course, that a boy or girl first comes head on into the opportunities and urgings to drink. He or she will make a choice then and there that may change the whole pattern of life interests and forms of relaxation and types of comradeship. And we've begged off from the duty we have to implement that choice with facts—and perhaps with wholesome alternatives for drinking affairs, a course that many a school now follows."

It is because of such thinking as this superintendent applied to a clear but often overlooked responsibility in public education and in other forms of youth-serving programs that invitations abound at Allied Youth headquarters. Schedules for Allied Youth representatives, who will speak in high school assemblies and confer with interested students, are usually packed solidly for months to come. The demand for constructive help with this problem exceeds the supply of persons fitted by training, experience, and attitudes to undertake the work. Here is a vocation that seeks recruits of the highest grade!

A Warning

This country may be in a period of decline sooner than people realize. It is up to Christians all over the nation to awake and lead the fight against liquor, a major cause of the debauchery and crime in the country.

It is sad, but we will have to admit that our Christian people are as responsible as, if not more than, any other class of people for the manufacture, advertisement and sale of liquor as it is today. Responsible how? By allowing the repeal of the eighteenth amendment; by electing legislative representatives who will not support anti-liquor bills; by not protesting against liquor advertising which now comes through newspapers, periodicals and radio.

Can we maintain our high standard of civilization when our government legalizes the use of that which destroys body, mind and soul? We may well believe that if Christian people do not by practice and pre-

cept win in the fight against liquor America will be, in one more generation, well on the road to decline.—Mrs. Laura Burket, Huntington, Ind.

Beer Steals Food From the Starving

Beer, which she termed as "appetizer for alcoholism," has become the most widespread threat to temperance in the United States owing to the brewers' fostered "myth that it is not really intoxicating," Mrs. D. Leigh Colvin, president of the National Woman's Christian Temperance Union, declared in Chicago recently.

Mrs. Colvin gave the following nine-point indictment of the "beer traffic":

(1) Brewers are shown by internal revenue reports to have brewed more than 86,535,000 barrels of beer, an all-time high and about two thirds of a barrel for every man, woman and child in the U. S., during the 1944-45 fiscal year. Consumption (withdrawals) was listed as more than 83,499,000 barrels.

(2) The federal figures reveal that nearly 2,000,000 tons of grain and other war and postwar scarce materials, including 237,250,617 pounds of sugar and sirups, were used and destroyed by this nonessential industry.

(3) Beer has been legislatively exempted from local option in many states having voters' choices on hard liquor, and its sale has been legislatively "legalized" in such constitutionally prohibition states as Kansas and Oklahoma.

(4) Thus in thousands of areas otherwise dry, beer is serving the wets as an "appetizer for alcoholism" and return of hard liquor.

(5) Beer has invaded the home with package sales in grocery and drugstores, promoted by high-pressure radio programs redolent of the technic of outlawed patent medicine advertising.

(6) In doing so, it is helping to increase both appetite for alcohol and alcoholism among women as shown by the increase in the number of female alcoholics admitted to mental institutions, and also to encourage children to become drinkers.

(7) Beer taverns, unless curbed, are most prone to be patronized by teen-agers, becoming baby bars and schools for juvenile delinquency.

(8) Sale of beer on army posts and camps, despite the canteen law, has made habitual drinkers of many young men and women who were abstainers before entering military

service. The almost universal tendency of the beer drinker is to crave something stronger eventually.

(9) Result and profit to the brewers: In 1944, latest year in which such figures are available, consumer expenditures for beer were \$2,915,-000,000 as compared with \$1,445,-000,000 in 1935, approximately doubling (as did consumption) over the ten years.

"Social evils and crime springing from beer joints," said Mrs. Colvin, "are as menacing as those from liquor taverns, especially since the beer places are so often 'baby bars,' that is, patronized by minors, to graduate the youngsters on to the hard-liquor habit.

"Because of the public misunderstanding and tolerance of beer, it is a foe as dangerous to health and temperance as whisky or gin. Thousands of localities in the U. S. have since repeal banned hard liquor by local option because evils of liquor are 'out in the open.'

"Beer is a health and social menace; a waste of needed raw materials for essential foods as well as livestock feeds, the equal of which have not been countenanced in other and more essential industries."—The National Woman's Christian Temperance Union.

It Is More Blessed to Give

On the morning of Jan. 19 a group of twenty-seven women and eight men of the Spring Creek church left Hershey, Pa., by bus to spend a day helping at the relief center at New Windsor, Md. Two of the men took in their cars the relief clothing that we were contributing.

We were fortunate to have Bro. Liskey of the Annville church as driver of the bus. He started the group to singing. It is pleasant to sing as you travel. The singing and the giving of Bible verses made the distance of ninety miles seem short.

At New Windsor we were welcomed by Brethren Moller and Webb, who assigned us to our places of work. Mrs. Rufus Eby and I worked in the kitchen, helping to prepare lunch for about one hundred twenty people. Our group had brought lunches along. Though Mrs. Kimmel, the manager of the kitchen, assured us that they like to prepare lunch for all the help and enjoy the fellowship with the guests, it is helpful if the church groups that come in for just a day bring their lunches, because the kitchen staff is limited.

After lunch I went over to the room where the relief clothing is sorted and baled. I recall that

twenty-four years ago when we were refugees in need of food and clothing we were helped by the American people in the same way as others are being helped now. I thank the Lord that I can help to give now. It is wonderful to receive when you are in need but giving brings much greater joy.—Mrs. Peter Kruger, Annville, Pa.

Share the Messenger Suggested

I wish to congratulate you on the effort put forth in the Gospel Messenger. I read the Messenger regularly and derive a spiritual uplift from its pages. However, we as Christian disciples should be more enthusiastic in providing material, as well as sharing the reading matter which is found in the Messenger with those with whom we come in contact daily.

The need for evangelism is great! Every Christian must fulfill the call, "Go ye into all the world, and preach the gospel to every creature." This may mean the man who works beside you, your next-door neighbor, or your schoolmate.

We cannot all be teachers, we cannot all be preachers, but we can in our humble way bring the gospel to our immediate associates. We must do this if we are to live in a world of peace and love one towards the other! If our religion does not carry with it an enthusiasm for souls it is as if it were dead.—Don Hursh, Cambridge, Md.

Look Into the Future

Let us consider the future of the Church of the Brethren. As I understand its history it was founded chiefly as a "peace-loving church." If this characteristic is eliminated the Church of the Brethren will lose its uniqueness and become just another church.

Now there are strong chances that peacetime conscription will be enacted in some form. If it is, what will that mean to the Church of the Brethren? It will mean that all Brethren young men, and perhaps women, too, will become eligible for military conscription. In facing this problem the church will have several alternatives:

1. It can drop its peace testimony and become just another church.
2. It can make all of its young men ministers at the age of eighteen and claim ministerial exemption as the Jehovah's Witnesses do.
3. It can accept conscription in an alternate form as C.P.S. was in wartime. At best this is a compromise and does not solve the real problem.

4. It can refuse conscription and teach against it, becoming a rebel church and being guilty of sedition against the government.

None of these alternatives is pleasant to think about. But a decision must be made unless we put up a bigger fight than we have so far to prevent peacetime military conscription.

Here is a potential problem the church has never had to face before. It affects directly the lives of every person under forty years of age. What do the people want? Where do they want the church to stand?

It seems to me that the whole future of the Brethren depends largely on the answer to that question.

If the Church of the Brethren remains indifferent it will get conscription in peacetime, division in the church, a lack of interest, and eventual dissolution.—Ronald Gordley, Manheim, Pa.

How Many Can We Feed?

I think of this land of plenty, where barns and graneries are overflowing. I think, too, of the thousands of our brothers who are starving in the very same world in which we live. Then I remember that our world of today is, in reality, even smaller than was the one in which Jesus went about healing the sick and feeding the poor.

We ought to think more often of the time when Jesus was tired and wanted to rest. He went by boat with his disciples away from the crowd—across the sea. But when he arrived on the other side he discovered that the crowd had followed him. He ministered to them, giving of his strength and time willingly. Are we who say our goal is to be "Christlike," willing to give of our wealth to keep others from hunger?

Remember the boy with the five loaves and the two fishes? He undoubtedly felt that what little he had could never begin to feed the multitude, but he was willing to share. And when Jesus added his blessing to the food there was enough, and even some left over, for the whole crowd. The boy had all he could eat.

By the same token, if we are willing to share with others, God will take care of us. Let us give a cup of cold water in his name.

Five loaves and two fishes fed five thousand. How many can the Church of the Brethren feed with Christ?—Raymond LaRue, Churubusco, Ind.

Matrimonial . . .

Atkinson-Nusbaum.—John Dale Atkinson of Milford, Ind., and Mary Arlene Nusbaum of Wakarusa, Ind., at the home of the bride, April 21, 1946, by the undersigned.—T. G. Weaver, Mexico, Ind.

Beach-Vanderau.—Lester Carl Beach of Leonard, Mo., and Audrey Louise Vanderau of Plattsburg, Mo., in the Plattsburg church, April 14, 1946, by the undersigned.—Ernest R. Vanderau, Kingsley, Iowa.

Beer-Blosser.—Harlen Dean Beer of New Paris, Ind., and Phyllis Ann Blosser of Nappanee, Ind., Feb. 2, 1946, in the Turkey Creek church by the undersigned.—Leroy Fisher, Milford, Ind.

Blosser-Watkins.—Robert W. Blosser of Nappanee, Ind., and Phyllis J. Watkins of Bourbon, Ind., Feb. 23, 1946, by the undersigned at his home.—Leroy Fisher, Milford, Ind.

Delawder-Runion.—Warren Franklin Delawder and Lilly May Runion, both of Runions Creek, Broadway, Va., in the Linville Creek parsonage April 22, 1946, by the undersigned.—Samuel D. Lindsay, Broadway, Va.

Esterline-Valentine.—James Arthur Esterline and Betty Eileen Valentine, both of Fort Wayne, Ind., at the church, April 20, 1946, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

Farley-Warner.—Russell Farley, Jr., of Claypool, Ind., and Devona Marie Warner of Pierceton, Ind., in the Spring Creek church, April 7, 1946, by the undersigned.—Leonard Custer, North Manchester, Ind.

Potter-Smith.—Donald Potter and Pauline Smith, both of Santa Ana, Calif., at the parsonage, March 29, 1946, by the undersigned.—Joseph R. Jennings, Santa Ana, Calif.

Prager-Brower.—George A. Prager of Cheviot, Ohio, and Mildred L. Brower of Liberty, Ind., at the home of the bride, April 6, 1946, by the undersigned.—L. John Weaver, Eaton, Ohio.

Riggleman-McDonaldson.—Howard N. Riggleman and Gladys L. McDonaldson, both of Harrisonburg, Va., on March 18, 1946, by the undersigned, at his home.—Jacob F. Replogle, Harrisonburg, Va.

Shaver-Armentrout.—Carl R. Shaver of Harrisonburg, Va., and Ruby A. Armentrout of Fairfax, Va., on April 13, 1946, by the undersigned, at his home.—Jacob F. Replogle, Harrisonburg, Va.

Teeter-Crouse.—Theodore Teeter of Flintstone, Md., and Lois Crouse of Queen Anne, Md., in the Ridgely church, Md., March 2, 1946, by the undersigned.—J. S. Rittenhouse, Queen Anne, Md.

Tipton-Broadwater.—John A. Tipton of Mt. Carroll, Ill., and Miriam Broadwater of Lanark, Ill., in the Lanark church, Feb. 23, 1946, by the undersigned.—H. F. Richards, Lanark, Ill.

Wenger-Heatwole.—Arlie H. Wenger and Kathleen L. Heatwole, both of Harrisonburg, Va., April 6, 1946, by the undersigned, at his home.—Jacob F. Replogle, Harrisonburg, Va.

Zimmerman-White.—Harold I. Zimmerman of Lombard, Ill., and Wilma D. White of Chicago, Ill., at the First church, Chicago, April 13, 1946, by the undersigned.—Harper S. Will, Chicago, Ill.

Fallen Asleep . . .

Agar. Elizabeth, was born Feb. 14, 1854, and died at the home of her daughter near Doylestown, Pa., Jan. 15, 1946. She was a faithful member of the Quakertown church. She is survived by three daughters, two sons, twenty-seven grandchildren and thirteen great-grandchildren. Funeral services were in the Quakertown church by Bro. Ralph H. Jones, and burial was in the Tohickon cemetery near Doylestown.—Mrs. Burton Dimmig, Quakertown, Pa.

Akers. Mary Elizabeth, daughter of Isaiah and Nancy Adeline Hardman, was born April 7, 1881, at Cambridge City, Ind., and died March 11, 1946. She was married to George W. Akers on Jan. 27, 1903. To this union eight children were born. She became a member of the Church of the Brethren early in life and remained faithful until death. She is survived by her husband, two daughters, five sons and one brother. She was preceded in death by one son. Funeral services were conducted by her pastor, Elder Henry Mankey, and interment was in the Big Creek cemetery.—Abbie S. Pote, Cushing, Okla.

Baker. Jennie C., daughter of John and Margaret Calhoun, was born June 7, 1862, in Bedford County, Pa., and died March 6, 1946, at her home in Everett, Pa. After graduating from Juniata College in the third class to graduate from that school she taught for a number of years. On Oct. 10, 1893, she was married to Francis Baker. Mrs. Baker was a faithful member of the Church of the Brethren. She was active in the work of the church, in community activities, in the schools and in welfare work. After Mr. Baker's death on May 10, 1934, a memorial fund was established at Juniata College in his name. Now the fund will be a memorial for Mrs. Baker as well. Surviving are three daughters and two sons. Funeral services were held at the Everett church by Bro. E. M. Detwiler, pastor, and Bro. C. C. Ellis. Interment was in the Everett cemetery.—Mrs. Chester England, Everett, Pa.

Bowman. Elizabeth Keeny, wife of the late Lewis S. Bowman, died at the home of her granddaughter in York, Pa., on April 5, 1946, at the age of eighty years. For the past ten years she was a member of the First church. Funeral services were held at the Shrewsbury church by Elder S. C. Godfrey and the undersigned. Burial was in the New Freedom cemetery.—B. N. King, York, Pa.

Brown. Addie Brumbaugh, was born Aug. 8, 1866, and died April 14, 1946, at the home of her daughter. On Sept. 16, 1882, she was united in marriage to James Brown, who preceded her in death Oct. 17, 1939. One son also preceded her. She is survived by two daughters. She was a member of the Turkey Creek church for sixty years. Funeral services were held by the writer, assisted by Bro. Reuben Boomershine of Nappanee in the Turkey Creek church, and burial was in the Union Center cemetery.—Leroy Fisher, Milford, Ind.

Cable. Ida, daughter of David I. and Alice S. Thomas, was born Aug. 11, 1914, and died Dec. 25, 1945. She is survived by her husband, John J. Cable, and six children. Sister Cable was a faithful member of the Maple Spring church where funeral services were conducted by her pastor, Bro. John M. Geary. Interment was in the church cemetery.—Mrs. John M. Geary, Hollisopple, Pa.

Conley. Mabel Keck, was born March 22, 1890, near Nappanee, Ind., and died in Elkhart April 11, 1946. She was the daughter of Lincoln and Minnie Dennison. She is survived by her husband, six children and eight grandchildren. Funeral services were held in the Elkhart City church by the undersigned and burial was in the Union Center cemetery.—G. W. Phillips, Elkhart, Ind.

Cosner. Richard Harold, son of Joseph D. and E. Lucile Cosner, was born Nov. 30, 1933, and died Feb. 25, 1946. He was baptized in the Waterford church, Calif., at the age of eleven and was an active member and leader in various organizations of his group. He is survived by his parents, one brother, three sisters and two grandfathers. Funeral services were held at the church by his pastor, W. Russell Burris, and Bro. J. W. Lear. Interment was in the Odd Fellows cemetery.—Mrs. J. D. Cosner, Waterford, Calif.

Cox. Henrietta, wife of the late John Cox, died Dec. 27, 1945, at her home in Constance, Ky., at the age of seventy-nine years. She was an active member of the

Church of the Brethren. Surviving are three daughters, six sons, twelve grandchildren and two great-grandchildren. Funeral services were held in the Constance church by Brethren Howard Erbaugh, B. F. Click and Ben Stoner, and burial was in the Constance cemetery.—Mrs. Luther Gray, Constance, Ky.

Cullen. John A., son of James Kizer and Christine Harshbarger Cullen, was born in Livingston County, Ill., May 21, 1862. When twenty-one years old, he was married to Amelia Williamson, who preceded him in death one year later. On Dec. 4, 1887, he was married to Julia Dell. He was interested in the building and maintaining of the McPherson and La Verne churches and colleges. Funeral services were held at the La Verne church with the pastor, Galen B. Ogden, in charge. Interment was in the La Verne Evergreen cemetery.—The Cullen children, La Verne, Calif.

Davis. Thomas Reed, son of Nathan and Martha Maston Davis, was born Nov. 4, 1852, in Milford, Del., and died at the home of his son-in-law near Mexico, Ind., at the age of ninety-three years. On Dec. 24, 1885, he was united in marriage to Elizabeth Sarver, who preceded him in death eight years ago. Surviving are two granddaughters. He was a member of the Church of the Brethren at Mexico. Funeral services were held in the Mexico church by Bro. Thomas Shively, assisted by Walter Balsbaugh. Interment was in the Rayburn cemetery.—Mrs. Walter Balsbaugh, Macy, Ind.

Deatrick. Catherine, wife of Hayden Deatrick of Hampton, Pa., died Jan. 25, 1946, at the age of seventy-seven years. She was a faithful member of the Hampton church for many years. Surviving are her husband, two sons and two daughters. Funeral services were held by Brethren Monroe Danner and Paul Miller and burial was in the Hampton cemetery.—A. P. Hetrick, Hanover, Pa.

Domer. Jesse Calvin, was born on the Domer homestead, Elkhart County, Ind., Jan. 22, 1879, and died April 4, 1946. He was the son of Jacob and Mary Ebersole Domer. He was married to Susanna Swoveland in 1901. She survives, together with one daughter, one brother and two granddaughters. Services were held at the Yellow Creek church by Samuel Miller and the undersigned. Interment was in the cemetery one-half mile north of the church.—Irvin Miller, Goshen, Ind.

Ecenrode. Amanda G., daughter of Emma Gehr Mohler and the late George Mohler, and wife of Harvey L. Ecenrode of Ephrata, Pa., died in the St. Joseph hospital, Lancaster, Pa., at the age of fifty-seven years. She was a member of the Ephrata church for many years. She is survived by her husband, her mother, nine children, eighteen grandchildren, one great-grandchild, three sisters and three brothers. Funeral services were held in the Ephrata church by her pastor, W. N. Staufner and burial was in the Mohler cemetery.—Mabel M. Myer, Ephrata, Pa.

Garrison. James, was born Feb. 2, 1911, and died March 10, 1946. He is survived by his wife, Louise, three children, his parents, three brothers and five sisters. Funeral services were held at the Stump funeral home at Hummelstown by Bro. Elmer Ebersole, assisted by Bro. Harry Aldinger. Interment was in the Hummelstown cemetery.—Bertha M. Shissler, Elizabethtown, Pa.

Gordon. Lewis, son of the late Jacob D. and Caroline Wertz Gordon, passed away at the home of his daughter on April 15, 1946, at the age of seventy-nine years. His wife, Lucinda Shaffer, died in 1895 and he later married Mrs. Lydia Whisler, who preceded him in death four years ago. Bro. Gordon served in the office of deacon for many years. He is survived by two daughters and three grandchildren. Funeral services were conducted by Bro. J. W. Krabill and interment was in the Denton cemetery.—Mrs. Norman L. Rairigh, Denton, Md.

Harrison. Eli, was born at Johnstown, Pa., Nov. 1, 1863, and died April 2, 1946,

at his home at Denton, Md. He was married to Barbary Ellen Stutzman on Dec. 24, 1889, and to them were born two sons and two daughters. He was preceded in death by his wife, one son and one daughter. Funeral services were conducted by the undersigned at the Denton church, assisted by Elder J. W. Krabill. Interment was in the Denton cemetery.—George A. McDaniel, Denton, Md.

Houck, Carrie Barkdoll, wife of W. H. Houck, was born May 11, 1874, and died March 30, 1946. She was married to W. H. Houck on Jan. 1, 1902. She was the last surviving charter member of the Batavia church in residence there. She is survived by her husband and three children. Funeral services were held by J. E. Miller and the undersigned, and burial was in the East Batavia cemetery.—Earl Kurtz, Elgin, Ill.

Hickey, Annettie, wife of the late Wallace S. Hickey and the daughter of William and Mary C. Gooch, was born on Nov. 26, 1869, at Ashton, Ill., and died March 27, 1946. At the age of ten she moved with her family to Belleville, Kansas. She accepted Christ as her Savior at a very early age, joining the Church of the Brethren and remaining faithful until death. She was anointed twice during her illness. At the age of twenty-two she was united in marriage to Wallace S. Hickey of Whitesville, Mo. To this union was born a large number of children, almost all of whom died in infancy. She is survived by one son, three daughters, one sister and several grandchildren and great-grandchildren. Funeral services were held at the Church of the Brethren by Bro. W. W. Adkins of Cabool, Mo., and interment was in the Greenwood cemetery.—Alma F. Royal, Mountain Grove, Mo.

Landes, Elizabeth Jane, was born in Lamont, Mo., Sept. 28, 1865, and died March 30, 1946, at her home in Turlock, Calif. She was married to John V. Landes in 1884. To this union one son and four daughters were born, all of whom survive, together with her husband, thirteen grandchildren and eight great-grandchildren. She united with the Church of the Brethren sixty years ago at Leeton, Mo. Funeral services were held in the Drake Memorial chapel with Rev. T. W. Lyman, pastor of the Christian church, officiating. Interment was in the Turlock cemetery.—Mrs. Hattie B. Deardorff, Waterford, Calif.

Mohler, Ida Eberly, was born Feb. 4, 1863, and died at the home of her daughter in Ephrata, Pa., on March 2, 1946. She was a member of the Church of the Brethren for forty years. She is survived by one daughter, five grandchildren, three great-grandchildren, one sister and two brothers. Funeral services were conducted in the Ephrata church by her pastor, Bro. W. N. Stauffer, and burial was in the Mohler cemetery.—Mabel M. Myer, Ephrata, Pa.

Petersime, Elizabeth Miller, daughter of Aaron K. and Susanna Miller, was born on Nov. 9, 1870, in Darke County, Ohio, near the Oakland church, of which she was a long-time member. On April 6, 1893, she was united in marriage to Ira Petersime. She is survived by her husband, one son, four grandchildren and one sister. Funeral services were conducted by her pastor, the undersigned, assisted by Rev. Cole of the Methodist church. Burial was in the Gettysburg cemetery.—Moyne Landis, Gettysburg, Ohio.

Rodamer, Flora, daughter of Samuel Peeno and wife of Andrew Rodamer, was born Jan. 29, 1894, and died March 5, 1946, at her home in Constance, Ky. She served her church faithfully and was a Sunday-school teacher for many years. She is survived by her husband, her father, three sons, one daughter, three grandchildren, one brother and two sisters. Funeral services were conducted by Brethren Howard Erbaugh, Ben Stoner, and B. F. Click in the Constance church. Interment was in the family burying lot.—Mrs. Luther Gray, Constance, Ky.

Rutherford, John M., was born Nov. 17, 1857, and died in a Lebanon hospital, March 22, 1946. He is survived by several

children. He spent the last thirteen years of his life at the Brethren Home at Neffsville, Pa. He was baptized May 22, 1935, by Elder Reuben Myers at the Middle Creek church. Funeral services were conducted at the Cable funeral home at Middletown, Pa., by Elder H. L. Hess and Rev. Mark, the United Brethren minister in Middletown. Interment was in the Middletown cemetery.—H. L. Hess, Neffsville, Pa.

Sandy, Annie B., daughter of John H. and Merian F. Sandy, was born Sept. 25, 1875, in Rockingham County, Va., and died Nov. 29, 1945. Surviving are three brothers. She was a faithful member of the Church of the Brethren for many years. Funeral services were held in the Timber-ville church, with Elder B. S. Landis officiating, assisted by Elders S. D. Lindsay and W. L. Riggelman. Interment was in the cemetery near by.—E. M. Riggelman, Stephens City, Va.

Showalter, Lydia Regina, the daughter of William and Kate Miller Showalter, and wife of the late Harve Showalter, was born Oct. 16, 1885, near Montezuma and died at her home Feb. 5, 1945. She was a faithful member of the Montezuma church. Surviving are one daughter, one son, one brother and one sister. Funeral services were held at the Beaver Creek church by her pastor, Bro. Elvert Miller, assisted by Bro. E. S. Coffman. Interment was in the cemetery near by.—Mrs. Arlie Glick, Dayton, Va.

Steele, Theodore, son of Isaac and Rebecca Davis Steele, was born March 29, 1866, and died March 6, 1946, at the home of his daughter at Yellow Creek, Pa. He was twice married. Both wives preceded him in death. He is survived by five daughters, two sons, nineteen grandchildren, four great-grandchildren and three brothers. He was a devout member of the Church of the Brethren and served as a deacon for many years. Funeral services were held at the Yellow Creek church by Brethren Horace G. Clapper and Percy Kegarse, and interment was in the Steele cemetery.—Mary Stayer, Hopewell, Pa.

Weaver, Catherine Swartz, daughter of the late Mr. and Mrs. Curtis Swartz and wife of Forrest D. Weaver of York, Pa., was born Aug. 25, 1902, and died March 17, 1946, at the West Side Osteopathic hospital following a lingering illness. She was a member of the Madison Avenue church in York. She is survived by her husband and one sister. Funeral services were held in the Madison Avenue church by the writer, assisted by Bro. Chauncey Trimmer and burial was in the Greenmount cemetery.—M. A. Jacobs, York, Pa.

Wiest, Lemon B., of Ephrata, Pa., died at his home, March 11, 1946, at the age of eighty-six years. He was a long-time member of the Church of the Brethren. His first wife, Sarah B. Snyder Wiest, preceded him in death seventeen years ago. He was later married to Ella Martzall Frankfurt, who survives him, together with nine children, thirty-three grandchildren and sixteen great-grandchildren. Funeral services were held in the Ephrata church by Bro. W. N. Stauffer, and interment was in the Hammer Creek cemetery.—Mabel M. Myer, Ephrata, Pa.

Wolfe, John H., died March 17, 1946, at his home in California. Bro. Wolfe worked at the Brethren Publishing House for ten years. He was married to Jennie J. Miller of Waterloo, Iowa, who died two years ago. He lived the last twenty-one years of his life in California. He is survived by one son, one daughter, one sister and one brother. One son and one sister preceded him in death.—Cleo Wolfe, Los Angeles, Calif.

Zimmerman, William, son of William and Susan Zimmerman, was born March 12, 1879, and died March 30, 1946, at the Cass County hospital in Logansport, Ind. At the age of thirteen years he joined the Church of the Brethren, to which he was faithful until his death. He is survived by four sisters and three brothers. Funeral services were held by the undersigned in the Easterday funeral home, and interment was in the Mt. Hope cemetery.—Lyle C. Albright, Logansport, Ind.

Church News . . .

Illinois

Lanark.—Bro. Merlin Cassell of Bethany Biblical Seminary delivered the messages during Holy Week. A sunrise service and breakfast for the young people of this church and Cherry Grove church was held Easter morning. At the close of the evening service, thirteen were baptized and eight received by letter. A union Good Friday service was held at the Methodist church. The district women's all-day meeting was held here on April 4 with Bro. Leland Brubaker as the morning speaker and Miss Virginia Asaka, a Japanese-American girl, as speaker in the afternoon.—Mrs. Virgil Royer, Lanark, Ill.

Oak Grove.—Our church purchased garden seeds for one hundred families in Holland. We met in the church basement and packaged these, enjoying an evening of fellowship together. Light refreshments were served. We are having a systematic Bible study class each Sunday evening, beginning with the first chapter of Genesis. Miss Bessie Crim, a missionary to China, gave us a very interesting talk on March 10. On April 14 we held an all-day meeting with a picnic dinner in the church basement, following which our business meeting was held. Bro. Whisler was re-elected as elder of our church. Bro. Joseph Hare was elected to the board of trustees. Sister Juanita Wise was elected as Messenger agent and Sister Wilma Hare as the Messenger correspondent. Brother and Sister Joseph Hare were elected as delegates to district conference and Brother and Sister M. A. Whisler and Sister Juanita Wise as delegates to Annual Conference.—Dorothy Braun, Washburn, Ill.

Indiana

Bethel Center.—We held our quarterly council meeting on March 3 with our elder, Bro. Galen T. Lehman, presiding. Brother and Sister Martin of North Manchester are staying with us for another year. Our love feast was held April 7 with E. H. Gilbert of Huntington, Ind., presiding. Bro. Kintner of North Manchester and William J. Tinkle of Taylor University were also with us at that time. Our women have made several new garments for Greek, Philippine and Russian relief. We sponsored a drive for relief clothing which was very successful. We made several new garments for a family in our community. The men's work is sponsoring another tomato patch this year, the proceeds from which will go into the building fund. We are planning on a basement and some other remodeling for our church in the near future. Our revival services will be held May 13 through May 26 with Bro. J. O. Winger in charge. We have our 100% Messenger club again this year. We have sent one heifer for relief and have two more ready to go.—Mrs. Kenneth Dillman, Hartford City, Ind.

Lower Deer Creek.—Since our last report, Bro. Clarence Sink, our pastor and elder, went to Poland with a shipment of cattle. Upon his return, he gave us a very interesting report of his trip, the conditions in Poland and of the great need of relief there. The Friendly Bible class donated a heifer which was shipped from the United States in August. The men of our church sent seventy-five dollars for wheat and \$114 for corn to help feed the hungry of Europe. Several of our church men met and cut wood for our church. The ladies assembled in aid meeting the same day and served a co-operative dinner. Our aid society met in January and elected new officers for the year and have been meeting each week since. We have been very busy serving sale dinners, quilting and sewing for relief and have sent 505 pounds of clothing, bedding and shoes to New Windsor. The primary department has been collecting soap and has fifty-nine pounds ready for

shipment. We have a 100% Messenger club again. We are happy for the fact that a number of our servicemen have returned. Our church met in council on the evening of April 4. It was decided to have our annual birthday dinner in June or July. We have talked for some time of putting a basement under our church. We have a building fund set aside for it and have appointed our building committee. Our Achievement Offering was \$61.36. It was decided to have our elder represent us at Annual Conference. The church voted to ask our pastor to continue indefinitely and he accepted the call.—Sadie Wertz, Camden, Ind.

North Winona.—We observed Manchester day on March 10 at which time a group from the college delivered the morning and evening messages. On March 22 Bro. Frederick Richard Breman from the Moody Bible Institute in Chicago was our guest speaker. Bro. Lynn Blickenstaff, returned missionary to India, filled the pulpit both morning and evening on March 17. Our church convened in a council meeting on April 3 with our elder, Bro. J. S. Zigler, in charge. Our communion will be held May 4. Bro. William Eberly, a student from Manchester College, filled the pulpit for the morning service on April 7. In the evening Rev. Frank Tillman from Warsaw told us of the conditions in Poland and of his experiences while there. We are happy to report the work of the aid for the year. Twenty-two large comforters, eight baby comforters, 509 diapers, sixty-four pairs of shoes, eighty-five pounds of miscellaneous clothing, 309 articles of clothing, twenty-four Christmas boxes, twelve bars of Ivory soap and 9 pounds of homemade soap, twenty-four girls' serge dresses, forty-eight pairs of boys' wool pants and some cotton undergarments were prepared for relief. The Easter and children's day committees are preparing programs for both days. On the evening of April 17 the members met at the church for a farewell party for some of our group, who are leaving us. We have a 100% Messenger club this year.—Mrs. Alma E. Hanawalt, Pierceton, Ind.

Pipe Creek.—On Feb. 24 Lawrence Shultz gave a report of his trip to Poland. Bro. H. Spenser Minnich was with us one Sunday evening in February. Our men's organization recently elected new officers. Two carloads of men attended a county men's meeting at Mexico on Feb. 28. Our council meeting was held March 14. Elder T. A. Shively was elected to serve as our delegate to Annual Conference and Ada Hessong and Clara Huffman will act as delegates to our district conference. The aid society has been working on relief sewing sent out by New Windsor. Other sewing and quilting have been done. Twenty-six comforters have been made and forty-three blankets have been sent for relief. Several of our number attended the district rally at West Manchester. Our communion will be held June 1 at 7:30 p.m.—Mrs. Vinal Bowyer, Peru, Ind.

Iowa

Ottumwa.—The district board met in Ottumwa Jan. 23. The district program committee held a meeting here Jan. 25. Bro. Francis Shenefelt of the Monroe County church is chairman of this committee. The pastors of this district and their families came to Ottumwa Jan. 24 for a day of fellowship in the C. A. Albin home. The ladies' aid sponsored a vegetable soup supper on Jan. 24. The proceeds were given to the building fund. Other projects of the aid are a white elephant sale which was held in March, and a bazaar which is planned for May. The aid members cleaned the church recently. The missionary group is studying women of the Bible. A mother and daughter banquet is being planned. Bro. C. A. Albin attended the trustees' meeting and regional conference at McPherson, Kansas, in February. On Feb. 12 we had an all-

church supper to welcome home the returned servicemen and as a reception for the new members of the church. Bro. Francis Shenefelt of the Monroe County church was the guest speaker. The pastor presented the proposed plans for our new church. The young people of our church attended the Southern Iowa district youth rally, in the South Keokuk church at Ollie, Iowa, on April 7. The Ottumwa B.Y.P.D. district conference will be held in our church in June. Holy Week was observed with special music by the adult choir on Palm Sunday, services by our pastor on Tuesday and Wednesday evenings, communion services on Thursday evening, a three-hour union service at the Methodist church on Good Friday, and special music by the adult and junior choirs on Easter morning, with baptismal services in the evening. We were happy to have Bro. Charles Lunkley, a student from Bethany, and his family with us for the communion service and over the Easter holidays. We have had two baptismal services since our last report, with six new members added to the church.—Mrs. Paul Ruby, Ottumwa, Iowa.

Robins.—The Sunday-school teachers met in a workers' conference with the Sunday-school board on Jan. 8. A similar workers' conference was held March 19. On Feb. 28 Bro. Harold Royer, a missionary on furlough from Africa, gave an illustrated talk on Africa and our mission work there. Our offering on this occasion was \$14.41. Since September 1945 the church has given \$83.16 in special offerings for the Million Dollars for Christ fund. In addition to this the church has purchased one heifer for relief. This heifer is being shipped in a week or two. The Sunday school raised the money for the purchase of twelve family garden packets of seeds for Italy and sent them to New Windsor on March 4. During the winter the ladies of the church have been collecting clothing for relief. Two hundred sixty pounds

of clothing have been collected and forwarded to New Windsor. Our Sunday-school attendance has been increasing. The outlook for the church work in the future is very promising. We have been glad to welcome a number of returning servicemen. The young people are sponsoring our special Easter evening service this year.—Mrs. Carl Hoover, Cedar Rapids, Iowa.

Waterloo.—Union services were conducted during Holy Week from 12:10 to 12:50 p.m. each day, with three-hour services on Good Friday. Bro. Faw was the speaker at the Easter sunrise service which was held in the First Brethren church. Our daily vacation Bible school, which will be held jointly with the First Brethren church, will begin June 10. The council decided to put a new gas furnace in the parsonage. A committee was also appointed to plan for a nursery in the church. Communion services were held Easter evening with our elder, Bro. Harner, presiding. Babies will be dedicated on Mother's Day. The evening of April 28 is youth night, at which time a special offering will be taken to apply on their pledge to the heifers for relief project.—Clara Miller Lichty, Waterloo, Iowa.

Kansas

Buckeye.—On Feb. 24 the McPherson male quartet presented a program at the morning worship hour. An offering amounting to twenty-six dollars was lifted at that service for the college. Bro. Elmer Dadisman, pastor of the Lone Star church, held a two weeks' evangelistic meeting beginning on March 18. Four were baptized. We held our love feast at the close of the meetings on April 1. A council was called on April 9 to hear reports from the building committee. At this meeting it was decided to put in a new gas furnace and make other needed repairs. On April 14 a deputation team from the Student Christian Association

Announcements . . .

ANNUAL CONFERENCE

June 12-16. Wenatchee, Wash.

REGIONAL CONFERENCES

Southeastern Region—Roanoke, Va., Aug. 28-30.
Eastern Region—Lebanon, Pa., July 10-11.
Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

North Dakota and Eastern Montana—Carrington, June 27-30.

LOVE FEASTS

Illinois

May 19, 7:30 pm, Oak Grove.

Indiana

May 11, Beech Grove.
May 11, 7:30 pm, Buck Creek.
May 16, 8 pm, Pleasant Valley.
May 18, Upper Fall Creek.
May 18, 8 pm, Bethany.
May 19, Blue River.
May 19, Kokomo.
May 19, 7 pm, Rossville.
May 19, 7:30 pm, Cedar Creek.
May 25, 8 pm, New Salem.
May 26, all day, Pleasant Hill.
May 30, 7 pm, English Prairie.
June 1, Baugo.
June 1, 7:30 pm, Pipe Creek.
June 1, 8 pm, Liberty Mills.

Iowa

May 26, 8 pm, Beaver.

Kansas

May 11, Maple Grove.
May 18, McPherson.
May 26, 7:30 pm, Parsons.

Maryland

May 18, 5 pm, Beaver Creek.
May 19, 5 pm, Pleasant View.
May 19, 7:30 pm, Locust Grove.
May 25, 2:30 pm, Broadfording.
June 1, 4 pm, Grossnickle.

Michigan

May 19, Thornapple.

New Jersey

May 19, Amwell.

Ohio

May 12, 7 pm, Springfield.
May 18, Covington.
May 18, Eaton.
June 1, 8 pm, Bear Creek.

Pennsylvania

May 11, 2 pm, Indian Creek.
May 11, 12, 1:30 pm, Annville.
May 11, 12, 2 pm, Midway.
May 11, 12, 2 pm, Richland.
May 12, Yellow Creek.
May 12, 10 am and 7:30 pm, Perry, Three Springs.
May 12, 2 pm, East Fairview.
May 12, 6:30 pm, Maitland.
May 12, 7 pm, Conemaugh.
May 15, 16, 10 am, West Greentree, Rheems.
May 15, 16, 2 pm (DST), White Oak, Graybill.
May 18, 10 am, Back Creek, Shanks.

May 18, 2 and 7 pm, Bareville.

May 18, 7 pm, Pine Glen.
May 18, 19, 1:30 pm, Heidelberg.

May 18, 19, 1:30 pm, Upper Conewago, Mummerts.

May 18, 19, 2 pm, Mountville.

May 19, East Petersburg.

May 19, Quakertown.

May 19, Snake Spring.

May 19, 2 pm, Maiden Creek.

May 19, 6:30 pm, Maple Spring.

May 19, 7 pm, York, Madison Ave.

May 21, 22, Springville, Mohlers.

May 22, 23, 10 am, West Conestoga, Middle Creek.

May 25, 1:30 pm, Mercersburg.

May 25, 2 pm, Akron.

May 25, 26, 10 am, Schuylkill, Big Dam.

May 25, 26, 10:30 am (DST), Antietam, Prices.

May 25, 26, 2 pm, Myers-town.

May 26, all day, Lower Conewago, Bermudian.

May 26, 10:15 am, Codorus.

May 28, 29, 10 am, Chiques.

June 1, 7:30 pm, Mechanic Grove.

June 1, 2, 1:30 pm, Fredericksburg, Meyer.

June 2, 7 pm, Middle Creek.

June 3, 7:30 pm, Ridge.

Virginia

May 12, 7:30 pm, Lebanon.

May 14, 7:30 pm, Troutville.

May 19, Cooks Creek.

presented the evening program. The children and young people of the Sunday school presented a program on Easter morning.—Mrs. Ward Nance, Abilene, Kansas.

Newton.—The Newton church held their spring council meeting April 7 with Elder Metzler presiding. Because of the fact that we had a student pastor, we didn't have services on Sunday evenings through last winter, but it was decided to have evening meetings beginning with the time our pastor has his annual vacation sometime in June. We will observe our love feast May 5.—Mrs. Charles L. Rodgers, Newton, Kansas.

Parsons.—We met in a business session with Bro. G. A. Zook presiding. Bro. Ralph McCune was elected to the office of deacon. Our fund for Brethren service has been growing. Our love feast will be held May 26 at 7:30 p.m. Our church is co-operating with the union pre-Easter services. One will be received into the church by baptism. Our church is the relief center for the district. As a result, we have sent to New Windsor 1,396 garments, twenty-seven comforters, two pairs of blankets, 111 pairs of shoes, canned fruits and vegetables, a box of soap and a box of toys.—Mrs. Julia Jones, Parsons, Kansas.

Topeka.—In January a reception was held for our returned servicemen. On March 10 the male quartet from McPherson College was with us. Our guest speaker for this meeting was Bro. James Berkebile, a teacher from McPherson. The men of our church are organized and for their meeting of April 5 they invited the congregation to hear their guest speaker, Blair Helman, a student minister from McPherson College. Our pastor, J. Willard Agee, a student minister at McPherson College, comes each week end and works among us, preaching both morning and evening on Sunday. Holy Week services were held in the different churches in our locality with each minister speaking in a different church each evening. Our pastor spoke in the Christian church on Friday evening. During the winter our ladies' aid met once each week and sewed for relief. For the summer months, we will meet once a month. We are collecting clothing, cooking utensils and soap for relief. Our communion services were held on the evening of April 14. We are glad for several new families that have located in Topeka recently, and are attending church services.—Mary M. Smith, Topeka, Kansas.

Maryland

Locust Grove.—We met in council on March 23 with Bro. William Kinsey presiding. Bro. Kinsey was elected elder for the year with William E. Baker as the associate elder. The ladies' aid met at the church on April 17 and spent the day sewing for relief at New Windsor. The men met there also at the same time for a men's work meeting. Our love feast will be held on May 19 at 7:30 p.m.—Mrs. Bessie R. Purdum, Mt. Airy, Md.

Welty.—Our council meeting was held on March 31 with our elder, Bro. J. I. Thomas, presiding. The furnace has been installed in the church, Sunday-school rooms have been provided, and plans for other remodeling are in progress. We have a 100% Messenger club. On achievement day Bro. Harlan J. Brooks spoke to us about his experiences on the mission field. Our total giving for the year was \$628.19 for missions and \$1,372.21 for relief. One of our heifers was sent on April 19 and we still have four more to send. The B.Y.P.D. has been making a study of the Bible recently. A Bible institute was conducted by A. C. Baugher, president of Elizabethtown College, at our church on April 13 and 14. On the evening of Good Friday a play entitled Simon the Leper was presented by the young people of the church. On Easter the children presented an Easter program during the worship hour. Our annual fellowship supper will be held on May 16. The district B.Y.P.D. meeting will be held in June.—Doris Clopper, Hagerstown, Md.

Missouri

Rockingham.—Our church met in quarterly council March 13 with Bro. Oscar Early presiding. We decided to have an evangelistic meeting this fall. Plans are being made to purchase a new furnace for the church. Our pastor, Bro. Lee Kendall, is planning to conduct a vacation Bible school this summer. Bro. Rodabaugh is to serve as our pastor this coming year. Genevieve Sandy will direct an Easter cantata. Bro. Kendall attended a convention of the Missouri Council of Churches at Jefferson City March 19-21. He reports a very interesting meeting. Our contribution for relief was \$188.—Mrs. S. L. Hogan, Norborne, Mo.

Montana

Whitefish.—Our pastor, Bro. A. P. Becker, handed in his resignation to become effective June 1. The Beckers have been with us for six years and we regret their leaving. We are hoping a pastor will be found to help direct the work here. The women's group of our church has been very active in making comforters and collecting clothing for relief. Our church was host to the World Day of Prayer services in this town. Bro. Becker will preach the baccalaureate sermon for the graduation exercises of the local high school. A group of boys from the C.P.S. camp at Belton conducted a Sunday evening service of music recently.—Mrs. Elmer Smith, Whitefish, Mont.

Nebraska

Omaha.—We met for our regular business meeting on the evening of March 12. Bro. L. L. Meck of Octavia, Nebr., who has been the presiding elder of the Omaha church for forty years, has asked to be relieved of active responsibility because of his advanced age. The church voted to establish a special trustee fund for the purpose of keeping our church property in repair as well as making needed improvements. On April 5, 6 and 7 our church was host to the district youth rally. At the banquet on Saturday evening Bro. A. B. Nebelsick of Lincoln, Nebr., spoke concerning his trip to Europe as a cattle attendant. The McPherson College male quartet was with us during the entire conference. On Sunday morning Bro. W. W. Peters delivered the address. Our young people participated in the Palm Sunday city-wide sunrise service. On Easter morning the children presented a program. In the evening a candlelight love feast service was held. One was baptized on Easter. Two letters have been granted.—Esther Dickey, Omaha, Nebr.

North Dakota

Carrington.—We met in regular council on March 24, at which time delegates were elected for our district conference to be held here in the Carrington church the last week of June. On Easter an all-day meeting was held. Dinner was served at the noon hour, after which a program was rendered by our young folks and others. The offering which was taken in the morning and which amounted to seventy dollars was given for relief. We have Sunday school and preaching services each Sunday. We have an active aid society.—Mrs. E. E. Wenger, Carrington, N. D.

Ohio

Canton, Maple Avenue.—Our women's work meets every month to repair clothing, sew rags for rugs and piece quilts. Some of our ladies donated a day to help can meat for overseas relief. On March 28 we held a welcome home party for our returning servicemen, with Bro. John Detrick as the speaker. Our business meeting was held on April 7, with our elder, Bro. Sowers, presiding. It was decided that we hold a one-week revival service from May 3-10, with Bro. Winger as the evangelist. We elected delegates to district meeting. We will not send a delegate to Annual Conference this year. We are having Good Friday services in the evening. On Easter we are having a dedica-

tion service for babies and also decision day. Our attendance is growing in Sunday school and church. A mother and daughter banquet is being planned for May 17. We are glad to report a 100% Messenger club again this year.—Mrs. S. Z. Paulus, Canton, Ohio.

Circleville.—Our elder, Bro. J. H. Good, of Springfield met with us for our business meeting on March 6. Brother and Sister Fike were elected delegates to district meeting. A new church constitution was adopted by the church and new hymnbooks were being purchased. A pre-Easter service is planned for each evening of Holy Week with a communion and love feast to be held on April 18. On Jan. 25 Sister Susie Thomas gave an inspiring message concerning her experience as a missionary in India. Elder Edward K. Ziegler, a former missionary to India and now the Bible instructor at Manchester College, delivered the message on March 17. Elder Parker M. Filburn of Dayton showed pictures of our Bible lands and our mission in India in our church on April 7. The Sunday-school library is being used by the pupils. The young people recently received a letter of thanks and appreciation from Porsgrunn, Norway, for Christmas boxes sent last October. We are glad to report an increase in our Sunday-school and church attendance.—Madeline Adams, Circleville, Ohio.

Eastwood.—We are having two weeks of evangelistic services, with Bro. Jesse W. Whitacre of Keyser, W. Va., as the evangelist. A religious survey is being made of our immediate community for the purpose of ascertaining whether the people living in our community are Christian and members of some church. If they are not attending church, we want to encourage them to do so. We contributed \$100 to the beef project and a group of our people, including our evangelist, spent a day recently labeling the cans of beef. Various Sunday-school classes have contributed blankets, comforters and seeds to the relief center at New Windsor. Our young people are meeting every Saturday night for singing, Bible quizzes and a talk. We are glad to welcome home many of our boys who have been in service. One has been added to our church by baptism and two by letter.—Mrs. P. J. Remsburg, Akron, Ohio.

Pleasant View.—Since the first of the year we have had Rev. Bradley of Columbus Grove, Rev. Soldner and Rev. I. W. Bauman of Bluffton. Bro. W. D. Landes of Lima, Brethren Schwalm and Mathis of Manchester, Bro. Orville Noffsinger of Defiance and, on Race Relations Sunday, Mr. Reed, who heads the social work at Lima's colored center, as guest speakers. On Feb. 10 our Achievement Offering was taken and amounted to \$315. Our attendance this winter has been well above the average. We are happy to have our servicemen worshipping with us again. Two of our boys lost their lives during the war. We are looking forward to having our elder, Bro. Noffsinger, with us again for the Easter season, and on Easter evening a play will be given by our young married people's class. We are awaiting with anticipation the first of May when our new pastor, Bro. Petry, and his family will come to be with us.—Mrs. Roger Landes, Lima, Ohio.

Oklahoma

Big Creek.—A school of missions was held during January. We were glad to have Brethren James Elrod, D. J. McCann and Harley Stump with us on the evening of March 5. Plans have been made for a vacation Bible school. Bro. K. O. Thralls of Billings, Okla., will conduct our revival meeting, beginning one week after Easter and closing with the love feast on May 12. Bro. D. J. McCann has been chosen as our elder. The women continue to work on clothing for relief and the young people have made soap.—Abbie S. Pote, Cushing, Okla.

Pennsylvania

Midway.—The women's work organization has contributed many garments, blankets and other useful essentials to European relief. Various groups in the congregation go to New Windsor once each month to assist in the work there. On March 3 Brethren Galen Zook and Paul Bucher gave interesting reports of their trip to Poland with a shipload of horses. A number of our boys have returned from service and we are happy to welcome them back into the fellowship of our church. Our Achievement Offering amounted to \$449. Brethren S. K. Wenger and Paul Forney will represent the church at the Annual Conference. The ministerial meeting of Eastern Pennsylvania will be held here April 23, 24 and 25. Our communion services will be held May 11 and 12. At our recent council the church decided to have Bro. Deardorff, the church architect, to look over the church house with the view of making improvements. Our vacation Bible school will be held in July. Our young people are active in various departments of the church. The Sunday school, church and prayer meeting services are well attended. The outlook for our church is promising.—Perry H. Sanger, Lebanon, Pa.

Palmyra.—On March 24 the Palmyra church held their twenty-fifth anniversary as a separate congregation from the Spring Creek congregation. Bro. Leland Brubaker was the guest speaker at the morning and evening services. On March 30 Dr. Franklin Cassel of Lititz, Pa., spoke to the B.Y.P.D. on beauty. At the evening service he showed Brethren service slides and spoke about his experiences in Puerto Rico. The offering received was given to the corn project. On April 3 we met in council, with Elder F. S. Carper presiding. One was received into the church fellowship by former baptism, one by letter and five letters were granted. Delegates to Annual Conference are Elder F. S. Carper and his wife. On April 6 a district men's fellowship was held in our church with Paul Robinson, pastor of the Hagerstown church, and Luther Harshbarger as the guest speakers. Passion week services begin April 14 with services every evening. On April 21 our young people will have an Easter sunrise service at the Spring Creek cemetery. Our love feast will be held on May 5.—Mrs. Irwin A. Allwein, Palmyra, Pa.

Quakertown.—Our evangelistic meetings were conducted by Bro. Harper M. Snaveley of Quakertown, Pa., closing with the love feast service. Our women's work has been very active in making girls' dresses and ladies' skirts for Philippine relief; the young people made soap and secured seeds; the children of the church sent buttons and thread for relief. The church contributed much to the wheat project and have also given clothing, tools and cooking utensils for relief. Our pastor, Bro. George W. Landis, is planning to hold evangelistic meetings, beginning April 7, at the Bethany church in Philadelphia; at this time their pastor, Bro. Henry H. Moyer, will come to Springfield. Winfield Knechel is on a trip to Poland on a cattle boat. A number of our young men have returned from the service and we are happy to welcome them back into the fellowship of the church.—Miriam K. Steely, Quakertown, Pa.

Spring Grove.—On Jan. 26 and 27 Bro. Ralph Schlosser of Elizabethtown conducted a Bible institute at the Kemper house. Following the last session Sister Ruth Brooks, missionary to India now on furlough, told us of conditions in India. On the evening of Feb. 24 Bro. Ezra Eichelberger of Manheim spoke at our young people's meeting. He told us of conditions he met when he accompanied a shipload of cattle for relief to Greece. On March 3 Bro. Ollie Hevener of the White Oak congregation worshiped with us at the Blue Ball house and brought us

the morning message. During the winter some of our members made garments for relief which had been sent already cut from the New Windsor relief center. Recently two of our young brethren, Robert Martin and John Kochel, accompanied a shipload of cattle to Poland. Our love feast will be held at the Kemper house on May 5.—Mary Esther Stoner, Lititz, Pa.

Springville.—The ladies' aid sent comforters, blankets, clothing, soap and seeds to New Windsor. Special offerings have been taken for Bethany, for relief and for the Million Dollars for Christ fund. The Elizabethtown choir rendered a program on the morning of March 24 at the Mohler house. Our council meeting was held March 25 with Elder John Myer presiding. Bro. Myer was chosen by the church to represent us at Annual Conference. Our love feast will be held May 21 and 22 at the Mohler house.—Mrs. Mark Royer, Denver, Pa.

Upper Conewago.—On Feb. 17 Bro. James Sellers of the Pleasant Hill congregation brought us the morning message. In the evening Bro. Jacob E. Trimmer of Carlisle gave us a talk on home missions in Southern Pennsylvania. On March 24 Bro. M. R. Zigler told about conditions in Europe and stressed giving for relief. Elder Jacob Miller of the New Fairview congregation spoke about the need for seeds in the foreign countries. Our congregation has lifted offerings for relief in Europe, the Red Cross, Civilian Public Service and missions. We also sent seeds to the foreign countries. A number of our members have given their services at the relief center at New Windsor, Md., and others have mended clothing for the center at their homes. Many of our young men are returning from C.P.S. camps and the armed services and we are happy to welcome them back into the fellowship of the church. On the evening of March 31 three of the young brethren told of their experiences in C.P.S. camps. One has been baptized since our last report and two of our members have died. On May 4 we will hold our council meeting preparatory to our love feast, which will be held May 18 and 19 at the Mummerts meetinghouse. At this time we will receive a missionary offering.—Frances E. Shaffer, East Berlin, Pa.

Texas

Nocona.—We met in council on April 7 at which time we voted to keep Brother and Sister Schrock for another year. During youth week in January the young people conducted a prayer meeting and hymn sing at the church. Brother and Sister Schrock attended the regional conference at McPherson College. The men's work put in a garden fence at the parsonage. A men's quartet and Bro. Peters of McPherson College presented a program at the church on March 28. Since our last report, the ladies' aid has made and sent eighteen baby gowns, three quilts and twenty-four slips for Greece, and has sent forty-eight packages of garden seed, twenty-two spools of thread, 154 used garments, four pairs of shoes and twenty-nine baby quilts and blankets for other relief.—Mrs. Maggie Molsbee, Nocona, Texas.

Virginia

Fairview.—A deputation team from Bridgewater College recently gave several programs at our church which were much appreciated. Several from our church attended the leadership training school at Timberville during the latter part of February and the first week in March. During Lent Brethren Lindsay and Robert Hoover each brought us a message and Bro. Joe Miller led us in music appreciation. On April 7 a program was given by the tricongregational children's chorus and Temple choir under the direction of Mrs. David Huffman. At our quarterly council we appointed delegates for the district meeting which will be held in the Unity congregation at the Bethel house. Each first Sunday we take an offering for relief. We have also sent clothing and

shoes for relief.—Anna R. Roller, New Market, Va.

Mount Joy.—We met in a business meeting on March 9 with our elder, Bro. H. A. Hoover, officiating. Our delegates were appointed to go to district meeting, which is to be held in the Blue Ridge church April 9-11. It was decided at this meeting to have a home-coming day in August. A box of buttons, thread and soap was sent for relief and a box of clothing was collected. The women's work has quilted several quilts since our last report. We ask the prayers of people in behalf of our pastor, Sister Broughman, whose health has not been very good lately. We had several visiting laymen to fill one appointment for Bro. Lee Bryant. The children and young people are to present an Easter program.—Mrs. Alvin Walker, Buchanan, Va.

Oakton.—Our men's work has been revived recently under the leadership of our pastor and their newly elected president, Bro. Herman Miller. Their first project was to sponsor visitation evangelism in the congregation. As a result of this endeavor twenty-eight members were added by baptism and letter. The young people have been active in canning, soap-making and working at New Windsor. They also gave one heifer for European relief. Nearly 150 new garments and forty-two comforters were made and more than 200 pounds of used clothing and shoes were contributed by the women's work. A week's evangelistic meetings are being conducted by our pastor, Bro. A. J. Caricofe, beginning April 7 and closing with our love feast on the evening of April 14. Our Sunday evening programs are sponsored by various youth and adult groups. A father and son fellowship supper was held on April 5. Pastor Caricofe recently resigned to accept the pastorate of Hollins Road church near Roanoke, Va. Our congregation responded to benevolent appeals by giving \$1,000 for wheat, \$800 for blankets and eleven heifers. Our total benevolent giving for the past year was more than \$6,000. On April 7, a former pastor, Bro. Byron M. Flory of Bridge-water, Va., brought the message.—Mrs. Joseph S. Wine, Arlington, Va.

Pleasant Valley.—Our pastor, Bro. Murray L. Wagner, is one of the district representatives on the Standing Committee this year. At our recent council meeting our pastor's contract was renewed and his salary increased. It was voted to send no delegates to the Annual Meeting this year. Seven were baptized on April 7 as a result of the meetings held in the Grottoes mission by our pastor. Our Lord's-

Continued on page 32

Brethren Relocation Service

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

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acre plans are progressing this year. On Mother's Day Bro. Rufus King will be our guest speaker. The aid societies and the B. Y. P. D. are still very active in relief work. The church has doubled its giving to Brethren service this year. One of the heifer collecting centers is located in our congregation, with Bro. H. L. Houff heading the work here. At this writing there are about 250 head that are ready to be shipped. Two more of our local boys are to go as cattle attendants at the close of the school year. The church is participating in community Lenten services. This includes the Holy Week services and the Good Friday community services. Communion services will be held on Thursday night. Many of our servicemen are returning and we are happy to welcome them back into the fellowship of the church.—Mrs. William Houff, Jr., Weyers Cave, Va.

Roanoke, Central.—A banquet was held at the church for the returned servicemen. A district meeting of the children's Sunday-school teachers and superintendents was held at Central, at which time we were fortunate in having with us Miss Dessie Miller, director of religious education in the public schools of Harrisonburg. The district youth banquet was held at Central in March. The women of the church are planning for the annual mother and daughter banquet on April 23. For the year ending Feb. 28, 1946, we gave a total of \$2,389.21 for missions, relief and Brethren service. The women have been helping at the relief center in Roanoke. We have had several interesting speakers during the year, including John Barwick. We are making plans for anniversary Sunday, May 5.—Mrs. E. Bentley Reed, Roanoke, Va.

Timberville, Linville Creek and Unity.—A tricongregational leadership training school was conducted at Timberville in February and March with Dessie Miller, Minor M. Myers, Earl Bowman and John S. Flory as the teachers. Other near-by churches were invited to join with us in these meetings. These three congregations gave \$1,360.69 for missions and \$3,857.91 for relief during the past year besides a contribution for seeds of goodwill. Timberville church gave liberally to the Bethany Chapel fund. The tricongregational children's, Temple, young people's and adult choirs are giving programs for Easter and each of the six

churches is having Lenten services. The pipe organ is to be installed in the Timberville church in April and will be dedicated the fourth Sunday of May with an all-day service. Miss Weybright from Bridgewater College is to be one of the guests of the day. The Linville Creek and Timberville congregations have recently had church receptions for their returning servicemen and women. Unity is planning for one after Easter. We are glad to welcome them back into our church fellowship. About one hundred were present at the district meeting of the B. Y. P. D. held in Timberville in February.—Mrs. Opal Hoover, Timberville, Va.

Washington

Mt. Hope.—Bro. Clement Bontrager, our district pastor at large, conducted a series of evangelistic meetings from March 31 to April 7. Sister Bontrager led the song services. These meetings were preceded by several weeks of personal evangelistic effort and special prayer. As a result, seven were baptized. Three others want further instruction and Bible study before receiving baptism. Our love feast was held on the evening of April 6. Our Sunday-school and church attendance has increased. In a special council moderated by Bro. Bontrager we invited Brother and Sister Flory to continue indefinitely their pastoral work in this congregation. We are expecting another feast of spiritual blessings when Brother and Sister Crum-packer come to be with us from April 30 to May 5. If any Brethren families are

interested in moving to Washington to make their home near a small but growing Brethren church, we invite you, while on your trip to Annual Meeting at Wenatchee, to investigate the opportunities in our community near Chewelah, Wash.—Mrs. Theodore Donelson, Chewelah, Wash.

Omak.—We held a series of meetings Jan. 24—Feb. 10 with Bro. J. D. Miller of Albany, Oregon, as the evangelist. Our congregation was saddened by the death of Bro. J. H. Clapper on Feb. 18. Brother and Sister Clapper have been faithful members and attended the evangelistic services up until the last two evenings. He was a gifted singer and frequently sang as a solo one of the hymns from the old hymnal. Our council was held March 12. Our pastor, Bro. Luther Shatto, was elected delegate to Annual Conference. We decided to have a vacation Bible school this summer. We expect Bro. Frank Crum-packer to be with us on April 22. We plan to have Bro. I. N. H. Beahm with us for a series of meetings in June.—Florence L. Breshears, Omak, Wash.

West Virginia

Pleasant Hill.—Our elder, Henry C. Sanders, came to us on April 6 and preached two inspiring sermons. He also conducted our council meeting and installed our pastor, Bro. Brooks L. Vandergrift. At this meeting Sunday-school officers were also elected. Bro. Norman A. Seese preached for us on Palm Sunday. During the winter we lost two of our members by death.—Mrs. J. Ray Martin, Fairmont, W. Va.



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Harold M. Lambert

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Around the World

The Evangelical Church of Slovakia has joined the World Council of Churches, it has been announced. The council now numbers ninety-three Protestant and Orthodox churches in thirty-three countries.

American Protestant churches will send a gift of 50,000 hymnals to the Church of Christ in Japan for use in Japanese churches, Rev. Herbert C. Lytle, Jr., assistant director of the commission for world council service, announced.

A Christian newspaper will shortly make its debut in Tokyo under sponsorship of a group of Christian workers headed by Dr. Toyohiko Kagawa. Sponsors say the paper will have as its mission the propagation of the Christian gospel among the masses of Japan. In addition to promoting better understanding of Christianity it will carry news of Christian activities both at home and abroad. The paper is expected to be a four-page tabloid issued three times a week.

• • •

The sons and daughters of the atomic bomb workers at Oak Ridge, Tenn., are extremely serious in their efforts to keep informed and inform others on what can be done to prevent the misuse of the atomic bomb.

In an editorial in their high school paper they say, "To stop a war and save the lives of millions, our fathers and our brothers made this bomb. . . . They learned full well its power for good and ill. While it remains unbridled, they fear this power. We share this fear."

The following are some of the prerequisites of membership in the Youth Council on the Atomic Crisis, originated and organized by the high school students of Oak Ridge.

"I promise that I will try to learn, through giving attention to discussions of this subject in classroom, in public meeting and in the press, the facts which the citizens should know about atomic energy and its social implications.

"I promise that in my own name I will write letters to responsible men, urging them to prevent destructive use of atomic energy; I further promise that I will try to impress upon my associates the value of so doing and to encourage them to write letters similarly addressed."

Great Britain may soon attempt the social experiment of building entire towns of 50,000 population. The towns would be planned to include parks, community centers, nurseries, and modern medical and health centers.

After a split of 119 years, Philadelphia's two Quaker groups—the Arch Street Meeting and the Race Street Meeting—have approved a proposal creating a unified group to be known as the Philadelphia General Meeting of the Religious Society of Friends.

Large atomic power plants for generating heat and electricity are possible "in the near future," according to the Acheson Report. Great Britain, whose coal reserves are running thin, is reported proceeding with plans for atomic power without waiting for U. S. co-operation.

An increased demand for books on religion was revealed in a four-month survey made by the public library at Des Moines, Iowa. Books on Bible study rated the most requests. Next in popularity were works on the life of Christ, the church, and devotional and prayer literature.

The first Protestant broadcast over a Polish radio station was made in connection with the recent dedication of a Methodist chapel in Warsaw. The broadcast was made possible by co-operation of the Polish government, which placed its national radio facilities at the disposal of the Methodist congregation.

Devil's Island, France's century-old penal colony in French Guiana, is to be liquidated, and the Salvation Army is to play an important role in its abolition. The Salvation Army started its rehabilitation work in French Guiana in 1933, when a group of workers under Major Charles Pean brought spiritual and material aid to the convict population.

To help students abroad who want to obtain their education at Methodist schools in this country a \$1,000,000 scholarship fund has been set up jointly by the Board of Education and the Board of Missions of the Methodist Church. It is expected that about 250 students from overseas will benefit by the plan. The million dollars comes out of the \$25,000,000 collected during the past year in the Methodist "Crusade for Christ."

Editorial

If I Were a Member of a Rural Church

IF I WERE a member of a rural church, I would want to be a good member. I would want my church to be a good church, performing in a kindly, constructive way a very useful and forward-looking service to its own community; I would want it to be interested in every phase of the saved and the abundant life. Since May 26 is Rural Life Sunday and since this Messenger is a rural life issue,

this would be a good time to think about some of the factors that might help me and my church to accomplish that goal.

If I were a member of a rural church:

(1) I would want to know something of the background and the development of the community of which my church is a part. It would be helpful to know who fathered the community, what his background was and why he chose to begin the settlement of this particular area. It would add to the pic-



ture to know what kind of people settled around him as the community developed, what community organization grew up, what community problems they sought to solve and how, and what the developing community feeling was toward education, religious worship, community recreation, and such things as dance halls, saloons and roadhouses. Especially interesting would be the story of the first worship services in the community, the building of the first church, the coming of subsequent church groups and the erection of later houses of worship. I would want to know something of the community consciousness of each church and of their co-operative efforts for community betterment through the years.

(2) I would want to know more specifically the historical background and the changing outlook of my own church in the community. I would want to know what attitude it had maintained toward the enrichment of the life of the community and upon what community issues it had clearly raised its voice. I would want to know what community leadership it had offered in religious, educational and recreational enterprises and how courageous it had been in declaring itself for and in working for

Thinking About the News . . .

Physician, Heal Thyself

Recently our attention has been focused so consistently upon the United Nations meetings and the international situation that it has been easy to look only sketchily at our problems at home. It is possible to become so interested in saving the world in the abstract that we fail to remember the world, after all, is made up of very common people and that it is these people, not abstractions, who must be saved.

This was brought home to Americans with startling clearness when Secretary of State Byrnes in a U. N. conference meeting was castigating Russia recently for not allowing freedom of election within the Balkans. In warm reply the Russian representative reminded Secretary Byrnes that for a quarter of a century he had represented the people of South Carolina in the Congress of the United States but that in all that time he had not made a single utterance concerning the poll tax or any other device which denied free election to a large percentage of the people of his state. He was informed further that the rest of the world listens to American demands for the freedom of all peoples with a measure of amazement when they know that we hold more than a tenth of our population in a position of servility and subject them to denials and persecutions for no other reason than that of pigmentation.

These sentiments concerning us were expressed in the highest tribunal of the world; so far we have not thought of a good answer to them.

Moreover, this sore thumb is becoming sorer. The recent riots in Columbia, Tennessee, are a case in point. A white veteran kicked a Negro woman who had complained that the repair work on her radio was not satisfactory. The son of the mother thus kicked, who was also a war veteran, apparently struck back in defense of his mother. The resulting fracas did not end until efforts were made to lynch the mother and son and until shots had been fired by whites and by colored. The state police were called out, the offices of Negro professional people were looted and destroyed, homes were entered and searched without warrant in open violation of guaranteed constitutional rights, arrests were made and finally two Negroes, who had already been placed in jail, were killed without trial.

Of course, each side blamed the other and very likely if the facts are ever learned it will be discovered that each side committed grave errors. But the chief error is more than a century old. It is that on both sides we are not able to see that, regardless of color, people are only people. Some are good and some are evil; color has nothing to do with that. When blacks and whites look at each other through prejudiced eyes and make no effort to understand each other as people with similar basic problems and feelings then each is being less than American and far less than Christian. We should all do better by our minority groups. We must. God helping us we can.

D. W. B.

community decency, co-operation and progress.

(3) I would want to know the present problems and the available resources of my community. How stable are the people who make it up? What is the condition of the farm ownership and how deep is the interest of that ownership in the community? How do the people make a living? Would there be any likely way in which the introduction of new crops or the initiation of co-operatives or co-operative marketing could better that condition? Would a credit union especially designed to add to the amount of home ownership strengthen the homes of the community? How strong are the schools and can they be bettered? What percentage of the community is churchd and how active are the church members? How much does their church membership strengthen them and contribute to community life?

All of this history and survey would not help much, however, unless I could turn it toward better community understandings, co-operation and progress in the future.

SO I would want to inquire further (4) what the particular and distinctive resources of my own church are and what it can do additionally for the community. If my church had not been a leader in community betterment, I would want to learn whether there are those among its membership who should become community leaders. I would want my church to learn how to speak with a clearer and more courageous voice concerning local evils and national and state issues, especially those involving decency, morality and peacemaking so that it could lead the total community that way.

FURTHER, I should like to ask myself, personally, (5) what

I as a rural church member can do for my Lord, my church and my community. If my church is not doing all it should for the kingdom's sake, wherein am I, as a member, at fault? I would want to consider carefully how I could enrich my own spiritual life and enlarge my Christian contribution; then I would want to begin to do those things.

FINALLY, I would ask in summary the fundamental questions which embody all these others: How really Christian am I? How really Christian is my church? How really Christian is my community? In every area of lack, personal, church or community-wide, I would want to pray for wisdom for all of us and for courage and the power to grow.

IT may seem to some that these questions indicate a greater interest in the social betterment of the community than in its religious life. That is an unclear view. If the community has an active religious undergirding, it cannot help but be expressed in the entire life of the community. If beer parlors, dance halls and roadhouses are rampant, the easiest thing to do is to blame the political situation but the right thing to do is to blame the churches and the church people who lack the courage, the co-operativeness and the spirituality to clean up such conditions. Similarly, if farm land is slipping out of the hands of church people, again the implication is that the churches are not alert.

Religion, if it is genuine, cannot keep from working for the accomplishment of the kingdom beginning at Jerusalem and reaching outward to the ends of the earth. This outward reach is not geographic alone; it must reach into every aspect of life. If I were a rural church member I would want to see expressed in my community the kind of Christianity which I believe that Christ taught.

Ye Are My Friends

FRIENDS are important and a great blessing. Nowhere in the world has any people been discovered or studied who were found to be incapable of friendship or who were without friends. Most of them became the fast friends of those who studied them. Even among the animals and birds, friendships seem to be important and both can become friends of men.

But to be a friend of God is an idea which is nearly beyond the grasp of man. It is almost unique to the Christian conception of God. The pagan fears his God; the Old Testament Hebrew in most instances feared his. But Jesus said, "I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends" (John 15: 15). He called them friends, he went on to explain, because they were not in ignorance about God but could know his will and, in a measure, grow to become godlike. Because of this growth they became capable of leaving the stage of being servants of God and could become indeed friends of God. As the godlikeness increased they could enter more and more intimately into personal friendship with God.

There was a stipulation to this friendship, however; it was something they had to earn. More clearly stated, friendship with God was something they had to become capable of before they could claim it or enjoy it. "Ye are my friends," he said, "if ye do whatsoever I command you." And what was the command, the fulfillment of which would make them capable of becoming friends of God? It was easy to say but hard to fulfill, as our present torn and bleeding world testifies. It was "Ye are my friends if ye have love one for another." In the cultivation of that love lies our ability to become indeed the friends of God.

D. W. B.

D. W. B.

CHRIST'S CHALLENGE

to the Rural Church



Howard H. Keim, Jr.
Goshen, Indiana

AS HIS custom is, Jesus enters your rural church to worship with you today. Do you recognize him? Do you listen to his words of grace and truth? Will you accept his challenge to follow him in creative living?

Christ challenges the rural church to uphold the divine worth of the individual. Life was cheap in the days of Jesus. The Romans were hard masters. The individual who failed to fit into the prescribed pattern was liquidated. One thousand young Jewish patriots were crucified on Roman crosses near Jesus' home in Galilee, when Jesus was a lad. They had taken part in an uprising against Rome. The religious and civic rulers enjoyed lording it over their subjects.

Women had few rights. The masses were in poverty and servitude.

Life continues to be cheap in our day. Ten thousand homes are blasted to atoms by one terrific bomb. Women, children, and aged civilians, rich and poor, high and low are all consumed in one monstrous, inhuman funeral pyre. One hundred thousand citizens are shut up in barbed wire pens for three years, for no fault except having the wrong kind of ancestors. Three thousand men go to federal prisons and ten thousand to slave labor camps because they have conscientious scruples against taking human life.

In industry, the individual becomes a number, a picture on a badge, or a cog in a machine.

These are days of mass production, group insurance, and collective bargaining. Quite often the value of the individual is lost sight of in the modern society. We are like the city boy who was so enraptured with the woods that he could not see the trees.

Jesus taught the supreme worth of the individual. He told the parables of the lost sheep, the lost coin, and the lost boy (Luke 15) to teach how much God cares for one sinner. The modern city has lent its genius to mass production and mass destruction. It remains for the rural church to uphold the worth of every soul. Close to nature and close to God, the soul has a chance to develop God-consciousness, integration,

and independent thinking. Nowhere else in the world is there so fine an opportunity to uphold this value as around a rural church where future generations are growing up.

Christ challenges the rural church to nurture the Christian family. Cities are inhospitable to children. Most places they are not wanted, because they scratch the highly polished floors and mark up the walls. Moreover, city life creates tensions which disintegrate the family. In the twenty largest cities of the United States the divorce rate has now climbed to fifty per cent, or one divorce for every two marriages. The best place for the family is the rural or small town community, where there is a good church which has heard and is seeking to answer the challenge of our Lord to nurture the Christian family. The divorce rate for our entire country is one to five marriages. When the contracting parties are nominal church members, the rate drops to one to fifty marriages. But when they are active church workers the rate drops to one to 113 marriages.

Paul wrote to Philemon concerning the "church in thy house." In the colonial days, Brethren people had no church houses; so they met in homes of the members. Christopher Sower and others built houses with movable partitions so they could be opened up for the church congregation. Every family needs to have a church in its house. The home should be a place where the members of the family practice the presence of God. There should be a family altar around which the family has wonderful adventures in the fellowship of God. A few well-chosen pictures will help remind children and adults of the Pres-

ence. Good books, magazines, and music help the family find joy in the service of God. The Church of the Brethren has a rich heritage in home-religion. We should pass it on to future generations.

One night each week may be set aside by the congregation, when every family observes fam-

Sabbath

Ercel McCombs

Burnettsville, Indiana

*Dear Savior of mankind, this holy day
We lift our hearts to thee in humble
prayer—*

*Forgive thy people, Lord, and send us
peace;*

Teach a lost, weary world thy gentle care.

*Of aloe thou didst taste; so now taste we
The bitterness of sin and sorrows sore,
The weariness of lonely hearts and homes,
The utter uselessness of total war.*

*The fragrant healing touch of cassia lend,
That dost reveal thy holy presence near;
And myrrh for beauty to a scarred earth
send,*

*Dear God of love, give faith instead of
fear.*

ily night in the home. This should be a happy occasion of fellowship, fun and worship. The family can talk over problems and plans in a democratic way so that harmony and love rule in all their dealings, at home and abroad. The family that sings, prays, and reads the Bible together has a solid foundation. Once a quarter all the families may gather at the church for a congregational family night.

The church should give counsel and guidance to young people through days of courtship and marriage. It should provide home dedication services, devotional guides, and child-care clinics. It should encourage young couples to settle on the land and in small towns near the church where they can have a happy and creative family life. The church should be able to give financial help to those worthy

young couples who need assistance to get started in life.

Christ challenges the rural church to promote brotherhood. People often die of loneliness in the heart of a great city. The occupant of a city apartment may not know the names of his nearest neighbors though they live in close proximity for years. There can be no brotherhood where there is no acquaintance or fellowship. City dwellers create instruments to destroy the cities of other lands, with their inhabitants. The hope for brotherhood is in rural communities where acts of practical helpfulness go on every day, with no thought of remuneration. The farmers gather to plow fields and plant crops for a sick brother. They shuck the corn for a young neighbor who was called into C. P. S. They work together and help each other in a hundred ways. Two farm brothers were of draft age. One was called and went to C.P.S. The other was allowed to continue farming. They

shared their incomes equally, \$2.50 a month for the C.P.S. man and 5,000 bushels of corn for the farmer. The man who stayed on the farm said he got more enjoyment out of the \$1.25 sent by his brother than from all the income of the farm.

The rural church is challenged to teach and encourage the spirit of brotherhood. Jesus went about doing good. We should be good stewards of the manifold grace of God. We might well adopt the Sower slogan, "For the glory of God and my neighbor's good." The church should encourage all attempts at community betterment, as aids toward brotherhood. There should be better schools, business firms and organizations serving the people. The co-operative movement has many possibilities for the rural community. Among these is the parish credit union,

which can be a real asset to a rural congregation.

Christ challenges the rural church to evangelistic living. Often the rural church is satisfied to hold its own. If "it was good enough for father," it may or it may not be good enough for this day. The rural church has the greatest field for creative service. She should be alert and aggressive to the Lord's challenge by securing the best possible material, equipment, teachers, and leadership. Many of the finest rural young people should be educated in college and seminary for rural leadership. If col-

leges misrepresent the possibilities of the rural field, then the rural church must be more diligent to overcome that ill-founded bias by systematic teaching in precollege days.

The church, through the rural family life, should impart a radiant and vital Christian experience to the children and youth of the congregation. Every member should be encouraged to win others for Christ through personal witness and evangelism. Some of the youth should be encouraged to enter mission and Brethren service work.

We have a world task. Some

will need to become the leaders of the city churches of tomorrow. Others will become professional or business people of the decentralized small community of the future. All those who accept the challenge of Christ will be guided through the church fellowship into the radiant Christian living which will win neighbors and friends for the Lord Jesus. Too often the nonchurch-going neighbor is left alone, when friendliness and kindly interest will win him for Christ. The rural church must reach out into the "by-ways and hedges" to bring people to the "great feast."

Shall the Church Hold Its Place in the Countryside?

A Study in Membership Trends

I. W. Moomaw

Rural Life Secretary, Elgin, Illinois

IN 1942 the General Mission Board asked that a study be made of membership trends in our rural church communities. It was said that a number of churches are losing ground. If this is true, to what extent and under what circumstances is it taking place? The study was intended to find an answer in part, at least, to such questions. Owing to the pressure of other work some time has elapsed since the assignment was made but it is now possible to give a brief report in outline form.

Method Used

1. *Direct study* was made in sixty church communities in cooperation with the ministers and certain seminary students who volunteered their help.

2. *Membership Graphs.* By using membership figures as shown in the Yearbooks for 1922-43, graphs were prepared for all churches and sample districts, showing increase or decrease for the twenty-one-year period. Graphs for 1,019 congregations were thus prepared.

3. *Personal conferences* with ministers, local church and district groups.

Trend in Membership and Number of Congregations

In 1931 there were 788 rural congregations, places where the center of worship was in a rural area.* There were 743 rural congregations in 1943, a decline of 45. In 1931 there were 249 city churches and 261 in 1943, an increase of 12.

Of the 743 rural congregations 168 had suffered decline in membership of 10 per cent or more. There are 73 congregations whose membership remained nearly stationary, varying between 10 per cent decrease and 10 per cent increase. This would mean that 32 per cent of all rural churches, or about one third, either declined or remained stationary during the 21-year period.

Many congregations, even those suffering decline, contributed generously of leadership for the ministry, missions and other branches of Christian serv-

* Other tests like the residence and occupation of members might have been used but for our purpose this more simple test seemed sufficient.

ice during the years. During this period city churches made substantial increases in membership. Dr. O. E. Baker refers to "this stream flowing from country to city," but he hastens to remind us of the consequences for the future when the source of increase is gradually disappearing.

How Rural Is the Church of the Brethren?

In 1922, 72.6 per cent of our membership was in rural churches. By 1943 this had shifted to 61.3 per cent, a decline of 11.3 per cent. It is true that there was a change for the country as a whole during those years. In 1920 the total U. S. population was 48.6 per cent rural. This declined to 43.5 by the year 1940, a change of 5.1 per cent. In this respect the Church of the Brethren appears to have shifted from the countryside about twice as rapidly as the U. S. population as a whole.

Nonresident membership is a characteristic of rural congregations. Members often migrate elsewhere, leaving their letters in the home congregations. Studies by twenty rural ministers showed nonresident membership ranging from 12 per cent to 45 per cent. A safe average figure might be somewhat over 20 per cent. Since these members rarely return, the situation in regard to rural membership is not quite as favorable as our figure above would suggest. According to Yearbook figures there were in 1943 111,010 members of rural churches and 69,023 members of urban or city churches.

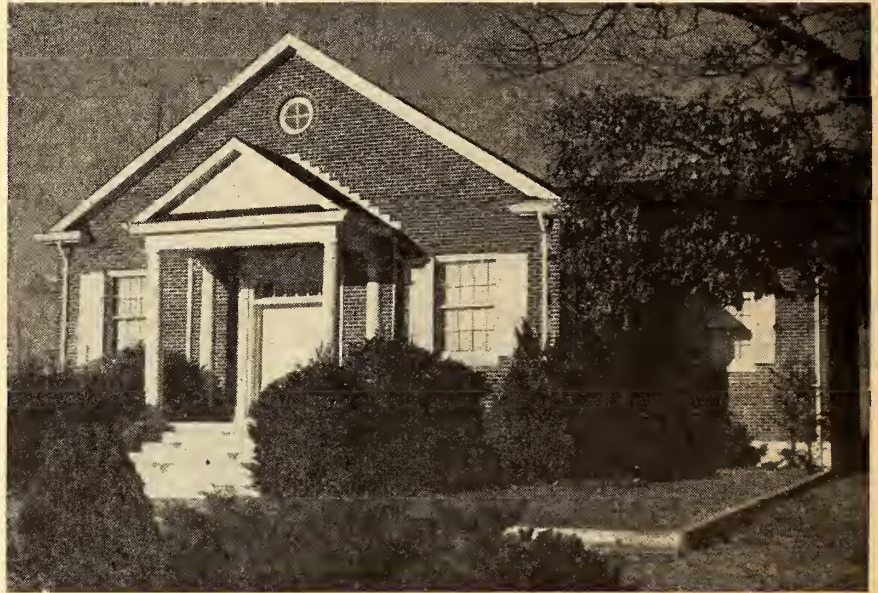
During the twenties the rate of increase for rural membership tended to slow down. In the depression years of the early thirties there was a notable improvement in the rate of rural increase as some families returned from cities and others were forced to remain on the land. From 1938 the rate of rural increase began

to slow up again and came to a standstill in 1940. There was some decrease in the total rural membership for the years 1940-43. During those years the increase shown for the brotherhood as a whole was recorded by city churches.

We would not imply that mem-

The Church and Its Community

As a rule the church having strong community ties is in a favored position. There must be what one pastor called "a community of member families," living near enough together to function effectively all during the week. Survival is doubtful



Membership in rural churches has declined eleven per cent in twenty-one years
Mt. Herman church, Virginia

bership is a criterion of progress. Many factors enter into the rise or decline of a church. Some churches showing steady decline in numbers may show an enviable record of attendance and support for the work of the general brotherhood.

One congregation, now almost too small to function, is made up largely of members over fifty years of age. During its better days this church supplied two foreign missionaries and three ministers to the church. It is a matter of regret, however, that it has not retained leadership to assure its own survival.

Other congregations are moving ahead both in numbers and in the power of their Christian witness in the community. The rural church responds to consecrated leadership.

for the congregation whose member families are scattered in several different communities, with the children attending several different schools. As a rule such churches decline.

The Church, Land and Homes

There is a relationship between progress of the rural church and the degree of land and home ownership by members. There is evidence of much more decline in areas of high tenancy than where farm ownership is the rule. For example, in one church which increased from 130 members in 1921 to 276 in 1943, there is a strong tradition for seeing certain young families established on land within the church community. There were thirty-two cases in which the father and son were in partnership.

We would not overemphasize this or overlook other factors, but the transfer of land from one Brethren generation to the next must receive adequate attention if we would maintain strong rural churches.

The U. S. Department of Agriculture suggests that 20 per cent of farm tenancy would be a desirable norm for wholesome rural life. Of course, tenancy in nearly all states is now above that. In one church district 42 per cent of member families were on rented farms, and in another district, 54 per cent.

There is great urgency here, for the average farm family looks forward to land ownership and will often leave the land for some second choice if ownership seems too remote.

Some Observations

It is hopeful to see a certain number of young men choosing the rural ministry as a career. However, they would like to be assured of a definite policy in regard to the development and future of the rural church.

A number of districts, perhaps twenty-two in all, have appointed rural life findings committees to give continued thought, study and direction to rural life emphasis. One region has appointed a rural life commission. A number of local church groups are also at work. There is a notable interest among young people in rural teaching, the practice of medicine and other areas of service in rural life.

Such committees may render a twofold service: (1) If qualified they can give invaluable help and counsel in the settlement of estates.

(2) They serve as a source of inspiration and information as to what is happening in rural America today. Social and economic forces at work are upsetting our rural homes and family life. At the same time there is a clear sign of a rural life movement, spearheaded by devout

churchmen, educational leaders and, more recently, by groups like the American Country Life Association, and now, hopefully, an arm of the U. S. Department of Agriculture, all interested in preserving the "enduring qualities of rural life." The progress of the kingdom of God requires strong rural Christian communities. Our country needs an agrarian balance of God-fearing, landowning families.

Some Urgent Needs

1. Land and home ownership must be encouraged. While some tenancy is desirable, a common characteristic of a growing rural church is its large percentage of families who own their farm homes, or are moving toward ownership.

2. Father and son partnerships should be increased as one of our

best means for transferring land from one generation to the next and as our tested channel for transmitting the finest ideals for Christian home life.

3. In the sale of land and the settlement of estates the needs of local families and the Christian community should be regarded.

4. There is need for doctors, businessmen, teachers and others who will dedicate their lives to the rebuilding of rural America as a career.

5. Careful rural church-community surveys are needed as a basis for the best ministering to the community served by the church.

6. Through education and literature and through emphasis in the home the essential nature of a rich rural heritage should be made clear.

The Rural Bible School

Edith Cripe
Goshen, Indiana

WHERE can one find a more ideal place to teach and to learn the great lessons of the Bible than in the rural Bible school? All week we see God working through nature, as we do our part, during seedtime, cultivation period and harvest. When the day of rest comes, we see a moving panorama before us on every side as we drive along the country roads to the house of God. These changing scenes bring to our minds memory verses, parables, and Bible truths which prepare our hearts for worship. We can understand the lessons which Jesus taught in the parables. We see the thorns and weeds choking the good seed. We see "first the blade, then the head, then the fully developed wheat in the

head." We see the "tares in the wheat," but also, the "thirty, sixty, and hundredfold," as the harvest comes.

Remembering that "the earth is the Lord's and the fulness thereof" we want to share our blessings which he pours out with such abundance. We can, preserve, pickle or dry the surplus for Brethren service. We bring our tithes into the storehouse, not only in cash, but also in fruits, meats and vegetables.

In a pasture we see a Chester White mother giving her white baby pigs a lunch. Perhaps across the road a herd of Holsteins can be seen grazing in clover. In another field is a herd of Hereford cattle. In another,

lambs are at play. We think of the food, warm clothes and shoes we can help produce and share with a needy world. On a hillside we see a herd of Guernseys grazing, and we think of the golden rich milk which makes city babies grow and of the powdered milk which is shipped to starving children across the sea. The psalmist reminds us that the cattle upon a thousand hills are the Lord's; so we and our children raise heifers for Europe, hoping that some day they will help save the lives of starving victims of war.

As we cross the little creek and see the minnows flashing in the sunlight, we remember the story of the creation, when God made the fish, the plant life, the animal life and man, saying it is all very good. As we gaze into the heavens and watch the fleecy clouds drifting across the deep blue sky, we remember that "the heavens declare the glory of God and the firmament showeth his handiwork." How our hearts thrill with love and adoration as we gaze upon this peaceful panorama.

As we near the house of God on the hill and see the well-kept lawn, the grove of maples and the flowering shrubbery, we know that someone loves this place, because people take care of the things they love. Again we remember, "I was glad when they said unto me, Let us go into the house of the Lord." The friendly greetings of rural people are full of warm fellowship. Everyone knows everyone else, and a deep concern fills our hearts when there are absent faces. Are they sick or have they neglected to assemble themselves, as the manner of some is?

AFTER all this pleasant experience we are ready to worship and go to our classes in splendid classrooms, where there is sunlight, ventilation, and the right-sized furniture for use of the pu-

Music in the Rural Church

Mary McDowell
Millersburg, Indiana

PEOPLE of rural communities are close to the soil. What they obtain, they gain by the work of their own hands. They depend upon others, of course, but far less than do city dwellers. Our rural church music differs from that of the city church in much the same manner.

The rural churchgoer is as close to his music as he is to the soil. What he gets, he produces and he depends upon very few people for it. Generally speaking, if he wants good crops he

works for them. Likewise, if he wants good music in his church, he works for it too. Rural churches seldom have choirs as part of the regular service. Instead, every person is a member of the singing congregation. He feels his responsibility to the rest of the members. He knows he has a part to sing and that if he does not sing he will be missed and also will be missing something. He sings at times even when he does not feel like it. He develops the habit of singing regularly. The result is an all-

pils. There are rugs to deaden the noise of moving feet, splendid lesson materials, beautiful pictures, and teachers who feel their responsibilities as they sing and pray and teach these little ones who are the church of tomorrow. We practice the lesson of sharing, for the promotion of God's kingdom around the world. We learn to live together as God's children.

In the rural church we all stay

for the worship hour and the sermon, for we all come together in the family car. The rural pastor prepares his sermons to reach the heart and mind, not only of the doctors and lawyers, but also of the little child. The best trained pastors and teachers are finding great joy in serving the rural church, which is the hope of the future. There is no better place in the world to teach religion.



Special music in rural churches without a choir is furnished by quartets and other small groups.

Godsey from Monkemeyer



inclusive church choir which functions regularly from Sunday to Sunday.

HOWEVER, the rural church is far from the plane of perfection. The question, therefore, is: What can we do to improve the quality of the singing and the standards of music in our rural churches? At once we think of two different groups, the children and the adults. I believe that most attention must be given to the children. It is comparatively easy to persuade a child to get up and sing with a group, or sometimes alone.

Many rural churches are lax in giving the children opportunities to sing. If at all possible, they should have a chance to sing within their morning and evening classes—songs that are written for their own age as well as regular hymns. Then above all, they must have a chance to sing in the church service. This gives them practice and responsibility in producing good church music. They get the singing habit and overcome the

fear of doing things before people. How much better it is to have them doing things, even if not done well at first, than to have them sitting back feeling they have no part in the service. If the children can be kept interested in church music as they grow up, the possibilities for rural church music improvement are excellent.

MUCH depends upon the way music is used within a service. Even today there are ministers and hymn leaders who continue to think of hymns as "fill-ins." They can be used as such at times, but surely not often. Our hymns and songs should be centered around the worship theme and should be a means of holding together the thought of the whole service. A hymn can be enhanced by its surroundings, and a sermon can be enhanced by its hymns.

Most rural churches need education in what good music is. They do not have the educational facilities along musical lines that cities do; therefore,

their standard is lower. Since membership is smaller and distances greater, a regular choir is seldom attempted. Besides, rural people often work late at night and have neither time nor energy for regular choir rehearsals.

Our aim as a rural church must be ever toward better singing, more interest and better music. If we think more about these things and less about whether we are capable or not we will come much closer to our goal.

• • •

"The annual observance of Rural Life Sunday in thousands of churches throughout the land is an indication of the deep-seated feeling that lives in the heart of the typical American farmer. Agriculture is a way of life. A part of agriculture is concerned with man's stewardship of the land. The earth was made for man, but it is man's responsibility to use it wisely, preserving the fertility of the soil and conserving its resources."—Clinton P. Anderson, Secretary of Agriculture.

A Brethren Community Becomes an Example

The Rock Run church in Indiana was given the following write-up in *Bridge*, a national magazine and official publication of the Credit Union National Association.

HERE is one of the most heart-warming and inspiring of stories. These printed words cannot do it justice but you will be glad you read them.

"If you possess superfluities, while your brethren lack necessities, you are possessing the goods of others and are therefore stealing."

The above quotation, credited to "a Christian saint of a thousand years ago," is taken from *The Rock Run News Bulletin*, which is published by the Rock Run Church of the Brethren, Goshen, Indiana, whose members operate the Rock Run Credit Union.

This is a notable quotation chiefly because it so manifestly motivates the actions of the people of this church. And the story of the credit union, in which we of course are largely interested, means little except when the work of the church as a whole is in view. We realize more than ever how group action can better the lot of all people. We marvel at the revelation of what can be done.

THE Brethren service organizations of Northern Indiana in their anxiety over the plight of the peoples of Europe raised \$5,000 to buy concrete blocks and secondhand machinery and other materials with which to build a small cannery, in near-by New Paris. They contributed freely the labor needed to raise the structure.

Then they donated fruit, vegetables and meat, and planned their farm work so that they could donate the labor needed, sometimes in the daytime, often at night, to operate the cannery (not more than five salaries are paid, and these are modest amounts).

The day we visited the cannery we saw some 85,000 No. 2 cans of products boxed (the cardboard boxes bound with steel tape) and ready to be shipped to Europe for relief purposes.

Although the Brethren relief organization works closely with other relief agencies, it has its own representatives in Europe to see that the products are put in the hands of those really needing them. Since there are few Brethren groups in Europe these contributions are entirely humanitarian.

At a local harvest meeting last fall fifty-seven comforters were dedicated to the relief program. At a later meeting twenty-seven were dedicated. Regular shipments of soap, shoes and other clothing go out.

Many families set aside one or more heifers for the program. When a shipload of them is ready (often a dedication ceremony is held near the church) church representatives accompany the heifers across and into the hands of those needing them most. The ship which had just returned when we visited the church brought over 100 returning servicemen, although sleeping space for humans was at a premium.

When one of the dedicated heifers broke its leg just before being shipped, they butchered it and sent it across as a part of the canning project.

NOW as to the credit union. How does it contribute to the church community? Does this rural church credit union offer an example which might profitably be followed by other rural groups?

In the first place, it is good to know that the credit union was organized in August 1943 largely as a result of the wish to provide a pool of funds to help servicemen of the church get settled on farms of their own when they returned home. This was largely the idea of the young minister, Howard H. Keim, Jr., who had given some study to credit unions while in school, where he had written a thesis about them. He is also an active supporter of the Elkhart County Farm Bureau Co-operative.

The congregation is small—less

than 200—and none of them have large cash incomes—but the idea has taken hold; opposition has almost entirely given way to support; their share holdings now total almost \$6,000 (loans total about \$2,500); and one item of their published Five-year Plan calls for "paid in shares of Rock Run Credit Union increased to \$25,000 to help rehabilitate servicemen and others."

Parenthetically, one of the ideas to which they are giving preliminary thought appealed to us greatly. As Bro. Keim says: "We are anxious to get our young people on farms of their own. But it is hard enough in normal times for them to raise the necessary funds, and to make enough from the farm to justify and pay for the investment. With values inflated as they are now, it is exceedingly more difficult."

"It has occurred to us how fine it would be if we could underwrite the amount of the inflated values of the farms our young people, veterans and others, bought—setting these amounts up as loans but with the idea that if the borrower demonstrates his ability to operate the farm successfully, the inflated amount would be borne by the group."

HEADQUARTERS for the Rock Run Credit Union are the substantial brick church which the Brethren built shortly after their second, a 53-year-old building, was burned in 1928. The treasurer is O. W. Stine. His credit union office is his home near the church, where he is available most evenings.

Loans have been made to help pay for a farm, to buy machinery, to buy cattle, to go to school and to buy chickens. Practically all of their loans so far have been for such productive purposes. This is no doubt an indication of the thriftiness and healthiness of the members, but Mr. Stine hastened to assure us that they do get sick and have emergency need for money, and no doubt the credit union will

serve such needs too in the future—may they be few!

Most of the members are, of course, farmers, and the church has a farm of its own in connection with the parsonage. The church is actively interested in making farm life more attractive and profitable for its members, since it feels that rural life offers many rewards which are not available in cities and which are in danger of being lost. In conjunction with the Mennonites and Friends they sponsor a rural life conference.

Credit unions fit into this picture as an answer to the rural credit problem which makes use of the co-operative, community-action technique and does not depend upon government contributions.

THE church organization is well adapted to credit union operation, since it is governed very democratically. Each member has one vote; women members have always enjoyed equal votes. The country is organized into fifty districts, governed by a General Conference, to which delegates are sent from each church as well as from each district. Annual meetings are held by the local groups, by the districts, and by the General Conference. The doctrines of the church are (1) peace, (2) temperance, (3) simple life, (4) brotherhood and (5) obedience to the teachings of Christ. The church was first organized in Germany in 1708 (it formerly was known as the German Baptist Brethren or Dunkers or Dunkards) but soon came to this country to escape persecution. There are now 182,000 members in the United States (1,109 churches).

Individual freedom of thought and action is a strong phase of the church belief. For example, although as a group they might be termed pacifist, many of their young men joined the armed forces and were not disfellowshipped for so doing.

The church is also well adapted to credit union operation because it brings its members together often. In addition to coming to the Sunday services, they come to weekday church nights (not just for church services but for recreation and refreshments and sociability); they come together to work on the church farm, to pastor's cabinet meetings, to quarterly council (business) meetings, to relief project meetings, to special church services. There is manifestly a rich community life. They are friendly, cheerful and industrious. Out of not more

than 100 credit union members, 75 came to the 1945 annual meeting. They popped corn and served popcorn and apples for refreshments at that meeting.

THE simple life is the good life to them, and all they want; and out of their abundance they are happy to share food and clothes and comforters and soap with the people of other lands who need help so badly.

Their credit union is helping them live that good life and they are confident it will increase in usefulness with the years. It and its members offer all credit union people a reason to be proud and an example.

"If you possess superfluities, while your brethren lack necessities. . ."

Conference Program

June 11-16

Wenatchee, Washington

Conference Officers

Moderator, Rufus P. Bucher.
Director, Ora I. Huston.
Music Director, A. F. Brightbill.
Arrangements Director, Ross Heminger.
Worship Director, DeWitt L. Miller.
Public Relations Director, H. Spenser Minnich; Clement Bontrager, assistant.
Exhibit Director, E. M. Hersch.

Theme for the coming church year

Christ the Hope of the World

STANDING COMMITTEE AND GENERAL BOARD MEETINGS

Standing Committee, Tuesday, June 11, 9:00 a.m., worship, DeWitt L. Miller; 2:00 p.m., Wednesday, June 12, 9:00 a.m., and 2:00 p.m. High School, Room 224.

Council of Boards, Tuesday, June 11, 1:30 p.m. Cascadian Hotel.

General Mission Board, Monday, June 10, 9:00 a.m., 1:30 and 7:00 p.m.; Tuesday, June 11, 8:00 a.m., and 7:00 p.m.; Wednesday, June 12, 8:00 a.m. Cascadian Hotel.

General Ministerial Board, Monday, June 10, 9:00 a.m., 1:30 and 7:00 p.m.; Tuesday, June 11, 8:00 a.m., and 7:00 p.m.; Wednesday, June 12, 8:00 a.m. Cascadian Hotel.

General Education Board, Wednesday, June 12, 1:30 p.m. Cascadian Hotel.

Board of Christian Education, Monday, June 10, 9:00 a.m., 1:30 and 7:00 p.m.; Tuesday, June 11, 8:00 a.m., and 7:00 p.m.; Wednesday, June 12, 8:00 a.m. Cascadian Hotel.

Brethren Service Committee, Saturday, June 8, 9:00 a.m. Cascadian Hotel.

CONFERENCE SESSIONS

TUESDAY EVENING, JUNE 11

7:30 **General Assembly**. Junior High School Gymnasium.
Frank Carper, presiding.
Worship, S. L. Barnhart.
Address, Ray O. Shank.

WEDNESDAY MORNING, JUNE 12

7:00 **Breakfast Conference**. Church of the Brethren.

Joint session of Men's Work and Women's Work.

Stanley Keim, presiding.
A. G. Breidenstine, speaker.

9:00 **Sectional Conferences**

1. **Ministers and Sunday-school Superintendents**. High School Auditorium.

Theme: The Teaching Ministry of the Church.

Burton Metzler, presiding.

Worship, Carl Smucker.

Presentation and discussion: Organizing the Church for Christian Education, Raymond R. Peters.

2. **Women's Work**. Church Auditorium.

Mrs. Harold Williams, presiding.

Worship, Mrs. D. L. Forney.

Business session, Mrs. Rufus D. Bowman.

Offering.

You and Your World, Mrs. D. W. Bittinger.

Helpful Materials for Home Enrichment, Mrs. Dan West.

Our "Plus" Work, Mrs. Harper Will.

President's message: What Time Is It?

Mrs. Rufus D. Bowman.

Dedication and Consecration Prayer, J. W. Lear.

3. **Men's Work**. High School Library, Room 114.

A. G. Breidenstine, presiding.

4. **Youth Work**. High School, Room 214.

Theme: Planning the Local Youth Program.

Resource leaders, S. Loren Bowman, Paul S. Hersch and Harry Pobst.

WEDNESDAY AFTERNOON

12:15 **Budget Men's Luncheon**. Church of the Brethren.

H. Spenser Minnich, presiding.

2:00 **Sectional Conferences**.

1. **Ministers and Sunday-school Superintendents**. High School Auditorium.

Our Local Leaders.

Burton Metzler, presiding.

What Do Our Leaders Need? C. G. Hesse.

The Church's Responsibility to Leaders, Ruth M. Shriver.

2. **Children's Workers**. Church of the Brethren.

Is the Sunday School a Going Concern? Norman Baugher.

A Weekday Program of Christian Education for Children, Earl M. Bowman.

Deeper Loyalties—What Price Christian Education for Our Children? Raymond R. Peters.

3. **Men's Work**. High School Library, Room 114.

Men's Work in the Future.

Discussion leaders, A. G. Breidenstine and R. E. Mohler.

Continued on page 23

Across the Shining Sea

Myrtle Crist Porter

Illustrations by Brenda Hill

THE coat was lovely. The friendly little clerk at the store said so as she took it from its wrappings and shook out the folds. Molly's mother said so when she went shopping for a coat for her daughter. And Molly herself clasped her hands in delight when she tried it on, for it fit exactly and was red and warm and woolly and had a soft fur collar and a row of white buttons down the front.

"She is going to be mine, and I shall call her Red Coat," sighed the girl happily.



So the two, Molly and Red Coat, lived in the brown house, and almost every day they went some place together—to school, or to the grocery store, or to the Church of the Colored Windows that waited on the corner.

Of course Red Coat thought that these good times would never end. But one day, Molly's mother buttoned her onto an old hanger, remarking to Molly, "I

have a new coat for you now. We will hang the old one away. Perhaps some day we shall want it again."

So Red Coat was placed in a dark smelly closet far away from Molly's room, and there she stayed for a long, long time.

ONE day the coat was hanging idly in the closet, asleep, for all she knew, when the door flew open and in came Molly and pulled her from the hanger.

"Red Coat, you are going to be worn again," she cried in excitement. "I am going to send you to a little dark-eyed girl across the shining sea who is cold, and hungry, too. You must be made ready for the journey." And Molly ran to the clothesline, where she fastened the coat upside down with two wooden pins.

Red Coat was so happy she did not care that her world seemed topsy-turvy, so she sang this little song:

*"I am swinging, swinging,
In the sunshine gay,
While I'm dreaming of the new
home
I shall love some day."*

And the little birds flew down to peck at the buttons, thinking they were some new kind of seeds, while one busy robin pulled three pieces of red yarn from the hem, and flew away to weave them into her nest.

All afternoon the coat hung in the sunshine; then Molly came from the house, and, unfastening her, carried her to the kitchen, where mother laid her on the



ironing board, covered her with a cold wet cloth, and began to go back and forth with a hot iron. The steam arose from Red Coat in a white cloud, and she grew hotter and hotter. She gasped for breath. "This will surely be the end of me," she thought. She even wished that she were back in the dark closet. But after a while, when she was hung up to cool off, she looked down at herself and every wrinkle had disappeared. She looked almost like a new coat!

The next day Red Coat was folded and taken to the church, where she was laid on a table. A dress was placed on top of her and a sweater on top of that and a pair of mittens on top of that until Red Coat was almost flat. Finally she could stand the weight no longer, and she groaned, "Won't some of you please move over just a little? My back is breaking."

So the garments all said, "It's this way and that way, And that way and this, Here a mitten, there a sleeve, All together—now let's heave!" And over they all moved a little way.

Now Red Coat could see plainly about her. She found that she was in a large room, and many women and girls were there. Some were sewing in and out with their needles, while oth-

ers were cutting cloth with shining scissors. They sewed so hard and so fast that soon there was a row of boy shirts and girl dresses and baby jackets, all waiting for new homes. Two women were packing clothing into a big wooden box, so in went the new shirts and dresses and jackets. Next came the clean dresses and sweaters and mittens that had belonged to the children of the church, but now were off for new adventures. Presently came Red Coat's turn.

"What a lovely coat," one of the women smiled. "It will keep some girl snug and warm. I will place it in carefully." Of course the woman did not know that the coat heard what she was saying.

Red Coat thought that it would be very dark in the box, but she was delighted when she found a convenient knothole near, through which she might see all that went on outside.

After a while two men came with a hammer and some nails. Quick as a wink a cover was nailed on the box. Then the address was printed in black letters. It read, "New Windsor, Maryland," and the return address said, "From the Church of the Brethren," as plain as could be. In a few minutes more the box had been carried out of the church and placed in a red truck in which it went bumping to the depot.

SOON the train came along and whistled and screeched and puffed to a stop. The box was tumbled into the baggage car with many other boxes and barrels and cans and crates. Then, with a jerk, they were off.

How fast the train went, the wheels singing a merry tune. It rushed over plains and through orchards. It crossed foaming rivers on big-timbered bridges. It went straight as an arrow for miles and miles, then rounded curves and whistled through

towns and panted through big city depots. It reached New Windsor, Maryland, and, after a stop, when a new address was written on the box, it went on again. And all the time, Red Coat was getting nearer and nearer New York harbor, where a steamship waited to carry the box across the ocean.

At last the box was dumped onto the wharf at New York harbor amid a chilling fog and many strange sights and smells. The ship lay at anchor being loaded for the journey. Men were running and shouting and lifting and pushing. But most exciting of all was the huge crane that reached down and, grasping the box containing Red Coat, swung it far over the water, then turned and set it down gently on deck.

The giant whistle blew, the anchor was lifted, and the ship steamed away.



How Red Coat loved the days that followed as they rode the blue ocean—dip and rise, dip and rise—over the rolling waves and through the flying foam. She thought that all peoples loved each other; so she did not dream that danger was lurking in the water beneath and in the clouds above. She was bound for a new port and a new home; so she sang this little song.

*"I am sailing, sailing,
Over the deep blue sea;
Somewhere, I know, a little girl
Is waiting now for me."*

ON the other side of the ocean, a little dark-eyed girl waited. She was hungry and her dress was only rags over her thin body. She would creep wearily to her home, now half-wrecked by bombs, to eat a bowl of thin soup made of weeds or perhaps of a crab found down by the sea-

side. She would see the old grandmother sitting in the corner begging for a slice of bread to eat with her tea. She would hear her baby brother crying for his cup of milk. Then she would climb the hill above the town to watch for the ship that would bring money and food and clothing.

One day, the girl saw a speck in the distance. It looked like a grey bird skimming the waves. But on it came, nearer and nearer, until the child knew it was a ship. She turned and ran wildly down the hill. Suddenly she stopped as a dreadful thought came into her mind. What, oh, what, if the people across the sea had forgotten the things that her family and others needed so much? Or what if the ship came loaded with guns? Where then would be the flour for grandmother's bread and the tinned milk for the hungry baby? The girl sobbed and stumbled on.

A great crowd watched the mercy ship come in that day. Men and women cried and children clapped their hands for joy.

That night a dark-eyed little girl slipped into a new dress and Red Coat, and was warm once again. The father's face shone as he felt in his pocket the money he would use to buy fuel. Grandmother crooned over her bread and tea. Baby brother drank his milk hungrily and fell asleep clasping the battered cup in his two little hands.

• • •

"In the hurly-burly of modern living, many do not find the time or favorable surroundings which are necessary to attain spiritual regeneration. Let us turn, then, to the land, and meditate on the lessons that we may learn from the round of the seasons, the lavish bounty of the forces of nature when rightly employed, the miracle of the renewal of life that we witness in seedtime and harvest."
—Edw. A. O'Neal, president American Farm Bureau Federation.

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, May 19

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, A Friend Who Learned to Believe—John 11: 7-16; 20: 19-29. Golden Text, Blessed are they that have not seen, and yet have believed. John 20: 29.

B.Y.P.D., Getting Along in My Home.

Gains for the Kingdom

Four baptized and one received by letter in the Hermosa Beach church, Calif.

Nine baptized in the Elgin church, Ill.

Twenty-two baptized and one reinstated in the Lititz church, Pa.

Six baptized in the Independence church, Kansas.

Nine baptized and three received by letter in the Otawa church, Kansas.

Five baptized and five received by letter in the Appanoose church, Kansas.

Four baptized in the Olivet church, Thornville, Ohio.

Eleven baptized and thirteen received by letter in the McPherson church, Kansas.

Ten baptized in the Ft. McKinley church, Ohio.

Three baptized in the Myrtle Point church, Oregon.

Twenty-one baptized in the Wiley church, Colo.

Thirteen baptized and two received by letter in the Des Moines Valley church, Iowa.

Five baptized, three received by letter and one on former baptism in the Council Bluffs church, Iowa.

Fifteen baptized at the Lewiston church, Minn.

Twenty-two baptized in the English River church, Iowa.

Seven baptized and one received by letter in the Rock Run church, Ind.

Twelve baptized, four received on former baptism and three by letter in the Mt. Morris church, Ill.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Brother and Sister B. M. Rollins of Keyser, W. Va., in the White Horn church, Tenn., July 15.

Brother and Sister Harold R. Myers of Elkhart, Ind., in the Brookside church, Eglon, W. Va., May 20—June 2.

Bro. E. S. Hollinger of Beaverton, Mich., in the Zion church, Mich., June 2-9.

Bro. D. W. Bucklew of Lebanon, Pa., in the Columbia Furnace church, Va., June 2-16.

Bro. W. C. Sell of Mt. Pleasant, Pa., in the Carson Valley church, Pa., May 12-19.

Personal Mention

Elder and Sister John C. Zug were honored on Brother Zug's eightieth birthday anniversary by the church at Palmyra, Pa., in a special service. Representatives of the ministers, of the Brethren Home, of Elizabethtown College and of the local church spoke concerning Brother Zug's help in all these fields. Brother Zug received various letters of congratulation and appreciation for his long and useful service to the church.

Bro. Jacob F. Replogle asks that we note his change of address from Dayton, Va., to R. 1, Harrisonburg, Va., effective immediately.

Brother and Sister W. L. Bowers of Roanoke, La., stopped in the Publishing House recently as they were en route via Pennsylvania to their new home in La Verne, Calif. They were accompanied by their son and daughter-in-law, Mr. and Mrs. Eugene Bowers, of Chicago.

John and Virginia Bowman have been approved for relief work in Europe. They will likely leave the States in early summer. John was only recently released from C.P.S.

Howard Sollenberger, employed now in the UNRRA training staff in Washington, D. C., has been approved as the director of the unit of fifty "plowboys" for China being sponsored by the B.S.C.

Claude and June Wolfe, with their daughter, Claudia, are enjoying a vacation from the work at Quito at the seaside town of Salines, Ecuador. They report a welcome change from the cool, mountain air typical of Quito.

Brother and Sister Norman M. Bollinger of Denver, Pa., and Brother and Sister Samuel Sholtzberger of Lancaster, Pa., were recent visitors in the Publishing House. They told us they were journeying westward to visit relatives in the western states.

Bro. F. L. Baker of Ithaca, N. Y., is reported to have entered Tioga County general hospital, Waverly, N. Y., for a major operation the last week of April. Brother Baker has been very active in church affairs over the years, serving as a college trustee, founder of two churches and pastor of several more. He is eager to continue his work and asks your prayers in his period of convalescence.

Bro. Lewis Dixon of Glendale, Ariz., writes to suggest that we ask our government to do more than curtail slightly the production of alcohol from grains which are badly needed by the starving world. "Bread," says Brother Dixon, "is more important than booze. We should stop the making of alcoholic liquors entirely, at least while this hunger crisis is present in the world." We agree with Brother Dixon.

The family of D. S. Blough of Waterloo, Iowa, has undergone unusual misfortune within the past few weeks. In March their home and household belongings were destroyed by fire. On April 20 the oldest son, Milan, who had recently been discharged from the army, was struck by an automobile while riding his motorcycle and was instantly killed. He left a wife and a week-old daughter. Memorial rites were conducted by W. H. Yoder.

Brother and Sister Walter M. Young were seen about the Publishing House recently. Brother Young, whose interest was the book, The History of the Church of the Brethren in Michigan, which is in the process of printing, is pastor at Lansing, Mich.

Plowboys for China Needed

Will you help plow the fields of China? That country faces terrible famine unless full-scale agricultural production can come soon. So that farm crops can be grown on a large scale in the coming year the B.S.C. is sponsoring a project in which fifty men will be sent to China to drive UNRRA tractors. These men will plow thousands of acres of Chinese soil and will teach Chinese farmers how to use tractors so that the work can go on even after the Americans leave. They will seek particularly to help farmers reclaim the two million acres of farm land flooded by the Yellow River. Each man going will receive a six weeks' training course at one of the nationally known tractor factories. The project will be completed before Christmas of 1947. If you are interested write or wire the Brethren Service Committee, 22 S. State St., Elgin, Illinois. Training begins June 1.

Bro. Ralph E. Shober took up the duties of the Ninth Street pastorate at Roanoke, Va., at the end of April. His address is changed accordingly to 1207 Ninth St., S. E., Roanoke 13, Va.

Bro. I. W. Moomaw, rural life secretary, has moved from North Manchester to 715 St. Charles St., Elgin, Ill. His present office address is 22 S. State St., Elgin, Ill. His correspondents should please note.

Elders Wilbur A. Martin and Ross D. Murphy are to represent Southeastern Pennsylvania, New Jersey, Eastern New York and Northern Delaware at the Wenatchee Conference. The alternates are J. Grannum Mahon and David K. Hanawalt.

Miscellaneous Items

The Moody Bible Institute in Chicago has introduced a thorough training course in aeronautics for prospective foreign missionaries who attend Moody. It is felt that this will enable them to broaden the mission service which they will be able later to render.

Two new 16 mm films showing the food needs of the world are now available to church groups. They are entitled *Suffer Little Children* and *Freedom From Famine*. Either one can be had by writing your state agricultural extension service, your state university library, or your local film distributor.

The national youth project of selling the booklet, *How to Pray*, for heifers for relief has reached 7,725 copies. This money applies to Youth Serves, and the project ends June 12. Franklin Grove, Ill., young people established the record of selling one copy for \$100. Help the young people in this project!

The First church, Detroit, will celebrate its thirtieth anniversary on May 26, with Bro. Chas. Bonsack speaking in the morning and Bro. Edson Ulery speaking in the afternoon. Visitors wishing accommodations for Saturday night should write Mrs. Walter Gordon, 15058 Fordham Ave., Detroit 5, Mich., for arrangements.

June 2 has been set aside by the Methodist Council of Bishops as a day of prayer throughout the Methodist Church for the curtailment of the alcohol beverage traffic in America. The appeal for the special day contains the information that the U. S. liquor bill has now reached \$7,000,000,000 annually, and is still growing.

The men's work group of the Calvary church in Los Angeles is reported to have been in charge of the Easter sunrise devotional service and breakfast at that church. The group placed a dozen myrtlewood service cups on the tables at the breakfast and received an offering of \$185, all of which was earmarked for use in the purchase of food for relief. The program printed for the occasion contained a special appeal for this relief giving.

Congressman Voorhis of California told Congress that the liquor industry is using 225,000 tons of scarce cereals per month. The congressman says that the 58,000,000 bushels of grain allocated to liquor and beer so far in this present year would have prevented the starvation of 45,600,000 persons. He has introduced a bill, known as H. J. Res. 325, which would prevent the use of grain for the manufacture of liquors during this present emergency. This is a good bill to support.

Alert ministers are buying useful books of their own selection at the Gish Fund discount through the Brethren Publishing House. Now Church of the Brethren ministers can also arrange to receive a monthly book selection at the Gish discount. For details see page 32 of the Gospel Messenger for April 27, or write for information. The May book selection was *Foundations for Reconstruction*, by Trueblood. The June book selection will be announced in the Messenger for June 1.

Postal communications with Germany were to be renewed in April, according to word from the State Department. At first, however, it was thought only post cards or short messages would be permitted.

Rural Life Sunday will be observed May 19 in the West Manchester (Ind.) church. Following the morning services, at which Bro. Ira Weaver, of the Salamonie church, will speak, dedicatory services will be held at the church farm.

At the close of each fiscal year the treasurer's department of the General Mission Board prepares a schedule of the investments of the board. If you care for a copy of this year's schedules, address a postal card with your request to: Edwin Grossnickle, Treasurer, General Mission Board, 22 S. State St., Elgin, Ill.

With Our Schools . . .

La Verne College

The chapel choir made a ten-day tour among the churches of Northern California the latter part of March.

A concert by the Los Angeles Philharmonic Orchestra closed this year's artist course.

Albert F. Herbst, graduate of Washington College and of the University of Maryland, will head our department of mathematics and physics next year.

Dr. W. Ballentine Henley, president of the College of Osteopathic Physicians and Surgeons at Los Angeles, will give our commencement address at 8:00 p. m., May 27. Dr. Henley was a member of the administrative staff of the University of Southern California for a number of years. His subject will be *Blueprints for Tomorrow*.

Charles E. Wagoner will rejoin our faculty next fall as head of the chemistry department. During the war he was with the Kansas State control laboratory at Manhattan, Kansas, and did graduate work in chemistry at Kansas State College.

Jesse C. Brandt will retire on June 30 as business manager and professor of mathematics and physics. His personal interests as an orange grower have become so large that they demand his entire time and attention. Professor Brandt has been with the college since 1920 and will be greatly missed as a member of the faculty. The board of trustees elected him as trustee at large at their meeting in February.

Virgil R. Wilkinson of the class of 1943 will become business manager following Mr. Brandt's retirement. Mr. Wilkinson was trained for the job during his student days by Mr. Brandt, who used him as a bookkeeper and assistant. Mr. Wilkinson was business manager and later director of the C.P.S. hookwork control unit at Tallahassee, Fla.

Dr. Gladdys E. Muir and Dorothy Merritt will return to active service after having had a year's leave of absence. Dr. Muir will be assisted in the history department by Herbert Hogan, who has been appointed a teaching fellow in history. Mr. Hogan majored under Miss Muir. He is now director of the C.P.S. unit at Gainesville, Fla.

Ralph R. Travis, professor of music, is one of thirty-five organists selected by the University of Chicago to study at that institution for six weeks this summer under Marcel Dupre, a French organist, considered by many authorities to be the world's greatest living organist. The selection of students was made on the basis of experience, background, and general qualifications.

Displaced Persons

Written by Margaret Watson, of the Y.M.C.A. staff in Brussels, who works with Luther Harshbarger and Lois Rupel.

The work of the war prisoners aid of the Y.M.C.A. among displaced persons started almost by accident. In the course of our work for prisoners of war, we were constantly bumping up against the needs and problems of displaced persons, needs so urgent and problems so thorny that it was impossible to ignore them. As the allied armies advanced into Germany they liberated countless thousands of men, women, and children from concentration camps and factories, from prisons and labor camps. They were a confused and helpless collection of human beings, all of them half-starved, many of them ill, clutching what belongings they had been able to save, guarding what papers or identity cards they might have and all moving westward.

On arrival in Belgium and Holland, this army of wanderers was accommodated in centers, and it was there that our work with them began. There they had to go through a complicated process of documentation and interrogation to establish their nationality and country of origin. For some nationalities, the journey home from there was simple, but for others it was a long, complicated way hedged with delays and disappointments. Sometimes their exact nationality was difficult to establish, sometimes travel to their home countries was impossible, and sometimes, changing frontiers and governments has made them homeless refugees.

In almost every center there is a huge bare room, provided with trestle tables and benches, where the in-

mates eat. At other times, it is here that they sit and wait, wait for transportation, for news, for a decision, for something to happen, for the return to normality and reasonable living. It can easily be imagined how welcome the recreational

material we supplied was to them. Indoor games, cards and magazines were provided and eagerly used. The magazines were particularly welcome because, like prisoners of war, these people had been starved of reliable news of their home countries, or of the war from the allied angle. Bibles and other books were also provided, but here we were faced with the difficulty of finding them in the languages that were spoken.

But more important than all the material comfort we were able to give to these people was the visiting of the centers itself. To understand this, you must remember that life for these people for a long time had been in a place where you survived if you could, but no one would help you—your comrades because they could not and the others because they would not. They had been driven about, beaten, ill-treated, submitted to intolerable insults, till the very expectation of humane or human treatment had left them. Our visitors were not important or powerful people; they were just people, who, though they might speak the languages of these people only haltingly or not at all, at any rate came in the spirit of friendship, with time to listen to troubles or tales, to answer questions, to play with the children. Rumors and inexact information had added greatly to the misery of these people. One woman, when asked where her home was, broke down, and sobbed that she had lived in Rotterdam, but now she understood the city had been bombed out of existence. By telling her that indeed Rotterdam had suffered from bombardment, but was still a flourishing city and a busy port, we were able to ease the feeling of hopeless loss from which she was suffering. It was this chance to show that, in spite of all that had happened, there was still alive in the world kindness and the spirit of love.



These women are spending an evening sewing and mending for relief. The group at the Hopewell church in Virginia have turned their social meetings into work meetings. They will send these garments to New Windsor, Md., where they will be baled and sent to needy people in Europe or Asia. These women, like many others, recognize the need of having clothing cleaned and mended before they are sent in for packing.

Left to right: Mrs. Scott, Miss Scott, Mrs. Cook, Mrs. Jones, Mrs. McLauchlin.

When Sending Relief Garments . . .

1. Remove all common pins, safety pins, price tags and staples. Sew in any notes.
2. Tie shoes together in pairs; do not wrap in newspaper.
3. Sew (tack) belt in dress lengthwise.
4. Fold garments of a likeness together (suits—two-piece dresses).
5. Sew (tack) pairs of mittens and gloves together.
6. Do not tie garments up in small bundles within a box.
7. Sew buttons in cloth sacks so that buttons are very loose (no insignia buttons).
8. Box (or sack) thread, needles, pins, yarns, tapes, etc., separately.
9. On all boxes write your postal return address in ink. Please include your congregation and denomination. The office tries to notify you when your packages arrive and to credit the congregation and denomination for the gross weight.
10. Larger packages are most practical for relief centers to handle. Freight and truck rates are cheapest if protection is adequate.

Bread, thin potato soup, a little cheese and fruit—that is a typical dinner of nearly one hundred million people in Europe today. This is the slow starvation that is killing babies, stunting children, weakening adults, and making all a prey to disease. This is the thing that is killing people's hopes and stifling their ambition to rebuild.

What else are these hundred million Europeans eating? For breakfast they would likely have a cup of imitation coffee (chicory) and bread. Lunch might consist of a dish of plain, tasteless rice, a very thin slab of salami, a small square of cheese, and a roll. That, together with the dinner above, is the day's complete diet, according to a State Department report on the diet of the typical Italian nonfarm consumer.

This diet is at the 1,300 calorie a day level. There are 100,000,000 people in Europe existing on 1,500 calorie diets or less, while an additional 40,000,000 live on less than 2,000 calories a day, the minimum nutritional standard. Many are dying on pitiful standards below 1,000 calories a day. Americans, by way of contrast, have an average consumption of 3,300 calories a day.

Clearly, America's abundance brings with it a responsibility. Can we be good stewards of our fertile land if we fail to plant it to its capacity, or if we fail to share with our starving brothers our relative abundance? There must be no waste of food. There must be bigger crops this summer, both on big farms and in back-yard gardens.

Yet many people are opposing these measures and many more are apathetic to the cry for help. America's heart is still calloused; the helping hand is extended only with reluctance and misgiving. The automobile death in the local town is still more real to most Americans than the death of thousands by starvation. The stark reality of the hunger and suffering must be brought home to Americans by those who already feel it more deeply.

President Truman recently asked that Americans eat the typical diet of the Europeans two days each week, both to conserve food supplies and to help them realize in a personal way the plight of the hungry.

Bread, thin potato soup, a little cheese and fruit—What will you have for dinner today? What does your Christian conscience ask of you?

At least one congressman has turned recruiting helper for the cowboy program. Rep. Harold C. Hagen of Minnesota has sent us the name of his son and another young man of Washington, D. C., who wish to be cattle attendants.

Off to Italy soon will go a carload of corn recently purchased in Indiana by the New Windsor food department. Jim Payne, as purchasing agent, got the corn from his neighbors at \$1.13 per bushel and a grain company shelled and loaded it free of charge.

Brethren Church Donates Canned Food for Relief was the caption over an article appearing in the Greek War Relief newsletter. The report stated: "Through the generosity of the Church of the Brethren 70,000 pounds of canned goods are now on the way to Greece, where distribution will be handled by Rev. Artesis of the Greek Orthodox Church. This donation is the largest of its kind made by any special group concerned with relief of Greece."

Martha Rupel writes us that French farmers are so eager to have crops that in the absence of rain some of them are sprinkling their fields by hand.

One woman in Germany is reported to have said, "We have too much food to die and not enough food to live." The 1,275 calories may even have to be lowered if help does not come.

Does not war, after all, begin in the minds of men?—Clement Attlee.

Claude, June, and Claudia Wolfe were looking forward to a week's vacation following Easter, the last that we heard. It is important for the sake of health that they get away from the high altitude for a while occasionally.

Bro. Rufus Bucher, moderator of Annual Conference, reports an interesting visit in Europe. He expects

to be home by the time this will reach you.

More men are needed to help take the cattle to Europe. Our aim is that one man should go from each church if possible. Has someone gone to represent you?

Millions facing starvation in Europe and Asia will be interested to learn from the Department of Commerce that the people of the U.S.A. spent \$7,800,000,000 on alcoholic drinks in 1945. Americans have the reputation of being generous. In the light of these figures, it seems evident that generosity, like charity, begins at home.

Demobilization of C.P.S. continues. There are less than 5,000 men in C.P.S. now and we expect to be close to 4,000 by the end of May.

Dominic J. Marcello of American Relief for Italy, Inc., wrote us recently, "I cannot find words to express my appreciation for the help given by the Church of the Brethren, and I assure you that your efforts will be repaid by the thankful prayers of the war-stricken Italian people."

The Japan Bible Society has requested 2,000,000 New Testaments in the next eighteen months. This request came through the Commission of American Churchmen and shows that the Japanese people are interested in the Christian message in an unprecedented way. May we not fail to take advantage of this opportunity to help them find the means of a more abundant life.

"World peace will not come through the organization and maintenance of large armies. The atomic bomb has settled this. World peace and security can only come as men get to the place in their thinking where they as brothers will not drop an atomic bomb. The way to world peace is the way of Christ."—Dr. Albert W. Palmer.

Relief Work at Cascade Locks

What's a Life Worth? is the title of a leaflet recently published by a group of men of the Brethren C.P.S. camp at Cascade Locks, Oregon. Pointing out the need for food in Europe, the leaflet tells how an individual may help in three ways: (1) by urging Congress to give UNNRA more money and priorities, (2) by sending food packages to families in Europe, or (3) by having the Co-operative for American Re-

mittances to Europe (CARE) send packages to European families.

Ten families in Europe are now receiving food packages weekly or twice monthly from Cascade Locks men. The money for this work was raised by donations from the men's monthly \$2.50 allowance and from their liquidated co-op store. An article on relief needs by one of the camp assignees was published in the Pacific Northwest Co-operator for April.

Our Mission Work

American Brethren Reach Brethren in China



Wendell Flory

Wendell Flory
Shou Yang, China



Ernest Wampler

This is April 8 and Bro. Ernest Wampler and I have finally gotten into Shansi, and the welcome has been most hearty. By this time we have had four welcome meetings. The first was in Peiping on March 30, when about fifteen of our Christians there met in Yin Chitseng's home to welcome us formally.

On Monday, April 1, we climbed on a packed train and started for Shih Chia Chwang. We finally got there after sitting on duffle bags for most of ten hours. Word had gotten ahead of us there that we were coming, and six of the young men now living in that city who are members of the Church of the Brethren were at the station to meet us, to handle all baggage problems, and personally to escort us to the Swedish Holiness mission there, where we spent the night. We stayed over the next day because of the difficulty in getting train tickets and because of the desire of our Christians to give us a welcome party. We spent the day looking around the city, and at four o'clock met with some twenty-five of our church members, prayed, sang hymns, listened to numerous welcome speeches, drank tea and ate biscuits.

On the morning of April 3, we got aboard the train again, bound for Shou Yang. It took nine hours to make the run of less than a hundred miles to Shou Yang. We slowed down to a crawl at all bridges, and many of the tunnels. But all in all the trip was very good, compared to what it could be. At two stations along the way, our Christians had heard that we were coming and were at the station to say a word of welcome as the train stopped briefly. At Yang Chwan, four Christians, including Mr. Ku, who used to teach in the school, met us and talked, and again at Ching Chwan there were three Christians

to welcome us and ask questions. At six o'clock we arrived at Shou Yang and were met by Bro. Yin, Dr. Hsing and numerous others. We went home with Bro. Yin, who is now living in the north compound. We have been eating with him for the past week.

The big house on the hill is in fair shape. The church members had washed down the walls, fixed some of the windows, and put some locks on the doors, enabling us to begin housekeeping there. The Japanese had carried off all of our furniture, of course, but much of it was still in various offices of the city government, and they have been good enough to give it back. So we have collected two davenports, three beds, two dining room tables, two small desks, three bureaus, chairs, and other assorted small things. For the time being it will enable us to get along. Our buildings here at Shou Yang have not fared as badly as some, and although dirty and showing wear, can be fixed up without too much cost, I think. The church in the south compound is the worst, with some of the windows missing and most of the church benches.

Yesterday, Sunday, we met for church services in the largest room in the woman's school in the north compound, and owing to our paying our respects to the county magistrate, thirty of the church benches arrived back on Saturday. Ernest preached, and afterward we all ate dinner together, intermingled with many speeches and words of welcome. They asked many questions, mostly of the whereabouts and welfare of former and present missionaries, now in America. I am always impressed by some of the older Christians remembering and asking questions about missionaries who have not been on the field for years.

Bro. Yin reports that there are a number of new converts here in Shou Yang who are awaiting bap-

tism, and we plan to have that service in the near future, plus a communion, perhaps. If the baptistry does not leak too badly, we will use it. We are using the church even if there are some windows gone, and half of the church benches missing. We are starting work on the church immediately. The church seems to have grown some in spirit, if not in numbers. However, there were over one hundred at church yesterday, which they said was a little over the ordinary. Country folks are not able to come, a fact which cuts down the attendance some.

We went over to Ping Ting on the fifth and came back on the sixth. We wanted to look the buildings over before we go to Tai Yuan, which will be tomorrow, in order that we would know firsthand the conditions when we talk with officials about receiving back the property. Bro. Yin went to Ping Ting with us. We stopped in Yang Chwan and ate dinner with Dr. Gau. Word had preceded us to Ping Ting that we were coming, too, and about halfway there we began to meet Christians coming out to meet us. The first was Ernest Wampler's old cook on his bicycle. Then came Mr. Ku and Mr. Chao. Around each bend in the road came some more until by the time we had come over the last mountain, and looked down on Ping Ting, we had quite a sizable escort.

We stopped first to look over the east compound. The place is stripped. All windows, doors, pipes, light wires, metal, etc., are gone. The floors are torn up in the hospital where pipes were, and practically all wood is gone. However, the wooden floors in the main building are still there. In the three dwelling houses, the same condition exists. In Brights' house the stairs are gone, in addition to the missing doors and windows. The roof of the doctor's home is leaking badly. We took some pictures of all of this

and then proceeded on into the city.

We were met at the city gate by soldiers who demanded that we wait until we saw the chief of police. In due time we were summoned to his office, and after the usual formalities went on our way. We went to the Pentecostal mission to spend the night since all our buildings are unfit for use now. About an hour later, at our request, the chief of police sent an escort of half a dozen soldiers, some with machine guns, to take us up to our west compound and show us around. The chief also joined us as we were going, and was most kind in showing us anything we wanted to see.

About 200 Japanese soldiers are still living in the west compound, but reports are that they will be leaving soon. They are using the boys' school for a hospital, and living in the women's Bible school, girls' school, ladies' house, and Crumpackers' house. The other house on the hill is stripped of all wood, the roof is partly caved in, and it is just a shell. It will doubtless have to be torn down. I confess it was with a feeling of sadness that I looked at it, since it was there that I spent my last five years in China as a boy. Perhaps the other houses can be repaired, but not that one. The church is also stripped of windows, doors, benches, pulpit, etc., but the building itself is substantial.

I hope you can put something of this story of our welcome in the Messenger. I don't regard it as personal, but rather as a sign of the thanks of the church here to the church there for the help that has been sent in the past, and for the help in the future that our coming symbolizes. Therefore, I would like for our church in America to know something of the warmth with which we have been received.

We lived in the Pentecostal mission house while at Ping Ting, as I said above. During the evening hours guests came to pay their respects, welcome us back, and talk for a while. All the while we ate, they came and went. The next morning, before I was out of bed, they started again, and at 8 a.m., over a hundred of them gathered in the little Pentecostal church, packing it, to have a formal meeting of welcome. Mr. Ku was the chairman and again we spent about two hours hearing speeches, and answering questions about all the missionaries in America. They particularly wanted to know about Minerva Metzger's death.

The members of the church at Ping Ting seem to have sustained

this crisis very well. They have been meeting, of course, with the Pentecostal church, but are overflowing that building, and are consequently in a hurry to get our church back, and fix it up. They want to have a revival meeting this summer, and talked with us and Bro. Yin about coming over in a few weeks, perhaps about Easter time, to baptize a number of persons ready for that service, and to hold a communion service afterward. They have had no regular pastor there for the last couple of years, but have had a committee of laymen who have taken turns preaching and directing the work of the church.

On Saturday evening, after only one day in Ping Ting, we came back to Shou Yang, and, as I said above, spent Sunday here. Today we organized a relief committee in the town, and will start relief work in a few weeks. Tomorrow we go to Tai Yuan. We want to see Bro. Chang there, talk over his situation, and see the church situation. We will also visit Governor Yen while there. The American Board investigating team is now at Taiku; so we may go on over there in a day or so, and then accompany them back. We hope that they then will stop with us for a longer visit in Shou Yang, and Ping Ting, or at least in one of these places. While in Tai Yuan we want to talk over our mutual problems with Dart of the English Baptists.

We have talked much with the Christians here at Show Yang about the church in China taking over the responsibility for running their affairs, instead of having it in the hands of the foreigners. I think they understand and pretty thoroughly agree with the viewpoint that was decided on by our meetings in America during the last couple of years. Of course, the problem is shortage of leaders.

Wampler and I have established our bachelor quarters in Shou Yang in the big house. We are ready to welcome Leland Brubaker as soon as he can get here. We are getting a garden started. We hope that Mary Schaeffer and Velma Ober will be able to arrive in May.

June Missiongrams, 1946

Because of the coal strike, it has been impossible to send the June Missiongrams to the churches in the usual way and so they are placed in the Gospel Messenger. A. C. M.

A cablegram from Liberia, Africa, was received on April 29, saying that Clara Myer, who had left New York by plane on April 25, had arrived

safely. She expected to go on from Liberia to Jos as soon as transportation could be arranged. Clara Myer has gone to Jos to be the teacher at the Hillcrest school.

Kathryn Kiracofe and the Ernest Shull family reached Calcutta, India, on March 20 and expected to be in Bombay by March 24.

A cablegram from Calcutta, India, reached the Elgin office on April 22, telling of the safe arrival of Dr. Barbara Nickey and Ella Ebbert. From Calcutta they would then continue on to Bombay on the western coast.

Although no definite word has come from India giving dates of sailing, we believe that the following missionaries may be on their way to the States: Anna Warstler, Goldie Swartz, B. Mary Royer and H. L. and Hattie Alley. Hazel Messer expects to sail on furlough after Dr. Nickey returns to the Dahanu hospital.

Lillian Grisso of Vyara, India, writes about the good district meeting held at Vali in February. She states that next year the meeting is to be held at Kikakui, which is a village beyond the Vyara station. In this small village and surrounding territory there is a membership of 435. It will be a wonderful experience for this village church to entertain the Gujarat district meeting.

J. M. Blough of Vyara, India, planned to attend the institute for the Gadat church. This meeting was to convene in the village of Pethadra, which is a part of the Gadat church. There are 628 members in the Gadat church. Similar institutes are to be held in other village churches of the Vyara area.

D. J. and Anna Lichty traveled among the villages in the Jalalpor-Bulsar territory. They had three camps. In one village there were nine baptisms. They expected to have camps in two more villages.

In speaking of political conditions in India, Brother Lichty said there was much irresponsible agitation and many riots and strikes throughout the land. He ended by saying that they could only hope that India may attain nationhood and unity.

• • •
A joint promotional program to acquaint the American public with world missionary enterprises is being planned by the Foreign Missionary Conference of North America and the Home Missions Council. The program is expected to include mass meetings in major cities and the sending of missionary leaders to week-end meetings in selected cities across the country.

The Church at Work

MANY denominational and interdenominational camps, conferences and institutes are held throughout the country each year. Many of them are designed to help local church leaders; others are set up primarily to transact the business of the church. All of them exert some influence upon those who attend and provide opportunities for gaining new insights into the program of the church. Growing churches are represented at all of these significant conferences. Interested and qualified delegates or representatives make for a worthwhile meeting. On the other hand a vital program contributes much to those who attend.

It has been estimated that there are twenty thousand people in the Church of the Brethren who have been assigned specific responsibilities in their local churches. Many of these people could be inspired to more dynamic and consecrated leadership if they were given opportunities to represent their churches in significant conferences. Many churches do not take advantage of the opportunities to send representatives to such conferences. It is also true that in some churches two or three people serve as representatives to all conferences and other leaders are never given the opportunity for contacts beyond the local church. For the greatest benefit to all leaders there should be some system of rotation so that no one person will represent the church too often. With careful planning it is possible to have a large number of people participating in worth-while conferences over a period of years. Responsibilities in the local church and possibilities of growth because of the experience in representing the church at camp or conference should be considered in choosing the delegate.

Much can be done in preparation so that the local church representative will go to the meeting with a sense of expectancy and a rather definite conception of the help he may expect to receive. No person should arrive at a conference "cold," knowing nothing about the program



Representation in . . . Conferences and Camps

or what help he may expect through it. In many conferences and camps there is an opportunity for choice of groups or classes. Where there is more than one delegate from a church it is well to plan to attend different sessions so that the delegates together may take back as much help and as many new ideas as possible. The church or particular organization of the church sending a delegate has a right to look to its representative for additional leadership as a result of his experience.

The sending of delegates requires some financial outlay on the part of the local church. This expenditure may well be considered as a part of the leadership education expenses of the church. In fact, it may represent a large percentage of the money set aside for this purpose. Some churches are planning to appropriate five per cent of their budgets for leadership education. This plan would release a significant sum of money for underwriting the expenses of official church delegates.

We need to develop new techniques in using the skills and insights gained by our representatives. Formal reports to the local church are the least significant of the contributions which may be expected of the church delegate. It is very difficult for the delegate to bring the spirit of the conference to the church through such reports. There will be many times throughout the year when the delegate will find opportunity to make suggestions which grew out of his camp or conference experience. The wise delegate will realize that the local church has not had the experience of the conference which he

has attended and therefore must be led as far as possible through the same experiences before the ideas which he has gained will be accepted. The delegate will share not only the conclusions arrived at in the conference but will attempt to lead the local church through the processes used in arriving at those conclusions.

Let the church send qualified delegates to all significant camps and conferences and appropriate adequate funds for the necessary expense. This policy practiced over a period of years will pay big dividends in developing a growing church leadership.

New Books Added to the Brethren Loan Library

Introducing the New Testament, by Archibald M. Hunter.

Paul for Everyone, by Chester Warren Quimby.

Visual Aids in the Church, by Rogers and Vieth.

These books may be secured for a period of two weeks. Send five cents postage for each book.

It Occurs to Me . . .

Raymond R. Peters

A salesman friend of mine recently told me that he is now getting business the easy way. He went on to say that service has been his motto through the years. I know that he has always tried to help people and as a result they naturally turn to him when they need his product. My friend continued by pointing out that the church headed by the minister and assisted by the laity should have as its main purpose helping people in their needs. If this policy were followed people would naturally look to the church for inspiration and help and find their way into the fellowship and service of the church.

It occurs to me that the church and its leadership are often more insistent on building an institution than on meeting the needs of people. Let us determine now to follow the example of Jesus, who went about doing good.

Conference Program

Continued from page 13

4. Youth Work. High School, Room 214.

Work Camps, Summer Camps, Recreation.

Resource Leaders, Dan West and Paul E. Miller.

4:00 Demonstration. Intermediate Auditorium, Church of the Brethren.

Prenursery, Nursery, Kindergarten (Beginner), Primary, Junior.

5:30 Women's Work Supper Conference. Church of the Brethren.

Home Program Play.

Mrs. Richard Keim, presiding.

Play: What Man Hath Put Asunder, prepared by Barbara Davis Enberg.

WEDNESDAY EVENING

8:00 General Conference Session.

Junior High Auditorium.

J. W. Lear presiding.

Worship, DeWitt L. Miller.

Statement of Welcome, J. V. Rogers, Mayor of Wenatchee.

Response, R. W. Schlosser.

Moderator's Address, Rufus P. Bucher.

Letters of Greeting.

Election of Conference officers and members of General Boards.

THURSDAY MORNING, JUNE 13

6:00 Prebreakfast Conference.

Church of the Brethren.

Brethren Search for Peace, M. R. Zigler and Dan West.

7:00 Breakfast Conferences.

1. The Minister and His Church (with special emphasis for local district and regional representatives. Cascadian Hotel.

H. L. Hartsough, presiding.

2. Men's Work. Church of the Brethren.

Earl Longanecker, presiding.

DeWitt L. Miller, speaker.

9:00 General Conference Session.

Junior High Gymnasium.

Worship, DeWitt L. Miller.

Session for children. High School, Room 22.

THURSDAY AFTERNOON

12:15 Luncheon. Church of the Brethren.

Rural Life Objectives, Ira W. Moomaw, presiding.

2:00 General Assembly. Junior High Gymnasium.

Directed to the local church, its function and leadership.

H. F. Richards, presiding.

Worship, F. H. Barr.

Address: The Church Serves Our Day, John D. Long.

Panel Discussion (church cabinet in session).

Elder, C. E. Davis.

Pastor, Clarence Sink.

Superintendent,

Men's Work Chairman, A. G. Breidenstine.

Women's Work Chairman, Mrs. George L. Detweiler.

Youth Adviser, Fred Butterbaugh.

Director of Children's Work, Mrs. Ora Huston.

Chairman of Deacon Board, Harl L. Russell.

Director of Music, Mrs. F. S. Eisenbise.

Chairman of Trustee Board, E. M. Studebaker.

Finance Board Chairman, Harry Pobst.

5:30 Pastors' Banquet. Church of the Brethren.

Ray E. Zook, presiding.

Harry K. Zeller, Jr., speaker.

THURSDAY EVENING

6:30 Vesper for young people.

Place to be selected.

Olden Mitchell, speaker.

7:30 Prologue: World Outreach of the Church. Junior High Gymnasium.

8:00 General Assembly. Junior High Gymnasium.

A. C. Baugher, presiding.

Worship, Ray E. Zook.

Men's Work offering.

Address: The Church Calls to Service, Harvey Hostetler.

Consecration Service.

FRIDAY MORNING, JUNE 14

6:00 Prebreakfast Conference.

Church of the Brethren.

Brethren Search for the Good Life, M. R. Zigler and W. Harold Row.

7:00 Breakfast Conference. Church of the Brethren.

Missions—Outreach, Growth and Plans (with special emphasis for local, district and regional mission representatives).

I. W. Moomaw, presiding.

9:00 General Conference Session.

Junior High Gymnasium.

Worship, Foster B. Statler.

Session for children.

FRIDAY AFTERNOON

12:15 Luncheon Meetings.

1. Missionary. Place to be selected.

Anetta C. Mow, presiding.

2. Men's Work. Church of the Brethren.

Everett R. Shober, presiding.

Joe Shelley, speaker.

2:00 General Conference Session

Junior High Gymnasium.

Worship, Earl M. Bowman.

5:30 Education Banquet. Church of the Brethren.

A. C. Baugher, presiding.

FRIDAY EVENING

7:30 Prologue: Education Around the World. Junior High Gymnasium.

8:00 General Assembly. Junior High Gymnasium.

V. F. Schwalm, presiding.

Worship, C. G. Hesse.

The New Situation in Our Colleges, Calvert N. Ellis.

Symposium

(1) The Housing Problem in Our Colleges, W. W. Peters.

(2) The Returned Serviceman in Our Colleges, A. C. Baugher.

(3) Adequate Finances for Our Church Colleges, W. Earl Breon.

(4) Spiritual Leadership in Our Colleges, Paul H. Bowman, Sr.

SATURDAY MORNING, JUNE 15

6:00 Prebreakfast Conference.

Church of the Brethren.

Brethren Identification With Those Who Suffer, M. R. Zigler and John D. Metzler.

7:00 Breakfast Conferences.

1. The Service Program of Our Church (with special emphasis for local, district and regional B. S. C. representatives). Church of the Brethren.

2. Bethany Biblical Seminary Reorganization Meeting—Board of Trustees. Ladies' Parlor, Church of the Brethren. E. G. Hoff, presiding.

9:00 General Conference Session.

Junior High Gymnasium.

Worship, DeWitt L. Miller.

Session for Children.

SATURDAY AFTERNOON

2:00 General Assembly. Junior High Gymnasium.

Ralph E. White, presiding.

Worship, Galen Ogden.

The Extension of the Church—In the Northwest, Gladdys Muir.

Through the Mutual Aid, Ira W. Moomaw.

Through Evangelism, Nevin H. Zuck.

5:30 Foodless Banquet for young people. Church of the Brethren.

Ray Verbeck, presiding.

SATURDAY EVENING

6:30 Meeting of District Boards by Regions.

Southeastern, Minor M. Myers, presiding. High School Auditorium.

Eastern, Galen C. Kilhefner and Levi K. Ziegler, presiding. High School, Room 214.

Central, J. H. Mathis, presiding. High School Library, Room 114.

Western, James H. Elrod, presiding. Junior High, Room 204.

Pacific Coast, J. W. Lear, presiding. Junior High, Room 106.

7:30 Prologue: Out of the Depths. Junior High Gymnasium.

8:00 General Assembly. Junior High Gymnasium.

Worship, S. Loren Bowman.

Address, Robert Loevinger.

SUNDAY MORNING, JUNE 16

5:30 Sunrise Service for young people. Place to be selected.

Leland A. Nelson, speaker.

9:15 Sunday School.

Children: Mrs. Ora Huston, superintendent. Church of the Brethren.

Prenursery. Nursery room.

Nursery. Beginner room.

Beginner, Olive Bagwell. Primary room.

Primary. Intermediate room.

Junior, Orville Booth. Junior room.

Intermediates: Mrs. W. H. Myers, superintendent. Junior High, Room 106.

Young People: Ray Verbeck, superintendent; Norman Baugher, teacher. High School Auditorium.

Young Adults: LaMar Bollinger, superintendent; Jacob T. Dick, teacher. High School Library, Room 114.

Young Adults in the Life of the Church.

Adults: E. R. Shober, superintendent; R. E. Mohler, teacher. Junior High Gymnasium.

Learning About the Kingdom.

10:30 **General Assembly.** Junior High Gymnasium.

Charles E. Zunkel, presiding.

Worship.

Sermon: Christ, the Hope of the World, V. F. Schwalm.

SUNDAY AFTERNOON

2:00 **The Service Program of Our Church.** Junior High Gymnasium.

Paul H. Bowman, presiding.

Music, La Verne Quartet.

Devotions. Lenora Shoemaker.

Address: Brethren Serving Around the World, M. R. Zigler.

Address: Our Responsibility for a Christian World Order, A. W. Cordier.

Offering.

Closing Devotions, J. W. Lear.

SUNDAY EVENING

7:00 **Missionary Convocation.** Junior High Gymnasium.

W. Newton Long, presiding.

Seats reserved in front of the platform for parents of missionaries, missionaries on furlough, Standing Committee, members of General Boards, National Youth Cabinet, Conference Budget men and district fieldmen, and members of district mission boards.

Hymn.

Introductions.

Announcements.

Anthem.

Invocation, I. V. Funderburgh.

Hymn singing.

Special Music.

Evening Prayer.

Hymn.

Address: Behold! An Open Door, Paul M. Robinson.

Offering of Life:

Introduction of New Missionaries, S. L. Barnhart.

Commissioning of new missionaries, directed by Moderator Rufus P. Bucher.

Offering of Money.

Our Glorious Opportunity and Challenge, Frank Carper.

Offertory Music.

Receiving of Gifts.

Consecration of Life and Money, W. Glenn McFadden.

Chautauqua Salute.

Hymn, Speed Away.

Benediction and Closing of Conference, Moderator Rufus P. Bucher.

Conference Business

Licensing and Ordaining Ministers

The General Ministerial Board recommends to Annual Conference through Standing Committee that Annual Meeting minutes, 1922, be amended to read as in the paragraph following the quoted minute.

"Brethren who are called by the church to preach shall be licensed by the church to preach, but not to perform the other functions of the ministry, until such time as the church and the district ministerial board shall decide to ordain them into the ministry. If they have not been ordained within a year, the license may be renewed by the church from year to year, until such brethren either accept and are ordained into the ministry, according to previous decisions or are discontinued as licensed preachers."

When in the judgment of the church and the district ministerial board the best interest of the church can be served, these brethren may be given license to preach for an indefinite time.

Peacetime Conscription and Military Training

The Oregon district meeting on Jan. 19, 1946, decided that the conference would send its expression of disapproval to the President and Congress on peacetime conscription and military training; it was also decided to recommend that Annual Conference do the same.—Forrest U. Groff, clerk.

Call to Repentance

The elders of Southern Ohio in session April 24, 1946, petition Annual Conference through the district conference of Southern Ohio (held in the Donnels Creek church, April 25, 1946), to call the entire membership of the church (1) to a spirit of penitence for its share, direct or indirect, in the great sin of the recent world war; (2) to a broader and more intense evangelism; (3) to a renewed and revitalized program of peace teaching in the church.

Answer of district meeting: Approved and passed on to Annual Conference.

News and Correspondence . . .

Railroad Reservations and Housing at Annual Conference

The following statement from the railroads covering sleeping car rates and use of parked sleeping cars at Wenatchee is for traffic via Chicago. All correspondence should be directed to E. M. Hersch, Railroad Transportation Agent, Elgin, Ill.

In order to assist in providing adequate housing facilities for the Brethren people attending the Annual Conference, June 12-16, air-conditioned Pullman tourist sleeping cars will be parked at the Wenatchee station for lodging purposes. This station is conveniently located very near the downtown district.

While sleeping cars are parked they will have all the conveniences as when in operation, such as heated or cooled as required, hot and cold running water, toilet facilities and porters to make your bed each night and keep the cars clean. These sleeping cars will be accessible at any time of the day or night and your luggage will be protected as porters will remain with cars at all times.

It is desirable, if at all possible, to have the delegates and others who are making the round trip to Wenatchee and returning direct to occupy these cars during the Conference. However, every effort will be made to accommodate others to the capacity of the cars.

The cost for occupying these sleeping cars at Wenatchee will be as follows: lower berth, \$2.00 per day; total \$8.00 for four nights of Conference; upper berth, \$1.50 per day; total \$6.00 for four nights of Conference. One or two persons may occupy berths together at no additional cost.

For those departing Chicago on Special, June 9, the total cost of round trip berths, Chicago to Wenatchee and return direct to Chicago, including the 15% federal tax and the cost of four days lodging in Pullman tourist sleepers, is as follows: lower berth, round trip, and lodging, 4 days, total, \$33.88; upper berth, round trip, and lodging, 4 days, total, \$25.66. One or two persons may occupy berths together at no additional cost.

For those leaving Chicago on Special, June 9, who will return via Seattle to Chicago and desiring the four nights' housing in sleepers the round trip tourist berth rates, including the 15% tax, and the lodging in sleepers will be as follows: lower berth, round trip, and lodging, 4 days, total, \$37.27; upper berth, round trip, and lodging, 4 days, total, \$28.20.

Delegates departing Chicago, June 9, who will return via California and will desire reservations, Chicago to Wenatchee and Wenatchee to Seattle only, making their own arrangements from that point, and desire the four nights' housing in sleepers and tourist berth as mentioned, the rates

including tax will be as follows: lower berth, Chicago to Wenatchee and Seattle only, with lodging, 4 days, \$23.24; upper berth, Chicago to Wenatchee and Seattle only, with lodging, 4 days, \$17.56.

For those who do not desire housing in sleeping cars, but wish reservations only, the following tourist berth rates include the 15% federal tax: Chicago to Wenatchee, tourist lower, \$12.94; upper berth, \$9.83. Wenatchee to Chicago, tourist lower, \$12.94; upper berth, \$9.83. Wenatchee to Seattle, tourist lower, \$2.30; upper berth, \$1.73. Seattle to Chicago, tourist lower, \$14.03; upper berth, \$10.64.

Railroad tickets should be purchased from your local agent from home starting point through to final destination, Wenatchee, Seattle or California point, and return, according to return trip, via the following railroad routes from Chicago: special train from Chicago, Union Station, 10:00 p. m., Central Standard Time, June 9, will be routed Milwaukee road, Chicago to St. Paul, Great Northern St. Paul to Wenatchee.

If returning direct, Wenatchee to Chicago, departing Wenatchee 10:00 p. m., Sunday, June 16, route is Great Northern road to St. Paul and CB&Q St. Paul to Chicago.

Those desiring to return, Wenatchee to Chicago via Seattle, route is same to Wenatchee, also Great Northern, Wenatchee to Seattle, and Milwaukee road, Seattle to Chicago. Destination of ticket should be Seattle, which permits stopover at Wenatchee. On this trip sleepers may be occupied at Wenatchee at 10:00 p. m., Sunday, June 16, for movement to Seattle, arriving 8:00 a. m., Monday, June 17, and departing from Union Station, Milwaukee road, 9:30 p. m., same date for Chicago, arriving Union Station 8:55 a. m., Thursday, June 20.

If your return is via a California destination, ticket should be routed the same as mentioned to Seattle, stopover permitted at Wenatchee, and your local agent will route you from Seattle to any California destination and return according to your wishes.

If you have requested reservations and received a confirmation of same, or you desire a reservation, with or without housing in sleepers during Conference, Wednesday, June 12, through Saturday night, June 15 (sleepers may be occupied until departure for Chicago Sunday night, June 16), please mail your check or money order for the accommodations desired at rates quoted. Make checks

payable to Mr. E. M. Hersch, Railway Transportation Agent, Brethren Publishing House, Elgin, Illinois. A receipt will be forwarded to you for amount paid and you will be given the space assigned in accordance with your request.

If you are a member of the General Boards or Standing Committee departing Chicago on June 7, add two days' housing in sleeping cars at Wenatchee at \$2.00 each night for lower (no tax), or \$1.50 each night for upper berth, to the rates quoted for June 9 departure. Routing of these cars will be CB&Q from Chicago Union Station 11:15 p. m. (CST) to St. Paul, thence Great Northern to Wenatchee, or Seattle, with same return routing as mentioned according to return trip desired.

It is urgently requested that reservations be made as soon as possible so that the railroads will have sufficient time to order the sleeping cars required, thus enabling everyone attending Conference to have berth and housing accommodations.

A Union Prayer Week Service

We attended a prayer week service during the week of prayer. It was the annual union meeting of local churches.

A prominent Methodist bishop was the speaker. Using the psalm that questions, "What is man that thou art mindful of him?" he expounded to us how man is a mere midget in God's material creation. This was interspersed with Bible quotations. He compared the size of man with an 834-year-old giant tree that grew in Oregon. He exhorted the followers of Jesus Christ to be humble.

Our town is marvelously blessed each year by these meetings. The Father, Son, and Holy Ghost are glorified when people of various creeds assemble in worship.

We know Christ will return for his own, for he said, "My sheep know my voice." Therefore, it behooves us to be friends and cooperate with all who believe in him. Whatever their color, the peoples of the universe will all be one when they sing "Holy! Holy! Holy!" around the throne of grace.—Mrs. Herman Williams, Wabash, Ind.

"The Time Is Short"

Declaring that war is the result of self-will, the Provisional Committee of the World Council of Churches, meeting recently in Geneva, appealed to the United Nations to save future generations from war, warning that release of atomic en-

ergy leaves little time to find the solution of international differences.

The committee also asked the allied powers to "combine justice with mercy" in their treatment of Germany and other defeated nations. It asserted that unless the five great powers "turn from their old ways of reliance upon mere might and own their subjection to God's law of righteousness and love, they pursue the way of disaster and death." Time and again the committee's statement asked that all efforts be made to give war-stricken people, including those in enemy nations, hope in "the way of life." The scriptural text for the committee's message was "I have set before you life and death: therefore, choose life."

An Aged Sister Reaches Out a Helping Hand

After reading about the great need for food and clothing in the war-torn places of the world, Sister Lydia Frantz, who is eighty-seven years old, decided she must do something with her own hands to help relieve the suffering. As the result one quilt is already on its way and she is working on another for the same purpose. The quilt was sent directly to the New Windsor center to her daughter, Mrs. Bertha Kimmel. Mr. and Mrs. Kimmel are helping to direct the work there.

Aunt Lydia, as she is called by all her neighbors, uses a reading glass to read the Gospel Messenger and the Bible. She is vitally concerned about the suffering and need of her fellow men. For a number of years she was deprived of the use of her sight and now in recent years it has been restored to her; so she uses it to bring comfort to others. She has been a long-time member of the church, and holds her membership in the South Beatrice congregation of Nebraska.

Such acts of charity as these will do much to relieve suffering and need and bring brotherhood and Christian neighborliness to the world.—Lewis Naylor, Holmesville, Nebr.

Elder Frank Andrew Myers

Frank Andrew Myers, son of John A. and Mary Sweigard Myers, was born in Coleta, Ill., Jan. 16, 1886, and died of a heart ailment in the Lancaster General hospital, Feb. 20, 1946.

Bro. Myers was called to the ministry at Centralia, Wash., on July 14,

1906. The following fall he entered Mount Morris College. In the fall of 1908 he was married to Stella May Shearer, who died in September 1915. He received his A.B. degree from Mount Morris in 1914.

On Nov. 12, 1916, Bro. Myers was married to Gail Brubaker, and to this union six sons were born: William, Delmar, Robert, Paul, Carl and Richard, all of whom with the mother survive. Also surviving are his aged mother of Coleta, Ill., and three brothers: Harry of North Manchester, Ind., and Roy and Jacob of Coleta, Ill. His father died near Sterling, Ill., on Dec. 11, 1939.

Bro. Myers gave his best to his Lord and to his church. In his thirty-five years in the ministry he served eleven churches as pastor. Through his labors 809 persons were added to the church. He also held many evangelistic meetings, served on district boards and on the Standing Committee. He was active also as a worker for community betterment and served in an official capacity in several city ministerial associations.

Funeral services were held in the Lancaster church, where Brother Myers had served in his last pastorate, by ministers of the district and the local church. Further funeral services were held at the Mt. Joy church of Western Pennsylvania by the writer, with the following elders participating in the service, William E. Glasmire of the Lancaster church, Russell K. Showalter of the Mt. Joy church, W. C. Sell of the Mt. Pleasant church and L. R. Fox of the Greensburg church. Interment was made in the Mt. Joy cemetery.—M. J. Brougher, Greensburg, Pa.

Elder S. W. Bail

Samuel Wishert Bail, seventh child of Reuben and Mary Jane Bail, was born near Washington, Pa., Aug. 10, 1866, and died Feb. 20, 1946, in his home at Arcadia, Fla.

Bro. Bail grew to manhood in the Ten Mile church in Pennsylvania. He was baptized there as a young man and was active in the work of that church. In 1901 he was elected to the ministry but would not accept ordination until he had completed a course in public speaking. He was ordained in 1906, after his graduation from King's School of Oratory, Pittsburgh, Pa.

Bro. Bail first visited Florida in 1884. Later he spent several years in California. In 1914 he came to Arcadia, made the town his home

and was instrumental in building the church here. When not engaged in pastoral work in other parts of the state, he was minister in Arcadia. He served the local congregation from 1914 until 1946. This ministry was interrupted for about ten years when Brother Bail served as pastor of the Lakeland, Bassenger, Tampa, Okeechobee and Homestead churches. He was also instrumental in the building of a new church at Okeechobee.

Elder Bail's early ministry in the Ten Mile church and his entire Florida ministry were given without remuneration. He was a generous donor to educational and Christian activities. His death left his last work unfinished: a new church building at Arcadia.

Bro. Bail was twice married. His first wife, the former Miss Maggie Berkley of Iowa, and his son, Jeremiah Gayman Bail, preceded him in death. Surviving are his widow, Mrs. Gurney E. Bail, and two daughters, Rachael Elizabeth and Mari Jayne.

Funeral services were held at the Arcadia church by the undersigned. Interment was in the Oak Ridge cemetery.—Irwin R. Pletcher, Arcadia, Fla.

Rella Rose Buck

Rella Rose, daughter of Arelus David and Emily Rose Barr, was born July 18, 1891, at Delafield, Ill.,



and died at the family home in Eads, Colo., March 11, 1946.

She spent her early life on a farm in southern Illinois, securing her education in the public schools of that state. In 1910, she came to Colorado with her father's family, locating on a homestead in the Prairie Queen community.

She was united in marriage to Edwin Buck on Dec. 18, 1911, at Eads, Colo., and to this union were born six children, one of whom preceded her in death in 1925.

When a young woman she accepted Jesus as her personal Savior and lived faithfully until the end. At an early age she united with the Missionary Baptist Church, later be-

coming a member of the Church of the Brethren. She was a great source of inspiration to her husband in his ministry, sacrificing so that he could serve the church in his official capacity as elder.

In the early homestead days she lent her efforts to the caring for the sick and helping those in need. During her illness she demonstrated the faith characteristic of her philosophy of life; she was always mindful of others before her own needs were cared for.

Surviving are her husband; three daughters: Mary Lea at home, Ruth Wissel and Ruby Wissel of Eads, Colo.; two sons: Clyde of Eads, Colo., and Amis of San Leandro, Calif.; one brother, Verba Barr of Phoenix, Ariz.; a half sister, Mrs. Mabel Hunt of Milwaukee, Wis.; and a number of grandchildren.

Funeral services were held in the Methodist church at Eads, Colo., by the undersigned, assisted by Rev. A. W. Lenz, pastor of the Methodist church, and Rev. John Stapleton, pastor of the Assembly of God church.—E. O. Slater, McClave, Colo.

Jennie S. Flory

On Jan. 15, 1866, near Keota, Iowa, Jennie S. was born to Elder John and Susanna Sanger Thomas. She



grew up there and took her place in the large family of children. In her early girlhood she became a member of the Church of the Brethren.

On Dec. 23, 1886, she was married to Samuel F. Brower and moved to Sidney, Nebr., where he had a homestead. Their marriage was blessed with two children, Mrs. Stella Brockus of Meridian, Idaho, and Galen T. Brower of Murphy, Idaho.

Brother and Sister Brower were active in the Grand Prairie church, in which he was called to the ministry. In 1891 they returned to Iowa, where they worked in the South English and South Keokuk churches until 1905, when they came to Idaho. They located on a farm near Nampa and helped organize the Boise Valley church, which he served as an elder. Elder Brower died in 1913. Thus, for almost a quarter of a century, Sister Brower was active in

assisting her husband in his work as a minister.

In 1919 she was married to George W. Flory of Nampa, who survives her.

She was always active as a Sunday-school teacher and worker. She gave of herself unstintingly to the work of the church until she was confined to her wheel chair sixteen years ago. Despite her long illness and times of suffering she remained cheerful and was an inspiration to all who knew and visited her.

She died on Feb. 18, 1946. Surviving besides her daughter and son and husband are her brother, Ed Thomas of California; her stepson, C. E. Flory; six grandchildren and thirteen great-grandchildren.

Memorial services were conducted in the Boise Valley church by the writer, assisted by Elder H. G. Shank. Interment was in the Lower Fairview cemetery.—R. Truman Northup, Meridian, Idaho.

Matrimonial . . .

Faules-Sharp.—Thomas Dillard Faules and Margaret Louise Sharpe, both of Haxtun, Colo., at the home of the bride's aunt, April 21, 1946, by the undersigned.—Otto Laursen, Haxtun, Colo.

Holsinger-Griffith.—Lloyd Charles Holsinger of Aquasco, Md., and Mary Aileen Griffith of Luray, Va., in the Luray church Nov. 25, 1945, by the undersigned.—Donald Royer, Luray, Va.

Keltner-Hartssock.—Wayne Keltner of Pearl City, Ill., and Margaret Hartssock of Chicago, Ill., at the Brethren Fellowship House, Chicago, April 21, 1946, by the undersigned.—Harper S. Will, Chicago, Ill.

Lechlitner-Hurst.—Kenneth D. Lechlitner and Betty Lou Hurst, both of New Paris, Ind., March 30, 1946, by the undersigned at his home.—Leroy Fisher, Milford, Ind.

Lindberg-Hamm.—Nils C. Lindberg, Jr., of Crete, Ill., and Margaret F. Hamm of Colorado Springs, Colo., in the Colorado Springs church, April 14, 1946, by the undersigned.—I. J. Sollenberger, Denver, Colo.

Little-Royer.—Dorhina W. Little and Mary Isabelle Royer, both of Westminster, Md., in the parsonage, March 27, 1946, by the undersigned.—Earl S. Mitchell, Westminster, Md.

Low-McPheron.—Edmund Low and Maxine McPheron, both of Ft. Wayne, Ind., at the church, April 21, 1946, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

Malycke-Neff.—Steven Malycke of Cleveland, Ohio, and Lois Neff of Dayton, Ohio, at the First church, Dayton, Oct. 20, 1945, by the undersigned.—John D. Long, Dayton, Ohio.

Martin-Bittinger.—Ray Martin and Matilda Bittinger, both of Akron, Ohio, at the home of the bride, Sept. 1, 1945, by the undersigned.—G. K. Beach, Akron, Ohio.

Maxwell-Farran.—Cecil J. Maxwell and Martha M. Farran, both of Parsons, Kansas, in the home of the bride, Feb. 10, 1946, by the undersigned.—Cleo C. Beery, Parsons, Kansas.

Mishler-Hursey.—Wade E. Mishler and Patricia Jean Hursey, both of Milford, Ind., April 22, 1946, by the undersigned at his home.—Leroy Fisher, Milford, Ind.

Mohler-Vest.—John William Mohler and Bernice Virginia Vest at the parsonage, April 13, 1946, by the undersigned.—Henry C. Eller, Buena Vista, Va.

Moore-Criger.—William Moore of West Plains, Mo., and Nora Amy Criger of Parsons, Kansas, April 18, 1946, by the undersigned at his home.—P. L. Fike, West Plains, Mo.

Myers-Lohr.—Upton E. Myers, Jr., and Margaret E. Lohr, both of Westminster, Md., in the Westminster church, April 13, 1946, by the undersigned.—S. Earl Mitchell, Westminster, Md.

Prugh-Wegley.—Jesse Prugh of Dayton, Ohio, and Gertrude Wegley of Miamisburg, Ohio, at Miamisburg, March 14, 1946, by Rev. H. G. Schoffner and the undersigned.—John D. Long, Dayton, Ohio.

Roberts-Buckingham.—Max Roberts and Lois Buckingham, both of Cerro Gordo, Ill., in the Cerro Gordo church, March 31, 1946, by the undersigned.—W. Harlan Smith, Cerro Gordo, Ill.

Fallen Asleep . . .

Aldinger. Jacob G., died as a result of an automobile accident on Jan. 29, 1946, at the age of sixty-three years. He was a grandson of the late Elder Jacob Aldinger, one of the founders of the York church. At the time of his death he was chairman of the trustee board of the First church, of which he was a member. He is survived by three sons, one daughter, Gladys, having died eight days later as a result of the same fatal crash. Funeral services were held at the First church, with Elder J. J. Bowser and Pastor B. N. King officiating. Burial was in the Greenmount cemetery.—B. N. King, York, Pa.

Aldinger. Mrs. Jacob G., was killed instantly in an automobile crash on Jan. 29, 1946, at the age of sixty-two years. Prior to her marriage she was Anna C. Walker of York. She was a member of the Lutheran church but attended the First church. She is survived by three sons. Her one daughter, Gladys, involved in the same accident, lived but eight days after her mother's death. Double funeral services for her and her husband were held at the First church with Elder J. J. Bowser and the undersigned officiating. Burial was in the Greenmount cemetery.—B. N. King, York, Pa.

Beachler. Grace, died March 29, 1946, at the home near Ewart, Mich., at the age of sixty years. She was a member of the Church of the Brethren and active in the work of the ladies' aid society. She is survived by her husband, Earl, four daughters, two stepsons, one stepdaughter and seventeen grandchildren. Funeral services were held in the Evangelical church adjoining the Beachlers' farm home and burial was in the Ewart cemetery.—Walter M. Young, Lansing, Mich.

Berkey. Grace, the daughter of David J. and Elizabeth Faust, was born in Paint Township, Somerset County, Pa., on Sept. 23, 1875, and died Jan. 10, 1946. Funeral services were held in the Maple Spring church by her pastor, Bro. John M. Geary, and interment was in the church cemetery.—Mrs. John M. Geary, Hollsopple, Pa.

Blough. Milan W., aged twenty-six years, oldest son of Mr. and Mrs. D. S. Blough of Waterloo, Iowa, was killed April 20 when the motorcycle he was riding was hit by an automobile in Waterloo. He was discharged from the army early in 1946. Milan was married to Marjorie McCunniff on Feb. 17, 1943. He became a member of the Church of the Brethren at the age of ten and was a member of the South Waterloo church until death. He is survived by his wife, one daughter, his parents, three sisters and two brothers. Memorial rites were conducted from the South Waterloo church by the undersigned.—W. H. Yoder, Waterloo, Iowa.

Englar. Fannie Ecker, widow of Howard A. Englar, died at her home in York, Pa., on April 4, 1946, at the age of seventy-five years. For many years she was a faithful member of the First church. She is survived by one daughter. Funeral services were conducted at the First

church by the undersigned and her Sunday-school teacher, Joseph M. Baugher. Burial was in the Pipe Creek cemetery, Carroll County, Md.—B. N. King, York, Pa.

Gates. Mabelle Shaw, was born in Decatur, Ill., Nov. 22, 1852, and died at her home, April 10, 1946. In 1868 she was married to Albert Florey, who preceded her in death. She married Edwin Bruce Gates in 1874. She is survived by one son, one daughter, thirty grandchildren, twenty-five great-grandchildren, and five great-great-grandchildren. She united with the Church of the Brethren four years ago. Funeral services and burial were in Decatur in charge of her pastor.—John B. Wieand, Decatur, Ill.

Grosh. Ida M., daughter of Mr. and Mrs. Levi Ulery, was born near Elkhart, Ind., on Nov. 25, 1866. She resided in that community for more than fifty years, after which she moved with her family to Nappanee, Ind. On Oct. 22, 1884, she was married to Joseph H. Grosh, who was killed in a train wreck on March 2, 1927. She was a faithful member of the Church of the Brethren for fifty-one years; she served with her husband in the office of deacon. She often taught Sunday-school classes and was especially gifted in leading prayer in church and Sunday school. She died on April 12, 1946, at the home of her daughter in Elgin, Ill. A memorial service was held at the Norris mortuary in Elgin on April 13, with her neighbor, Bro. J. E. Miller, officiating. Another service was held in the Elkhart City church on April 15 with the pastor, Bro. G. W. Phillips, officiating. Interment was made beside her late husband in the Prairie Street cemetery at Elkhart. Survivors include three daughters, one brother and twelve grandchildren.—Merlin C. Shull, Elgin, Ill.

Kuszmaul. Dorothy Dianna, daughter of William and Mary Sampson, was born July 31, 1898, at Alfordton, Ohio, and passed away on March 28, 1946, in a South Bend, Ind., hospital. She joined the Church of the Brethren early in life. On April 19, 1919, she was united in marriage to William Kuszmaul. She, together with her husband, helped to establish and build the Michigan City mission church and worked faithfully there to the end. She is survived by her husband, nine children, one grandchild, four brothers and one sister. Funeral services were conducted in the church by the pastor, Bro. David Schechter, assisted by Bro. Ben Cross of La Porte, Ind.—Clair Sampson, Battle Creek, Mich.

Long. Laura Agnes, the daughter of Henry and Anna Middlekauff Line and the wife of the late McClellan Long, was born near Fairplay, Md., and died at the home of her son March 5, 1946, at the age of eighty-six years. She is survived by one daughter, four sons, two half brothers, thirteen grandchildren and nine great-grandchildren. She was a long-time member of the Manor church. Funeral services were held at the A. K. Coffman funeral home at Hagerstown by Brethren J. Rowland Reichard and Paul M. Robinson. Interment was in the Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

Lutz. Lois E., daughter of Alpha C. and Esther Lutz, was born Aug. 17, 1932, near Pittsburg, Ohio, and passed away April 11, 1946, at the Good Samaritan hospital in Dayton, Ohio. She united with the church at the age of ten years. She was a faithful member in the church and for nine years she did not miss a Sunday-school service. She is survived by her mother and two sisters. Her father preceded her eleven years ago. Funeral services were held at the Pittsburg Church of the Brethren by the pastor, assisted by Bro. Glenn C. Rust. Interment was in the Mote cemetery.—W. C. Stinebaugh, Pittsburg, Ohio.

Mishler. Clyde H., was born July 12, 1900, and died Dec. 28, 1945. He is survived by his wife, Stella Thomas Mishler, and five children. Funeral services

were conducted by his pastor, Bro. John M. Geary, in the Maple Spring church, and burial was in the church cemetery.—Mrs. John M. Geary, Hollsopple, Pa.

Peterson, Harm, was born in North Carolina and died June 23, 1945, at the age of eighty-three years. He was a member of the Church of the Brethren for nearly fifty years. Funeral services were conducted by Brethren J. N. Batson and Andrew Yelton at Peterson Chapel and burial was in the cemetery adjoining.—Mrs. C. L. Silvers, Travellers Rest, S. C.

Peterson, Hester, was born in North Carolina and died March 18, 1945, at the age of seventy-seven years. She was a member of the Church of the Brethren for nearly fifty years. Funeral services were conducted by Brethren J. N. Batson and Andrew Yelton at Peterson Chapel and burial was in the cemetery adjoining.—Mrs. C. L. Silvers, Travellers Rest, S. C.

Replogle, Rebecca B. Stayer, was born June 12, 1856, in Bedford County, Pa., and died April 15, 1946, at a sanitarium in Los Angeles. In 1883 she was married to John Snyder of Bedford County, Pa., who passed away in 1886. Some years later she was married to Samuel Replogle of Hagerstown, Ind., who, in 1917, also preceded her in death. She had been a member of the Church of the Brethren since her youth. She is survived by one daughter, one sister and a number of stepgrandsons. Funeral services were held in the Todd Memorial Chapel at Pomoná by the undersigned and interment was in the Inglewood Park cemetery.—Galen B. Ogden, La Verne, Calif.

Sheeler, Vera Ruth, daughter of George and Agnes Pultz, was born at Ida Grove, Iowa, June 12, 1894, and died March 21, 1946, at a Rochester, Minn., hospital. On Sept. 12, 1922, she was united in marriage with Glenn Sheeler. To them were born two children, one son who survives and one daughter who died in infancy. In 1917 she united with the Church of the Brethren and has been a most loyal member interested in all the activities. Funeral services were conducted from the Church of the Brethren by Bro. F. E. Wingert of Franklin Grove, Ill., assisted by Bro. Ernest Vanderau of Kingsley.—Mary Wingert, Remsen, Iowa.

Talley, Sam, died at his home Jan. 24, 1946, at the age of sixty-four years. He is survived by his wife, Mrs. Hester Beck Talley, three daughters and seven sons. Funeral services were held Jan. 27 by Bro. Reuel B. Pritchett, pastor of the French Broad church, of which he was a member, and burial was in the Balch cemetery.—Mrs. Ethel M. Jones, Dandridge, Tenn.

Wandle, Emanuel G., son of George and Christina Wandle, was born near New Lebanon, Ohio, on May 28, 1864, and died March 26, 1946. He married Elizabeth Sease on Jan. 20, 1876, and they both joined the Georgetown church a few years later. He was preceded in death by his wife, two daughters and one son. He is survived by six daughters, two sons, thirty-six grandchildren and twenty-nine great-grandchildren.—Glenn C. Rust, West Manchester, Ohio.

Willard, Joe, died at his home in Cana, Va., April 11, 1946, at the age of forty-one years. During his illness he accepted Christ as his Savior and was baptized into the Church of the Brethren by special arrangements in his home. He also called for the elders and was anointed. He is survived by his wife, one son, two daughters and four brothers. Elder J. R. Jackson conducted the funeral services. Interment was in the Saint Paul cemetery.—W. M. Leftwich, Mount Airy, N. C.

Wilson, Alonzo, son of Mr. and Mrs. O. C. Wilson, of Uniontown, Pa., died in a hospital in Tucson, Arizona, April 28, 1940, at the age of twenty-nine years. He is survived by his parents, four brothers, and two sisters. Services were held by the undersigned in the Bethel church two

miles south of Farmington, Pa., and interment was in the adjoining cemetery.—B. B. Ludwick, Markleysburg, Pa.

Wray, James Walter, was born Feb. 2, 1857, and passed away April 10, 1946. He was a member of the Bethlehem church in the Monte Vista community. His wife preceded him in death. One son and four daughters survive. Funeral services were conducted by E. E. Bowman, B. T. Naff, N. C. Peters and the undersigned. Interment was in the Monte Vista cemetery.—Oscar R. Fike, Boones Mill, Va.

Church News . . .

California

Fresno.—The church has joined heartily in many specific projects, large contributions having been made for Brethren service and for our college and our seminary. We are continuing the collection of relief materials, clothing, food, soap, seeds, tools, etc. The members have purchased an Orgatron which was dedicated at a very impressive ceremony by our pastor, Bro. Forest S. Eisenbise. The Mariner's Bible class sponsored an organ recital. Guest speakers recently have been J. Paul Daugherty, Glenn Harmon, Roy A. Crist, and Ward Pratt. During our evening meetings the motion picture, *The Life of Paul*, was enjoyed by a large audience. Brother and Sister Frank Crumpacker, pioneer missionaries to the China field, spoke to us on Feb. 6 and showed pictures of the work. The young people's department sponsored the soap-relief project, which led all other churches in this district. The children's division sponsored the drive for garden seeds for relief. We are happy to welcome our returning servicemen and to find so many of them ready to assume an active part in the work of the church. We have secured the services of Brother and Sister Enberg as our summer pastors. The board of Christian education invited all the Bible school faculty to a candlelight meeting on March 26. On March 30 the La Verne a cappella choir rendered a program. A program was presented on Palm Sunday by the children's

division. At the close of a message by Bro. Eisenbise, three girls accepted Jesus as their Saviour and were baptized at the midweek prayer meeting. The Thursday evening before Easter we held our love feast and communion service. Bro. Eisenbise chose as his Easter message God's V-Day. At the evening service the choir presented a cantata. The young people's department presented to the church an illuminated cross and a large-size picture of Sallman's Head of Christ. These are to be dedicated this coming Sunday.—Mrs. Perry M. Long, Fresno, Calif.

Modesto.—On March 20 the Modesto men's work enjoyed a joint banquet with Empire and Waterford at the Empire church. The executive secretary of the men's work, R. E. Mohler, was the speaker. A family of three were baptized March 24 and five were baptized on Palm Sunday. Our pastor, Paul B. Studebaker, and his wife conducted an evangelistic service March 25—April 7 at Nampa, Idaho. We held our love feast on Good Friday evening with our pastor in charge. The cantata, *The Seven Last Words of Christ*, was presented Easter evening at eight o'clock and by request of the broadcasting company was repeated over Station KTRB from the church at 9:30 the same evening. Our father and son banquet will be held May 7 and our mother and daughter banquet May 10.—Harvey W. Allen, Modesto, Calif.

Indiana

Arcadia.—The young people's class of the church met on the evening of Feb. 19 and packed ten boxes of garden seeds to send to Poland. On March 31 the cabinet members of the southern district were with us. The morning message was delivered by Glen Campbell, a student at Manchester College. Our pastor, Bro. D. A. Replogle, held services during Holy Week with communion services on Thursday evening. Union Good Friday services were held on Friday evening. On Easter morning we had dedication for the new babies of the church and in the evening a cantata was presented by some of our young married folks.—Mrs. Lora Belzer, Arcadia, Ind.

Announcements . . .

ANNUAL CONFERENCE
June 12-16. Wenatchee, Wash.

REGIONAL CONFERENCES

Southeastern Region—Roanoke, Va., Aug. 28-30.

Eastern Region—Lebanon, Pa., July 10-11.

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS
North Dakota and Eastern Montana—Carrington, June 27-30.

LOVE FEASTS

California
May 19, 4 pm, Los Angeles, First.

Illinois
May 19, 7:30 pm, Oak Grove.

June 2, Cherry Grove.

Indiana
May 18, Upper Fall Creek.

May 18, 8 pm, Bethany.

May 19, Blue River.

May 19, Kokomo.

May 19, 7 pm, Rossville.

May 19, 7:30 pm, Cedar Creek.

May 25, 7:30 pm, Middletown.

May 25, 7:30 pm, Wawaka.

May 25, 8 pm, New Salem.

May 26, all day, Pleasant Hill.

May 30, 7 pm, English Prairie.

June 1, Baugo.

June 1, 7:30 pm, Pipe Creek.

June 1, 8 pm, Liberty Mills.

Iowa
May 26, 8 pm, Beaver.

Kansas
May 18, McPherson.

May 26, 7:30 pm, Parsons.

Maryland
May 18, 5 pm, Beaver Creek.

May 19, 5 pm, Pleasant View.

May 19, 7:30 pm, Locust Grove.

May 25, 2:30 pm, Broad-fording.

June 1, 4 pm, Grossnickle.

Michigan
May 19, Thornapple.

June 2, Shepherd.

New Jersey
May 19, Amwell.

Ohio
May 18, Covington.

May 18, Eaton.

June 1, 8 pm, Bear Creek.

Pennsylvania
May 18, 10 am, Back Creek, Shanks.

May 18, 2 and 7 pm, Bareville.

May 18, 7 pm, Pine Glen.

May 18, 19, 1:30 pm, Heidelberg.

May 18, 19, 1:30 pm, Upper Conewago, Mummerts.

May 18, 19, 2 pm, Mountville.

May 19, East Petersburg.

May 19, Johnstown, Westmont.

May 19, Ligonier.

May 19, Quakertown.

May 19, Snake Spring.

May 19, 2 pm, Maiden Creek.

May 19, 6:30 pm, Carson Valley.

May 19, 6:30 pm, Maple Spring.

May 19, 7 pm, York, Madison Ave.

May 19, 7:30 pm, Buffalo.

May 21, 22, Springville, Mohlers.

May 22, 23, 10 am, West Conestoga, Middle Creek.

May 25, 1:30 pm, Mercersburg.

May 25, 2 pm, Akron.

May 25, 26, 10 am, Schuylkill, Big Dam.

May 25, 26, 10 am, Upper Codorus, Black Rock.

May 25, 26, 10:30 am (DST), Antietam, Prices.

May 25, 26, 2 pm, Myers-town.

May 26, all day, Lower Conewago, Bermudian.

May 26, 10:15 am, Codorus.

May 28, 29, 10 am, Chiques.

May 29, 30, 2 pm, White Oak, Kreider.

June 1, 7:30 pm, Mechanic Grove.

June 1, 2, 1:30 pm, Fredericksburg, Meyer.

June 2, 7 pm, Middle Creek.

June 3, 7:30 pm, Ridge.

Virginia
May 19, Cooks Creek.

Pleasant Dale.—Our church met in quarterly council April 9 with our elder and pastor, Bro. Russell Weller, presiding. Our pastor has been elected to act as our delegate to Annual Conference. It was voted to take a special offering on May 5 for the Onekama church in Michigan. During the winter months the men's organization redecored the interior of the church. They have also rented an eighty-acre farm, the proceeds of which are to be used where the need is greatest. The ladies' aid has been working on relief sewing and helped some with the relief program. On the evening of Palm Sunday an Easter program of special music and two plays was given. On Easter morning the little children gave a short program. Plans are being made to observe family week by having a family supper and program at the church on Wednesday evening, May 8.—Mrs. Homer Arnold, Decatur, Ind.

Iowa

Greene.—We met in council meeting the afternoon of March 3 with Bro. W. A. Deardorff presiding. Our church is looking forward to a revival meeting again Sept. 8-22 with Bro. Clarence Fike of Freeport, Ill., as the evangelist. We lift a special offering the first Sunday of each month for Brethren service. The women of the church gave thirty-five dollars to purchase dried milk for European relief. On March 26 a special consecration service was held when \$633 given by our local congregation for the purchase of heifers for relief was dedicated. The services were conducted by Bro. James Elrod of McPherson, Kansas, who explained the work of the Service Committee, and Bro. Charles Dumond of Waterloo. Brother Deardorff and Dayton Mather, a businessman here in Greene, were delegated by the Iowa district service committee to purchase a carload of heifers in northern Minnesota and have them shipped to the east coast. Northern Iowa and Minnesota have already given \$4,500 to the Service Committee. The latter part of March the women of the church packed three boxes of used clothing and one box of used shoes for relief. Holy Week was observed by the churches in town with union services and on Thursday evening each church observed its communion. On Easter evening the children presented messages in song and recitation and a pageant was presented by the young people. Our pastor was in attendance at the ministerial conference at McPherson, Kansas, in March.—Elsie A. Pyle, Greene, Iowa.

Kansas

North Solomon.—Our two weeks' revival was conducted by Brother and Sister X. L. Coppock, and was closed with our love feast. Two were added to the church by letter. Our women's group has been busy sewing, making some of the cutout garments and bedding, besides repairing and remodeling used clothing. We are getting the third shipment ready. Our church has contributed funds for four heifers, one of which was paid for by an individual and the others by organizations of the church. Our offerings have been good for our Brethren service. Sister Kindley had the Sunday-school hour Easter morning, during which she showed slides of the Passion Week and told the story relating to the slides.—Macy Moyer, Portis, Kansas.

Appanoose.—For one week previous to Easter our pastor, Bro. Floyd Jarboe, gave us messages each evening on the Life of Christ prior to his crucifixion. Slides were also shown in connection with the messages. As a result of these services, five were received into the church by baptism. Three were received by letter on Easter. On Easter we gave a cantata, in the form of a candlelight service with the lighted cross and a chorus of twenty-two voices. On Monday evening following Easter we held our love feast. Two letters were granted and two received since our last report. We gave \$93.83 for Brethren

"GIVING CHRIST TO THE NATIONS"

Conference Offering Remittance
Blank

Date.....

GENERAL BOARDS

Church of the Brethren
22 S. State St., Elgin, Ill.

Enclosed find \$.....
for the Conference Offering. This
gift applies to the total Confer-
ence Budget unless designated
as follows:

.....
.....

Name

Address..... City..... Zone.... State.....

State District Congregation.....

(GIVE THROUGH YOUR LOCAL CHURCH if possible or write checks payable to Edwin Grossnickle, Treasurer, and send to General Boards, Church of the Brethren, 22 South State Street, Elgin, Illinois.)

service in the last six months and \$18.20 for the Achievement Offering. We redecored our church inside before Easter. Our quarterly council was held March 1 with Elder W. B. DeVilbiss in charge. Bro. Earl Frantz was our guest speaker on Feb. 10. The aid society had two sale dinners during the past winter and has been sewing for relief. The women have made and sent three comforters, twelve pairs of boys' trousers and twenty-three women's skirts this winter. All of our boys are home from C.P.S. camps and overseas and we are happy to welcome them back into the fellowship of the church. Several of the members attended the rural life institute held at Washington Creek.—Mrs. Ethel McEathron, Pomona, Kansas.

Ohio

Defiance.—Bro. J. O. Winger held our evangelistic meeting the first two weeks of February. One accepted Christ. One was baptized prior to the meeting. Our children's department has purchased a heifer to raise for relief. We have the 100% Messenger club. Our church co-operated with some of the churches of the city in the observance of the Week of Prayer and the World Day of Prayer. At our recent council meeting, presided over by our elder, Bro. J. F. Hornish, it was decided to send our pastor, Bro. Arthur L. Dodge, as a delegate to Annual Conference. Our ladies' aid has been sewing for relief, making comforters and woolen skirts, also collecting and mending used clothing. We had a pre-Easter service on Wednesday of Passion Week, preparatory to our communion service which was held on Thursday of the same week. Good Friday services were held jointly by the churches of the city. We are looking forward to the observance of Christian Family Week, May 5-6. A family night with a program is planned for May 10. On Mother's Day at the worship hour



a service for the consecration of parents and babies will be held.—Mrs. Arthur L. Dodge, Defiance, Ohio.

New Carlisle.—The four churches of our town united in the Holy Week services which included union communion services on Thursday evening. The Manchester Chapel choir presented a program on the evening of Good Friday. Since our last report, we have enjoyed visits from Bro. Raymond R. Peters and Bro. C. H. Deardorff, both of Elgin, Ill. Brother and Sister I. D. Leatherman assisted in our revival meetings. As a result of this and through the efforts of our pastor, Robert L. Sherfy, fifteen have been baptized and ten received into the church by letter since Jan. 1. Our pastor conducted a church membership class for several weeks prior to Easter. A dedication service has been held for almost all of the forty-one babies on our cradle roll. The boys who have returned seem very much interested in the church services and were the promoters of a memorial fund which has been raised for the purchasing of an organ to be placed in the church in memory of the ones who did not return. We are also planning some extensive improvements on our church building as soon as materials are available. We have been continuing to collect food and clothing for the relief work of the church. Our women are sewing on the cutout garments that are being sent out by our district aid director. A young farmer of our community had the misfortune of being seriously injured recently. Thirty-nine men and eighteen women met at his home one day and assisted with the spring farm work. Our father and son banquet was held in March with Bro. Glenn McFadden of Troy as the main speaker of the evening. We are looking forward to having Mrs. John Long of West Dayton to speak



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to us at our mother and daughter tea on May 14. Our pastor has been chosen to represent us at the Annual Conference.—Mrs. Guy E. Studebaker, New Carlisle, Ohio.

Painter Creek.—The different groups of workers have been sponsoring the Sunday evening services this winter and spring. National youth week was observed by the young people's class presenting a play. They also presented this play at some of the neighboring churches. The women's work group has been working on relief clothing and bedding. They also sponsored a baby shower and canned goods for relief. The women were well represented at the women's conference at the Covington church. The men's work will again farm the parsonage farm. Some improvements are being made at the parsonage. Bro. Brightbill of Bethany was with us on Feb. 23 and 24 for a hymn festival. Bro. Teach of Brookville held the evangelistic meetings at the Painter Creek church March 17-24. Seven were received by baptism. Prayer meeting preceded these meetings and will continue until Easter. At a recent business meeting it was decided to have a two weeks' vacation Bible school this summer. Our pastor, Paul C. Lantis, was chosen to represent us at the Annual Conference at Wenatchee. Delegates were also chosen for the district meeting at Donnels Creek. Bro. L. W. Shultz of Manchester will be with us on Manchester College day, April 7. One of our members, John Jones, spent several days at New Windsor and then left for Poland as an attendant on a cattle boat.—Mrs. I. R. Loxley, Arcanum, Ohio.

Springfield.—Our regular council meeting was held March 5 with our elder, Bro. J. H. Good, presiding. Delegates for our district meeting were elected and other church business was discussed. We regret to state that Bro. John H. Good, after serving fifteen years as our pastor and elder, has handed in his resignation to become effective Sept. 1, 1946. Our church reluctantly accepted the resignation and pray that he and his splendid family will be richly blessed in whatever new field of labor they undertake. Bro. Lester Fike was chosen as our elder for the coming year. On the evening of April 14

we had a candlelight and baptismal service. Nine were baptized and two were reclaimed. Special pre-Easter services were held at the church by our pastor. Our communion services are to be held on the evening of April 28. On Feb. 3 Bro. Chalmers Faw of Bethany delivered a missionary address about missionary work in Africa. On Sunday, March 31, our relief offering for the month was sent to one of our young men who had been in C.P.S. Several of our ladies attended the women's conference held at Covington, Ohio, on March 9. Our aid society is still busy with quilting and relief sewing.—Mrs. Maude Keeling, Springfield, Ohio.

White Cottage.—Since our last report, we had a called meeting, at which we chose Brother and Sister Charles Roberts, one of our young married couples, to serve on the board of deacons. They were consecrated at that time. Our women have sent twenty-eight comforters, over 500 pounds of used clothing and over 400 new garments for relief. Our young married people and the older men's and women's Sunday-school classes raised \$300 for the heifer project. We have sent \$1,325.31 for missions and relief. On Feb. 17 we had an all-day meeting with two guest speakers; Sister Evelyn Horn, recently of Garkida, Africa, who spoke in the forenoon, and Sister Mareta Shrider, who is doing home mission work at Flat Creek, Ky., who spoke in the afternoon. White Cottage is the home church for both of these girls and we were happy to have them with us. At the council meeting on April 2 our officers for the coming year were elected. At this meeting our pastor, Bro. J. D. Zigler, handed in his resignation after twelve years of service with us. He has done a good work here and we are sorry to see him leave. Bro.

Zigler is planning pre-Easter services, beginning Palm Sunday and closing Easter with our love feast. Bro. Kurtis Naylor brought us a fine message on the morning of April 7.—Mrs. J. F. Shrider, South Zanesville, Ohio.

Pennsylvania

Chambersburg.—We have been without a pastor since Bro. R. G. Rarick left for his new pastorate March 1. Brother Troschle P. Dick expects to be with us July 1. We are using guest ministers and special programs put on by the Sunday-school classes to fill the vacancy. Our elder, Bro. R. L. Cocklin, will be our delegate to Annual Conference. He was also in charge of our love feast held April 18. Prayer meetings will be held Wednesday evenings beginning April 24. We hope to have our church basement ready to use soon. A redecoration and remodeling job is in progress. The Sunday school plans to have vacation Bible school two weeks in June beginning June 17. We are very happy to have our service boys returning and we welcome them back to Sunday school and church. Our aid society has been very busy. Besides making three comforters for relief they have quilted half days every week, made aprons, coverings, clothespin bags and had lunch stands at several sales.—Mrs. Kathryn E. Faust, Chambersburg, Pa.

Greencastle.—Our congregation participated in the union week of prayer during January. The various churches of town united also in one service each week during the Lenten period. We are now engaged in pre-Easter evangelistic services. We met in our quarterly business meeting on April 9. Five certificates of membership were granted. Plans are being made for the annual mother and daughter meeting to be held May 1, at which time Susie Thomas will be the guest speaker. We are looking forward to the coming of Bro. Alvin F. Brightbill from Bethany to conduct a music institute May 17, 18 and 19. We had Bro. R. W. Schlosser with us in a Bible institute March 10. Our spring love feast will be observed April 23. We have decided to hold our fall love feast on World Communion Sunday, Oct. 6.—Charles E. Grapes, Greencastle, Pa.

Maple Spring.—Our ladies' aid society is busy with local and relief work. The work of our B.Y.P.D. is going forward. The president of our B.Y.P.D., Robert Keim, has sailed as a cattleman aboard a relief ship. At a recent Sunday evening service Sister Ruth Statler read a number of original poems and several of her poems which have been set to music were sung. Recent guest speakers were Breth-

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ren William D. Rummel of Pittsburg, Charles W. Blough and Kenneth Blough. At our council meeting on April 11 our pastor, John M. Geary, was elected as a delegate to Annual Conference. Our week of pre-communion services will be held May 12-19. Our love feast will be held May 19 at 6:30 p.m. The week of services will be preceded by a three-day Bible institute conducted by Bro. Ralph W. Schlosser of Elizabethtown.—Mrs. John M. Geary, Hollsopple, Pa.

Myerstown.—Our revival services were held Feb. 24—March 10, with Bro. Norman Patrick as the evangelist. Three young people accepted Christ. Guest speakers at our B.Y.P.D. meetings have been Brethren Lester Royer, Michael Kurtz and Ulysses Gingrich. Bro. Phares Forney, from East Petersburg, preached the sermon on Achievement Sunday. Our welfare committee arranged the Sunday evening program on Feb. 3 which included selections by our own music groups, an exercise by a group of junior girls, and a talk by our local W.C.T.U. president. The offering taken by our men's work for the corn-for-relief project amounted to \$250.38. Our church met in quarterly council on March 18. In the absence of our elder, Harvey Frantz, who has been ill since January, Elder Henry King presided at this meeting.—Beulah Balsbaugh, Myers-town, Pa.

Quakertown.—On Friday evening, April 12, the First church at Quakertown held its first banquet for fathers and sons with the purpose of organizing the men's work. After the meal Bro. A. G. Breidenstine, national leader of men's work and dean of the junior college at Hershey, Pa., gave a very informative talk on the importance of the work of laymen. At the conclusion of his message officers were elected. Accompanying Bro. Breidenstine was a former pastor of our church, Bro. J. Herbert Miller, who is, at present, the pastor of the Hershey congregation. At our last council meeting our pastor, Bro. Harper Snively, and Bro. A. S. George were elected as delegates to the district conference to be held at Pottstown, Pa. Our pastor was also chosen as the delegate for Annual Conference. Our spring communion service will be held May 19.—Mrs. Burton Dimmig, Quakertown, Pa.

Waynesboro.—The junior Christian Endeavor group, on the evening of March 17, sponsored a program at which Bro. Lowell Landis of York, Pa., showed pictures taken on his recent trip to Poland. At the evening worship service Bro. Landis told some interesting experiences of the trip. The women's work organization, together with the B.Y.P.D., sponsored a book review of The Cross Over Africa on the evening of March 20. Rev. Eugene Brown, pastor of the African M. E. church of our town, was the guest speaker at a meeting sponsored by the B.Y.P.D. on March 27. At our Missionary Association meeting on April 3 Mrs. Detweiler gave an interesting account of the life of Ida C. Shumaker, who died in India on Feb. 16. The Roof Garden male quartet, with Mrs. Ruth Statler of Somerset, Pa., as reader, and the Cumberland Valley choristers with Bro. Charles M. Cassel of Hagerstown, Md., as the director, gave programs in our church on the evenings of March 3 and March 31 respectively. On the evening of Palm Sunday the combined choirs of our church and the choirs of the Evangelical and Reformed church of Hagerstown, Md. (85 voices and four choirs), presented Stainer's Crucifixion. On Good Friday evening they gave the same presentation in Hagerstown. Our pastor, Bro. George L. Detweiler, and his wife have been elected delegates to Annual Conference. Our pastor's nine weeks' class in Church Membership for some who had previously united with the church and others who were applicants for membership was concluded on April 7. On April 15 six were added to our number by baptism. Our preparatory service was held on Wednesday evening, April 17, and the love feast the following evening. We participated with the other churches of our town in the Good Friday three-hour services. On Easter morning the B.Y.P.D. sponsored a sunrise service in the Price cemetery. On Easter evening a Biblical drama was presented by our young people.—Sudie M. Wingert, Waynesboro, Pa.

West Green Tree.—Bro. Henry Bucher from Florin, Pa., held a Bible institute at the Florin church Jan. 27. Our church met in council March 5 at the Rheems house with Bro. Abram N. Eshelman pre-

siding. At this time eight certificates of membership were granted. We decided to give \$100 to the American Bible Society. Our delegates to Annual Conference will be Brethren Harry Eshleman and Henry Becker. We are planning to have a vacation Bible school again this summer. Our relief and achievement offering amounted to \$870.11. Our evangelistic meetings held at the Florin house March 10-24 were conducted by Bro. Alton Bucher from Heidelberg. As a result of these meetings, four have been baptized. On April 7 Bro. Perry Huffaker and part of his chorus from Lewistown presented a program at the Florin church. The offering which amounted to \$175 was given for dried milk for relief. The ladies of our church have been sewing for relief and for the needy. We are looking forward to our love feast which is to be held at 10 a. m., May 15 and 16, at the Rheems house. On Feb. 10 Bro. M. R. Zigler was with us, and after telling of the suffering and need in the war-torn countries he appealed for a volunteer to drive a truck to distribute food, clothing, cows, grain and farm supplies in Europe. Bro. Isaac Earhart volunteered and was accepted. Our congregation decided to support Sister Mildred Earhart and their four children for the two years he is away. A committee was appointed to take charge of farming the land for the family. On Wednesday evening, April 10, Elder Abram N. Eshelman instructed the applicants for baptism. Also at this service Bro. Earhart spoke of his desire to be of service to his Lord. Sister Mildred Longenecker Earhart also spoke and told of her desire that the Lord's will might be done. Both crave our prayers. At this time a prayer of consecration was held, led by Bro. Harry Eshleman. Our church feels that because of Bro. Earhart's going to serve in this way, our interest in relief and helping those who are in need spiritually will be increased.—Mrs. Edyth B. Stauffer, Elizabethtown, Pa.

Virginia

Cooks Creek, Garbers.—Our last council meeting was held Feb. 3, at which time we elected delegates to the district conference to be held April 19 and 20 in the Bethel church near Mayland. The aid society has been doing relief sewing and also making comforters. We sent one heifer for relief and raised enough money to purchase another heifer and over a carload of wheat. Our Sunday school and aid society have given \$45 to send goodwill seeds to the European countries. Some of our group attended the district aid meeting which was held March 30 at Newport. Bro. Earl Flohr of New Windsor, Md., brought the message on the morning of March 31. Some of our members have been helping with the relief work at New Windsor. Three have been baptized and five received by letter since our last report. Bro. M. J. Craun conducted our evangelistic services. Bro. Replogle will become our full-time pastor beginning Sept. 1. We have a 100% club again this year. Our elder, S. I. Bowman, died after a half century of church leadership in our congregation. The Easter cantata will be given Easter evening in

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Brethren Relocation Service

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MAY 18, 1946

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the Dayton church. Our pastor has been speaking on Beliefs That Matter. Our communion services will be held May 19.—Mrs. D. J. Myers, Harrisonburg, Va.

Elk Run.—Our church met in its regular council meeting on March 9 with our pastor and elder, Bro. B. M. Flory, presiding. Our church is quite active in the relief program. Two heifers have been given for relief by the men's group. Each organization has contributed to the seed project. Our young people's organization is growing both in number and interest. We meet regularly and have just completed the study of the life of Christ. Our sunrise service was sponsored by the young people of our church and the neighboring Union Presbyterian young people. Bro. Marvin Cripe, a student minister at Bridgewater College, was our speaker. We were represented at district meeting by two delegates. Bro. Howard Keiper was with us one week in a pre-Easter service using the theme, Looking at the Cross. Two accepted Christ as a result of these meetings. Our pastor, Bro. B. M. Flory, brought us the Easter message on Easter morning.—Maude Whitesel, Churchville, Va.

Staunton.—On March 18 Bro. Perry L. Huffaker, of McVeytown, Pa., came to hold a two weeks' revival for us. Twelve were received into the church by baptism and four by letter. On the evening of April 7 we held our communion services. Our men have spent much time on the church building at the Arbor Hill Mission. During the last year our church has given \$825 to Brethren service. Our church has been the relief center for the collection of food and clothing from all denominations for Staunton and the surrounding community. We have received \$487.40, together with enough money for two heifers and many thousands of pounds of clothing. Our men's work has also raised money for one heifer. They are sponsoring a relief garden on a tract of land at our pastor's home. The women of our church have made twelve comforters for relief. They have also served three banquets to the men's organizations of our town.—Nancy C. Flory, Staunton, Va.

West Virginia

Oakvale.—Bro. J. E. Barton, pastor of the Oakvale church, held his regular appointment here April 20-21. An Easter play was presented by the young people of this congregation on Easter evening. Our Sunday school has been organized. We would like to say too that our pastor and elder, Bro. J. E. Barton, is doing interesting work by holding his regular appointment and visiting in several homes in the community each month.—Mrs. Fannie Boothe, Oakvale, W. Va.

Spruce Run.—We met in council March 9 with our elder, Bro. J. S. Showalter, of Roanoke, Va., presiding. Our delegates to the district conference at Blue Ridge, Va., were Sister Ruth Wilson and Bro. Clinton Booth. Others of our congregation also attended. We have preaching services twice each month. Bro. Eugene Kahle is our pastor. Revival services were held recently with Bro. A. R. Showalter of Keyser, W. Va., as the evangelist. As a result, three were baptized. We are looking forward to Bro. C. M. Key of Roanoke, Va., holding our revival services in September. Our women's group is doing some relief sewing and other work. Although few in number, we hope to be of some help to those in need. We are not sending any delegates to Annual Conference.—Mrs. Mary R. Broyles, Lindside, W. Va.

Wiley Ford.—The men finished the needed repairs on the church. The junior department made this work possible by their giving, for which we are very appreciative. On the morning of March 3 the adult Sunday school met with the junior department in the basement in a dedica-

tory service for the new repairs with Amos Lambert, a trustee, as the speaker. On Sunday, March 10, seven of our young people attended the B.Y.P.D. round table at the Old Furnace church. On March 20 our church met in business council with Elder A.S.A. Holsinger presiding. It was decided to give the first Sunday night of each month to the B.Y.P.D. program. On Sunday evening, April 7, the B.Y.P.D. met at the church for recreation, a fellowship supper, and a worship service. The Sunday-school offering on March 31, which amounted to \$28.01, was given for the junior department heifer project. On the evening of April 14 Brother and Sister Galen Fike of Eglon, W. Va., started a pre-Easter revival. As a result of these meetings, six were received into the church. On Easter morning the junior Sunday school gave a very inspiring Easter drama; at 3 p.m. a baptismal service was held at the creek and at 5 p.m. baptismal services were held at the church after which the Lord's Supper was observed. We were

very happy to have seven ministers present for this service. An offering cup was placed in the vestibule for Brethren service, the proceeds of which amounted to \$54.38.—Mrs. Mildred Lambert, Wiley Ford, W. Va.

Wisconsin

Mondovi.—Our regular council was held April 27 with Elder D. D. Funderburg presiding. At this time we voted to have Bro. Bucklew with us for two more years and we also voted to have him ordained to the ministry. The young people presented a play at the church on Easter night. The young people had a rally at Stanley, Wis., April 28 with many of our young folks in attendance. Our delegate to Annual Conference is Bro. Bucklew. Bro. Leatherman is conducting our revival meetings starting July 2 with communion services at the close of the meetings. Our Sunday school is progressing nicely with very good attendance.—Blanche M. Scott, Mondovi, Wis.

Six Ways to Use a Good Book

1. A copy of *Take Heart** was given to a young woman convalescing in a hospital. Several of the nurses who saw the book wanted copies. A dozen were needed before the patient went home.
2. A doctor coming across a copy of *Take Heart* felt that here was something that many of his patients could read with profit. He has been loaning his copy to those who would promise to read it.
3. A father found *Take Heart* so intriguing that he sent each of his four children a book. Then he sat down and wrote the author a note of appreciation. Among other things, he hoped a million copies of *Take Heart* might be sold.
4. A six-year-old child and his father were seated in a corner of the waiting room at a clinic. For the twenty minutes they were observed they were looking at the pictures in *Take Heart* while the father read aloud the interpretations.
5. A gift copy of *Take Heart* came into the hands of a good woman in a north central state. One day she thought: "Why always give flowers to sick folk?" She wrote the publishers and asked if there was a dozen rate on *Take Heart*. She was happy to hear that the book could be had for the use she proposed at the rate of twelve for the price of ten.
6. A young woman with a wide circle of friends found it perplexing to know what to leave as a token of appreciation for a pleasant week end, or for some other kindness rendered. It occurred to her to secure a number of copies of *Take Heart*. These she has used as gifts and found them appreciated.

* *Take Heart* contains ninety-five meaningful pictures and as many stimulating interpretations by the photographer-author, Ernest G. Hoff. The book may be secured from the Brethren Publishing House, Elgin, Illinois, at \$2.00 per copy, or twelve for the price of ten.



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Gospel Messenger

Volume 95

MAY 25, 1946

Number 21

ONE of the hobbies of the writer's family is mountain climbing.

Perhaps one of the reasons for the continuing attractiveness of snow-clad mountain peaks is that there, under the very edges of the melting snow, is revealed God's perpetual rehabilitation. All winter long the heavy snow, yards deep, lies on these expansive tundras. Underneath the snow the grass becomes brown and frozen. The flowers of the summer before die.

And then comes the spring. As the snow retreats the landscape leaps into joyous, beautiful life. Even under the very edges of the snow the blossoms burst into riotous color. Browns give way to pink; death is superseded with life.

It is always that way with God. Over the rubble which man creates God spreads his grass and his flowers. Into man's saddened, troubled heart God ceaselessly yearns to send sunshine and hope.

D. W. B.

God's Ceaseless Rehabilitation



Meerkamper from Monkemeyer



Gospel Messenger

"Thy Kingdom Come"

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Around the World

Weekday church schools are now operating in 2,000 communities in forty-six out of the forty-eight states, with an enrollment of 2,000,000 children. North Dakota and New Hampshire are the only states not carrying such a program.

The students at Swarthmore College have petitioned the management to eliminate pies and cakes from the college menus and to reduce the amount of bread served so that wheat and other grains can be saved for shipment to Europe.

The Georgia Council of Church Women recently passed a resolution commending Gov. Ellis Arnall's appeal that the people of Georgia grant voting rights to Negroes. The women thus expressed themselves as opposed to making any distinction at the polls on the basis of color.

German Catholic and Protestant clergymen are joining in a national political program to bring about a new order in Germany "based on Christian principles." Their chief concern is for the ten to fifteen million Germans being cruelly driven out of their homes in Silesia and Sudetenland into western Germany.

Religious tolerance is still alive in Tremont, a little Pennsylvania mining town. When the only Catholic church in town burned down recently members of the three Protestant churches joined the effort to restore a place for their Catholic friends to worship in. Within a week after the tragedy \$4,741 had been raised for the rebuilding fund.

Which Shall It Be—Food or Drink?

There is much talk about methods of "ending hunger." Congressman Voorhis of California told Congress recently that the distillers and brewers are using 225,000 tons of scarce cereals—corn, rice, rye, barley, etc.—per month, which are suitable for feed and food.

The congressman declared: "... the 58,000,000 bushels allocated to liquor and beer production so far this year could have prevented starvation of 45,600,000 persons, a high price to pay for such utterly unnecessary production."

The resolution introduced by Representative Voorhis, to prevent the use of grain for the manufacture of liquors so long as the shortage lasts, is known as H. J. Res. 325.

By the end of 1946, Russia expects to have its prewar total of 11,000 public libraries in operation, according to Alexander Usov, head of the libraries department of the cultural and education institutions committee. Four million books have been provided so far for replacements.

Free taxicab service for anyone in Hickory, N. C., wishing to get to and from church services has been announced by a local taxicab company. Nineteen cabs are being made available for the special service and may be called and used without charge by the public for both morning and evening services.

A Southern Baptist press association news service has been launched for co-operative exchange of news among the association's twenty-one state publications covering the Southern Baptist Convention territory. Circulation of the member papers is well over a half million, it is announced.

A united Protestant Church of England was envisioned by Dr. Geoffrey Fisher, Archbishop of Canterbury, in an address before the Jubilee Congress of the Free Church Federal Council in London. Dr. Fisher invited free church leaders to make the question of reunion a vital issue so that any proposals they had could be discussed at the next Anglican Lambeth Conference in 1948.

The most pressing need of Hungary's churchmen is money to stave off hunger and want, Dr. Bela Vasady, president of the Reformed Theological Faculty of the University of Debrecen, said in an interview in New York. Dr. Vasady holds the first postwar visa issued from Russian-occupied Hungary and is in the United States to inform American churchmen of Hungarian needs.

Thirteen bishops of the Amish Church were recently asked by the Pennsylvania A.A.A. to suspend their historic ban on tractors and other mechanized equipment so that 2,000 Amish farmers around Lancaster could increase production of food for relief. The bishops, setting a new precedent by making reply, refused the request, pointing out that every square foot of their land was already under cultivation. Said one of their bishops, "Time and again members of the House Amish have proved that a good horse and love of hard work can grow more food than a worldly contraption."

Editorial

Teaching the Old Testament Sunday-school Lessons

FOR some of the months of 1945 and 1946 the International Sunday-school lessons presented to the world the Old Testament story. Since some of these lessons came at a time when Germany was being crushed and the atomic bomb was held over Japan as a threat of complete annihilation, and, since this belligerency seemed to be of a piece with the Old Testament concept of God, a great many questions were created here and there in the minds of

Sunday-school teachers and pupils.

Numerous letters came to this office, asking that something be written from here, seeking to reconcile the God of the Old Testament with the seemingly very different God of the New Testament or that some instruction be given as to how to teach these Old Testament lessons.

This is not an easy thing to undertake in an article of a few hundred words. Some of the questions which seemed most

pressing are these: Did not God bring about wars and lead men in them throughout the Old Testament? Did he not have select and favored peoples and races in those days rather than love all men equally? Did he not rule by power rather than by love? Is not God the same yesterday, today and forever? If the Bible says that God is belligerent, is it not blasphemy to argue that he is not?

Whereas space limitations make impossible the specific discussion of each of these questions that is probably not the best way to answer them anyhow. The major premise which answers all of these questions and all other similar ones which might be raised is not difficult and does not require much space.

JESUS came from heaven, sent by God, to reveal the God of heaven to the people of the earth. God sent Jesus because he loved all the people of the world (John 3: 16); in the personage of his Son he was willing to suffer, even to die, that all who believed might be saved. Eventually this Son was able to say to his Father, "I have manifested your name. . . . I have finished the work you gave me. . . . He who has seen me has seen the Father."

God was never manifested to the world with completeness until Jesus came. At the time of his coming most of the Jews, including Saul of Tarsus, had rather vague conceptions of God and of his purposes. God throughout all the Old Testament years had been trying hard to have them achieve bigger understandings of him. Some of the prophets, principally Isaiah, were able to tower above the common conceptions and to arrive at something like the true understanding of God. But because most of them could not un-

Thinking About the News . . .

The Supreme Court Decides About Citizens and Guns

Reversing three previous decisions to the contrary, the Supreme Court of the United States, by a five-to-three decision, decided on April 22 that there is more than one proof of intent to be a good citizen of our fair land. An applicant for citizenship need no longer give a blanket promise to help shoot all and sundry who from time to time may be designated by the proper authorities as enemies of the United States. Heretofore, once in 1929 and twice in 1931, the court had decided that even if one were aged, a woman or a cripple, yet he or she must give a promise to bear arms before it would be possible to become a citizen of the United States. The state thereby set itself up as the master of conscience and the highest God to whom a citizen of the United States must pay obeisance.

In writing the decision which revised this stand Justice Douglas said: "The struggle for religious liberty has through the centuries been an effort to accommodate the demand of the state to the conscience of the individual. The victory for freedom of thought recorded in our Bill of Rights recognizes that in the domain of conscience there is a moral power higher than the state. . . . Freedom of thought which includes freedom of religious belief is basic in a society of free men. The test oath is abhorrent to our tradition. . . . One may serve his country faithfully and devotedly though his religious scruples make it impossible for him to shoulder a rifle."

American citizens everywhere can feel gratified that the majority of our Supreme Court has finally come round to the point of view which on previous occasions had been voiced officially by its great leaders, Chief Justice Holmes and Chief Justice Hughes.

This court decision illustrates pointedly at least two things:

1. The processes of growth are slow and difficult. A right implied in the constitution in the 1700's, which had been reiterated by great preachers and jurors down through the years and which was in accord with the public conscience, could not become law in what is supposedly an enlightened and progressive America until 1946!

2. Some courageous persons must continually "stick out their necks" on great ethical and Christian issues until, through their suffering, right can be written into the law of the land. Those who were brought before the Supreme Court were some who did that.

These two things point up a third: The path which will lead to the achievement of further right such as the removal of racial prejudice, the establishment of economic justice, the destruction of selfish nationalism, is a hard path; those who can walk it will taste suffering.

But that is the way victory comes. Jesus walked such a path.

D. W. B.

derstand as fully as that, God had to allow, or at least they wrote it down that he allowed, certain practices and conceptions which Jesus removed boldly with his "it has been said . . . but I say unto you" utterances when he preached his great God-revealing sermon among the lilies on the mountain.

IN OTHER words, the Old Testament is the record of man's search for God and of God's effort to make himself understood by man. The New Testament goes beyond that and is the revelation of God through his Son, who came to manifest his name among men.

The Old Testament viewed in this light can be taught very helpfully to people of this day. By comparing the Jewish understanding of God with the true concept, as Jesus revealed it, we can see how far the Jews yet needed to grow. By bringing ourselves into that picture we may discover to our dismay that we are nearer the old Jewish understanding than the understanding which God sent Jesus to reveal to us. We can see then how far we also have to grow.

If this seems a wrong Old Testament emphasis to some who read these lines, this further thought may be helpful. Three religions stem from the Old Testament backgrounds: Judaism, Christianity and Mohammedanism. One can be a good Jew without reading any of the New Testament. One can be a Mohammedan by studying the Old Testament and reading further from their book, the Koran. But a study of the Old Testament alone will never produce a Christian; one cannot become a Christian until he reads the New Testament and until he is born into the love of God and into the understanding of God which his Son came from heaven to reveal. Old Testament Sunday-school

lessons become very revealing and helpful when taught from the vantage point of two New Testament mountains: the lily-covered Horns of Hatten and the skull-shaped brow of Golgotha. Revelation was begun in the Old Testament; its imperfections were removed and its completeness became full, however, only in Christ. That revelation is in the New Testament. D. W. B.

Depart From Me

SIMON PETER usually spoke freely and quickly the reactions of his mind and the feelings of his heart. This has enabled most of us to feel a little nearer to him than to some of the other disciples because we also are very human just as he was.

On one occasion Peter was lifted from deep discouragement, which had been brought about by much futile fishing in his home lake, and filled with awe when the presence of Jesus filled his nets with fish. Feeling his own inadequacy in the very trade of his lifelong training and Jesus' supreme sufficiency in that as well as in everything else, Peter fell on his face before him and cried out, "Depart from me; for I am a sinful man, O Lord" (Luke 5: 8).

But Jesus did not depart from him as he requested. To have done so would have been to leave Peter indeed a man of inadequacy and sin. Instead Jesus found this sense of sin and of insufficiency to be the very characteristic in Peter which he could utilize to make him the useful servant he finally became.

AS citizens of the world we look around us at the devastation and mutilation which lie everywhere in our view. In ruined cities we smell the odor of unburied death and hear the cry of the motherless. We brush away a tear from our eyes and try to say, "All of this was necessary for freedom." But even as we say it, we hear the murmur-

ing of the downtrodden and the oppressed, and we know that freedom has not come. The cry of the oppressed, we observe, has been swelled rather than lessened by the war. Even in our own land we hear the lament of the underprivileged and of the outcast. Prejudice lies like a blot upon our most high-sounding moral constitutions and documents and says in effect, "These good things you have written you do not really practice or believe."

In despair, as citizens of America and of the world, we too feel like falling prostrate before the one who really did believe and practice the principles concerning which we speak so fluently, and crying out, "Depart from us, Lord, for we too are men of unclean lips!"

BUT Jesus will not depart from us any more than he did from Peter. The very fact that we see our sin, our littleness, our own inadequacy (if we do) offers for him a place to begin. For he has known always that which we are beginning to discover: without him we can never bring about or live in a proper world. It is only when we are empty of self and of selfishness and are filled with his Spirit that we can teach the message which will save us.

Shall we not say, therefore, "Lord, we have been men of shortsighted vision and of insincere lips; we have talked much and belied our own teaching. We have moved without you and our direction, therefore, has not been forward. Will you not now remake us? Will you help us to become, not destroyers in the world, but teachers and leaders who are willing to proclaim your message to all the world and to live the message unselfishly in the world? Cleanse our unclean lips; fill our unfilled hearts. Depart not from us but accept us and use us to your holy purposes and for the salvation of us all."

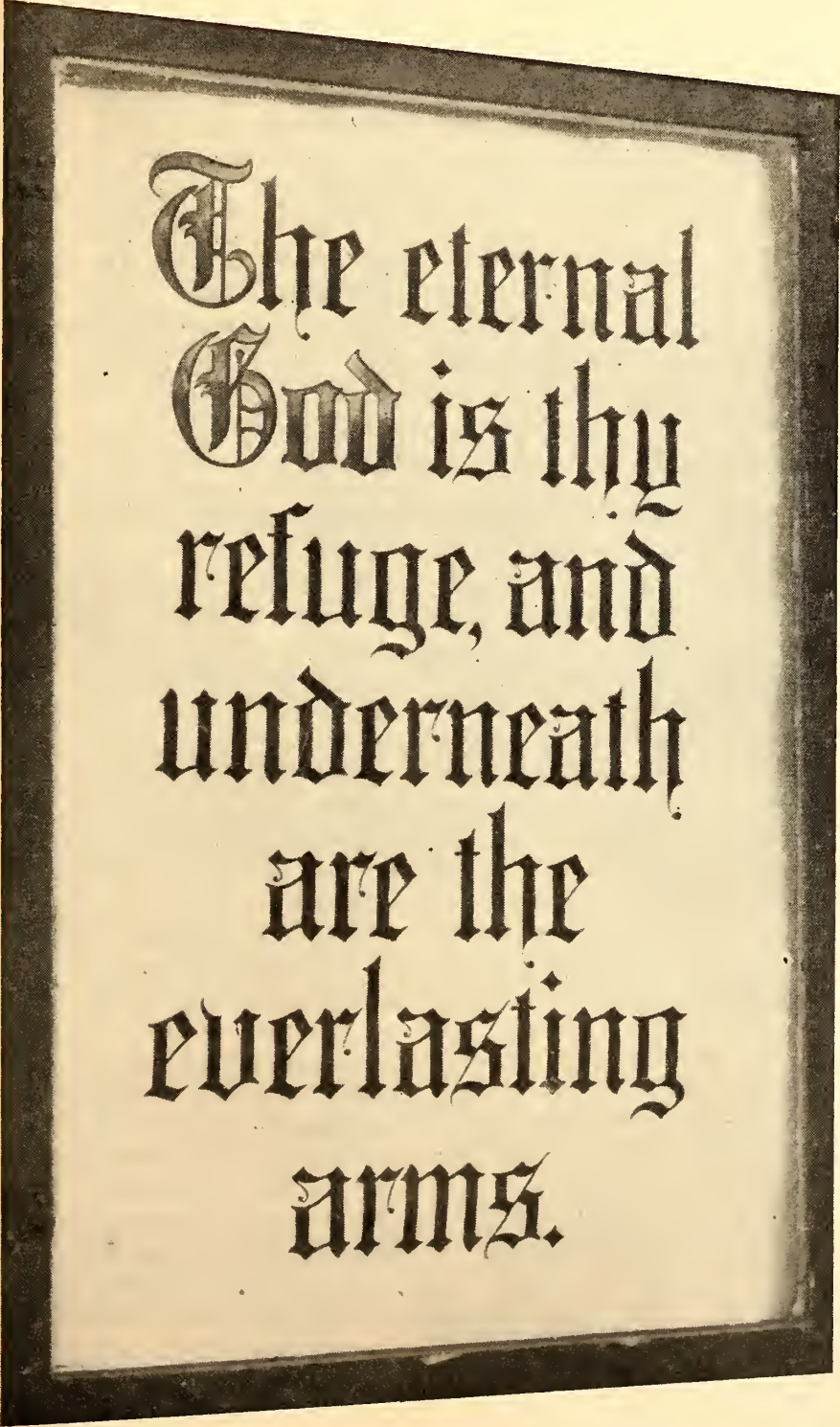
D. W. B.

The Hunger

for Righteousness

Roy D. Boaz

Pastor, North Manchester, Indiana



The eternal
God is thy
refuge, and
underneath
are the
everlasting
arms.

FOR a generation now we have been living largely on a diet of criticism. We have probed into tradition and customs and we have revealed their fallacies. For our pulpits and college auditoriums, we have, like the folk of ancient Athens, very often sought after those who might bring us some new thing—some new interpretation. And, if the analysis was keen and to the point, we became enthusiastic. But in spite of these critics, we see everywhere what Van Wyck Brooks calls "a hunger for affirmations, a hunger for a world without confusion or waste or groping, a world full of order and purpose." A character in one of Shaw's great plays puts the need in these words, "I stood midway between youth and age like the man who has missed his train, too late for the last one and too early for the next. I have no Bible, no creed; the war has shot both out of my hands. I am ignorant, I have lost my nerve, all I know is I must find the way of life for myself and for all of us or we shall perish." This man spoke for multitudes. He was at least standing where the Philipian jailer stood when he cried out, "What must I do to be saved?"

The war and its aftermath has opened the way anew to salvation. We live in a world which is hungry and naked. Someone has given us these figures: 250 million hungry in India; 200 mil-

lion in China; 80 million in Japan; 100 million in Central Europe. There is little use preaching the gospel to a starving man. From tests on starvation made on our C.P.S. boys at the University of Minnesota, it was discovered that on 1,600 calories a day, intelligence did not diminish during starvation, and skills diminished only a little but the decrease lay in personality and in character. And when hunger came, honor went. In three weeks' time, it was said, these boys of superb character felt it necessary to go out two by two so as to prevent each other from getting food. And food is basic! Jesus was always interested in the physical welfare of people. Did he not spend much time healing the sick and promoting physical welfare? "These things shall be added unto you"—on fulfillment of certain conditions. Even his test at the final judgment was this: Have you fed the hungry? Have you given drink to the thirsty? Have you clothed the naked? And the sight of a rich man in luxury, while a poor man lay uncared for at the gate, was awful!

But let us not deceive ourselves that during these days when money is plentiful and when giving is popular the gift of a thousand dollars or the giving of a blanket or even a cup of cold water is the real answer to the heart's cry! No, we have a hungry world because some people somewhere have not sought first God's kingdom and his righteousness!

GOD does not will conditions in the world as we find them today. These come from wrong bases of living, from wrong choices, from seeking secondary things first. People have always had a twisted idea of what righteousness was. The Stoics of Greece said, "Crush these cravings within you. The aim of life

TEN COMMANDMENTS OF GOODWILL

Walter W. Van Kirk

1. I will respect all men and women regardless of their race or religion.
2. I will protect and defend my neighbor and my neighbor's children against the ravages of racial or religious bigotry.
3. I will exemplify in my own life the spirit of goodwill and understanding.
4. I will challenge the philosophy of racial superiority by whomsoever it may be proclaimed, whether they be kings, dictators or demagogues.
5. I will not be misled by the lying propaganda of those who seek to set race against race or nation against nation.
6. I will refuse to support any organization that has for its purpose the spreading of anti-Semitism, anti-Catholicism or anti-Protestantism.
7. I will establish comradeship with those who seek to exalt the spirit of love and reconciliation throughout the world.
8. I will attribute to those who differ from me the same degree of sincerity that I claim for myself.
9. I will uphold the civil rights and religious liberties of all citizens and groups whether I agree with them or not.
10. I will do more than live and let live—I will live and help live.

is to attain perfect calm—freedom from passion and striving—secure balance." So we still have some Stoics with us today who desire this perfect balance in life and immunity from all Christian temptations. The Epicureans said the opposite: "Gratify your life to the full. The strongest impulse must be obeyed. Eat, drink, be merry, tomorrow we die." We need not go far to see popular demonstrations of this philosophy of life everywhere. But they do not satisfy! The Pharisees of Jesus' day had a noble idea of righteousness which was the fulfillment of the Jewish law. Tithing, adherence to rules and regulations of the faith, loyalty to Moses' law! But Jesus said, "Except your righteousness exceed—"

WHAT is it that will satisfy? What is the world seeking? What is the "excess" Jesus referred to? We have long since revered what St. Paul said, "And

though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Though I give money and blankets and shoes and what not, and have not that which it takes to construct a happy working relationship with others in my church, in business or profession, in other nations—it profits me nothing.

"Seek ye first his kingdom" Your community, your state, your nation is hungry for the rule of Christ in human relationships. All of our giving, all of our churchgoing, all of our committees (which take too much of our time) are important only as they contribute to the rule of Christ in human relationships. For years, men wanted light for their homes, better power for industries, better cures for diseases. Not until some men like Edison were willing to seek first the discovery of some unknown physical reactions, did

we get light for our houses and power for our industries and cure for diseases. For years we have wanted to get rid of hatreds leading to war, and the maladjustments in society leading to misery. But not until men are willing to put first the interpretation of Christ's Sermon on the Mount can we ever expect to cure the diseases which eat like a cancer in our communities. To illustrate: Here is a newly wedded couple. They want some measure of security, peace, happy children and lovely memories. Our Lord would say, "Your heavenly Father knoweth ye have need of these, but seek ye first. . . ." And what a wreck can come if they neglect the "seek ye first. . . ." This comes only from a proper relationship to God and to man.

Here is our great nation! I say, "America first!" You all wince. Something wrong with "America first." But we all want to do right by our nation. We want to see America great and powerful. But Jesus would say that we cannot get what we want for America if we put America first! We must put righteousness first, a decent world order first, a reign of law among nations first. Unless we put these things first we see no hope.

Finally, take your life or mine. What is it that holds first place? Here is where the shoe pinches almost every man, woman and child in our land! It is easy to talk about our President and analyze his weaknesses. It is easy to say what is wrong with our pastor or elder or deacons or representatives in Congress. But when we face up to our own, that is where the thing really takes hold, or does not.

DO we really hunger for righteousness? Do we want it? The supreme search for righteousness is found in the psalms. Over and over again we find these repetitions—the search for righteousness! "Give ear to my

prayer, O God; . . . Attend unto me, and hear me: . . . Because of the voice of the enemy, because of the oppression of the wicked: . . . my heart is sore pained within me: the terrors of death are fallen upon me." "O God, Thou art my God: early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land where no water is."

It was he, whom we have promised to follow, who said: "I am the bread of life; he that cometh to me shall never hunger. He that believeth in me shall never thirst. I am the bread of life which came down from heaven, of which a man may eat and not die.

"Blessed are they who hunger and thirst after righteousness for they shall be filled."

As Christians We Have Much to Share

Leslie Bates Moss
New York City

ALL those who are leaders of the church in this land have a momentous responsibility today. With half the world a shambles beyond the ability of most Americans to comprehend, only a pagan insensibility would render us unresponsive. Evidences increase on every hand that America wants to pour out its possessions in generous measure. We are conscious of our wealth, our almost vulgar affluence in the face of destitution immeasurable. Homes have been turned into receiving centers for clothing and food. Devoted mothers, fathers and children are working after regular hours to prepare and pack the treasured possessions of a multitude of homes. Money is being given to hurry these things to the ocean steamer which will take them abroad. With very little promotion the churches have given more than 3,000,000 pounds of clothing, bedding, linens, shoes, wheat, Christmas packages and so on in five months of our material aid program. The Methodist Church raised more than twenty-five million dollars

for relief and reconstruction. Other denominations are making similar large efforts. Altogether as of this date probably \$125,000,000 is being raised by church people of this country and at least \$75,000,000 of this will be sent overseas to relieve the suffering and to start the processes of rebuilding. The Federal Council of Churches and the Foreign Missions Conference, each realizing that these first goals were adopted before our knowledge of the vast devastation was complete, have proposed to the churches that an additional \$50,000,000 should be raised in the next few years to make possible a more adequate Christian ministry to those in need.

Perhaps half of the Protestant Christians in the world have lost their dwelling places during the years of struggle. Certainly of those outside the United States and Canada a major part have seen the dearest institution of the human race crumble before their eyes.

Perhaps half of the Protestant

"Shall We Say Grace?"



Christians outside of the United States and Canada are starving, or are ridden with disease and illness due to malnutrition. From the farmers of China and Japan to the strictly rationed people of Britain the war's aftermath is worse than the keyed-up tensions of the fighting days and nights.

The children of these families have been deprived of schooling, of reputable clothes, of medical care and of spiritual nurture during the hard and vicious combat of the war years. For many of them an orphanage is all that remains to take the place of vanished parents. The culture of soul so essential for tender years has been replaced by tragedy and spiritual turmoil.

THE Protestants have not suffered worse than others. But in many lands their minority position has rendered them vulner-

able to the acids of modern propaganda and persecution for religious and political reasons. War is the greatest despoiler of human character that has yet been invented. It is the master artisan of hell. Its quality degrades and its practice grinds character to powder. It atomizes the tendrils of childish trust and forming habits.

It is peculiarly appropriate for Christians to undertake a ministry to such as these. Is it not in the Christian faith that the home is given its central importance? Is it not Christ's tender association of the members of the family in relation to each other that has glorified our conception of brotherhood? Does not the Christian family give us the strongest cohesive unit of care and spiritual nurture that has yet been devised?

We can begin to weave the tender web of loving care which is so characteristic of the family

life for those who have lost all outward evidence of home and family. By our ministry to those in need we can once more begin to exalt the solidarity of faith. With Christian persistence in searching out the remotest cases of need we can light across every land the candle of hope for those whose light has died.

IT is not an easy task. It is one in which the callousness of mass approach may betray us into stereotyped giving. We must have large sums of money. We may forget that every individual's heart is torn with personal grief, that every child's young soul is smirched with hideous sights and sounds too awful to be reproduced except in the vivid memory of youth. It is easy to allow ourselves to covet peace and forgetfulness of the awfulness of war, instead of opening our imagination to the ills that goad men's minds to hate.

Goods and clothing may necessarily be made in bulk shipments. Masses of supplies are urgent. But every mouthful of food is an individual affair. Every garment carries a healing touch for a personal hurt. And the spirit that makes the contact with the person in need must be one of love.

To every minister of the Word this is a time when his efforts become a sacrament of personal dedication. To lead his people that they may share not only intelligently but generously, even sacrificially, is a duty which he may easily covet or equally readily shrink from according to his nature. But in such a world as this the triumphant witness of the Christian spirit must inevitably be a sharing witness. What have we to share? Goods? Yes. Devotion? Yes. Spiritual insight? Who shall be bold enough to answer that? The answer, in fact, will be given only as our ministers succeed in opening the truth of God's grace so that in one of the blackest moments of human history a fresh

light may reach the farthest limits of that darkness. Whether we give money, or our usable clothing, we are giving to help re-establish companionship on earth. We are attempting to express confidence in those whose faith has failed. We are perhaps reaching to them a hand in helpfulness at the crucial moment

when courage may be about to give way in despair. It is the kind of insight that makes it possible for the minister to guide his people in their giving. It is the kindling of that priceless determination to help life; that is the minister's reason for being. How choice an experience may be his! How surcharged with spiritual

insight is his ministry if he can open the eyes of his flock to those realities! So, in such a world, the minister's life itself can become a sacrament of personal dedication which will exemplify to his people the purposes of God and the riches of his truth.

THESE are hours when all should give, should share their personal possessions. To do so is to enter into the fabric of God's love and truth in a measure which brings life and courageous faith to those who need it most—to those whom we need as brothers in the struggle for peace and justice that is ahead.

With the Moderator in Europe

In the April 27 issue Bro. Rufus Bucher presented an account of his trip to England. Since that time he has been visiting in several European countries, surveying relief needs. Below are some further notes on his travels, especially his visit in Holland.

After leaving England I spent a week in Belgium, during which time we traveled from one end of the country to the other. Most of the towns have suffered terribly from the war. My visits took me to four camps for German prisoners-of-war and a T. B. hospital for children in Belgium. Before leaving this last place, about eighty of the children with the attendants met in a room where they read to Dr. Burke and me a letter of appreciation for the heifers sent them by the Church of the Brethren. The heifers will soon be producing milk for use in the hospital.

On April 9 I accompanied Dr. Burke from Brussels to Amsterdam. The following day Lois Rupel drove Ernest Lefever, Wendela van Lennep and myself to The Hague. Miss van Lennep assists Margaret Watson and Lois in serving the Dutch children's camps. As one drives along, the destruction of war stands in sharp contrast to the beauty of the blooming daffodils. Our trip was made more meaningful by Miss van Lennep's comments on conditions under five years of German occupation. Many bicycles had no tires. Others with tires had no air. The people are poorly dressed.

On April 11 Lois Rupel drove us on a tour of the devastated battle field area around Arnhem, stopping at two camps for Dutch children whose parents had collaborated with the Germans during the occupation. The destruction in Arnhem is beyond description: churches are leveled, homes destroyed, transportation disrupted. There were many wooden shoes here; this is a mark of poverty. We saw the laborers carrying away old bricks and building anew. The Dutch people believe in a brighter future.

Before crossing the Rhine, we visited two children's camps. The first was in a big country house. Here boys and girls between six and twenty years live in camplike accommodations; their parents are in prison camps. Our workers supply clothing, religious material, sports equipment and educational supplies to these needy children. The second, a former workers' compound, was a Roman Catholic camp where the 106 children are given religious instruction along with their regular school work. There are some eighty such camps in Holland with a total of approximately nine thousand children.

The next day we toured the province of North Holland to view the area which was flooded when the Germans broke the dykes just before the end of the war. This land was under about twenty feet of water for over six months and the destruction of property is very great. Some 300 square miles are said to have been affected. The walls of the great barns had disintegrated and the remaining roofs are upheld by temporary supports. The houses are more completely destroyed than those in the battlefield of Arnhem. The land was grey and dusty, but the people were hard at work. This was one of the newest areas reclaimed from the sea by Dutch engineers and the buildings were modern.

Ernest Lefever and I had the opportunity, then, on April 13, to visit Peter Dyck, who directs the work of the Mennonite Central Committee activities in Holland. The Mennonites are well organized and distribute about 2,000 articles of clothing a day; soon their food distribution will increase. While we were going to lunch, Dwight Horner arrived with a shipment of materials from Brussels.

In Every Direction of Thought

Dorothy Ebey

Muskegon, Michigan

Have you ever stopped to note the many different directions your thoughts take? Try it. You will discover your thought may go out in a multitude of directions. Even in one moment your thought may go around the earth to distant scenes and persons, then perhaps to the moon or a planet, and possibly return to contemplate such mundane matters as the weather, or your next income tax payment. All of this shows how versatile and unconfined thought is.

Mortals find their thoughts reaching out to their likes and dislikes. Mr. A's thoughts may go out like a rapier, sharp with criticism toward Mr. B, a business competitor. A moment later his thought may reach out with love and appreciation to some loved friend.

Thus we can see how important it is for each of us to watch carefully the specific direction our thought takes. Our Master's thought, even when the mortal scene argued lack of food, of money, of friends, even the tragic hopelessness of the crucifixion, rested in the simple truth he reiterated, "The kingdom of heaven is at hand." He accepted nothing as real but the universality and intactness of love's kingdom. Nor must we. So whether the direction of our thought be toward past, present or future, we must realize that we enjoy the absolute security of oneness with God and so keep our thoughts holy.

Whatsoever things are **T**rue & whatsoever things
 are **H**onest & whatsoever things are **J**ust &
 whatsoever things are **P**ure & whatsoever
 things are **L**ovely & whatsoever things are of
Good **R**eport & if there be any **V**irtue, and
 if there be any **P**raise **THINK ON THESE THINGS**

Personal Purity

Byron Miller

Pastor, South Whitley, Indiana

PURITY of character is the most beautiful and priceless of all the virtues that one might possess. It was Tennyson who said, "My strength is as the strength of ten, because my heart is pure." No finer tribute can be paid to anyone than to have it said of him that he is clean and pure. And the counterpart is equally true—nothing so impairs life and its influence as that which gives evidence of stain and impurity within. The struggle to keep oneself pure in these days is made difficult by the multiplicity of questionable secular influences. Let no one think, even the most pious, that he is immune from the possibility of falling. Mighty conflagrations have been ignited by tiny sparks. Collapse of character may come by yielding to a subtle suggestion in an unguarded moment. We should strive earnestly to keep all areas of life pure.

Keep pure in thought.

Continued thinking upon a line of thought, whether constructive or destructive, will register in an act. Thought is the

seed of which action is but the matured growth. Or as Emerson said, "The ancestor of every action is a thought." We cannot dally with questionable thoughts, thinking we will stop this side of the act. For in the battle between the imagination and the will, the former usually wins. Sowing a thought and reaping an act is an inescapable law.

I am fully aware that we can never be free from the temptation to think thoughts of evil. But the danger lies, not in the coming of such thoughts, but in what we do with them. The injury lies in welcoming and entertaining them. "We cannot prevent the birds from flying over our heads, but we need not let them make nests in our hair," one author has said.

In guarding against evil thoughts, we must guard what we see. Impressions register faster and more permanently through the eye than by any other of our senses. The commercial world realizes this and seeks to gain patronage by the glaring advertisements on the billboard, by the publication of

literature which is light and obscene but still attractive to the eye, and by picturing, on the screen, life in an unreal world. Such things cannot be welcomed by one who is trying to follow the lowly Nazarene. For through the channels of the eye there can flash pictures which pollute the mind and poison the imagination.

We must also guard what we hear. The shady story falling on the ears of a Christian dare not be welcomed. Character is often determined by what we laugh at. We must turn from "all appearance of evil." This means that even in our homes, the radio must not be turned to many of the programs accepted by the average individual.

Keep pure in word.

Oswald Chambers, a Biblical psychologist, said, "If you want to know the disposition of your heart, listen to your tongue five minutes when it is unguarded." The Apostle James said the tongue is a fire, a world of iniquity, an unruly evil, full of deadly poison. Oh, what a battle all of us have to control this lit-

tle member that boasts great things!

First, I think we all talk too much. Wordy persons almost invariably drift into foolish talking, evil speaking and ego conversation. I believe great souls are famous, usually, for their silence. If their speech was silver, their silence was golden. The more mature saint weighs and spares his words.

A vulgar story is often told by one to elicit the laughter and approval of his pals. But unchaste language and vulgar stories are as much an insult to a true gentleman as to a lady. Profanity, likewise, should not even be named among us who are Christians. But to be truthful, I have to say that I have heard even professing Christians, members of the Church of the Brethren, transgress here. I shall never forget a sign which hung over our local high school basketball dressing room. It read, "Swear-

ing is a lack of vocabulary. Are you lacking?"

Perhaps where we err most frequently is in passing on information about another. Paul termed such persons "tattlers and busybodies" (1 Tim. 5: 13). I suppose the twentieth century name would be gossips. Gossip grows by what it feeds upon, and becomes a cruel and brutal vice. How quickly a reputation can be assassinated in this manner! But we are slow to remember that gossip also injures the speaker as much as the one spoken about. Someone has said that to talk about another is like a bee, "When you sting another, you kill yourself." The gross misbehavior of another does not in any way give us license to transmit the information to others. The Christian thing would be to pray for such, restoring him "in the spirit of meekness, considering thyself, lest thou also be tempted."

Keep pure in action.

I believe it will become increasingly difficult to keep our lives in the "straight and narrow way," beyond reproach. The church finds in the modern theater, the radio, the Sunday paper, golf, and the automobile, its chief competitors. All about us, there is the lure to the unholy, the impure and the undesirable. Youth are induced to let down the bars of modesty. The enemy is falsely leading them to seek a life of unrestraint, forgetting that freedom never means license. Many are selling out these days, all too cheaply. But if we would only surrender our all to Christ, then we would realize our freedom. "If the Son therefore shall make you free, ye shall be free indeed." Is it not true that he who would play loose with life is soon bound, bound by habits that ruin him and a reputation that mars his influence for good?

Keep pure in habit.

These God-given bodies of ours are the temples of the Holy Spirit. We are to glorify God in our bodies and spirits, which are God's (1 Cor. 6: 20). A very common form of defilement is the use of tobacco. Man has used this weed, put here by the Creator for an insecticide, and thus abused his body. It is expensive, unclean and harmful. We are about due for a reaction against it. We have been propagandized and have tried to get used to the habit because of its prevalence. The most disheartening thing is that this sinful, masculine habit is fast being practiced by women. But in so doing a woman makes herself coarse, and in the eyes of others, she comes down from her pedestal of honor and respect. Likewise he who defiles himself with alcoholic beverages proves that he has no resources within and tries to take them from without. Let us develop good, clean,

The Atomic Age

Are We Obsolete?

Obsolete — "Syn.-antiquated, old-fashioned, outworn."—Webster's Collegiate Dictionary.

Well, what about it? Are we obsolete?

Norman Cousins, editor of the *Saturday Review of Literature*, thinks so. He has written an editorial about it.*

"Man stumbles fitfully," he says, "into a new age of atomic energy for which he is as ill-equipped to accept the potential blessings as he is to control its present dangers. . . .

"He has exalted change in everything but himself. He has leaped centuries ahead in inventing a new world but he has not prepared himself to live in that world. . . .

"Man is left, then, with a crisis in decision. The main test before him is his will to change rather than his ability to change. That he is capable of change is certain. . . .

"But change today requires stimulus and mankind today need look no further for stimulus than its own desire to stay alive. . . .

"The size of the need is exceeded only by the size of the opportunity."

Live as brethren under world government supported by the behavior and attitudes of common people everywhere—or die rather than become brethren. That seems to be our choice.

If world peace depended entirely on us, would it be possible? Or would we be obsolete?

*Modern Man Is Obsolete. Norman Cousins. The Viking Press, New York. 59 pp. \$1.00.

wholesome habits that make for physical, mental and spiritual health.

Keep pure in heart.

"Keep thy heart with all diligence; for out of it are the issues of life," said one of old. The secret of purity in the above-named areas of life is to have Christ dwelling in us. Self-

mastery is possible only through the Spirit's mastery. Self-control is possible only by Christ-control. It is the substitution method—Christ over the adversary, good over evil. "Blessed are the pure in heart, for they shall see God." Victory comes by wearing the white flower of a blameless life. "Keep thyself pure."

Two Anniversaries

Bethany's Fortieth Anniversary

Ernest G. Hoff
Elgin, Illinois

This is the forty-first school year at Bethany. Last Oct. 3 properly marked the fortieth anniversary, but circumstances postponed its observance until March 17 and 18.

Forty years of history in any going institution should be significant, but for Bethany with the many works of God's providence it is really something to take account of. The anniversary occasion was made the more impressive by the presence of two people who had vital parts in the founding of the school: President Emeritus Albert C. Wieand, in whose heart the school was conceived, and Georgiana Hoke, who was office secretary in the days of preparation and the early period of the school's life. The meetings came between the Bethany directors' annual session and the spring board meetings at Elgin, so that the directors and general board members from various parts of the brotherhood could attend.



On Sunday morning Dr. C. C. Ellis gave a masterful address entitled Our Educational Heritage, and in the evening President Rufus D. Bowman set forth in a challenging way the future of the seminary. Music by the First church and Bethany a cappella choirs enriched these services.

After the morning meeting there was a basket dinner, followed by an informal program of reminiscences. Bro. Wieand told about the years of preparation for the school and its opening. He and Miss Hoke were the only ones present from the first year. There were three more from the second year: J. W. Lear, Ellis Studebaker, and Mrs. Wieand. Each person present who had come to Bethany within the first eight years of its history had opportunity to speak. A large picture of E. B. Hoff, cofounder of the school, hung over the table of honor, and there was an impressive tribute to him with a minute's silence in his memory.

There was a more formal anniver-

sary dinner on Monday evening at the First church. The general board members and staff were taken in cars from Elgin to this occasion and joined with the Bethany faculty and such Chicago friends of the school as could be accommodated in the limited quarters. All three presidents of the school's history were seated at the table of honor: A. C. Wieand, D. W. Kurtz and Rufus D. Bowman. All had part in the program. The address of the occasion was given by Dr. V. F. Schwalm on the subject, The Contribution of Religion to the Society of Tomorrow. It is to be hoped that the three anniversary addresses can be printed, for they are worthy of a wide audience. Tributes were given to each of the three presidents, but special honor was given to Bro. Wieand, the founder and first president. A delightful element in the occasion was the presence of all of Brother and Sister Wieand's five children. An inscribed and sealed tribute to Bro. Wieand was presented to him from the Bethany directors by Dr. John S. Flory.

Truly the anniversary was an Ebenezer to the school. Hitherto the Lord hath helped us. We go forward in his strength.

25th Anniversary Bethany Hospital

C. H. Shamberger
Chicago, Illinois

Twenty-five years is a short period of time in history, but the first twenty-five years of an institution are important years. Bethany Hospital has been in existence a bit over twenty-five years and fitting anniversary services were held on April 6 and 7.

Dr. A. C. Wieand was present to tell of the inception of the hospital. He had envisioned it as an educational institution for the training of nurses as well as a center of healing. H. E. Keller, who was business manager for Bethany Biblical Seminary, related how Dr. George van Dyke had offered his property for sale and it had become the first building to house the hospital. Omer B. Maphis recalled experiences in the small building and movement into the newly constructed building at the time of the financial collapse in 1929. He was administrator for the first sixteen years of the institution.

Frank N. Sargent told of the financial progress and problems attendant upon building and maintaining a hospital. The most diffi-

cult time was during the depression when contributors found themselves unable to pay the money they had pledged. Bankers advised bankruptcy and warned that a bond issue was impossible. However, bonds were sold and were retired by 1945. A recent audit shows net building and equipment funds assets of \$291,-483.43.

The alumni association was represented by Laura Wine, who told of the nurses who had gone into foreign service as missionaries and of those who are in Brethren service. The work of the ladies' auxiliary was described by Mrs. Wm. Bergmann, the president.

Ellis M. Studebaker, the present administrator, expressed appreciation for all those who had made the hospital possible through their gifts and services. He also described the new fourth floor and spoke in terms of the hospital's needs in the way of building and equipment.

A service of dedication of the

fourth floor was held in connection with the worship service in the First church on Sunday. Flooring has been delayed by a strike, but there is hope that the new facilities will be available for use in the near future.

Mrs. Nettie Weybright of Syracuse, Indiana, and W. R. Bollinger of Oak Park, Illinois, were re-elected as trustees at the membership meeting on April 6.

The trustees appointed Laura Wine director of nursing education. A home for nurses has been made possible through the gift of a residence near the hospital. Arrangements are now proceeding for proper affiliation in nursing education and if they be satisfactorily worked out, it appears likely that the school will open in September for first-year students.

A number of friends and contributors from a distance were present to participate in the anniversary occasion.

2. Indicate on the first page of each copy which of the three educational groups you fall in.

3. In order that the papers may be judged impartially, do not put your name or address on any of them. Instead, put your name and address on a slip of paper and seal in an envelope. Include this envelope with your papers when you mail them in. The papers and the envelope will be numbered as they arrive so that they can be identified after the judging.

4. Papers must be in the mail by midnight, July 31.

5. Mail all papers to the Peace Education Department, 22 S. State Street, Elgin, Ill.

Judges

There will be three judges, one each from the Brethren Service Committee, the General Boards Staff and the National Committee of Atomic Scientists.

A few helpful pamphlets and a bibliography may be secured upon request from the Peace Education Department, 22 S. State Street, Elgin, Ill.

Campaign for Peace Action

Ideas and Program

THE Peace Education Department of the Church of the Brethren announces a nationwide contest for all those interested in its aims. We invite contributions from servicemen and from C.P.S. men, past and present; from students at Brethren schools; from all members of the church.

We want concrete, workable plans but are not interested in literary style. It will be sufficient for you merely to list your ideas and tie them together with an outline. Be sure to include your goals and the specific methods by which they may be reached. If you prefer to present your ideas in essay form, that will be acceptable, but in no case would you use more than five thousand words.

Three groups of contestants

1. Those with grade school or high school education.
2. Those who are in or have been to college.
3. Those who have a college degree, graduate or postgraduate.

Awards

The person who submits the best program in each of the three groups will be offered a \$75 fellowship for a summer institute or work camp or he may choose a \$50 cash alternative.

In addition, five dollars will be awarded for *every* idea within anyone's program which meets the standards outlined below.

Standards

In awarding the five-dollar bonuses and in deciding upon the fellowship winners, the judges will expect programs and ideas within them to meet the following standards:

1. They must provide a means for helping to prevent war in this atomic age.
2. They must be concrete and well thought out; they must show goals and consistent methods for achieving them.
3. They must be suitable for a church like the Brethren which has service arms stretching around the world but whose people are found for the most part in rural communities throughout the United States.
4. They should be capable of enlisting a wide measure of support from the Brethren people and, through them, of attracting others.
5. All papers submitted must follow the general rules.

General Rules

1. Submit three copies of your program, one for each of the judges.

Program for Peace

Roy White

Chicago, Illinois

It seems to us that there can be no permanent peace until:

1. *The profits are taken out of war.* If we tolerate a situation whereby the most influential groups of our country make four times as much in war as they do in peace, it is more than optimistic to hope that we will not have war.

2. *There is definite international law established.* If each nation is free to set its own code of ethics, then any one of them may resort to war any time it chooses.

3. *There are groups delegated to make, interpret and enforce world laws.* Any such group would probably be an improvement on our present procedures.

4. *There is an adequate enforcement agency.* Here again we would have to experiment, but the law would have to be enforced.

Looking back, I am not proud. We have not taken the profits out of war and no leader can do so until the public gets behind such a program. We have not joined with other nations to set up international laws in a more or less democratic manner. We defied such a court as there was. We flouted its decisions. We aided those who defied the court. I hope we now are ready to help in a program for peace.

KEEPING THE FAMILY TIES

*If parents and children have mutually shared in all the interests
of the home, separation will not sever family ties*



Wilbur M. Bantz
Toledo, Ohio

to risk her life to keep in close contact with her son. By this means she was able to bridge the interruptions to family life and keep in a measure at least the family ties.

THE modern family has faced tragic interruptions. The war was no respecter of persons. It reached into the most humble and the most aristocratic homes. It took the male children and cast them into a sea of blood. It reached into the families and took fathers and mothers, placing them in the labor of building and manufacturing the equipment of war. The fear of our enemies enslaved us to a way of life that interrupted the usual pattern of life, changed our ways of living, and broke up the home. By reason of those interruptions there are millions of orphaned and homeless children in every nation. In many communities families have been uprooted, old friendships have been broken, church and school connections have been uprooted, and the moral and spiritual standards of a people have been seriously affected. Thus delinquency has increased, divorce has become more common, prostitution has been and is being practiced, and the whole pattern of life has been changed.

If we want to keep the family ties in the face of these modern interruptions, we should learn

WE HAVE learned as we have never learned before what war does to the family. Many families have been broken and there is much anxiety in the hearts of parents. There is a challenge to the modern family to make some effort to bridge the interruptions and to keep the family ties.

The beautiful story that is woven about the birth of Moses reveals the magnanimous soul of a mother surmounting, by love and ingenuity, the hardest kind of difficulty in order to keep certain family ties unbroken.

Moses was born at a time when his family was under the iron hand of a dictator. His people were enslaved because of the fear

of the Pharaoh of Egypt. Taskmasters were set over them, and they were forced to labor and help build the ancient cities of Pithon and Rameses. Male children were taken from the breasts of their mothers and thrown into the river Nile. Certainly it was not an easy time to keep the family ties.

The mother of Moses, regardless of bondage and regardless of law, found a way to save her son and to give him the love, care and influence of a mother's heart. She saw to it that her own sense of justice and dreams for her people were imparted to her son. With her only the future mattered. She was not short visioned nor was she thoughtful of her own safety. She was willing

from the Hebrews to keep our eyes on the children. The family must remain and, regardless of interference, the welfare of the children must not be neglected. It is most important that mothers make every possible effort to bridge the interruptions in the early years of the child's life. To forsake the children is only to lose in the next generation. If the family is one that has been broken by war, then let

mothers make an extra effort to make time for the children. By careful planning we can give more time to our families than we think we can.

We must find within us the resources to cope with a difficult time. Within us must be the dreams which should be imparted to our children. That which we want in the world tomorrow must be planted in the hearts of our children today. If

we want a world without war, wherein the nations can live in peace and goodwill, the place to begin is with the child on the knee.

Brethren people are noted for their good family life. An important contribution we can make to our time is to see to it that we use every possible means to bridge whatever interruptions have come to us and keep the family functioning.

THE FAMILY had gathered around the table. The guest noted that the father's place was strangely vacant. The mother passed a well-worn Bible to the guest and asked, "Will you read this evening?" As the guest took the Bible and began to read he was conscious that there was a presence in the shadow of the porch doorway. The mother and the five children listened with bowed heads and intent gaze. After the reading was fin-

ished the mother started to sing softly, "We have heard the joyful sound, Jesus saves, Jesus saves." As all joined in the singing there was a slight cough and sound from the porch doorway.

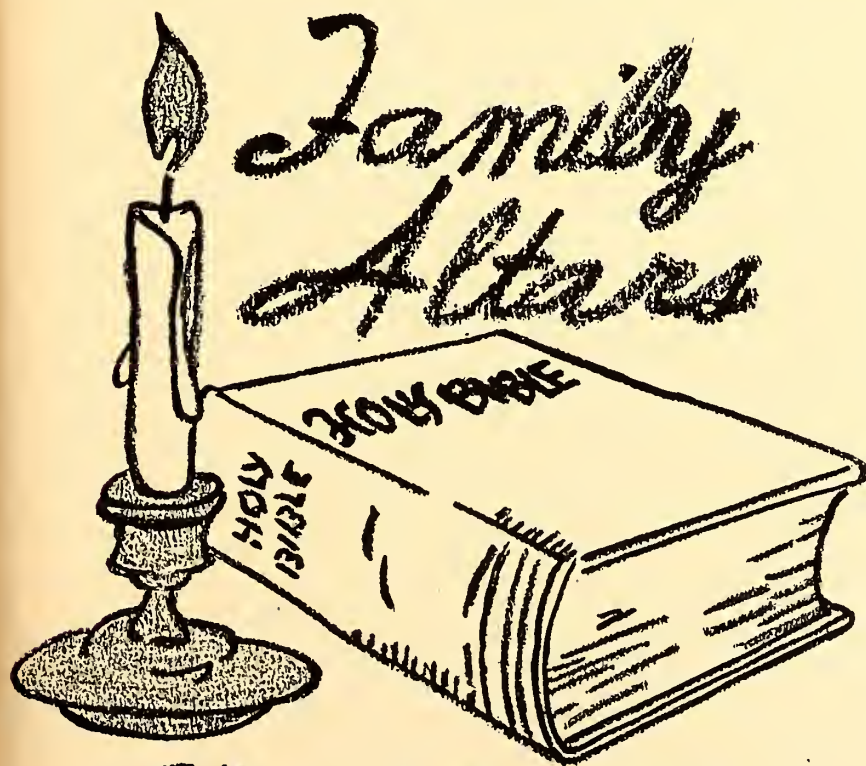
At the conclusion of the hymn, each one offered a prayer, asking God to touch the father's heart and save him. The guest in his turn prayed for the unity of the family in Christ Jesus.

After the prayer was con-

cluded the family sang, "Praise God from whom all blessings flow." Then the mother went about serving the supper. The shadow in the porch doorway materialized in the form of the father, who quietly took his place at the table. Each one became busy with his eating. The guest tried to start a conversation about the weather and crops but soon lapsed into silence.

The father was strangely silent. After the meal the guest walked out onto the porch with him. The father said with emotion, "I have a wonderful family and I have not been treating them right." The guest waited for him to go on. After a few moments he continued, "My whole family are church members and have family altar each day. For over ten years I have held out against them by absenting myself at the evening prayers. Yes, I've been a fool for ten years, but I can't hold out much longer." "Why hold out against the Lord and a praying family?" queried the guest softly when the father ceased speaking.

When the invitation was given that evening at the church the father was the first one to come forward. The prayers of a godly family had borne fruit and now the family altar circle is complete. The prayers of the united family ascend for those in need and those who are unsaved.



I have known

P. L. Huffaker
McVeytown, Pa.

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, May 26

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, Finding a New Sense of Values—Luke 12; 18: 24-30; 19: 1-10; 1 Tim. 6: 17. Golden Text, For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Rom. 14: 17.

B.Y.P.D., Serving Through Work Camps.

Gains for the Kingdom

Eight baptized in the Canton church, Ill.

Ten baptized in the Rummel church, Pa.

Five baptized in the Sipesville church, Pa.

Four baptized in the North Winona church, Ind.

Eight baptized in the Middle District church, Ohio.

Seven baptized in the South Beatrice church, Nebr.

Ten baptized and ten received by letter in the Wichita church, Kansas.

Four baptized and three received by letter in the Freeport church, Ill.

Twenty baptized and twenty-two received by letter in the Troy church, Ohio.

Five baptized and one received on former baptism in the Virden church, Ill.

Four baptized and three received by letter in the Spring Creek church, Pa.

Seven baptized and four received on former baptism in the Springfield church, Ill.

Twelve baptized and six received by letter in the Elizabethtown church, Pa.

Fifteen baptized and three received by letter in the Cherry Grove church, Lanark, Ill.

Three baptized, one received by letter and one on former baptism in the Liberty church, Ill.

Five baptized, four received by letter and one on former baptism in the Broadfording church, Md.

One baptized, one received on former baptism and four received by letter in the Nappanee church, Ind.

Thirty-three baptized and two received on former baptism in the Walnut Grove church, Johnstown, Pa.

With Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

Bro. Norman Frederick of Hatfield, Pa., in the Springfield church, Pa., May 19-26.

Bro. Cecil O. Showalter of Sipesville, Pa., in the Roaring Spring church, Pa., June 2-16.

Bro. Ernest E. Muntzing of Harrisonburg, Va., in the Flower Hill church, Md., June 2-16.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Surrey church, N. D., May 23—June 2.

Bro. Jesse W. Whitacre of Keyser, W. Va., in the Cabool church, Mo., May 20—June 2; in the Raven Run church, Pa., June 10-23.

Personal Mention

Bro. Jesse Fridley and **Bro. Foster M. Statler** of Mt. Morris, Ill., were recent visitors in the Publishing House.

Missionary Grayce Brumbaugh completed the first leg of her flight to Africa when she landed in Liberia on May 10. She left New York on May 8.

Melville T. Nolt of Akron, Ohio, a C.P.S. man stationed in Chicago, visited the Publishing House recently.

Merrill Sanger stopped in to visit the Publishing House recently while on his way from Camp Wellston to his home in Missouri.

Paul Snavely of Waterloo, Iowa, and **Ivadel Snavely**, his sister, a nurse in Chicago, were recent visitors to the Publishing House. Paul was on his way to Camp Wellston, Mich.

Mrs. J. Crawford and her daughter, **Nova**, of Irricana, Alberta, were recent visitors through the Publishing House. We are always delighted to be visited by our brethren from Canada.

Luther Harshbarger was to leave New York on May 11, via Pan-American Airways, returning to his work in the relief program of the church and the prisoner-of-war ministry. His destination was Brussels.

Minnie M. Hermann wishes us to state that Brethren **Jess Dunning**, **Noah Cosner** and **Glen Wolff** were recently elected to the office of deacon at Myrtle Point, Oregon. This corrects an error which appeared in a recent news item from her church.

Bro. Henry C. Eller writes: "Good news. We have the unanimous co-operation of all the pastors in the city of Buena Vista to use the month of June for a special church campaign in the interests of general relief. The people will be asked to give clothing, food and money." Can other towns get similar arrangements made, we wonder.

A cablegram from **Leland Brubaker** on May 16 said, "Arrived safely at Shanghai, May 15." Brother Brubaker left San Francisco on May 10 and flew by the way of Japan. He will spend several weeks or months there helping to get the work set up again in the Church of the Brethren area and doing whatever else he can to alleviate the suffering in China.

David H. Markey of Reading, Pa., sends us the report of the fifty-second annual ministerial meeting of Eastern Pennsylvania, which was held in the Midway house in late April. The emphasis in the meeting was that we must build upon the foundation of God which alone stands firmly. The sessions lasted for three days and many good talks were given. The moderator for next year will be **F. S. Carper** of Palmyra.

Bro. Ben Bushong returned to the East from a trip to the West Coast area in early May. His trip was for the purpose of promoting the heifer project and recruiting seagoing cowboys. He reports a collection center being established at Empire, Calif., on the Russell Johanson farm, for heifers donated in that area. He visited Los Angeles, La Verne, Pasadena, Glendale, Modesto, San Francisco, Sacramento, Stanford University, Empire, and Oakland.

The Draft Is Extended

Less than six hours before the Selective Service Act would have expired on May 15, the Senate hastily approved a last-minute House bill, the President added his signature and the draft was extended to July 1. The extended version was merely for the purpose of keeping Selective Service alive until Congress has a change to discuss conscription more at length. It exempts eighteen- and nineteen-year-olds and fathers from induction, but continues the draft for those twenty to twenty-five.

Perhaps the most sinister part of the drive to continue the draft is the insistence by the military that eighteen- and nineteen-year-olds must be included. Opponents of conscription will have to work hard between now and July 1 to prevent the coming of a peacetime draft with its special demands on the impressionable boys of our land.

Brother and Sister Jacob N. Eshelman of the Mt. Joy congregation, Pa., stopped in at the Publishing House recently on their way to Annual Conference at Wenatchee.

Brother and Sister Frank Crumpacker have spent the month of May visiting the churches of Idaho. Until Annual Conference time, they can be addressed at Nampa, Idaho, in care of J. Clyde Newland.

Harold Kiracofe of Eaton, Ohio, who has made a trip to Europe on a cattle boat, writes, "Every time I sit down to a meal, I have to think of what I saw in the Old Country. I pray that God might continue to give those people food through the Church of the Brethren."

Missionaries get off to Africa. Our information is that the Harold Royer family left New York on May 3 by boat, Grayce Brumbaugh left by plane on May 8 and Brother and Sister Ira Petre and family left by plane on the 15th. At least these were the plans at the time of this writing.

Miscellaneous Items

Plans have been announced for the closing of the C.P.S. camp at Cascade Locks, Oregon, by June 1. This will leave only one base camp under Brethren administration.

The Seattle church wishes to announce the dedication of their new parsonage on June 9. There will be an all-day service with basket lunch at noon. Bro. J. W. Lear will be the principal speaker.

"At our last committee meeting it was the unanimous opinion that May 28 would be the last day to mail reservations. That means that people coming to Conference should mail their registration blanks to us on or before May 28."—Ross A. Heminger.

C.P.S. men working in Mennonite-administered camps donated \$10,000 for the relief of war sufferers from Dec. 1 to March 31, according to a report from the Mennonite Central Committee. The men received a monthly allowance of \$5 apiece, of which fifteen to twenty cents was turned back for relief.

Boys and girls are wanted who will write to Chinese boys and girls at the edge of the Gobi Desert—ages fourteen to nineteen—who only recently have learned to write and read English. They would like to form friendships with American boys and girls. Names may be secured through Indusco, 425 Fourth Avenue, New York 16, N. Y.

To provide religious leadership for those who serve as seagoing cowboys on livestock boats going to Europe the B.S.C. office has written to over one hundred seminaries in the U. S., inviting theological students to volunteer to make the trips as "cowboy pastors." The students would be responsible for religious programs and counseling on board ship. Several Bethany students have already volunteered to go.

Do you have any relatives who are members of the Church of the Brethren and are living in Newport News, Hilton Village, Norfolk, Portsmouth, Copeland Park, Denbigh, Yorktown, or near-by places in Virginia? If you do, Bro. M. I. Homer would appreciate your sending their names and addresses to him at 629 Hilton Village, Newport News, Va. He is making this request on behalf of the Copeland Park Sunday school, at Newport News.

A new periodical, Peace News, which will appear quarterly, has been initiated by Helen Alfred, editor and publisher, 104 East 9th Street, New York 3, N. Y. It is addressed "to Americans who desire agreement on terms of world peace which will insure the advancement of social justice, economic democracy, independent political action, and freedom of religious expression among the peoples of all nations." The subscription price is 50c per year.

To McPherson College we extend our thanks for a new 1946-47 catalog. There are many calls for college catalogs here and we are glad to keep the records up to date.

The national youth project of selling How to Pray has reached 8,991 copies, which have been sent to our local churches. The Southeastern Region has obtained 3,203 copies; Central Region, 2,583; Eastern Region, 1,314; Western Region, 998; Pacific Region, 860; unallocated, 33. Help your region, your district and your church! This campaign ends June 12. All money received in this project goes for heifers for relief.

Brethren Ministers' Book Club members will please note that the book selected for June is Christ and Man's Dilemma. It was written by George A. Buttrick and eloquently presents Christ as the only hope for our world. If you already have the book, or if for any reason you prefer not to receive it, notify the Brethren Publishing House by post card at once. It is hoped to begin mailing the book out by June 1.

With Our Schools . . .

Elizabethtown College

Commencement activities will be held during the week end of May 17 to May 20. At the baccalaureate service on Sunday evening, President A. C. Baugher will deliver the sermon. On Monday morning at 10 a. m., Dr. Millard Gladfelter, provost of Temple University, will give the annual commencement address.

Miss Helen L. Laushey and Mr. Carl E. Myers, both of Lancaster, have been chosen by the faculty to give the commencement orations. Selections was made on the basis of scholarship, character, loyalty and initiative.

Miss Vera R. Hackman, dean of women and professor of history, will pursue graduate work at Columbia University this summer.

Recent guest speakers in chapel included Miss Susie Thomas, missionary on furlough from China, who spent three years interned in a Philippine camp, and Miss Marilyn Rohrer of Elizabethtown, who won a \$2,400 scholarship in the science talent search contest conducted by the Westinghouse Electric Company and was proclaimed the most outstanding girl in chemistry in the United States.

According to a telegram from the FPHA, twenty demountable houses have been granted for veterans attending Elizabethtown College.

Two Elizabethtown College alumni, Dr. John D. Trimmer '26, an instructor at the Massachusetts Institute of Technology and Rev. Richard M. Shaull '38, missionary to Colombia, South America, under the Presbyterian Church, will be the principal speakers at the annual alumni dinner on May 18.

According to present indications the enrollment for next fall will be double the enrollment of the past year. Already approximately ninety applications for admission have been received.

The a cappella choir of the college presented its annual spring concert on May 3, in the auditorium-gymnasium. They sang Faust by Gounod-Zameenik, Martha by Flotow-Zameenik and Winter and Spring by Schubert-Harrison.

The annual piano and voice recital given by the students of the department of music will be held on May 17.

The University of Maryland sent six men to Elizabethtown College to complete their premedical and predental work in biology, chemistry and physics.

Christmas at Ahwa

Alice K. Ebey

Ahwa, India

It was on "a midnight clear" when the voices of little groups gathered around bonfires here and there could be heard humming Christmas carols or quietly planning their routes through the village to herald the dawn of another Christmas. The gong at the government quarters struck three just as the first carolers wakened us with Christmas singing and hearty good wishes for the day. Then on they went from house to house until from far in the distance could be heard the tap, tap of the drums, the blowing of horns and joyful voices raised in songs of praise.

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MAY 25, 1946

19

Christmas at Ahwa

Alice K. Ebey

Ahwa, India

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Income same period last year ..	9,656.75
Expense since March 1, 1946 ...	1,405.32*
Expense same period last year ..	4,560.23*
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HOW WE CAN HELP SAVE STARVING MILLIONS

**WHETHER WE EAT AT HOME OR IN RESTAURANTS
WE CAN MAKE THESE SACRIFICES—**




 USE FRUITS AND OTHER DESSERTS INSTEAD OF PASTRIES	 USE OATMEAL INSTEAD OF WHEAT CEREALS
 USE LESS BREAD WITH EVERY MEAL	 BOIL, BROIL OR OVEN FRY FISH TO SAVE FATS
 RE-USE FOOD FATS AND GREASE	 USE POTATOES INSTEAD OF BREAD
 USE BOILED DRESSINGS INSTEAD OF OIL	 EAT OATMEAL OR BUCKWHEAT CAKES
 DON'T USE EXTRA DRESSING ON SALADS	 DON'T WASTE BREAD, OIL OR FATS

ADDITIONAL WAYS IN WHICH FOOD DISTRIBUTORS CAN HELP

FOOD INDUSTRY DISTRIBUTORS—MANUFACTURERS <ul style="list-style-type: none"> USE OTHER INGREDIENTS INSTEAD OF WHEAT AND FATS PROVIDE RECIPES FOR USE OF MORE PLENTIFUL FOODS CONSERVE AND PREVENT FOOD WASTE IN DISTRIBUTION 	BAKERIES <ul style="list-style-type: none"> REDUCE BAKING PRODUCTS 10% IN WEIGHT SLICE BREAD THINNER SELL PARTIAL LOAVES OF BREAD AVOID SPOILAGE AND WASTE 	RESTAURANTS HOTELS, DINING CARS, ETC. <ul style="list-style-type: none"> DON'T PLACE BASKET OF ROLLS OR BREAD ON TABLES DON'T SERVE TOAST AS A GARNITURE WITH ENTREES DON'T TRIM BREAD—SERVE OPEN SANDWICHES AND PIES
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USE LESS WHEAT AND FATS

TOM P. BARRETT
BY
Chicago Sun
GRAPHICART
FIELD ENTERPRISES, INC.

"Thou Hast Withholden Bread From the Hungry"

The indictment of Job comes to well-fed Christians today with a special pertinence. In getting food to the starving in Europe, India and China, can halfhearted measures be justified? There can be no compromise with famine and death. Half measures mean half die; the amount of food delivered determines the number that will live. Can we turn away from even one?

"Bread," said Herbert Hoover recently, "has a reality as the symbol of life as never before in history. . . . To reduce the bread ration has become a symbol of calamity." But bread rations are being reduced. "In Italy," reports the news magazine Time, "one of Europe's lowest bread rations was about to be cut again."

Bread and the grains needed to make it are the key to the food problem. Upon the shipment of food grains to the hungry peoples rests the fate—life or death—for millions of men, women, children and those yet unborn. Fats, too, are limited, and must be sent to Europe in

greater quantities. There is an insatiable craving for them when the human body is undergoing starvation.

And the bread grains and fats are limited. If the starving in Europe, India and China are to have bread, it means Americans must do with less. To illustrate this the Chicago Sun recently published the chart above to show how individuals might take steps to preserve the precious supplies.

One of the ways you can help in the present bread-grains crisis is to use less of them. After all, in America there is an abundance of other foods that can be substituted. Such a policy can be followed not only in your home but can be urged upon your local restaurants. Bakeries, too, can be encouraged to co-operate.

Set-asides of the bread grains (earmarked for shipment to starving lands) are probably the most effective way of getting food to the hungry because this method is direct and keeps the grains from entering the American consumer channels. You can help by keeping this chart before you and following its suggestions.

A New Field of Service

Newest of relief projects for the Brethren Service Committee is the unit of fifty men now being recruited for service as tractor drivers in Honan Province, China. In co-operation with UNRRA and the Chinese government, B. S. C. is supplying these men to operate and to teach the Chinese to operate two thousand tractors provided by UNRRA. The tractors are to be used to reclaim two million acres of China's fertile Yellow River Valley, flooded during the war.

The men who volunteer for this project will be given a six weeks' training period before they sail to acquaint them with the mechanics of the tractors they will be operating in China. The primary requirement is an interest in relief work. During the eighteen months of service, all maintenance and transportation will be provided, plus \$10 per month.

Here is an opportunity for service in a project of real significance. The volunteers will be reclaiming vitally needed farm land, helping to produce food to relieve the severe famine now widespread in China, and teaching the Chinese to help themselves.

Further information concerning this project can be obtained by writing to Ida Shockley at the Elgin office. Remember: the time to act is NOW! The training period starts June 1.

Women Serve in Mental Hospitals

The women's unit at the Elgin state hospital has completed seven months of the year of volunteer service.

There can be no question as to the value of their service as evidenced by the pitiful gratefulness and friendliness of the people in their care as well as in the appreciation of their work by fellow attendants and supervisors.

With the number of admissions to mental hospitals steadily increasing, the overcrowding of wards, the lack of individual attention and care for these mentally ill, and the satisfaction of helping in the rehabilitation of personality, the women of the unit express concern for the continuation and enlarging of this project by the church.

We are ready now to take applications for members of the unit which will begin work Sept. 1, 1946. Please write to the Brethren Service Committee, Elgin, Ill., for more information.

Sample Diets in Europe

ITALY—Breakfast: Bread, tea or coffee, probably ersatz. Lunch: Thin vegetable soup and bread. Dinner: Small quantity of spaghetti, bread, nuts and ripe fruit.

GREECE—Breakfast: Bread, tea or coffee, probably ersatz. Lunch: Macaroni with sauce of oil, garlic and a little meat, bread, raisins or figs. Dinner: Dry beans or peas in soup, bread, cheese and wine if available.

CZECHOSLOVAKIA—Breakfast: Bread, ersatz coffee or tea with sugar. Lunch: Potato soup, cabbage cooked with potatoes and cheese. Dinner: Thin cabbage soup with small bit of meat or fish, bread, ersatz coffee and some kind of sweet.

POLAND—Breakfast: Bread, tea or coffee, probably ersatz. Lunch: Small piece of meat or fish with potatoes, bread, ersatz tea or coffee without sugar. Dinner: Cabbage, borsch (beet) or barley soup, bread and perhaps a small piece of cheese.

Information and Inspiration . . .

Three hundred forty-five heifers left Baltimore on April 17 for distribution in France under the direction of Brethren Service Committee representatives.

"We are not miserable without feeling it. A ruined house is not miserable. Man only is miserable."—Pascal.

The Protestant forces in America are looking forward to greater unified organization by combining the Church Committee on Relief and Reconstruction (CCORR), the Church Committee on Relief in Asia (CCRA) and the Commission for World Council Service of the World Council of Churches into one relief agency. These plans should be completed by May 1, 1946, if possible.

There remain in prison seven months after the cessation of hostilities over 2,000 conscientious objectors. About 4,000 have been paroled or have completed their terms. Nearly all of these men have lost important civil rights, which can be restored only by the issuance of a general amnesty by the President.

Facts About Japanese Americans is an attractive booklet which this office received recently from the American Council on Race Relations, 32 W. Randolph St., Chicago 1, Illinois. It is filled with factual information, and we suggest that if you are interested you write to the above address for a copy.

The hostel for Japanese Americans operated by the Brethren Service Committee at 168 Clinton Street, Brooklyn, New York, closed on April 30, 1946. Mrs. Eldon Burke, who has been in charge of the hostel, plans to join her husband in Europe. She and her daughter, Alice, will have sailed by the time this page will be read.

In 1945 the Church of the Brethren appropriated 39% of all gifts received from members to benevolences outside the local congrega-

tions. This is the best record of any church listed by United Stewardship Council statistics. Gifts specifically designated for Brethren service increased 147% over the previous year.

A recent Gallup poll of the American people shows that 59% of them are willing to return to the rationing of food in order to help the hungry of other nations.

From Cairo, Morris Pate, Hoover's specialist on child feeding, has declared that the latter's estimate of twenty million seriously underfed children in Europe is too low. He said that the figure would be nearer twenty-five million and might reach thirty million, of whom eleven million are orphans or half-orphans.

"It is better to light a small candle than to sit and curse the darkness."—Confucius.

Some have inquired about sending individual packages of food to people in Europe, but Dr. Eldon Burke states that this method does not assure the food getting to the most needy families.

The executive committee of the B.S.C. met in Washington May 6 and 7 to discuss some important developments in the rapidly growing program.

Bro. Rufus Bucher has returned home from his seven weeks' visit to Europe to investigate the relief needs and to make recommendations for our future program.

Is There a Doctor . . .

Wanted—a doctor to take over a large rural practice in northern Indiana. A house, a doctor's office and equipment are available. Write Brethren Service Committee, Elgin, for details.

Christian Teaching

Through Brethren Graded Courses

The great objective of Christian education is to lead each pupil to have fellowship with God, to accept Jesus Christ as Lord and Savior and to find in Jesus' life and teachings a pattern and guide for daily conduct. Inasmuch as God has planned that all life shall proceed according to his laws of growth, we realize that we must work toward this purpose progressively, contributing to it at each stage of the pupil's development in Christian experience, knowledge, attitudes and conduct.

With these concerns in mind the Church of the Brethren has since 1943 made available an entire new graded series for children from the nursery age through the junior age. The primary courses were planned first and made ready for use in 1943 and 1944. Others made their appearance since then, until now in October 1946 the last ones of the series will be ready for use—the third-year junior course and the new two-year kindergarten course.

Work is not so far along on the new intermediate series, but the first year will be available, beginning in October.

In preparing the series of lessons the following six objectives have been considered: (1) relationship to God; (2) relationship to Jesus; (3) relationship to the Bible; (4) relationship to the church; (5) relationship to others; (6) relationship to oneself. The study of the charts included will show that the units are directed toward these six emphases.

Owing to shortage of paper and a difference in schedule for the new materials of other co-operating boards, it has been impossible for us to supply all parts of the old beginner course during this last year. Because of this inconvenience and because of its decided improvement in makeup and content, you will especially welcome the new kindergarten course in October 1946.

By the way, notice the word "kindergarten." Many churches are using it now. The word "beginner" is really a misnomer since the nursery program has assumed its right importance.

Much help is given the teachers

in appreciating the Bible material and in using it with the children. However, the truths of the Bible are like those of history in that they can best be grasped by children if they are presented from the child's level and from his viewpoint. More difficult sections are given as the child is capable of understanding them.

This series also finds greater emphasis on Brethren work and in church membership. Below are the outlines of two junior units on church membership.

Unit II. Our Church in America

Session I. How the Church of the Brethren Began

Session II. Across the Miles

Session III. What We Believe

Session IV. Our Church at Work

Session V. Finding My Place in the Church

Unit V. Our Church

Session I. What It Means to Be a Follower of Jesus

Session II. What Is a Church?

Session III. What the Church Helps Us to Do

Session IV. When We Join the Church

Session V. When We Are Baptized

Session VI. When We Observe the Lord's Supper

Session VII. My Part in the Work of the Church

A seven-session unit on church membership appears in the first-year intermediate course. The outline follows.

Session I. The Greatest of All

Session II. The Church

Session III. Life's Greatest Commitment

Session IV. I Believe—I Accept

Session V. Why Be Baptized?

Session VI. The Lord's Supper

Session VII. Growing as a Christian

Another new feature in these new materials is the activity or resource materials. Suggestions, patterns, detailed instructions for varied kinds of handwork correlated with the teacher's textbook are arranged in packets to accompany the courses. Also a four-page leaflet, Message to Parents, carries suggestions for parents to use in the home. Picture sets accompany the lessons.

Nursery

Learning in the Nursery Class, McCallum. \$1.50.

Picture Set, per quarter. \$1.00.

Home Guidance in Religion—pupil's leaflets. 15c per set.

Cover for leaflets. 4c.

Parents and Teachers Planning for Religious Nurture. Manual for parents and teachers. 10c.

Kindergarten

Teacher's Textbook. 35c.

Pupil's Leaflets. 12c.

Picture Set. \$1.00.

Message to Parents. 3c.

Activity Materials. 12c.

Primary

Teacher's Textbook. 45c.

Picture Set. \$1.00.

Pupil's Book. 20c.

Activity Materials. 15c.

Message to Parents. 3c.

Junior

Teacher's Textbook. 45c.

Bible Study Guide. 25c.

Resource Materials. 75c.

Message to Parents. 3c.

Intermediate

Teacher's Textbook. 40c.

Pupil's Book. 25c.

Brethren Kindergarten Course

October November December	Part I We Go to Church Getting Ready for Winter Christmas Is Here	Part V Our Church Is a Friendly Place Our Homes We Plan for Christmas
January February March	Part II Friends to Know and Love	Part VI The Kindness of Jesus Our Winter World In a Kind and Friendly Way
April May June	Part III Our Springtime World We Are God's Helpers Happy Times in Church	Part VII Finding and Enjoying Springtime Surprises Friends Near and Far
July August September	Part IV Busy Times in Summer Growing Up	Part VIII Our Summer World Stories About Jesus How We Grow

Brethren Primary Graded Courses

COURSE I			COURSE II			COURSE III		
	<i>Title</i>	<i>Sessions</i>	<i>Title</i>	<i>Sessions</i>		<i>Title</i>	<i>Sessions</i>	
OCTOBER	Learning How God Cares	4	Working With God	4		Worshipping God	5	
NOVEMBER	Friends in Church	5	Going to Church in Our Land	5		Learning About Our Church and Other Churches	4	
DECEMBER	When Jesus Came	4	Christmas in Story, Song and Picture	4		Christmas Loving and Giving	4	
JANUARY	Stories of Jesus	5	The Boyhood of Jesus	4		Helpers of Jesus	4	
FEBRUARY	Sharing the Story of Jesus	4	The Church at Work for Other Children (In our land)	5		Indian Friends	5	
MARCH	When We Work and Play Together	4	God's Plan for Health	4		Friends at Work and Play	4	
APRIL	Springtime in Jesus' Land and Ours	3	Everything Beautiful in Its Time	3		Jesus and His Friends	3	
MAY	God's Children Everywhere	5	The Work in Africa	5		The Church at Work for Other Children (In other lands)	4	
JUNE	Children of the Bible	5	Stories of David	5		God Is Near Using the Bible	3	
JULY	God's Plan for Homes	4	Thinking of Others	4		Doing Our Share at Home	4	
AUGUST	Good Neighbors	5	Jesus and the Children	4		Finding Out About Our World	4	
SEPTEMBER	The Joy of Learning	4	When We Play	5		We Like to Remember	5	

Brethren Junior Graded Courses

Boldface titles treat specific Brethren interests and work

	COURSE IV FIRST YEAR		COURSE V SECOND YEAR		COURSE VI THIRD YEAR	
	<i>Title</i>	<i>Sessions</i>	<i>Title</i>	<i>Sessions</i>	<i>Title</i>	<i>Sessions</i>
OCTOBER	Learning to Use Our Bibles	4	Bibles of Long Ago and Now	4	The Bible a Book for Everyday Living	4
NOVEMBER	My Church and the World (introduction to Brethren missions)	5	Our Church at Work in Other Lands (China and Japan)	5	Our Church in America (Brethren history)	5
DECEMBER	Keeping Christmas Christian	4	Good Will Toward Men	4	Christmas Through the Years	4
JANUARY	The Life of Jesus	13	Jesus at Work	8	Friends of Jesus at Work	6
FEBRUARY						
MARCH			Christian Stewards	5	Our Church (church membership and ordinances)	7
APRIL	Worshipping Together	4	The Story of the Hebrew People	13	How God Works in the World	9
MAY	Our Church at Work in India	5				
JUNE	The Hymbook of the Bible	4			Men of Courage	4
JULY	Choosing Things to Do	5	Learning to Live Together	6	The Land Where Jesus Lived	7
AUGUST	God's Laws for Living	8	Learning to Make Hard Choices (temperance)	2		
SEPTEMBER			Makers of Peace	5	Growing Up	6

Intermediate Graded Lessons, First Year

FALL		WINTER		SPRING		SUMMER	
Story of Jesus	13	How We Got Our Bible	6	Hymns We Sing	4	About My Father's Work	4
		Being a Member of the Church	7	Living With Other People	4	Neighbors All	5
				Bible Masterpieces	5	Using My Bible	4

News and Correspondence . . .

Christian Newspaper Appears in Japan

Christian News, weekly tabloid on Christian activities in Japan, is scheduled to appear on the newsstands on April 15, it has been announced by the Rev. Tsunetaro Miyakoda of the Church of Christ in Japan.

The new paper, printed on standard letterpress, will be edited by Dr. Toyohiko Kagawa, and will have a weekly run of 10,000 copies. Mr. Miyakoda, business manager for the paper, says it may become a daily during the summer with circulation possibly exceeding 100,000.

Fast and Pray

Why do we, as the Christian people of the world, feast instead of fast on the occasion of our special days of commemoration, youth rallies, days of Thanksgiving, and the Lenten season? The great teacher of all Christian living was never found feasting on any occasion; but we find that quite frequently, when the cares of life and the suffering of humanity pressed in upon him, he drew himself apart from the crowd and spent hours, days and even weeks in fasting and prayer, preparing his life and mind that he might be of the greatest service to the Father.

We find this noble man of Galilee fasting for forty days, that divine power might hold sway in the world through his life. Yet we who follow him hate to give up even so much as a ration of sugar or a slice of bread, though others are starving.

How strangely we follow him! We have a period of feasting instead of a season of fasting and prayer, before we go to him for spiritual guidance. We are so well fed ourselves that we are hardly aware of the suffering in the world, even when our well-informed leaders bring us vivid word pictures of the utter despair and suffering across the world. How sadly one who gave his life just a short nineteen hundred years ago must contemplate the utter callousness of the human heart.

We know that even in times of great physical prostration, if a patient is compelled to fast, nature, or as I prefer to call it, God, silently and efficiently takes over rebuilding and bringing about physical recovery. How much he could do for

the world if we Christian people would fast for one short week and give all the food we would have otherwise consumed to a starving world. If our Saviour fasted forty days to bring about great changes in the world, we should be able also to fast. The great changes a fasting, praying multitude of Christian people could bring about are difficult to visualize. Atomic power is puny, indeed, when compared with the power of faith and prayer.—Millie B. Rumley, Payette, Idaho.

Interfaith, Interracial Co-operation Took Place in 1797

Enactment of a law permitting churches to stretch a chain across the street during the hour of divine service on Sunday was the occasion for a striking interfaith and interdenominational project in Philadelphia, back in 1797.

Fifteen local Protestant, Roman Catholic and Negro churches signed a petition to the legislature on July 26, 1797, complaining of traffic noises and asking for the right to place chains across the street to keep traffic away from the churches.

The petition, which has been brought to light from the archives of the Presbyterian Historical Society here by Dr. Charles A. Anderson, manager of the department of history of the Presbyterian Church

in the U. S. A., cites the law of 1794 prohibiting business and sports on the Sabbath, and states, "By far the greatest part of the disturbance is occasioned by the passing of carriages employed in worldly business or unlawful diversion."

Among other things, the churches complained over the shouts of revelry from Sunday bathers at a beach on the Delaware. Presumably, many persons drove vehicles through the city to get to the beach.

The churches, in their appeal to the legislature, rested on the Bill of Rights of the Constitution, which grants all men the "right to worship Almighty God according to the dictates of their own conscience." Noise of traffic, the churches held, interferes with the right to worship, therefore traffic should be stopped. "Chains stretched across the street or streets of the city opposite to our several places of public worship, during the hours of its continuance, on the first day of the week, will accomplish this purpose," the churches said.

Their petition was granted by the legislature in 1798, and for 30 years the churches made use of this opportunity to secure quiet for their services. The chain belonging to the Third Presbyterian church is on exhibition in the museum of the Presbyterian Historical Society.

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

The River Jordan. Nelson Glueck. Westminster Press, 1946. 268 pages. \$3.50.

An able archeologist and fascinating writer has explored the area of the Jordan River more thoroughly than has been done before and written an account that will make this historic region come alive with meaning for the Bible student. Fine maps and an abundance of excellent photographs illuminate the book.—E. G. Hoff.

One World or None. Edited by Dexter Masters and Katherine Way. Whittlesey House, 1946. 80 pages. \$1.00.

This book outlines the inescapable new factors which men must reckon with if civilization is not to be annihilated by the atom bomb. In twenty-one exciting chapters a number of authorities pool their thinking on the subject of controlling atomic energy for peaceful purposes.—Lowell Wright.

God Made the Country. Edward Townsend Booth. Knopf, 1946. \$2.50.

Behold the Man. Edited by Ralph L. Woods. Macmillan, 1944. 565 pages. \$3.00.

This book contains 548 pages of quotations, well indexed, from more than three hundred outstanding people of many countries, occupations and philosophies, about Christ as Man, God, Teacher, Leader, Messiah, Reformer and Prophet. Naturally many viewpoints are represented. It is a vast mine of resources for thinking, writing and speaking.—E. G. Hoff.

Introducing the New Testament. Archibald M. Hunter. Westminster Press, 1946. 122 pages. \$1.00.

This is an excellent concise introduction to the New Testament, giving many of the results of scholarly study, but telling the story simply and with a positive, spiritual emphasis. It helps the reader to see the New Testament in its parts and as a whole.—E. G. Hoff.

Lucy Winchester. Christmas Carol Kauffman. Herald Press, 1945. \$2.00.

Readers Write . . .

These are excerpts from letters which come to the editor's desk. It is our intention not to publish anything here unless permission has been given by the writer.

I want you to know that when I was in Florida and could not attend our own church the Gospel Messenger was a great source of comfort to me. When I had the Messenger and my Bible, I could forget my loneliness and profit from my reading.—Mrs. Rebecca Merkey, Ontario, Ohio.

I understand there had been talk of the Church of the Brethren starting a church in Germany at the same place our church started there. I am hoping this is true. I am so nearly blind that I cannot read, and I have the Messenger read to me.

Ever since World War I it has been on my mind that if our church had gone into Germany and been as energetic in starting churches as Paul was, that the first World War would never have been fought. Now we have had World War II and if God is willing and will give us another chance in Germany, we should try, if possible, to redeem the time we have lost in organizing a Church of the Brethren in Germany that German people may understand that Christian people do not use carnal weapons but they have weapons that are far better. The weapons of our warfare are not carnal but they are mighty, such as the gospel which is sharper than any two-edged sword. I am sure good and lasting results will be accomplished in war-torn lands if zealous and energetic Brethren will use the sword of the gospel and God will bring the harvest of souls.—Ellen Moss, Ottumwa, Iowa.

I am so glad for the stand which the Gospel Messenger takes on vital problems of our day; problems on which many church leaders do not have courage to speak. It gives me backing when some of my associates complain that church leaders are so interested in the next world they don't have courage really to work for social betterment here and now. I especially want to commend the teaching (here a little and there a little) on matters of tolerance, brotherhood, and race prejudice.

We here in Oak Ridge are much concerned that atomic control not be in the hands of military authorities. We (teachers, scientists, and others) were for the McMahon Bill until it was crippled

pled with the militaristic amendment. Surprisingly—to me—these scientists speak about goodwill being stronger than force.—Hope Sherfy, Oak Ridge, Tenn.

We, the undersigned of the Maiden-creek Church of the Brethren, Eastern District of Pennsylvania, send you this letter to say God bless you for giving us such outstanding Messengers filled with the gospel, for they have brought light to our pathway and a greater zeal for Christian living. We are glad to be able to say truthfully, "It is our Gospel Messenger."

We have read of some Brethren's disapproval of your attitude toward racial prejudice and war; we especially thank you for holding firmly to your principles, even at the cost of fewer subscriptions. Our church paper holds high our torch for world brotherhood. We know Christ is the Prince of Peace and our Father, the Father of all men.

For the many unusual and also familiar pictures, for adherence to the gospel story in sending it to us and in telling of the efforts in the mission field, for everything good you have given us, we send you our gratitude.

As you continue in the service, "The grace of our Lord Jesus Christ be with you all."—Miss Anna Lou Bender, Hamburg, Pa.

Then followed the signatures of more than forty people.

The Messenger is becoming more and more interesting each year and I look forward to its arrival. In fact, my work must wait after it arrives until I have looked through it at least.—Mrs. S. H. Orr, Lodi, Ohio.

When we remember our good fortune, our thoughts inevitably turn to the underprivileged of other lands, and if we have any sensitiveness of soul at all, we cannot help feeling pain at the thought of their terrible misfortune. That is why I enclose a small contribution to be used in real relief to those unhappy ones of other lands. I shall leave it to your discretion as to where it can be used best but please put it into your fund for relief in the war-devastated areas.—C. Laurene Stone, Seattle, Wash.

The work was done at the Rutherford County cannery, which represents the combined efforts of more than fifty Negro families who gave time and labor to building the project. The only cash spent on the project was for materials and that was furnished by the county and the city boards of education. The estimated value of the cannery is over \$2,500.—Chicago Defender.

Church Council Asks Negro Police in All Virginia Cities

The executive committee of the Virginia Council of Churches meeting in Richmond has unanimously adopted a resolution calling for the addition of Negro police in all Virginia cities.

It commended the city of Norfolk, Va., for its action in adding six uniformed Negro policemen to the force and called on other cities to follow its example.

"The use of Negro policemen has been found effective in the combatting of delinquency and of promoting goodwill and understanding in the area of race relations," the resolution said.

Church Relief Programs Proceeding in All German Zones

Church-sponsored relief programs are now being carried on in all occupation zones of Germany, Pastor Eugen Gerstenmaier, relief director for the Evangelical Church of Germany, revealed in Geneva. He spoke at a press conference climaxing a five-day meeting of the department of reconstruction and interchurch aid of the World Council of Churches.

Pastor Gerstenmaier said German churches through self-aid efforts have already collected 20,000 tons of food and clothing in the British and French zones, of which 11,000 tons have been distributed in the Russian zone. In addition, thirty million marks collected by the churches have been distributed largely in the Russian zone where credits are frozen.

"The German churches," he reported, "have been given the opportunity to exchange goods among the zones, and with the aid of American transport are distributing goods not only in the western, but also in the eastern areas. The churches are not counting on foreign help, but are organizing their own relief collections. Many peasants have contributed food from their own supplies at great personal sacrifice."

Responsibility to Those Who Suffer More

From reliable sources it is found that Holland lost twenty-two persons out of every thousand during World War II. England has lost seven per thousand. And the United States has lost two. The toll of human life in these three countries is proportional to the amount of suffering endured, the number of homes broken, the extent of property damaged. The Christian duty to those who have suffered more is clear. But perhaps America has not suffered sufficiently to respond as she should.—Ernest Lefever.

Special Committee on Divorce

To combat the alarming increase in the divorce rate the Cleveland Church Federation has organized a special committee in its department of social work. The committee plans

to organize a system whereby the names, addresses, and church affiliations of Protestants who come to the Domestic Relations Bureau of the county court to discuss possibility of divorce will be turned over to ministers. The ministers, then, can call on the husbands and wives and seek to effect a reconciliation.

Negro Farmers Send Food to Europeans

Over twenty-five cartons of food prepared and canned by Negro residents of Rutherford County, Tenn., were shipped to Europe's hungry. The shipment included 648 cans of food, most of which was canned by the boys of the vocational agricultural classes at the Holloway high school. The remainder of the food was donated by the farmers of the county who had a surplus on hand. The expenses were borne by UNRRA.

Relief Agencies Get Surplus War Stocks

At least a portion of the immense quantity of military supplies left in Europe since the close of the war will be salvaged for use by needy war victims. A purchasing mission representing fifty-eight American-supported charitable organizations is now in Europe where it has contracted for \$563,000 worth of surplus U. S. war stocks, and put in requests for an additional \$5,000,000 worth of supplies. All of the goods purchased will go for European relief.

Already purchased are 373 trucks and jeeps, 6,400,000 surplus chocolate candy bars, 1 complete one-thousand-bed hospital, and quantities of cots, mattress pads, sheets, pillows and tools. Previous purchases included hospital equipment, medical supplies and clothing, 200,000 pairs of service boots, tools and antivermin powder sprinklers. The materials thus bought are turned over to the agencies representing almost every religious denomination.

Counting the new purchases and requests American agencies have spent \$13,803,000 for surplus war goods to help in rehabilitation work throughout Europe.—From the office of U. S. Foreign Liquidation Commissioner, Paris, France.

Poland Found in Ruins

We embarked from Baltimore, Md., Nov. 8, 1945, for Poland as cattlemen on the ship S. S. Mexican. We delivered 458 cows, thirty-three calves, and 202 horses. We had a safe trip and arrived in Danzig Nov. 28. This city is broken down by the horrors of war; burned vessels are in the harbor and all houses are burned. One sees very few people. There are no heat, no children, no schools; churches are in ruins; streets are full of bricks. Everywhere is desolation. There are no smiles, only tears. Russian soldiers are policing everywhere. One warehouse is being built along the wharf.

The governor of this province welcomed us with an appropriate speech in broken English. In turn we tried to tell the Polish people of our goodwill journey for their welfare. Before we left, representatives of four nations crossed hands, the Poles, Russians, British and Americans, pledging our prayers and praises to God for peace, hoping this catastrophe would never happen again.

We then left Poland and went to Copenhagen, Denmark. This is a beautiful city and the country everywhere is prosperous. The people are happy and industrious. They were invaded by the Germans but did not resist. Hence, their properties are left and the people enjoy a normal life.

Such a trip is good for anyone, especially a Christian. It gave me more faith in God, more of a desire to do relief work and a greater hope for the outlook of our Church of the Brethren abroad and at home.

I believe that God is our Father and that all men are brothers.—E. S. Rowland, Hagerstown, Md.

Fiftieth Anniversary

On March 24 the Inglewood church celebrated its fiftieth anniversary. Approximately 200 friends and former members of the church were present. Former pastors and ministers who took part in the service were Brethren Jesse Smeltzer, William Platt, J. W. Deeter and I. V. Funderburgh.

The Inglewood church was organized on March 24, 1896, by a few Brethren pioneers in Southern California. There were twenty-seven charter members of this church, nine of whom bore the name of Thomas. One of these charter members, Mary Thomas Calvert, was present on the fiftieth anniversary. A history of the church at Inglewood was compiled for the occasion by Miss Gladdys Muir. Much of the material for this history was gleaned from the diary of Susan B. Thomas.

The first church services were held in the parlor of a large Inglewood hotel in which a number of the Brethren families resided. The meetinghouse, a simple structure, was dedicated in 1901. Through the years since then many new families were added to the church and many were lost to other communities. In 1923 the second church house was built and this building is still in use. At present the church has 154 members. The church in Hermosa Beach may be regarded as an offshoot from the Inglewood church, as a number of the members from Inglewood were granted permission to organize this new church in 1916. Two missionaries, Minneva Neher and Susan Stoner Shull, spent their early years here.

Through the years the church at Inglewood has contributed to the work of the kingdom of God, and we look forward to many more years of similar service.—Eugenia Brubaker, Hawthorne, Calif.

Northern Illinois Women's Rally

The women of Northern Illinois met in the Lanark church for their spring rally on April 4. Approximately 175 women were present. The theme for the morning was Our Missionary and Relief Work.

Mrs. Bertha Hedrick, assisted by other ladies of the Franklin Grove church, led a devotional period, following which Bro. Leland Brubaker gave a stirring and challenging address on Our Mission Work.

After the churches had given reports on work they had done in relief projects, an offering was taken amounting to \$57.34.

A potluck dinner was enjoyed at noon, and the afternoon service opened with a short business session at which our district president, Mrs. D. D. Funderburg, presided. In the yearly financial report the treasurer reported that the women had given \$714.16 to our national project and \$457 to relief, as well as \$100 to the Bethany chapel and improvement fund.

Mrs. John Price, Mrs. Wayne Gerdes and Mrs. Harold Parks were then appointed to present our new financial project for the year at our district meeting.

The theme of the afternoon was Race Relations. Mrs. Frank Butterbaugh led the devotions, and Mrs. Wayne Gerdes gave a reading entitled Her Need. At this point the address of the afternoon was given by Miss Virginia Asaka, a Japanese-American girl attending Manchester College. She told of many of her experiences while in the hostel in Chicago and on her tour of visiting churches on the West Coast during last summer. Following her inspiring message the group sang Blest Be the Tie That Binds and Mrs. Funderburg closed the service with prayer.—Mrs. O. D. Buck, Franklin Grove, Ill.

Churches, Schools Called Main Factor in Curbing Delinquency in Europe

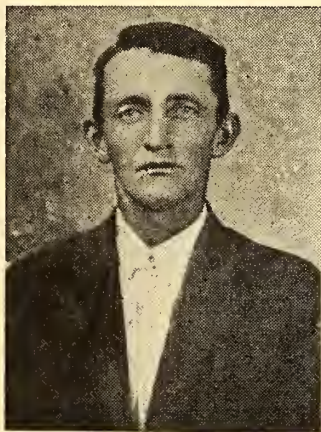
Rehabilitation of churches and schools is being urged as the major factor in curbing a wave of juvenile delinquency reported to be sweeping over Europe. Dr. George Thelin, secretary-general of Save the Children International Union, reported in New York after a visit to European countries that the widespread delinquency is an aftermath of war conditions. "Only by rebuilding and revitalizing religious and educational channels," he said, "can we hope to redirect these child war victims to an appreciation of moral values."

He said thousands of children have formed themselves into bands, living by plunder, and hundreds do not even know their own names and have no knowledge of who or where their parents are. They roam the streets, mostly barefoot and in rags, in search of food and warmth. As an example he cited a twelve-year-old girl who kidnaped an eighteen-month-old baby and then abandoned the child near a mine field after stealing its shoes, probably to barter them in the black market.

Dr. Thelin said hunger had risen in Europe to such an extent that some twelve- and thirteen-year-old girls are selling themselves for food, sometimes for a few lumps of sugar. Hospitals, he said, are full of such girls suffering from venereal disease.

To aid in re-establishing schools in Europe, the Save the Children Federation provides funds for supplies needed to begin classes, including clothing for pupils and supplementary food when necessary.

John Ewing Hartman



John Ewing Hartman was born Jan. 22, 1876, in Rockingham County, Va., and died Oct. 1, 1945, in the Crisfield hospital, Md.

On Nov. 27, 1898, he was married to Salome C. Smith. To them six children were born; one daughter preceded him in death. Surviving him are three sons: Clarence and Vernal, both of Westover, Md., and Omar of Lake Charles, La.; two daughters: Vergie of Denbigh, Va., and Elsie of Philadelphia, Pa.; one foster daughter, Edith Johnson of Snow Hill, Md.; sixteen grandchildren; three brothers and two sisters: Benjamin, Saylor and Laura, all of Palmyra, Pa., and Joseph and Florence of Washington, D. C.

Bro. Hartman united with the Church of the Brethren early in life. He served faithfully in the deacon's office for many years. He was a charter member of the Green Hill

church. He had clear-cut convictions and never wavered in his stand for them. It will be difficult to fill his place in the church and the community.—Maggie E. Johnson, Westover, Md.

W. D. Reed



William Daniel, son of Jackson and Mary Otey Reed, was born Feb. 1, 1861, in Floyd County, Va., and died at his home in Wichita, Kansas, Feb. 14, 1946. He grew to manhood in Virginia and there united with the Church of the Brethren. He was soon elected to the office of deacon, in which capacity he served faithfully as long as his health permitted.

On Dec. 25, 1887, he was married to Irena Frances Bowman, who survives. Two daughters: Virgie Shockey of Wichita, Kansas, and Perna Elliott of Los Angeles, Calif.; seven sons: W. H. of Bowen, Ill., Roscoe of Hope, Kansas, Carl J. of Herington, Kansas, John of Abilene, Kansas, Earl V. of Wichita, Kansas, Merle and Mervin, both of Long Beach, Calif.; two brothers: E. M. of Topeka, Kansas, and Merritt of Riner, Va.; one sister, Isabell of Riner, Va.; fourteen grandchildren and five great-grandchildren also survive.

Funeral services were conducted at the Navarre church by Bro. Dan L. Blickenstaff, his pastor, assisted by Bro. Harold Correll.—Virgie Shockey, Wichita, Kansas.

C. A. Powell

Bro. C. A. Powell, son of the late Brother and Sister Edwin M. Powell, died in Pulaski, Va., in April 1946, at the age of sixty-two years. He was born in Amherst, Va., and in 1902 was married to Sarah Nancy May of Bedford. For the past forty years he and his wife had lived in Pulaski, where he was active in church work until ill-health intervened about a year ago. Bro. Powell was the founder of the Pulaski church and served as pastor of the church for a number of years. He also worked in the Brethren mission at Hiwassie.

In addition to his widow, he is survived by two sons, Ronald Powell of Reading, Pa., and Charles Powell of Pulaski; and one daughter,

Anne Powell, of Pulaski. Other survivors are his stepmother, Mrs. Martha Powell of Lynchburg; two brothers, J. E. Powell of Reading, Pa., and C. R. Powell of Waynesboro, Va.; five sisters, Mrs. Ada Parent of Lexington, Mrs. Inez Decker of Buena Vista, Mrs. Kate Lucas of Roanoke, Mrs. Cordelia Selby and Mrs. Lydia Briggs, both of Nitro, W. Va.; four half-brothers, O. C. Powell and A. M. Powell of Waynesboro and D. L. and Irvin Powell of Lynchburg; and one half-sister, Mrs. Effie Blackburn, of Lynchburg. Seven grandchildren are also among the survivors.

The funeral was held at the Pulaski church by Brethren H. C. Eller and D. B. Wampler. Interment was in the Oakwood cemetery.—David B. Wampler, Newbern, Va.

Matrimonial . . .

Barkman-Tate.—Palmer John Barkman of Roaring Spring, Pa., and Helen Marie Tate of Williamsburg, Pa., in the parsonage at Everett, April 24, 1946, by the undersigned.—E. M. Detwiler, Everett, Pa.

Beckner-Winand.—John R. Beckner and Dorothy G. Winand, both of Lineboro, Md., at the home of the bride's brother, April 6, 1946, by the undersigned.—N. S. Sellers, Lineboro, Md.

Beydler-Pitney.—Alimon Beydler, Jr., and Barbara Pitney, both of the Hermosa Beach church, at the church by the undersigned.—Marion Stern, Hermosa Beach, Calif.

Cox-England.—Cecil Wiley Cox of Vinton, Va., and Mary Elizabeth England of Everett, Pa., in the Glendale church, Flintstone, Md., April 21, 1946, by the undersigned.—E. M. Detwiler, Everett, Pa.

Fisher-Summers.—George M. Fisher of Middletown, Md., and Ruth L. Summers of Monrovia, Md., in the Middletown Valley parsonage, Jan. 21, 1946, by the undersigned.—John F. Graham, Myersville, Md.

Fuhrman-Hoover.—Earl S. Fuhrman and Ruth Naomi Hoover, both of Spring Grove, Pa., in the Melrose church, April 20, 1946, by the undersigned.—N. S. Sellers, Lineboro, Md.

Glover-Craftord.—Russel E. Glover of Brandenville, W. Va., and Pauline V. Craftord of Uniontown, Pa., by the undersigned.—B. B. Ludwick, Markleysburg, Pa.

Hampton-Lavinder.—Stephen Chester Hampton and Virginia Christine Lavinder, both of Roanoke, Va., in the Ninth Street church, April 20, 1946, by the undersigned.—Ralph E. Shober, Roanoke, Va.

Harvai-Herring.—Michael E. Harvat of Braddock, Pa., and Eldora M. Herring of Republic, Pa., by the undersigned.—B. B. Ludwick, Markleysburg, Pa.

Landis-Barge.—Charles Guy Landis of Chambersburg, Pa., and Kathryn Pauline Barge of Ortanna, Pa., at the parsonage, April 27, 1946, by the undersigned.—Charles E. Grapes, Greencastle, Pa.

Ledford-Moss.—Jesse H. Ledford, Jr., and Jewel Marie Moss, both of Danville, Va., at the parsonage, March 26, 1946, by the undersigned.—L. A. Bowman, Schoolfield, Va.

Lewis-Wenger.—Lester L. Lewis of Mt. Solon, Va., and Ruth V. Wenger of Dayton, Va., March 30, 1946, by the undersigned at his home.—Elvert F. Miller, Bridgewater, Va.

McMillen-Bubb.—Roy McMillen, Jr., and Margery M. Bubb, both of Astoria, Ill., at the home of the bride, April 24, 1946, by

the undersigned.—G. G. Canfield, Astoria, Ill.

Miller-Hoffer.—Randall Harrison Miller of Johnstown, Pa., and Ida Mary Hoffer of Windber, Pa., in the Windber church, April 20, 1946, by the undersigned.—I. Clifford Paul, Windber, Pa.

Miller-Vigar.—Robert Lee Miller of Bridgewater, Va., and Patricia Jean Vigar of Dayton, Va., March 9, 1946, by the undersigned at his home.—Elvert F. Miller, Bridgewater, Va.

Mueller-Yoder.—Jacob Mueller of Cincinnati, Ohio, and Verdene Yoder of Windber, Pa., in the parsonage, March 30, 1946, by the undersigned.—I. Clifford Paul, Windber, Pa.

Rust-Ellis.—James Garfield Rust and Myrtle Eugene Ellis, both of Schoolfield, Va., at the parsonage, March 25, 1946, by the undersigned.—L. A. Bowman, Schoolfield, Va.

Shuttleworth-Longfellow.—Roscoe Shuttleworth and Ruth Longfellow, both of Greenville, Ohio, April 20, 1946, by the undersigned at his home.—D. G. Berkeley, Union City, Ind.

Stair-Lohr.—Kenneth L. Stair and Dorothy M. Lohr, both of Westminster, Md., in the Westminster church, April 13, 1946, by the undersigned.—Earl S. Mitchell, Westminster, Md.

Van Dyk-Anderson.—Leonard Van Dyk of Grand Rapids, Mich., and Marion Anderson of Santa Ana, Calif., in the Santa Ana church, March 15, 1946, by the undersigned.—Joseph R. Jennings, Santa Ana, Calif.

Werner-Bankert.—Ralph F. Werner of Broadbecks, Pa., and Miriam Elizabeth Bankert of Hanover, Pa., March 23, 1946, by the undersigned, at his home.—N. S. Sellers, Lineboro, Md.

Wimer-Huffer.—Denson A. Wimer of Dayton, Va., and Winona E. Huffer of Mt. Crawford, Va., at the parsonage, April 20, 1946, by the undersigned.—Newton L. Poling, Mt. Sidney, Va.

Wise-Harvey.—Paul H. Wise of Grand Junction, Iowa, and Verna May Harvey of Perry, Iowa, in the home of the groom's parents, April 5, 1946, by the undersigned.—Earl E. Jarboe, Beaver, Iowa.

Young-Smock.—Joe T. Young and Alma Smock, both of Parker, Ind., April 21, 1946, by the undersigned at his home.—J. Andrew Miller, Muncie, Ind.

Fallen Asleep . . .

Aulthouse. Beulah Geib, died March 27, 1946, in the St. Joseph hospital, Lancaster, Pa., at the age of forty-two years. She was a member of the Church of the Brethren for many years. She is survived by her mother, one sister and two brothers. Services were held at the Manheim house by the home brethren and interment was in the Chiques cemetery.—Susan M. Casel, Manheim, Pa.

Biser. Nasby L., died suddenly at his home near Junction, W. Va., March 14, 1946, at the age of sixty-four years. His first wife preceded him in 1924. Five children were born to them. In 1936 he was married to Ethel Hott. To this union was born one daughter. He is survived by his wife and six children. He was a member of the Beaver Run church. Funeral services were held in the Mt. Olive United Brethren church by Brethren B. W. Smith and A. S. A. Holsinger and burial was in a near-by cemetery.—Luella M. Bailey, Burlington, W. Va.

Bittle. Robert, son of Silas and Daisy Grossnickle Bittle, of Myersville, Md., was born on Aug. 26, 1918, and died March 31, 1946. He is survived by his parents, two brothers, his wife and one daughter. He united with the church at an early age and proved to be a very faithful and loyal member. This past spring he and his wife were called to the office of deacon. Funeral services were conducted in the Myersville house by his pastor, John F. Graham, assisted by Bro. I. R. Stottlemeyer

and Rev. Ralph Miller of the Brunswick Lutheran church. Interment was in the Grossnickle cemetery.—Mrs. John F. Graham, Myersville, Md.

Derr. Grace Bartlett, was born on Feb. 17, 1906, and died April 20, 1946. She was the wife of the late Benjamin Derr, who was killed in the battle of St. Lo July 6, 1944. She was a member of the Church of the Brethren. She is survived by two sisters. Funeral services were conducted in the Richland church by Bro. Ray Kurtz and interment was in the Richland cemetery.—Mildred Laysen, Richland, Pa.

Engle. Florence Todd, wife of Bro. John Engle, died at their home near Halfville, Lancaster County, Pa., March 29, 1946, at the age of forty-two years. She was a member of the Church of the Brethren for many years. She is survived by her husband, her father and one sister. Funeral services were held at Manheim by the home ministers and interment was in Penryn Lutheran cemetery.—Susan M. Cassel, Manheim, Pa.

Gottshalk. Emma C., wife of Albert H. Gottshalk, died at her home in Rahns, April 19, 1946, at the age of seventy-nine years. She was a member of the Mingo congregation. She is survived by her husband, five sons, two daughters and fourteen grandchildren. Funeral services were held in the Skippack house with interment in the adjoining cemetery.—Mrs. Paul List, Royersford, Pa.

Grant. John, was listed as missing in action in the battle of Tarawa Nov. 26, 1943, and was officially declared deceased Jan. 11, 1946. He is survived by his wife, Betty, and two sons. He was a member of the Church of the Brethren since 1939. A memorial service was held in the First church Feb. 10, 1946, by the pastor, John D. Long.—Allie K. Gnagey, Dayton, Ohio.

Grove. Frank, son of Charles W. and Hannah Bortz Grove, was born April 7, 1876, near Milford, Ind., and died at the St. Joseph Hospital, Ft. Wayne, Ind., on Jan. 20, 1946. On Jan. 10, 1897, he was united in marriage to Ida Bell Ulery. He is survived by his wife, one son, and three grandchildren. Funeral services were held at the New Salem church, near Milford, by Bro. Howard Kreider. Interment was in the New Salem cemetery.—Mrs. Damaris Morehouse, Milford, Ind.

Harrison. Susan, was born Dec. 19, 1866, in Miami County and died March 12, 1946. She is survived by her husband, Willis Harrison, two sons, and five daughters. She was a faithful member of the Church of the Brethren from her youth. Funeral services were held in the First church by the pastor, John D. Long.—Allie K. Gnagey, Dayton, Ohio.

Kreps. James, infant son of Brother and Sister Abe Kreps, died Feb. 12, 1946, at the

age of eight months. Services were held by the undersigned in the home and interment was in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

Lambert. Terry Oline, son of the late John and Carrie Lambert, died April 21, 1946, in the hospital at Harrisonburg Va., at the age of forty-seven years. He had been a member of the Methodist church. Surviving are his wife, one son, four daughters, one granddaughter, two brothers and four sisters. The funeral was held from the Timberville Church of the Brethren by the undersigned and Robert D. Hoover. Burial was in the Linville Creek cemetery.—Samuel D. Lindsay, Broadway, Va.

Leathery. Paul A., son of Mrs. Sarah Leathery and the late George Leathery, born May 27, 1917, was found dead April 18, 1946. He was a member of the Church of the Brethren. He is survived by his wife, one son, two daughters, his mother, two sisters and three brothers. Funeral services were conducted by the undersigned from the Futer funeral parlors in York and interment was in the Greenmount cemetery.—M. A. Jacobs, York, Pa.

Martin. Wayne, was born near Bradford, Ohio, July 14, 1924. He united with the Oakland church when he was eleven years old and was faithful in attendance and the service of his church. He was inducted into the service of the army on June 15, 1943, and was sent overseas in April, 1945. On June 21 his parents received the message that he was missing in action on May 24. He is survived by his parents, one sister and one grandparent. Memorial services were held at the Oakland church on April 28 by the undersigned.—Moyne Landis, Gettysburg, Ohio.

Perry. Nellie May, wife of the late Oliver Perry, passed away at St. Elizabeth's Hospital, Jan. 14, 1946, at the age of sixty-five years. She was a faithful member of the Church of the Brethren since 1939. She is survived by two daughters. One son preceded her in death in 1915. Funeral services were held in the First church by the pastor, Bro. John D. Long.—Allie K. Gnagey, Dayton, Ohio.

Quesinberry. Perry J., was born March 6, 1866, in Hillsville, Va., and moved to Washington state in 1892. He was married to Samaria Gardener and they moved to the Yakima Valley in 1906, where he was one who took a leading part in building the church at Outlook, Wash. He was a loyal supporter of this church for many years, serving in the office of deacon. He died Jan. 30, 1946. He is survived by six sons, two daughters, twenty-one grandchildren and thirteen great-grandchildren. Burial was in the Sunnyside, Wash., cemetery with Bro. F. A. Wagner in charge.—Mrs. A. S. Shockley, Outlook, Wash.

Announcements . . .

ANNUAL CONFERENCE
June 12-16. Wenatchee, Wash.

REGIONAL CONFERENCES
Southeastern Region—Roanoke, Va., Aug. 28-30.
Eastern Region—Lebanon, Pa., July 10-11.
Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS
North Dakota and Eastern Montana—Carrington, June 27-30.

LOVE FEASTS
Illinois
June 2, Cherry Grove.
Indiana
May 25, 7:30 pm, Middletown.
May 25, 7:30 pm, Wawaka.
May 25, 8 pm, New Salem.
May 26, all day, Pleasant Hill.

May 29, 8 pm (DST), Waukarusa.
May 30, 7 pm, English Prairie.
June 1, Baugo.
June 1, 7:30 pm, Pipe Creek.
June 1, 8 pm, Liberty Mills.

Iowa
May 26, 8 pm, Beaver.

Kansas
May 26, 7:30 pm, Parsons.

Maryland
May 25, 2:30 pm, Broadfording.
June 1, 4 pm, Grossnickle.

Michigan
June 2, Shepherd.

Ohio
May 26, Middletown.
June 1, 8 pm, Bear Creek.
June 22, Poplar Ridge.

Pennsylvania
May 25, 1:30 pm, Mercersburg.
May 25, 2 pm, Akron.

May 25, 7 pm, Spring Run.
May 25, 26, 10 am, Schuylkill, Big Dam.

May 25, 26, 10 am, Upper Codorus, Black Rock.
May 25, 26, 10:30 am (DST), Antietam, Prices.

May 25, 26, 2 pm, Myers-town.

May 26, all day, Lower Conewago, Bermudian.

May 26, 10:15 am, Codorus.
May 26, 7 pm, Dunning's Creek.

May 26, 7 pm, Springfield.
May 28, 29, 10 am, Chiques.

May 29, 30, 2 pm, White Oak, Kreider.

June 1, 1:30 and 7 pm, Mingo.
June 1, 7:30 pm, Mechanic Grove.
June 1, 2, 1:30 pm, Fredericksburg, Meyer.
June 2, 7 pm, Middle Creek.
June 3, 7:30 pm, Ridge.

Reddig, Lydia, the daughter of C. T. and Catherine Funk Reddig, was born in Cumberland County, Pa., and died in Waynesboro, Pa., on the evening of April 9, 1946. In 1914 she consecrated her life to her Savior and united with the Church of the Brethren. She was actively interested in church work as long as she was able. She is survived by one brother and one sister. Funeral services were held at the home of her sister by her pastor, Bro. George L. Detweiler. Interment was in the Burns cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Rodamer, Bertha M., daughter of David and Susanna Hemminger, was born Oct. 11, 1893, and died March 15, 1946. She is survived by her husband, S. E. Rodamer, two daughters and two grandsons. Sister Rodamer was born in Somerset County, Pa. She was a member of the Long Green church. Funeral services were held in the Black Rock church by her former pastor, H. Q. Rhodes, of Roaring Springs, Pa., and Elder N. S. Sellers. Interment was in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Rudy, Calvin, was born on Nov. 30, 1876, and died on April 6, 1946, at the age of sixty-nine years. He was a member of the Richland church and served on the board of trustees and as Sunday-school treasurer for many years. He was willing to do whatever tasks the church found for him to do. He is survived by his wife, the former Lydia Gible, and four brothers. Funeral services were conducted in the Richland church by Elders Michael Kurtz and Iram Lentz and interment was in the Frystown cemetery.—Mildred Layser, Richland, Pa.

Schermerhorn, Martha Elaine, daughter of Paul and June Pinkerton Schermerhorn, was born near Leesburg, Ind., on April 24, 1945, and died at her home April 8, 1946. She is survived by her parents, one brother, one sister, and the grandparents. Funeral services were held in the New Salem church near Milford by Bro. Howard Kreider and interment was in the New Salem cemetery.—Mrs. Damaris Morehouse, Milford, Ind.

Seitz, Grace Irene, was born Jan. 24, 1884, and died on April 21, 1946. Surviving are one son and two daughters, her husband, Irvin, having preceded her in death in 1937. Sister Seitz was a member of the College Street church. Funeral services were conducted by her pastor, Elder John D. Long.—Allie K. Gnagey, Dayton, Ohio.

Schwarz, Alvin J., died Feb. 21, 1946, at the age of fifty-three years. He is survived by his wife, Evelyn, two sons and one daughter. Funeral services were held in the Marker funeral home with Bro. John D. Long officiating.—Allie K. Gnagey, Dayton, Ohio.

Snoberger, Minnie Snyder, was born Nov. 8, 1872, and died Dec. 31, 1945, at the home of her daughter. On May 6, 1894, she was united in marriage with John M. Snoberger, who survives, together with three children, eleven grandchildren and two great-grandchildren. She was a faithful member of the Church of the Brethren for many years. Funeral services were held in the Holsinger church by Bro. D. I. Pepple and burial was in the cemetery near by.—Mrs. D. I. Pepple, Woodbury, Pa.

Spitzer, Elmer H., died at the home of his daughter near Mayland, Va., April 24, 1946, at the age of 66 years. He was the son of the late Jacob and Eliza Martin Spitzer and had spent his entire life in the Mayland community. His wife preceded him in death on Oct. 9, 1941. Surviving are one daughter, two sons, one brother, two sisters and a number of grandchildren. The funeral was held from the Bethel church near his home, where he held membership for many years. The writer and Eld. C. E. Nair officiated. Burial was in the cemetery adjoining the church.—Samuel D. Lindsay, Broadway, Va.

Stermer, Anna Keeny, wife of the late Joseph Stermer of Black Rock, Pa., was born Sept. 4, 1866, and died at the Cum-

berland County home in Chambersburg, Pa., on March 6, 1946. She is survived by two sisters, three brothers and five grandchildren. Sister Stermer was a loyal and faithful member of the Upper Codorus congregation for many years. Funeral services were held at the Black Rock church by Elders G. M. Reeser, N. S. Sellers and the undersigned. Burial was in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Strawser, Ernest R., died April 29, 1946, at the age of sixty years. Surviving are his wife, Alice, two daughters and two sons. He was a member of the College Street church. Funeral services were conducted by his pastor, Elder John D. Long, at the Castine church, and burial was in the Castine cemetery.—Allie K. Gnagey, Dayton, Ohio.

Studebaker, Eli Bowman, was born in Delaware County, Ind., April 6, 1859, to George W. and Elizabeth Bowman Studebaker, and died at his home March 2, 1946. He was married to Sarah Addeline Johnsonbaugh, Nov. 14, 1878, at Royerton, Ind. He was a faithful member of the Church of the Brethren for over sixty years. Funeral services were held in the chapel of the Wilson-Dunham funeral home and interment was in the Fredonia cemetery. Bro. R. E. Loshbaugh, of Westphalia, former pastor of the Fredonia church, officiated.—Emma Sell, Fredonia, Kansas.

Suders, Mary R., wife of the late Daniel W. Suders, died at her home April 18, 1946, in Shippensburg, Pa., at the age of eighty-one years. She is survived by three sons and five daughters. Her husband preceded her in death fifteen years ago. They were married in 1886 and joined the Church of the Brethren in 1915. Funeral services were held at her home by the undersigned and interment was in the Spring Hill cemetery at Shippensburg.—J. Linwood Eisenberg, Shippensburg, Pa.

Thomas, Joseph A., son of the late Ross Thomas, died at his home Apr. 20, 1946, at the age of 75 years. His wife preceded him in death by eleven months. He is survived by three sons, three grandchildren and three brothers. Services were held in Rhodenhaver's funeral home by the undersigned and interment was in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

Trimble, Melissa, daughter of David Lantz and Sarah Hertzler, was born in Bloomington, Ill., July 24, 1858, and died Dec. 13, 1945, at the home of her daughter at Garden City, Kansas. In early life she joined the Mennonite church and in 1919 she united with the Church of the Brethren at Denver, Colo. She was united in marriage at Leadville, Colo., to Jesse Trimble, and to this union one daughter was born. Funeral services were held in the Phillips funeral home by the pastor, Bro. George W. Burgin.—Mrs. Alice M. Will, Garden City, Kansas.

Warner, Mrs. Cora May, daughter of David and Rachel Belle McKay, was born in Columbia City, Ind., March 6, 1880, and died April 16, 1946, at her home in Fort Wayne, Ind. She was united in marriage to Mandus E. Warner on March 10, 1898. Two sisters passed away in their infancy. She was a member of the Calvary United Brethren church and attended services at the Church of the Brethren which was near her home. Funeral services were conducted by the undersigned at the Scheumann funeral home, Fort Wayne, Ind., and interment was in the Lindenwals cemetery.—Van B. Wright, Ft. Wayne, Ind.

Weaver, Paul S., son of the late Daniel and Sarah Smith Weaver, and a member of the Fredericksburg church, was born Oct. 6, 1891, and died Jan. 27, 1946. On May 25, 1909, he was married to Sallie Light. To this union were born five sons and three daughters. One daughter died in infancy. Surviving are his wife, five sons, two daughters, nine grandchildren, five sisters and three brothers. Funeral services were held at the Union church by Elders S. G. Meyer and Irvin Heisey. Burial was in the Union cemetery.—Raymond P. Weaver, Lebanon, Pa.

Church News . . .

California

Pasadena.—Our School of World Friendship closed Feb. 3 with a children-of-all-nations musical program, directed by Sister Thelma Sharp, after which Bro. Ralph Smeltzer delivered a message on his experience in Japanese relocation centers and hostels. The average attendance for the entire period was ninety-one and the total offerings amounted to \$182.04. The La Verne College choir presented a sacred concert at our evening worship on March 3, under the leadership of Prof. Elias Brightbill. On the following Friday evening, Bro. Robert E. Mohler, general secretary of men's work, addressed the men of our church at a covered dish banquet. Following a two weeks' period of personal evangelism membership Sunday was observed with a number of additions to our group. The district officers of women's work presented their program at a potluck dinner in our church bungalow on March 14. Communion services were held on the evening of April 18. A class in preparation for church membership for juniors and young people was conducted by Bro. Funderburgh for several Sundays preceding Easter. A number received baptism at the morning worship on Easter Sunday. In the three months from Feb. 1 to May 1, twenty-four were added to our membership, eleven by baptism and thirteen by letter. During the same period seven letters were granted. A worshipful program of Easter meditations in music, poetry and Scripture was presented by the choir and pastor Easter night. Our church was host to the district intermediate girls' conference, April 27. It was an all-day meeting, the theme of which was Builders for Christ Today. May 10 is the date for our mothers and daughters banquet.—Maud Newcomer, Pasadena, Calif.

Colorado

Rocky Ford.—Our church joined with the other churches of the city in a pre-Easter service. Our speaker was from out of town. We held a union three-hour service at which time the seven words on the cross were discussed by the local pastors. On Easter morning following a sermon by our pastor, Bro. McGuire, six came forward for baptism and one for reconsecration. One has been reclaimed recently and several letters received. Interest is increasing in our regular services. Our communion services were held April 28. The ladies' quartet and Prof. Fisher of McPherson College gave us a very fine program May 1. We plan to observe family week with a dinner in the church dining room on the evening of May 9. Bro. McGuire will represent us at the Annual Conference.—Mrs. H. D. Wine, Rocky Ford, Colo.

District of Columbia

Washington.—On March 7 Rev. Frances W. McPeck, director of social welfare of the Washington Federation of Churches, was the guest speaker at the annual temperance program of the women's council. At the close of the morning service on March 10 memorial services were held for the three young men of our church who lost their lives in the last world war. Our church co-operated with other Protestant churches during Lent and held meetings each day at noon. On March 10, at the B.Y.P.D. hour, Bro. J. H. Hollinger began a series of addresses on the Doctrines of the Church of the Brethren. Our spring council was held March 18, at which time J. H. Hollinger, Mr. and Mrs. Cupp, Myrtle Puffenberger, Charlotte Weaver and Carl Williams were elected as delegates to district meeting. Bro. Wilbur Garber will represent us at Annual Conference. The membership of our church co-operated with the Emergency Relief Committee of the District of Columbia in sacrificing a Sunday dinner and contributing the equiv-

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alent thereof towards relief. Our pastor, Bro. Warren Bowman, conducted a class in preparation for church membership for those who requested baptism on Easter Sunday. At the regular monthly meeting of the women's council, April 14, Mrs. S. L. Brumbaugh was the guest speaker. On April 7 our church welcomed the Eastern District of Maryland young people's group for a discussion. The women of the church continue to sew for relief for the devastated countries of Europe. Since our last report twenty-nine have been received by baptism and twenty-three by letter.—Mrs. Jacob H. Hollinger, Washington, D. C.

Idaho

Weiser.—Bro. A. J. Ellenberger, who had been our elder and pastor for several years, passed away Feb. 17. On March 10 Bro. Truman Northup was with us for a council meeting in the afternoon. Bro. Earl Fisher, of Payette, was elected presiding elder to fill out Bro. Ellenberger's unexpired term. We also called Bro. Ralph Turnidge to the ministry. Ordination services were held for him and his wife on April 28 by our elder, Bro. Fisher, and Elder F. H. Barr of Nampa. Pearl Ellenberger and Velda Turnidge will represent our church at district conference at Emmet May 3-5. Pearl Ellenberger will be our delegate to Annual Conference. During the winter our aid has done relief sewing and has also collected and sent to the Modesto service center three large cartons containing shoes, clothing and bedding.—Freda Brechbiel, Weiser, Idaho.

Illinois

Cerro Gordo.—Our school of missions held during March was well attended. The school closed with the picture entitled *The Story of Bamba*. Four nights of pre-Easter services were held with Brethren Robert Richards, Ira Hiatt, John Wierand and W. Harlan Smith as speakers. The young people were hosts to the union sunrise Easter services and breakfast. Twenty-three young people attended the district spring rally at Liberty and brought home the B.Y.P.D. cross which is a trophy presented by the district to the church having the largest attendance present times their mileage. This is held in our possession for one year. A pancake supper was sponsored by the B. Y. P. D. and netted them \$55.47. Bro. Kurtis Naylor spoke to us of his work in South America. We observed Manchester College day by having Bro. A. R. Eikenberry as the guest speaker. The church has sub-

scribed \$375 for the proposed men's dormitory at Manchester College. A new furnace has been installed in the church parsonage and other repairs and improvements have been made.—Evelyn Jones, Cerro Gordo, Ill.

Indiana

Logansport.—The B.Y.P.D. conference at West Manchester was attended by a group from our church. Also the women's work conference of Feb. 26. The ladies met at the pastor's home in an all-day session Feb. 14, helping him and his wife sew garments and can various foods to take to Africa. They held open house on the evening of Feb. 24. That night Eld. Ray Zook preached for us, after which Eld. T. A. Shively joined him in the ordination of Brother and Sister Albright to the eldership. Eld. Ray Zook presided at our council, March 28. The trustees were granted the privilege of doing some needed remodeling on the parsonage this spring. The church is getting new steel folding chairs. It was decided to license Bro. Robert Sebert and his wife, Dorothea, to the ministry and this will be done at the morning service, April 28, with Eld. Shively and our pastor officiating. Pre-Easter services were conducted by our pastor. On Wednesday evening one was reconsecrated and five baptized. On Thursday evening we had communion conducted by Bro. Albright. On Good Friday we participated in the three-hour services. Our pastor spoke and two of our members sang at the Wheatland M. E. church. An Easter sunrise service was held, following which breakfast was served at the church. The children gave a short program prior to the Easter message. In the evening Bro. Sebert delivered the message and Bro. Albright sang. On April 26 we are having a banquet at the church to honor the returned servicemen.—Mrs. Florence E. B. Arnold, Logansport, Ind.

Maple Grove.—We met in a business meeting March 17 with Elder J. A. Miller presiding. He remained to preach in the morning and evening services following the meeting. The morning service was largely in honor of Elder and Sister J. C. Mitchell's sixty-fourth wedding anniversary. Both attend church services quite regularly and at the end of the service they were presented with a beautiful potted plant. Bro. W. Paul Coffman, of Bethany Biblical Seminary, spent the week of April 14-21 in a pre-Easter service with us. On April 28 a group of Manchester students conducted the services both morning and afternoon. Bro. Norman Harsh spoke in the morning and Sister Betty Brooks told something of the conditions in India in the afternoon. Bro. Glen Campbell, one of our boys attending Manchester College, assisted in all of these meetings.—Dora Mitchell, Clay City, Ind.

New Paris.—We held our regular quarterly meeting March 14 with Bro. C. O. Gump leading the devotions. Bro. Virgil Mock will represent us at Annual Con-

Brethren Relocation Service

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 141. For sale: Eighty-one-acre farm in northern Indiana near college. Extra good soil, buildings fair.

No. 142. Couple would like job as superintendents of Brethren Home. Would also consider old-age homes or orphanages of other denominations.

No. 143. Opportunity for single man to do general farm work in southeastern Pennsylvania along with owner of purebred Holsteins. Top wages and good home.

ference. The sisters' aid has been doing relief work in various ways. Some of our number have been to the relief center at New Windsor helping there. Several of our brethren went to Europe with shipments of cattle and horses. This church co-operated with the five other churches of the township in pre-Easter services. Two young people have been added to the church by baptism since our last report. One of our young ministers, Bro. Raymond Hoover, and his wife have accepted the call to serve the Wakarusa church. Bro. Leroy Fisher preached for us on the pulpit exchange Sunday. We held our spring love feast recently with Bro. C. O. Gump leading the services. The Sunday school is progressing nicely with very good attendance.—Mary C. Kiefer, New Paris, Ind.

Iowa

English River.—We expect to entertain the district conference in August. Our pastor, Bro. A. Wayne Carr, was elected delegate to Annual Conference. Our community enjoyed union evangelistic services before Easter. They were held on Sunday and Thursday evenings, the first one being on March 24. On Easter twenty were baptized. The following Thursday evening we held our communion services. Most of our young people attended the youth rally at the South Keokuk church in April. We enjoyed the splendid singing of the women's quartet from McPherson on March 27. We are glad to say that Brother and Sister Carr will continue in the pastoral work here for another year. The Homebuilders will sponsor a mother and daughter banquet in May with Sister Homer Caskey as the guest speaker. The women's council has been very busy all winter with relief sewing and quilting.—Virgil S. Coffman, South English, Iowa.

Indian Creek.—We are again joining with the three other Protestant churches of town in the union Sunday evening services. This month they are being held in our church. A fellowship meeting is held one night each month. On April 14 Bro. Harold Wheeler was licensed to the ministry. Three adults were received as associate members recently. Our pastor, Bro. J. D. Brower, and his wife are planning to attend the Annual Meeting. Since our last report one of our deacons, Bro. Harvey, has passed away. Our ladies' aid has been very active doing relief work. About 500 pounds of clothing and shoes have been shipped to New Windsor. We made ten new comforters for relief. Our church raised money to help buy a carload of rolled oats for relief. We also took up an Easter offering for missionary work.—Fern Shull, Maxwell, Iowa.

Kansas

Independence.—Six from our church attended the conference at McPherson, Kansas, Feb. 18-27. On March 5 a workers' conference was held in the church basement. A dinner was furnished by our superintendent, Rufus L. Daggett, after which we had a discussion period on Sunday-school questions. On March 17 Miss Sara C. Palmer, field secretary of the National W.C.T.U., of Evanston, Ill., was our guest speaker. Our love feast was held on the evening of April 22 with our elder, Bro. Cleo Beery, officiating. The church has given \$368.18 to Brethren service in the last quarter. Our ladies' aid has furnished 610 garments and twenty-one pairs of shoes, knotted nine comforters, quilted several quilts and sewed a number of ready-cut garments for the New Windsor relief center. Bro. Walter P. Peckover, of Chicago, conducted our pre-Easter meetings April 14-21. As a result, six were baptized on Easter.—W. E. Burroughs, Independence, Kansas.

Maryland

Pine Grove.—Our elder, Emory J. Fike, of Eglon, W. Va., was with us at Easter time, and preached four sermons for us. There was a good attendance, and the sermons were enjoyed by all. Our Sunday school is growing. We have a good attendance, and excellent collections. Our

next council meeting will be held May 27 at 7:30 p.m., with Bro. Emory J. Fike in charge. Revival meetings will begin June 3 and continue through June 16 with Bro. B. M. Rollins as the evangelist. All are welcome to these meetings.—Bert C. Ream, Oakland, Md.

Michigan

Grand Rapids.—Our father and son banquet was held on Feb. 27 and on Feb. 13 the ladies' group gave a valentine party in the church parlor. Our members have responded well to the call for workers and material for relief. Recently our pastor received an encouraging reply to his letter to our Michigan congressman at Washington regarding the continuance of youth conscription. A small room adjoining the church auditorium has recently been finished and furnished for use of mothers with small children. Our junior church has just purchased thirty new chairs for their room. On March 20 a birthday supper added to the treasures of both men's and women's work groups. Our men's brotherhood will soon have two heifers ready for overseas shipment. On Palm Sunday eight children were dedicated to Christian service. Easter closed ten days of evangelistic meetings conducted by our pastor, Bro. C. H. Cameron. Eight new members were received by baptism and two by letter on Easter. An Easter cantata was presented by the young married people's class on Easter evening. A pancake supper was recently served by our choir to pay for more choir equipment. We are proud of the growing list on our new guest register, recently installed.—Orville R. Waddell, Grand Rapids, Mich.

Shepherd.—We met in council April 24 with Eld. C. A. Spencer presiding. Church officers were elected for the coming year. We continue to have a 100% Messenger club. Our pastor, Bro. Fry, recently showed pictures of the India Jubilee and on How We Got Our Bible. Our yearly report shows five heifers, 355 bushels of wheat and \$260 sent for relief. Our women have been making comforters, baby quilts and cutout garments for relief. They are planning to have a Mother's Day program. The young people presented an Easter play. Our communion is to be held June 2.—Myrtle Spencer, Shepherd, Mich.

Minnesota

Lewiston.—On March 26 Brother and Sister Lewis Hyde attended the district council of boards at Waterloo, Iowa. At our council meeting held on April 1 we decided to give financial support to the Radio Religious Hour. Our choir presented an Easter cantata. Our communion services were held on Good Friday evening. Soap, clothing, comforters and tin cans of food were shipped in April for relief. On May 5 four babies were dedicated. By way of recognizing National Family Week a basket dinner was held with a program in the afternoon. The program included music numbers by individuals and groups, and a talk by Mrs. Nelson, librarian and English teacher in Lewiston, on the influence of literature in the home.—Mrs. William E. Wright, Utica, Minn.

Missouri

Cabool.—Our council meeting was held April 4. An Easter program of music was presented by the young people, assisted by the children. Our love feast was held April 18. The attendance of the members of the other churches in the district made the occasion one of enjoyment. A men's meeting was held April 23. Funds for the new church building are steadily growing. The district meeting will be held in our church in August. Three letters of membership have been received. At an evening service Bro. Stump gave a report of his experiences on a trip to Europe with a load of cattle. Seventeen head of heifers from our district are ready to be sent to a shipping center. Our district young people's camp has received sufficient funds to clear itself of debt. Our revival services begin May 18.

Others are joining the

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The May book selection is Foundations for Reconstruction, by Elton Trueblood. It is a book in the style of the author's The Predicament of Modern Man, but even more significant in that it advances from analysis to constructive suggestions for rebuilding a world like ours.

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Congregation

Several of our servicemen are returning and we are happy to welcome them back into the church fellowship. The women held a bake sale. They prepared a quilt for a family whose home burned. Sister Nickey received a message from her daughter, Dr. Nickey, that she had arrived in India and was with the group there in worship and service April 28. Many articles of clothing have been packed to be sent to Europe. Plans are being made for the daily vacation Bible school to be held in May.—Mrs. J. A. Rust, Cabool, Mo.

Greenwood.—Our women's group is small but a number of used and new garments and bedding have been sent for relief. A general shower was given for a family of the neighborhood who lost most of their personal belongings in a fire. More than seventy-five dollars have been given for relief in recent months. The achievement offering amounted to fifty dollars. Recently one hundred and twenty-five dollars was sent in for the purchase of a heifer for relief. A recent guest speaker was Bro. Odes Gish. He and his wife were former members of our congregation. They were visiting Sister Gish's parents. Each fifth Sunday the Cabool, Mountain Grove, and Greenwood groups, which at one time were one congregation, plan to get together for an inspirational and fellowship meeting. It was the privilege of our group to be host to that gathering March 31.—Birdie Morris, Cabool, Mo.

Ohio

Freeburg.—Our ladies' aid made several comforters and little boys' garments for relief and a number of our members donated comforters and blankets. Our young people gathered soap. Special offerings were lifted for wheat for the people of Holland and for beef which was canned for foreign relief. A collection of thirty-six dollars was received for seeds to be shipped to Italy. Russell Stuckey, a returned serviceman, gave a very interesting talk on the conditions in Italy and on the need for seeds. Our achievement offering was lifted and also an offering for Bethany Biblical Seminary. A men's meeting was held on a Sunday afternoon in March with Bro. Wilmer Petry of Akron as the speaker. We served a dinner to the returned servicemen of our church and community. On April 14 a springtime festival was held during the Sunday-school hour. Bro. G. S. Strausbaugh, of Columbiana, held pre-Easter services April 18-21. The young people presented an Easter pageant on Sunday evening. Our council meeting was held on April 22, at which time our pastor, Bro. H. C. Lehman, resigned. Bro. Strausbaugh will preach for us during the summer months. A Mother's Day program will be given on the morning of May 12.—Mrs. D. O. Hahn, Paris, Ohio.

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Gospel Messenger

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Number 22



To Lie Down in Green Pastures

"The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures."

Screen Traveler, from Gendreau

THIS lamb is new with life; it is helpless with inexperience and infancy. It has not yet learned which things it should fear and which it should follow. But it has a good shepherd whose arms are strong to help it over difficult places in the journey ahead. It has been born into green pastures studded with fragrant flowers. Remaining for it is to follow its shepherd and to grow.

We, like this little lamb, are also new with life and helpless with inexperience. Our vaunted knowledge is only a beginning; it is the knowledge of children. We have not yet learned what things to flee from. But, like the lamb, we live in green pastures; God has placed us in an adequate and a beautiful world. And like the lamb we have a Good Shepherd who loves us. He loved us before we knew enough to love him; he continues to love us even when we refuse to love him. His concern is for our welfare and he has planned for us an abundant life. We sometimes miss that abundant life because we, together with many others whose lives are interdependent with ours, refuse to heed the Shepherd.

Even as this little lamb, we also need to follow our Shepherd, and to grow. Then our cups will run over and we shall dwell in God's happiness forever. D. W. B.

"Behold how good and how pleasant it is for brethren to dwell together in unity" (Psa. 133: 1).

Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
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Around the World

Approximately one fifth of the people of the United States live in territory where the sale of distilled spirits is prohibited.

The United States is still making atomic bombs at the rate of \$450,000,000 worth per year. Secret funds allocated to the President are reportedly being used.

Production of cigarettes in the United States increased from ten billion in 1911 to 332 billion in 1945, according to a report in the Presbyterian Tribune. At 13c per pack the 1945 figure amounts to \$2,158,000,000.

What are parents teaching their children as religion? The Parent Education National Conference, meeting in Atlantic City recently, believes it is important to find out. The conference passed a resolution calling upon the churches to find the answer to that question within their own membership.

Consolidation of three great overseas service agencies of the American Protestant churches—the Church Committee on Overseas Relief and Reconstruction, the Commission for World Council Service and the Church Committee for Relief in Asia—in order to render swifter and more effective service in the present emergency was announced on May 8. The new agency will be known as Church World Service.

Constituting bodies for the new committee are the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America and the American Committee for the World Council of Churches, each of whom will appoint five members to the new Church World Service. Five members will also be appointed by the United Council of Church Women. Some fifty denominations have been invited to send representatives and participate in the committee.

It is estimated that during the next four years the Protestant churches of America will send at least \$50,000,000 in money and contributed supplies for their united overseas relief and reconstruction undertakings, and that a like amount will be sent through denominational channels to churches of their own "families" overseas.

Two hundred fifty thousand gospels of St. John in Chinese, the first shipment of an estimated one million to be distributed by the Pocket Testament League during the next few months, are now en route to China.

The Mormon Church will soon have the Willow Creek coal mine in Utah in full operation as part of its welfare program. The mine, owned and operated by the church, will be part of the Mormon setup through which needy members are cared for.

UNRRA hopes to deliver over 200,000 animals (mares and heifers) to Europe before the end of this year. To do this more than thirty ships will be sailing monthly with over 900 "seagoing cowboys" aboard as attendants. The shipments will go to Greece, Albania, Yugoslavia, Poland and Czechoslovakia.

Between 20,000 and 30,000 families in the southern part of the United States, chiefly in Oklahoma, Louisiana, and near-by parts of the South, have shown an interest in migrating to Venezuela as permanent settlers. These families are among those facing a greatly lowered standard of living in the U. S. through cancellation of war contracts. (W.P.)

China is planning a dam half again as massive as Grand Coulee, the present world's largest, as part of the reclamation of the Yangtze River basin. The new dam at Ichang will generate 1,000,000 kilowatts of electricity, have a lock or ship hoist 550 feet high and irrigate 10,000,000 acres.

A committee of Negro and white pupils in Gary, Ind., met recently to work out a solution to the race issue plaguing that city's high schools. As a result of their meetings they asked the mayor and the school board to provide for the enrollment of students regardless of race, creed or color and urged that all school activities be open to all students.

Dr. Charles Sheard of the Mayo clinic in Rochester, Minn., told the convention of the Federation of American Societies for Experimental Biology that smoking two cigarettes interferes with night vision. The cigarettes cause a fifteen- to thirty-minute delay in the time eyes require to adjust themselves to see well in dim light. When filters were used to extract nicotine from the smoke there was no effect on night vision.

From Here On

IT IS a sad day when the golden bowl of life falls asunder, when the pitcher which once held the living water lies shattered, when the wheel upon which one's universe has turned stands broken and useful no more.

Since the days of the preacher of Ecclesiastes there has been no

Editorial

lack of eloquent but doleful prophets who have painted and repainted the sad state of things as they are. Time and again we have listened to painful diagnoses with but slight reference to the remedy.

For those who survive, the tale of the historian and the suffer-

ings of the present are heavy to bear apart from some glimpse of the steps up and out of the dark valley. The living are inclined to give a new turn to an old question. From among the ruins they ask: "Watchman, what of the day?"

As we stand amidst the wreckage of our times the first move of the constructively minded is to salvage the pieces. Suppose the golden bowl is broken. Was it completely pulverized, or do some fragments remain? If there are pieces remaining, we can take inventory to see what can be salvaged toward reconstruction.

Sometimes it is surprising what can be done with what seem to be the merest fragments. Thus man should not despise the day of small things. God has had to work with remnants. So far as human resources are concerned, the few faithful have been his main dependence.

There are those who could tell of more than one crop failure at last followed by a cycle of better years. Others could mention orchards frozen to the ground, yet in aftertimes springing up into complete recovery. And yet others could tell of personal handicaps transmuted into that many compulsions toward a larger success. It is not so much where one is that matters. The more important question is: What is your outlook? Which direction are you going?

After taking inventory one must give thought to the limits of life. If the golden bowl was broken because of some immutable law, it is important to know this fact. There is no point in deliberately breaking one's head against the walls of the universe. Obedience is important. It is important for more than its negative aspect. To yield obedience to basic law is to channel one's efforts through the fields of the possible.

Thinking About the News . . .

One Year After V-E Day

One year ago today (May 7) was V-E day. Everywhere we met on that day for prayer, made high resolves about the future and earnestly hoped that all of the sacrifices that had been made would not prove to have been made in vain.

Now one year later it is well to look honestly at the debits and credits in the world.

Debits One Year Later

1. A year ago American soldiers were greeted in Europe as liberators. Now they are becoming bitterly hated, we are told. "The actions of our soldiers are confirming the Goebbels propaganda that American favor can be bought with a pretty girl or a bottle of schnapps, and that we are a mercenary, ignorant and vulgar people" (N. Y. Times). "On the whole we are now taken to be moral slobs, mental deficient and fools. Europeans say, 'Americans treat us as if we were dogs or slaves'" (Time Magazine).

2. Illegitimacy and venereal disease seem to be running rampant in occupied areas. "Japanese officials estimate that more than 14,000 illegitimate offspring of American soldiers will be borne by Japanese women in Tokyo by mid-June. . . . Venereal infection in the Pacific has increased 2,000 per cent since the liberation of the Philippines" (Washington Post). "There are between 3,000 and 5,000 illegitimate waifs in Algiers alone and many more thousands scattered all over Europe" (Philadelphia Record). Hundreds of German mothers-to-be by American fathers are asking, "What is the United States going to do to help us care for them?" The answer invariably is, "Nothing, nothing at all" (Washington Evening Star). "The venereal disease rate rose in Europe among American soldiers from 52 cases per thousand on V-E day to as high as 427 cases per thousand in some areas" (Washington Post).

3. The American occupation soldier has become demoralized. According to Kennedy in the Christian Century, he is interested in three things: women ("he was an absurd and dangerous thing in his sexual prowl"); drink ("he drank not with distinction and good manners but like a beast"); loot ("he proved to be an adept at stealing, and strangely enough did not seem to regard it as stealing").

4. Though shooting in Europe has been ended for a year, peace has not yet been declared; the U. N. set up to guard the peace has as yet no peace to guard.

5. Power politics and empire emerge once more as the program planned for the future.

Credits One Year Later

1. A growing mistrust of power politics. "Why should the common man in every land always 'be taken for a ride'?"

2. A form of world organization which, though very weak, may be forced by a world public opinion to strengthen itself and rise above selfish nationalism.

3. An improved understanding of the rights of individual conscience.

4. The discovery of a moral obligation and a conscience by science. It "repents" for having sold out to the military.

5. A growing consciousness of man's littleness, ignorance and sinfulness when he is without God, who alone can save him.

We who call ourselves Christians need to work on this credit side a lot more.

D. W. B.

Obedience of this sort fits one for the next step in recovery. It is the attitude which makes it possible for a family to live together in harmony. It conditions the inspired co-operation which gave medieval Europe the great cathedrals. It is needed today if communities and states are to live together in peace.

When men are obedient, or willing to subject themselves to the disciplines of true freedom, they are in that state of mind which makes it easy to share material resources, to pool knowledge, and to work unitedly for the common good. Something of what we have been trying to say is well said by one of our poets in a bit of verse entitled *Some Better Thing*. The thought in the poem is that what seems to be disaster may prove to be the door to some happier outcome.

Thus may those who tell us that the bowl is broken hasten on to say that the pieces should be saved. Let them point out the importance of taking inventory, of endeavoring to live within the frame of the possible. Let them stress the need for sharing physical resources, for pooling knowledge, for united effort toward the common good. If we do these things we shall gain faith and courage. We may even turn seeming disaster into some better thing.

H. A. B.

And They Were Jews

RECENTLY I attended a meeting in a Church of the Brethren in which three minority groups in America met together for games, refreshments, worship and study. These young people were Jews, Negroes and Brethren. Each of the three groups in various ways had been discriminated against, two because of religious understanding, one because of skin pigmentation.

Being discriminated against can do one of two things to a peo-

ple: It can cause them to become belligerent and demanding, hoping that through belligerency they can overcome any feelings of inferiority they may have and that by this means they eventually may be released from the discrimination. This has occasionally happened among Brethren. On the other hand, discrimination can move men in the direction of sincere self-examination and self-appraisal. Out of such experiences they may be able to slough off much of the extraneous in their lives and thinking, and greatly deepen the "sweetness and light" of their daily existence and make more meaningful their daily contacts.

In this gathering of minority groups which I attended the Jews led the worship period; the Negroes supplied the program. Each group in its turn occupied the regular pulpit in a Brethren church. During the worship program the Jews had us read with them selections of Scripture which presented the Brethren brotherhood, co-operative and pacifist ideal as clearly as I had heard it presented for some time. In later discussion with them these Jewish youth said, "We seek for the fullest understanding of God of which we are capable. Throughout our sacred writings, which you call the Old Testament, we find God trying to make himself understood in many ways. Some great prophets understood him more fully than others and we examine their writings with the most care. Most of us appreciate the additional light concerning God which your further sacred writings, the New Testament, bring to bear on God. He is the same Jehovah, is he not? Let us help one another to God."

These were Jewish youth; they were inquirers about God; so were we all. Though our understanding differed at some points fellowship with them was helpful. Fellowship always is.

D. W. B.

Behold the Lamb of God!

JOHAN had been preaching in the wilderness and to him had come men from high positions and from low; he stood prominently in the attention of the world of his day.

Then one day Jesus came. He came up the path by the river-side as all the others had come. When John saw him, he immediately lifted the attention from himself and from his preaching and focused it upon this One who came. Stretching out his arm he called to the people, "Behold the Lamb of God!" That they might get ready to see Jesus had been the purpose of John's preaching. His function as a preacher was completed when he had brought the attention of his hearers to center upon the Lamb of God.

John's cry to his followers is a cry which the world needs to hear today. We have sought to find our security in armies and navies and economic strength. These things have turned against us and now they threaten to rend us. There is a way in which we can be secure, however. We must behold the Lamb of God.

We have tried new ways to discover international peace, yet war seems ever to impend. There is a sure way to peace, however. We will discover it when we heed John's cry, "Behold the Lamb of God."

This is not as impractical and theological as it sounds. Science and politics and economics are seeing more and more clearly that the only right way for them to travel is to proceed according to the teachings of Jesus, to exercise the principles of trust and mutual respect. It is when we come to understand such principles and to follow them that we are indeed very practically beholding the Lamb of God. We seek to become like him.

Across our world today there echoes a ringing call which offers us salvation: "Behold the Lamb of God!"

D. W. B.



A genuine respect for the ministry as a profession on the part of those in the church will help to make that calling attractive.

Our PASTORAL PROBLEM

Murray L. Wagner
Pleasant Valley Church
Weyers Cave, Virginia



Parish and Pulpit

ANY congregation can do much to make the ministry attractive to promising young men. This does not mean that the profession need be presented in a sugar-coated fashion or that difficulties be overlooked. It does mean, however, that congregations will do well to study the need for men in the pulpit and seek such men within their own youth groups.

Is it not apparent that if the profession is made attractive and presented in its true light consecrated youth will be interested?

The change from the "free" ministry to the full-time pastor has wrought many changes in congregations, and consequent

changes in the method of calling men to the clergy. Whether or not these changes are all for the good need not be discussed here. A result of the shift is that in some instances ministerial enlistment is at a standstill because young men hesitate to volunteer their services and the church no longer "calls" in the traditional manner.

THE church can encourage applicants by respecting the office of the ministry. This point can be readily misunderstood by a people traditionally "plain." It does not call for a hypocritical attitude in respect to the calling. It is a demand for genuine appreciation for the holy office to which Christ calls men above all other professions.

When the judge enters a courtroom the spectators stand until he is seated; not because of the person of the judge, but because of the majesty of the law he represents. When the physician enters the hospital or the sickroom the nurse rises and her replies to his queries are always, "Yes, doctor," "No, doctor"—again in respect to his profession as a healer of the body.

Dare the parish hold the minister in less esteem? Does he not stand before his people as the divinely called representative of the law of God? Has he not been anointed a proclaimer of the Savior of men? No Brethren minister asks his people to say,

"Yes, Father," or "No, Reverend," but many of them are chagrined by the lack of respect shown the office—particularly while we seek more men.

Part of this difficulty has its origin in our own modernization of the church. It is a sad thing to note that for many Brethren the church has become more and more a glorified Rotary Club. Some churchmen show more pride in wearing a Rotary or Kiwanis button than in displaying a cross! In some such communities the minister is expected to be a member of the civic clubs—which, perchance, he may be in a fine, commendable manner. But to his people he may soon become just "A. B.," or "Jim," or "Slim." It deserves thought, doesn't it?

Not so long ago one of our pulpits was declared vacant when a very fine minister transferred to another congregation. Someone said to an official of the seeking congregation, "I suppose you'll want a strong man and a great preacher for your pulpit, won't you?" "No, sir," said the officer. "We make great preachers in our church." Such a spirit in any church would just about conquer the ministerial shortage.

ANOTHER great task of the parish in furnishing a constant supply of men for the ministry lies in ample provision for its ministers. This is far more than a financial problem. You can count dollars and compare those dollars with other dollars—yours and those of men in other pulpits. But there are values not to be measured in dollar signs.

The parish may well provide ample help for the minister in his work. Why should the deacons' visits to the sick and the needy, to the indifferent and the sinner, come to an end because "we have a full-time pastor now"? Are the deacons thereby

released from the covenant made at their consecration?

Not too far in the future some church will seek the services of a minister. One of the turning points on his acceptance or rejection of the call may be, "Are you participating in the Pension Fund?" Even in holy orders a man must not forget the fact that time and tide wait for no man and that he "that provideth

not for his own is worse than an infidel."

The general thoughtfulness of a congregation for its ministers makes a profound impression on children and youth as well as serving as a beacon to those whom the church may seek as pastors. On a certain occasion a pastor casually mentioned the fact that "on Sunday after service I'm going to my home to help

Statement Before the Senate Military Affairs Committee

Made by M. R. Zigler on April 4

Gentlemen:

I represent the Church of the Brethren as executive secretary of the Brethren Service Committee. This committee has been authorized to represent the Church of the Brethren in the interests of peacemaking in the world. We believe that the citizens of the United States through the Congress have asked your committee to provide a plan for peacemaking among the nations of the earth. You have heard many proposals for and against conscription. Representing the Church of the Brethren as one of the religious bodies in our nation, we ask your favorable consideration of a proposal which we believe will make unnecessary costly military preparations.

We urge that you call upon the various religious faiths of our land to utilize their tremendous resources of world-wide brotherhood to develop mutual understanding among the nations to the end that war will be unnecessary in settling areas of tension. We suggest that every facility of the government be granted to make possible the sending of personnel on errands of mercy and consultation to other lands, and also that persons from other countries may come to our commonwealth in order to understand us.

We believe this approach will make it possible to reduce our present military forces to a minimum and make conscription unnecessary. It is very clear that there are great world-wide resources that are not being used for peace within our religious bodies—Catholic, Protestant, and Jewish.

May I plead that you understand the implications of these religious bodies and that you in some way make possible the utilization of these resources of man power and means at once to save the world from another war.

We believe this procedure will make possible steps toward the elimination of the necessity for military conscription among all nations on the earth.

These religious bodies pray for the day when the nations of the earth will not call their constituent members to struggle in war against one another. Therefore, it is reasonable to believe that they would give to the nations of the earth unprecedented resources to create a peaceful world and to maintain peace through the centuries. These religious bodies are interested in building a world in which a baby can be born with plenty of food, clothing, soap, and medical care and with a chance to live; a place in which youth can enjoy their one chance on the earth; a place in which fathers and mothers may enjoy a rich home life, and in which old people may live with great joy.

With the supreme hope and faith that mankind can work out a plan whereby an individual may live a totally happy life, we urge that you use the resources of the religious bodies of our country and all other fellowships of men with world-wide implications.

my parents celebrate their golden wedding anniversary." On Saturday morning the pastor answered a phone call to hear a representative of the pastoral board saying, "We have a preacher for the Sunday morning service. You get ready and go home today so you have the full time with the home folks. Have a good time and stay as long as you wish." In almost twenty years of preaching, that minister says, this example of parish thoughtfulness stands supreme.

The parish should also recognize that there is an opportunity for the sharing of their minister with the "larger parish," the community. It is pathetic to hear some ministers of ability refuse the call to larger services because "I've had all the time off I can get." In some instances camps (in which young people are in training for nobler Christian living) have had to do an inferior job because churches would not release their pastors for leadership in these institutions.

OFFICIALS of the church have a special responsibility in the problem we are considering.

It is surprising to some folks to learn the large percentage of ministers who come from the families of the church's officials. But this should not be surprising; for it is in this very group of families that we should naturally expect the environment which leads men to a fuller sense of the Christian "mission." Is the present generation of church officials aware of this responsibility? In many of their homes there is today a lack of Christian education under the excuse, "Let the Sunday school do it." The church looks to the homes for its ministers, and what better place than in the home of a deacon or a minister?

"This boy is going to be our preacher," was an introduction used in presenting a son to a vis-

A Philosophy of Christian Living

Robert G. Snyder
Elkhart, Indiana

WHEN people deliberately do wrong and the fact is brought to them face to face that they have consistently lived in the way of sin, the alibi usually offered is, "It is human to err and I'm only human." That is true, but in the majority of cases this is offered as an excuse, for two selfish reasons. First, right was never intended by such acts. Second, salve is needed for the conscience, if there is one. It is evident and therefore reasonable to assume that the person who deliberately lives in sin does not want to be reminded of it and feels a sufficient degree of shame to try an alibi, thus hoping to justify himself.

Temptation, no doubt, is blamed for the wayward steps taken by many and for disregarding the Christian way of living. In regard to this the following thoughts are offered.

Without temptation there would be no right or wrong, no

testing of the amount of iron in our wills. We are all tempted, but we are told in our guide for Christian living that we are not tempted above that which we are able to bear, and with each temptation we are offered a means of overcoming it. Because we are not perfect, we sometimes make the wrong choice and thus comes error. Without error there would be no improvement but only the same dull, endless, unchanging routine—nothing lost, nothing gained, nothing definitely accomplished.

ONE fact which we cannot deny is that no one else, with or without faults, can live our lives for us. We must live for ourselves. The Master has given each of us life, an experiment to conduct as we will. We must conduct it with or without his help, as we choose, learn as we go along through our mistakes or those of others, and make any

itor in many a home in the by-gone days. It is true that parental enthusiasm frequently led some ill-fitted men into the ministry but today the opposite seems to be the case; many a promising young man or woman is cold to the appeal of the church because of parental or official disinterestedness. The church will pay dearly for this.

THE matter boils down to this: Our pulpits will be empty or will

be filled with second-rate men if that is the wish of the fireside and the parish. We will have as many well-trained, competent pastors in Brethren pulpits as the Brethren homes and the Brethren congregations want. You are a member of a family of Brethren, and a member of a Brethren congregation. What do you propose to do about the matter of the ministry?



William Hole

Gramstorff Bros., Inc.

In following Jesus' example of doing good, loving all and helping those who would receive, we will live Christian lives.

necessary corrections according to our understanding. But, nevertheless, we must carry on until the Master calls time on us and grades our work. The sincerity, the efforts put forth, and the fruits of those efforts will largely determine our grades. By seeking knowledge and strength from the one indisputable source and exercising our will to try, we can do a wonderful job of helping to make this world a better place in which to live and of setting a good example for others.

Time seems to be a much-used alibi for making no effort toward Christian living. "I haven't time." "I'm too busy." "Maybe sometime." These and other such expressions are offered as though our time system had been changed. Our lives can be tabulated in the same divisions

of time as the lives of ages past. There are still twenty-four hours in each day and we still have our choice of ways to spend them. Daily Bible reading and attendance at church services are definitely essential to well-balanced, Christian living. Other church activities help, for just as we put money in a bank in order to have something there, we must put something into church before we have an interest there. But this is not enough. Perhaps our wakeful hours are fully occupied with working at our job or business, hobbies and recreation. Are we living for Christ while engaged in these various activities? What of our acts, deeds, words, thoughts and attitudes?

THERE are so many things to consider in Christian living that my feeble efforts are rather insignificant. Let us suggest an

all-enveloping love for others, sincerity of effort, purity of motive, willingness in personal sacrifice. These are mere words but very expressive of our theme. Jesus went about doing good, loving all and helping those who would receive. In following his example as completely as is humanly possible we cannot help but live Christian lives. This would find us sharing the burdens of others, lightening the heartaches and worries and doing, without thought of recompense, the things that make for the greater happiness of those with whom we come in contact daily. There are so many little things we overlook which might bring joy to a lonely or sad heart if we were to do them. The mental, moral, and spiritual aid we can give while about our daily tasks could very easily save one or more souls.

EVEN in following this pattern of trying to do good wherever we may be and whatever we may be doing, there are sure to be mistakes made and wrong steps taken. It will be necessary for us to endeavor at all times to keep our wills attuned to God's will. It will take courage to be humble enough to admit mistakes, to repent and to try to return to the right way through divine guidance. Strength to carry on in the face of all adversities can be obtained from the throne of grace through constant, persistent, and sincere prayer. Besides our regular daily prayer periods, we should pray at any time we feel the need by merely blotting out the things of the world about us and concentrating our thoughts on God.

We must remember that our lives as we live them day by day are telling one of two things: the message of Jesus, or the story of a life wasted willfully or indifferently in sin.

• • •

"There is no great and no small
To the Soul that maketh all."

Let's Be Brethren

Kenneth W. Hollinger
Chicago, Illinois

ONE of the major problems of our membership has been that of individuals and families moving from place to place. Many people who were active church workers in their home communities have been forced because of various reasons to move to the city or to

some other community. Sometimes back of this change lies an unconcern for the future of the church on the part of the folks of the home church.

When a change of location has been necessary we as a church have not done much to help people to find a Brethren community. Neither have we done much to help those starting their life-work to locate in communities in

which are Brethren churches. Doctors, nurses, teachers, other professional workers, farmers and laborers who have been interested in the church and in being of service have chosen the place in which they could find a good job even if no Church of the Brethren was located near by because no one was interested in helping them locate in a Brethren community. If they settled near a Church of the Brethren many of these folks became active workers, but if they settled far from their own church, many failed to find a place for service in a church of another denomination.

We have spent thousands of dollars to save souls somewhere else. But while we have been doing that we have left our own gates open and some of our members have wandered away. We have set up programs to get more members and we have not cared adequately for those we already have. One of the greatest liabilities of the Church of the Brethren is the loss of members because of improper care.

If we are to be Brethren, helping the people who must change locations or who are looking for a place to settle, let us establish locating committees. In rural areas some may call such a committee a rural life committee. Besides helping to locate individuals or families the members of this committee could help in all rural life emphases and especially in counseling with young people. Whatever this committee is called, it should include a wide range of duties. We have other local boards and committees to help carry on the program of the church. Why should we not have a locating committee?

This locating committee must begin in the local church. After it has proved its worth, there might be one on the district and on the regional level. In the local church three members might

With the Moderator in Europe

Six Days in Germany

From April 21 to April 26 Brother John Barwick and I traveled in the English zone in Germany. The first city entered was Aachen, almost wiped out by shells and bombs. When we stopped the car, children surrounded us, asking for bread.

Then we passed through Krefeld, the home of some of those who founded our church over two centuries ago. We crossed the Rhine on a temporary bridge, just below the ruins of the huge steel arches that once spanned the river here.

The trip through the Ruhr cities was a very depressing experience. Rich industrial cities, one running into the next, which not long ago were the homes of millions, now were heaps of rubble. Essen and Dortmund defy description. We repeatedly said to each other, "We lack words to describe the situation."

We met Bro. Burke at Bremen, where 1,500 tons of clothing had just arrived and were being unloaded on the ruined docks. Here fires started a year ago were still burning.

At Bielefeld, we visited Bethel, the great relief center of the German churches. We saw a hospital for homeless children from the Russian zone. Some were lying there with swollen bodies, big heads and arms no larger than broom handles. There are 6,000 patients in the hospitals here. On account of urgent matters, Bro. Burke had to leave us for Brussels.

At Arolsen, we visited the UNRRA continental headquarters. It gave us a new vision of the huge problems we all face in relief. There are still more than one million displaced persons in Germany alone, most of whom now have no homeland to return to. Many have lost all relatives and friends. A bureau employing hundreds is engaged in tracing lost parents, children, and other relatives. The highways are still filled with homeless folks, carrying their meager possessions, going one wonders where. Most of them came from the east; they had had to leave with half a day's warning. Without provision for food or shelter they wander on.

We spent April 25 and 26 in Schwarzenau, which is a very sacred historical place. It marks the birthplace of the Church of the Brethren by the River Eder. We removed our hats and thanked God for the rich Brethren heritage which Alexander Mack, Peter Becker and others handed down to us. Long live the Church of the Brethren!

It would be ungrateful not to acknowledge the kindly hospitality we received all the way. The YMCA headquarters, the men at UNRRA headquarters, and the military governor of Wittgenstein made our journey most pleasant. Sunny weather was another blessing.

In between this report and Bro. Bucher's former diary we had a note from him, telling of his visit to Sweden. He preached for our mission church at Malmö and reported a gathering of about twenty-five. Sister Niels Esbensen served as his interpreter. His note concluded with the statement, "Sweden is not in need of relief. Belgium is recovering. Holland is hard hit."

constitute the committee. On it might be represented the men's work and the deacon board. Certainly the members should be alert Brethren businessmen who place Christ first in their lives and who conduct their business in a Christian way.

If properly set up the locating committee would do a work as important as that of any committee or board in the church. It would not be a financial burden to the church; yet it would be a great aid in serving the members. People who want work, people who want to rent, buy or sell a farm or other property or people who want to hire help could report to their local locating committee. There may be a young man who wants to rent a farm, but he knows of no farm in a Brethren community. On the other hand, a Brethren farmer may want to rent his farm, but he knows of no one who wants to rent. A locating committee would get the two together to the benefit of all, including the church.

Let us look further at how this idea would work. Here is a Brethren young man who has finished his internship in medicine and is ready to practice. He would like to go to a Brethren community that needs a doctor. He makes inquiries of a locating committee. This committee has information concerning communities needing doctors. Thus the young man can be helped to find a Brethren community. This is one way in which we can be Brethren and sincerely help our brothers and sisters.

The Christian religion is an exacting religion and demands work. We are Christian in name; let's be Christian in action too. If there is work to do, let's do it. Let's be Brethren.

• • •

"Bear ye one another's burdens and so fulfil the law of Christ" (Gal. 6:2).

The Bomb and the Opportunity

Henry L. Stimson

Former Cabinet Member of the Federal Government

THE advent of the atomic bomb has created a profound impression in all quarters of the globe. Bidden or unbidden, the atomic bomb sits in on all the councils of the nations; in its light all other problems of international relations are dwarfed. This is so not because other problems are no longer important in themselves, but because the question of the control of the atomic bomb towers above all else. No other problem has been so constantly in my thoughts as this one.

If the atomic bomb were merely another—though more devastating—military weapon which could be assimilated into the customary pattern of international relations, conceivably we could then follow the old pattern of secrecy and sole reliance upon national military superiority, and depend upon international caution to stay the future use of the weapon. But, to my view, the recent unlocking of atomic energy constitutes a first step—and only a first step—in a new control by man over the primal

forces of nature too revolutionary and dangerous to fit into the old patterns. The military application of this discovery underscores most sharply the divergence between man's growing technical power for destructiveness and his psychological power of self-control and group control—his moral power. If this is so, how this problem is approached in the sphere of the relations among the nations is a question of the most vital importance in the evolution of human progress.

The chief lesson I have learned in a long life is that the only way to make a man trustworthy is to trust him; and the surest way to make him untrustworthy is to distrust him and show your distrust. And it is from this lesson that I draw the conviction that only a direct and open dealing with other nations on this, the most pressing problem of our time, can bring us enduring co-operation and an effective community of purpose among the nations of the earth. It is the first step on the path of unreserved co-operation among na-



"We are playing for the highest stakes—all or nothing."

Copyright © 1945 by John Bell, London.

Courtesy New York Times

tions which is the most important. Once the course of national conviction and action is set in this direction by the example of the major powers of the world, petty differences will be recognized for what they are, and the way toward a real fraternity of nations will be open.

We must not delay. The poisons of the past are persistent and cannot be purged by timid treatment. By its sole possession of the bomb, at least for the present, the United States finds itself in a position of world leadership. But this solitary possession is most certainly very transient. It must recognize this and act swiftly. It must take the lead by holding out an open hand to other nations in a spirit of genuine trust and a real desire for a thoroughgoing co-operative effort in meeting and solv-

ing this problem. Truly this is a time for greatness of heart and of purpose, and unless we demonstrate these qualities now other nations cannot be expected to do so.

The development of atomic energy holds great, but as yet unexploited, promise for the well-being of civilization. Whether this promise will be realized depends on whether the danger of swift and unprecedented destruction can be removed from the earth. Whether it is removed depends on whether we and other nations move firmly, quickly, and with frank transparency of purpose toward the goal of uniting all men of goodwill against the appalling threat to man's very existence. The focus of the problem does not lie in the atom; it resides in the hearts of men.

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Overtones

M. M. Sherrick

Washington, D. C.

**There is a world around, above—
A voice within me clearly sings—
A world of light and life and love,
A world of spirit not of things—
A spirit world on spirit wings.**

Grants Pass is at the junction of these two highways.

The Grants Pass church is only three and one-half blocks west of highway 199 and we open the doors of our church and homes to all who are passing through our small city. If you should happen into the church on a Sunday morning you would see a small but plain auditorium with a high ceiling. We boast no stained-glass windows or high arched chancel. There would be from forty to sixty sincere worshipers, who sing heartily accompanied by either the piano or the small reed organ on the rostrum. You would be welcomed into a friendly and enthusiastic fellowship that lingers leisurely after the service.

A little time spent in Grants Pass would teach you that you were in a fertile little valley nestled among low pine-covered mountains—the center of one of America's newest vacation spots. Salmon fishing on the scenic Rogue River attracts sportsmen from all parts of North America. You would find that you were within easy access to Crater Lake and the famous Oregon Caves.

We of Grants Pass invite you to stop over on your way to or from Annual Conference.—Homer Kimmel, pastor.

Weston Church

The Church of the Brethren at Weston was organized in 1905. A large building with a seating capacity of 400 was built. Our group has always been small as the Brethren were new in this locality.

The population of Weston is about 400. Weston is situated in a wonderful farming district. We raise wheat, peas, barley, potatoes, and all kinds of small vegetables for the home use. We have a few small cattle ranches. It is ten miles from the wonderful fruit-growing Walla Walla Valley. We grow peas in large quantities. Weston is now building a cannery which is to be completed for this crop. It will cost nearly a million dollars.—E. E. Tucker.

Going to Conference? Meet the Oregon Churches

The churches in Oregon are eager to extend the hand of welcome to those traveling to Annual Conference this year. So you may get acquainted with them we present here short sketches of three of the churches and their locations. Information on others may come in subsequent issues.

Church of the Brethren at Albany

Annual Meeting travelers will find a welcome in Albany, Oregon, which is seventy-five miles south of Portland on a much-traveled north and south route, 99E. It is a city of approximately 10,000 people. The city is situated along the bank of the Willamette River, which flows through a rich valley of the same name. This valley is noted principally for its ability to produce seeds (grasses, vegetables, and flowers) which are shipped to many parts of this country and to other countries. The valley also produces fruit and nuts.

Our church is located on the corner of Salem Road and Pine Street, which is in the eastern part of the city. The church has a membership of sixty-two. We have both morning and evening services at the church, and on Wednesday evenings, Bible study and prayer in homes of members.

Annual Meeting travelers or other

travelers are invited to stop and have a meal with us. If you are weary, stop and place your heads upon our pillows. And if perchance it should be Sunday or Wednesday and you are thirsty and hungry of soul, stop! Your thirst can be quenched at the Living Fountain, Jesus Christ, whom we exalt as Savior, Shepherd, and King. At the same time, we are looking for the stopping of some who can feed us a spiritual meal before they travel on.

Watch in the Messenger for a list of homes where you may stop while traveling through Oregon.—Glen H. Welborn, pastor.

Church of the Brethren at Grants Pass

Grants Pass may be approached from the south through the beautiful Siskiyou Mountains via the Pacific Highway (U. S. 199) or through the magnificent redwood empire of Northern California via the Redwood Highway (U. S. 99).

Vivian June Lowell

Omaha, Nebraska

One universal observance among all Christians is the holy communion. Differences of race, creed, language, and the church are all forgotten when a group partakes of the holy supper together. I am glad that we as Brethren young people commemorate the Last Supper with our service of feet-washing, the love feast, and the bread and the wine. There can be no hate at the Lord's Supper—only forgiveness of sins, Christian unity, and love.

I would like you to read a letter from a boy in our neighborhood to his pastor:

Germany, April 1!—Dear Reverend: I am writing this by candlelight in the shelter of an old German castle as the Easter sun sinks below the cloudy western sky.

Today something has happened which I shall never forget as long as I live, for this day I saw the work of God. Words are far too unexpressive to describe what was felt, but I'll try to picture it for you.

Easter morning found our outfit in a small German town. It was one of those cloudy mornings, with spasmodic rains and an occasional flood of sunshine. Most of us were tired, for the night had been a sleepless one, but we all wanted devotional services of some sort. It turned out that the only possible means was to attend the German Catholic church down the street. Though only about half of us were of that faith, a group of us decided to go.

So there we were—German civilians on one side of the church and a handful of American soldiers on the other. There was still that feeling of coldness between the two groups as the service progressed and communion commenced. We were beginning to feel a bit uneasy as the last few rows of Germans filed up to partake, not knowing quite what to do.

Finally, as the last two natives knelt in front of the altar, a soldier, a stranger to us, slowly walked down the aisle and knelt between two Germans. Just then, for a second, the clouds broke and a ray of sunlight fell upon those three at the altar. It was a breathtaking sensation, and every single person realized something. He saw before his eyes the significance of the church. He saw in that brief moment enemies brought together, their hatred conquered by love—the great overpowering love of our Father above. Each person realized fully the brotherhood of the church, and saw a vision of God's wishes for the relationship of all peoples.

If only this lesson could be taught to all the world! A permanent peace can be formed only when every one is ready to follow the principles of Jesus. The brotherhood of the church is the nearest to perfect tranquility here on earth, and if the world is to live in peace it must first live Christianity.

Jerry

If only more people could realize the great need for Christ within the hearts of men we could look forward to the ending of all wars and the coming of a great Christian era.

For the Year Ending February 28, 1946

Leland S. Brubaker

Across our world comes the call to the church to be more alive and awake, both to its present possibility and to its unshakable responsibility. This challenge to our church is a challenge to measure up to a full stature of a man in Christ Jesus.

We need to preach and teach as never before in order to deliver men from their present-day bondage and bring them to Christ. And, at the same time, we need to realize that our great program of relief was and is of incalculable help. The Mission Board believes in this program of relief as is evidenced by the fact that Brethren Wampler and Ikenberry are at present spending most of their time in relief work. We also have released Lynn Blickenstaff for a six-month period to head up all Protestant relief work in India.

Our Fields of Service

In every one of our fields there is an increasing interest in the Christian church. Though the church in China has been driven underground and scattered, reports from the so-called occupied areas indicate that in some instances the church is much stronger than it was prior to the war. This increased interest in the church is also seen and felt in India. Letters from our missionaries indicate that the church in India is assuming its new responsibility in a very fine way. Many folks agree that if India receives her freedom, which seems certain in some form or other, she will have a period of great unrest. During this period of adjustment the church can, if it has earned the right, speak to Indian life as it never has done before. The church in India is trying to prepare for this opportunity.

The church in Africa has come to the place where it is expanding into new territory. This is made possible by requests from the British government and by the increased mission staff.

In all of our fields of service the Mission Board is committed to a policy of co-operation, in so far as it is possible, with the already existing Christian organizations. Particularly is this true in China. We are working very closely with the National Christian Council there and

1945 India Mission Statistics

TABLE I. FOREIGN STAFF

	Total Missionaries	Ordained	Unordained	Wives	Unmarried Women	Short-term Workers	Residence Stations
On field	28	6	2	8	10	2	7
On furlough ...	12	3	1	4	4		

Work began in India in 1894.

TABLE II. CHURCH IN THE FIELD

Church Congregations	Native Staff				The Church										Contributions for Church Work
	Total	Ordained Men	Unordained Men	Women	Organized Churches	Other Places Having Regular Services	Baptized During Year	Christian Community	Total Church Mem- bership	Christians in Villages	Others Under Chris- tian Instruction	Sunday Schools	S. S. Teachers and Pupils		
Agaswan	15	1	13	1	1	3	8	500	395	395	73	4	214	\$	33
Ahwa	5	0	5	0	1	1	0	500	253	125	150	125	120		
Amletha	5	1	4	0	0	0	3	211	105	98	98	3	122		48
Andada	4	0	2	2	1	2	0	400	258	258	200	2	70		21
Anklesvar	32	2	23	3	1	6	7	1,600	1,105	1,000	500	7	500		383
Bamanvel	8	0	8	0	1	7	7	625	278	185	175	7	216		144
Bulsar	31	4	20	7	1	2	15	800	531	270	300	7	374		385
Champavadi	3	1	2	0	1	2	19	310	230	230	32	2	214		82
Dahanu	4	1	3	1	1	2	3	87	41	50	48		68		200
Gadat	6	0	5	1	1	4	12	811	619	619	47	5	265		77
Jamoli	4	0	4	0	1	2	8	320	221	200	30	3	155		27
Jitali	2	0	1	1	1	3	0	643	415	415	300	4	143		46
Khergam	39	2	31	6	1	18	17	956	628	433	590	18	768		536
Kikakui	6	0	5	1	1	5	13	750	446	446	141	6	319		37
Netrang	6	0	5	1	1	4	32	230	172	172	44	6	87		64
Palghar	9	0	9	0	1	0	4	144	69	36	120	4	132		91
Rohid	8	0	4	4	2	4	5	550	478	478	100	5	237		37
Vali	8	2	4	2	1	2	41	310	274	254	57	4	160		64
Vyara	20	1	15	4	1	12	57	1,620	1,196	1,075	247	12	546		293
Totals	215	15	159	41	19	79	251	11,367	7,714	6,739	3,252	104	4,715	\$	2,688

are planning to co-ordinate our work with that of the American Board in Shansi. We have held several conferences in Elgin and New York on this matter of co-operation, and these will be followed by other conferences in China. In India we are also working closely with the National Christian Council and are co-operating with other neighboring missions in order to make our work more effective. We believe that today there are many things that we can do together better than we used to do separately. This does not mean in the least that we temper our Christian convictions, but rather that we share our testimony at every available opportunity.

Return of Missionaries

This past year it has been easier for us to return our missionaries to their fields of work. Five of our China folks have returned to China. We are happy to report that Bro. Ernest L. Ikenberry was our first missionary to return to China. He has been there since last fall, working in co-operation with the National Christian Council in relief and general church work. Since then Sis-

ters Velma Ober and Mary Schaeffer and Wendell Flory and Ernest Wampler have also returned to China. Recent letters indicate that Brethren Wampler and Flory have been able to visit our former mission stations in Shou Yang, Ping Ting and Tai Yuan Fu. After they have been able to make a careful survey of the present conditions within Shansi, we will take immediate steps to return others of our China missionaries to their work.

To India we have returned Brother and Sister Chalmer Shull and Sisters Verna Blickenstaff and Kathryn Kiracofe. Sisters Sara Shisler and Clara Harper have returned to Africa. During the year we have been able to send Brother and Sister Niels Esbensen to Sweden. It has been several years since we have had any representative in that country.

In addition to the return of former missionaries we have sent out a large number of new missionaries during the year. To India have gone Sister Dorothy Brown, R.N., and Brother and Sister Ernest Shull. To Africa have gone Brother and Sister James Bowman, Brother and Sister Richard

Burger and Sister Velva Jane Dick, R.N. Brother and Sister John Grimley and Brother and Sister Ivan Eikenberry and their families arrived in Lagos from Buenos Aires, Argentina, where they had been detained for several months, awaiting transportation.

New Mission Field

In the November 1945 meeting of the General Mission Board a very significant action was taken. It was decided that the Board would open up a new mission field in Ecuador, South America. This action came only after very careful investigation and consideration on the part of the Board. In the March 1946 meeting of the Board this first action was followed by the appointment of our first missionaries to our Ecuadoran field. It is the plan of the Board that the field in Ecuador will be studied very carefully. We shall try to conserve all possible values of the work which has been carried on there in a fine way by the Brethren Service Committee. A survey is to be made this summer by competent people. Out of this survey will come definite suggestions and policies for the beginning of our work.

Personnel

Again we shall be happy to present to Annual Conference a number of new candidates for the mission field. And as we nominate these people for foreign service we shall ask that the church send them out with her blessing and continue to remember them in prayer that God may strengthen their hands for the tasks that are before them.

We are also happy to announce an addition to our mission staff. Bro. Robert Greiner has been working in the treasurer's office for several years, having been allocated there from one of our Civilian Public Service camps. Upon his discharge he was unanimously elected by the Board to the position of assistant treasurer. This action was also approved by the Council of Boards. We are very happy to have Robert and Edna Greiner become permanent members of our staff in Elgin. He brings to the treasurer's office experience and training in his profession as well as Christian enthusiasm for his work.

Home Missions

The work of home missions is taking on new life. The General Mission Board will give an entire day at Conference time to the study

Continued on page 19

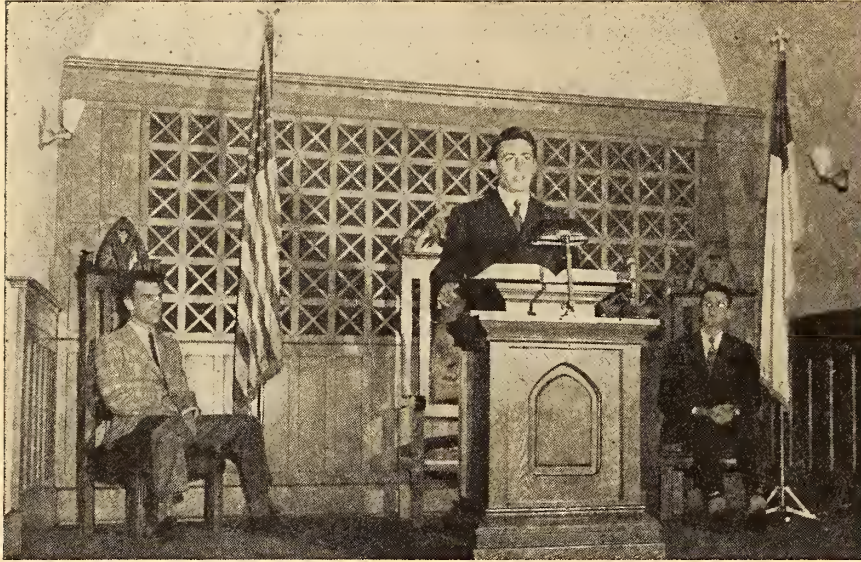
TABLE III. GENERAL EDUCATION

Mission Stations	Total Under Instruction—all Schools	Kindergarten	No. of Pupils	Elementary Schools			High and Middle Schools			Industrial Schools			Teachers Training School			Educational Fees—All Schools		
				Total Pupils	Boys	Girls	No. of Schools	Total Pupils	Boys	Girls	Institutions	Total Pupils	Boys	Girls	Institutions		Total Pupils	Males
Ahwa	250	1	16	10	217	188	29	2	14	14	1	18	18					
Anklesvar	749			12	542	346	196	2	159	105	54	2	130	103	27	1	41	\$1,232
Bulsar	1,203			25	835	683	152	3	378	268	110							
Dahanu	42			2	42	40	2											
Jalalpor	213			6	205	168	37	1	8	8								
Palghar	128			5	113	88	25	1	15	15								60
Umali-Vali ..	358			13	336	239	97	2	22	19	3							20
Vyara	862			26	814	595	219	1	48	35	13	1	65	65	27	1	41	41
Totals	3,805	1	16	99	3,104	2,347	757	11	644	464	180	4	213	186				\$1,312

TABLE IV. MEDICAL

Mission Stations	Foreign Staff			Native Staff				Hospitals and Dispensaries											
	Physicians—Men	Physicians—Women	Nurses	Physicians—Men	Trained Assistants—Men	Trained Assistants—Women	Nurses in Training	Hospitals	Beds in Foregoing	Inpatients	Dispensaries	Treatments in Dispensaries	Visits to Homes	Major Operations	Minor Operations	Obstetrical Cases	Total Individual Patients	Total Treatments	Medical Fees
Ahwa...	2	1	2		2	2		1	20	470	1	900	100					1,000	\$ 70.00
Bulsar...											1	39,079	159	53	409	37	11,839	39,238	16,695.00
Dahanu...											1	30,100	178	44	457	299	10,936	30,100	11,781.40
Umalla...											1	1,106						1,106	226.00
Totals...	2	2	4	1	4	4	10	2	60	1,726	4	71,185	437	97	866	336	22,775	71,444	\$28,772.40

The Sower...



AS THE organist played the call to worship, Rev. John Greyson walked slowly to the pulpit and sat down in his accustomed place. Deep lines of care were traced upon his face, and his shoulders seemed to stoop from the burdens he had tried to help others carry the week preceding.

One of the most faithful of the congregation had been called to the world beyond. He had tried to comfort those who grieved, but, in spite of all he had tried to say and do, he knew that they had not been comforted. Perhaps he had not said the things the Lord had wanted him to say, he thought, as he sat with his head bowed in his hands.

Another family had been touched by sin. There he had tried to help. He breathed a prayer to the forgiver of sin in their behalf.

Others had brought to him their personal problems. He had tried to point then to the phi-

losophies of the Master as the guide in solving the vexing problems of life.

In those few moments before the first hymn, all the events of the past week seemed to crowd his mind and crush against his soul, until he was almost overwhelmed by the sense of his own weakness and inadequacy. Then his heart cried out to the Giver of all life and strength that he might be granted grace and strength for the work of the morning, that through him might be given to the waiting congregation some message of hope and cheer, words that might bear courage to someone to face perplexing days.

THE organ was silent now. The minister arose and announced the first hymn. Again the music rolled from the instrument, and the people joined with it their voices:

"A mighty fortress is our God,
A bulwark never failing;

Our helper He, amid the flood
Of mortal ills prevailing."

On the wings of that song was borne the message to a waiting people. Rev. Greyson let the words flow at him and through him as his soul drank deeply of the truth. He suddenly realized that it was God's hand that had chosen that hymn.

The pastor always chose the themes of his sermons well in advance. As the days went by, they grew, taking on a new thought here and an illustration there. Saturday morning was the time set apart to correlate and organize and polish the sermons for the following day. The day before this Sunday had been marked by one interruption after another: important telephone calls, calls less important, an urgent hospital visit, an unexpected wedding ceremony, and so on through the day. Evening brought callers to the parsonage. As the hymn continued, the minister became aware that the poorly prepared sermon that he held in his hand contributed as much to his feeling of dejection as the events of the past week. And a poorly prepared sermon was no habit with him. The circumstances that were to blame for this one had been entirely beyond his control. The song ended, but the fortress that was God had surrounded and buttressed the pastor.

WHEN the worship service was finished, the people placed their hymnbooks in bookracks, some quietly, some otherwise. Those accustomed to a Sunday morning nap settled themselves comfortably in their seats. A few took from their pockets their Sunday-school papers to see what entertainment might be found there. The women who doted on unusual hats began looking around to see what their

sisters might be wearing. The habitual late-comers arrived, and all heads turned like weather-cocks in the wind to watch them being seated. One noticed that the flowers on the altar were poorly arranged. All during the sermon, she kept rearranging them mentally. One member who served on the board of finance noticed that the janitor had forgotten to turn off the lights. He heard little of the sermon for thinking of the wasted wattage. But among those assembled in that church, many sat with open hearts and minds, waiting for the things God had to say to them.

Rev. Greyson laid his sermon unopened on the side of the pulpit and began to preach. It was a simple sermon, but eloquent in its simplicity. It came straight from the heart of the speaker and pointed directly to God as the mighty fortress in life. He scattered the seed as God gave it, and the seed was good. When the service was over the people went home. The seed was sown; some on stones and among boulders, some among thorns and cactus, and some on well-prepared soil.

"I wish Rev. Greyson would be more careful of his English," said one mother. "He invariably splits his infinitives." The man who was concerned about the turning electric meter casually remarked to a brother, "Dry sermon today; I wish the preacher would put more life into his services." On leaving the church, one member thoughtfully left a suggestion with the minister, "Our church would look more artistic if you would ask Mrs. Simpson to help with the flower arrangement. She is so good at that." Another requested, "Rev. Greyson, please ask the janitor to ventilate more; one gets so sleepy during the sermon."

Some went home with pictures of pretty hats in their

minds. Others felt disturbed because the markers in the Bible did not hang exactly straight. Still others were rested from the sleep they had had in church and were ready to engage in more strenuous work the remainder of the day.

MOST of the worshipers, however, left God's house with renewed hope and courage. Some whose hearts ached for those lately called away had found comfort. Some discouraged folks found strength to keep going. Some with heavy burdens carried them with more grace. Some who had sinned resolved to live more nobly once again.

A businessman among the worshipers had found the answer to a perplexing employee problem. The editor of the city paper received from the sermon an inspiration for an editorial. The editorial touched the lives of thousands of people who never go to church. A poet sat in his pew and was inspired to write a poem from something the preacher said. The poem was

A Cherry Tree Is Blooming

Modena Minnich Studebaker

New Paris, Indiana

A cherry tree is blooming
By our kitchen door,
And sweet-voiced May is calling,
"Spring is here once more."

Only a day or two ago
The cherry tree stood by
With tiny buds wrapped tightly,
so—
Like a lassie untried and shy.

As a maiden fashioning her trou-
seau
The scalloped blossoms opened
wide,
And patiently the tree prepared
To be a gentle, snowy bride.

And now in full bridal array
In sweet maturity she stands,
Ethereal, lovely as a dream,
Spring's fairest bride in all the
land.

A cherry tree is blooming
By our kitchen door,
And life and love repeats itself
In God's spring, forever more.

published and more thousands who read it were cheered by it.

But the sower going home was still discouraged. The stones and boulders about the field were just as indifferent as before. The thorns of sin were so tall that he was unable to see the good soil that was pushing forth its yield. Only God saw the real harvest.

One Small Carnation

Effie Clouse

New Enterprise, Pennsylvania

Mother's Day was being observed in a large city church. Each mother was to receive a carnation. As the boys and girls filed slowly down the aisle, each giving his mother a flower, a young girl tender in years and poorly clad remained standing where she had entered unseen to observe the beauty of the ceremony. Great tears flowed down her cheeks as she watched the joy of each child in giving the gift and of each mother as she received it.

At the far end of the room stood an older woman alone, a look of hunger on her face—hunger not for food but for love and kindness. The ceremony was nothing short of torture to both girl and woman, each unaware of the other.

At last only one small carnation was left. Whose should it be? It was given to the girl, who received it eagerly. Great happiness shone on her face as she looked about. Seeing the small lonely woman at the far end of the room, she walked proudly down the aisle and with beaming face handed it to her, saying, "Here, mother, is your flower."

The woman eagerly grasped the flower. Then a look of incredulity crossed her face, followed by one of joy. "Oh, my daughter, you really are my daughter!"

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, June 2

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, Friends at Bethany—Mark 14: 3-9; Luke 10: 38-42; John 11: 1-44; 12: 1-3; Galatians 5: 13c. Golden Text, Let us love one another: for love is of God. 1 John 4: 7.

B.Y.P.D., Serving in My Community.

Gains for the Kingdom

Four baptized in the Burnham church, Pa.

Ten baptized in the Elkhart City church, Ind.

Fifteen baptized in the Gortner church, W. Va.

Four baptized in the Battle Creek church, Mich.

Six baptized and one received by letter in the Marsh Creek congregation, Pa.

Fifteen baptized and two received by letter in the Wenatchee Valley church, Wash.

Seventeen baptized and four received by former baptism in the Nampa church, Idaho.

Twelve baptized and one received on former baptism in the Lower Miami church, Ohio.

Four baptized, one reclaimed and seven received by letter in the Colorado Springs church, Colo.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. B. M. Rollins of Keyser, W. Va., in the Pine Grove church, Md., June 3; in the Cherry Grove church, Md., June 17.

Personal Mention

The Ira Petres have arrived safely in Liberia, Africa, a cablegram informs us.

Moderator Rufus Bucher has returned from Europe. He was able to see Brethren cattle unloaded in Europe and to see clothing from New Windsor being worn by those who needed it.

Southern California and Arizona is sending Elders Paul Hersch and Glen R. Montz to serve on the Wenatchee Standing Committee. The alternates are Elders Frank Howell and Galen K. Walker.

Brother and Sister J. Ira Metzker, their daughter Charlotte, and Sara Metzker, were welcome guests at the Publishing House in late May. They were on their way from their home in Modesto, Calif., to visit relatives in eastern Pennsylvania.

Bro. Galen Barkdoll of the Marilla, Mich., congregation, reports that interesting work is being done by Miss Vera Smith, an employee of the American Sunday-school Union, in instructing the school children of the area in stories of the Bible. He gives the Bible sessions in school credit for the eight school children baptized following recent evangelistic meetings at Marilla.

Kathryn Ziegler of Limerick Pa., long-time missionary to India, writes to suggest that all who have wanted to go to Conference at Wenatchee and now find that they cannot go might care to contribute the amount of the fare to the program of the church, particularly to relief. In fact, she suggests that there should be some who voluntarily would forego the trip and in the interests of the starving contribute to their relief.

Missionary Clara Myer has arrived safely at Jos, Nigeria, and is ready to begin her work, we are informed.

Bro. G. E. Yoder has changed his address from Scalp Level, Pa., to 413½ Tenth St., Windber, Pa. He serves the Arbutus Park church.

Bro. Oliver H. Austin of Denver, Colo., has been confined to the hospital since Easter. The prayers of the church in his behalf will be appreciated.

Bro. Morley J. Mays indicates that his address is to be changed from Bridgewater College, Bridgewater, Va., to Roslyn, R. 2, Charlottesville, Va., effective after June 22.

Sister Eldon Burke and her daughter, Alice, arrived safely in Brussels on May 20, according to a cable received in Elgin. They join Bro. Eldon Burke there, and Sister Burke takes up work with the European staff of B.S.C. workers.

Bro. D. D. Fleishman writes that the results of the city food drive at St. Petersburg, Fla., were successful. "It was really a great accomplishment," he says, "and as a result the Church of the Brethren is recognized as never before in St. Petersburg."

Floyd Secrest of Easton, Md., writes to inform us that the program against conscription has had powerful effect in the halls of Congress. He suggests that the church send to Congress 100,000 communications concerning conscription in the next month before the extension of the draft expires. This, he believes, will defeat peacetime conscription.

Brother and Sister G. N. Falkenstein celebrated their sixtieth wedding anniversary at the home of their daughter, Mrs. A. S. Miller in Lancaster, Pa., April 14 and 15. Bro. Falkenstein, now eighty-seven, taught for four years at Mt. Morris College, helped found Elizabethtown College and served as its first president. He also authored *The Early History of the Brethren*. Brother Falkenstein is still active in historical research and writing. Sister Falkenstein is also active at eighty-two. The Falkensteins have been busy in the ministry of the church for fifty-four years.

Miscellaneous Items

The second session of the Pennsylvania School of Alcohol Studies will be held on the campus of Juniata College, June 17 to 21. Requests for detailed information should be addressed to Dr. George F. Dunkelberger, Director of the School, Selinsgrove, Pa.

Walking With God Today, the devotional booklet which had been published in Southern Ohio, will be brought into the Gospel Messenger as of the first of July. In order that there may not be duplication, the devotional writings which appeared in the Brethren Study Monthly will likewise be consolidated with those on this new devotional page.

The draft has been temporarily extended to July 1. Sometime between now and then it will have to be considered by both houses of Congress; otherwise it will die. As things stand, more real opposition to the draft seems to exist in the House than in the Senate. The Senate is reportedly more influenced by army and State Department demands. Both houses will have to agree on any bill proposed. Therefore, it may be wise to make your opposition to the draft known to your representative, so that the opposition forces in the House remain strong.

Members of the Church of the Brethren have done well in expressing their opposition on this issue in the past, and there is evidence that their voices have been heard. Let us continue to speak while there is yet time. Find out who the congressman is from your district and write him your sincere conviction on the extension of the draft.

Correction. No, the new kindergarten, third year junior and first year intermediate graded lessons announced on the back of the May 25 Gospel Messenger are *not* ready now. They are to be ready Oct. 1. You may be glad to know now what is coming then.

President Truman, in mid-May, signed legislation permitting any person in the United States to ship relief supplies to Germany, Austria, and Japan. The way was thus opened for church agencies to come to the aid of the suffering people in those countries.

The army goal of 800,000 volunteers by July 1 of this year should easily be surpassed. The total as of April 21 was 717,144 and there were two months and nine days yet to go. It is becoming clearer every day that a draft is not necessary, even to satisfy the military men's program.

The Reedley church, Calif., extends an invitation to Annual Conference travelers to stop over a week end in the San Joaquin Valley and worship with the Reedley church. Pastor Bruce Flora says lodging and sightseeing will be provided for those who let the church know they are coming.

The Music and Worship Commission of the church functioning through the Board of Christian Education were busy on May 15 and 16 making plans which they hoped would be helpful to the worship of the church. On the commission are Nevin Fisher, Perry Huffaker, Paul Halladay, Alvin Brightbill, Mrs. R. R. Peters, Paul Robinson and Cleo Beery.

Four leaders of the Youth for Christ International who are touring Europe on a six-week evangelism tour arrived in Sweden early in April for a series of "awakening" meetings in the Stockholm churches under the sponsorship of Free Church associations. They are: Dr. Torrey Johnson, who founded the Chicagoland Youth for Christ movement; the Rev. Charles Templeton, Toronto, Canada; William F. Graham, Charlotte, N. C.; and J. Stratton Shufelt, Wheaton, Ill.

Drying peaches for Europe will be the central activity of a group of volunteers during the month of August near Live Oak, Calif. Although the B.Y.P.D. is sponsoring the month's program, it invites volunteers of all ages to attend so that the camp can be a "family" affair. Along with the relief project there will be work in crafts and choral music. Later announcement of details will be made.—B.Y.P.D., R. 1, Box 82, Gridley, Calif.

Notice to the members of the Berthold and Ray congregations of the District of North Dakota and Eastern Montana: These congregations have been disorganized, and as there is no accurate record of membership available we are sure there are several members whom we do not know about. Therefore, we would like to hear from any members who are still living within the bounds of either of these congregations, or who have moved away and have received no letter of membership.—Ray Harris, Box 987, Minot, N. Dak.

Following is a list of Oregon homes, sent us by Bro. Stanley G. Keller, in which Annual Meeting travelers are welcome to stay over night: Medford (on Highway 99)—Stanley G. Keller, 1132 Spring St., phone 5715; Lydia Barnhart Morton, 506 Beatty St., phone 4018; Bruce Lininger, 608 S. Oakdale Ave., phone 5680; George Shade, 331 Mary St., phone 5614. Grants Pass (on Highway 99)—H. D. Kimmel, 220 East E St., phone 821-L. Myrtle Point—M. G. Blickenstaff, parsonage near the church, phone; Jess Dunning, three miles out on the Arago Road; George Hermann, five miles out in Broad-bent; Orlin Lett, one mile out of town. Albany (on Highway 99)—Glen Welborn, 1139 E. Water St., phone 1116-R; Edwin Harader, 413 Washington St., phone 302-J.

Senator William Fulbright has introduced a bill (S. 1636) into the Senate providing for the setting up of an educational fund to bring foreign students to this country and send American students abroad. The fund would be established by having those nations wanting to buy our government's surplus supplies abroad pay in part for them by financially supporting such an exchange program. Here is a positive step toward acquainting the people of different countries with each other, and thus promoting understanding among nations. It deserves the support of religious bodies everywhere.

The districts boards of Southwestern Kansas are attempting a venture in meeting the problem of juvenile delinquency. Mrs. Cooley, juvenile probation officer of Salina, Kansas, has had three meetings with interested members and a committee of the board, and has tried earnestly to secure their assistance in starting some type of district work that would reduce the juvenile delinquency problem in one area of the city. The project has aspects of work camp functions, recreational projects, and district missions. The co-operating service agencies might be the district boards of Southwestern Kansas, the district youth, the regional youth organization, the sociology department of McPherson College, and perhaps the district of Northwestern Kansas. A committee is working with Mrs. Cooley and the probate judge's office.

Standing Committee, 1946

Africa	E. Paul Weaver
California, Northern	G. O. Stutsman, Wilbur I. Liskey
California, Southern, and Arizona ..	Paul Hersch, Glen R. Montz
Canada, Western	
China	
Colorado	Ralph Hoover
Florida and Georgia	
Idaho and Western Montana	H. G. Shank
Illinois, Northern, and Wisconsin	O. D. Buck, Galen Gerdes
Illinois, Southern	David Fouts, M. A. Whisler
India, First	Earl M. Zigler
India, Second	H. L. Alley
Indiana, Middle	T. G. Weaver, Charles R. Oberlin, Galen T. Lehman
Indiana, Northern	Howard Kreider, T. E. George, Charles Light
Indiana, Southern	O. D. Werking
Iowa, Middle	J. D. Brower
Iowa, Northern, Minnesota and South Dakota	
Iowa, Southern	Francis Shenefelt
Kansas, Northeastern	
Kansas, Northwestern	
Kansas, Southeastern	L. A. Walker
Kansas, Southwestern	
Mardela	W. K. Mahan
Maryland, Eastern	I. S. Long, Samuel A. Harley
Maryland, Middle	Ora DeLauter, J. Rowland Reichard
Maryland, Western	Wesley Harvey
Michigan	
Missouri, Middle	
Missouri, Northern	Glenn I. Rummel
Missouri, Southern, and Arkansas	
Nebraska	Lewis Naylor
North Dakota and Eastern Montana	William H. Loucks
North and South Carolina	C. B. Miller
Ohio, Northeastern	W. H. Miley, W. A. Petry
Ohio, Northwestern	David R. Landis, Harold H. Hendricks
Ohio, Southern	Paul W. Kinsel, E. R. Fisher, W. Glenn McFadden
Oklahoma, Panhandle of Texas, and New Mexico	K. O. Thralls
Oregon	Miles G. Blickenstaff
Pennsylvania, Eastern	R. W. Schlosser, P. J. Forney, N. K. Musser
Pennsylvania, Middle	H. B. Heisey, Joseph H. Clapper
Pennsylvania, Southeastern, etc.	Wilbur A. Martin, Ross D. Murphy
Pennsylvania, Southern	S. C. Godfrey, N. S. Sellers, C. E. Grapes
Pennsylvania, Western	M. Guy West, M. J. Brougher
Sweden	
Tennessee	E. J. Rowe
Texas and Louisiana	Glenn Harris
Virginia, Eastern	
Virginia, First	H. Allen Hoover, Edgar S. Martin
Virginia, Northern	Jacob F. Replogle, Homer J. Miller
Virginia, Second	John T. Glick, Murray L. Wagner, O. S. Miller
Virginia, Southern	
Washington	Dewey Rowe
West Virginia, First	D. B. Spaid, E. T. Fike
West Virginia, Second	

Returning to China

Mary Schaeffer and Velma Ober
Shanghai, China

First we want to tell you a little about this ship. It is a freighter belonging to the Prince group of the Norton Lilly Line, a British line. Deck space is ample. The food is good but there is not much variety. The crew is friendly. It is much better than any of us expected at this time.

Because some of our cargo is gasoline some of the original passenger list did not want to travel on it. Therefore, since missionaries are foolish people anyway, they did not mind traveling with 18,000 drums of gasoline. We have about twenty missionaries on board. There are also two board secretaries. Several Chinese families and some business people are returning to China. All in all we are a very congenial crowd.

The missionary group have had a short devotional meeting each day and this week we are having discussion meetings on the different mission problems. Each Sunday we have had two services. All have been very edifying. Represented among the missionaries are the Church of God, the Baptist and Presbyterian churches, the Christian Missionary Alliance, the Evangelical Church, the Church of the Brethren, the Friends, the Reformed Church and the China Inland Mission.

A boat that left New York on the 25th of January is supposed to pass us sometime today. We wonder if it is the one that Wendell is on. We are supposed to get in on the 26th which is very much quicker than we had supposed would be possible on a boat this size.

We have had a little rough weather, but we are traveling at about thirty-one degrees latitude and it is much more calm in the southern waters than if we had traveled the northern route as first intended. A few of the folks got seasick but quite a few of us are good sailors. One evening a heavy wave struck the boat, crushing the ventilators, breaking the dining-room porthole and filling the lower decks with water. The boards at the table were

up quite a bit of the time, and some accidents happened even then. One of the stewards said that if we had not been so heavily loaded we would have capsized.

An interesting experience has been reported by a boat that was traveling about sixty miles away from us. A new island arose out of the sea. It was about thirty meters high and about 300 meters long and was smoking. It came up probably as the result of an earthquake. This has happened before. It is south of Japan.

It has been raining almost every day since we arrived. Fuel is so expensive and scarce that we have been heating only the sitting room, and of course our bedding and clothes are always damp. It is not raining today; it is clear, but the sun shines only part of the time.

Does it get cold here? We have been pulling out the warmest things we have and sometimes we put on two layers of the same things. It is a damp, chilly cold. It is said that there had been nice weather until a day or two before we landed. We have been here two weeks.

Wampler and Flory Speak From China

From recent letters from China the following interesting items of news are shared with the church at large.

On January 23 Wendell Flory sailed from Brooklyn for China and arrived off the mouth of the Yangtze River on February 26. After getting stuck on a sand bar for one night and then waiting three days for a pilot, he finally reached Shanghai on March 1. His trip across the Pacific had been unusually calm.

He writes as follows: "Ernest Ikemberry was there to meet me and I was glad to learn that Mary Schaeffer and Velma Ober had already reached Shanghai on Wednesday, February 27.

"We started almost immediately to inquire about ways to go northward to Peiping. We learned that there is some boat travel around the coast. They are mostly coal

boats. We would have to wait some time before getting a place on one of them. Therefore we tried the A. T. C. (Air Transport Command). Here I met with success. I made application to fly to Peiping and got off three days later on March 10. I was sorry to leave Shanghai when Ernest Wampler's boat was still out in the harbor. He had to wait in the harbor as I did, and he reached Shanghai on March 12.

I had a good trip to Peiping and came through from Shanghai in about four hours. When coming into Peiping on the plane, I looked down and saw that we were circling over the Summer Palace; I had a sort of homesick feeling as I realized that I was really back among the scenes that I remember from my boyhood.

"Soon after arrival I went over to the American Board compound. Here I had a talk with Hugh Hubbard, Robin Strong, Albert Hausky and others. Prospects look good for going into Shansi. I hope we can start as soon as Wampler gets here. The trip from Peiping to Tai Yuan can be made in two days, so I am told."

Ernest Wampler says, "Our trip across the Pacific was rather rough. We had a good ship and they took good care of us.

"As soon as I reached Shanghai, I saw the consul about getting permission to go to Peiping. Doubtless before you receive this letter I will be in Peiping and perhaps on into Shansi. It appears now that I am to direct all relief funds in Shansi.

"I feel that shipments of comforts, coats, overcoats, sweaters, slacks, old felt hats for Chinese shoes, woolen skirts, and clean grain sacks should be made immediately. Doubtless shipments can be made soon from Modesto, California."

The Story of a Multiplied Dollar

A woman in New Jersey wrote, "The enclosed \$1.00 is not much but I hope it will pay my admission to the 'all out' in the Million for Christ. You will be surprised at the size of the bill. It is an old dollar, one of the first my husband received as a boy working in a planing mill. My husband is gone and I am past seventy-six."

In response we replied, saying, "We are not expending the dollar now for possibly someone would

treasure it and would like it in exchange for a much larger gift." Then the New Jersey woman wrote, "Thank you for your interest. I hope someone will give you \$5.00 for it—but \$10 would be nicer."

Announcement was made in the Messenger concerning the gift to which a brother in Michigan replied, "Check enclosed is to multiply that old dollar bill to \$100." We are thanking the Michigan brother and suggesting that he hold the old bill which we are sending him since he is willing to share it if someone wants to multiply it still more.—H. Spenser Minnich, financial secretary.

Sixty-first Annual Report

Continued from page 13

of plans and policies for the home work. We face real problems and great opportunities in the immediate future. This is a call to all district mission boards to a greater stewardship. The progress and possibilities of old mission points must be studied carefully. We must be prepared to act courageously in the light of these findings. New home mission fields must be found if our church is to go forward. These must be selected with greater care than ever before. All this should challenge some of our strongest ministers to dedicate their lives to service in the home mission field with the same enthusiasm and consecration as is evident in our foreign missionaries.

All the regions and many of the districts have fieldmen who are at the service of the regional councils and district boards. Let us use them in this great home mission challenge.

Approximately \$60,000 is being spent annually in the Church of the Brethren toward building a Christian America through our home missions enterprise. During the year just closed thirty-nine districts received direct assistance in the home mission work. But home missions helps all districts with their home mission problems. Summer pastors assist many churches in maintaining a church program. A church building counselor, C. H. Deardorff, serves churches with counsel and assistance in their building and remodeling problems for churches and parsonages. An evangelist, I. D. Leatherman, serves the churches of the brotherhood, large and small, helping in their ministry of evangelism. More than 10,000 isolated members constitute the fellowship in the ministry to nonresident members scattered across continental United States and the islands of the sea.

Receipts			
	1944-45	1945-46	
Contributions	\$293,737.70	\$324,500.25	\$30,762.55*
Investment Net Income	17,078.34	11,049.75	6,028.59†
Bequests, Lapsed Annuities, Funds Transferred	32,804.75	45,910.64	13,105.89*
	\$343,620.79	\$381,460.64	\$37,839.85*
Expenditures			
	1944-45	1945-46	
General Secretary's Department	\$ 14,294.48	\$ 13,515.83	\$ 778.65†
Treasurer's Department	5,723.87	5,955.56	231.69*
Missionary Education Department	14,631.32	14,526.51	104.81†
India Mission	75,415.45	79,090.01	3,674.56*
China Mission	48,541.13	40,840.86	7,700.27*
South China Mission	3,878.29	659.89	3,218.40*
Sweden Mission	2,672.17	3,597.30	925.13†
Denmark Mission	156.48	141.79	14.69†
Africa Mission	65,925.44	71,914.53	5,989.09*
Home Missions	59,248.58	59,075.20	173.38†
	\$290,487.21	\$289,317.48	\$ 1,169.73†

*Increase
†Decrease

Merlin C. Shull as minister to non-resident members gives a spiritual ministry that can never be measured. A rural life secretary, Ira W. Moomaw, studies the needs and program for rural community building across the brotherhood. Some churches are helped to save their church property from mortgage and foreclosure. Through co-operation with other boards and agencies we help to save America for Christ. Although the physical frontiers are practically gone, the frontiers of the spirit are waiting to be claimed.

Comparative Statement of Mission Funds

The brotherhood this year responded in an enthusiastic manner to the needs of missions, by increasing their giving 11% over last year. This increase is in contrast with an increase the previous year of 43%. This means that in two years' time we have increased our mission giving better than 50%. Our investment income followed the national trend by being somewhat lower. The gross return a year ago was 3.2%, whereas this year it was 3.15%. It is hoped that investment returns will show an improvement during the next year. This hope is founded on the fact that during the past year we increased mortgage and contract loans by 47%. A conservative policy is strictly followed even though the result tends to diminish the final net income, which is turned over to world-wide missions.

It is gratifying to note that we were generally able to hold the line on expenditures. There was a decrease in total expenditures of over \$1,000. Administrative expenses were generally lower.

India. The cost of getting people to and from the field remains high. In addition, field station expenses, particularly evangelistic and vocational training at Anklesvar, as well

as the native pastoral fund, show increases. These on-the-field direct mission expenses are reflecting the inflationary trend that is becoming pronounced throughout the world.

China. While the war was on, the Board set aside the unused portion of the budget for China. Now that the war is over, this policy was not continued and accordingly there was a major decrease in China expenses for this year.

South China. The expense for the year 1944-45 for South China was very high, owing to the many accumulated expense reports which were delayed by the war's interference in mail and communication facilities. This year refunds from pupils in the school made this work partly self-supporting.

Sweden. The increase in Sweden expense is due to the sending of a missionary and his wife to the field. It is likely that this increase will be somewhat higher next year.

Africa. The expenses of this very rapidly growing field have been increased along with the growth. Cost of getting personnel to and from the field was even higher than last year and amounts to \$29,000.00 of the total expenses. Field operating expense increased and in addition new property items were larger, particularly for Hillcrest School.

General Conclusions

It is, therefore, undeniably clear that this part of our great church program is of vital importance for the world in which we live. The teachings of Jesus, if they are brought to grips with present-day problems, can solve them. Let us all renew our allegiance and do more than we ever have before in promoting the Christian cause around the world.

Brethren Service

Rehabilitation of Discharged Men



Our cartoon shows men from Brethren C. P. S. camps getting back into the swim of civilian life. Each figure represents 200 men. The figures on the board represent the men still in B. C. P. S. The figures in the water represent the men who have been discharged since November 1, 1945, when demobilization began. The figure in the air represents the men who were being discharged in May.

You will notice that the last figure in the civilian sea does not yet have his head above the water. The men who are being discharged run into many problems and it takes time for them to get on an even keel. Most of them have vocational and financial problems which have been partly occasioned by the years spent in C.P.S.

The church wants to assist these men



and, through the B.S.C., has set up several aid plans to help meet their needs. These include an emergency discharge loan fund, through which a man can secure up to \$100; a financial aid committee, which helps men find financial resources for setting themselves up on a farm or in business; and a scholarship fund, which provides both loans and grants for educational purposes.

We shall be glad to welcome the remaining men back into our civilian sea. We shall try to help them keep afloat and swimming more and more powerfully.

Relief Drive

Many agencies are now pushing drives to secure food for relief and a nation-wide effort is being supported by the government. With the increased emphasis on the great need for food, the Brethren Service Committee hopes its own relief program will expand. All groups who would prefer to make their contribution through the Brethren Service agencies are invited to do so. Canned foods should go to the United Service Centers at New Windsor, Md., Nappanee, Ind., and Modesto, Calif., and funds to the Brethren Service Committee, Elgin, Ill.

B.S.C. Label

Now available to the churches throughout the brotherhood is a gummed label for attaching on all clothes Brethren people donate to relief. A copy of the label is printed below. Ladies' aids or other groups that are packing clothes should order these from United Service Center, New Windsor, Md. The use of these labels will identify the church as the donor of the clothes.

Report on Shipments From New Windsor

New Windsor announces the following summary of shipments from the service center from June 1944 to March 31, 1946. The shipments are listed by the country receiving shipment.

Belgium

100 bales clothing
348 heifers
25 bales bedding
4 boxes shoes

Holland

3,637 bales clothing and bedding
224 boxes shoes
255 boxes soap
11 boxes toys
22 boxes thread
112,000 bu. wheat

France

1,727 bales clothing and bedding
9,481 lbs. food
74 boxes soap
52 boxes shoes
150 heifers
1 carload flour
11,250 lbs. dried milk
82 boxes seeds

Italy

2,015 bales clothing and bedding
300 boxes shoes
600 bags shoes
700 100-lb. bags rice
11 carloads corn
12,133 bu. wheat

15,000 lbs. dried milk
262,445 lbs. food
33 boxes seeds

China

2,647 bales clothing and bedding
113 boxes shoes

Greece

2,773 bales clothing and bedding
436 boxes shoes
1,892 cases canned food
64,687 lbs. food
37 boxes soap
4,000 lbs. milk
1 car cereal
6 Brown Swiss bulls

Burma

25 bales clothing

Finland

842 cases food

Poland

800 bales clothing
100 boxes shoes and 750 bags shoes
44 boxes seeds
378 heifers
64,618 lbs. food

Czechoslovakia

343 heifers
400 bales clothing

Switzerland

500 bales clothing
50 boxes shoes
1,471 cases food

Germany

2,800 bales clothing and bedding
43,000 lbs. dried milk

Brethren Service Committee

Clothing Project



CHURCH OF THE BRETHREN

22 So. State St. - Elgin, Ill., U.S.A.

Hungary

1,200 bales clothing

Mexico

2 bales clothing
4 heifers

Philippines

650 bales clothing

Puerto Rico

10 bales clothing and bedding
9 bales hospital supplies
1 box soap

67 heifers

5 bulls

Arkansas

37 heifers

Kentucky

2 bales clothing

Siam

100 bales clothing

Garments Cut and Sewed

98,561 for Greek War Relief
2,200 layettes for Russian Relief
56,974 for Philippine War Relief
18,152 for American Relief for Holland and others.

The seeds-of-goodwill project for the spring season has ended. To Poland, France, Greece, and Holland were sent 69,972 pounds of seeds. This will make it possible for thousands to grow their own gardens to help relieve the condition of hunger. The B.S.C. appreciates your help.

The heifer project committee of Southern California is asking Mr. Lowell K. Brubaker, 511 E. 141st St., Hawthorne, Calif., to advise men in his district who are interested in becoming seagoing cowboys. Northern California has named Mr. Lawrence Clark, 718 Colorado Ave., Modesto, Calif., to assist the men of his district in the same work.

It is officially stated that ten to twenty million people will starve to death in India this year unless adequate supplies are sent. This information comes from the Church Committee for Relief in Asia.

Let us remember this: The gift we never miss doesn't count as much as the gift that really hurts. The latter is true sacrifice.

Dr. Oscar F. Blackwelder of the Lutheran Church of the Reformation in Washington said in a recent message of dedication: "We dedicate these cattle to the healing of broken lives, to the building of world peace and toward the building of the kingdom of God on earth. In the giving of these heifers we would give of our friendship and of ourselves." The next shipment is planned for Italy.

Japanese Christian leaders have asked for 100,000 Bibles and 2,500,000 Testaments in Japanese. We shall be happy to receive contributions for this project if you wish to make such a designation.

"More things are wrought by prayer than this world dreams of; wherefore, let thy voice rise like a fountain for me night and day."—Tennyson. Do we remember to pray daily for people in need?

Luke and Martha Wenger Bachman left Miami on May 22 for a term of service at Castañer, Puerto Rico. Edna Eller, R.N., will leave on May 30 for the same field of service. Their services will be greatly appreciated in the project.

Luther Harshbarger left May 11 from New York via Pan-American to return to his work in Brussels. Mrs. Harshbarger will join him later.

Mrs. H. D. Emmert of Bunkertown, Pa., writes us that the community plans to have a sale for relief on May 18. Goshen, Bunkertown . . .? Will your community be next?

*"He who has two coats,
let him give to him who has
not even one"*

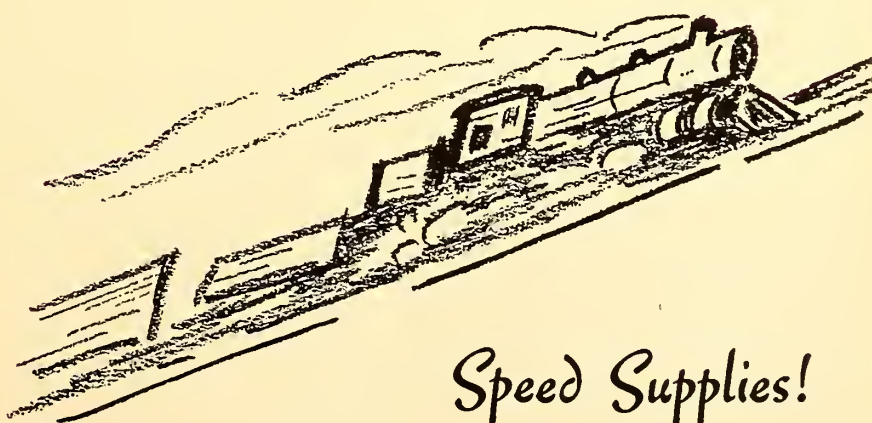
Four hundred million people are asking today, not for much—just a little bread and some of your discarded clothing. Christians must not only answer that call with their personal giving but with action that will result in far more relief than they themselves can offer. Again we urge:

. . . that you make plans in your district for canning great quantities of food in tin this season for shipment through the relief centers to the starving.

. . . that you tell the people of your community personally and by campaign that clothing is still a pressing need in Europe and Asia. NOW is the time to ship warm clothes that will be needed next fall.

. . . that you be a more responsible citizen by urging the President and the Congress to take action that will set the nation's power to work in helping the starving. Specifically, Congress should be urged NOW to appropriate the additional \$600,000,000 promised to UNRRA which is necessary for the 1946 minimum program. Equally important, the President must be given an unequivocal O. K. to set aside large quantities of American bread-grains and other foods (even if it means rationing) to send to Europe, India, and China.

. . . that if you are in a rural area you should initiate a farm sale for relief such as the Brethren of Elkhart, Indiana, put on. This is an excellent way to interest people and raise money for food.



Speed Supplies!

The Church at Work

Laymen at Work in the Local Church

A. G. Breidenstine

For the Good of the Church

The vision, leadership and program for the local church are largely the responsibility of the minister. Whether the minister's work is effective, however, depends to a large degree upon the challenge it holds for every individual member. In this realm, as in many others, success begets success. If consecrated laymen give themselves devotedly to the program of the local church, others who are cold or lukewarm will also join in. Even the unchurched are impressed and often yield themselves to the Lord. Whatever theological terms may be used to describe the church, among other things it is also an organization and as such cannot be successful as a one-man business. A pastor once said, "I cannot consider my job well done until I have enlisted every layman in some church task." Of course, it is needless to say that this pastor's congregation worked earnestly in all phases of the church program. Some were charged with responsibilities pertaining to attendance and fellowship. A large group under capable leadership served in the capacity of ushering and greeting. Others devoted their particular talents to evangelism, committee work, teaching, choir singing, leadership training, boys' work, and countless other tasks. The community's handy man, carpenter, painter, locksmith, electrician and truck driver found some time for the church because the pastor-administrator knew the secret of a strong, continuing and dynamic church. It may have been the pastor's wife who told him about the girls who could type, mimeograph and play instruments, and about the women who loved to sew, cook, make posters, keep records, write newspaper articles and clip historical news, because all had a share with the men in building a strong Christian fellowship. Joint class meetings, family nights, picnics, and numerous other out-of-the-ordinary meetings welded a fellowship which inspired the pastor to preach better sermons. These in turn inspired the

workers to be more faithful. Truly, success begets success when all within a church, having a mind to work, are given the chance to do so.

For the Good of Themselves and Their Families

From what has been said thus far one might conclude that the church organization profits at the expense of a great sacrifice on the part of laymen. Yes, this is true in part. There are inconveniences; it costs some money, time, energy and even some disappointments. But with all this, the practice produces God-inspired men, women, boys and girls. Even as Christ loved the church and gave himself for it, so workers in the church give something of themselves for it.

Most of the workers hold positions in the community. Because of their success in the church they speak about their church to fellow workers. They radiate a Christian influence in the shop. Yes, and you should hear their discussions over the dinner pail.

In the home children are taught to work along with father and mother as they pursue their various church tasks. In such a setting wholesome discussions about church are the normal reaction when children and parents talk "church." The handy man church worker was somewhat disappointed when his eighteen-year-old son had avoided a church responsibility. A heart-to-heart talk in the kitchen between father and son produced results, and the son accepted a sizable church job. Later on, the father said it was the very thing needed to keep the boy from wandering away with a questionable gang of boys. Another dad replied, "If they had planned a program like this years ago, my son would not have been lured by the gang at Jake's place." It should be mentioned that this man's son was finally won into the church fellowship by the correspondence committee that wrote letters all during the years he served overseas. "Like a mighty army moves the church of God," if everyone is in step and has a place to work.



For the Good of the Community

Most gardeners would not tolerate a field of downy thistles beside their flower and vegetable gardens, nor would a poultry man raise chicks without first ridding his neighborhood of foxes, weasels and rats. Just so, Christian parents have a responsibility to their children. Booze joints, roadhouses, magazine stands and questionable recreation centers cannot be tolerated. United churches possessing a righteous indignation against such evils can change the entire complexion of a community. At

Be Not Anxious

Anxiety, not forethought, is forbidden in the Scripture. If we had more forethought there would be less occasion for worry. Anxiety poisons the mind; it strangles our personality; it weakens our efficiency and destroys our peace of mind.

Anxiety is a creature of our thoughts. It is, therefore, of greatest importance to discipline our thought. He who makes little effort to master his besetting thoughts cannot expect to gain a victory over his besetting sins.

There are two kinds of anxiety—the selfish and the unselfish brands. The first kind is often caused by an undue love for ease and luxury and undue fear of poverty and pain. The luxuries of yesterday become the necessities of today. We are frantic lest we cannot keep up with the ever-increasing standard of living. The second kind of anxiety grows out of our deep, unselfish concern for those we love. We are in constant fear lest some physical or spiritual calamity may overtake them.

The cure for anxiety is to be found in the words of Jesus, "For your heavenly Father knoweth." When fear or anxiety threaten our peace of mind let us pause for a few minutes and pray. This will restore our faith in the power and love of our Father to keep our loved ones from, or save them in, the tragedies of life. Our selfish desires will melt away when his presence becomes very real. Our narrow interests which seem so important to us will be lost in the eternal purpose of God.

least that much is due the children in a postwar era.

Laymen have a responsibility to take their pastor into the market place. He cannot preach creatively unless he knows the life of the shop, factory and, in general, the market place. Christian laymen who have these community contacts owe it to their pastor to introduce him to their associates, invite him to the community meetings and assure him a voice in the affairs of the community. Community planning must recognize the Christian church if we are to have Christian democracy in America.

Lay Day, July 7, 1946

Christian laymen now have a day in the church calendar. What an opportunity to review the past year's efforts and announce the plans for the new church year! This is your check-up time. Take inventory and provide new stock. Announce your hopes and aspirations publicly. It may help you when the going is rough. Perhaps you can dramatize the year's program for adults through presentations by the various members of the adult council of the church. Where there is no organized adult council there may be presentations of the year's program, organization and goals by the general or adult Sunday-school superintendent, men's and women's work directors, president of young adults and presidents of adult Sunday-school classes. All those who do any phase of church work might be asked to rise for a challenge from the adult leaders in

turn. The pastor may want to close such a service with a fervent prayer.

The strenuous days ahead require that the church realize the latent strength of the laity. Remember Lay Day! Let the Lord lay his hands on you for a big job in the local church.

News and Correspondence . . .

Life of Christ to Be Filmed

The Life of Christ will be filmed in technicolor at a cost of about \$2,000,000, according to plans of the Royal Crest Productions, a company of young men in Hollywood, headed by John Shelton.

"The picture we intend to make will serve a double purpose," says Mr. Shelton. "It will tell a beautiful story and will present to the public, for the first time, the life of Jesus in its entirety. The lives of most great men of history have been filmed, but the life of the greatest man has not yet been properly picturized.

Work on the picture, which will likely be filmed in the Imperial Valley of California, may begin in May.

Congressman Praises Church Relief

Rep. Walter Horan (D.-Wash.) delivered a lengthy speech on the House floor recently in praise of work by the Quakers, Mennonites and Church of the Brethren in maintaining the relief center for overseas shipments at New Windsor, Md.

"It is in line with, and justifies

their reasons for, resisting the taking of life," he pointed out. "They have lost no opportunities to help. The work they are now doing as churches and as individuals is the restoring of life to the suffering of the entire world.

"I think it is commendable. They are not alone, of course. Practically every one of our American churches—Protestant, Catholic, and Jewish—are taking an active part in the relief of the suffering around the globe. . . ." (WP)

Why I Fast

Written before Easter but still appropriate

So deeply have I come to feel the crucifixion of a quarter of the human race on a cross of starvation, while we Americans stand by eating more than ever in our history, that on this Good Friday I am moved to begin a period of ten days without food as a small measure of fellow-feeling and penance. I would like to share somewhat more fully with interested friends what impels me to this action.

The more I have investigated the world famine situation through Washington channels, the more distressed I have become over our shallow unconcern as a people and over the readiness of our politicians to pander to "the Interests" with an eye on the coming elections, rather than rise to the stature of responsible statesmanship in behalf of stricken humanity.

India especially, land of my adoption, has been on my heart. In that famine-tortured country as many persons as live in my native America are threatened with starvation. I have written an article for the Christian Century on India's Famine and America's Conscience.

Like some others, I have made a few personal efforts in the interest of famine relief, but a frustrated sense of our collective guilt has haunted me. In a situation like this one everything is inadequate, but my soul demands at least this identification with my starving world neighbors. I enter upon the adventure with much prayer and seeking of guidance as to what I and others who become concerned can do for this great cause in the many months of persisting world famine ahead. Perhaps God can in some way use this small mark of my concern to stimulate at least a few others to think more deeply, feel more keenly and act more brotherly. — Jay Holmes Smith, former missionary to India.

The Methodist Church Speaks About Peace

We must do all we can, under God, to prevent another war, knowing that war at the atomic level might mean the release of forces that would leave this earth as barren and lifeless as the moon.

We rejoice in the existence of the United Nations organization which offers the opportunity of international co-operation for world security and survival. This organization must now be made to work for the ends of justice, security, and peace.

We urge the government of the United States to instruct our delegates in both the General Assembly and the Security Council to seek, through international agreement, reduction and regulation of armaments and universal abolition of peacetime compulsory military training. Specifically, we urge the establishment of international control over atomic power.

Further, we strongly oppose the adoption by the United States of compulsory peacetime military training before it has undertaken, through international agreement and action, to make such training unnecessary.

Fear and distrust between nations must be removed. In particular, there is need for the most earnest effort to promote understanding and friendly relations between the United States and Russia. War between these two great powers is unthinkable: it would mean mutual annihilation.

The Potsdam agreement must be modified in such a way as may make possible social and economic rehabilitation of Germany and of all Europe. We urge the United States government to take the lead in calling a conference of foreign ministers to deal with this and other pressing problems.—From a statement adopted by Methodist World Peace Commission.

World Council Gets Site for Ecumenical Institute

The World Council of Churches has signed a five-year lease on the Chateau Dobossey at Celigny, lake-side village seventeen kilometers from Geneva, which will become the headquarters of a new Ecumenical Institute to train Christian laymen. The institute is being financed through a gift of \$1,000,000 from John D. Rockefeller, Jr.

Chateau Dobossey, which can house sixty or seventy persons, was formerly used as a woman's college.

Several important gatherings of Christian leaders are expected to be held there this summer, including a meeting of the general committee of the World Student Christian Federation, and a conference of the CIMADE, French Christian youth organization.

The Ecumenical Institute will provide courses of study for young laymen, especially from European countries. The first course will open next October and will run until December. Robert C. Mackie, general secretary of the World Student Christian Federation, heads the committee in charge.

Women's Work at Mt. Olivet

Our group is small in number but we feel we are doing our bit. Over the winter months we have made thirteen comforters, sewed several hundred garments for different projects and sent kits for establishing homes in France, seeds for the different countries in Europe, and several hundred pounds of secondhand

clothing for general relief. We are planning to make diapers for European babies. We gave an offering for the Bethany chapel fund, sent flowers to the sick, and sewed for folks when a call was made. Our organization is as follows: president, Sister Dorothy Kipp, vice-president, Sister Bertha Kipp, secretary-treasurer, Ada Brandt. Our prayer is that we may continue to help in bringing relief to those who are less fortunate than we and that God may use us where the need is greatest.—Mrs. Ada Brandt, Millers-town, Pa.

Quakers Advertise in Eighteen Leading Newspapers for Relief Funds

An appeal by the American Friends Service Committee for relief funds to be used in Central Europe was inserted in eighteen leading newspapers throughout the country during the first week of April.

The Quaker advertisement stressed conditions in Austria, Hungary, Ger-

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

66 More Modern Parables for Young Folks. John Henry Sargent. Wilde, 1945. 132 pages. \$1.50.

This book is more for children and intermediates than for young people over sixteen years. The Scriptures and prayer suggested for each subject are well chosen and helpful. This book is especially good for ministers who desire material for children's sermons and for worship directors of age-group departments of the Sunday school.—Don Snider.

Our Teen-Age Boys and Girls. Lester D. and Alice Crow. McGraw-Hill, 1945. 360 pages. \$3.00.

For parents, teachers and youth leaders this book gives a thorough and searching picture of the adolescent, his world, his problems and his aspirations. Four general areas are treated in eight of the ten chapters: home adjustment, school adjustment, vocational adjustment, and social adjustment. With the exception of the authors' opinion of dancing this book is excellent for Brethren adult advisers of youth. Seventy case studies of teen-agers are intensely illuminating. Questions from youth themselves on each of the four areas are very revealing. One is convinced that the Crows know young people as they here give suggestions for helping them to become mature, responsible citizens in this unstable world.—Don Snider.

Paul for Everyone. Chester Warren Quimby. Macmillan, 1944. 176 pages. \$2.00.

Here are a vivid portrait of Paul and a setting forth of his mission and message. The book is scholarly but written simply. One does not need to agree in every respect to profit greatly by reading it. It is considerate and fair, and carries deep insight. Especially timely in that the Sunday-school lessons for the last quarter of 1946 are on Paul.—E. G. Hoff.

The Great Divorce. C. S. Lewis. The Macmillan Company, 1946. 130 pages. \$1.50.

One who dips into this book so far as the second chapter will hardly be able to lay it down until he has finished it. It presents in fictional or allegorical form some of the things which the author believes it necessary for one to achieve if he wishes to enter into heaven. To some readers it will seem that the author has not treated this matter with sufficient reverence. To others it will seem that he has made very real the necessity of complete surrender to God and the necessity of subordinating everything else to a desire to become like Christ before one can have entrance into heaven. Some will like the book and some will dislike it but any who read it will be affected by it.—Desmond W. Bittering.

many and Poland. Food, clothing and trained workers will be provided from the funds obtained.

The advertisement appeared in newspapers of New York, Philadelphia, Baltimore, Washington, Atlanta, Chicago, Des Moines, Denver, Kansas City, San Francisco, Los Angeles, and Seattle.

Four months ago a similar advertisement sponsored by the committee, which urged opening up of Germany to American relief efforts, brought more than 55,000 replies and \$33,000 in unsolicited contributions.

Church Exhibits Heifer as Spur to Relief Efforts

To demonstrate what can be done to aid the needy in Europe, a Holstein heifer purchased and raised by young people was exhibited at Trinity Evangelical and Reformed church in Buffalo. The presence of a cow in the church yard was a novelty to city churchgoers.

Nicknamed "Maggie," the heifer cost young people of Trinity, Sheldon and Bennington Evangelical and Reformed churches about \$200, which they raised by plays and other projects. Henry J. Kelter, a twenty-year-old youth from the Sheldon rural church, helped raise the cow, destined for a needy family in Holland.

While Maggie affected stage fright on her first visit to the city, young people passed the hat to parishioners entering the church and raised \$75 to pay for her shipment to Philadelphia.

Lutherans Plan Back-to-Church Campaign

At a meeting in Detroit of the Home Mission Conference of the Missouri Synod, Lutheran leaders from America and Canada formulated plans to bring into the church 70,000,000 persons who belong to no organized religious body.

"We are concerned not only with Lutheran converts," the Rev. Harry E. Olsen, mission committee chairman, said, "but with getting more people of all faiths to go back to church."

Using as its theme "Each One, Reach One," the campaign also will strive to reach those who have moved from one section of the country to another and have neglected to renew their church ties.

British Cabinet Members Get Anticonscription Resolution

Copies of a resolution adopted by British Quakers opposing compulsory military training have been placed in the hands of all Cabinet members. The resolution was passed

at a recent conference of the Society of Friends held in Manchester. It said that compulsory training would be wrong "even if the right of conscientious objection were conceded."

Jews Send Relief to Dutch Christian Community

The Paterson (N. J.) Jewish community is sending a gift of clothing and other relief articles to the Christian residents of Leeuwarden, Holland, in appreciation of their efforts in behalf of persecuted Jews of the town during the war.

The extent of this aid was revealed in a letter from Holland read by Rabbi Reuben Kaufman, pastor of Temple Emanu-El in Paterson, to his congregation. The letter told how the Jews were shielded from the nazis in Christian homes while scrolls, prayer shawls and ornaments belonging to the synagogue were hidden in the attics.

Japanese Protestants to Launch Evangelistic Campaign June 6

A nation-wide Protestant evangelistic campaign will get under way in Tokyo on June 6, Whitsunday, when the Church of Christ in Japan will hold its first congress comprised of over 300 representatives in preparation for a long and diligent endeavor to spread the Christian gospel among the people of Japan.

The top committee for the new Christian movement is headed by Dr. Toyohiko Kagawa, noted Christian leader and social worker who is a candidate for the Japanese House of Peers.

The platform of the campaign will be "to foster religious feeling through preaching the gospel as the moral basis of reconstruction of Japan as a peaceful and cultural nation."

"What Japan needs most today is prominent American Christian leaders to visit us, work with us, render advice, and spur the Christian youth movement in Japan by visiting large metropolitan areas to preach and lecture," said one official of the Church of Christ in Japan.

Propose U.N. Set Up Religious Advisory Council

A proposal that U. N. invite religious bodies to set up an advisory council to the international organization was made in London by the World Congress of Faiths. The congress, which has the support of prominent church leaders, was founded in 1936 to "promote a spirit of fellowship among mankind through religion."

"We suggest," the statement said,

"that the United Nations, which comprises all races and faiths, invite the principal religious bodies to set up a council freely chosen by themselves to give advice on matters which concern moral issues and the establishment of goodwill among men."

The congress also proposed that time be allowed for silent prayer and dedication before the opening of each session of U. N.

95,000 Testaments Distributed in Tokyo

Of the 100,000 Testaments recently sent to Japan by the American Bible Society, over 95,000 have been distributed, according to an official of the Japan Bible Society.

Distribution was confined to the Tokyo area and some churches and schools in the Nippon capital have requested additional copies. One church has requested 10,000 more—a school, 5,000.

Japanese church people regard the gift of the Testaments as a boon to the newly rejuvenated church movement here. "Many non-Christians are demanding the new volumes," states one member of the society.

Los Angeles Church Makes Brotherhood Work

At a service of the All People's Christian Church and Community Center in Los Angeles, twelve persons proved that brotherhood can be a reality and that democracy can succeed in practice.

When Pastor Dan B. Genung extended an invitation to membership, four Caucasians, two Mexicans, two Japanese, three Negroes, and one Chinese responded.

Two weeks later when the invitation was renewed at the close of a church service, two Negro young people joined the church, a home missions institution of the Disciples of Christ supported by funds of the United Christian Missionary Society of Indianapolis.

Segregation of Mexican School Children Opposed

Federal Judge Paul J. McCormick believes that "a paramount requisite in the American system of education is social equality." He recently outlawed segregation of Mexican school children in Orange County, Calif. Separate schools had been maintained there for pupils of Mexican parentage, and backers of the idea claimed that the Mexican children would be handicapped by deficiencies in the use of English

if they were thrown in with the other children. The judge, however, asserted that "Spanish-speaking children are retarded in learning English by lack of exposure to its use because of segregation." The judge's ruling is expected to have a considerable effect in the struggle to eliminate segregation of Mexican school children elsewhere in the United States.

Nazi War Criminals Show Interest in Religion

Several of the nazi war criminals on trial at Nuremberg have shown an interest in religion, according to Lieut. Carl R. Eggers, of Eugene, Oregon, Protestant chaplain of the Missouri Synod, who formerly served in the Nuremberg prison.

Four of five of the prisoners, according to Chaplain Eggers, indicate a willingness to attend church services. Von Ribbentrop, Raeder, Fische, and Saukel show a "special interest" in religion which is probably inspired by fear of death.

Chaplain Eggers was especially impressed by Field Marshal Keitel, who was unusually willing to discuss religious questions. Hermann Goering is also disposed to discuss religion, but shows little interest in the church, although he once told Chaplain Eggers he envied people with definite religious convictions. Hess has not committed himself regarding his attitude toward religion.

Women's Pacific Regional Conference

The women of the Pacific Coast Region met on Feb. 11, 1946, in the La Verne College auditorium for their annual business meeting, with the regional president, Mrs. D. L. Forney, presiding.

Mrs. D. C. Gnagy of San Francisco led the devotional period, which was supplemented by a quartet number, Let the Church March On, rendered by the Glendora ladies.

A letter of appreciation from Bro. D. C. Gnagy was then read, thanking us for a gift of \$100 to be used for the new church building in San Francisco, and the treasurer reported a balance of \$294.37. A budget of \$250 was adopted. Of this amount \$100 will go for relief and the remainder toward the regional president's expenses to the Annual Conference at Wenatchee, Wash.

Mrs. Paul Studebaker reported on the women's work meetings which she attended at Annual Conference last year. She told of the many projects our women are working on

from coast to coast. It was gathered from her report that Brethren service was at the top of the list and received the greatest consideration. An offering of \$51.75 was lifted at the close of the meeting.

Mrs. Stanley B. Keim of Nampa, Idaho, was re-elected vice-president for three years.

On Feb. 13 the missionary program was held in the college auditorium, with Mrs. Forney in charge. Mrs. Minna Heckman, a former missionary to China, led the devotions and Mrs. D. W. Shock led group singing.

We were extremely fortunate to have Frank and Anna Crumpacker, pioneer missionaries to China, with us. Bro. Crumpacker spoke on evangelism. He told of their tours to faraway villages for days and weeks at a time and how eager many of the people were to become Christians at once, and how hard it was for others to give up their lifelong superstitions. Mrs. Crumpacker spoke mainly of her work among the women, but she also spoke of the work which was being done in the girls' schools.

There was a much larger attendance at both the women's meetings than we have had in the past. We are looking forward to an even larger group next year.—Mrs. Cora Neher, secretary-treasurer, Pomona, Calif.

A German Writes of Faith

Written July 31, 1945, to his sister Hanna

We have passed thru a very difficult time and the future is becoming more and more desperate.

That God has permitted such great troubles to fall on poor, weak mankind has become a great trial of faith for many. Most of our beautiful cities are in ruins; business and commerce are dead, and there is no social life. It seems to us that we, the people, are just slowly dying.

Our enemies are holding the whole population responsible for the misdeeds of the nazi government. They consider us all criminals, treating us accordingly. And this is bitter.

But we were helpless in the hands of a few. We dared not stir. Whoever dared oppose disappeared without helping the nation as a whole. To make the whole population responsible for the sins of a few is the greatest injustice of history. Under the Hitler rule we were always permitted to preach. Only those who brought politics into the pulpit had difficulties. Since Wesley prohibited his preachers to use

the pulpit for polemics, we, in the Methodist Church, held ourselves to Wesley's rule. We knew nothing of the cruelties of the concentration camps. We did not even know the names of these places. Everything was kept in strict secrecy.

The ghosts of hunger, cold, misery and unemployment are on the march through the whole land. I fear many will have starved to death, before help has reached us. In Saxony many have died of hunger already; as also many in the immense prison camps, where the German soldiers are still kept. Their suffering is severe and many are dying of hunger, sickness and exposure in the open fields at the mercy of heat, cold and storms. And we have no way to help them.

The future outlook lies heavily upon my mind. Without faith I could not stand it. The war with all its accompanying distress has left its marks upon us all. It is really a miracle that we are still alive. Till now we knew faith only in theory, but we are beginning to practice faith in reality. Only then, when one is confronted with nothing, then faith begins, especially in view of the unspeakable need. As long as we have enough to eat and drink, and as long as we have hope of earthly help, our faith is never pure, nor fully tested. We are learning to say to the Lord: "We will suffer, if this is Thy will, we will not shrink from it." And thus, if we are willing to suffer, we shall receive the assurance stronger than ever that our peace with God is a reality.—Dr. Paulus Scharpff, superintendent, Methodist Theological Seminary, Frankfurt am Main, Germany.

Eliza Reach Hughes

Eliza Reach Hughes, widow of Elder John R. Hughes, was born Aug. 12, 1858. She died Oct. 11, 1945.

She was married Feb. 16, 1876. Four girls and one boy came to bless the home. The son, Frank, died soon after her death. She left twenty-five grandchildren and twenty-two great-grandchildren.

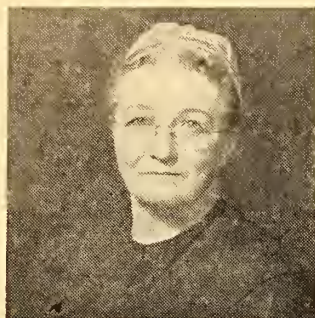
Sister Hughes was an active member of the church and was a marked aid to her husband's ministry.

Bro. H. N. Whitten, her pastor, preached the funeral, assisted by the Methodist pastor, R. P. Parker. She was laid away in the family cemetery.

The children took good care of their mother in her declining years. Our General Board also gave helpful and much prized service to

Mother Hughes during her last years as the loyal widow of a minister. So Bro. John R. Hughes and his good wife, Sister Eliza, lie sleeping on the hilltop near her birthplace and their old home. Long live the memory of these good and useful people.—I. N. H. Beahm, Nokesville, Va.

Emma E. Merkey



Emma E. Merkey, daughter of the late Adam and Sarah Bross Light, was born Feb. 19, 1882, near Jonestown, Pa., and died Feb. 20, 1946.

On Sept. 23, 1907, she was married to Harry B. Merkey. To this union were born seven children, two of whom died in infancy. Surviving are her husband, three sons, Ammon, Paul and Adam, two daughters, Mrs. Maeanna Miller and the undersigned, and eight grandchildren.

In early girlhood Mrs. Merkey united with the Church of the Brethren. For many years she taught in the Sunday school. After her family had grown she cared for six orphan children.

Funeral services were conducted by Bro. Samuel Meyer, assisted by Bro. Irwin Heisey. Burial was in the Union cemetery.—Mrs. Sarah Lauder Milch, Myerstown, Pa.

Elder Solomon Isaac Bowman

Elder S. I. Bowman, widely known and beloved minister of the Cooks Creek congregation, died at the Rockingham Memorial hospital, Harrisonburg, Va., April 4, 1946, where he had been a patient for three weeks. He was born at the old Bowman homestead two miles south of Harrisonburg, Aug. 18, 1862, son of the late Elder Joseph and Sarah Flory Bowman. He was educated at the local school and at Bridgewater College.

He was elected to the ministry at Cooks Creek, April 10, 1895, and served in the ministry fifty-one years, the last thirty-five of which he was in the eldership. He resigned as elder of the congregation two years ago and was made elder emeritus for the rest of his life.

On June 8, 1884, he was united in

marriage with Miss Mary Coffman and spent practically his entire life in the Cooks Creek congregation.

Surviving besides the widow are three sons, J. B. of Bridgewater, O. F., pastor of Tearcoat and Capon congregations, Augusta, W. Va., and Dr. Raymond, professor and registrar, Dickinson College, Carlisle, Pa.; two daughters, Mrs. J. M. Roller, Elgin, Ill., and Ruth, at home; three sisters, Mrs. J. S. Sharpes and Mrs. J. H. Hall, Harrisonburg, Va., and Mrs. Mildred Conner, Waynesboro, Pa.; one brother, Elder J. H. Bowman, Harrisonburg; eight grandchildren and seven great-grandchildren.

Bro. Bowman held the first series of meetings conducted in the present Bridgewater church, beginning the day after the dedication in February 1915. There was a good ingathering. He was frequently an officer of the district meeting; served as delegate from his district on Standing Committee at Annual Conference some eight times; was secretary of the district from 1909 to his death; was trustee of Bridgewater College 1915-1933.

From his diary it is gleaned that he held eighty series of meetings, preached 2,809 sermons, baptized 455, received 734 into the church, and performed many marriage ceremonies, anointings and funeral services, and officiated at many love feasts.

His pleasing personality, his sympathetic understanding of others, and his deep religious nature along with fine ministerial qualities, won for him friends in all faiths and in all walks of life. His advice and assistance were sought after in matters concerning the church even after he entered the hospital.

The funeral service was held at Garbers church in the Cooks Creek congregation. Jacob F. Replogle, Bro. Bowman's pastor, and William F. Flory, elder of the Cooks Creek congregation, assisted the writer in the service. Interment was at the Oak Lawn cemetery at Bridgewater.—John S. Flory, Bridgewater, Va.

Elder W. H. Miller

Elder W. H. Miller, son of the late John A. and Rebecca Crist Miller, was born in Cumberland County, Pa., March 25, 1869, and died at the home of his daughter, Mrs. Walter Brandt, Millerstown, Pa., Feb. 19, 1946. In 1889 he was married to Alice L. Arbegast, who preceded him in death in May 1928. A daughter, Edna, passed away in 1915. He leaves one son, Earl, of York, Pa., and two daughters, Mrs.

Walter Brandt, with whom he resided, and Mrs. Sara Whitcomb, of Mechanicsburg. Two sisters also survive, along with five grandchildren and two great-grandchildren.

Elder Miller was not reared in the Brethren faith, but from the influence of a good Christian employer he decided to unite with the Church of the Brethren in his early twenties. He was elected to the ministry in the Lower Cumberland congregation in 1897, after which he made many sacrifices so that he could enter into a full service for the master. He devoted much time to evangelistic work in Southern Pennsylvania and Eastern Virginia, New York and Maryland. He served in the mission cause in Southern Pennsylvania a number of years, taking care of some of the weaker churches and preaching missions.

He was ordained to the eldership in 1912, and was largely responsible for the church that was built at Mt. Olivet, Newport, Pa. It was around this time that his health failed and he never fully recovered.

The funeral service was held in the Mechanicsburg church with Elders J. E. Trimmer, E. S. Kepp and Ira M. Hart in charge. Burial was in the Mechanicsburg cemetery.—Ada E. Brandt, Millerstown, Pa.

Matrimonial . . .

Bond-Harr.—John Harmon Bond of Johnson City, Tenn., and Ermalee Harr of Kingsport, Tenn., at the home of the bride, March 3, 1946, by the undersigned.—Ralph Bowman, Piney Flats, Tenn.

Boyn-ton-Rank.—Roger Boynton and Avis Rank in the Methodist church at Money Creek, April 19, 1946, by Rev. A. S. Earl.—Mrs. William E. Wright, Utica, Minn.

Bucher-Kreider.—LeRoy A. Bucher of Lebanon, Pa., and Sara Mae Kreider of Quarryville, Pa., in the Mechanic Grove church, Feb. 16, 1946, by the undersigned.—K. Ezra Bucher, Elizabethtown, Pa.

Coffman-Comer.—Shirley James Coffman and Catherine Comer, both of Timberville, Va., in the Linville Creek parsonage, April 28, 1946, by the undersigned.—Samuel D. Lindsay, Broadway, Va.

Dofner-Ross.—Charles D. Dofner of Colorado and Elsie M. Ross of Walkerton, Ind., at the home of the bride's sister, April 21, 1946, by the undersigned.—John Stump, Walkerton, Ind.

Figert-Jackson.—Paul Figert of Roann, Ind., and Merle Elizabeth Jackson of Oakland, Miss., in the Roann church, May 1, 1946, by the undersigned.—C. C. Miller, Roann, Ind.

Firestine-Balsbaugh.—Robert S. Firestine of Richland, Pa., and Caroline G. Balsbaugh of Myerstown, Pa., April 20, 1946, by the undersigned at his home.—Frank H. Layser, Myerstown, Pa.

Gross-Nolt.—John Gross and Betty Jane Nolt, both of Reinholds, Pa., in the Pleasant Hill church, April 21, 1946, by the undersigned.—C. H. Gehman, Johnstown, Pa.

Johnson-Alexander.—Taylor Johnson and Ruth Alexander, at the home of the bride, April 21, 1946, by the undersigned.—John D. Long, Dayton, Ohio.

Landis-Palmer.—John Robert Landis of Gettysburg, Ohio, and Madelon Palmer of Sidney, Ind., at the Spring Creek church, May 4, 1946, by the undersigned.—Moyné Landis, Gettysburg, Ohio.

Liddle-Wenger.—George Liddle and Mary Ann Wenger, both of Carrington, N. D., in the Baptist church at Minot, N. D., April 28, 1946, by Rev. R. F. McIl-nay.—Ruth Barnes, Minot, N. D.

Mundt-Putzier.—Harold Mundt and Margie Putzier at St. Charles, Minn., in the St. Johns Evangelical Reformed church, April 12, 1946, by Rev. Seigle.—Mrs. William E. Wright, Utica, Minn.

Pierce-Wingard.—Joseph R. Pierce and Anna Kathryn Wingard, both of Wind-ber, Pa., in the parsonage, April 24, 1946, by the undersigned.—Clarence H. Rosen-berger, Scalp Level, Pa.

Rosemary-Agee.—Francis Lee Rosemary of Plainfield, Ind., and Cora Lee Agee of Roanoke, Va., at Scales Chapel, West End Methodist church, Nashville, Tenn., May 6, 1946, by the undersigned.—John B. White, Nashville, Tenn.

Rummel-Brumbaugh.—Alonzo Rummel and Clara Brumbaugh in the West Goshen church, Ind., April 14, 1946, by Bro. M. D. Stutsman.—Mrs. (Wm.) Clara Brumbaugh.

Simmond-Hylton.—Virgil Simmond of New York and Eiselle Hylton of Willis, Va., at the Topeka church, March 2, 1946, by the undersigned.—A. N. Hylton, Floyd, Va.

Stepanovich-Heistand.—Robert M. Stepanovich of Wellsville, Ohio, and June Heistand of Hazelton, Idaho, at the home of the bride, March 5, 1946, by the under-signed.—Hugh B. Garner, Twin Falls, Idaho.

Taylor-Hoover.—J. Herbert Taylor of Bennington, Okla., and Shirley Catherine Hoover of Roanoke, Va., in the Ninth Street church, Roanoke, May 1, 1946, by the undersigned.—Ralph E. White, Roanoke, Va.

Webster-Bowman.—David Kulp Web-ster and Hettie Jewel Bowman, both of Callaway, Va., at the Monte Vista church, May 2, 1946, by the undersigned.—Oscar R. Fike, Boones Mill, Va.

Fallen Asleep . . .

Backfish. Ellen, died Feb. 27, 1946, at the age of sixty-five years. She had been a faithful member of the Maple Grove church early in life. She is survived by two daughters and four grandchildren. Funeral services were held in the Maple Grove church by Brethren Alfred Camp-bell and Farrel Culler.—Dora Mitchel, Glay City, Ind.

Boynton. Mrs. James, died April 27, 1946. Mrs. Boynton was president of our ladies' aid. She, together with her husband, one son and one daughter, united with our church in 1941. On the evening before her death she had the pleasure of seeing her other two sons and their wives and seven children baptized into the church of her choice. She is survived by her husband, two daughters, three sons, ten grandchildren, two sisters and three brothers. Burial was in the church cemetery at Lewiston.—Mrs. William E. Wright, Utica, Minn.

Dils. Ada V., died at Blythe, Calif., April 18, 1946, at the age of fifty-three years. She was a member of the College Street church in Dayton, Ohio. Surviving are her husband, Thomas N. Dils, three sons and one daughter. Funeral services were conducted by her pastor, Elder John D. Long, and interment was in the Lower Miami cemetery.—Allie K. Gnagey, Day-ton, Ohio.

Fansler. Ida K. Neathery, was born Dec. 4, 1880, in Bond County, Ill., and died Dec. 24, 1945, at Baltimore, Md. She was united in marriage to Isaac Fansler in 1896. He preceded her in death in 1937. She is survived by two daughters, two sons and two stepsons. They were among the first families of Brethren to locate in Delaware,

having come there from Nampa, Idaho. She had been a member of the Church of the Brethren for over forty years. Fu-neral services were held by Bro. William McDaniel and interment was in the Johns-town cemetery near Greenwood, Del.—Mrs. V. B. Hostedler, Farmington, Del.

French. Mary Cathrine, was born March 28, 1874, and died April 28, 1946. She was twice married, her first husband, Mr. Ken-nedy, having preceded her in death many years ago. She later married Preston B. French, who died two years ago. She is survived by one daughter, one stepson and two grandchildren. She was a member of the Albright church for many years. Fu-neral services were held by Bro. D. I. Pepple and burial was in the Holsinger cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

Henry. Samuel Calvin, son of William and Cathrine Henry, was born Jan. 19, 1864, and died March 21, 1946. He was united in marriage to Fanny G. Koontz on March 1, 1888. He is survived by his wife, two children, one son having preceded him a number of years ago, seven grand-children and one great-grandchild. He confessed Christ as his Savior when a young man and lived faithfully to the end. Funeral services were held in the Wood-bury church by Brethren D. I. Pepple and J. E. Whitacre and burial was in the Rep-logle cemetery.—Mrs. D. I. Pepple, Wood-bury, Pa.

Ingle. Eugene Scott, son of Donn and Ruby Ingle, was born on May 15, 1944, and died as the result of an automobile ac-cident May 1, 1946, while en route to Wayne hospital. He is survived by his father, mother and four grandparents. Funeral services were held in the home of the maternal grandparents at Potsdam, Ohio, by the undersigned and burial was in the Potsdam cemetery.—E. E. Brumbaugh, Union, Ohio.

Keeble. Elizabeth, daughter of Samuel L. and Mary Gish Shaver, was born Feb. 21, 1874, near Troutville, Va., and died Jan. 2, 1946, at her home in Jonesboro, Tenn. Sister Keeble united with the Church of the Brethren in early woman-hood, and was married to Houston K. Keeble of Jonesboro, Tenn., Nov. 22, 1911. Two children were born to this union, both of whom died in infancy. She is survived by her husband, two brothers and one sister. She was one of the char-ter members of the Jackson Park Me-morial church located in Jonesboro, Tenn. She was very active in church work both in the local congregation and in the dis-trict. Services were held in the Jackson Park Memorial church in charge of the undersigned, assisted by the pastor, Bro. J. C. Wine, and Rev. Yankee of the Meth-odist church. Interment was in the city cemetery.—S. H. Garst, Blountville, Tenn.

Keeny. Emma L., for a number of years matron at Juniata College and later ma-tron of the Huntingdon Orphans home, died April 20, 1946, at the Carlisle, Pa., hospital after several weeks' illness result-ing from a fall. Miss Keeny was born April 1, 1857, and lived in Huntingdon for many years. Her father was steward at Juniata College and she was associated with many of the founders of Juniata Col-

lege. She was a member of the Church of the Brethren, the ladies' aid society and the W.C.T.U. Bro. Linwood Eisenburg of Shippensburg officiated at the funeral and interment was in the Mount Zion cem-etry at Mechanicsburg, Pa.—W. E. Swi-gart, Huntingdon, Pa.

Loguire. Simon E., son of John and Bar-bara Rickel Loguire, was born in Mar-shall County, Ind., April 10, 1860. He was united in marriage to Laura D. Zook in Mexico, Ind., on Oct. 18, 1883. His com-panion preceded him in death March 23, 1937. He is survived by two daughters, five grandchildren, three great-grandchil-dren and two great-great-grandchildren. Funeral services were held from the Mex-ico church by the undersigned, assisted by Elder H. U. Fisher and interment was in the Greenlawn cemetery.—T. G. Weaver, Mexico, Ind.

Lyday. Christine Erbaugh, died April 14, 1946, at the age of eighty-five years. She was a charter member of the College Street church and took part in the pro-gram when this church celebrated its fiftieth anniversary several years ago. Surviving are one son and three daugh-ters, her husband, George Lyday, having preceded her in death a number of years ago. Funeral services were conducted by her pastor, Elder John D. Long, and burial was in the Eversole cemetery.—Allie K. Gnagey, Dayton, Ohio.

Meals. Millie M. Hollinger, wife of Er-nest J. Meals, died on April 27, 1946, at the age of sixty-four years. Since girlhood days she has been an active, faithful mem-ber of the First church of York, Pa. She is survived by her husband, one daugh-ter, three sisters and one brother. Fu-neral services were held at the First church with Bernard N. King, pastor, and L. Elmer Leas officiating. Interment was in the Greenmount cemetery.—Bernard N. King, York, Pa.

Metcalf. Waunetta Gay, only child of Cecil and Dorothy Metcalf, was born April 18, 1935, and died March 2, 1946. She was above the average in scholarship and her interest in music was keen. Per-fect attendance at Sunday school was one of her ambitions. The father was in Manila at the time of her decease. The funeral service was held in the Keyser church by the undersigned but interment was delayed until the father arrived from Manila. Burial was in the Knobley cem-etry.—A. R. Showalter, Keyser, W. Va.

Paul. Elizabeth Collins Lynn, daughter of David and Catherine Collins Lynn, was born at Williamsburg, Pa., May 18, 1882, and died March 15, 1946. She was united in marriage to William K. Paul on June 5, 1905. She is survived by four daughters and two sons, three sisters, two brothers, one half brother, an aged stepmother and nine grandchildren. She called for the anointing during her last illness. Fu-neral services were conducted in the Smithfield church by Bro. D. I. Pepple of Woodbury, Pa., and burial was in the Beavertown Reformed cemetery.—Her daughter.

Peters. Elizabeth Barnhart, daughter of Abram and Annie Barnhart, died Nov. 15 at the home of her brother near Wirtz,

Announcements . . .

ANNUAL CONFERENCE
June 12-16. Wenatchee,
Wash.

**REGIONAL CONFER-
ENCES**

Southeastern Region—Roa-
noke, Va., Aug. 28-30.

Eastern Region—Lebanon,
Pa., July 10-11.

Central Region—North
Manchester, Ind., Oct. 14-
17.

DISTRICT MEETINGS

Canada, Western—Irricana,
Second, July 9-12.

North Dakota and East-

ern Montana—Carrington,
June 27-30.

Texas and Louisiana—Rose-
pine, La., July 25-28.

Virginia, Southern—Red
Oak Grove, July 30, 31,
Aug. 1.

LOVE FEASTS

Idaho
June 2, 8 pm, Nampa.

Illinois
June 2, Cherry Grove.

Indiana
June 1, Baugo.

June 1, 7:30 pm, Pipe Creek.
June 1, 8 pm, Camp Creek.

June 1, 8 pm, Liberty Mills.

Maryland
June 1, 4 pm, Grossnickle.

Michigan
June 2, Shepherd.

Ohio
June 1, 8 pm, Bear Creek.

June 22, Poplar Ridge.

Pennsylvania
June 1, 1:30 and 7 pm,
Mingo.

June 1, 7:30 pm, Mechanic
Grove.

June 1, 2, 1:30 pm, Freder-
icksburg, Meyer.

June 2, 7 pm, Middle Creek.

June 3, 7:30 pm, Ridge.

June 15, Sugar Valley.

Va., at the age of eighty-five years. She was united in marriage to Thomas J. Peters, who preceded her in death a number of years ago. In her girlhood she united with the Brick church and was a faithful member until death. She is survived by one brother. Funeral services were conducted by Brethren J. B. Peters, stepson of the deceased, and G. W. Bowman, Jr. Interment was in the church cemetery.—Mrs. Melvin Flora, Rocky Mount, Va.

Richards, Theresa, wife of the late Thomas Richards, was born May 20, 1871, in Colborne, Ontario, Canada, and died in Akron, Ohio, May 6, 1946. She is survived by two daughters, both residents of that city. Funeral services were conducted by the pastor at the Eckard funeral home in Akron and burial was in the Glendale cemetery.—Newton D. Cosner, Akron, Ohio.

Rodeffer, Nathan Thomas, son of George and Mary Rodeffer, died Feb. 19, 1946, at the Henry County hospital, New Castle, Ind., at the age of sixty-five years. He was a member of the Church of the Brethren. He is survived by his wife, Nova, one daughter, four sons, five grandchildren, three sisters and four brothers. Services were held in the Buck Creek church by Bro. B. M. Rollins, of Keyser, W. Va., assisted by the pastor, Bro. Kenneth Fisher. Interment was in the Blountsville cemetery.—Mrs. Ella Oxley, Blountsville, Ind.

Royer, Martha J., daughter of the late Brother and Sister Jonas Royer, was born Jan. 19, 1861, and died at the Brethren Old Folks Home near Huntsdale, Pa., on March 17, 1946. She is survived by three sisters and three brothers. She was a faithful and loyal member of the Upper Codorus congregation for many years. Funeral services were held in the Meadow Branch church near Westminster, Md., with Elder N. S. Sellers in charge and burial was in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Schrock, Paul C., son of J. Harvey and Edith Schrock, was born at Middlebury, Ind., Feb. 4, 1902, and died April 25, 1946, at the Logansport state hospital. On April 25, 1923, he was united in marriage to Gladys Guffey. He is survived by his wife, one daughter, his parents, four brothers and eight sisters. Funeral services were held in the Middlebury church by Bro. R. V. Bollinger of Ashland, Ohio, and burial was in the Cornell cemetery.—Mrs. Gladys Schrock, Goshen, Ind.

Smith, Eliza Jane, wife of Lewis E. Smith and daughter of the late David A. and Sinda A. Byers, was born in Carroll County, Md., Dec. 6, 1866, and died March 22, 1946. She united with the Church of the Brethren in 1912 and was a faithful worker and attendant up to her death. She was the mother of five boys and five girls. She is survived by her husband, eight children, two sisters and three brothers. Funeral services were held at the Westminster church and burial was in the Meadow Branch cemetery, near Westminster, Md.—Charles C. Smith, Westminster, Md.

Tully, Adam, the son of James and Catharine Wehrley Tully, was born Jan. 1, 1862, in Kosciusko County, near Syracuse, Ind., and died at his home in Sidney, Ind., April 29, 1946. On Oct. 29, 1882, he was united in marriage to Mary Alice Beigh. To this union were born two children. He, with Sister Tully, was baptized into the Church of the Brethren near Milford, Ind., in November of 1883, and lived a consistent, faithful, Christian life until the end. He was elected to the office of deacon while he lived in the Beaver Dam congregation and served the church in this capacity for more than fifty years. He is survived by his companion, two children, six grandchildren and three great-grandchildren. For the last fifteen years he and his wife have been members of the Spring Creek congregation. Funeral services were held in the Spring Creek church by the undersigned and Elder Edward Kintner. Burial was in the Eel River cemetery.—Leonard Custer, North Manchester, Ind.

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Church News . . .

California

San Fernando Valley.—We regretted the resignation of our elder, C. C. Kindy, at our recent business meeting. We have elected I. V. Funderburgh of Pasadena to serve in his place. Our ministerial committee has secured a full-time pastor for us. He is Mervin Baker, who, with his family, will begin his duties Sept. 1. The building committee is completing plans for starting work on the parsonage, which we hope to have completed when our pastor arrives. We observed our love feast services on Palm Sunday afternoon. Visitors from our churches in Pasadena, Glendale and Los Angeles increased our number so that there were forty-two present, seven of whom were ministers. Immediately preceding the services, the congregation elected a deacon and a probationary deacon. The installation of these two men and their wives was also a part of the service.—Mrs. Orpha G. Deeter, Van Nuys, Calif.

Colorado

Haxtun.—In February our church sent 104 cans of fruit and vegetables and a large amount of new and used clothing to New Windsor, Md., for foreign relief. We observed the World Day of Prayer with a program in the church. On March 17 our quarterly business meeting was held, with Bro. Laursen officiating. Bro. Laursen was elected delegate to Annual Conference. On March 31 Bro. H. M. Coppock and his wife, of Clovis, N. M., arrived to hold two weeks of evangelistic services. On Easter morning the children of the Sunday school presented a program and in the evening the young people presented a pageant. The church was beautifully decorated with spring flowers and lighted tapers, and a large picture painted by Mrs. Otto Laursen. The ladies' college quartet of McPherson will present a program on April 28. Our spring communion service will be observed in the evening of April 28. A vacation Bible school is being planned for June.—Mrs. Inez Decker, Haxtun, Colo.

Indiana

New Salem.—We have a 100% Messenger club again this year. The aid sent several boxes of garden seeds to Europe. Our church gave heifers and wheat for overseas relief. Our aid has been sewing, mending, piecing and knotting comforters for relief. We held pre-Easter services

with Brethren Howard Kreider, Emerald Jones and Orvan Kilmer as speakers. As a result two were baptized, two received by letter and one reconsecrated. On Easter night the young married people's class presented a play. The chorus sang several numbers. Our love feast will be held on May 25.—Mrs. Herbert Moorehouse, Milford, Ind.

Pine Creek.—Our council meeting was held April 9 with Eld. Galen Bowman officiating. Delegates to Annual Conference are Bro. Merle Whitmer and Sister Bessie Stump. On March 31 Bro. Shultz gave an interesting account of his trip to Poland and the conditions there. Several of our men attended the men's meeting at the Elkhart City church. Our church was host to the Sunday-school workers' conference held recently on Saturday afternoon and evening. Bro. Wieand from Bethany was the speaker at our pre-Easter services. He also conducted our communion services on the evening of April 18. Bro. Kurtis Naylor was with us April 28 and gave us a very interesting and challenging talk about his experiences in Ecuador. The Eby Gospel quartet from Goshen was with us in the evening. Several groups from our church have been donating their services at the Nappanee relief center. The Sunday-school teachers and workers are busy planning for a Bible school from May 20 to May 31.—Mrs. Orville Buss, North Liberty, Ind.

Rock Run.—On Feb. 1 a big community sale which members of our men's work organization helped sponsor was held for relief. The net proceeds were over \$10,000 and purchased over three carloads of rolled oats. On Feb. 24 a colored minister, Bro. John Frazer, from South Bend was our guest speaker. We are looking forward to having some more colored children spend a two-week vacation in our homes this summer. Family night was well attended and sixty family-sized boxes, or ninety dollars' worth, of garden seeds were packaged for Poland. On March 24 our annual seedtime festival was held. Our pastor suggested each family should plant twice as much as needed for their family and take the surplus to the cannery for relief. Also on March 24 H. F. Tormohlen gave a temperance talk at the evening service. On the evening of March 31 Bro. Alvin Brightbill held a songfest. At the regular quarterly council meeting Brother and Sister George Weybright and Brother and Sister Paul Phillips were

called to the office of deacon and Bro. Mervin Cripe was licensed to the ministry. Our evangelist for this year will be Bro. Everett Fisher. The finance board reported gifts to missions for the quarter amounting to \$402.42, for Brethren service \$858.19, and for Bethany hospital \$130.14. The women's work reported 145 garments made and thirty-eight dozens of diapers sent to New Windsor for relief. One or two carloads of women have been going to the Nappanee relief center one day a week for some time to sort and pack clothing for relief. The young people's and intermediate classes have made between 500 and 600 pounds of soap for relief in the last few months. Our pastor, Bro. Howard H. Keim, Jr., will represent the church as delegate to Annual Conference. Our communion services were held on April 21.—Mrs. Clarence R. Cripe, Goshen, Ind.

Windfall.—Bro. B. M. Rollins of Keyser, W. Va., conducted evangelistic services here in Feb. Eleven were baptized, eleven were reinstated and ten are to be baptized at a later date. Our love feast will be held on the evening of May 11. We held a sunrise service on Easter morning. We were saddened by the death of Sister Lulu Stout, who was a member of the church for a number of years. Our Sunday school is steadily growing these past months.—Mrs. Beulah Johnson, Sharpsville, Ind.

Iowa

Kingsley.—The men's organization meets the first Sunday of each month, preceding its meeting with a potluck dinner in which the entire congregation participates. During the month of March the community of Kingsley, including all churches, with our pastor, Bro. E. Vanderau as chairman, held a sale for the purpose of raising funds to purchase dried milk for relief. The sale netted \$988, which will buy twenty-five barrels of milk. Our elder, Bro. H. H. Wingert, preaches for the Sheldon congregation the last Sunday of each month. The ladies' aid continues to work on relief goods. Passion week services were held Wednesday, Thursday and Friday evenings. Following the Friday evening service five were baptized. On Easter morning the children gave a short program, following which Bro. Kenneth Yingst of Bethany Biblical Seminary delivered the Easter message. Our spring communion was held Easter evening. It was the first communion service held in our new church.—Mary Wingert, Rensen, Iowa.

Monroe County.—Brethren service, of which Mrs. Elmer Fouts is a representative, solicited fifty dollars and bought garden seeds for families in Poland. Seeds were bought in bulk, and then packaged and labeled by volunteer workers. We appreciated the visits of Brethren Raymond R. Peters and James Elrod on March 27. Our regular quarterly council meeting was held March 4 with Bro. Francis Shenefelt presiding. Our love feast was held on the evening of Good Friday. We are planning a revival meeting for the last two weeks in August with Bro. Early of Omaha, Nebr., as the evangelist. The ladies' aid has been doing home and foreign relief sewing. It is now making articles for a sale in the early fall. Our pastor, Bro. Shenefelt, plans to attend Annual Conference. The services here will be cared for by the ministerial board at that time. Our church attendance is steadily growing. The young people's group is rapidly increasing. On March 31 they gave an interesting program on brotherhood. On April 7 they attended the young people's rally at Ollie. On Easter they presented a play. They also have a youth choir. Two of our young people have volunteered for relief work, Bessie Dage to go to New Windsor, Md., and Clifford Reeves to go with a cattle boat to Europe. Three young people await baptism.—Mrs. Percy Dage, Albia, Iowa.

Minnesota

Minneapolis.—Our achievement offering amounted to thirty-three dollars. Youth Sunday was observed by the young people, who took charge of the morning worship service. Rev. Leroy Gardner, a colored student from Bethel College, delivered the message on Race Relations Sunday. The men's group sent thirty-six dollars and fifty cents to help defray expenses on a carload of heifers. The women meet every two weeks to do relief sewing. We have another large shipment of secondhand clothing and dried food ready for New Windsor, Md. On April 7 Rufus D. Bowman, president of Bethany Biblical Seminary, delivered two messages for us. An offering of \$59.05 was sent for the Bethany Chapel. An Easter program was presented at the close of which our Sunday-school superintendent presented Bibles to the intermediates, juniors, and primaries and Testaments to the nursery class. One letter of membership has been received.—Mrs. Wm. Eisele, Minneapolis, Minn.

Worthington.—Bro. Dale Kyser from Ohio accepted the call to come as pastor of our church. He and his family are living in our new parsonage, which was almost completed when they arrived. Bro. Schechter, who had resigned as our pastor because of his long years of service, still resides here and continues to serve as our elder. The men's work group has raised \$622 and purchased heifers for shipment as soon as possible. The men are making some needed repairs on the church building. The ladies' aid has made eleven comforters for relief, donated 800 pounds of clothing and made twelve dresses for Greek children. It meets every two weeks in the afternoons. It is working with the National Federation of Women's Councils. The young people held a basket social recently, proceeds from which were \$205. They gave \$125 to the Youth Serves project and the rest for European relief. The group collected

about fifty pounds of soap in bars and sent it to New Windsor. On Easter evening they presented a play. In February there were five young people who attended the regional youth conference at McPherson, Kansas. The children of the Sunday school are busy gathering seeds for European relief. Bro. Kyser held pre-Easter services and as a result five young people came into the church. They were baptized on Thursday evening. On Good Friday we held our love feast. Easter sunrise services were held in our band shelter on Lake Okabena. We will have vacation Bible school as usual this summer. We are looking forward to entertaining our district conference this fall. Our pastor and several others will attend Annual Conference.—Lelsa Edstrom, Worthington, Minn.

Ohio

Georgetown.—Our delegates to the district conference were Brethren S. A. Blessing, Lester Heisey and Robert Honeneyman. Our delegate to Annual Conference will be Bro. Harris Shank. We had our first home love feast April 17 with Bro. Blessing officiating, assisted by Brother and Sister Detrick and Bro. Heisey. Our ladies' chorus presented an Easter cantata on Easter evening and the children gave a short program in recitations and songs. Our ladies' aid has been busy sewing for relief. It handed out mite boxes to be returned on Easter and received eighty dollars. On the evening of April 23 we had a stirring message by Peter Varnoff, a Russian Bible missionary.—Mrs. Elmer Heck, Laura, Ohio.

Middle District.—We are still conducting Sunday morning worship services in the basement of the township auditorium at Tipp City but work has been begun on a new church at the former location. Brethren Maynard Coppock and Ralph Brumbaugh gave interesting reports of their trip with a shipment of horses and cattle. The men and the women of the church have been spending one evening

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(To be published this summer)

The 1946 edition of the Brethren Minister's Manual is a careful revision of the previous book. It embodies the changes necessary to bring all statements up to date with respect to Annual Conference rulings. All sections have been carefully rechecked and some completely rewritten. The new manual is the Brethren minister's pocket guide as to forms and procedures. The book is convenient in size and attractive in format. In these respects it is similar to the previous manual. The regular list price is \$1.25; but to ministers of the Church of the Brethren, less the Gish Fund discount, the special price is \$1.00 for a personal copy. Name stamped in gold is 25c extra.

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a week at the relief center at Dayton, Ohio, helping to sort and pack clothing. The spring meeting of the men's work was held at the Ft. McKinley church on the evening of Feb. 10. The Miami County choir reorganized on April 14 in the Christian church at Troy, Ohio. Our Easter services were very well attended. The primary class presented an inspiring program. One of our members, who was head of the children's department, has gone to Arkansas to regain her health. The annual county Sunday-school convention is being held in Troy on April 28. The three main sessions will be held in the Methodist church. The women's work is planning another farm-sale dinner at the Cannaday farm, southwest of Tipp City, on May 11. The district meeting at the Donnels Creek church was well attended. Brethren Ralph Brumbaugh and Nevin Coppock represented our congregation. There is to be a youth rally at the Trotwood church on April 28.—Bertha Heitzman, Tipp City, Ohio.

West Dayton.—Twenty-one persons were received into the church fellowship during the Lenten season, twelve by baptism and nine by letter. Our love feast was held on the evening of Palm Sunday. Holy week was observed by special services every evening from Monday through Friday. A sacred music program was presented by the Manchester College chapel choir on Wednesday evening of that week and on Friday evening our church choir presented The Seven Last Words. Two deacons were elected at our last council and installed on Palm Sunday. Our pastor, Bro. John D. Long, will represent the church at the Wenatchee Conference. The five-year financial program for a new church building is progressing nicely. Much interest is being taken by various groups to find ways and means for raising money for this purpose. The every-member tithing through Lent resulted in more than \$1,600 toward this fund. Relief work for Europe is being done by the women's work. We are co-operating with the other churches of Dayton and vicinity at the Pine St. relief center. Bro. Jesse Ziegler was a recent guest speaker. Missionary interest is kept alive by meetings in various houses. The Mount Enon Baptist church has purchased our present church building to take possession in eighteen months or two years.—Allie K. Gnagey, Dayton, Ohio.

Pennsylvania

Berkey.—At a recent council meeting Bro. S. B. Kauffman, our pastor, was

chosen to represent our congregation at Annual Conference. We held our love feast on Good Friday evening. Four were baptized preceding the love feast. On Feb. 16 and 17 we had a Bible institute with Bro. C. C. Ellis as our speaker. A leadership training course was taught by our pastor on the book, A Brief Survey of the New Testament. Eleven received credit cards. Five persons from our church took the leadership training course offered by the Windber ministerium. The Elizabethtown College choir sang for us on April 6. The Easter sunrise service sponsored by circuit No. 1 was held at our church with Bro. Clarence Rosenberger, pastor of the Scalp Level church, as the speaker. The children presented a program at the morning service. The young people's chorus rendered a musical program in the evening. The women's work has been busy doing relief sewing, making comforters and collecting old clothes. Several of our folks have spent time helping at the relief center. The women's work had a spaghetti supper on Feb. 22. Sister Harlan Brooks was with us on April 27 and gave an inspiring talk on India. Our spring revival meeting will be held at the Ridge church May 13-26 with Bro. M. J. Brougher as the evangelist. Our boys are coming back from the services and the C.P.S. camps and we are happy to welcome them back into the fellowship of the church. The young people's chorus is

Brethren Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 144. Opportunity for workers in large canneries near small Oregon community. Good wages. Higher pay for experienced men. Church of the Brethren in community would welcome minister or other church workers.

No. 145. Several weeks' painting and minor repair work on Brethren buildings available for student or other person. Virginia.

No. 146. Need for men on dairy ranches in Oregon. Good live Church of the Brethren would welcome interested Brethren families.

planning a fun-night program for May 10.—G. Clair Varner, Windber, Pa.

Fredericksburg.—Our church elected Brother and Sister Paul Bashore and Brother and Sister Minor Lineweaver to the office of deacon. Bro. Ammon Merkey conducted a series of meetings in the Back Creek congregation. Sister Lucille Meyer and Sister Annie Heisey were installed as ministerial wives. On March 10 Bro. Perry Liskey of Annville discussed the subject of child welfare. On April 7 our congregation joined with the Little Swatara congregation in presenting a Sunday-school and missionary program. On Good Friday Bro. Ira D. Gibbel brought the message. On Easter Sunday Bro. Aaron Heisey was the guest speaker. On Easter Sunday evening the young people's department presented an Easter pageant. The ladies' aid society is sewing relief clothing and has quilted a number of quilts during the winter. We are looking forward to our revival meeting beginning May 12 with Bro. Frank Garber, of Palmyra, as the evangelist. Our love feast will be held June 1, 2 at 1:30 p.m. at the Meyer house.—Mrs. Light Bomberger, Lebanon, Pa.

Lebanon.—At our regular council meeting in April Brother and Sister Lester Unger and Brother and Sister Paul Stauffer were elected to the office of deacon. The district ministerial board was in charge of the election. These folks were installed into their probationary period by our pastor, Eld. Carl W. Zeigler, on Palm Sunday. A program by the music groups of the church was presented on Palm Sunday evening. Holy Week services were held with Bro. Jesse H. Ziegler, of Bethany Biblical Seminary, bringing the messages. An Easter sunrise service was held on the church lawn followed by a baptismal service in our church baptistry. Seven were baptized. Four were received by letter on Easter. Bro. Jesse Ziegler officiated at the love feast on Easter evening. We had the largest attendance in the history of our congregation. The young people had an Easter morning breakfast in the church. The Mother's Day service will be in charge of the men, with Renson Wilhelm as the guest speaker. Brother and Sister Adam P. Smith presented to the church a set of electric chimes. These will be dedicated on May 12. Dr. Franklin K. Cassel will show slides of our work in Puerto Rico on May 19. The Lebanon Valley chapter of the Elizabethtown College alumni association held a banquet in our church in April.—Mrs. Paul Sattazahn, Cleona, Pa.

Lewistown.—Our spring and summer activities began formally on April 21 with a fine Easter service; it began with music by the brass band at the entrance to the church and was followed by a program of music by the choir and a drama by seven young people. Baptismal services were held at 2:30 p.m. Plans for the new Sunday-school building are going ahead and we hope to be able to occupy it by this coming fall. Our spring love feast will be held April 28. Mrs. Harold Snider, Mrs. Sylvester Fisher and Mr. Owen Brumbaugh were our delegates to district meeting at New Enterprise this month. Two new Sunday-school classes have been organized recently: one for newly married couples, taught by Bro. Samuel Steinberger, Jr., and the Gideons, a class for returned servicemen, taught by our pastor. A mothers' class adjoining the nursery is another new addition to our setup. Our pastor has been conducting the Brethren Hour each Thursday morning at nine o'clock over station WMRF. Our church, Sunday school and missionary society have been very liberal with their gifts of money and clothing for foreign relief. The missionary society had a baby shower to which a sister society was invited and helped in sending clothing, supplies and money for dried milk for babies. Miss Ruth Bollman, one of our church girls, has entered Moody Bible Institute to pre-

pare for work as a missionary on the India field. Her expenses are being paid by our church, this being one of our missionary projects. We are also supporting Miss Mary Schaeffer, a missionary to China. A short memorial service was held in honor of Ida C. Shumaker before the morning service the Sunday after word was received of her death. Recent guest speakers and musicians in our church were Brother and Sister Paul Weaver, Levi Ziegler, Brother and Sister B. M. Rollins, Ervin Bjorstad, Rev. A. M. Dixon, Bro. D. I. Pepple, Shannon, Stevens and Leach, a gospel team, and Percy Crawford, of the Youth for Christ movement. On Mother's Day a service will be held for the dedication of babies. Our Bible school will be held in June.—Ida M. Fisher, Lewistown, Pa.

Lititz.—We decided to support, as a personal missionary, Sister Delores Snader, of California. Our pastor, Eld. Jacob T. Dick, was elected to represent the church at Annual Conference. Musical programs were given by the Juniata and Elizabethtown college choirs on Feb. 5 and March 3 respectively. Our father and son banquet was held on March 7 when Dr. J. B. Baker, pastor of St. Matthew's Lutheran church, of York, Pa., was the guest speaker. The World Day of Prayer service, sponsored by the women's missionary societies of our town, was held in our local church. March 31 was church-letter day, and the sermon was preached by Eld. Franklin Cassel. A community hymn sing was held in our church on Sunday evening, April 7. Our church joined with the churches of this town in a union Good Friday three-hour service which was held in the Trinity Evangelical church. Bro. Dick conducted a series of meetings in the Lititz church from April 7 to Easter Sunday. We are happy to report that twenty-two accepted Christ and were baptized and one was reinstated. On Easter morning the senior choir gave a rendition of The Crucifixion, by John Stainer. Our love feast was held on April 28 at 6 p.m. Elder N. K. Musser preached the preparatory sermon in the afternoon and officiated at the evening service. The women's work will sponsor another clothing drive, starting May 13. Daily vacation Bible school will be held July 15-27. Brethren J. Madison Dietrich and Mark Keller have offered the use of some of their land to various organizations of the church for relief work. Four groups within the church plan to raise on this land beans and tomatoes for relief.—Mrs. Louis Huebener, Lititz, Pa.

Virginia

Buena Vista.—Our church met the district and general brotherhood financial goals by Feb. 28. The church members voted to go on a full-time pastoral program beginning Sept. 1. The church council voted that our pastor, Bro. H. C. Eller, continue with us another year. Our Sunday-school attendance reached its highest average, 150, during the month of March. The choir presented a fine program on Easter morning. Our church is making plans to do some needed remodeling and building soon.—Dorothy M. Secrist, Buena Vista, Va.

Troutville.—Brother Rufus P. Bucher preached for us on the evening of March 3. We have recently enjoyed a program given by a deputation team from Bridgewater College. Our regular council meeting was held on March 31. Delegates chosen to represent us at district meeting were H. B. Layman, E. C. Wooddie, J. G. Showalter and G. B. Kinzie. The treasurer's report showed a total of \$1,045 given for missions and \$1,231 for relief and Brethren service. The joint choirs of Daleville and Troutville presented an Easter cantata for us on the evening of April 14. The community pre-Easter services were conducted the following nights at the Baptist church, with our pastor, Bro. Miller, and the pastor of the Baptist church in charge. Our love feast

will be held on May 14, at 7:30. The women's work organization continues to do relief work. They have invited the women's work group of Daleville to be guests in the near future, with Mrs. William Kinzie, returned missionary, of Green Hill, as the guest speaker.—Frankie Showalter, Troutville, Va.

Washington

Tacoma.—Brother and Sister Hiram Peters, who have been visiting their son at Kent, Washington, have worshiped with us for several Sundays. Bro. Peters gave us three very inspirational sermons on

The Father, The Son, and The Holy Spirit. We look forward to having him with us soon again. We also welcomed Brother and Sister Frank Crumpacker, who spent two evenings with us. They showed pictures and gave us an insight into the great need of China. We are glad to announce that the interior of our church has just been newly decorated, new concrete steps have been installed, and the outside of the church has been painted. Our elder, Bro. Holderreed, delivered the sermon on Easter morning.—Mrs. Roy Weed, Tacoma, Wash.

The Brethren Ministers' Book Club selection for June is . . .

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The Brethren Ministers' Book Club is a new way to make effective the Gish Fund arrangement by which Church of the Brethren ministers get personal copies of useful books at a reduced rate. A minister can still get books of his own selection at a 20% discount under the terms of the Gish Fund. Such books are not returnable. He can now get a monthly selection also.

The books to be offered from month to month will be carefully chosen for their importance to Brethren ministers. The book selection committee is composed of Raymond R. Peters, H. L. Hartsough and Ernest G. Hoff. They will have help from a representative book nominating group of more than fifty persons.

The book selected for any given month will be announced in the Messenger in the last issue for the month preceding. If a club member does not want the book for the month he should notify the Brethren Publishing House immediately. In the first issue of the Messenger for any given month the book for that month will be further announced, and then mailed out.

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Around the World

Seven out of every ten adult criminals were youthful delinquents, according to reliable statistics.

In October 1945 there were 450,000 German slave laborers at work in France. The number was to be increased to 1,750,000 by June 1946, with most of the men being German prisoners of war turned over to France by the U. S. army.

Missions or Munitions will be the theme for the observance of Men and Missions Sunday, Nov. 17, this year. The special day is promoted by the Laymen's Missionary Movement of North America, which is celebrating its fortieth anniversary.

A new church designed exclusively for deaf mutes will be dedicated in Tulsa, Okla., in June when deaf mutes from throughout the country meet in convention. The Church of the Silent Sheep welcomes all deaf persons regardless of their religious beliefs. All preaching, teaching—and even singing—is conducted in sign language.

Poland, in contrast to prewar policy, now grants equal rights to all religious denominations. Before the law, both Catholic and Protestant sects are guaranteed freedom of worship and organization. The Council of Protestant Churches, containing in its membership five denominations, is officially recognized by the government, as is also the Ecumenical Council, with thirteen different religious bodies.

Congressman's Analysis Shows No Need for Draft

Rep. Charles Clason on April 13 told the House of Representatives that on the basis of figures gotten "directly within the last forty-eight hours from different heads in the War Department" we do not need any draft extension. "I understand we are going to have an army of 1,550,000 on July 1, 1946, and out of that number 840,000 are expected to be discharged. That leaves 710,000 who will be in the army on July 1, 1947, who were in it on July 1, 1946. They plan to have an army of only 1,070,000 on July 1, 1947. You take away 710,000 who were still in, if you do not get anyone else into the army and the number you have to replace is 360,000, you immediately deduct 50,000 Filipino Scouts and all the Wacs who remain in the service and such Puerto Ricans as may go in, and it will bring the number down to less

A million potential college students may be unable to get into school this year. Reconversion Director John Snyder reports 2,080,000 persons, including 970,000 veterans, wanting to go to college next fall. The colleges can accommodate only 1,000,000, including 690,000 veterans.

British Quakers will commemorate this month the 150th anniversary of The Retreat, a mental hospital founded at York by the Society of Friends. The institution is claimed to be the first in England where insane patients were given humane treatment.

Climax, Minn., a little town in the heart of America's wheat belt, responded to former New York Mayor LaGuardia's plea for immediate help for the people of Europe by giving an entire trainload of wheat on the spot. The farmers around Climax dispatched 50,000 bushels of wheat for Europe as a beginning, and planned to do more.

A center to train German boys in Christian and democratic principles will be opened shortly at Mainau Castle, Baden, it was announced in Stockholm by Hugo Cedergren, general secretary of the Swedish Y. M. C. A. The center will be conducted by a committee of three German and two Swedish "Y" officials and instruction will be given by German "Y" leaders. It will provide accommodation for 400 boys at a time and each group will remain one month.

than 300,000 for a period of twelve months.

"Therefore, you have to have a volunteer enlistment of a total of only 25,000 a month to reach this number. As for the number that enlisted in March, there were 73,499, and there has not been any lessening in the number of persons who were trying to enlist. I am told that before the army raised the standards only one out of seven persons was rejected, now three out of seven are rejected. That accounts for the apparent falling off in enlistments. Almost eighty per cent of the men who have enlisted voluntarily have had previous service, contrary to the statement sometimes made that these enlistments are almost wholly from eighteen-year-old men who wish to avoid induction."

Editorial

Now You Hold the Torch

THE front cover this week symbolizes one of the most sacred of all human relationships, that of pupil and teacher.

Pointing out the highway ahead, only a little of which can be seen from the vantage point of this open doorway, the teacher whispers into his poised pupil's ear and heart:

"You hold the torch now," he says. "You must carry it farther

down the road than we, your teachers, have been able to bring it. We have taken you into the innermost recesses of our hearts. We have imparted to you all the information we know. We have shown you how and where to search for further information, information which will take you far beyond the best that we have been able to achieve. Tenderly we have opened your mind and nurtured your growth, for we have loved you.

"Now in you we repose our hope for the future. We have done the best we could for you; it has been but a feeble pittance of what we wish we might have done. The light you hold, while it is the best we could give you, is only a flicker against the darkness, and sudden gusts of wind in the world beyond these doors will seek to put it out.

"You, my child, have a double responsibility. You must keep the flame aglow; you must never let it go out; you owe that much to those who have brought it this far and have placed it in your hands. But you must do more than that. You must add to its growth and you must light many other lamps from it in order that many lamps may drive the light always more deeply into the darkness. You also must become a teacher now, passing on the heritage until the many lights that are kindled shall eventually overcome the darkness.

"What is it that you are saying, my pupil? The task is too momentous. You fear to pass from these halls of learning and from this security. Fear not, my child, for you need not go alone. The One who kindled this light in the beginning and from whom its strength has always come will go with you. Even into the darkest corner of the outside the One who is Truth will go with you and with those whom you will inspire, unto the end of the age.

"So on this day which is a real commencement for you, go, my pupil; take the light and the scroll; go to those who need you, who are waiting for you. And may the blessing of God attend you and bear you up forever.

"This is the prayer of one who loves you and who hopes to serve the world's tomorrow through you. This is the prayer of your teacher. Amen." D. W. B.

Thinking About the News . . .

When Does Man Not Have the Right to Strike?

The effects of repeated strikes have settled like a paralysis upon the nation. Though the immediate strikes may have been settled long before this appears in print, their effects will carry on for a long period. After these are ended, we are promised "thousands" of lesser strikes here and there throughout our land. On every hand one hears vindictive denunciations of John L. Lewis, together with bitter comments about our lawmakers and our executive officers, including the President. Some people even evidence growing lack of faith in a democratic form of government. Is it really capable of adjusting itself quickly to emergencies, they ask.

The writer claims no expertness in the labor field or in the field of economics but his philosophy of religion and his understanding of Christianity make him believe that there is no field to which the teachings of Christ do not apply and no problems which cannot be solved by the application of moral and religious principles. Is it, therefore, not the Christian's job to bring the teachings of Christ to bear upon every field and to center upon every human problem?

The right to organize and to enter into collective bargaining is an adjunct to a factory type of civilization. When each individual or each family manufactured and sold its own products the value of the individual was maintained without organization. Often he indicated with his own name or mark the things he had made and thus projected his personality beyond himself into the things which he could create.

But in a capitalistic factory system just as in a slave system the individual became lost among the masses of those who were owned or whose time was owned by a master or an employer. Freedom could be regained only by combined or mass action against this overlord. This meant revolution in the one case, organization in the other backed by the strike or the threat of strike.

This has developed slowly, and certainly to deny it by law would be a reversal to capitalistic enslavement, to oligarchy. But for the masses to abuse their hard-earned right is also wrong; along that pathway lies anarchy and utter confusion. We move in that direction now.

When then does a man not have a right to strike? The answer is as simple as the teachings of Jesus. His right to strike expires when the major reasons for it become selfish; when he seeks to advance his own group at the expense of other groups which must thereby suffer.

In our world of interdependence the John Lewis strike caused tons of beans to rot in Chicago, acres of peas to be plowed under in California and valuable meat to spoil in attempted transit while little children starved for want of food. So since man will not himself reasonably regulate his "rights" and powers with considerateness for mankind everywhere, laws will have to be made which will regulate for him. This must be one of the pangs of developing civilization. When men become more Christian, fewer and fewer regulative laws will be needed.

D. W. B.

The Christian's Answer to "Walking Out"

TWO people sit down to discuss a problem. They disagree. One makes demands; the other refuses to yield. The first makes a final, bitter speech, turns his back, and stamps angrily out of the room.

Is that scene familiar to you? Surely it is. And perhaps you are already commenting in your mind that such behavior is juvenile. We would like to suggest that it is more than that; it is unchristian. And yet, it seems to be a very popular mode of behavior.

If you have been reading your newspaper lately you know what happened when the United Nations Security Council attempted solution of the "Iranian problem." Hardly had the problem been mentioned before one of the delegates demanded it be dropped, and, when his proposal was voted down, walked haughtily from the room. Only a few days later representatives of the coal mine owners and of the mine workers' union met in a Washington hotel to discuss better working conditions. Once again demands were made, one side would not yield, and the other "walked out" in a huff. And then the old League of Nations, tottering into the next to the last day of its existence, saw the Argentinian delegate "walk out" because his country did not get one of the organization's vice-presidencies.

But make no mistake; it is not only among men of high office that such behavior exists. It exists in family life, as shown in the skyrocketing rate of divorces and broken homes. It exists in the business world, as exemplified in the rising number of labor disputes. It exists in the Christian church, as witnessed to by sharp denominational cleavages. On every hand can be heard the

typical cry of the child, "If I can't have my way, I won't play."

To act thus is to deny two fundamentals of Christ's teaching: humility and forgiveness. When a man "walks out" he says, in effect, "I give up. No solution of the problem is possible. You are perverse. You are just trying to block me. The door is closed. I shall force you to bend to my will or have nothing to do with you."

Placed in the same situation the Christian first searches his own inner feelings in an effort to erase false pride, jealousy, and covetousness from his thinking. Then he says to his brother, "Our problem is hard, but let us counsel further about it. Perhaps I have misunderstood you. I should like to hear your viewpoint again. I know we both want to do what is right. Let us seek the truth together." And if this effort fails? Mediators, persons outside the dispute, may be sought to help bring understanding. And once again, if that fails? The problem may be taken to the community or to the church fellowship for wider counsel. What then, if even that should fail? Then continuous, redemptive love should be practiced toward him who refuses reconciliation.

Every Brethren recognizes this formula. It is the light that guided the feet of the founding fathers of our church. It is to be found in the 18th chapter of Matthew, a chapter which is at the core of Brethrenism. It is a guide to everyday living. Does it operate in your church council? Have you tried it in your personal business relations?

There is a better way than "walking out": "Put on . . . a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; and above all these things put on love, which is the bond of perfectness."

P. W. K.

War Did Not Divide Christians

SEVERAL things have happened recently which demonstrate that even while the citizens of various nations were dropping bombs upon one another there was real heart unity among the Christian people within those nations who held a higher loyalty to heaven than to national leadership.

In February the ranking leaders of Protestant churches met in Geneva, Switzerland.

Pastor Niemoeller, who spoke for the German churches, said that "a mountain of sin and guilt rests upon the Christians of Germany for allowing a non-Christian militaristic regime to control them." Other churchmen answered that this same thing had occurred and is occurring in other countries and that all of Christendom must share with the German people the guilt for world conditions.

The Chinese representative said that Christian fellowship has "transcended war, race and nation." The Chinese expressed friendliness toward the Christians of Japan and testified that they are looking forward to Christian unity between these two nations which for ten years have been at war.

The total council expressed its conviction that world unity could come only through Christian unity.

IT IS encouraging to feel that so quickly upon the heels of war the Christian people can rise from out of the debris of destruction and meet in a spirit of friendliness, co-operation and goodwill. It is significant, also, that Christians know that if they really had lived up to their Christianity, the war would never have come. Will the church eventually become strong enough and courageous enough to make of the world a Christian fellowship?

D. W. B.

THOUGHTS

for a

COMMENCEMENT

Mary Ellen Lauver
Tucson, Arizona

COMMENCEMENT, a time to make a new start, a word expressing the thought that we are now ready to make a new start in living; to pass from the sheltered bays into the open, unprotected seas of action; to govern our own course, rather than longer to be governed by others.

Now, at a time when we commemorate the conclusion of one epoch in our lives and are ready to begin another, to enter the world and pit our strength and the ability of our minds against the problems of the world, and the problems of personal relationships in a competitive society, we should likewise consider the advisability of entering upon a spiritual quest. We should begin to seek for the true values of life, for a means of meeting successfully the demands and conflicts of daily existence which shall give us poise and freedom from all the vexing little worries about tomorrow and its needs.

The inner life as well as the outer may be given a new beginning. The same faith which has led men on to find the solutions to the hard intellectual and scientific problems may lead in this search. Such faith led Pasteur on to conquer the problem of asepsis; Reed and others to conquer yellow fever; and Madame Curie and her husband to solve the riddle of radio-activity. Research on the laws of



Eva Luoma

"Strong in will
To strive, to seek, to find and not to yield"

electricity and of sound; research on airplane construction and transportation; research to improve the food supply of the world by conquering plant diseases, studying soil fertility, developing new crops and new uses for old ones—the peanut in

the South, the soybean in the Orient where it now supplies milk—have all been carried on because men had faith. The inner power, the determination to search and find the answers to

these and dozens of other hard problems, springs from the same root as the power which makes men strive for spiritual insight.

IT IS no indication of a lazy, incompetent mind to seek this insight. Only hard work can secure it. Discouragement faced every experimenter at some stage of his work. None has gone from "glory unto glory" without the pang of despair intruding. But they never gave up, even in the face of discouragement and the collapse of hope for an immediate solution. Each of the great searchers has been given a new idea; never has the store been exhausted before the answer has been found. Their eyes have been on the unseen. Paul's law for the spiritual life has applied to their mental efforts. He said "So I never lose heart. Though my outer nature is wasting away, my inner is being renewed every day. For this slight, momentary trouble is piling up for me an eternal blessedness beyond all comparison, because I keep my eyes not on what is seen, but what is unseen" (Goodspeed).

Again, their struggles are epitomized in terms of a spiritual quest, penned by a Latin poet. "By faith and hope they follow after God, and know their quest shall not be desperate, if but the present conquer not their souls with hollow things; that which they see they spurn that they may come at what they do not see, their senses kindled like a torch that may blaze through the secrets of eternity. . . ."

THE disappointments of today are the spurs which send us on into tomorrow, where we find the answer we seek. "We ought to glory in our troubles," said Paul, who had experienced all manner of discouragement, "for we know that trouble produces endurance, and endurance, char-

acter, and character, hope, and hope will not disappoint us" (Goodspeed). The spiritual man accepts the truth which comes from God. He says, "I am hard pressed on every side, but never cut off; perplexed, but not driven to despair; routed, but not abandoned; struck down, but not destroyed."

This is the same confident faith which has led men on to find the solutions to their intellectual problems. It will yield equal rewards in the intellectual problems of the spiritual world, for the spiritual life finds its fulfillment by means of the same sort of concentration on one idea, and in persistent application to a task that brings victory to the searching mind of men. Paul again assures the searcher that you will grow "rich in everything through union with him—in power of expression and in capacity for knowledge."

TO THE skeptic who thinks it cannot be done and is not worth the effort of doing, the long struggle of the Curies may have seemed futile and senseless. Such devotion to an idea! Such sacrifice for the attainment of the impossible! The answer to that sort of challenge comes, too, not only through the indomitable courage and persistence of the experimenters in science, in biology, in industry, but also through the experience of a master philosopher schooled in all the knowledge of his day. He says, "The material man will not accept what the spirit of God offers. It seems mere folly to him, and he cannot understand it, because it takes spiritual insight to see its true value. But the spiritual man is alive to all true values, but his own true value no unspiritual man can see" (Goodspeed).

GIFT AND GIVER

Maeanna Cheserton-Mangle

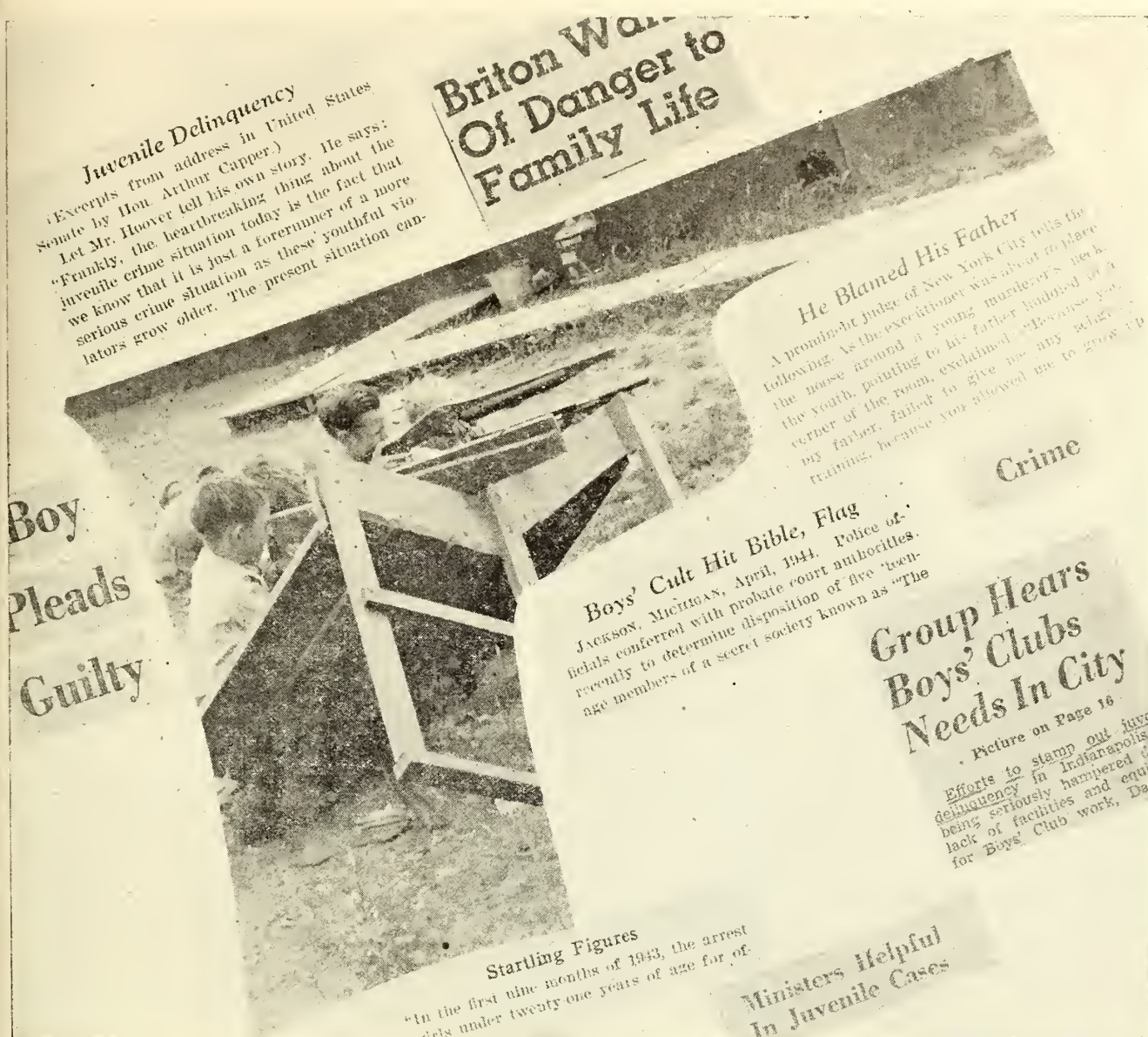
New York City

THIS is for to fix the moosic for to play again." Two tiny hands held a store of *groc*. There must have been a hundred of the little coins—perhaps not worth more than a shilling in all, but a treasure to the child. The man who stood at the door of the Cathedral Chancery hardly knew what to make of this appealing figure before him.

Benjamin was a frightened little soul clutching at his mother's skirts when the family first escaped from Poland. His father, a musician, had died as a victim of the treachery of the nazi storm troopers. At every turn little Benjamin had known nothing but rude treatment. But in London things were different. Kind people took them into their home to live. And often they went into one of the churches to hear the music. It seemed to comfort his mother and Benjamin liked

the music too. It reminded him of the days when he sat beside his daddy as he played. One day as they were walking down near St. Paul's Cathedral, an air raid warning drove them into a shelter. When the "all-clear" was sounded they discovered that the apse of St. Paul's had been hit by a high explosive. Benjamin and his mother felt as if they had lost a friend. Soon it was learned that it would take almost \$800,000 to repair the damage. What could they do? Finally Benjamin remembered his bank. It was the one treasure he had rescued from all his possessions. But could Polish money be used in England? He would try.

So it was that one bright morning he stood at the door of an Episcopal Chancery with his hoard, and the first donation for the repair of St. Paul's great organ was made in Polish coin.



Harold L. Phillips

Juvenile Delinquency

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HEADS of all our major law-enforcement agencies are singing almost identical tunes these days, warning the nation that the problem of juvenile delinquency, far from being solved, is still headed for catastrophic proportions. Figures are piled on figures until we become dizzy. The trends, briefly summarized, are these: (1) alarming increases in the total number of juvenile crimes, (2) rapidly lowering age at which crimes are committed, (3) marked tendency for major crimes to be committed by juveniles, (4) obvious connection of either sex or alcohol, or both, with a heavy percentage of offenses.

We are on the verge of locking the barn again—after the horse has been stolen. Law-enforcement agencies are being strengthened rapidly to meet the onslaught. Money is being poured out to handle the delinquent—after he becomes delinquent. We still are not sufficiently aroused to the problem of redoubling preventive measures. The time, money and effort spent in trying to reclaim a single juvenile delinquent would undoubtedly, on the average, prevent ten youngsters from ever getting into such difficulties. We are seriously in danger of thinking that when taxpayers hand a blank checkbook to the police and the courts juvenile delinquency is solved.—Harold L. Phillips.

We also forget that behind all juvenile delinquency is parental delinquency. Through ignorance, indifference or willful neglect some parents have failed to build homes in which children feel secure and wanted. If youthful crimes are to decrease parents must be offered guidance in establishing and keeping homes that are Christian and in helping their children to become assets instead of liabilities to the community. The church and the home working together can reverse the trends mentioned in the first paragraph.

Your Life Tomorrow

Ralph G. Rarick

Pastor at Hollidaysburg, Pennsylvania

Thoughts Appropriate for Commencement Time

OF a truth, we are living in a very eventful day. With so-called victory achieved in the recent world war, there are multifarious opinions and predictions being expressed relative to tomorrow.

I note with interest that a leading magazine is featuring a series of writings under the heading, Your Life Tomorrow. But the delineation in that is of tomorrow's world of material things, especially those things which will be decidedly new gadgets. Justifiably we may be interested, to some extent at least, in such things. But it is still true, as the master Teacher so well stated, that "a man's life consisteth not in the abundance of things which he possesseth." Then there are other prophetically minded individuals who, under this theme, would choose to swing out and tell us in other ways what the world of tomorrow will be like.

I am reminded of the boy who, in school, was asked the shape of the world. His noteworthy reply was, "According to father, it's in an awful shape." I, for one, do not pose as much of an authority on the shape of things to come, depending as it does upon human character and behavior around the world. But I am agreed, as I am sure every one of you is also, that this war-torn world, still seething with menacing hatreds, is now in an "awful shape." International goodwill gestures and peace conferences are in place and necessary in this

hour in the hope of a better world order. But humanity will continue off the beam for the realization of a right world if this "thus saith the Lord" is overlooked and ignored: "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will

forgive their sin, and will heal their land" (2 Chron. 7: 14).

I SPEAK to each of you as an individual, when I speak upon this theme, Your Life Tomorrow. For the great imperative is better individuals to make a better world. The constant emphasis of Jesus was not upon systems, but upon the individual, not up-



on the ninety and nine, but upon the one. In lands where there are dictators and all of life is regimented, initiative is deadened. Christianity insists upon rugged individualism; and in our democracy, there is a chance for it to flourish. The first and foremost Christian emphasis is the emphasis on individual responsibility. All betterment must begin with the individual, with you and with me. You live your life alone in that you have your own tastes, your own ideas, your own motives of action and your own pains and problems. You have to develop your own life; this kind of building cannot be done by some other. More than to make a living, you are here to make a life.

Life should be lived with a high purpose and with long-range planning. This calls for a right estimation of values and a choice of not only what is good but what is best. Moses had an excellent estimation of values and he made a wise choice, as indicated in the faith chapter: "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment

with the people of God than to enjoy the fleeting pleasures of sin" (Heb. 11: 24-25, Revised Standard Version).

The greatest room in the world is the room for improvement. All along life's way we should be religiously bent on getting ahead, not selfishly as is the tendency in the world today, but in the beautiful and commendable way pointed out in this quotation: "Our business in life is not to get ahead of other people, but to get ahead of ourselves. It is to break our own record, to outstrip yesterdays by todays, to bear our trials more beautifully than we ever dreamed we could, to whip the tempter inside and out as we never whipped him before, to give as we have never given, and to do our work with more force and a finer finish than ever. This is the true idea, to get ahead of ourselves."

THERE is need of a clear understanding concerning the true measure of life. In Genesis 5: 27 there is a statement that Methuselah lived nine hundred and sixty-nine years and died. His is the longest life ever recorded

Barbed Wire

Grace Imogen Gish
Roanoke, Virginia

Sin is like barbed wire
Encircling the ground,
Sharp and bright and dangerous
Wherever it is found.

Sin is like barbed wire
But—Oh, don't be alarmed!
Only stay away from it
And you will not be harmed.

in history, yet this bit about him is about all that rates a record. All that makes his life one of distinction is its unprecedented length. In interesting contrast, the life of Jesus was in years one of the shortest, measuring only thirty-three years. While the ancient oldster lived nearly thirty times longer, how transcendently abundant and benefactor was the life of the Master.

Long life is not, of course, to be given a disparaging consideration or reference. It is even an honor to conserve your life and to live to advanced age. But there is more, much more, to the true measure of life than mere length. It is how well we live that counts. The true measure may well take account of length, but more of depth, of width and of height. An evaluation of you as an individual must be made mainly on the depth of your convictions, the breadth of your sympathy and the height of your ideals. And height means, in the best sense, reaching up to God, with citizenship in the kingdom of God. And the kingdom of God is realism, as an outstanding churchman of our day has so aptly pointed out. Whoever attempts to live without ordering his life in harmony with the kingdom finds sooner or later his life snarled and bogged down in defeatism. If he lives in harmony with the kingdom he has eternal life and blessedness. The victory of this highest order is through our Lord Jesus Christ.

Alma Mater Speaks

Used by courtesy of Every Sunday Folders

THE stillness of night was upon the campus. No lights gleamed through open windows. No gay laughter or muffled conversation fell upon the ear. In peace and quiet, under the great elms, I walked, thinking of the happy years spent at this Christian college.

Then as I mused upon the past, a voice began to speak. It seemed to come from nowhere, yet filled the campus. I listened.

"They called me Alma Mater. My sons and daughters are many. Through the years they come and go. In happy festive mood they return for a day. With words of tender praise they speak of me. Mid laughter and tears they bring forth from memory's treasure store.

I see them and I hear them, beloved children all. The few are near, the many out in life's busy whirl. Sometimes I wonder how the struggle goes. The odds are always there. The stakes are high. Life's game is keen.

"Tis then I think with some assurance of what they sought and found in these halls and on this campus.

"Knowledge, learning, skills they all acquired in a measure. Few failed to find and carry with them into life that spirit which makes men strong, the spirit which causes men to strive for the right, to cherish the honorable, to exalt Christian service, to give their all in some great and righteous cause, to walk before their God and place their life at the Master's feet.

"They call me Alma Mater. With love and God-given encouragement I follow them. Their good lives, their unselfish service of God and man—these are the unseen jewels cherished by my mother-heart."

Our Pastoral Problem

Murray L. Wagner
Weyers Cave, Virginia

The ordination service, by which the church sets apart those who are called to the ministry, should be holy, impressive and of lasting value and significance.

District and Pulpit

IN THE first of these articles we endeavored to point out the intimate relationship which exists between the fire-side and the pulpit. It was strongly emphasized that we shall have more and better men in our pulpits when the homes of our brotherhood want them.

All of the good intentions of the home, however, are insufficient, we said, to produce the desired applicants for the ministry. There must be, we concluded, a concerted effort on the part of the entire congregation to make the call attractive and desirable.

Many other factors enter into the solution of the problem, but for our present concern we shall be content to discuss, in conclusion, the relation of the district ministerial board to it. The writer is not a member, nor has

he ever been a member, of a district ministerial board, and it is understood that the suggestions are entirely personal and reflect upon no individual member or board.

1. Districts should be careful to select men for service on the ministerial board who possess a keen sense of appreciation for the ministry. It is quite unlikely that men in this office will inspire others to enter the ministry unless they themselves have displayed a reverence for their high calling. Such officials need ever to remember that their standard must be that of Jesus Christ. No lower standard will suffice.

A high sense of values and appreciation for their task, and a loving devotion for their church, must be in the hearts of these men of the ministerial board. They need to have an understanding of the needs of their

generation—else how shall they ever be able to guide others into the service of the Lord? They must hold high the office of the ministry, and regard with utmost humility the responsibility which falls upon the pulpit.

Both pastor and district board, acknowledging that they are likely to have to face some difficulties, will do well to consider the scientist's or physician's attitude toward problems in the professional realm. Problems are not regarded as a reason for quitting the task, but as a challenge to intelligence. The artist and the musician find in discordant hues or tones a call to intensive work which leads to mastery in that field. So a board and a minister, working together in congregational difficulties, may show such a spirit of co-operation and devotion as to inspire others to enter the ministry instead of being repelled.



2. Some district ministerial boards are finding profit for themselves and for the ministerial enlistment program through provision of educational aid to ministers.

Our own Bethany Seminary is giving splendid assistance in this field and happy is that man who is able to say his district board is co-operating in the extension work of the seminary. In this district (Second Virginia), for example, the board offers financial assistance to all ministers who will spend the two weeks at Bridgewater College, taking courses offered by instructors sent out by the seminary.

It is possible that some boards may have funds available to send an occasional and exceptional book to ministers who promise to read and use it. Boards have been known to invest funds much more poorly than that.

Again, steps are being taken in some districts to provide financial help for young men who are worthy candidates for the Christian ministry. This is intended as an opportunity for men who would not otherwise be able to secure collegiate training for the profession. Let us hope this help may not always have to take the form of "loans," but rather that some boards may do as some aid societies have so well done—make an outright educational grant to worthy men in the church.

Then, certainly, the board will encourage education of the highest order for the ministry by insisting that wherever possible a church seeking a young man for its pulpit shall give preference to one who has been well trained in college and seminary. This will not exclude pastors of many years' experience, denied the formal training of good schools, but it will encourage those who are asking, "Why should I train for the pastorate? How do I know I can be used and will be called even after I

With the Moderator in Europe...

ON April 30 Lois Rupel, Emma Grace Ritchey and I left Brussels for a tour of France to visit the Brethren work in that country. The drive to Le Havre was most pleasant. We were happy to see the promising crops, but even though the agricultural section looks normal the towns and cities still carry the marks of the last six years. Our purpose in going to Le Havre was to meet the Zona Gale and see the Brethren cattle actually arriving on this side of the Atlantic.

The boat pulled into the dock on May 1, but since this was a French holiday it could not be unloaded until the following day. I slept on the boat that night and we all three ate several meals there. The fellowship was much appreciated by all; the cattle attendants seemed very glad to see familiar faces after their rather rough voyage, and the European representatives were happy to see someone from home.

May 2 we feel was one of the highlights of our trip because we watched 345 head of cattle being lowered from the boat and then put into the freight cars. There were representatives there from the French Ministry of Agriculture, who expressed their thanks for these much-needed cattle and also gave us a picture of where they would finally find homes. Some will be in the Alsace region, some in Brittany, some in Neufchatel, and fifteen in an agricultural school near Paris. On the boat were also some rabbits destined for our Czechoslovakian project in Southern France.

On the evening of May 2 we arrived in Paris in company with Mr. Hersch, the leader of the cattle attendants. Since he was eager to see some of the farming area of France, he went to Paris and then returned by truck with Martha Rupel and Mrs. Webb. This truck took Brethren flour to CIMADE in Le Havre and brought baggage from the boat. Charles Webb also returned with them to Paris and therefore he and Ruth are ready to begin their work.

On the following day we had a conference with Mr. Bakeman of American Relief for France. He told us of the time last summer when there was an epidemic of dysentery in children's centers and the ten barrels of Brethren powdered milk met a serious need. He also gave us a very interesting report of the conditions in France at this time. In some sections 200 children out of 1,000 have died; some places 1 out of 4 children under 3 months of age has died of tuberculosis. Children in France around 12 or 13 years old are 2 to 3 inches shorter than normal—both boys and girls. Part of the trouble is distribution and then price control is badly administered. Farmers cannot get enough money for beef or milk to sell it—so the cities suffer. The milk situation is very bad. Owing to coal shortage factories were cut down to three days a week when the country needed the products more than ever. The Mediterranean is the worst area in France now regarding food.

One of the big plans for the future will be social-medical centers in communities. The plans are to construct three or four barracks in eighteen to twenty towns, staff them with one or two social workers from America with French helpers. One of these centers, at Dunkirk, will be staffed by the Webbs. Therefore, as the last stop on our tour, we went to Dunkirk. The American Relief for France group took us to the site for the project and explained it to us. Housing is a tremendous problem; barracks have been built to accommodate 7,000 people to date, and those of the Webbs will be in this particular section.

Sunday night, May 5, found us back in Brussels again and after a conference with Dr. Burke, I will be going to London to visit a few more prisoner-of-war camps; then I will be homeward bound.

give six or eight years to intensive preparation?"

Boards will do well to set up reading courses and advise candidates to prepare along the suggested lines preparatory to the examination for the license to preach. Why should one find it simpler to pass an entrance examination into the ministry of

the church of Christ than to get a hunting license or an automobile driver's permit?

3. Finally, some of us think the calling could be made more inviting to potential candidates if there were more attention given the rites attending the

call. If this is true, the chief responsibility rests with the district ministerial boards.

As a church we are not given to overmuch ritual. Yet we do have much to say, and rightly so, concerning the teachings of our faith in respect to the ordinances. We are rather precise about the formula for baptism; the Lord's Supper is to be administered thus and so, in connection with other most holy practices including the foot-washing and the holy kiss. We are aroused anew to the possibilities and the efficacy of the anointing service.

But what happens when a young man called by the church into the holiest office on earth—that of minister of Jesus Christ—is confronted by his district ministerial board? Well, there is no set rule as to just what happens, but a great variety of things has happened.

One young man, fresh from college, stood to receive the charge from his board's chairman, and before the service was over he was told twice that "the certificate costs fifteen cents. I paid it and you can pay me."

Another young man said, "I stood to answer the questions put to me when I was installed into the ministry, but the presiding officer told me just to sit down. There was no kneeling in prayer, or laying on of hands (important though that has been to our fathers), no suggestion of much previous thought. There was nothing beautiful or impressive about the service, and I myself was impressed only with the dullness of it."

I have often wondered why we have not made more of this service. Why, for example, do we not read the scripture of Christ in Nazareth and his call (Luke 4: 18-19)? And why not use an anointing service for those whom we would set aside for the ministry? A man needs all the

power an anointing can give as he commits his way unto God.

The doctor is ever mindful of the Hippocratic oath he takes before he greets his first patient; the conscientious nurse will not betray the Nightingale pledge. The district board owes it to the church, the ministry to come and to God himself to do all in its power to make this service holy, impressive and of lasting value and significance.

Let your prayers arise for the

ministry as the early morning smoke ascends from your fireplace. Let your church regard it as one of her holy tasks to "make great preachers." Let your district boards do all in their power to win worthy men for the calling.

"How shall they hear without a preacher? And how shall they preach, except they be sent?"

Our job is to see to it that preachers "are sent." God grant us to do it well!

Volume 95, Number 14

J. E. Miller

Elgin, Illinois

Bro. J. E. Miller has served the church in varied capacities throughout many years. Now past fourscore years, he and his good wife, Aunt Nettie, are still active in body and in spirit. Their first interest continues to be the church. They have learned how to accept change gracefully as this article indicates. This is a couple which has learned to grow old beautifully. We appreciated Bro. Miller's analysis of the Messenger and are hereby sharing it with the church.

MY SUBJECT is taken from the Gospel Messenger of April 6, 1946, which I have read "from kiver to kiver" and enjoyed every bit of it. Yea, it did me good. Reading made me think and thinking led me to compare and contrast. And then I wrote the editor.

Our church papers have changed since I was a lad. Volume 95 dates from April 1851 when Henry Kurtz printed the first copy of The Gospel Visitor in English and German. Other church papers followed: Christian Family Companion, 1865; Pilgrim, 1870; Christian Family Companion and Gospel Visitor, 1874 (became Primitive Christian, 1876); Progressive Christian, 1879; Gospel Preacher, 1879; Gospel Messenger, 1883. I intentionally pass by several minor publications, the Missionary Visitor and the Sunday-school publications, as foreign to my subject.

My father took all these

church papers as they came upon the scene. I can still see the stacks and barrels of them in the attic where they remained many years and then, sad to say, were cast into the fire. We children did not read all that was in these papers but we did read enough so that, with the discussion at the table and in the long evenings, deep impressions were made that time did not efface.

WHAT did I find in the Messenger of April 6?

First as to pictures. On page 1, I saw the face of the thorn-crowned Christ. Page 5 gave me the rugged hewn stone cross. Page 11 presented the traitor, surrounded by the mob, as he was about to salute Jesus. On page 14 I beheld Jesus that last night at Bethany. Yes, I found Christ, my Savior, in this issue of the Messenger.

Nor was the church forgotten, the church building which proclaims Christ to every passer-by. There were three pictures of

churches, all small but each with a message. The pictures on pages 2 and 3 showed the worshipers passing through the open door. On page 31 the star overhead took me back to the star that shone over Bethlehem's manger. The pastor in the pulpit on page 8 stressed the gospel for a lost world.

The picture on page 10 was evidence of our young people's interest in Christian activities. The outstretched and emaciated hand for the luscious loaf of bread on page 18 recalled Jesus feeding the multitude, and his words, "I was an hungred and ye gave me meat," and assured me that the church of today has not forgotten the philanthropic side of religion. Pages 20 and 21 with the missionary's picture and the articles by four missionaries were positive evidence that the Church of the Brethren has rediscovered the missionary message in Matthew 28: 19-20. And finally, the grandmother picture on page 26 led me to thank God that there are Hannahs and Elizabeths in these our days as there were in days of yore.

The Christian family holds a prominent place in this Messenger. The bereaved family is not overlooked. I found thirty-one obituaries. Of these the youngest subject was seven months, the oldest ninety-six years. Two were in the nineties, eight in the eighties, eight in the seventies and four in the sixties. Apparently Brethren people live to a ripe old age. There is a reason for this. The Messenger recognizes marriage as a sacred institution. There were thirty-eight wedding announcements. All were solemnized by ministers of the gospel—none by civil officers. Fourteen were solemnized in the church house. When I was a boy church weddings among the Brethren were unknown. The trend towards church weddings augurs well for the future home.

How the world has shriveled

God's Bouquet

Pearl Rohrer

Creekville, Kentucky

Thank God, my troubled Soul,
For One who understands;
Who wisely guides our destiny.
Our future's in his Hands.

Thank God. Be trusting, Soul.
Life's intricate design
We often fail to understand;
Not so, our Master's mind.

Praise God, eternal Soul,
For he doth all things well.
He garners buds from life's chill
 blasts,
And blossoms old and full.

Praise God, and faithful be,
For soon or late there'll be
For me a place in God's bouquet
Through all eternity.

since men's minds and knowledge have increased. When D. L. Miller and his wife were on their way to New York for their first sea voyage they met with many congregations. As good-bys were said, many with tears cried out, "We never expect to see you again." When our first missionaries went to Denmark I recall how all spoke of the great hazards before them. Bro. Enoch Eby gave his teeth to the fishes of the deep, which led a dear old sister to remark, "I am sure this was to show God's displeasure at this mission enterprise." In this Messenger I read that Moderator Rufus Bucher had stepped from a plane in London, which was "the first stop on his European relief survey." No one was excited about his flight through the air. Those flights are too common. Verily we live in a changing, narrowing world, a world which the ancients thought to be the center of the universe.

The successful campaign to raise a million and more for Christ and the church during the Conference year looms up big by the side of the eight hundred dollars Conference suggested as a goal for four hundred congregations in the late seventies, which

was only two dollars per congregation. (Sorry to say that only about half that amount was raised directly that year.) Who would not take courage and thank God for the change? Great is the need, and great the response.

The report of the meetings of the several boards, the response to their leading, the appeal for workers are most encouraging. Read the pages devoted to their work and you will find little cause for pessimism.

Around the World always gives me much in little time and space. Every item is well worth reading and remembering. Someone is working hard and overtime to bring this to the Messenger readers.

Nor am I unmindful of those writers who bring us their essays, sermons and poems in each issue of the Messenger. Too few of us appreciate what they bring us and we too seldom drop them a note expressing our appreciation.

Finally a word for the editor, whose pages are A1. The editorials are informing, timely, comprehensive. They stress the teachings of Jesus as the cure for the world's ills. I have known rather intimately a number of our editors. I knew many of them by their frequent visits in my parents' home and later in our own home and by their papers and writings. No, these were not perfect men, but they were great Christians and strong editors. As changes came from time to time I held my breath wondering. . . . But I soon discovered that there was little cause for fear. Always the right man was found as a vacancy occurred and a change was made.

If you do not like the Messenger ask God to open your eyes and enlighten your mind that you may behold the helpful Christlike messages it contains every week.

Andrew's Wings

May Allread Baker

Arcanum, Ohio

THE February night was very cold. Snow lay thickly on the ground and powdered the tops of the tall, old pines. Within, the base-burner glowed cheerfully, and the children were warm and happy. But Mary had begun to grow very anxious.

"Tell us another story, dear Aunt Mary," begged five-year-old Stephen, laying his blonde head on his aunt's comfortable shoulder.

"Yes, do! Something about the sleeping princess," chimed in Anna Mae, snuggling nearer her aunt, as the three sat together on the big davenport near the fire.

"No, not the princess. Who'd want to sleep a hundred years? Tell us about George Washington and the little hatchet," cried Stephen, with a fine scorn of his seven-year-old sister's love of fairy tales.

And Aunt Mary began anew another story—one that she hoped would please both listeners.

But her eyes turned anxiously to the clock on the mantlepiece. "What in the world," she thought, "can be keeping Andrew and Helen? It is after ten o'clock, and they thought they'd be home by seven, at the latest."

"You ought to be in bed, children," she protested, as the story came to an end. "It's now two hours later than your usual bedtime. And remember, Anna Mae, the school bus comes along

at eight o'clock tomorrow morning."

"I can't possibly sleep, with daddy and mother away," the little girl declared, with the quaint and solemn manner peculiarly her own.

"Neither can I," came decisively from Stephen. "Besides, daddy and mother promised to bring me a present. They always have something special for us, when they come home from the city."

The clock struck the half hour; and Mary Marshall vainly wished for the telephone. It had been out of order for several days now; many of the lines were down.

AS Mary told yet another story and Stephen's gray eyes began to close, her thoughts turned more and more to her beloved and only brother. They had

early lost their mother; and Mary, ten years Andrew's senior, had done her best to supply for the delicate lad that mother's place. When she was twenty-nine years old their father had lost his life in an accident. This mutual sorrow had drawn brother and sister still closer.

An elderly cousin had taken charge of the large farm when Andrew entered college. A hired man had helped with the herd of Guernseys. Mary hoped her brother would be a farmer, as had been their father and grandfather before them, but she did not attempt to influence his decision. Andrew had his own plans. Of these he said nothing; there would be time to tell his sister when his education was completed. But fate stepped in. The young student developed a stubborn cough. Mary, as well as the old family doctor, remembered the death of the young mother from tuberculosis. The healthy, outdoor life of the farm was thought the best place for Andrew; and he plunged into the routine of farm work with what enthusiasm he could muster.



At twenty-five he married. The marriage had not separated the brother and sister. The Marshalls were in comfortable circumstances; and Mary had built a little cottage at the rear of the spacious lawn. When the children came they darted in and out of their aunt's home a dozen times a day.

But lately, a new anxiety clouded their happiness. Andrew's cough returned; he had attacks of pain around the region of his heart, followed by great lassitude and faintness. The old family doctor hinted of disease of the heart. Today he and Helen had gone to the city to consult a specialist.

ANNA MAE's brown head dropped lower and lower over the picture book she was looking at in a valiant effort to keep awake. "Come, pet," said Aunt Mary. "While I carry Stephen to bed, get into your pajamas. It will never do for mother to come home and find you out of bed at this hour. I'll have her call you first thing in the morning."

After their bedtime prayers were said and both children safely tucked in, Mary returned to the living room in a state of almost insupportable anxiety. But twin stars were piercing the darkness of the short lane, and Gyp, the watchdog, from his snug bed in the barn, gave a joyous bark of welcome. They were coming!

They entered the living room, both talking a bit incoherently. "We tried and tried to make connections, Mary. Knew you'd be worried nearly to death.—"

"Nothing seriously wrong with me, at all, Mary. Just chronic bronchitis, and a bad case of indigestion. I'll have to diet."

"Just simple foods," interposed Helen, "and a month or two in a dry climate during the wet spring."

"But what kept you so long?"

asked Mary, when she could get a word in. "And what is that large bundle you have in your arms, Andrew? Surely not a present for the children?"

"A present for the children, and all of us. You tell her, darling. I'll have to lay off my wraps," said Helen, gayly.

Andrew, holding carefully the bundle, which was wrapped about in a soft, blue blanket, seated himself on the davenport beside Mary.

"Mary," he began, "when the doctors found nothing seriously wrong with my health, I felt so thankful that I wanted to do something in a special way to thank God for his goodness to me and mine. Would you not have felt the same?"

"Is it necessary to ask the question?"

"Mary—" Andrew's gray eyes were very serious — "I never told you, but I had fully intended to be a missionary. I knew what the separation would cost you; but I felt the call. I put off the day of telling you. . . . You had given the best part of your life to me. But the call was strong; I longed to go to China and help her suffering people. But God willed otherwise. I have grown content. A farmer fills a pretty important place in life, after all, Mary. But the desire to help others has always remained. Today the chance came."

Smiling, Andrew drew off the mysterious blue blanket. Wide-eyed, Mary beheld the small, mulberry-colored face of a sleeping baby not more than a few weeks old.

"When we came out of the clinic," Andrew explained, "there was a great crowd of people on the sidewalk of the hotel just across the street. A young, unwed mother had thrown herself from the seventh story window of her hotel room. The baby had been born there a week or two before. It seems

her room rent was due today and a crumpled message from the war department revealed the death of the baby's father. Desperate, she had taken this rash step into the great unknown. Think of it, Mary! Oh, if we had only known of this one day sooner!

"We offered to take the baby and rear it as our own. The girl was an Italian, and seemed to have no relatives here. There is a lot of red tape to go through with, but it will be only a short time until adoption papers can be filled out. We arranged for the young mother's funeral, too. We would not wish her body to lie in a pauper's grave. And now, what do you think of all this, Mary?"

The baby was of unknown parentage; moreover, on the mother's side, of foreign blood, and illegitimate. What effect would this strange little intruder have upon their future lives?

As these thoughts passed rapidly through her mind, the baby gave a faint, protesting cry, and opened wide his large, dark eyes; the semblance of a smile played about his lips and the tiny fingers curled around Andrew's hand. Andrew, smoothing down the rumpled white dress, looked up pleadingly into Mary's gray eyes.

All at once Mary thought of the words out of the world's greatest Book: "Train up a child in the way he should go: and when he is old, he will not depart from it."

"We thought, Helen and I, that we would name him after our father, if you are willing."

"I think," said Mary, smiling, "that you have wings, Andrew, though I never noticed them until today. You and Helen have done a noble deed and God will bless you for it. And now, give me the baby. I'm longing to hold him in my arms."

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, June 9

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson. Training for Service—Mark 6: 7-13; Luke 10: 1-20; 14: 25-27. Golden Text, And he that taketh not his cross, and followeth after me is not worthy of me. Matthew 10: 38.

B.Y.P.D., No Creed But Christ.

Gains for the Kingdom

One baptized in the Decatur church, Ill.

One baptized in the Phoenix church, Ariz.

One baptized in the Blue Ridge church, Va.

Five baptized in the Johnson City church, Tenn.

Three baptized and one received by letter at the Harrison church, Pa.

Six baptized and four received by letter in the Worthington church, Minn.

Two baptized and two await the rite in the Monroe County church, Iowa.

Sixteen baptized and two received by letter in the Carson Valley church, Pa.

Fourteen baptized and twelve received by letter in the Seattle church, Wash.

Three baptized and three received by letter in the Cloverdale church, Va.

Two baptized and one received by letter in the Mechanicsburg church, Pa.

Seven baptized and four received by letter in the Bridgewater church, Va.

Ten baptized and two received on former baptism in the Roxbury church, Pa.

Personal Mention

Brother and Sister Joe Hirt, Philip, their son, and Lewis Funk, Jr., of Buffalo, Ind., were recent visitors in the Publishing House.

Alvin F. Brightbill announces that there will be a Conference choir at Wenatchee this year. Singers attending are invited to help prepare the music required by the Conference.

Elder Ira Gible of the Little Swatara congregation stopped to visit in Elgin as he passed through recently on his way to Annual Conference. Traveling in the same party were two of his sons with their wives, Mr. and Mrs. Elmer Gible of Fredericksburg and Mr. and Mrs. Nahum Gible of Maiden Creek, Pa.

Mrs. H. Jesse Baker has recently undergone surgery in Dayton, Ohio, under the care of her nephew, Dr. Groff. She is recovering nicely and has returned to her home in Muncie, Ind. She wishes to take this means of expressing her thanks to the many people over the brotherhood who remembered her with cards and prayers.

Sister Martha Rupel writes that two copies each of three books would be useful to put in the hands of French Protestant ministers. The books are How to Pray and How to Study the Bible for Greatest Profit, by R. A. Torrey, and Quiet Talks on Prayer, by S. D. Gordon. Anyone with a copy or copies of these books who would like to see them put to good use should write to Miss Ida Shockley of the Brethren Service Committee office, 22 S. State St., Elgin, Ill.

Brother and Sister W. C. Lehman celebrated their fiftieth wedding anniversary on Feb. 26 in their Olympia, Wash., home. Eld. D. T. Dierdorff, who officiated at their wedding, attended the anniversary celebration. Bro. Lehman has served in the ministry of the church for forty years and both he and his wife are still active in church work. The Olympia congregation rejoices with the Lehmans in their continued years of happy married life.

Bro. Levi K. Ziegler, representing our 48,096 members in Pennsylvania, Northern Delaware, New Jersey and Eastern New York, spent May 6 in Washington, D. C., carrying the protest of the church against draft extension to congressmen. He was able to have personal interviews with Rep. Richard Simpson, of Huntingdon, Pa., and Senators Joseph F. Guffey, Elbert D. Thomas and James M. Tunnell. In addition, he was able to leave his written statement in the offices of many other congressmen and the President. He reports a courteous reception everywhere. One of the senators said to him, "Maybe if you church people pray hard enough, we can get something done."

Miscellaneous Items

The district ministerial board of Western Pennsylvania held a very helpful meeting at the Roxbury church in Johnstown recently, we are informed by the digest of speeches which they kindly sent to this desk.

The Antelope Valley church in Oklahoma burned to the ground in late May. The cause of the fire is undetermined. All the people of the community are determined that it shall be rebuilt as speedily as possible.

The Frederick church, Md., is looking for a pastor. The church has a membership of approximately 450 members working in unity. Applicants must bear endorsement, before consideration, of district ministerial board and General Ministerial Board. If interested communicate with Mr. R. L. Leatherman, 813 North Market St., Frederick, Md.

More than a hundred relatives of imprisoned conscientious objectors, imprisoned C.O.'s of both World Wars, and war veterans put on a picket demonstration in front of the White House on May 11. They were appealing for release of the C.O.'s still being held in federal prisons. They were told that a report on amnesty for C.O.'s is now being prepared for the President.

Shall They Draft Eighteen- and Nineteen-year-olds?

At this writing a new bill for extending the draft had not yet been introduced in either house of Congress. Such a bill is bound to come soon, however. When it does, one of the crucial issues will be the drafting of eighteen- and nineteen-year-olds. Gen. Eisenhower and other military men have said that boys were not suitable for occupation duty, and that they wish it would not be necessary to use teen-agers in the armed forces. But the army continues to demand that eighteen- and nineteen-year-olds be included in any draft extension, saying that they are an essential source of manpower, and that without them the army could not meet its commitments. Facts do not bear their statement out. An analysis, by John Swomley, of the war department's own figures, shows that army commitments can be carried out without the drafting of teen-age boys. Added to this are the moral dangers present in military life, especially for boys in the impressionable teen age, which make their drafting ill-advised. There seems a good deal of evidence, therefore, that the military wants the teen-age draft largely to keep the way open for permanent universal military training.

The House refused to pass a teen-age draft. You ought to commend your congressmen if they voted against the drafting of eighteen- and nineteen-year-olds and urge them to stand firm when the issue comes up again.

To Juniata College go our thanks for a copy of the 1946-47 catalog.

USO national headquarters report an increase in attendance at "devotional hours."

G. I.'s in Tokyo at a recent church service contributed \$426 to be used in the purchase and distribution of Bibles to the Japanese people.

Approximately forty-five men are being assigned each month to C.P.S. Of this number by far the largest group goes to Mennonite units.

A distribution of 12,243,355 copies of Bibles, Testaments and portions of the Bible during 1945 is reported by the American Bible Society.

Rep. Ellis E. Patterson recently told the House of Representatives that the church can, and will, take the lead in establishing permanent peace by helping to channel atomic energy into ways that will help the human race.

From India comes the report that high government officials there are asking Herbert Hoover for 600,000 tons of additional food in the next two months. "If we can have it," they say, "we will survive; otherwise, we will starve."

The National Catholic Welfare conference has pledged itself to ship one million pounds of flour to India for famine relief. This is to go to all stricken people regardless of race, creed, color or political belief. The only criterion for distribution will be need.

The Dixon, Ill., church bulletin recently contained the information that of Africa's 160,000,000 population, 6,000,000 are Christian; of China's 450,000,000 people, 4,000,000 are Christian; of India's 388,800,000 people, 6,000,000 are Christian; of America's 135,645,969 people, 67,327,710 are Christian.

Church people have scored a significant victory in atomic bomb legislation. The bill which now seems certain of passage places atomic authority in civilian hands where it belongs rather than in the hands of the military. The church is beginning to discover its strength when it stands for the right against all comers.

The Hagerstown church, Md., is experimenting with a series of Sunday-school discussions on the theme, Let's Stay Married. Bro. Paul Robinson is teaching the class which is made up of young married couples. The experiment with this different type of Sunday-school subject matter is part of a serious effort to combat the increasing divorce rate in Hagerstown. Many other communities need to devote themselves to this problem.

There are still thousands of Armenian refugees from the first World War. After that war Woodrow Wilson tried to return some of the traditional Armenian land to the Armenians, so that the war refugees could return home. But this was never done and even now Armenian refugees, "people without a country," roam the world trying to eke out an existence. An appeal is now planned, backed by many churches, to be presented to the United Nations asking that Turkey give up the Armenian territory she once confiscated so that these people might have a homeland once again.

The South Waterloo church, Iowa, is observing the ninetieth anniversary of its founding on Sunday, July 14, 1946. Dr. J. J. Yoder of McPherson, Kansas, who dedicated the present house of worship, will also be present to give the anniversary day address at the morning service. There will be a basket dinner at noon. In the afternoon Miss Ava Johnson, news analyst of the KXEL broadcasting station, will speak on the religious history of Iowa. In the evening a pageant will be presented, showing the founding and growth of the church. All friends and former members of the church are cordially welcomed to be present.—W. H. Yoder.

Court injunctions against mass picketing were publicly condemned recently by 233 clergymen who joined in the statement released by the National Federation for Constitutional Liberties declaring such orders "a sinister development."

It is more and more doubtful whether Britain's labor government will adopt peacetime compulsory military training. Ness Edwards, Parliamentary Secretary of the Labor Ministry, recently asserted: "We are satisfied that if we can put it (that is, a career in the armed forces) on a proper basis, with a pension at the end, we will get plenty of volunteers." (W.P.)

A report from Los Angeles tells that, when the pastor of the Riverside Presbyterian church died, his family requested that friends instead of buying flowers donate the money to the relief and reconstruction fund of the church. The result was that \$1,000 was received for the fund. The example of such a lasting, life-giving memorial might well be followed by Christian families everywhere.

Victorious Living is the theme of a dramatic radio program in which the gospel of Christ is seen to work in true life incidents. It is a five-minute transcribed program, six days a week, produced co-operatively by forty Protestant denominationally owned publishing houses and boards of education through the International Council of Religious Education. These programs are sponsored locally by ministerial associations and councils of churches and religious education. The following stations in or near Brethren communities carry this program:

California	Long Beach	KGER	M-F 6:10 P.M.
California	San Diego	KFSD	
Delaware	Wilmington	WDEL	9:15 A.M.
Florida	Jacksonville	WPDQ	8:25 A.M.
Florida	Lakeland	WLAK	
Florida	Orlando	WLOF	5:45 P.M.
Florida	Tampa	WDAE	4:25 P.M.
Illinois	Rockford	WROK	
Illinois	Springfield	WTAX	9:05 A.M.
Indiana	Evansville	WEOA	
Indiana	Fort Wayne	WGL	
Indiana	Kokomo	WKMO	M-F 3:25 P.M.
Indiana	Terre Haute	WBOW	6:45 A.M.
Indiana	West Lafayette	WBAA	M-F 7:00 P.M.
Iowa	Des Moines	KSO	3:55 P.M.
Iowa	Marshalltown	KFBF	
Kansas	Coffeyville	KGGF	
Kansas	Topeka	WIBW	10:55 P.M.
Kansas	Wichita	KANS	6:50 A.M.
Maryland	Baltimore	WFBR	7:45 A.M.
Missouri	Jefferson City	KWOS	S. 6:30 P.M.
Missouri	Joplin	WMBH	7:55 A.M.
North Carolina	Fayetteville	WFNC	1:35 P.M.
North Carolina	Winston-Salem	WSJS	6:45 P.M.
Ohio	Akron	WAKR	5:55 P.M.
Ohio	Columbus	WBNS	6:45 A.M.
Ohio	Lima	WLOK	6:40 A.M.
Ohio	Mansfield	WMAN	10:15 A.M.
Ohio	Toledo	WTOL	5:55 P.M.
Oklahoma	Oklahoma City	KTOK	8:15 A.M.
Oklahoma	Tulsa	KVOO	9:45 A.M.
Pennsylvania	Harrisburg	WHGB	
Pennsylvania	Lancaster	WGAL	
Pennsylvania	Lewistown	WMRF	
Pennsylvania	York	WSBA	5:55 P.M.
Tennessee	Knoxville	WBIR	M 12:30 P.M.
Tennessee	Nashville	WSIX	T-F 5:45 P.M.
Virginia	Danville	WBTV	S 5:05 P.M.
Virginia	Lynchburg	WLVA	MWF 4:30 P.M.
Virginia	Norfolk	WTAR	T-Th 11:15 P.M.
Virginia	Portsmouth	WSAP	
Virginia	Richmond	WRVA	4:55 P.M.
Virginia	Roanoke	WDBJ	6:50 A.M.
Virginia	Roanoke	WSLS	M-F 3:25 P.M.
Virginia	Winchester	WINC	S 6:25 P.M.
West Virginia	Charleston	WGKV	8:50 A.M.
West Virginia	Clarksburg	WBLK	12:40 P.M.

My Shanghai Diary

Ernest L. Ikenberry

Jan. 11. Dr. Miao came with me to lunch and then we went to the Japanese Y. It is in the heart of the Japanese residence section. We had a unique meeting with Bishop Abe and Mr. Suyekane. We shook hands and sat down beside the cold fireplace (coal is \$270,000 per ton, or about \$200 U. S.), but there was a warm friendly atmosphere. There were no feelings of restraint at all. Dr. Miao called these Japanese men "brethren" all during our meeting. We discussed the needs of Japanese Christians. It is estimated that forty pastors and Y workers and over a thousand Japanese Christians are still in China. It will be several months before all are sent back to Japan. In some cases these people are interned in camps, but in most centers they are allowed the freedom of restricted areas as here in Shanghai. There are some cases of acute need among the Japanese people but the problem is not of large proportion as compared to the many million Chinese sufferers. But relief money coming from Christians in the United States, to be administered through the National Christian Council of China, is a very fine act of Christian help and brotherhood. Thus we can help to rehabilitate a good many church leaders before they return to Japan. This will have a bearing on the future relations among all three countries. Dr. Miao told these men that he knew that they could each take only a Bible home with them; no other books are allowed. He then offered to care for their library books if boxed up. It was interesting to me to know that he had saved Boyton's very valuable historical materials of the NCC from the Japanese through the occupation.

I counted this meeting a rare religious experience. Miao had suffered much from the Japanese military; yet we met as Christian brothers.

The East China NCC Relief Committee met at four o'clock. Nine able Chinese church leaders and laymen handled business covering \$15,000,000 very efficiently. It was a thrill to me to sit in the meeting and see them at work. I understood

about 95% of what I heard in spite of several varieties of dialect.

Jan. 12. At noon I went to the AAC office at Moore Memorial church, where seven of us had Chinese food from the general kitchen. Wellington Myers was my guest.

Jan. 13. I went to the Union church today. Read some from a "pirated copy" of the Reader's Digest. These are photostatic on cheap paper. Such a copy is on the newsstands here long before the regular Reader's Digest arrives by ordinary mail.

Jan. 14. Today on the morning mail a letter came from Pastor Yin at Show Yang, Shansi. He seems to be in pretty fair spirits and reports not too much damage done to property at Show Yang. He urges that some of the missionaries get back to Shansi.

Jan. 15. Dr. Wu I. Fang, chairman of the National Christian Council, came in for a while. She is just returned from the States. She urges that Dr. Miao and George Wu start on their way to Geneva for the International Missionary Council on Feb. 16. Dr. Luther Shao arrived from Chungking. Bishop W. Y. Chen came in. Bishop Lacy arrived from Foochow. Coole House will almost be the "house of bishops" before the next week is out. The Methodists are having their yearly meeting and they are coming in from as far away as Peking and Chungking.

Jan. 16. I had a conference with Bishop Chen. I consider him the man who helped me to get back to China. This is a very cold day. I wore sheepskin packs and overshoes.

Jan. 18. Staff meeting took up much of the forenoon. Suyekane called about relief for Japanese Christians. He reported much suffering at the embarkation center. The people go for final inspection, taking a three days' supply of food. One boat was delayed for eight days and the people suffered greatly; two died. The bedding is insufficient for concrete floors in winter.

Jan. 20. Attended the Shanghai University service. It is held in the hall of the union church. Since 1937 this university has been refugeeing in Shanghai in the Baptist building half a block from the mis-

sion building. For several months the Baptist missionaries have been trying to get possession of their campus. It is the same old story, for it is occupied by troops. They were gradually burning up floors, furniture, etc.

Jan. 21. Early to the office. I attended the meeting of the Committee of Continental and Orphaned Missions. There are English, Americans and Germans on the committee. A number of aged folks and people without a furlough in many years will be sent home to Europe this summer if possible.

District Meeting at Ahwa, India

Alice Ebey
Ahwa, India

It was a beautiful night such as we find only in India. The half moon hung in the western sky and brilliant twinkling stars dotted the heavens. We had gathered in front of the bungalow watching and listening for the special bus which would bring to us our guests for the twenty-seventh district meeting of the Marathi District. We had had a busy week of preparation but all was in readiness and now we eagerly awaited their coming.

At last it came loaded down with men, women and children weary from a long train ride and the twenty-mile bus ride. Words of welcome and friendly greetings were exchanged and soon all were settled in the guest rooms that had been prepared.

On the morning of Feb. 8 we gathered in the church for our first session. The hearty singing, the prayer for God's blessing, the welcome addresses and the gracious response reminded us that the Christ is keeping his promise. "I will build my church" was our conference theme. This company of sincere worshipers gathered in the heart of the Dangs Forest was proof that through the years the Lord continues to build his church.

The walls were almost covered by posters made by school children, teachers and lay members. They represented patient, painstaking work and considerable original thought in the effort to illustrate our theme.

Much effort had been made to secure a speaker from outside our own group to bring inspiration and

instruction. Failing in this, speakers had to be supplied from our own group. Everyone cheerfully contributed his best, making this district meeting one of the most profitable we have ever had.

Bro. C. G. Shull, recently returned from furlough, brought several inspiring messages concerning the church in America. On Sunday morning he preached a sermon on building the church which stirred us all to a new desire to be builders under our Master Builder. The pastor from Umalla gave valuable contributions to our program.

Sunday afternoon was given to singing of solos and to storytelling. One young man gave the history of the founding and growth of our district. A schoolboy used the flannel board to tell his story of the Good Samaritan. It was very well done and much enjoyed by all.

The evenings were given to Bible dramas. The Conversion of Saul, David and Goliath, and the Child Moses were very effectively told in song, dialogue and action. These were given by school children, laymen and Christian women.

Each morning the church was crowded and many peered in through the open doors and windows. Many of them were non-Christian government officers, foresters and police. These occasions were unique opportunities to bear witness in an acceptable way.

Sunday night was our *gayan sabha* (singing meeting) out under the open sky in front of the school building. A great crowd of people sat around the groups of singers who with their native drums and other musical instruments and with clapping of hands made music unto the Lord. About 500 were present.

Saturday and Monday afternoons were given to business. A committee was appointed to study a plan whereby the pastors of the smaller churches may receive an adequate salary. Our district meeting will be at Dahanu in 1947.

Our last session on Monday evening was a meeting for confession, prayer and testimony. Several high school boys gave glowing testimonies of how they had found the Lord in the mission schools. Their non-Christian relatives and friends opposed them bitterly, but they are determined to be true to the Christ, who is able to save to the uttermost. They hope in due time to win some of those who oppose them.

On Tuesday the bus came to carry away our guests. They were all crowded in and after a final shouting of salaams and waving of hands,

the dust of the road soon hid them from view.

May the word which was preached, the songs of praise which were sung, the prayers which were offered and the fellowship we enjoyed together enrich our lives and inspire us to build larger and better the church for which our Lord gave himself.

Anklesvar News

Florence M. Bollinger

Anklesvar, India

How Beautiful . . . the Messenger of Good News!

How beautiful on mountain or plain is the messenger bearing good news! It was 8:30 on the morning of February 14. Amsey had gone to school; I had cared for several sick boys and gathered fresh flowers to fill the shining brass bowls, as I chatted with Anna Warstler, who had already taught her morning class in religious education. A messenger cycled up, in his hand the familiar yellow envelope. At the sight of the telegram our uppermost thought was "Perhaps it is word from Dick!" For no word had come since the freighter on which he sailed left Colombo with its danger-laden cargo a month before. The signature for the receipt of the telegram was scarcely legible, so eager was I to open the envelope, and there it was: "Board cables Richard arrived February 7. Thomas." Thanksgiving and joy filled our hearts and a great burden of concern rolled off. Many friends joined with us as we traveled in prayer with our seventeen-year-old son Richard, on this long journey alone. They believe with us that our heavenly Father guided him safely on his way.

A Dedicated Life

A Hindu gentleman, Mr. Kavi, of the small native state of Dharampur, came last night to spend a few days at the school and observe its manner of working. He represents the department of education in that state and hopes to find here a pattern for establishing a similar type of school in Dharampur.

While having tea with us this afternoon he spoke about the idea of a person leaving the ties and comforts of his native land and seeking service in a land such as India. Then he made this meaningful comment concerning missionaries, "Yours is a dedicated life."

It occurred to me that few of us are willing to accept the full significance of that thought. We have

come to India or have gone to some other land, or maybe remained in our own homeland, following a call to give our lives in service to our King. It required a dedication and consecration of life to take that first step of being willing to go. We felt dedicated in that moment of high aspiration! But many steps harder than the first follow, for it is not by the high mountains of inspiration or aspiration, but by our daily service in the valley and on the plains, in season and out of season, that testing times come by which our Hindu neighbors may or may not say, "Yours is a dedicated life."

At Close of Day

And now the evening has come and the moon lights up the world almost as bright as day. Our supper was delayed by an out-of-season visit from some Parsee neighbors, who were urgently pressing a hard-to-grant request. It was very difficult just then to feel dedicated. Before we had finished supper the church bell rang, a signal for group prayers at four places in the Anklesvar church community. Mothers, fathers and children gathered on the veranda of the teachers' line and we had a good meeting. I noticed the absence of one of the young mothers and at the close of prayers the women told me, "Marybai has a new baby boy!" How glad we all are, for this boy follows four girls and has been looked for on several previous occasions. The baby, who is a great-grandson of Dhanjibhai, oftentimes called the early saint of Taropa, comes into a happy Christian home where he will be a new joy and blessing.

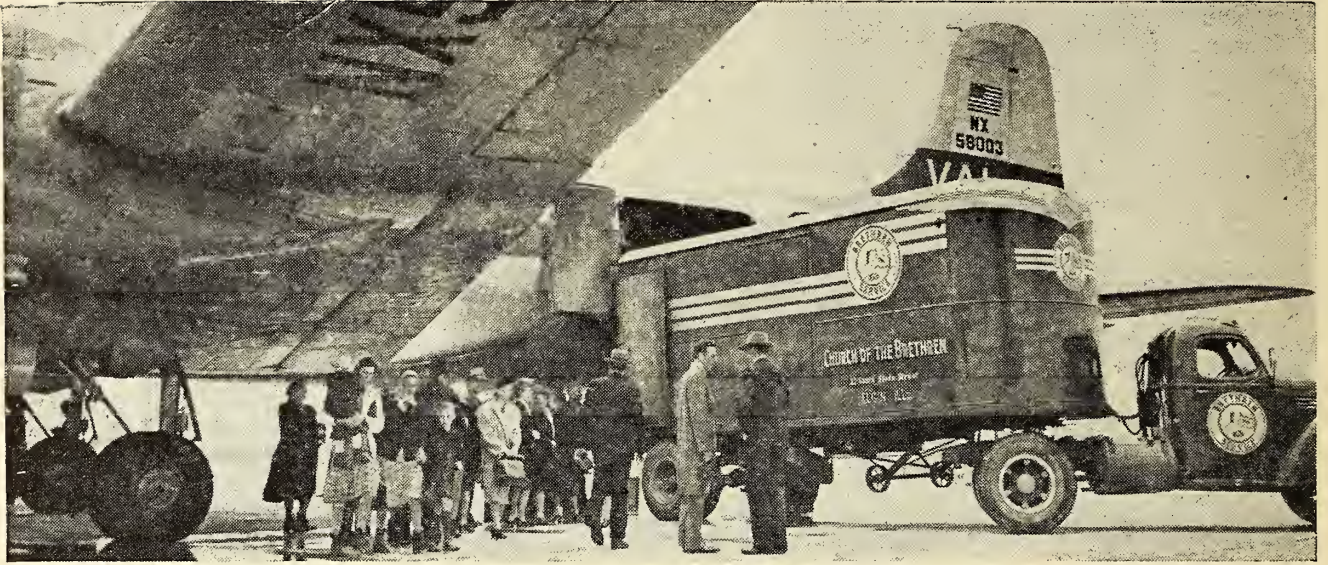
Our evening prayers closed with the song, Joy, Great Joy. The same thought closes the day for us.

• • •

In February the Marathi district meeting was held at Ahwa, India. Everett and Joy Fasnacht of Umalla and Dorothy Brown, who had arrived in India a short time before, went to Ahwa to attend the meeting.

Goldie Swartz also attended the Ahwa, India, district meeting. She then stayed a few days longer in order to be at the *darbar*, the yearly royal court of the government when the kings of the Dangs come together in a great assembly. In the thirty years Sister Swartz has been in India she had never seen this royal *darbar*.

Brethren Service



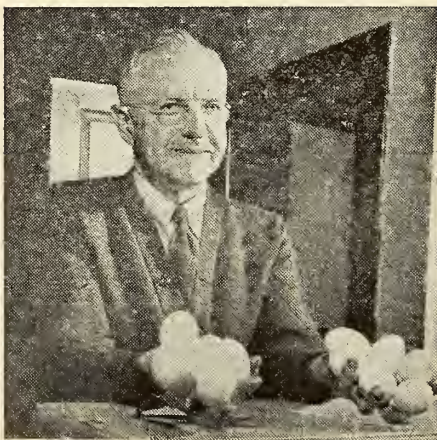
Loading 56,800 hatching eggs for flight from Dayton, Ohio, to Poland. The eggs were the gift of Brethren congregations in Ohio and Indiana.

Eggs for Poland

One of the latest projects sponsored by the Brethren Service Committee was the shipping of 56,800 high-quality hatching eggs by air express from Dayton, Ohio, to Warsaw, Poland, on May 7. The project was handled by Ray Petersime, its originator, a member of the Oakland Church of the Brethren. Congregations in Southern and Northeastern Ohio and in Northern Indiana donated the eggs. Transportation was furnished by the United Nations Relief and Rehabilitation Administration.



Eggs were trucked to Gettysburg, Ohio, where they were sorted and placed in special molds.



Ray Petersime, originator of the project, shows a dozen choice eggs from the Polish shipment.



Here Pastor Moyne Landis of Oakland accepts eggs from Mrs. Elsie Apple.

LETTERS FROM ABROAD

From Quito, Ecuador, Claude Wolfe writes . . .

Finally we have packages ready. In many packages there are clothes for as many as four or five brothers and sisters. And usually there is a large dress or sweater and skirt that we hope might fit the mother. With the package we will also give each boy a cake of soap. I am quite sure that it will be the first cake of soap in many of their homes. It has been a lot of work but I am sure that when we see the expressions on the faces of those boys tomorrow as we hand them their packages, we will know that it has all been well worth it.

I just got home from the club. I told June that it was the best day that I have had since I have been in Ecuador. This morning early the Red Cross truck came and took the clothes to the club. We sorted them and put them on piles and the boys who were to receive the clothes had cards we had given them.

By 12:00 we had everything ready to be given out. At 3:00 the boys were all there waiting their turns and with the aid of some policemen we kept order outside the door for, of course, there were many people who wanted clothing but we could not give to all. A photographer was there and I hope to be able to send you a picture soon of the first boy receiving his package.

The boys were more than thrilled. They received their packages, cakes of soap and went home. There wasn't a boy that received clothing that didn't need it and it wasn't hard to tell this as they got their packages.

A reporter of the newspaper told me that this is the biggest relief work ever done in Ecuador. Neither the Red Cross nor any other organization has done any work that has compared in significance to that which the Brethren did in giving out these clothes to the boys and their families.

We gave packages to 275 boys and their families, which means that probably 2,000 people will have clothes from the Brethren. If we think in terms of prices here, the clothes no doubt are worth about 25,000 *suces*. We have kept some of the clothes and they will be distributed next Christmas. All in all, this has been a wonderful day.

Few people have the privilege of seeing boys' faces brighten up such as I saw today. Few people have the joy of handing over to needy people that which they need. Few people have ever felt a chill go up their backs as boys clothed in rags, looking up into your eyes, said, "*Muchas gracias*" (thank you in English), but it has a deeper meaning, I believe, in Spanish.

And so it is—I only wish that everyone that gave clothes to the needy, and that every one who has given money to make distribution possible, and every one that has helped in any way with the clothes, could have shared this joy with me. I am sure that these boys and their families will be ever grateful to the people of the Church of the Brethren for that which they have done for the boys and their families. Since these people don't read or write English, let me express their gratitude to all of you for they have appreciated it more than I can say.

Returning from a Heart-rending Visit to Germany Dr. Eldon Burke reports . . .

"I was told yesterday that there are now over 100,000 wandering children without homes and with the tremendous influx of expellees from the Russian and Czech areas this is being aggravated even more. This month already over a quarter of a million have arrived in the American zone, and, of course, the moral problem becomes even greater as a result. Theft is almost impossible to prevent. I was told that the pillage of our material was very slight in comparison with what came from other sources and even that ran up into a good many hundred dollars in connection with the 1,500 tons which have arrived. One cannot blame them for trying to stay alive."

*Give me strength to make my love fruitful
in service--- TAGORE*

Information and Inspiration . . .

FOOD for Freedom, a small, highly reputable relief organization, predicts that the foreign relief needs may be just as great next year. . . . Actually we are hardly delivering enough supplies to keep suffering from getting worse. In the color and drama of all-out military war we forget too often the misery of the then dying . . . and of the millions to die later as a result of war's horrible dislocations.

The Kenwood Interdenominational church, Chicago, recently sent \$300 to the B.S.C. for the purchase of two heifers. The money was presented to L. W. Shultz at a ceremony and program, at which he spoke.

Public health nurses are wanted for rural counties in Florida. Wages are \$150 monthly plus mileage. Write the B.S.C., Elgin, Ill.

Church World Service, the new agency which combines the Commission on World Council Service, the Church Committee on Overseas Relief and the Church Committee for Relief in Asia, has recently put out a leaflet urging denominations to initiate farm sales for relief patterned after the Brethren-inspired Elkhart County auction.

John Metzler will attend a national conference for taking action to stop the march of famine. Sir John Orr, director general of the food and agriculture organization of the United Nations, Fiorello LaGuardia, director of UNRRA, and other prominent persons will be present.

Naperville, Ill., Southern Ohio and Bunkertown, Pa., churches have all been actively planning farm relief sales.

Brethren groups in Hutchinson, Kansas, Grand Rapids, Michigan, Baltimore, Maryland, Elgin, Illinois, and Cambridge, Maryland, have been active in community-wide clothing and food endeavors.

Bro. Cameron of the Grand Rapids church has done an exceptionally fine job in helping mold an interdenominational relief effort in that city.

Midwesterners should take note that a new United Church Service Center has been opened at 1735 Vandeventer Ave., St. Louis 10, Missouri. It is operated for Church World Service by the Evangelical and Reformed Church, which has become quite active in the heifer project.

The Church at Work

Types of Visual Aids

W. Donald Brumbaugh

The term *visual aids* usually brings to mind projected pictures—slides, filmstrips or motion pictures. Church leaders, however, will find many other visual aids at their disposal. Many of them are more available than the projected type of visual aids.

Graphs and charts are but a few of the visual aids which can be utilized by the church worker. The various visual aids have been classified as (1) the field trip or class journey, (2) museum materials, (3) motion pictures, (4) still pictures and (5) graphic materials.

Simply stated, the field trip takes the pupils to the experience, as distinguished from most aids which attempt to bring the experience to the pupil. In many ways the journey is the most valuable of the visual aids, where it can be used, because it deals with real things in real situations. "But like any worth-while activity, it must be carefully planned, it must be skillfully directed, and it must be made to correlate with the curriculum and contribution to the unit of study at the time." These journeys should not be confused with picnics held in connection with them, or allowed to become only picnics.

Museum materials include all sorts of specimens such as animals, leaves, stones; models such as miniature houses and villages; and all sorts of objects such as Indian arrowheads, pottery, sandals, etc. Not many pupils in a Sunday school will ever have the opportunity of visiting the Holy Land to see the types of clothing worn, the kinds of houses they live in, but models of the houses of the kind in which Biblical characters lived, footgear worn at the time and such things can lend reality to the study of the lives of those men and women. Many of these models and objects can be made by the pupils in the study, enhancing the study by an actual work experience. Teachers familiar with child psychology realize that teaching of this sort is more vital than teaching

done in the more traditional ways.

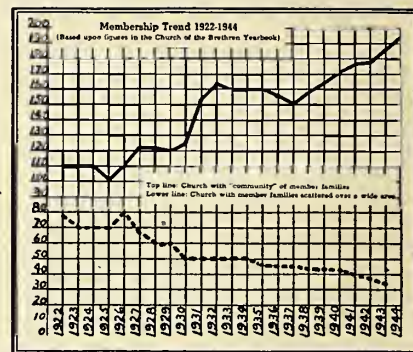
"Motion pictures are classified separately from other pictorial materials because they add motion experience to pictorial experience.

"Of all mechanical pictorial aids in education, probably the greatest progress in excellence of teaching material and improved technical quality has been made in recent years in motion pictures." With the addition of sound and color, educational films simulate the reality of experience more than any other aid. One large item, however, restricting its use so far has been the expense of securing the necessary equipment. Because of the expense added to each of these advances, this consideration can well be made in choice of pictorial aid.

Still pictures are perhaps the most readily available of all aids and have been used the most, and their value is most widely recognized.

However, pictures have been used incidentally rather than made an integral part of the study at hand.

Various uses have been made of projected pictures, principally slides. For many years the 3¼ x 4¼ inch



A graph is a type of visual aid

slides, hand-colored, have been used in connection with mission programs to illustrate songs, and to project the words and music of songs in revival services. In the church program they can be used for devotional purposes, inspiration as well as illustration. The perfection of natural color photography such as Kodachrome and the introduction of the smaller 2 x 2 inch slides have increased the possibilities and the resources the pastor has at his command. The stereograph has been termed old-fashioned and has been largely discarded. However, it is quite an effective teaching tool as it provides a high degree of concreteness through its third dimensional qualities. Newer versions of it also give it the advantage of natural color photography. One disadvantage of the still picture, whether it be prints, stereographs, Tru-View and similar recent de-

It Occurs to Me . . . Raymond R. Peters

Do you spend as much time studying your Sunday-school lesson and Bible reading as you use in reading the daily paper?

Do you spend some time each week working for the church?

Do you spend some time each day with the family—time when the family does things together?

Do you have grace before meals? If so, is there variety?

Do you have family worship? How often?

Do you plan a special evening in the week when all members of the family study their Sunday-school lessons?

Do you give as much to the church as you spend attending movies?

Do you have any one in your family using tobacco? If so, does he give as much to the church as he spends for tobacco?

Do you express appreciation to your pastor and your Sunday-school teacher?

Do you attend all the services of your church?

Do you do your part in making your home a democracy? Are you easy to live with?

Do you support the efforts of your church to make the world a peaceful one?

Do you believe war is wrong?

Do you desire the approval of God upon your work today?

Do you vote for every one in your church to live as you do?

It occurs to me that every Christian should give sincere consideration to these questions.

velopments, is that unless there are enough to go around the group, distractions often creep in. Photographic prints or printed pictures can be projected through the opaque projector or reflectoscope, helping to overcome this handicap. The quality of the projected picture using this method is not so good as the projection of slides but is satisfactory where the contracting qualities of the reproduction is great, such as line drawings and maps. It is versatile in that any small-sized pictorial material can be projected, an illustration in a book, a photograph, a poster or a map.

The final group in the classification suggested by Dr. Hoban is that of the graphic materials. This group includes maps, charts, graphs, pictographs, cartoons, flannelgraphs, and includes the use of the blackboard. These are the most abstract of the visual aids, and as such require the most careful training of pupils in their use and meaning. Maps, for instance, are representations of vast areas of land and sea which are imperceptible to man unless he should go higher into the stratosphere than we have so far been able to ascend. It is no wonder that without careful guidance in map interpretation a little boy identified Palestine as the pink place in his Sunday-school book.

Cartoons are abstractions in which ideas, processes and situations are represented in terms of drawings of familiar figures and situations. Note how attractive to children are the current funny books, and the Sunday comics. Here again we have been slow to use these media for more constructive purposes. A few attempts have been made to use the comic style drawing to portray Bible stories with notable success.

The graph, too, although quite abstract is a symbol by which we can see comparisons. The mere introduction of this material does not insure the development of adequate concepts. The meaning of a cartoon, map or graph is dependent on the degree to which the abstract representations are themselves understood.

There are two more aids which should at least be mentioned—demonstration and dramatization. They are both widely used and probably better understood than are some of the other aids. Professor Fred Eastman has defined a religious dramatization as "one which has a religious effect upon the audience; that is, sends the audience away exalted in spirit and with a deep-

ened sense of fellowship with God and man." This test might be adapted and applied when using dramatization purely as a teaching device. This same test may well be applied in determining the value of any visual aid or program.

Passages quoted are from *Visualizing the Curriculum*, by Hoban, Hoban and Zisman. Used by permission of the Dryden Press.

News and Correspondence . . .

A Brethren Relief Project Becomes Interdenominational

In September 1945, the men's work group of Manor, Pa., decided to collect wheat or money for wheat to be sent to Holland, and to include the churches in our circuit and county in the project. A committee consisting of Clyde Patterson of the Diamondville church, Chas. Brilhart of the Montgomery church, Harry Widdowson of the Penn Run church, Meade McCoy of the Purchase Line church and John S. Fyock, chairman, met and planned for a meeting which was held in the county agent's office on Nov. 5, 1945. The plan was presented to the churches of the county by the county Sabbath School Association. J. W. Everett acted as chairman of the enlarged project and the total amount contributed by March 15, 1946, was \$7,201.83. A check for \$5,400 was sent to the united service center, New Windsor, Md., to purchase two carloads of wheat to be sent to Holland. It was hoped enough more would be contributed to buy a third car. At this date additional contributions reported make the total amount \$7,317.16. The wheat will be milled in Holland and transportation paid by the Netherlands Relief Association. Thus many people will work together for the relief of war victims and do it in Christ's name.—John S. Fyock, chairman of men's work, Indiana, Pa.

Church of the Brethren Makes a Good Giving Record

In 1945 the Church of the Brethren appropriated 39% of all gifts received from members to benevolences outside the local congregations. This is the best record of any church listed by the United Stewardship Council statistics.

Congregational expenses for 1945 were the third lowest reported for any church group in America.—G. W. Young, News Release, Dayton, Ohio.

Ask Laws of God Be Applied to Business

At least one group of people is convinced that the "laws of God" are as applicable in business as in formal religious life. Walter L. Ditmars, president of the Gray Manufacturing Company, emphasized this belief at a recent meeting of the board of directors of The Laymen's Movement for a Christian World. He said, "The Golden Rule is as valid in business as it is among one's family. Our actions in business must be continually reappraised within the framework of the laws of God just as our formal religious life is so judged."

The laymen's movement is an association of men "who recognize the power that religion could have if it were applied intelligently and fearlessly to all the aspects of everyday life."

Britain Graduates Future German Leaders

The British officers at the camp for German prisoners-of-war at Wilton Park, Buckinghamshire, wear university gowns instead of khaki, and the prisoners, instead of pulling potatoes, spend their time at lectures and discussions.

Wilton Park, run by Mr. Bevin's Foreign Office, is intended to give a chance to the non-nazis among captured German soldiers to learn what democracy is all about. The students, in batches of some 200 at a time, stay there for six weeks. Professional lecturers and visiting publicists open discussions on political science, German history, economics and other subjects which nobody could study frankly in nazi Germany.

Here may be the training ground for the leaders of a better Germany. The only trouble is that the scheme has begun so late, and that this sort of man, so much needed in the various zones of occupied Germany to help with Allied administration, should be still behind barbed wire. But it is certainly a very constructive plan, and it is being put into effect by the right people.—Worldover Press.

Did You Know This About Russia?

Russian demilitarization is a topic one seldom hears of in the press, but the Manchester Guardian correspondent in Moscow reported that drill has been discontinued in all the primary schools. He also pointed out that militarism was conspicuously absent in the first big physical

culture exhibition since the war. The Commissar (now Minister) of Education told teachers, recently, that the time had passed when it was necessary to glorify military virtues, and new times had brought new ideals. All this does not mean Russian abandonment of strong military measures; but does it not suggest that Mr. Truman might have been unduly pessimistic when he dismissed as "impractical" Congressman Joe Martin's move for an international prohibition of peacetime conscription? —Devere Allen in *Worldover Press*.

Christian Foundation to Promote Religious Life in Germany

Evangelical churches in the British occupation zone of Germany have announced plans for a Christian Foundation to promote religious life and thought in Germany. The plans were approved at a recent regional conference of church leaders held at Bethel-Bielefeld.

The center is expected to provide courses in Christian responsibility and action for all classes of the population, but especially for German youth. Frequent seminars lasting for from six to fifteen days will be sponsored to provide religious instruction and discussion of current problems in the light of Christian teaching.

"It is obvious that a real and permanent reform," the Foundation's prospectus says, "cannot be hoped for without a return to God. The future of Germany depends on whether or not our people can be re-Christianized. The church stands in need of means for conquering the intellectually leading classes of the nation in order to create a Christian elite."

Chinese Delegates to Attend Japanese Christian Congress

Officials of the Church of Christ in Japan have confirmed appointment of three Chinese delegates who will attend the church's first postwar congress in Tokyo Whit-sunday, June 6. The conference will bring together 300 Japanese Christian representatives and will mark launching of an attempt to spread the Christian gospel.

The congress will extend an official welcome to George Ernest Bott and Paul S. Mayer, of the Foreign Mission Conference of North America, who are coming here to work in collaboration with Japanese Christians and Allied political and religious sections of SCAP.

On Growing Old Beautifully

Grandma Bobo, who is nearing her ninetieth milestone, is busy with her needle these days helping the suffer-



ing people of the world. She has pieced hundreds of quilts in her lifetime for her family and friends. She has been in a wheel chair for many years, the result of a broken hip, but her spirit is young and a joy to share by both young and old. When the women of the church began to talk of making some comforters for relief she volunteered her help. The comforters in the picture were all pieced by her out of scraps given by another good woman, who is interested in helping suffering peoples of

another land. The aid society recently had a quilting party and completed the making of the bedclothes. But for grandma this was not a stopping place. She is still busy with her artistic work. No painter with a brush and palette is able to produce a prettier picture than Grandma Bobo can with her needle and a few scraps of cloth.

Thirteen comforters have been sent to New Windsor from the women and young people of the church, much of the work that of Mrs. Bobo. —Louise Showalter, Keyser, W. Va.

Buffalo Church Sends Gift of \$1,200 to Niemoeller

Pastor Martin Niemoeller, newly elected president of the executive council of the Confessional wing of the Evangelical Church in Germany, has been sent a gift of \$1,200 by the Holy Trinity Lutheran church of Buffalo in recognition of "the courage and strength you gave to Christians everywhere" while a nazi prisoner.

In a note to Niemoeller, the Rev. Ralph W. Loew, pastor, said, "You gave us courage for eight long years, and we truly hope that we can give you a bit of strength now in these days in which you confront the stupendous tasks of this moment. We want the faith and courage of Easter to be abroad around the world, and in this ear-

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

Beyond All Price. Grace Noll Crowell. D. C. Cook, 1945. 32 pages. 50c.

Mrs. Crowell names four things that are beyond price—church, country, home, neighbors. Concerning each she writes a few pages of appreciation, first in verse and then in prose. What she says is good and worthy of consideration. The booklet might be used as a novelty gift.—Ora W. Garber.

Bible Characters in Cross Word Puzzles. Lucile P. Johnson. Wilde, 1945. \$1.00.

There is a crossword puzzle on a Bible character for each week in the calendar year. Many Scripture passages are listed to enable readers to find answers. Only ten of the characters are from the New Testament. It is simple enough for intermediates and young people. The answers in the back are helpful. These puzzles should stimulate interest in Bible facts in those attracted to crossword puzzles.—Don M. Snider.

Book of Student Prayers. Jack Finegan. Association Press, 1946. \$1.50.

This book contains a wide variety of prayers for use by students on many occasions. Several of the prayers would be unsuited to Brethren groups, but most of them could be used to advantage by student associations.—Kenneth Morse.

How to Improve Your Peaching. Bob Jones, Jr. Fleming H. Revell, 1945. 120 pages. \$1.50.

Recreation for Men. Association Press. 196 pages. \$1.25.

Recreation While on the Mend. National Recreation Association, 1944. 100 pages. \$1.25.

A Christian Global Strategy. Walter W. Van Kirk. Willett, Clark and Company, 1945. 197 pages. \$2.00.

I Speak for John Doaks. Roy F. Bergengren. Harper Brothers, 1945. \$1.00.

Our Eyes Were Opened. Arnold M. Maahs. The Wartburg Press, 1946. 112 pages. 50c.

Readers Write . . .

These are excerpts from letters which come to the editor's desk. It is our intention not to publish anything here unless permission has been given by the writer.

It makes me sad to think of the poor and starving who are also without shelter. It made such an impression on my mind that I want to give a gift to help feed a few, and clothe some. I don't have much of this world's goods, but I must share what I have with the brothers and sisters that are in distress. We brought nothing into this world and it is certain we can carry nothing out. I have \$100 here for you to use for the war-stricken people. I am a member of the Methodist Episcopal church. I am eighty-four years old.—Mrs. Belle M. Ticen, Rossville, Ind.

The enclosed check is our contribution to foreign relief at this Easter season. We are sending it to the Brethren not only because we believe in the principles of Brethren relief but because we feel that the Brethren showed evidence of considerable intelligence and initiative in their heifers-for-Europe program when many others were merely waiting for opportunities to develop. We want this money to be used for European relief in whatever manner may be most valuable.—Walter M. Hamas, C.P.S. No. 26, Chicago, Ill.

Enclosed you will please find a check for \$100 to be used to feed the starving people across the world. If powdered milk is not available at this time, please purchase any other nourishing food that can be had in the least possible time.—Mr. and Mrs. Clarence Rudy, Akron, Pa.

nest spirit we bear you in our hearts and prayers as we pray you do for us."

The gift to Niemoeller is part of the congregation's plan to give an equal amount for benevolences abroad for every dollar spent at home in 1946. The church also hopes to donate \$6,000 to Lutheran World Action for church reconstruction in Europe.

The Church and Returning Conscientious Objectors

The return of the conscientious objector to civilian life presents a challenging opportunity to the churches of America, according to Dr. Roy A. Burkhart, in a pamphlet just published by the Federal Council of the Churches of Christ in America. Entitled *The Church and Returning Conscientious Objectors*, the thirty-two page pamphlet presents practical suggestions to local churches on welcoming these men and drawing them into the service of the church.

"The Christian church in America has within its membership a body of men who from deep religious convictions, found by the government to be sincere, have been unable to join their fellow citizens in waging war," says Dr. Burkhart. "They have served honorably in tasks beneficial to the national welfare. They return home faced by

I have a map of Africa which I carry in my Bible. On this map I have placed the picture of Mary Dadisman and I have made her my prayer partner. Every time I open the Bible and see the map and her picture I remember her in prayer. I have suggested this procedure to other people and some of them have adopted it. By this means we can be helpful to those who are carrying the message of Christ overseas.—Mrs. J. B. Mease, Lincoln, Nebr.

Enclosed is a postal money order for \$15. Please give it to some needful cause. This is a part of my tithing money and I expect to send you more later from time to time.—Forrest Gordon, New Paris, Pa.

We are not so much in sympathy with the responsible people of Europe—all those who participated in the bloodshed in one form or another. Any man who will kill another, even at the behest of rulers, is not worthy of much sympathy. There isn't such a thing as a good worldly government. All wars are perpetrated by lust for power and wealth as Scripture says and the moral reasons blazoned are fictitious. Nevertheless a sick man should not be left to die, much more the innocents; the children especially should be given proper attention. Because we cannot personally be there to care for them ourselves we must need turn to some other medium and we have decided to trust you. You are free to use this five hundred dollar check for relief.—H. M. Shervan, Solway, Minn.

many problems, not the least of which is misunderstanding, with attendant discrimination. The church has an opportunity to include these men and their families in warm fellowship. Such consideration will be richly repaid in leadership and service."

Single copies of this pamphlet may be secured from the Literature Department of the Federal Council of Churches, 297 Fourth Avenue, New York, N.Y., at 10c each. Quantity rates are \$65.00 a thousand, \$7.00 a hundred and 8½c each for ten to ninety-nine copies.—Report issued by Federal Council of Churches, N.Y.C.

Church Members Adopt Unique Plan to Aid Hungry

Members of the Delaware Avenue Baptist church, largest church of its denomination in Buffalo, have adopted a "concrete plan to implement their sympathies for starving peoples." More than 100 families have agreed to serve "curtailed meals" every Friday evening, the savings to go to war victims. They hope to raise \$5,000 by this method within a year.

The idea grew out of a sermon several weeks ago by Dr. Lee J. Beynon, pastor, who suggested his members "do something concrete to help the hungry."

A few days later Mrs. Beynon

trimmed the dinner menu to an omelet and a slice of bread and suggested that a "curtailed meal" be served in their home every Friday evening to carry out her husband's suggestion. At the next midweek prayer meeting other families pledged to do the same thing.

A family of four can save about \$1 a meal by eliminating meat and soup or dessert, Dr. Beynon estimates. Several bachelor members who live in hotels or clubs save by substituting a milk shake for their regular lunch. Savings are placed in special envelopes at monthly communion collections.

Urges Elimination of Rice Throwing at Weddings

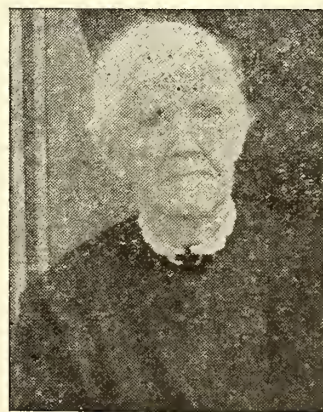
Elimination of the custom of throwing rice at weddings as a means of conserving food during the present world crisis is urged by Dr. Earl F. Adams, executive director of the Protestant Council of the city of New York.

In a letter to 1,200 Protestant clergymen in the Metropolitan New York area, Dr. Adams asked them to use their influence in abolishing the practice. Over 1,500,000 pounds of rice would be saved annually if the ceremony were dropped on a nationwide scale, Dr. Adams said.

He also asked the ministers to urge their congregations not to eat cake in order to reduce the consumption of wheat, fats, and sugar.

A Member of the Church of the Brethren for Eighty-three Years

Minerva Ann Buriff, daughter of Richard and Ann Carter, was born in Highland County, Ohio, April 29, 1847. She died Feb. 18, 1946. For



eighty-three years of her life she was a member of the Church of the Brethren. It may be that this record has never been surpassed.

Grandma Buriff's life was intimately connected with some inter-

esting Brethren history. In October of 1861, Elder James Quinter opened a normal school at New Vienna, Ohio. This was the second school in the Church of the Brethren, the first having been started in Pennsylvania in the spring of the same year. A year or so after Bro. Quinter founded the school Mrs. Buriff enrolled and continued her studies. She had wished to unite with the Church of the Brethren earlier, but the sentiment of the church then opposed anyone "coming in too soon." When but fifteen she was baptized by Elder Quinter. In her day it was quite unusual for any girl to attend a normal school or for anyone so young to be baptized into our church. Grandma Buriff maintained the highest admiration for Bro. James Quinter throughout the years, naming her oldest son after him. Her interest in the church has been a constant inspiration to those who knew her.

In August 1865 she was united in marriage with Andrew Jackson Buriff. To this union were born six daughters and three sons; three daughters died in infancy. Mr. Buriff passed away just before the couple was able to celebrate their golden wedding anniversary.

Grandma Buriff's mind remained active and clear to the very end. With her daughter, Mrs. White, who has tenderly cared for her in the last years, Mrs. Buriff attended church and continued working in the aid society until within the last three years. Even since confined to her home, she has continued sewing, and maintaining her love for the church and her family and friends. Her gracious Christian spirit added a beauty of appearance that often reminded the writer of Whistler's Portrait of His Mother.

Funeral services were held in the Eaton Church of the Brethren, with the undersigned officiating. Burial was in the Mound Hill cemetery.—L. John Weaver, Eaton, Ohio.

Elizabeth Viola Thompson

Elizabeth Viola, the daughter of William C. and Mary Frances Rench and the wife of Elder S. E. Thompson, of Neodesha, Kansas, died at her home, March 28, 1946, after an illness of only one day. She was born Feb. 20, 1873, at Eaton, Ind., and came with her parents to Kansas at an early age. She united with the Church of the Brethren in early girlhood, and had lived a faithful Christian life ever since.



Over 400 persons attended the Easter sunrise services at the Church of the Brethren in Hershey, Pa., with Bro. F. S. Carper of Palmyra bringing the Easter message. This is an annual event sponsored by the young people of Annville, Palmyra, Hanoverdale, Conewago and Hershey, and uses the combined choruses of the churches, plus other instrumental music.—Allen F. Zook, Hershey, Pa.

She was united in marriage at her home in Fredonia, Kansas, on Feb. 17, 1892, to Bro. S. E. Thompson of the same place. To this union were born six children, two of whom preceded her in death. She was a loving mother and spent over fifty years in faithful service as a helpmeet to her husband in his full-time work as a pastor. She leaves to mourn her death her husband, four children: Mrs. E. D. Nolt, of Akron, Ohio, Mrs. O. A. Kinzie and Chester C. of Ponca City, Okla., and Paul K. of South America; twelve grandchildren, one great-grandchild, one brother, Charles Rench of Parsons, Kansas, and one sister, Mrs. S. A. Miller of Afton, Okla.

Funeral services were held in the Fredonia Church by Bro. L. A. Walker of Independence.—Mrs. E. D. Nolt, Akron, Ohio.

Mary H. Witmer

Mary H. Witmer was born Jan. 4, 1862, and died on Feb. 8, 1946. She grew up near Milton Grove, Pa., and was the daughter of the late John and Elizabeth Gible. She is survived by two daughters: Miss Fannie Witmer of Elizabethtown, Pa., and Mrs. Clayton B. Breneman of Florin, Pa., and by one sister, Mrs. George Breneman of Elizabethtown.

Sister Witmer was a member of the Church of the Brethren for sixty-three years, and served her church as a deacon's wife and as an elder's wife. Her husband, Elder Samuel Z. Witmer, preceded her in death twenty years ago. She was active and faithful in Sunday-school work and in the labors of the aid society. She

was also a regular attendant at the church services and the prayer meetings of the church.

Her funeral sermon was preached in the Elizabethtown church on Feb. 12 by Elder R. W. Schlosser. Brethren A. C. Baugher, John R. Hershman, and Nevin H. Zuck, and a male quartet assisted in the service. The burial was in the Chiques cemetery.

We admired the quiet poise and the radiant Christian spirit of our sister. We believe her devotion to Christ and to the church was genuine and real.—Nevin H. Zuck, Elizabethtown, Pa.

Elder F. F. Holsopple

Efforts to translate a life into language are not easy. This is true of my husband, F. F. Holsopple, whose earthly life ended Feb. 16, 1946.

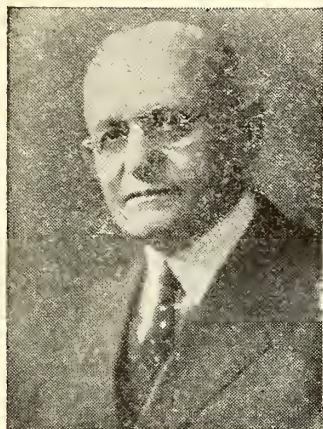
Born near Indiana, Pa., on Jan. 13, 1866, he was the son of Joseph and Catherine Lehman Holsopple. After attending the township schools and taking a summer teachers' course, he was given a certificate to teach in 1883 and for four years he taught during the winter months and attended Indiana State Normal and Purchase Line Academy during the summer weeks. In 1889 he entered Juniata College—then Brethren's Normal School, as a student teacher. He graduated in 1891.

Having been elected to the ministry in 1887, his private reading and study and Bible terms which he attended had provided him with equipment apparently sufficient to recommend him as a pastor for the Amwell church at Seargeantsville, N. J., in September 1891.

We were married in 1892 and access to much of my father's library was for him an opportunity well utilized. At this time in our church history, a full-time, supported ministry was needed and he was one of the first three full-time pastors to pioneer in this field.

From 1895 until 1901 he was pastor of the Parkerford church at Parkerford, Pa. During those years he continued his study at the University of Pennsylvania and Lebanon Valley College, and for two years taught in the high school of Phoenixville as principal.

This neighborhood near Philadelphia and Germantown, associated with our early church history and so rich in early colonial history, and where the atmosphere was still permeated with the spirit of the Urn-



ers, Umsteads and Abram Cassell, gave him a firsthand knowledge of our own church history which had a strong influence over his future years of active work in college and the pastorate.

In 1901 he was elected to the faculty of Juniata College, where he remained for fourteen years as head of the English department. During these years of teaching he preached on Sunday, lectured at educational institutes and helped in conducting Bible and Sunday-school institutes during his summers.

After short periods of work with the Anti-Saloon League and Blue Ridge College, from 1914-1919, he returned to the pastorate in 1919, serving the Hagerstown, Md., church for seven years; the Central church at Roanoke, Va., for three years and the Washington City church for five years.

It was during this last pastorate that he suffered his first stroke of paralysis in 1930. From this he rallied sufficiently to continue with five years of service, which included the dedication of the enlarged auditorium and new church school build-

ing. These were depression years, but on the acquisition of their church school building, the loyalty of the congregation for their church and the sympathetic friendship for their pastor went far toward lightening the burden, so that he could write "with a heart sad, but full of joy" on his retirement in 1934. Following his retirement, he was able to serve as president of the Washington City Bible Society for five years until his health prevented further activity.

Funeral services for him were held in the Parkerford church and were led by Pastor Alderfer and Brethren Ross Murphy and W. G. Nyce. His body lies on the hillside by that of an infant son, who was laid there fifty years ago. Five sons and daughters are grown. Frances Q. H. Parsons, Rochester, N. Y., Naomi Q. H. Adams, Durham, N. C., Quinter Holsopple, Titusville, N. J., Herman L. Holsopple, Oak Ridge, Tenn., and Mary Catherine Arick, Chevy Chase, Md. Five brothers and two sisters are living: H. L. of El Monte, Calif., Harry A. of DuBois, Pa., Ira C. of Sergeantsville, N. J., E. E. of Greensburg, Pa., Q. A. of Elgin, Ill., Mrs. J. M. Fyock of Penn Run and Mrs. J. M. Dick of Clymer, Pa.

Blessed are the dead who die in the Lord.—Grace Q. Holsopple, Chevy Chase, Md.

Matrimonial . . .

Bachman-Wenger.—Luke H. Bachman and Martha H. Wenger, both of Lebanon, Pa., at the home of the bride, May 5, 1946, by the undersigned.—Carl W. Zeigler, Annville, Pa.

Booth-Hesselgrave.—John F. Booth of Consort, Alberta, and Joyce M. Hesselgrave of Calgary, Alberta, at the home of Matthew Steel, Irricana, May 10, 1946, by the undersigned.—Robert L. Byrd, Irricana, Alberta, Canada.

Bryant-Locke.—Charles Eugene Bryant and Miriam Locke, both of Warsaw, Ind., in the North Winona church, May 12, 1946, by Rev. Lewis Engle.—Mrs. Alma E. Hanawalt, Pierceton, Ind.

Cannady-Via.—Timothy Mack Cannady and Cherry Atheline Via, both of Bassett, Va., at the parsonage, April 20, 1946, by the undersigned.—Garnett E. Phibbs, Bassett, Va.

Cooper-Musselman.—William Henry Cooper and Nancy R. Musselman, both of Woodbury, Pa., April 12, 1946, by the undersigned at his home.—D. I. Pepple, Woodbury, Pa.

Di Matteo-Kettering.—Robert B. Di Matteo of Boston, Mass., and Athalene June Kettering of Palmyra, Pa., in the Lebanon church, May 4, 1946, by the undersigned.—Carl W. Zeigler, Annville, Pa.

Dyer-Beach.—Eugene W. Dyer of Lancaster, Pa., and M. Ruth Beach of New Enterprise, Pa., at Woodbury, Pa., April 1, 1946, by the undersigned.—D. I. Pepple, Woodbury, Pa.

Eblin-Long.—Earl E. Eblin and Letha C. Long, both of Dayton, Ohio, in the East Dayton parsonage, May 4, 1946, by the undersigned.—C. H. Petry, Dayton, Ohio.

Eckroth-Fisher.—Alfred Eckroth, Jr., of Elizabethtown, Pa., and Ruth Fisher of Media, Pa., at the home of the groom, May 4, 1946, by the undersigned.—Nevin Zuck, Elizabethtown, Pa.

Emerick-Bence.—Harry J. Emerick of New Paris, Pa., and Viola M. Bence of Schellsburg, Pa., in the parsonage April 6, 1946, by the undersigned.—John E. Rowland, New Paris, Pa.

Flory-Stauffer.—Daniel Roger Flory of Dayton, Ohio, and Marilyn Frances Stauffer of Sebring, Fla., at Sebring, April 20, 1946, by the undersigned, assisted by Bro. D. D. Fleishman.—Edgar Stauffer, Sebring, Fla.

Hundley-Adkins.—James Albert Hundley and Sarah Frances Adkins, both of Bassett, Va., at the parsonage, Jan. 25, 1946, by the undersigned.—Garnett E. Phibbs, Bassett, Va.

Joyce-Law.—Frank Edward Joyce and Bernice Evelyn Law, both of Bassett, Va., at the parsonage, Feb. 16, 1946, by the undersigned.—Garnett E. Phibbs, Bassett, Va.

Kimbrough-Miller.—James Kimbrough and Nadine Miller, May 11, 1946, at Phoenix, Ariz., by the undersigned.—Russell A. Sherman, Phoenix, Ariz.

Laughlin-Shingler.—John Calvin Laughlin and Catherine Shingler, both of McVeytown, Pa., in the Gettysburg church, Pa., April 23, 1946, by the undersigned.—Roy K. Miller, Gettysburg, Pa.

Lentz-Cantanese.—Arthur S. Lentz of Chicago, Ill., and Esther Cantanese of Manteno, Ill., April 26, 1946, by the undersigned.—Earl Kurtz, Elgin, Ill.

Martell-Brown.—Richard Paul Martell of Allentown, Pa., and Bernice Lucille Brown, at the home of the bride, Dec. 13, 1945, by the undersigned.—Garnett E. Phibbs, Bassett, Va.

Maxwell-Crouse.—Clarence E. Maxwell and Esther Marie Crouse, both of Elizabethtown, Pa., May 10, 1946, at the parsonage by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Miller-Russell.—C. Amos Miller and Thelma G. Russell, both of Woodbury, Pa., April 11, 1946, by the undersigned at his home.—D. I. Pepple, Woodbury, Pa.

Mlaker-Blocher.—Frank Mlaker and Elaine Blocher, both of Akron, Ohio, at the First Church parsonage, April 20, 1946, by the undersigned.—Newton D. Cosner, Akron, Ohio.

Murray-Reed.—Robert W. Murray of Woodsboro, Texas, and Lorraine E. Reed of Galesburg, Kansas, at the home of the bride, March 11, 1946, by the undersigned.—Q. D. Reed, Galesburg, Kansas.

Myers-Wayde.—Earl L. Myers of Lancaster, Pa., and Jessie L. Wayde of New Paris, Pa., in the New Paris church, April 27, 1946, by the undersigned.—John E. Rowland, New Paris, Pa.

Orebaugh-Neff.—Theodore Robert Orebaugh and Hazel Hiser Neff, both of Timberville, Va., in the Linville Creek parsonage, May 12, 1946, by the undersigned.—Samuel D. Lindsay, Broadway, Va.

Sampson-Cupp.—Willard Hubbard Sampson of Roanoke, Va., and Dorothy Jeane Cupp of Staunton, Va., at the Bridgewater, Va., parsonage, May 19, 1946, by the undersigned.—C. G. Hesse, Bridgewater, Va.

Schoit-Bord.—Charles H. Schott and Dorothy V. Bord, both of Lebanon, Pa., in the Lebanon church, May 11, 1946, by the undersigned.—Carl W. Zeigler, Annville, Pa.

Sibley-Metz.—William J. Sibley of Russellville, Ala., and Ardis Ann Metz of Worthington, Minn., at the Worthington church May 11, 1946, by the undersigned.—J. D. Kyser, Reading, Minn.

Vetri-Fosbenner.—Enrico Vetri of Philadelphia, Pa., and Esther Fosbenner of Quakertown, Pa., in the Quakertown church, April 27, 1946, by the undersigned.—H. M. Snively, Quakertown, Pa.

Weaver-Lineweaver.—Charles Franklin Weaver and Mary Katherine Lineweaver, both of Mt. Crawford, Va., at the Bridgewater College church, May 11, 1946, by the undersigned.—Ernest E. Muntzing, Harrisonburg, Va.

Welty-Hawley.—Harvey Welty, Jr., and Evelyn Hawley, May 10, 1946, by the undersigned at his home.—N. H. Miller, Bourbon, Ind.

Fallen Asleep . . .

Beachy, Emerson Gahn, son of Galen and Vena Yost Beachy, was born Feb. 27, 1927, and was killed in an accident at work. He was married to Mary Kriger. One child, stillborn prematurely the day after his death, was placed in the casket with him. He is survived by his wife, his parents, two sisters and one brother. He was a member of the Lutheran church but the last year was active in the Maple Grove Church of the Brethren. At the time of his death he was president of the B.Y.P.D. Funeral services were held in the Jennings Lutheran church by Rev. Bowersox, assisted by Bro. Ross Speicher. Burial was in the Grantsville cemetery.—Mrs. Grace Resh, Grantsville, Md.

Burchette, Nannie Bet Pasley, daughter of Millard and Alice Pasley, was born Aug. 20, 1890, at Scruggs, Va., and died Feb. 8, 1946, at the home of her son at Covington, Va. She was married about forty years ago to James Arthur Burchette, who preceded her in death a number of years ago. She was a member of the Church of the Brethren for thirty-three years. Surviving are one brother, one sister, five sons, one daughter and four grandchildren. Funeral services were conducted at the Rehoboth M. E. church by Bro. G. W. Bowman, Jr., and Rev. Walter S. Tillman. Interment was in the Angle cemetery.—Mrs. Melvin Flora, Rocky Mount, Va.

Carey, Thomas Andrew, son of Thomas M. and Catherine Carey, was born Jan. 22, 1877, near Laura, Ohio, and died at his home near Union, Ohio, April 3, 1946. In November, 1899, he was united in marriage to Emma Becker, who preceded him in death March 4, 1928. He united with the Church of the Brethren Dec. 20, 1908. He is survived by three sons, one daughter, nine grandchildren, one brother and one sister. Funeral services were held in the Salem church by Bro. A. H. Bucklew and the undersigned. Burial was in the Bethel cemetery.—E. E. Brumbaugh, Union, Ohio.

Clark, Harce Andrew, was born in 1896 and died at his home near Johnson City, Tenn., April 22, 1946. Early in life he accepted Christ as a personal Savior and united with the Church of the Brethren. He served as a noncombatant in World War I. He is survived by his wife, three children, one grandchild, his mother, one sister and three brothers. Services were held in the near-by chapel by Rev. Harry Leonard and the undersigned.—E. F. Sherfy, Johnson City, Tenn.

Fake, Clayton, of Annville, Pa., was born Feb. 20, 1880, and died in the Good Samaritan hospital in Lebanon, Pa., April 23, 1946. His wife preceded him in death thirteen years ago. He is survived by three sons, two daughters, four grandchildren, one brother and one sister. Funeral services were held in the Annville church by Bro. Perry Liskey and interment was in the Spring Creek Church of the Brethren cemetery at Hershey, Pa.—Rhoda Ziegler, Annville, Pa.

Flory, Anna Rebecca Hines, was born near Willow Springs, Kansas, Feb. 28, 1873, and died at her home in Overbrook, Kansas, May 5, 1946. She was united in marriage Feb. 24, 1892, to E. D. Flory. To this union were born one son and three daughters. Sister Flory joined the United Brethren church at the age of twelve years. Later she, together with her husband, united with the Church of the Brethren and she served the church many years as a deacon's wife, a Sunday-school teacher, a song leader and a worker in the ladies' aid. She called for the anointing service, which was given her a short time before her death. She is survived by her husband, one son, three daughters, one sister, one half sister, one half brother and five grandchildren. Services were held by the undersigned, assisted by Bro. Elmer Dadisman of Lone Star, in the

Methodist church in Overbrook and interment was in the Overbrook cemetery.—J. M. Ward, Ottawa, Kansas.

Foote, Larmon, was born in Green Township, Ind., April 16, 1872, and died May 2, 1946. In 1890 he married Barbara Cullar, who preceded him in 1935. On April 27, 1937, he married Verna Stroup, who survives, together with three children and six grandchildren. He was a member of the Church of the Brethren and served as deacon of the Oak Grove church for many years. Funeral services were held in the Second church by the undersigned and burial was in the North Liberty cemetery.—Edward Stump, South Bend, Ind.

Garst, David Henry, was born March 3, 1872, in Washington County, Tenn., and died in Florence hospital, Cordell, Okla., March 21, 1946. He married Callie Thornburg Dec. 15, 1895. Bro. Garst united with the Church of the Brethren in 1915. His wife preceded him in death Dec. 26, 1945; one child died in infancy and five children survive. Funeral services were held in the Washita church by Bro. W. T. Vaughn and Elder R. A. Haney. Burial was in the Lawnview cemetery.—Mrs. R. A. Haney, Cordell, Okla.

Grubb, Lydia F., daughter of Daniel and Lovina Ebbe, was born in Stark County, Ohio, Aug. 13, 1872. She was united in marriage to George W. Grubb, Sept. 22, 1895. To this union were born five children. At an early age she united with the Church of the Brethren in Stark County, Ohio, but at the time of her passing she was a member of the Coburn Street church. Funeral services were held in Kent, Ohio, by the undersigned, assisted by Elmer Brumbaugh. Interment was in the Kent cemetery.—N. D. Cosner, Akron, Ohio.

Hatfield, Clara Jane, wife of Robert Hatfield, passed away at the home of her daughter in Massillon, Ohio, April 24, 1946, at the age of seventy-six years. Her husband died three weeks later. She is survived by five sons, three daughters, one brother, eleven grandchildren and twelve great-grandchildren. The deceased became a member of the Church of the Brethren about three years ago, having previously been a member of the Methodist church in New Philadelphia. Funeral services were held by the undersigned in the First church at New Philadelphia and interment was in the East Avenue cemetery.—A. H. Miller, New Philadelphia, Ohio.

Hurd, Bessie Fudge, was born in Weir, Kansas, Feb. 16, 1885, and died April 27, 1946. In 1907 she was married to Curtis Hurd, who survives her. Services were held by the undersigned at the Moore funeral parlors and interment was in the White Rose cemetery.—Elmer F. Johnson, Bartlesville, Okla.

Lehman, Mina, daughter of Daniel L. and Esther Hoover Lehman, was born near Bradford, Ohio, Sept. 8, 1869, and died at her home in Bradford April 3, 1946. She

united with the Church of the Brethren at Harris Creek early in life and later became one of the charter members of the Bradford church, to which she remained faithful. She leaves one sister and one brother. Services were held April 6 at the Bradford church by her pastor, Bro. G. E. Weaver, assisted by Bro. John M. Stover. Burial was in the Harris Creek cemetery.—Mrs. Harry C. Royer, Bradford, Ohio.

Lewis, Anthony Cresent, son of Mr. and Mrs. Newton Lewis, was born in New York City in 1876 and died at his home near Grantsville, Md., Dec. 20, 1945. He married Joan Grill in 1900 and one son was born to this union. After her death he married Nancy Walls and to this union twelve children were born, ten of whom survive. After the death of his second wife, he married Sara Walls. He is survived by his wife, eleven children and eighteen grandchildren. He belonged to the Catholic church until about four years ago at which time he united with the Church of the Brethren. Funeral services were held in the Maple Grove church by Bro. Ross Speicher and interment was in the Grantsville cemetery.—Mrs. Grace Resh, Grantsville, Md.

Neer, Emma Shawver, daughter of Samuel and Anna Mohr-Shawver, was born in Logan County, Ohio, Dec. 6, 1861, and died at her home in Bellefontaine, May 1, 1946. She united with the Church of the Brethren at the age of eighteen. On Dec. 24, 1884, she was married to Noah S. Neer, who preceded her in death in 1929. For more than sixty years Sister Neer was consistently faithful to the church. Surviving are one brother and one sister. Funeral services were held by her pastor, I. R. Beery, in the Kennedy funeral home at Bellefontaine. Burial was in the Bellefontaine cemetery.—Mrs. I. R. Beery, Bellefontaine, Ohio.

Church News . . .

Arizona

Glendale.—Bro. John Deeter of Pomona, Calif., recently visited the Glendale and Phoenix churches with an illustrated lecture on alcohol education. Wilbur Liskey and wife were with us in two weeks of evangelistic services. We gained six new members at that time. On March 3 Lewis Dixon was ordained to the ministry. Fred Butterbaugh and Paul Daugherty sponsored a potluck dinner in the Phoenix social hall for the two churches on March 20, in the interests of La Verne College. An offering was taken for the college. Easter Day we had a program of music and a sermon; in the evening a play was presented. On April 27 and 28 four district workers, including C. Ernest Davis, conducted a Christian workers' institute for the Glendale and Phoenix churches. On May 4 and 5 the district council of women's workers were with the two churches. We are planning a daily vacation Bible school to be held May 27—June 7. We are shipping about fifty pounds of relief materials per month.—Mrs. Edna Cofman, Glendale, Ariz.

California

Chowchilla.—On April 7 Bro. F. E. Miller of Waterford began a series of meetings which closed on Easter. There were five added to the church by baptism. Our love feast was held on Saturday night before Easter, at which time there were visiting Brethren from Empire and La Verne with us. Our pastor, Bro. Robert Nance, has resigned, effective the last of May. He will return to Bethany Biblical Seminary for further study. Bro. Willard McDaniel will have charge until a new pastor is secured. May 10 was the date of our mother and daughter get-together. Mrs. Marie Rupel of Fresno, who had spent several years in Africa teaching school, was our speaker. She showed a number of articles which she had brought from that country and dressed one of the girls in an African costume, which was all very interesting. Re-

Announcements . . .

ANNUAL CONFERENCE

June 12-16. Wenatchee, Wash.

REGIONAL CONFERENCES

Southeastern Region—Roanoke, Va., Aug. 28-30.

Eastern Region—Lebanon, Pa., July 10-11.

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

Canada, Western—Irricana, Second, July 9-12.

North Dakota and Eastern Montana—Carrington, June 27-30.

Texas and Louisiana—Rosepine, La., July 25-28.

Virginia, Southern—Red Oak Grove, July 30, 31, Aug. 1.

LOVE FEASTS

Ohio

June 22, Poplar Ridge.

Pennsylvania

June 15, Sugar Valley.

freshments were served at the close.—Mrs. H. J. McDaniel, Chowchilla, Calif.

Delaware

Bethany.—Bro. Clifton Crouse gave a report in February of his trip to Poland as a cattle attendant. Four delegates were sent to district meeting, which was held at the Fairview church in Maryland. Bro. Milton Hostedler has gone as a cattle attendant to Le Havre, France. Since our last report five have been added to the church by baptism. Our Easter program was delivered in special songs by different groups. The women's work has been collecting clothing, packing garden seeds, and making soap for relief. It has also sent comforters and blankets to New Windsor. It is planning to do canning for relief during the summer. The young people of our congregation are planning to have their peace oratorical contest in the near future.—Mrs. Vernie Hostedler, Farmington, Del.

Illinois

Bethel.—Bro. M. R. Zigler was with us recently. At that time recognition was given to those farmers who raised the four heifers, one each for the men, women, local B.Y.P.D. and the district B.Y.P.D. Bro. Zigler also talked to the young people that evening and at a community service. Several boxes of relief clothing have been sent to New Windsor, Md. We had with us recently two young men whom our church has called to the ministry. On Feb. 25 and 26 several of the churches from town met in our church basement to pack seeds of goodwill for French relief. The total pounds of seeds purchased was 1,525. Our new pastor, Bro. Carroll S. Ringgold, and his bride moved into the parsonage on March 5. On March 24 an installation service was held for them, with Bro. F. E. Mallott officiating. The Bethel circle held its family night meeting at the church on March 21. A letter was read from Mr. and Mrs. Dick Burger, who arrived at our Garkida mission station on January 2. There was a young adult rally at the First church in Chicago March 31 and an intermediate rally was held there the same day. Several of our group attended both of these rallies. Monday, March 25, was the opening night of our two weeks' revival meetings, with Bro. Merlin Garber of Champaign, Ill., as the evangelist. Six people joined the church as a result of this meeting.—Virginia Williams, Naperville, Ill.

Canton.—On April 1 Brother J. O. Wingler of N. Manchester, Ind., came to us for a two weeks' evangelistic meeting. As a result five were baptized and one is awaiting the rite. On Easter three more came forward and were baptized. Our communion services were held on Thursday evening preceding Easter. On Easter evening the girls' chorus presented a cantata. The ladies' aid has recently finished some garments for relief and has some gowns which they are making at the present time. The relief truck passed through here a few months ago and we had ready about 1,400 pounds of clothing, some of which was donated by other churches. Dedication services for five babies were held on Mother's Day. Our mother and daughter banquet was held May 7, with Sister Canfield, of Astoria, as the guest speaker. Bro. Rufus Bowman, of Bethany Biblical Seminary, will be with us in morning and evening services on June 2.—Mrs. J. E. Smeltzer, Canton, Ill.

Peoria.—The Church of the Brethren was represented at the World's Day of Prayer held at the First Methodist church on March 8. Services were held each evening of the week preceding Easter. Sunrise services were held on our church lots Easter morning. Four were baptized Easter day. Our love feast was held Easter Sunday evening. We met in council April 28, with Elder M. A. Whisler in charge. On May 5 Bro. Deardorff and executive members of the board of administration met with us, giving us advice and help in planning a building for worship. Bro. Deardorff brought a very inspiring message at our morning worship services.

A potluck dinner was held at noon.—Mrs. Melvin Smoke, Washington, Ill.

Indiana

North Liberty.—Our quarterly council meeting was held March 11. Bro. Ira Long was retained as pastor for another year. About thirty of the young people, together with their teachers, attended the young people's conference at Michigan City, March 31. A number of the ladies' aid members helped at the relief center at Nappanee on April 12. We observed Manchester College day, April 14, with Bro. O. W. Neher of the college as guest speaker. We united with the other churches in pre-Easter services. Bro. Homer Burke brought us an impressive message on Easter morning. On April 28 Bro. Kurtis Naylor gave us an interesting account of the work in Ecuador.—Anna E. Steele, North Liberty, Ind.

Iowa

Brooklyn.—On March 4 Bro. Harold Royer, from the Africa mission field, gave an illustrated talk on Africa and our mission work there. The ladies' aid held a food sale on April 20 which netted \$23.65. The aid and some of the men cleaned the church on April 18 and had dinner at the church. The women met at the parsonage in the afternoon for aid meeting. The aid is sponsoring a 100% Messenger club. The aid also sent two boxes of relief clothing to New Windsor in April. Our communion services were held May 5. Our mother and daughter tea was held on May 11.—Mrs. H. N. Butler, Brooklyn, Iowa.

Panora.—Bro. Milton Early of Omaha was the guest speaker at the father and son banquet Feb. 14. Several of our members attended the regional conference at McPherson. A fellowship supper was held on March 7 to welcome the newcomers of our community. O. G. Christgaw of the Anti-Saloon League delivered the message on March 17. On March 31, McPherson College day, the ladies' quartet was with us. We have sent seeds of goodwill, a shipment of comforters and clothing for relief, and have contributed to the flour fund. Three heifers were given and Bro. Harley Erb will go with the shipment to Europe. The church grounds were landscaped and shrubbery planted. Our regular business meeting was held April 14. A committee was elected to make plans for entertaining the district conference in September. Our mother and daughter banquet was held May 1.—Beulah Row Messamer, Panora, Iowa.

Kansas

Conway Springs.—The Negro male quartet from Topeka, Kansas, was with us and had charge of the services on Feb. 10. The Student Christian Association of McPherson College was with us March 17. The northwestern district of Sumner County held its Sunday-school meeting at our church March 22 with Mrs. Roy Frantz in charge. Dr. A. G. Wallace of Wellington, Kansas, delivered the message. Our boys are returning from the service and we are happy to welcome them into the church fellowship. Our love feast was held April 19 with Bro. Harvey Hostetler, our elder, of Wichita, Kansas, officiating. An Easter cantata was presented at the Presbyterian church at 8 p. m. Two were baptized on Easter Monday morning at the church. Bro. Elrod and family were with us May 5. Bro. Elrod delivered a message on the Brethren service program. Bro. Willard Agee, of McPherson College, student pastor at Topeka, Kansas, preached for us April 28 in exchange with Bro. Ralph Hodgden, our pastor. Bro. Hodgden has been elected for another year. On Mother's Day our pastor gave a prize to the oldest mother present and one to the youngest present.—Amos O. Brubaker, Conway Springs, Kansas.

Maryland

Hagerstown.—On April 3 the council approved plans for a new church building to be erected when conditions are more favorable, and three fourths of the proposed cost has been obtained. In the meantime,

certain temporary improvements have been suggested to allow for more seating space and also to make the sanctuary more attractive. The youth fellowship presented a play on April 10, 11 and 12. The largest crowd we have ever had filled our sanctuary to overflowing at the Easter service. A play was presented as a part of the Easter service on April 21 and 22. Thirty-four new members were received into the church during the Easter season. A mother and daughter banquet was held May 10, with a pantomime as the main feature of the program. Our spring family fellowship night will be held May 17, at which time a sound motion picture will be shown. The women's service guild has made over 500 garments for Philippine and European relief during the past few months. Almost a ton of used clothing has passed through their hands during the current year. They have also made several comforters and a large quantity of soap. Almost \$1,000 has been contributed to the dried-milk-for-Europe fund sponsored by the men's club.—Mrs. Earl Coffman, Hagerstown, Md.

Michigan

New Haven.—The regular spring Sunday-school convention of the central churches of Michigan was held at our church in May. Bessie Crim was the guest speaker for the day. The aid society has been busy canning, making comforters, sewing new and repairing old clothing for relief. The B.Y.P.D. has pledged \$100 to the Youth Serves project. It is raising the money by regular offerings, and an occasional food sale. Last summer it earned a part of its pledge by painting the interior of a schoolroom. We are expecting a pastor from Bethany to take charge this summer. At the spring council Bro. Purl Bosserman was chosen to be the church correspondent.—Mrs. Edith Cook, Middleton, Mich.

Missouri

Kansas City.—On Feb. 13 the men's work had a dinner in the church basement. On Feb. 24 a dinner and all-day meeting was held at the church in honor of the returning servicemen. On March 18 a benefit dinner was held for McPherson College in the church basement and \$96.40 was cleared. During the month of March an intensified lay evangelism program was sponsored by the men's work. As a direct result, two were baptized on April 14. The Blue Valley Union Good Friday services were held in our church. At our council on April 10, it was decided to retain Bro. Carl Seidler as our pastor for an indefinite period. Brother and Sister Seidler were also received into our congregation by letter at that service. The women of the church have sent ninety-four pounds of used clothing to the relief center, in addition to a box of needles, pins and thread. They have sewed forty-two garments for relief during the last quarter. One of the Sunday-school classes has purchased a guest book for the church. It has also started a church library. The young people sponsored a drive for seeds for relief and secured enough money for the seeding of thirteen gardens. The mothers and daughters are planning a program on Thursday evening before Mother's Day.—Mrs. Wallis Varner, Kansas City, Mo.

New Mexico

Clovis.—We met in council April 19 with Bro. H. M. Coppock, our elder, as moderator. Our pastor, Bro. Lloyd Biddex, and his wife were elected delegates to Annual Conference. Our love feast was held the same evening. We closed our revival on Easter with an all-day service and a basket dinner at noon. Bro. Maddox, of the First Baptist church, brought the evening message.—Mrs. W. J. Ward, Clovis, N. M.

Ohio

Oakland.—On Thursday evening of our pre-Easter meetings, the Manchester College chorus rendered a sacred program to a large audience. At our district meet-

We Want Your Suggestions...

Yes, we want your suggestions on how to use the books, periodicals and other materials we print for Brethren use. We want your suggestions because you are finding new and practical methods. For example—

SEVENTY TIMES SEVEN, a recent book by Rufus D. Bowman, has been used in a number of churches as a text for class study. A pastor has written us that his people were amazed and pleased to find new light on Brethren history and doctrines as it can be gained from a study of *Seventy Times Seven*. Copies may be had for \$1.50 each; six or more copies at the special price of \$1.00 per copy.

CHARIOTS ON THE MOUNTAINS, that new book of poems by Myra Brooks Welch, has been used as the basis for a worship service as well as for private reading. The leader gave a few words of introduction and then read selected poems from the book. Perhaps you have used *Chariots on the Mountains* in some special way. If you want to see a copy, you may secure one for but one dollar.

GOSPEL MESSENGER readers are for the most part well pleased with what they find in their church paper. And well they may be, for many non-Brethren subscribers think highly of it. However, how to make the utmost use of a good thing is not always apparent. But there are pastors who make a point of publicly calling attention to articles in the *Messenger*. They use it as an assistant pastor. Over 600 churches have 100% *Messenger* clubs.

OUR YOUNG PEOPLE is sometimes found in strange places. A copy lying on a city street was picked up and examined by a lady who happened to be passing by. Though the paper was somewhat soiled, she liked the articles *Our Young People* carried. It is not surprising that she subscribed for the paper, pleased to find it would cost but 90c a year.

Yes, we want your suggestions—

BRETHREN PUBLISHING HOUSE ELGIN, ILLINOIS

ing held at the Donnels Creek church, our pastor, Bro. Moyné Landis, was elected a trustee of Manchester College. He and Sister Landis have been chosen to represent us at Annual Conference. Our women's organization has been busy making relief garments, comforters and soap. They are also making bandages and swabs for the Greenville hospital. Some of our ladies have been helping at the relief center in Dayton. We have remodeled our parsonage kitchen. A memorial service was held at the church on April 28, for Bro. Wayne Martin, who lost his life in Tokyo. Last Sunday evening three of our young men, Norman and Marvin Miller and Paul Bang, gave an interesting account of their trip to Europe as cattle attendants, and a series of slides was presented. Bro. Ray Petersime accompanied a cargo of hatching eggs to Poland. The mother and daughter fellowship meeting will be held at the church on the evening of May 9. Our church will have a relief garden of four acres this summer on the farm of Bro. Henry Miller. All vegetables raised will be canned and sent to Europe.

Our communion service will be held on May 19. The district summer aid conference will be held in our church in July.—Mrs. Mattie Long, Bradford, Ohio.

Woodworth.—During the months of February and March our church studied the Book of Acts for eight Sunday evenings. An offering of \$56.79 was received to purchase beef. Another offering of \$158 was received for the garden seeds project for relief. On April 12 our church held a family fellowship supper in its social room, where the quarterly business of the church was transacted, with our elder, Bro. W. A. Petry, in charge. Howard Horst and Kenneth Garver, two young men from our church, served as attendants on cattle boats to Europe. Pre-Easter evangelistic services were conducted by our pastor, Bro. Clyde Mulligan, with our young people serving in teams for the visitation and advertising campaign. As a result thirteen more were baptized and two await baptism. The members of the congregation furnished several special numbers for this service, having a choir for both morning and evening services at Easter time. On April 28 we observed Manchester day, with Bro. Earl Breon as our speaker. Just now Bro. C. H. Dear-

dorff is drafting plans for some architectural changes and improvements on our building. Our spring communion was held on May 5. On June 2 our church will entertain the district young people's spring rally. In the last six months the women of our church have made and sent to New Windsor twelve serge dresses, forty skirts, thirty-six blouses, forty-eight pairs of trousers, twenty comforters, and have gathered 650 pounds of used clothing, soap, thread and food.—Manola Reese, New Springfield, Ohio.

Oklahoma

Bartlesville.—Our council meeting was held March 10 with Bro. Mankey in charge. The McPherson quartet presented a program here on the morning of March 31. They were accompanied by Bro. Peters, who took charge of our morning services. Bro. Virgil Weimer, of Ames, Okla., held two weeks of evangelistic services April 22—May 5. Two were baptized. Our communion services were held May 4 with Brother Weimer officiating. The women's work groups meet on Thursday and are very busy. The men's work group is doing some repair work on the church. We had an Easter program.—Mrs. T. J. Larmore, Bartlesville, Okla.

Oregon

Grants Pass.—Our council meeting was held March 3, with Elder Fager in charge. We have become a self-supporting church. A committee was appointed to look into a new rural location for our church. The B.Y.P.D. group has packaged and sent 135 pounds of garden seeds to New Windsor for France. Brother and Sister F. H. Crumpacker, veteran missionaries to China, were with us March 7 and 8. We have two boxes of soap, needles, buttons, etc., to be sent for relief. The ladies' aid has completed fifty women's garments for Philippine relief. Bro. Stanley Keller of the Medford church held a week of meetings that closed on Palm Sunday. Eight were baptized and five received by letter. Communion services were held with the Medford church as our guests. Our church attendance is growing every Sunday. We cordially invite our Brethren who pass through here on their way to Annual Conference to stop with us. The parsonage is only three blocks west of the highway, at 220 East E. Street.—Mrs. Guy Vinyard, Grants Pass, Oregon.

Pennsylvania

Salisbury.—The women's group mended clothing from the New Windsor relief center. Wednesday evening union services were conducted each week during Lent. Bro. J. Ewing Jones, pastor of the Hostetler church, preached for us the evening of April 11. And on April 12 Bro. Loren Bowman, pastor of the Meyersdale church, brought the message. Our council meeting was held April 11 after the church service, at which time we decided to have our pastor, Bro. A. Jay Replogle, represent us at Annual Conference. The love feast was held April 14, with Bro.

Brethren Relocation Service

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the *Gospel Messenger* or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 147. Opportunity for public health nurses in western Florida. Necessary to have car. \$150 per month plus 7½c per mile for official travel within county.

No. 148. Christian woman who loves and understands children needed for matron of boys in children's home near Pittsburgh, Pa.

No. 149. Wanted: Two high school teachers for commercial and English subjects in small town school. Church of the Brethren near.

Replegle officiating. On the morning of April 28 Bro. B. B. Dickey brought us a message concerning his trip to Poland on a cattle boat.—Mrs. P. S. Davis, Springs, Pa.

Sugar Valley.—Bro. A. C. Baugher conducted a Bible institute on April 27 and 28. Our ladies' aid sent six comforters, seeds, thirty pounds of repaired garments and seventy-five pounds of soap to the relief center at New Windsor. One heifer was raised but because of the lack of transportation facilities, it was sold and the money sent to New Windsor. Since our last report the basement of our church was concreted. A bulletin board is being constructed at the present time. We are having a series of meetings beginning on June 3 and ending with the love feast on June 15. Bro. H. H. Nye of Huntingdon, Pa., will be the evangelist.—Mrs. Ernest H. Geisewite, Loganton, Pa.

Walnut Grove.—The thirtieth anniversary service of the Walnut Grove church was observed Sunday, April 28. The guest minister for the day was Bro. George L. Detweiler, pastor of the Waynesboro congregation. The redecorating of the auditorium and Sunday-school rooms was completed by Easter. On Easter a sunrise service in charge of the young people was held at the church at 6:30. At eight o'clock seven were taken into the church by baptism. An Easter morning program was then presented by the children and a short Easter message by the pastor followed. In the evening the choir presented the cantata entitled, The Seven Last Words on the Cross, by Dubois. Following the musical five more persons were taken into the church by baptism. Our spring love feast was held May 5 with our pastor, Bro. John A. Robinson, officiating, assisted by Bro. J. E. Yoder, pastor of the Arbutus Mission, Bro. L. B. Harshbarger and Bro. P. C. Strayer, two of our local ministers.—Mrs. Blanche Ober Wertz, Johnstown, Pa.

Westmont.—On Feb. 10 our young people sponsored an old-fashioned hymn sing with groups of singers and delegations from near-by churches. The women of the church have been quilting for relief. We have sent much used clothing to New Windsor besides sewing for relief. A very nice love gift of money was sent to Bro. Lawrence Bianchi. We are very thankful that he is gaining back his health and soon will be able to carry on as before. The men painted and made other improvements in the basement of the church. The choir and young people presented a cantata at the Easter evening service. At present we are without a minister. Bro. Galen Crist was called by the church but he has decided to go into the missionary field. Bro. Charles Blough is filling the pulpit at present. Our love feast will be held on May 19.—Mrs. Otto Alwine, Johnstown, Pa.

Tennessee

Liberty.—Our love feast was held on April 27. We had several visitors from our sister churches. Messages were delivered by six young ministers who were there with their wives. Our elder, A. M. Laughrun, also delivered two spiritual messages on Sunday. An offering was taken for a fieldman, Bro. Ralph Bowman, and his wife.—Mrs. J. B. Isenberg, Jonesboro, Tenn.

Virginia

Boones Mill.—Our giving has exceeded our goals. Our church and Sunday-school attendance has increased. A class for seniors and a class for homebuilders have been formed to meet the increased needs. Our women are making relief garments. Our children are collecting buttons for relief. Bro. Ernest E. Muntzing conducted our evangelistic meeting. Six were baptized and one was reclaimed. We showered a young couple with canned foods and various housekeeping articles as an expression of appreciation for the young man's services in C.P.S. camps. A banquet in honor of our returned servicemen is being planned. We are planning with the other churches of the villages for a

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Congregation

vacation Bible school.—Mrs. T. E. Greene, Boones Mill, Va.

Richmond.—We took up the mission study of Africa in February. Rev. and Mrs. E. H. Bouey, colored friends and returned missionaries to Liberia, were the speakers. We held our council meeting, electing Bro. C. G. Hesse as our elder. Eleven from our group have been to the relief center at New Windsor and worked two days. Our church participated in the World Day of Prayer in another church in the city. Miss Dessie Miller and Mrs. Earl Flohr have been recent speakers in our church. Our pastor held pre-Easter services for us. Communion services were held by our pastor, assisted by Brethren J. P. Flora and James Houff. Two have been received into our church by letter. Our pastor, David Ensign, conducted Easter services at the state penitentiary and the women's state prison. He ministers regularly to the state institutions. Since the first of the year the women have made twenty-four new garments for relief. Three hundred pounds of used clothing, including thirteen new comforters, has been sent to New Windsor. Further shipments of clothing will include sixty or more pairs of shoes. We are host to the state F.O.R. meeting which will be held in our church May 10 and 11, with A. J. Muste, John Nevin Sayre and Constance Rumbough.—Mrs. L. E. Hudson, Sr., Richmond, Va.

Selma.—Bro. H. Alvin Hoover preached for us on the morning of May 7 and officiated at the love feast the same day. Our quarterly council was held afterwards. It was decided to accept the offer of Bro. Paul Green, a Bridgewater College graduate, to serve as our summer pastor. We also decided to leave the planning of the vacation Bible school program up to the summer pastor. We renewed our 100% Messenger club again this year. We had a sunrise service and a candlelighting service on Easter.—Mrs. Olivia Warltner, Selma, Va.

West Virginia

Grace.—We employed Mr. Morris Young as director of the junior and adult choirs. The Mother's Bible class sent \$21.50 to Elgin for foreign missions and \$116.25 was

raised as a milk fund for relief. Our pastor will represent us at Annual Conference. The delegates to the district meeting at the Manor were Mrs. Mary Pearl Custer, Mrs. Mary Honsacker and Brother and Sister Litton. They gave interesting reports of the meeting at one of the Sunday services. Miss Susie Thomas, a missionary from China, was with us April 14 to April 17 and seventy-five dollars was raised for Chinese missions. On discovering Miss Thomas' birthday was April 15 we held a surprise party at the parsonage in the evening and a silver offering was presented to her as our gift. Bro. Waggoner of Broome County, N. Y., was here for one week and gave us studies of the cross. Another visiting minister was Bro. B. F. Waltz, of Needmore, Pa. The building fund drive on Easter netted \$726.00. The young people presented a play on Easter evening. Two of the ladies' Bible classes are preparing a Mother's Day program. Our communion services were held May 5. On May 19 the pastor will be installed as elder. The Berean Bible class gave aid in different ways to several needy families. Plans are being made to hold our daily vacation Bible school in July. Beginning May 12, the pastor will be away in a meeting at Corner Church, Pa. Bro. B. M. Rollins and his wife will hold our evangelistic services the first two weeks in September.—Mrs. John Davis, Jr., Martinsburg, W. Va.

Smiths Chapel.—Three of our members attended the district meeting held at the Blue Ridge church near Roanoke, Va., April 10 and 11. Our two pastors, Sister Elizabeth Broughman and Sister Garnet Tiller, have been ill for quite some time. They are both improving and we hope to have them back in our midst very soon. Bro. E. H. Kahle has been holding service in their places. Our young people's conference will be held on May 4 and 5. We are expecting as our guest speakers Brethren Fred Woodie of the Crab Orchard church, and Warren Carr of Princeton. Bro. Woodie will hold a two weeks' revival service the first two weeks of July.—Mrs. Fred Harman, Princeton, W. Va.

here are four new...

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Gospel Messenger

Volume 95

JUNE 15, 1946

Number 24

LAZARUS sits at the foot of the stairs, supporting himself upon one crutch while the other lies in his lap. He does not fit well into the pattern of this sumptuous occasion. The Ethiopian servant with the wine vessel orders him away; another threatens him with a whip. Only the dogs are moved by his suffering; they offer mute understanding and sympathy.

Later the situation was reversed. Dives, the rich man, did not find the eternal salvation which he had taken for granted; Lazarus, the sufferer, found an end to his suffering and an everlasting reward. This had not come about because one was rich and the other poor. Rather it came about, we are given to understand, because one, blessed with much, utilized the abundance selfishly and for his own gratification. The other, though endowed with little, trusted in God and used what he had in a manner pleasing to God. Each was rewarded in the hereafter according to his ability to receive.

We as a people sit now close to Dives' seat. There are many in our world now who, like Lazarus, cry even for crumbs. Helping or not helping affects our developing souls. We can ignore them as Dives did; we should do much better than that. Our reward shall be meted out to us according to the way we grow. D. W. B.

Rewarded According to Ability to Receive



From a Perry Picture

Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
PAUL W. KELLER - - Assistant Editor
H. A. BRANDT - - Managing Editor

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Around the World

Complete reconstruction of the city of Munich, Germany, will require at least thirty-three years, according to one prominent architect.

Many church groups are backing the National Mental Health Act, now on the Senate calendar, providing for construction of a \$10,000,000 mental health research center near Washington.

More people speak English than any other one language. Between 450 and 500 million speak it, as compared with 300 million who speak Mandarin, 200 million Hindu, 100 million Spanish, and 100 million Russian.

Almost one third of all the cattle in the world are to be found in India. Yet that country faces worse famine conditions than any other area of the globe. This amazing situation is due to the fact that Hindus regard the cow as sacred and, hence, will not allow it killed. Some milk, however, can be obtained from the cows, and, fortunately, religious belief requires that this be boiled before it is used.

As Scientists See the Atom Bomb Test

The atom bomb tests in the Pacific will have a purely military value. Scientists recognize that such bombings will not add anything to fundamental scientific knowledge—they are not significant from the standpoint of development of atomic energy for peaceful purposes.

Scientists believe that in the atomic age no amount of military preparation can give us real security. If there is another war with atomic weapons we and all the world will suffer irreparable losses no matter who may be the "victor." We must put all our best thought on organizing the world for peace.

To this end, we urge full support of the United States program for international controls over atomic armaments, and for the U.N. program of collective security as opposed to primary reliance on armed might.

The great experiment to which this nation and its leaders should devote their greatest attention and energy is under way in the United Nations. There we are making the fateful test of whether nations can work out their problems without resort to war.—From a resolution of the National Council, Federation of American Scientists.

The Rev. Neil Crawford, Buffalo pastor, read the Revised Standard Version of the New Testament completely through in seven hours and thirty-nine minutes at one sitting not long ago. He declared he never would have been able to do the same thing with the older editions.

Once a month at 10 a. m. parents will go to class with children attending the Maplewood junior high school in New Jersey. At school they will study community and home problems right along with their children. The experiment is being made to fight juvenile delinquency.

During the last three years the Catholic Church in this country has spent \$70,000,000 for relief. The war relief services agency of the church administered relief in forty-seven countries in Europe and the Far East. Its program of help for displaced persons has been expanded to include distribution of supplies in 200 camps and maintenance of 174 welfare centers.

Swearing and use of vulgar language on the streets of Wilmington, Del., will be stopped if plans of some ministers in the city are carried out. A committee of the Interdenominational Ministerial Union of Delaware has asked the aid of city police in the project, and has secured 500 volunteers to help with the elimination of profanity in public. The committee is composed of pastors of city churches of various denominations.

Of about 14,000 local option elections since repeal of the Eighteenth Amendment, about 9,000 have resulted in dry victories, says Mrs. D. Leigh Colvin, president of the National Woman's Christian Temperance Union. Laws of about thirty-five states provide for such elections by counties, cities, townships, or precincts. Elections are now being organized in hundreds of communities to culminate one, two or three years hence.

Immediate priority should be given in the present coal crisis, for the refueling of ships carrying food to Europe, the executive committee of the Federated Churches of Youngstown, Ohio, and vicinity declared in a recent telegram to President Truman. The President was asked to issue an order establishing the priority. The committee also wired the President, requesting him to take steps to close "breweries and distilleries until the food famine is over."

Editorial

The Annual Conference Resolutions for 1946

Are we a vocalizing church or a church of action?

FOR the past decade or so the Conference resolutions have become one of the most important items of business to come before the delegate body at Annual Conference time. Two years ago at Huntingdon, Pennsylvania, the feeling ran rather high as the Resolutions Committee drafted their document for the church: D-day had just occurred and the ether was filled with pronouncements of the great liberation which it was said was just about to occur all over Europe and for which American men were dying on the beachheads of Normandy. Would the Brethren in such an hour, and in view of the fact that many of their own sons were on those beachheads, again write into the record their belief that the way of war was fu-

tile and wrong? Clearly and powerfully the Brethren wrote it that year and Conference endorsed it without a dissenting voice.

Last year when the Conference met at North Manchester, Indiana, the war in Europe had ended; everywhere there was intense feeling that the war in Japan also should be allowed to come to an end. A feeling different from the year before prevailed in the minds of the Brethren concerning Conference resolutions. By this time we had discovered that as a church we were stronger on resolutions than we were on convictions and courage. For though both the ministry and those representing the laity of the church had resolved over and over that war is sin, yet our sons, more than three fourths of them, had gone off to war. Though at Manchester we said again that Christians should not participate in war, we had a conscience-smitten feeling as we did it. For it was now a part of the record that, as a church, we apparently were not able with much unanimity to live up to our historic convictions and to our oft-repeated resolutions.

The evidences were that we indeed had become a vocalizing church instead of a church which testified by its conduct. This was a reversal of the heritage of the Brethren when it had been said of us, "You do not need to accept bond from members of the Church of the Brethren for their word is as good as their bond."

This year at Wenatchee, Washington, we shall pass resolutions again. Presumably it will not be difficult to state our convictions concerning war still another time. But unless we make preparations this year to do more than say them the time will soon

Thinking About the News . . .

Shades of Abraham Lincoln!

Before me are two pictures which have basic similarities. The one is a sketch of Abraham Lincoln in New Orleans when, as a lad, he flat-boated lumber down the Mississippi to Louisiana. While there, he saw a Negro slave auction for the first time. Prospective buyers are pictured looking at the Negroes' teeth, pounding their chests, flexing their muscles and, on the basis of their estimate of value, making bids for purchase. Lincoln standing near by exclaimed, "If ever I get a chance to hit this, I will hit it hard!"

The other picture is of German prisoners lined up in a French labor (or slave) market. The year is 1946, not 1830. Many of the prisoners have been transported to France from American prisoner-of-war camps. French doctors re-enact the New Orleans scene adding some technical efficiencies which the years have brought. Naked German men were examined for condition of teeth, speed of reflexes, soundness of wind and for physical deformities. If they were well, the American army was receipted for them and they passed into the forced labor markets of the French from similar previous American servitude.

The sketch of the Negro slave market evidences, in the main, an attitude of resignation on the part of the Negro slaves. But on their faces can be seen a faint glimmer of hope. It could be, the Negroes seem to feel, that their families might not be separated in this sale. It could be that a kind master might be found to purchase them.

But in the German slave mart there is evidenced only hopelessness. These men knew that no kind master would oversee them, for they were to belong to a machine which would not know them as individuals but as enemies. They had no hope that their families might be left together, for already their homes had been broken. "I have had no word from home for more than a year," said one. "I want to get home and see if my wife and children are still living." Another said, "I am very worried about my father and mother; they live in the Russian zone." So they line up dejectedly and with bowed heads they hopelessly await the verdict. Some who have already waited longer than human flesh can endure commit suicide if an opportunity can be found.

Different Americans react differently to such a scene. Some say, "It serves them right; all their arrogance is gone now. Let them be slaves." Others say, "Is this what we fought for? If they had had more money and steel than we the position would be reversed. If they then would treat us as slaves, we would call them beasts. Why must we do that which we would bitterly denounce them for doing? And anyway these are the common people of Germany, the farmers and peasants, who are the victims, not the perpetrators, of war. The path of vengeance will lead but to further war. Why can we not be Christian?"

The echo of Christian voices everywhere is, "Yes, why not seriously put into practice the teachings of One who also was sold for the price of a slave?"

D. W. B.

come when we shall lose enthusiasm to do even that.

In the field of sharing the Brethren have done much better. We are listed statistically as having given a larger percentage of our total church offerings for Christian service outside our own group than has any other denomination. Moreover, we have offered leadership to all Christendom in methods of brotherhood sharing and in seriously attacking some of the problems which lie at the heart of the discord in our world. And even though we have not stood by our statements against war too well, we have helped to write it into the law of our land and to bring it into the general knowledge of our total citizenship that a Christian has a legal right to decide that his highest loyalty is to God. We have helped to maintain an alternative service for those whose consciences prevented them from spilling the blood of their brothers.

A GAINST this background, then, what resolutions shall Brethren pass this year? The writer would like to suggest two emphases.

First, the Brethren must keep the official position of the church clear. With the New Testament as our guide and the basis of our judgment we must speak clearly once more concerning the things which it teaches and the judgments which it sustains. Among such things are these:

1. War is always sin; it enhances rather than solves problems; Christians should divorce themselves from all support of war.

2. Peacemaking should be one of the most immediate and pressing aims of the church. This must begin within the individual's own heart; it must operate in his home, his church, his community relationships, his nation and around the world.

3. We must recognize all men as our brothers and work for our neighbor's good. This means that we must seek for a Christian solution to economic strife, belligerent strikes, and inequalities in economic opportunity.

4. Discriminations because of color and ethnological backgrounds are unchristian and should be resolved in the spirit of tolerance and brotherhood.

5. Literacy and educational opportunity should be extended to all men everywhere.

6. The world should be governed by law, not by force. International civil law should be developed and an international governing body set up to administer such law.

7. Intoxicants and intemperance of every kind should be outlawed or educated against.

8. The light of Jesus Christ should be brought into dark places and his message of salvation should be proclaimed speedily among all men everywhere, in our own society and beyond the seas.

9. Or, in summary of all the points above, we should help to bring about a world in which all men everywhere can love God with all their hearts and can indicate it by loving their neighbors as themselves.

The second emphasis which the Conference resolutions should undertake this year is to give implementation to the resolutions. They should seek to give some direction for putting into effect the resolutions which will be made this year and which have been made in previous years. A program of education for peace and evangelism is very important in these years of peace.

We must continue to speak our convictions clearly as a church; but we must convert our words into dynamic Christian action to the end that God's will may be done and that his kingdom may come. D. W. B.

About Digging Pits

I HAVE watched primitive hunters dig pits and set up poisoned stakes in them to capture game. Sometimes it worked but occasionally a tragic accident occurred thereby. Perhaps a valued horse or a child or a wife fell into the pit and died on the poisoned sticks.

Solomon said that when such a pit was dug for a neighbor or a fellow citizen, invariably the digger would suffer in his own pit. "Whoso diggeth a pit shall fall therein" (Prov. 26: 27).

Psychologists have now discovered this to be true in a way even beyond that which Solomon had in mind. If I make plans to undermine the reputation of my neighbor, I have already set up such a mental and spiritual reaction within my own heart that I will have undermined my own integrity even before I have been able to do any harm to my neighbor at all. Or in Solomon's words, I have fallen into my own pit even before I had its construction completed whereby I hoped to hurt not myself but my neighbor.

This is a good thing to bear in mind both personally and internationally. D. W. B.

Are We Talking Too Much?

SOME of us have opinions on every subject and we express them at any given opportunity. Often these opinions are in error. Moreover, because they are so freely spoken they are not valued by those who are forced to hear them. They are unseasoned opinions rather than mature judgments.

Solomon said once, "A fool uttereth all his mind: but a wise man keepeth it in till afterward" (Prov. 29: 11). Long years afterward Benjamin Franklin wrote about the advisability of doing just that. Whether from Solomon or from Benjamin Franklin it is good advice. D. W. B.

THE CHURCH

Serves Our Day



Harold L. Phillips

The church must undergird the foundations of the Christian home

WHAT is the function of the church in these days, set as it is in this chaotic time, which some authorities have described as a sort of no-man's land of history when one world is dying and another is struggling to be born? The old conditions under which men have lived are becoming intolerable. Something new and different must come about in our world. Surely the church ought to have some specific function, some distinct note, some strong emphasis. If the church only echoes the mass emotions of fear and hate in our world, then something is wrong.

John D. Long
Dayton, Ohio

Jesus himself described the special function of his followers in terms of "leaven which a woman took and hid in three measures of meal until it was all leavened." That simile suggests immediately that the church should not divorce itself from the needy world. Leaven works, not by getting out of the meal and standing off by itself, but by staying in the dough and remaining leaven.

There is a text in the New Testament which the Brethren used to quote a great deal,

"Come ye out from among them and be ye separate. . . touch not the unclean thing." There are many situations to which that text applies and there are other situations to which it does not apply. There are those who hate the world's evil and try to stand aloof, unruffled by the world's tragedies. But that is not the way leaven works. Christian people must not separate themselves from the world. The dangers which the world faces in this atomic age are our dangers too. The bomb is the great equalizer of men and na-

tions. It has told us in clear and unmistakable terms that there will be salvation for all on this planet or salvation for none. We are all in the same boat now. The church cannot separate itself from this tragic world if it is to remain leaven.

HOW, then, can the church serve our day? First, by giving an inner stability to men's lives. So often we are like the old janitor of a country church who was at everyone's beck and call. All day long he was told to do this by one person and that by another person. When someone asked him how he managed, he said, "I just throw my mind into neutral and go where I'm pushed." No man can drift aimlessly like that in these days and be Christian. We need a profound religion which sets for us goals and purposes and gives us strength to attain them, else the state will dictate them. In the midst of the panic and worry of our turbulent generation we need the poise and power that come to those who take God as their refuge and strength. Our inward lives must be re-enforced so that we can say with one of old in a day when his world was going to smash,

"Though this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us."

That kind of Christianity is not an opiate for the people. It gives courage and hope and power to meet the demands of our day.

Second, the church serves our day by making practical its gospel of brotherhood. Brotherhood implies a mutual interest and concern for one another. It expressed itself in very concrete ways among the Brethren a generation ago. If a man's house burned down, the neighbors

The Cattle of the Brethren

Robert D. Abrahams

One of the Brethren sat under a tree,
And thought of his home across the sea.
There was little to view abroad that year
But men in anger and children in fear.
At home it was harvesttime these days,
A time for thanksgiving and songs of praise,
But here in Europe the children were crying.
Their mothers were hungry, their fathers dying.
And what could a lone American do
But weep for the torture the world went through?

The Brethren are a quiet folk,
With time to think of others.
They do not boast of what they do
For some who are not brothers.

"I have to do something," vowed the man from the West,
"The question is this: what can I do best?
My people at home are farmers all.
I think they would help if they heard the call.

The kids over here are starved for milk;
A cow or two would be fine as silk.
I'll ask each brother to find some way
To raise me a heifer to give away
To a farmer somewhere else in need—
A fine fat heifer to start the breed."

Go forth, O cattle of the Lord;
God send you peaceful grazing.
The Brethren blessed their offerings
With song and feast and praising.

They all said "Yes!" and they bred their cattle,
And after the horrors of any battle,
A plundered farmer may send them word
For a heifer free to start the herd.
And strangely enough, the Brethren never
Ask him a single question whatever,
As, "What is your color?" or "What's your creed?"

All they ask is: "Are you in need?
If the answer is yes, and you'd like a cow,
We'll send you one freely, and send it now."

Let him who doubts that men are good,
This simple tale recall;
Only the small in heart believe
The heart of the world is small.

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cared for his family in their own homes. If some tragedy came, friends and brethren in the church helped to carry the burden. When one suffered, they all suffered; when one rejoiced, they all rejoiced.

This gospel of brotherhood produces in our churches and in our world a situation similar to that of a family in which every individual is concerned about the welfare of every other individual. In a family, the older

and stronger members tenderly guard and encourage the younger and weaker members. If a child does wrong, he may be punished, but he is never cast out. He still belongs to the family. So must come about the family of nations. Such a pattern is struggling to be born now. We can no longer continue the spirit of vindictiveness, hate and revenge, such as the recent war unleashed in the world.

A fighting, warring church will never produce a warless world. Can we expect the nations to love one another if we Christians of 256 denominations cannot love one another in goodwill and harmony? Some years ago a quartet from one of our colleges was scheduled to give a program in a local church. When the quartet arrived, they found a fair-sized tussle in progress. The deacons were trying to push the piano into the church and the elders were trying to push it out. I do not know which side won, but I do know that in the skirmish love and brotherhood were pushed out of that church.

Third, the church will serve our day if it can undergird the foundations of the Christian home. No nation can stand on the foundation of broken homes when the percentage is as high as it is in my city, where there is one divorce for every marriage. No external enemy could do this nation so much harm as is being done by those who make marriage one sex adventure after another. Two people caring for each other so much that they do not wish to care for anyone else in the same way at all, and throwing around their growing children the security of a loyal family—that is the source of the most enduring qualities that are needed in the church and in the world. The church must conserve and nurture these qualities if our earth is ever to be leavened to righteousness, decency and peace.

TODAY is Annual Conference Sunday. If you have been at Conference on Sunday—"the big day"—then you know the strange feeling of fellowship which comes over you at the mere mention of Conference Sunday. You visualize the hundreds of little clusters of friends talking of old times and discussing future plans. You can feel the vibration of ten thousand voices as they unite in the favorite hymns of the church, praising their heavenly Father. At noon the Conference grounds give the impression of a huge family reunion. Truly it is the yearly reunion of the spiritual family of the Brethren.

Annual Conference is more than a social reunion, however. In its sessions, important decisions have been made. Great movements have been given life and carried on. Our thoughts are turned back into the past. At Conference time we like to recall the heritage which is ours.

At Bethany Biblical Seminary there is a little nook in the library which is known as the Brethren Alcove. One day I was looking over some copies of the Pilgrim, which is an early Brethren paper published during the 1870's. On each copy of this paper, there was a subtitle which particularly attracted my attention. It was: "Remove not the ancient landmark, which thy fathers have set." I discovered that these words were recorded in Prov. 22: 28.

To understand what he meant by this warning we need to look at the Hebrew culture in which he wrote. To the Hebrews a landmark was very precious and sacred. A landmark was erected to commemorate a very special occasion. A landmark was a



Marker at the place where John Kline was killed because of his peace stand

Remove Not the Landmarks

Vernon Miller

Pastor Lick Creek Church, Bryan, Ohio

marker or a guide for the use of the blessings which God had given. It was a covenant between man and man and between man and God.

OUR Brethren fathers built the first landmark at the very time they established the church. They had come from the old land of the creedal and ritualistic churches, just as Abraham came out of the land of the Euphrates. That group of eight at Schwarzenau set up the landmark that the living Christ should be our only creed and the record in the New Testament our only pattern for personal and church life.

There should be no man-made creed or formula. Our fathers also suggested that as future generations came they would have new problems to face and that they should have freedom to apply the teachings of Christ and the New Testament to those new problems. A man-made pattern would limit them to the interpretation of the period in which the creed was made. This principle of progressive revelation called forth high praise from even Benjamin Franklin in his Autobiography. This then is the first great landmark which our Dunker forefathers set up for us: the living Christ should be our only creed and the New Testament, especially the Sermon on the Mount, should be our only pattern.

Soon after the Brethren came to America, they found themselves confronted with a new problem. In solving this problem they set a landmark which has been extremely significant to us down through the years and particularly on this very day, Conference Sunday. In the year 1741, Count Zinzendorf, the leader of the Moravian Church, came into the section of eastern Pennsylvania where the Brethren were located at that time. There were several Protestant, German-speaking churches in that area. Count Zinzendorf desired to form one church organization of all the Mennonite, Brethren, Moravian and other similar groups. The Brethren chose Martin Urner and several others from their group to represent them at the conference which the count called. They listened to the plans and were asked what the Brethren would do.

Here was a matter of church policy to be decided. These elders who had been chosen could have taken the responsibility upon themselves and made the decision. Rather, what they did in that situation is a living landmark to guide us today. They showed that the Brethren were all members of one spiritual family. They called a Big Meeting at Martin Urner's farm. The matter of business was presented to the whole group, which decided not to join Count Zinzendorf's group. There was more than business transacted at that meeting, however. Everyone ate together around the same tables. They talked about crops, friends and the weather. It was the first reunion of the Brethren family.

H. L. Hartsough has made the comment that we Brethren do not realize how unique is our plan for Annual Conference. Likely there is not any other church group in American Christianity in which everyone of the many members of the church is urged to attend its conference. It is just this which has maintained a fellowship rather than developing a hierarchy. It is because of the contacts at Annual Conference that such chosen leaders as C. D. Bonsack and M. R. Zigler can know personally hundreds of members who would never be on any special committee. We must not remove this landmark of a democratic family conference.

A THIRD landmark which our fathers have set before us carries this ideal of brotherhood to those outside our immediate fellowship and even to those outside our immediate race and color. History books record that William Lloyd Garrison's *Liberator* of 1831 was the beginning of the antislavery movement in the United States. Yet as we look into the lives of our Dunker forebears we find that they had long

The Atomic Age

Would This Answer Satisfy You?

A reply to a letter protesting the atom bomb experiment in the Marshall Islands.

JOINT TASK FORCE ONE
Washington, 25, D.C.

In reply
refer to: JTF-1/J-21

Serial: **2786**

My dear Mr. West:

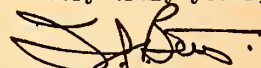
The President of the United States has referred to me for reply your letter of 28 March 1946.

In answer to the question you have raised please allow me to offer the following information.

Permit me to say that the Army and Navy fully appreciate the motives which have prompted you to write as you have done with reference to the forthcoming tests to be conducted by Joint Task Force One. I, like most military men, am in complete sympathy with you in your hatred of war. However, it is the lesson of American history that wars have almost always been precipitated against us not because we were ready but because we were not ready. Preparedness for war has always been a fundamental theoretical thesis of our governmental system, however little we may have honored this theory in actual fact. The Army and Navy have imposed upon them the obligation to investigate all matters that are pertinent to the armed defense of the country and cannot evade that obligation. The tests to be held at Bikini Atoll are simply one manifestation of the fulfillment of a constitutional obligation.

I would like to add that although we are not prepared to speak for overall policy of the United States it is our belief that as a member of the United Nations a strong America can do more for the cause of lasting peace than can a weak America.

Very truly yours,


T. J. Betts
Colonel, USA
AC/S, J-2

Mr. Dan West,
R 2,
Goshen, Ind.

**Strengthen America for Peace, Not War
Protest the Marshall Islands Experiment!**

years before surveyed the field of race relations. They set stakes which required brotherhood with all races. Seventy-three years before the first issue of *Garrison's Liberator* one of the Brethren published a book against slavery. In 1781 the Big Meeting ruled that no member could own or trade in slaves.

A NOTHER area where the living landmark of our forefathers' lives shed light on the world is in

that of man's attitude toward the physical body which God has given him. The Brethren, taking the words of Jesus as recorded in the New Testament, have regarded the body of man as the temple of God. Therefore, they could not do otherwise than oppose the use of alcoholic beverages. In their lives and in their teachings they built a landmark for temperance. The temperance movement is usually regarded as having begun with

John Gough's Washingtonian Society in 1840. Yet Bro. John S. Flory tells us in his book, *Flashlights from History*, that nearly a hundred years earlier, in 1741, the Brethren were lecturing and publishing tracts and articles against the use of alcohol. In 1783 Annual Meeting decided to "withdraw Christian fellowship from all members who refused to put away their distilleries."

IN the very beginning the Brethren built a landmark upon the principles of Jesus which they found in Matthew 18. Next to the Sermon on the Mount it has become the passage in the New Testament that perhaps is most characteristic of the Brethren. In their personal relations with one another and with their neighbors the early fathers applied Matt. 18, using the peaceful method of settling differences and conflicts of interests. The lives of early leaders such as Alexander Mack, John Naas and Christopher Sower set the standard of living at peace with all men. They also hold this up as the ideal for the nations. For several generations they, with the Quakers and Mennonites and others here and there, held up the ideal alone. The world has not yet accepted the ideal to which our fathers long ago staked out their lives. Perhaps the increased interest on the part of other churches and the widespread interest on the part of people generally in a just and lasting peace even at this time is an indication that the ideal is desired if not yet accepted.

The late Arthur E. Holt of the Divinity School of Chicago has been considered by some as a prophet of our times. A few months before his death I heard him make this amazing challenge to the historic peace churches. After reviewing the significant religious eras of the past he said that it may well be that the historic peace churches will carry the torch which will

lead all others in the next great Christian movement in America. If this be true then indeed we must not remove the landmark of our fathers.

IN the history of our church we see yet another landmark set by the lives of those who have gone before. It is in the field of our attitude toward power and influence, material and showy things in the world. The answer of the early Brethren was one of nonconformity. It was symbolized by the strict order of dress. By this means the Brethren expressed the fact that they were living the simple spiritual life. They were living only the life of the kingdom. We have dropped the symbol to a large extent in our churches. Perhaps in our lives we have let the landmark of the simple spiritual life crumble and fall. Yet as we see

How Long, O God?

C. A. Brallier
Warsaw, Indiana

How long, O God, must men endure

The pangs of death and suicide
That storm this earth and crucify
The souls of men and beauty hide?

How long, O God, must hearts grow weak

While hate and strife men's souls possess,

And nations pawn their choicest life

As earth is filled with dire distress?

How long, O God, till men will cease

To learn the art of war, and know
That love is stronger than the sword,

Her cords will bind the fiercest foe?

How long, O God, till men will learn

The ways of peace, and learning find

'Tis of the heart and soul and mind,

Thine own goodwill to all mankind?

worldly things and power failing to bring man happiness we are realizing that looking to the spiritual values in life is worth while. We of the church must not overlook this significant landmark.

FINALLY the early Brethren set the landmark of the "good life." America claims to be a Christian nation because of the thousands on the church rolls and all those who come to church to fill the pews on Sunday. The Brethren have set the landmark that a man's life shows his devotion rather than his formal affiliation with some organization. The life one lives determines whether one is following the pattern set by Christ and the New Testament. The "good life" is seen from Sunday to Sunday rather than on Sunday from eleven o'clock to twelve.

These are the landmarks which our fathers have set before us: Christ and the New Testament as our only creed; a democratic familylike Conference; no slavery of any race; temperance; peace; simple, spiritual living; and the good life. We will do well to heed the warning of the wise man of old who wrote the proverb: "Remove not the ancient landmark, which thy fathers have set."

Let us also remember that there are many new fields of life where we must be setting up new landmarks to guide our children in the uncertain days of the future. For them we must build guideposts to economic sharing, unity of all nations, racial brotherhood, fellowship between all churches, and to simple, harmonious urban living or to cultured, good rural living.

Let us remove not the landmarks which our fathers have set. Let us live ahead of our time today, so that we may be living landmarks to the Brethren of tomorrow.



Fujiyama

RE-EDUCATING JAPAN

Kermit Eby

Member of Education Commission to Japan
Washington, D. C.

IN 1933 I was a member of a Friends' goodwill mission to Japan. In that year Japan's youth of democratic persuasion repeatedly asked me, "Why do you send us Christian missionaries who emphasize the brotherhood of man, while at the same time you exclude us from your country because of our racial characteristics?" Others asked, "Is it right for white men who stole everything worth stealing and then joined the church of the status quo, to deny Japanese access to raw materials and land?" And, "Why do you pass Smoot-Hawley tariffs, and sell to others without buying from them?" Finally they asked if I could not understand that every selfish and undemocratic act that we as a nation committed strengthened the hand of Japanese reactionaries and that inevitably we would reap what we had sown.

One young student at Sendai Imperial University put it very clearly: "Unless the conscience of the world is aroused, unless something is done to stop the

present trend of events in Japan, you will sentence me to death and maybe yourself to death, and our kind of people to death the world around."

Since then, events in Manchuria have been followed by those in North China, Ethiopia, Spain, Austria, World War II—and he and millions like him have died! They died because the conscience of the world lay dormant.

Last month, thirteen years later, I revisited Japan with the United States Education Commission. As we went about our work—meeting Japanese educators and teachers, the boys and girls in their schools, the men and women on the streets—we were unanimously impressed by the absence of hatred for America and things American. While in Japan, and since then, I have spent many hours trying to imagine what Americans would do if the historical situation were reversed, if we were the conquered and Japan the master. Knowing ourselves as I do, I am convinced that every farmhouse would be a

fortress and resistance the order of the day.

Our speculations on Japanese reaction to us brought us no final conclusions. However, we agreed that the factors contributing to the phenomenon were the faith of the people in MacArthur and their conviction that he is sincere in his implementation of the Potsdam Declaration proclaiming Japan's right to redeem herself and become a useful member of the family of nations.

But even more significant is the impact of our irrepressible G.I.'s, the "carefree ones" as the Japanese call them. Perhaps long after the learned directives written for the edification of the Japanese are moldering in the files, this influence will go on.

Impressed by the attitude of the American boys I met, I quizzed them about their reaction to the Japanese. Not one expressed hatred or contempt for them. Time and again, they stressed their honesty, their industry and their courtesy.

As one looks at the ruined and blackened cities of Japan, stands

in the workers' section of Tokyo where 130,000 men, women and children were burned on March 10, visits the schools and senses the Japanese children's instinct-

ive recognition of American planes flying overhead, it seems superfluous to reorganize the schools to "eliminate militaristic and ultranationalist teaching."

"We Have No Bread to Give You. Do You Understand?"

The following letter from a mother in Budapest, Hungary, needs no additional comment. It came to New Windsor from a school in Washington, D. C., where it had evidently been translated at the request of someone who received the letter in the name of the Mayor of Washington, D. C. The City of Washington, of course, does not have a mayor. It is translated from the Magyar (Hungarian language). We quote only in part:

February 26, 1946
Budapest, Republic
of Hungary

To the Mayor of the City of
Washington, D. C.

Dear and Kind Sir:

Please forgive my writing to you, without your knowing me. I beseech you most fervently that you read this letter and that you do not throw it away or set it aside, because this is the call for help of a suffering, worried mother of Hungary, from that impoverished, destroyed, war-ravaged country.

Our situation is terribly tragic; there is great poverty, and people are starving and suffering from the cold. I have a little six-year-old adorable daughter, and I am writing to you in her behalf. I have to plead to you and have to beseech you: Please help me to save my daughter from starving to death! May God bless you for any small help you could send!

Please do not think that I am trying to ask for much. I only dare to ask that you try to send us some canned foods, some condensed milk, some old used clothing and children's underwear, anything that nobody else could want in America anyway. Please send these things in a few packages for the use of my little starving, freezing, suffering daughter. I ask God to repay you manifold for your kindness!

I am sure you will understand the anguish of a mother who is suffering the painful sorrow of seeing her child slowly starving to death, wearing only rags. It is a terribly painful thing for a mother not to be able to give food for her child when she is hungry.

... We adults and parents don't really care about our own sufferings and we don't mind that we can have only one meager meal a day. But we do mind that our child is hungry, and that we are unable to satisfy her hunger. When I tell her: "My darling daughter, we have no bread to give you. Do you understand?" Then the little girl only answers: "Yes, I do understand, but please mother, still give me some bread because I am very hungry."

... My child has not been able to get any milk, or rather, I have not been able to give my child any milk for two years now. As to chocolate, she only hears about it, but has never seen or eaten any chocolate, although she is already six years old. ... Death is reaping a rich harvest of innocent victims. Meat, milk, vegetables are simply impossible to obtain, even for children. ...

You can see on this two-year-old photo that little Katherine is a pretty and sweet child, but now you could not recognize that she is the same healthy child as you can see on the picture. ...

With deepest gratitude and respect,

With many thanks,

Mrs. Ferenc Ruff

VI. Rozsa utca 71 No. II. 5.

Budapest, Hungary

P. S. The child's name is

Kataline (Katherine) Ruff

Nevertheless, ours was an assigned task, and with the usual American aplomb, we set about to fulfill it. Not, however, without some doubts, for the terrible social and economic tragedy which faces Japan is immediately apparent. So before beginning our work, we asked General MacArthur if he thought democratic directives and educational reform had any meaning until decisions were made on reparations and the nature of Japanese economy. He did not, and said he favored a liberal treatment of Japan; however, he doubted whether there is enough unselfishness among the nations to assure it. He went on to describe present-day Japan as a great economic and spiritual vacuum, one which offers the church and those who believe in Christian democratic values their greatest opportunity.

Stimulated by General MacArthur's thinking and our own reactions, we included in the report the statement that "the financial support of schools depends on the general economic level of the society of which they are a part."

There is no more controversial issue in Japan than the emperor and the imperial system. Ceremonial readings of the educational rescript of 1891, which stressed absolute loyalty to the emperor and obeisance before his portrait, were the heart of the program for molding loyal subjects and unquestioning soldiers and workers.

Some of us wanted to eliminate the rescript entirely. We were conditioned by our contacts with union leaders and others who insisted there could be no compromise. *Tennoism* must go. If it did not, all other reforms were meaningless.

Others agreed that the emperor held Japan together. Without him as the symbol of the state, MacArthur could not carry out

his democratic reforms. Our difficulties were reconciled in compromise. Rescripts, if necessary, were to be tolerated, but their ceremonial reading eliminated.

As our briefing progressed, the inevitable necessity of making some recommendation on the language issue became ever more apparent. Twenty-three of the thirty labor leaders with whom I conferred said it was impossible really to develop an understanding of complex economic and political issues unless the written language was simplified. The erudite scholars among the Japanese on our advisory committee advised against so radical a change—after all, were they not an elite?

This time there was humility, but no compromise: "From a deep sense of duty, and from it alone, we recommend a drastic reform of the Japanese written language."

The teachers of Japan, perhaps more than any other group, were the victims of reaction. From 1931 on, they were spied on, terrorized by inspectors appointed by the Bureau of Home Affairs. The inspectors were police, not teachers. Theirs was the task of preventing the spread of so-called dangerous thoughts. Consequently, they gradually eliminated all creative thinking. Fifty thousand of Japan's liberals were imprisoned from 1937 to 1945—3,000 of them teachers!

One young Japanese student testified before our group as follows: "In the past, regimentation has been compelled by a system of inspectors. This system should be abolished. In its place there should be established a system of consultants and competent technical advisers who will provide inspiration and guidance without policing or administrative powers."

What about the boys and girls

in the Japanese schools? We did not neglect them. For them we asked not only language reform but more liberal texts, supplementary reading materials, more participation in school activities, the elimination of *budo* and other militaristic practices, increased emphasis on health education, increased educational opportunities, less rigid examination system, and coeducation as time progresses. Women are to be admitted to institutions of higher learning.

No part of the report seems more important to me than the section on vocational education. Moreover, a section stressing the necessity for adult education is included.

Democracy is on everyone's lips in Japan. The proposed constitution is liberal beyond our own. The labor directives encourage the formation of unions; women have been granted equality; and political parties compete for office in the best American style. If words could save, democracy in Japan would be assured and American occupation a success.

But words must become flesh, before Japan can travel the road to security and peace. If democracy becomes associated with hunger, with mass unemployment, there is no possibility of the word becoming flesh. Nor is there any hope for Japan if she becomes merely a buffer state between America and Russia, an outpost of American imperialism.

Today, 74,000,000 Japanese fight for survival on 148,152 square miles of land. Three and one-half million soldiers and three and one-half million civilians are not yet repatriated. Five and one-half million workers, out of a twenty-two and one-half million working force, are unemployed. Inflation is liquidating the middle class. Teacher income averages 130 yen a month—and it costs 1,000 yen to live. By the end of May, rice

reserves will be gone. Starvation will face fifteen to eighteen million people.

As the crisis deepens, unrest will deepen. Furthermore, if we fail to provide fundamental solutions to Japan's economic problems, we will thereby unite the leadership of those who will provide solutions. Among those are communists, who argue for nationalization of the basic industries of Japan, and partition of large estates into three and one-half acre farms without compensation to present owners.

These questions of food, land, bread, reparations and production can not long be deferred, and they must be answered in the interest of Japan.

Today the ever-present shadow of Russia determines the answers to too many of these problems.

Union leaders in Japan always came around to the same question, "Will America fight Russia, and what will happen to us if war comes? Will we be caught in the vise of American and Japanese militarism?" Oddly enough, it was Nozaku and Yokuda, communist leaders, who were most optimistic about American - Russian relations. However, five of the top communist leaders averaged fourteen-year jail sentences and were conditioned by what would again happen to them if war came!

The industrialists asked a similar question, "Why should we rebuild to be rebombed?" Their question seemed logical enough. The true friends of democracy and peace, realizing that present developments are surface phenomena and could quickly turn for the worst, concluded their questions with: "How long will the occupation last? Will the military give way to the civilian? Five, ten, fifteen years?" They felt that anything less than ten years would mean a return of reaction. I could not answer them, for I did not know if my country would work as hard to

build the peace as it did to win the war!

Japan is, indeed, a spiritual and intellectual vacuum. I agree with General MacArthur on the need for filling it; but in the interest of the Japanese, not ourselves, and within the framework of the United Nations, not as a buffer state.

There is great goodwill for America and things American, and this feeling is our best and most valuable asset. On it we can build in the interest of peace. We need not wait until tomorrow to begin. Japan needs books, books, books. Her Christian ministers, her union leaders, need our co-operation as Christians and democrats, to rebuild Japan. Japanese young men and women must be brought to America to study.

Perhaps it would not be too much to ask that those who hate war and believe in peace go to the ruined cities of Japan and help rebuild them. It seems to me a common sin deserves a common penance!

Offer a Better Program

Frederick J. Libby

Excerpts from an article in *Peace Action* published by the National Council for Prevention of War, 1013 18th St., N. W., Washington, D. C.

Appeasement of Russia in the present critical state of world affairs has become unpopular with the American people.

RECOGNIZING that appeasement only whets Russia's appetite, our military leaders and a large part of our press propose now that we "get tough" with Russia—threaten her with an arms race, beginning with compulsory military training, draft extension and military control of the atom bomb as our exclusive possession, a six-billion-dollar appropriation for our huge navy and generous provision for the most powerful air force in the world.

As a further development of the same policy, a few would support Mr. Churchill's suggestion that we ally ourselves with the British empire, adding its military and strategic strength to our own, in the belief that these material gains would more than offset the moral disadvan-

tages of such an alliance in a time when empires are under condemnation.

But I think common sense tells us to reject this program in both its parts as the road to inevitable war. Every time we make Russia back down or Russia makes us back down to avoid war, bitterness and resentment accumulate towards the moment when neither side will back down. There will come a showdown in which neither party is bluffing—as in December 1941 between us and Japan.

Let us consider briefly what Russia has to offer.

The communist system offers itself to the peoples of Europe and Asia as a "liberator." It champions the cause of the underprivileged and the oppressed. Wherever a discontented minority is found from now on, there communist missionaries will labor, and labor skillfully and courageously at the risk of their lives, if necessary. They show that they believe in their cause. They are prepared to sacrifice whatever is necessary for it.

Their methods are flexible, and, by Christian standards, often unethical. Like the war system, which breaks all of the Ten Commandments in the service of "military necessity," so communism has a code of its own, which calls for loyalty and truth-telling and implicit obedience only within the ranks of the party.

What better program has the United States to offer the peoples of the world in frank competition with this program of Soviet Russia?

First of all, we would better clean house, as the British have begun to do in India. The ambition of our navy to possess bases on the further shores of the Atlantic and Pacific oceans with a view of controlling both oceans is utterly inconsistent with our criticism of Russian expansion. It is not for us to try to dominate the world if we are to compete with Russia for the support of the smaller nations.

Nor is dollar diplomacy any more appealing to the smaller nations than military control. There are grave reasons for suspecting that the struggle over Iran is more sordid than the speeches made in the Security Council by our Secretary Byrnes would suggest. Iran's oil concessions to Britain and America are at stake.

As the world's champions of democracy, we are vulnerable too. Our Negro minority could easily become a fertile field for the spread of communism unless our Christian churches create a finer attitude on the part

of the whites, North as well as South. Moreover, we shall wake up presently to find that we, too, have millions of displaced persons living in wretchedness.

After making full allowance, then, for the shortcomings of both Russia and the United States as future world leaders, we believe that the United States has far more to offer than Russia has. We have freedom of speech, of the press and of assembly to offer, with no secret police spying on their fellow citizens. Our two-party system is the best safeguard yet devised against entrenched governmental abuses. We have much to offer the world in material goods, while Russia can be only a vast sponge for many years to come. We are not yet, at least, branded as imperialists.

We must return to principle as an essential part of America's policy. We mean, of course, unswerving loyalty to the great principles laid down in the Atlantic Charter, which have been adopted also as the goals of the U. N. Those principles make imperialism and the political and economic exploitation of other peoples impossible. They require their adherents to serve mankind as a whole. "Victor and vanquished" alike are to be aided in achieving "economic prosperity," "improved labor standards" and "social security." A calculated policy of starvation, such as has been announced by the "Big Four" as a permanent policy for Germany, is even ruled out of consideration.

Let our government be the champion, then, of freedom, justice, honor and magnanimity among the nations, great and small, victor and vanquished, and we shall not need to worry about Russia or about naval and air bases. This is the true spirit of America. This is the policy that could win the world.

Thanks Be to God

Cora C. Studebaker

New Carlisle, Ohio

We thank thee, Lord, for lovely spring,
For all the happy birds that sing,
For all the beauty nature brings;
We thank thee, Lord, for everything.

For trees that are a pretty sight,
So full of blossoms pink and white;
There is no season quite like spring,
We thank thee, Lord, for everything.

What Can Our Families Do This Summer?

Marie Brubaker
Elgin, Illinois



THERE are some things that never cease to make me rejoice. Spring, gradually breaking the cold gray bonds of winter and finally bringing summer with all of its beauty and fertility, never loses its perennial charm.

Too often the things that are bound to happen become commonplace, and so may spring and summer. We are the losers. Winter is a difficult time for many of us but spring and summer with the new leaves on the trees, the flowers, especially the violets, the gardens, the baby chickens, and all the other newly born farm creatures, the beautiful planted fields, and more that you could mention, completely compensate.

Since nature brings such abundance to us just because it is summer we often fail to plan so that our entire family may receive the most benefit from these glorious months. And yet it may be that though it is not

consciously done most of us do have a real plan in our minds. Many mothers whose homes are on the farm will tell us that from the time the first seed is put into the ground until the last bit of sauerkraut is finished their summer is planned for them.

That is certainly true in our rural areas and it will take some real maneuvering to get some little time for the family to be together in good wholesome recreation. Work is a real panacea for human ills but young people must have more than work with their family. They need also to be bound to their family circle with memories of picnics, social evenings with the neighbors and friends, trips to district meetings or Annual Conferences, or camping trips on which the whole family can be together at the lake, in the hills or mountains, or at the seashore.

EACH family group must work out its own problems. When our children were very young we

found the simplest way to have a family outing away from the regular home routine was to rent an inexpensive cottage either in the mountains or at the seaside. There with housekeeping chores reduced to the minimum, and the entire family sharing what had to be done all of us enjoyed the holiday. We often used this occasion too to have the children's grandparents with us. I have always been convinced that one of the greatest blessings any child can have is to know and admire his grandparents. Age is a great benediction to youth.

Perhaps some of you who read this will say that it is very well for those families who have a regular vacation to go on a camping trip together. But what about the rural people? Some resourceful parents have solved this by following somewhat the plan of the Israelites long years ago. In the fall after the crops were harvested and before the winter came in earnest the en-

tire Israelitish family lived out of doors in a "booth" for eight days. The fathers and the sons slept in the "booth" and the mothers and daughters cooked, served, and ate all of the meals with them there. This was the Feast of Tabernacles and while it is a religious feast primarily, the closely knit Jewish family is a direct result of this and other similar Jewish customs. The stores today are advertising little tents for the youngsters and there could be much family fellowship gained by cooking the meals as often as possible over the open fire, giving all, especially the children, the sense of holiday. Even some brave father might spend an occasional night in the tent or "booth" with the children or at least the sons.

Of course this year many families are planning family reunions in a way that we have not experienced during the war years. And to some of those who have, through necessity, covered so many miles in the past years there will be no place like home. Our Christian homes should be ready to grasp this opportunity and be ready to give our sons and daughters the remembered comfort and security. Maybe your summer plan this year will be to be at home all together again.

Then of course many of our families are planning automobile trips, the first for several years. In our church and with many of our church families trips to Annual Conference and district meeting have always been in summer plans. For several years before gas rationing prohibited driving and military restrictions prohibited personal freedom each of our sons had his turn in leaving school early enough that he might go with his father to Annual Conference. Even the school authorities recognized the value to

the boy, not only of the travel experience and religious training, but of the fine opportunity for father and son to become more closely knit together.

I know one church family who have planned for more than a year to go together in the family car to our Conference in Wenatchee. With the necessities of living planned for great simplicity this can be done without too much expense. Since this will be their last summer before

Mother Asleep in Her Chair

May Allread Baker

Arcanum, Ohio

While through the windows the breezes
of June
Caress her silvery hair,
Tired with the heat of the long afternoon
Mother's asleep in her chair.

"Be quiet, children! (She rose with the
dawn,
And grandma is weary today.)
Take now your puppy and dolls on the
lawn,
In the shade of the maples, and play.

"I'll stir up a cake—it's her favorite—
white,
And strawberry cream for a treat.
When she awakens both rested and
bright
She'll have something dainty to eat."

The ice cream was frozen; I frosted the
cake
(It had risen as fine as could be).
The children trooped in. "Is not grand-
ma awake?
Soon daddy will come for his tea."

Long years have passed by since that
bright summer day.
The children are married and gone.
My once dark-brown tresses are
threaded with gray;
I've grandchildren now of my own.

But I'll always remember—such mem-
ories last—
Dear mother asleep in her chair
To waken no more, for her spirit had
passed
To be with her Savior up there.

And I know she is watching and wait-
ing for me
And planning, no doubt, a surprise—
Some heavenly treat when I cross the
dark sea
To meet her again in the skies.

college takes one away this trip will be of untold benefit in the years ahead. Memory will often take them all back many times, and memories of things done together are a priceless heritage for a family.

Yes, do plan your summer. You can think of many, many things that have not even been hinted at in this short article. But if the Christian home is to fulfill its obligations we who are the parents must give much conscious thought to its activities. We must do all in our power to weld our family together and to lift up ideals we want our family to have. Then we may be sure that God's blessing will be given not only to our own family but to all whom our family contacts.

The Thrill of Living

Helen Niemond

Mifflintown, Pennsylvania

Do you get a thrill out of living? Or is life to you just one monotonous day on the tail of another one just as monotonous? Do you see beauty in a sunset? Or is it just the end of another day? Is a naked oak tree against a snowy sky a miracle of God, or is it to you merely a sign of winter? If we can see God's wonderful handiwork in all nature, then we must get a thrill out of living.

Perhaps you just do not know how to enjoy living. Some of us are inwardly tight, screwed up and frantically beating ourselves against our circumstances and tasks, trying to find freedom and power and life. It is only when we relax and let go that we find our life thrilling.

We cannot see a sunset unless we pause in our work and look up. Nor can we see the oak tree if our tasks keep our eyes forever on the ground.

To some, however, just being busy is as thrilling as the pauses are. The beauty of the golden-ripe grain as it is being cut, the beauty of canned fruit and vegetables and every other task has a thrill.

Let us worship God by taking time to get a thrill out of living.

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, June 16

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, Learning About the Kingdom—
Matt. 6: 9-13; Luke 9: 18-27, 46-48, 57-62; 11: 1-4; 12: 1-12; 17: 20-21. Golden Text, Thy kingdom come. Thy will be done in earth, as it is in heaven. Matt. 6: 10.

B.Y.P.D., Living Modestly.

Gains for the Kingdom

Twenty-five baptized and two received by letter in the Mt. Joy church, Pa.

Two baptized in the McFarland church, Calif.

Eleven baptized and one received by letter in the Bear Creek church, Ohio.

Six baptized in the Elkins church, W. Va.

Five baptized in the Batavia church, Ill.

One baptized in the Decatur church, Ill.

Six baptized in the Codorus church, Pa.

Two baptized in the Lake Ridge church, N. Y.

Six baptized and four received by letter in the Broadfording church, Md.

Two baptized and two received by letter in the First church, Philadelphia, Pa.

Seven baptized, two reinstated and two received by letter in the Lincoln church, Nebr.

One baptized in the Huntsdale church, Pa.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Foster M. Bittinger of Westernport, Md., in the Monte Vista church, Va., July 7-21.

Brother and Sister Harold Myers of Elkhart, Ind., in the Maple Spring church, Egton, W. Va., June 24—July 7.

Personal Mention

Barbara Owens and **Geraldine Lorenz** of Kokomo, Ind., were recent visitors through the Publishing House.

Another potential Messenger reader arrived in the world on June 2, 1946, when Philip Michael Snider was born to the youth director, Don Snider, and his wife.

Mary Jane Williams of the Detroit church, Mich., and **Donald Fry** of the Naperville church, Ill., paid the Publishing House a visit in early June. Donald was on furlough from his present duties in the C.P.S. unit at New Windsor.

Brother and Sister Samuel Erb and **Sister Susan Noll** of the Springville, Pa., church stopped in at the Publishing House recently. So, also, did **Brother and Sister Peter Heisey** of the Heidelberg, Pa., church. We were glad for their visit.

Brother and Sister John K. Krumbine of the Lititz, Pa., congregation and **Brother and Sister Perry Liskey** of the Annville, Pa., church visited the Publishing House on their way to Annual Conference. It was the first visit for the Liskeys and the second for the Krumbines.

Brother and Sister John W. Grim of the New Fairview, Pa., congregation, and **Brother and Sister J. Vernon Grim** and daughter, **Barbara**, of the Hanover, Pa., congregation, were welcome guests at the Publishing House on their way to Annual Conference. It was their first visit to Elgin.

Brother and Sister Walter Keiser of the Pine Creek church in Northern Indiana visited at the Publishing House recently.

Bro. J. F. Baldwin, pastor of the Lincoln, Nebr., church, was recently elected president of the Lincoln Council of Christian Education.

Brother and Sister Dale Miller, with their son, Douglas, were welcome visitors at the Publishing House recently. They are members of the Oakland church in Southern Ohio.

Mrs. Byron Royer was a visitor at the Publishing House early in June. Her husband, a Bethany student, is serving as a pastoral assistant on the ships carrying cattle to Europe this summer. Her parents, **Brother and Sister Perry Hoover**, are residents of Elgin.

Bro. J. Earl Hostetter writes that he would like to buy a copy of the book, *The Message of the Book of Revelation* by Emanuel B. Hoff. He wonders if there is anyone who would be willing to sell him his copy. He can be addressed at 405 S. Trumbull Avenue, Chicago 24, Ill.

Brother and Sister Harold Royer and **Sister Grayce Brumbaugh** have arrived safely at Lagos, Nigeria. This became known through a cablegram received from them on May 31. Again we have reason to be happy for the safe return of our missionaries to their field of service.

Bro. Warren D. Bowman will represent the Church of the Brethren at hearings on the Voorhis Bill (H. J. Res. 325). This bill is aimed at preventing the use of more grain in the manufacture of alcoholic beverages in the face of food needs abroad. **Brother Bowman** will express the support of church opinion for that kind of a bill.

Brother and Sister W. F. Wilfert of Culver, Ind., celebrated their fifty-sixth wedding anniversary on March 24. The Wilferts' family includes four sons, two daughters (two other daughters died in childhood), eight grandsons, eight granddaughters, five great-granddaughters and three great-grandsons. **Bro. Wilfert** is eighty-seven and his wife is seventy-eight, but both still maintain an active interest in the work of the church.

Brother and Sister L. A. Blickenstaff will not be attending the Annual Conference as they had formerly planned. They have gone, instead, to New York, where they hope to catch a boat for India shortly after June 15. **Brother Blickenstaff** is attempting to get back to India as soon as possible in order to take over direction of the interdenominational relief program there under the Church Committee for Relief in Asia. We wish the Blickenstaffs well as they return to the India field.

Last Chance to Oppose Army Dominance of Youth

This may be your last opportunity to express your opposition to extension of the draft. On June 5 the Senate approved an amendment to allow the induction of teen-age boys. In a day or two more they were expected to pass a bill calling for extension of the draft to May 15, 1947. Once this bill is passed it would be up to the House either to accept the Senate bill or to reject it and offer a different bill. From previous reports there seems to be strong opposition in the House to the drafting of eighteen- and nineteen-year-olds. There might even be enough opposition there to defeat any draft extension.

How fast debate will move on this issue is not known, but it must be finished before July 1, and it might go through even before these words reach our readers. This, it appears, is the last chance for those who want to speak out against the draft. Since the Senate has already approved draft extension you can speak most effectively if you will write, wire, or telephone your representative expressing your conviction that teen-age boys should not be drafted and that the Selective Service Act should be allowed to expire on July 1. You will need to do this at once.

Bro. Ora Huston will serve as head of the camp section of the N.S.B.R.O. in Washington, D. C., from June 1 to Sept. 1. He replaces Joe Weaver, Mennonite leader, who has been with the National Service Board office since the early days of the C.P.S. program.

Mr. and Mrs. John Brown, married on May 25 in the Ivester, Iowa, church, stopped in at the Publishing House recently on their way back to Greenbelt, Md., where they will be working in the Co-op food services of the community.

Brethren R. W. Schlosser and **Norman K. Musser** and their wives were June 1 visitors at the House. With Pennsylvania almost a thousand miles behind, they were pressing on to see what might be seen on the way to the Wenatchee Conference.

Brother and Sister H. E. Imhoff of West Salem, Ohio, and **Brother and Sister Leonard Laufman** of Wooster, Ohio, stopped in to visit the Publishing House recently on their way to Annual Conference.

From the Fraternity church of North Carolina came two pairs of sisters and the cousin of one pair to visit friends working in the hospital unit at the Elgin state hospital. The quintet also visited the Brethren Publishing House. The names they gave were: **Blanche** and **Alice Everidge**, **Ruth** and **Alma Zimmerman**, and **Elizabeth Williard**.

Miscellaneous Items

We are happy for the 1946-47 catalog just received from La Verne College.

Little Swatara church extends an invitation to all who have attended services at the Merkey house in the past to be with them on Aug. 18, when there will be special all-day services to mark the one hundredth anniversary of the founding of the church.

"There is only one institution on earth," said Gov. Edward Martin of Pennsylvania recently, "only one force or belief held by a sufficient number of men, powerful enough to fight the forces of disunity. That power is religion."

The district meeting of Northern Indiana will be held at Camp Mack, Aug. 12-15. All business, reports and programs intended to appear in the District News Letter should be in the hands of the district secretary, **C. C. Cripe**, Milford, Ind., by July 10.

The Ministry to Servicemen is preparing a summer bulletin for the 3,000 Brethren men who remain in military camps or in occupation forces in Europe or Asia. We need up-to-date addresses not later than July 1. Kindly send this information to the Brethren Service Committee, 22 S. State Street, Elgin, Ill.

Negro children from the Dayton, Ohio, area will be entertained in Brethren farm homes in Southern Ohio in August, if present plans go through. Last summer thirty-one of the Negro children of Dayton spent one to two weeks of real country vacation on Brethren farms. Families are being sought now to take the children this summer from August 4-14. The project is called **Venture in Brotherhood**.

Says a G. I. who flew fifty-eight combat missions during the war, "I used to think that I could finish my missions and just come home and lie out under a tree somewhere and forget the war. But I've learned that war doesn't end on any hour or any day. The last shot is fired and the surrender is signed, but there's no special day when war ends and peace begins. You can win peace only slowly, day after day, in a fight for a decent job for every man and a good house to live in and a chance of living without prejudice in a world where our kids won't have to fight another war in twenty years."

More than half a million diapers for overseas relief have been received to date at the New Windsor center. The goal is one million diapers.

People in Holland who have received relief clothing are eager to express their appreciation. Already over 1,100 letters and post cards have been received at New Windsor from them. The extent of the goodwill being spread through the relief program is becoming clearer all the time.

Two secretaries are needed immediately in the peace education section of the Board of Christian Education. One position to be filled is that of secretary to Dan West; the other is for secretary to the peace education assistant. Anyone interested should write at once to Peace Education Director, 22 S. State St., Elgin, Ill.

In the first half of 1945 there was an increase of 16.5% in the arrests of women for drunkenness and driving while intoxicated. The trend was the same in Washington, D. C., where 2,700 women were arrested in 1945 for drunkenness as compared to a normal average of 1,600. Drinking among women has become a major problem with which to contend.

"As a nation, we drink each year in alcoholic beverages five times what we are willing to give to peoples who were our allies in the war, whom we know to be on the verge of starvation." This statement was made recently in a report to the Race Street Friends Meeting, and emphasizes the confusion of values evident in our present-day society.

The Parents and Teachers Association of Little Rock, Ark., has inaugurated a campaign to encourage each school pupil to attend church. In the elementary schools a gold star will be awarded each Monday morning to each pupil who has attended church on Sunday. In the junior and senior high schools some scholastic credit will be allowed for church attendance.

The struggle goes on to get our government to grant freedom to conscientious objectors still in prison (this includes most of the 6,000 imprisoned during the war). These men are held behind bars for the "crime" of following the dictates of conscience. Their only hope for returning to full civilian status is through a direct order from the President. President Truman should be urged to give these men, long unjustly punished, their freedom.

Pray-for-the-President prayer meetings have been started by a small group in Tucson, Ariz. The group feels much good can thus be done for the President, who is, now under exceedingly heavy pressure from many sides. R. Oren Johnson, founder of the prayer meetings exclusively for the President, hopes to see other small gatherings over the country participate as well, asking that the leader of this nation be given wisdom and courage from God.

As debate over extension of the draft waxes hot some interesting figures come to light. The army leaders have testified that without the draft they will be 170,000 men short of their 1,070,000 goal by July 1, 1947. Actually, using army figures, there will be 800,000 volunteers, 100,000 volunteer officers, 135,000 draftees (taken in between Jan. 1 and May 15, 1946, and to be held at least eighteen months), and 50,000 Philippine troops. This gives a total of 1,085,000—actually more men than the army is asking. The army has failed to include the 135,000 draftees and the 50,000 Philippine troops in its totals. More and more evidence shows that draft extension is unnecessary, even considered by military standards.

Our Mission Work

My Shanghai Diary

Ernest L. Ikenberry

Jan. 22. Today I took charge of the mimeographing for the coming enlarged executive committee meeting next week. Dr. Logan Roots, medical officer of the Tientsin UNRRA office, called to inquire about Dr. Parker and the Brethren hospitals in Shansi. I surely hope we soon get a doctor on the field, for they will rehabilitate and even rebuild mission hospitals. Ronald Rees went home with me for lunch and at two o'clock we had our first meeting of the NCC Committee for relief. We had a very friendly meeting here at the Coole flat. The Japanese then did not need to get passes to enter the city over Soo Chow Creek bridge. They now sometimes get rough treatment just as the Chinese used to get when they came over this way to the Japanese section during the occupation! Life does have a strange way of "paying back" but it is usually the innocent who suffer. Our committee made plans to spend through local committees the fund of over twelve million, Chinese currency, in the main centers where the Japanese Christians are in need. This kind of relief work not only meets human need, but also saves some key church workers for the progress of the church in Japan. Most of the pastors want to stay by until their flocks have been repatriated. When these Christian workers—pastors, Y. M. and Y. W. workers and some medical personnel—go back to Japan our committee will follow them up by writing to the Christian relief organization being set up in Japan. The third and most important result of this relief work is the reconciliation it brings to some of the wounds of the war. "If thine enemy hunger, feed him"—here is healing for the wounds of war. I am thrilled to be serving in the capacity of NCC relief secretary and to help in channeling funds from Christians in America through Christians in China to Christians of Japan.

Jan. 23. Y. Y. Yin, junior staff member, editor of our bulletins, etc., arrived from the West China office last evening and began work in our office today. He is a graduate of

Yenching University. West China office records should soon be here.

Jan. 24. Dr. H. R. Williamson, secretary of the English Baptist Board, and representative of the British Missionary Societies to China, dropped in this morning. This afternoon Bishop Abe and Suyekana came to consult about the victims of a mine disaster. A Japanese repatriation ship with over four thousand on it hit a mine sixty miles off the mouth of the Yangtze and sank in two hours. Luckily some American navy craft were not far away and most of them were rescued. They came back to the embarkation port they had left a few hours before after losing all their belongings; some even had no shoes. After consulting with the executive committee members by phone we decided to use \$300,000 for this emergency need. Quite a number of Christian Japanese from Nanking were on the boat. The Japanese community here has raised a large fund to help out also.

Jan. 25. Routine work this morning. I went to the middle schools relief committee this afternoon; they get much of their funds from UCR. It was an interesting meeting. Japanese Christian relief committee executive committee met at 4:30 and so I got home late.

Jan. 26. Had a day of final rush in preparation for the meetings beginning Monday. The office was a busy place with many of the committee members coming in, some from as far distant as Kunming in Yunnan. No half holiday for any of the staff today.

Jan. 27. Five of us went with Cartwright to the Community church by taxi. He spoke at the ten o'clock forum on Postwar Planning for Missions in China. It was one of the best summaries I have heard him give. Rev. Ting preached quite a scholarly sermon. It was very good for one speaking in a foreign language (English). I rode back in a jeep with Lt. Anderson. He dropped me off at the office so I could proofread the stencils for Bishop Chen's address. It comes the first thing in the morning. I had some rest in the afternoon. It was a welcome experience to get an afternoon nap and write letters.

Jan. 28. Today the enlarged executive meeting of the National Christian Council began at 9:30. About thirty people were in attendance representing almost all of the constituency of the NCC. Invitations had been sent to some of the missions that do not belong to the NCC (like the China Inland Mission, the Southern Baptist Conference, the Seventh Day Adventists, etc.) to send fraternal delegates; so there were some besides committee members present. There were two distinguished visitors from abroad: Dr. Frank W. Cartwright of the Methodist Board and the Foreign Mission Board, New York; Dr. H. R. Williamson, secretary of the Baptist Missionary Society, London, England, who also represented other British missionary societies. There were quite a few bishops, Chinese and foreign, field secretaries, pastors, and some laymen and women.

The leadership of the Chinese shows up very strong. This was particularly noticeable today in the address of the chairman, Dr. Wu I-fang, president of Gingling Women's College for many years, the one Chinese woman delegate to the San Francisco Conference. Dr. Chester Miao, secretary in the occupied area, and Bishop W. Y. Chen, secretary in free China during the war, both gave very fine reports of their work during those troubled years. Then there were ten reports on the effect of the war on the Christian church. Most of these were from the regional areas of free and occupied China. A few reports were on functional topics like medical work, middle schools, Christian colleges, etc. Taking things as a whole one is not too discouraged about the way the Chinese church has weathered eight long years of war. There has been great destruction of material things like hospitals, colleges and church buildings. A few—very few, relatively speaking—church workers lost their lives. Pastors have carried on heroically. Of course, there has been a setback in training new preachers, doctors, and nurses, especially in occupied areas.

The influx of "down river folks" into West China had a stimulating effect upon the church; the return of these people to their old homes will also have its effect. Some mushroom growth will lack strong leadership, but in general the future of the Chinese church is bright. We had our sessions in the Community church,

which also houses temporarily the American school.

Jan. 29. Five of us went out to the meetings by taxi. It was another interesting day centering on the present situation with regard to church-mission relationships and co-operation. Some are expressing the fear that the old-line missions may rush back to their old stations and their old ways with the same old "run your own show" way of doing things.

Jan. 30. I took over the running of Coole House this morning. Either I had to take over the place or it would be closed up and since Shanghai is very crowded there are people needing a place to live. I will run it on a cost basis; the guests and I will share co-operatively in it.

The conference today was very good, dealing with many problems. One of the big ones is that of the staff. When Dr. Miao and George Wu get off to the Intermissionary Council Meeting in Geneva, Switzerland, we will have no senior Chinese

secretary and the general secretary who carries on until the biannual meeting next winter is Bishop Chen, who lives in Chungking. The Boyntons are getting ready to go home for furlough, which they need badly after being in internment camp so long.

Jan. 31. This was the last day of the NCC committee meeting. Dr. King Chu, vice-minister of education, spoke this morning. The church is fortunate to have such a man, an outstanding Christian leader, in this high office. The government is anxious to have Christian education expanded and improved. He spoke of the need of private schools that can pioneer and are not regimented as government schools are. Much of the day was given to business action, election of committees, etc. I was among those reporting on special things, such as the relief fund for Japanese Christians in China; \$10,000 U. S. has been sent out for this purpose. We have an international, interdenominational committee administering it.

Missions in New York, left Shanghai for Manila after a six-month inspection tour of China missions. He returned to America in April. Dr. Cartwright's visit to China was made under the auspices of the China Committee of the Foreign Missions Conference of North America.

Dr. E. K. Higdon, mission executive who has visited the Philippine Islands since the war, predicts that Christian missionary work will be more difficult in the postwar period than at any time since the great expansion of mission effort early in the nineteenth century. He gives two reasons: (1) the spiritual and mental deterioration resulting from the war, and (2) the heavy loss of life and property. "People," he says, "broke all the commandments in their efforts to resist the occupation, learning to lie, steal, and murder."

Studying on the Hilltop

Dorothy M. Brown

I arrived at Mahabeshwar on Feb. 27, coming by way of Bombay and Poona with some missionaries of the Methodist mission. We are located on one of the mountain peaks and the view of the other hills to the west is gorgeous from the early morning sunlight to the rosy-tinted sunset.

My boarding arrangements are with four other single ladies. We are just beginning to get settled, ordering wood for our fire, getting our rationing cards, and supplies. Ration cards will not be granted until March 4; so in the meantime candles for lighting have to suffice.

We met this morning for roll call and organization; about forty-five were present for the general assembly. Language work begins Monday morning with a class from eight to nine and a private *pundit* (teacher) hour at some other time during the day. Mr. Fairbanks, who is the manager for the language school, informed me this morning that the Ernest Shulls would be coming to school about April 1. It will be very nice to have some others from our own mission.

The fellowship and worship service this morning was lovely. How we enjoy singing the good old English hymns, after hearing nothing but Marathi songs for several months. I am sure these days of study and recreation with other missionaries will prove to be days of mountaintop spiritual experience.

I shall be here three months for language study.

Here and There in Missions . . .

The executive committee of the United Brethren foreign mission society has voted \$10,000 to reimburse missionaries who served in China and the Philippines. That sum, the committee said, will cover the loss of their personal possessions when the Japanese invaded those territories. Three additional couples have been assigned to the Philippines and will leave within a month.

Missionaries are up to date these days, and one young Californian theological student is training as an airplane pilot, looking forward to service in Brazil, where he expects to fly from village to village, taking advantage of the wonderful Brazilian network of airports, and reaching many communities. He already has medical training, and will mix bodily healing with moral education, both in the most modern manner. It is not generally known, probably, that six such missionaries have already been graduated from a special missionary flying school at Winona Lake, near Chicago, while others are training at commercial aviation schools in other parts of the country. (WP)

An enlarged congressional appropriation to meet the educational needs of the American Indians was urged by the executive committee of the Home Missions Council of North America at a meeting here. The committee said its action was taken because of a reduction of

\$296,000 in the 1946 appropriations for Indian education. Attention was also called to the need "for more schools and equipment, more teachers, and better roads and means of transportation if the educational needs are to be met."

Fifty-nine U. S. marines, from units stationed in Peiping, China, are studying at Fu-jen University in that city. They are taking history, economics, sociology and languages. The university was built by missionary-minded Roman Catholics in America years ago. Little did the contributors dream that some day American boys would be enrolled temporarily at the school.

Representatives of several Baptist groups met at the First Baptist church in Anchorage, Alaska, on April 10 and 11, for the purpose of organizing an Alaska Baptist Convention, the Rev. William A. Petty, president of the College of Alaska, announced. Baptist work in Alaska was started by a Southern Baptist chaplain about three years ago and has grown to include churches at Anchorage and Juneau, missions at Fairbanks and East Anchorage, and the college. Ground has already been obtained on a small lake for an orphanage and for summer encampments. All churches and missions have pastors.

Dr. Frank C. Cartwright, secretary for China of the Methodist Board of

Grateful People Ask for More Help

Georgios Kaleyeropoulos and his family are just one of millions of European families stricken by war. Writing that his wife had received two pieces of clothing from the Brethren Service Committee, he says they have suffered indescribably and asks that more be sent, especially for the children.

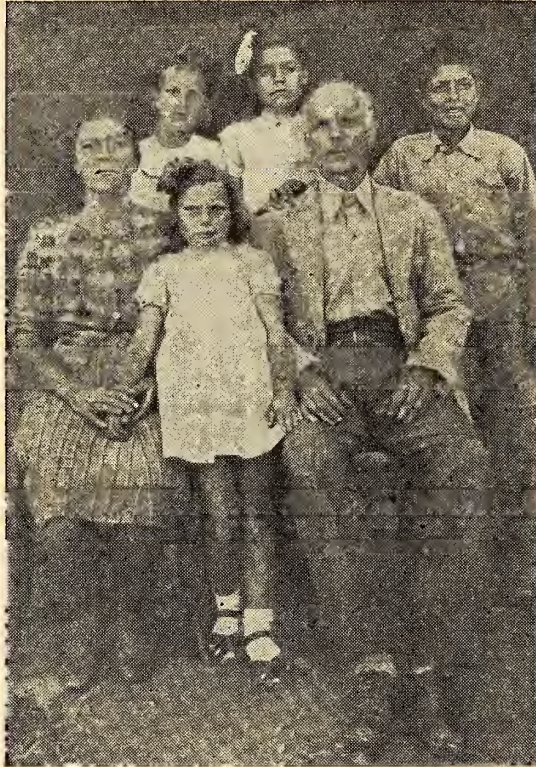
Mr. Kaleyeropoulos' letter is typical of many the Brethren Service Committee is now receiving. All are very grateful for the help extended and all are asking: "Please, if you could only send—" "We don't ask for much, but do you have—?" "May God bless you for any help you can give us—" The office staff is not able to handle such requests; the B.S.C. program has to be geared to large shipments and general distribution where the need is greatest.

However, perhaps you would like to send a package or two to help some of these individual cases. B.S.C. would be happy to send you a copy of one of these many letters if you would like to answer it and help meet these personal needs.

Sew Garments for Europe, Is Appeal

"Brethren women are still working diligently making new garments for Europe," reports Mrs. Earl W. Flohr of the New Windsor cutting department. "It is thrilling to receive letters from groups stating that they have just finished five dozen garments and asking for more. When women realize the great need for clothing, an opportunity to help is all that is necessary."

At present, native-style shirts are being cut from the 10,000 yards which the American Society for Russian Relief has provided. Another 7,000 yards of broadcloth has been sent for women's blouses, the



United Yugoslav Relief Agency is providing 2,000 yards of flowered cotton cloth for girls' dresses, and the Greek War Relief Association also has requested help.

Addressing herself directly to Brethren women, Mrs. Flohr said, "Because of our confidence in you, based upon your past interest and enthusiasm in doing relief sewing, we answered these agencies in the affirmative when they requested us to cut and sew materials. We will do the cutting. Will you do the sewing?" Because Europe will need clothing as badly next winter as it did during the last, all are urged to take an active part in getting garments made now so that they can be distributed before winter comes.

Explaining the policy of setting a date for the completion of a set of garments, Mrs. Flohr warned, "When we promise to cut and sew garments for an agency we have no right to prolong it over a long period of time. Besides, how can we honestly delay when children need the garments now? It is really very simple. The cloth is furnished and the garments cut; all that you have to do is place an order and do the sewing."

Tells Distribution of Brethren Flour

Brethren-donated flour found its way into thousands of homes in war-battered Calais last month, reports Helen Morton, an American worker for the French relief distribution agency, CIMADE. In a letter of appreciation for the flour, Miss Morton told of how the distribution was accomplished.

"We learned that one of the most neglected of all the groups is the old people over seventy. There are some 2,500 of them; so it was decided to give one kilo to each old person. . . . The largest part of the flour. . . went to the Protestant churches. . . . Its distribution was announced one Sunday; one half sack to each member or married couple, one sack for families of two or three children, and a sack and a half for the large families."

So grateful were the people that they took up a voluntary offering to help members of churches in the mission field, and thus each person receiving flour passed along the Christian sharing to another.

One lady wrote: ". . . I am seventy-three years old, and am one of those whose homes were completely destroyed and am without any resources. This kindness to us old people has deeply touched me. I thank you and ask you to believe in my gratitude."

Practically as welcome as the flour were the sacks in which it came. Women quickly began converting them into children's dresses, aprons, bags, and what-not. It is impossible to buy reasonable goods by the yard in any store in the city.

"There's not much left of Calais," she writes. "All around the harbor, the homes, industries and great sheds have been reduced to rubble. . . . When the worst of the bombardments took place . . . at least two thirds of the people . . . came back to the city to find their homes had been wrecked. . . . The Town Hall with its gigantic red brick tower still stands, with most of its windows gone, and traces of exploding shells on all its walls. . . . But the city fathers of today have gone about the work of reconstruction with vigor and enthusiasm. . . . You will have the satisfaction of knowing what an immense service has been done to those who are still fighting for existence so far as the food supply goes. . . ."

"Poland Devastated" Is Visitor's Report

L. W. Shultz

Poland's worst destruction of the war is said to have occurred in Warsaw, Danzig (old city) and the port of Gdynia. We observed conditions in all three centers. Ninety per cent of Danzig and Warsaw is wreckage. Bombs, grenades, machine guns and fire left their grim trail of ruin.

The Jewish section of Warsaw housed 400,000 Jews. Today it is a mass of rubble with shrubs and small trees beginning to appear through the heaps that once were houses, shops and temples. Now 2,500 Jews live in Warsaw. The Catholic cathedrals fared little better. Of twenty-seven excellent centers of worship only three can now be used and they are heavily damaged.

Sidewalks are blocked and pedestrians (most people walk) use the streets. Many streets are still blocked. Next to the cathedral of St. John, the oldest in Warsaw and second oldest in Poland, the wreckage in the street is ten to fifteen feet high. Footpaths have now been worn across these barriers. Huge public and commercial buildings are gutted by fire and floors and roofs blown out. There they stand, grim specters by night and horrid evidence by day of the sin of war. Under many buildings bodies still lie. Our guide told us that under one building in Danzig 100 bodies are buried. It will take years to clear away the wreckage of buildings that centuries have built.

Homes in the country and in the city were well built. Most of them are of brick with tile roofs. House

Information and Inspiration . . .

UNRRA's Mission in Warsaw recently cabled the Washington UNRRA office as follows: "Express to Brethren Service Committee on behalf of Polish government, the thousands of Polish peasants and the mission's sincere thanks for the donation of garden seed. They will mean a material contribution to their food supply this summer and winter."

Interest is growing in work camps for the summer. In addition to those mentioned earlier, we have learned that Northern California plans a peach-drying project for the month of August. Please write to Dick Mommsen, R. 1, Box 197-D, Gridley, Calif., for further information.

The American Bible Society is

walls run up to thirty inches in thickness. The devastation wrought in the country homes left house walls with no roofs or huge gaps in the tile or thatch roofs. Many interiors are black walls left by fires that consumed all that would burn. Brick, glass, wood products, and labor will be needed in large quantities to restore Poland's homes and public buildings.

Cattle, horses, hogs, implements, and machinery have been destroyed or moved by the Germans and Russians in large numbers. The port of Gdynia, one of the best in the world, was left a ruin. Our ship was unloaded in fifteen days. It would have taken four or five in 1938. The ruined port buildings, tracks, cranes and piers were mute evidences of America's bombers and Russian marksmanship in 1944 and 1945.

providing Testaments for the sea-going cowboys. They also provide some in various languages to be left in different countries.

One third of the people of the earth are hungry today.

The following C.P.S. men will be eligible for discharge in June: (1) all men who have had thirty months services as of May 31, 1946; (2) all fathers of one child who have had twenty-four months of service as of May 31, 1946; (3) all fathers of two children who have had eighteen months of service as of May 31, 1946.

The Northern Baptists held a formal dedication of the heifer collection center at Green Lake, Wis., on May 18. Dr. Edward Ziegler of Manchester College was present and spoke for the Brethren.

"The glory is not in the task, but in the doing it for God."—Jean Ingelow.

Re-establishment of wartime food rationing, withholding of a percentage of the national wheat supply and one or more breadless days weekly were advocated recently by Bishop G. Bromley Oxnam and Dr. Samuel McCrea Cavert, president and general secretary, respectively, of the Federal Council of the Churches of Christ in America. In a letter to President Truman, the two Protestant leaders wrote: "What is lacking at the present time is not a willingness to help meet the crisis but a clearly defined program."

To Warren D. Bowman of the Washington City church we are indebted for this story: Dr. Clarence Cranford of the Calvary Baptist church recently conducted the funeral of a little deaf and dumb girl. A day or two before she died she asked her father to use all her money (about \$5.00) to buy a heifer. People gave the family around \$17.00 to purchase flowers, which they put into this fund. Dr. Cranford told this story in his church one Sunday morning and said he would like to have enough money added to this to purchase the heifer for relief. Before he had gone far in the service a note came from a family offering to give \$100. During the communion service that morning the ushers brought up money several times. Soon they had \$712.25 to purchase heifers.

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10: 14).

Dr. Burke Tells of German Need

"The need in Germany is so great that it beggars description. Refugees are being turned away from the cities after twenty-four hours, because there is no food to give them. The death rate is three times what it was before the war. Many thousands of Germans have lost eighty to one hundred pounds of flesh.

"I have some statistics that were given to me yesterday in Bielefeld, which have bothered me ever since I saw them. The bread given to the sick in the Bielefeld hospital in 1934 was 410 grams daily; in March 1946 it was cut to 175 grams—a 56% reduction. The meat in the same period was cut from 105 grams to 16—an 85% reduction; the fat was cut from 54 grams to 14—a 74% reduction; the potatoes were cut from 1,250 grams to 143—an 89% reduction; sugar was cut from about 62 grams to 14 grams—about a 65% reduction. The total calorie reduction during the same period was from 3,220 to 1,000. And all of the above are being cut still farther during the month of April. This has meant that the average weight of the men has gone from 150 pounds to 119, and the average weight of the women from 141 pounds to 102. At the same time the death rate has gone up from 3% to 15%.

The Church at Work

Camping 1946

CALIFORNIA

GreenhornGlennville, Calif.
Young PeopleAug. 5-12
Camp La VerneSeven Oaks, Calif.
Young PeopleAug. 13-20
Camp SonoraSonora, Calif.
Young PeopleJuly 8-15

CANADA

Canada
Young PeopleJuly 14-19
 Robert Byrd, Irricana, Alberta

COLORADO

Camp Pine CrestPalmer Lake, Colo.
Young PeopleJuly 29—Aug. 4

IDAHO

Camp StoverNew Meadows, Idaho
Young PeopleAug. 6-11
 R. Truman Northup, Meridian, Idaho

ILLINOIS

Camp KiwanisR. 7, Decatur, Ill.
IntermediateAug. 5-10
 Mrs. John Wieland, 431 E. Grand Ave.,
 Decatur 8, Ill.
JuniorAug. 12-16
 Mrs. G. H. Ridgely, Parkersburg, Ill.
FamilyAug. 16-18
 John B. Wieland, 431 E. Grand Ave., De-
 catur 8, Ill.
Camp LewistownLewistown, Ill.
Intermediate CampAug. 5-10
 Lee Nelson, Girard, Ill.
Youth CampAug. 12-17
 Lee Nelson, Girard, Ill.
Camp NapervilleNaperville, Ill.
 D. D. Funderburg, 22 S. State St., Elgin,
 Ill.
IntermediatesAug. 5-10
 Clarence Fike, 775 W. Pleasant St., Free-
 port, Ill.

INDIANA

Camp MackMilford, Ind.
 L. W. Shultz, North Manchester, Ind.
Camp Work DayMay 25
Camp Mass MeetingJune 2
Central Regional CouncilJuly 1-2
Central Regional Training SchoolJuly 1-6
 Paul Kinsey, 235 Western Ave., Brook-
 ville, Ohio
JuniorJuly 7-14
 Garland Borden
JuniorJuly 14-21
 Garland Borden
Intermediate GirlsJuly 21-28
 Treva Carpenter, Milford, Ind.
Intermediate BoysJuly 28—Aug. 4
 Robert Byerly
Young PeopleAug. 4-11
 Galen T. Lehman, Huntington, Ind.
Northern Indiana District Meeting
 Aug. 13-15
Laymen's FellowshipAug. 16-18
 Raymond Earhart, Huntington, Pres.

IOWA

Camp Pine LakeEldora, Iowa
IntermediatesAug. 6-11
AdultsAug. 11-13
Young PeopleAug. 14-20
 Anna M. Hamer

KANSAS

Camp Tonganoxie (Kansas State Camp)
Young PeopleAug. 13-17
 Sara Mae Vancil, McPherson College,
 McPherson, Kansas
Camp KiwanisIndependence, Kansas
IntermediateJuly 9-12
 Cleo C. Berry, 124 N. Twenty-sixth St.,
 Parsons, Kansas

MARYLAND

Camp PenielThurmont, Md.
 Berkley O. Bowman, Union Bridge, Md.
Junior BoysJune 30—July 7
Junior GirlsJuly 7-14
Intermediate Co-ed (1st week) July 14-21
Intermediate Co-ed (2nd week), July 21-28
Young PeopleJuly 28—Aug. 4

AdultsAug. 4-7
B.Y.P.D. Week-end Fellowship
 Aug. 31—Sept. 2

MISSOURI

Missouri
Young PeopleAug. 16-20
 X. L. Coppock, Plattsburg, Mo.

NEBRASKA

Nebraska Family Camp
 Horkey's Park, Crete, Nebr.
J. F. Baldwin, 3244 R St., Lincoln 3,
 Nebraska
FamilyAug. 12-16
J. F. Baldwin, 3244 R St., Lincoln 3,
 Nebr.
YouthAug. 19-24
 Paul Miller, Adel, Iowa
 Wilbur Hoover, Cambridge, Nebr.

OHIO

Camp Sugar GroveCovington, Ohio
 R. F. Helstern, Brookville, Ohio
Older Girls (ages 14-16)July 1-6
 Margaret Beck, 1718 N. Gettysburg Ave.,
 Dayton 9, Ohio
Younger Girls (ages 12-13)July 8-13
 Margaret Beck, 1718 N. Gettysburg Ave.,
 Dayton 9, Ohio
Junior GirlsJuly 15-20
AdultJuly 20-21
Junior GirlsJuly 22-27
 Etoile Sargent, Bradford, Ohio
Junior BoysJuly 29—Aug. 3
Junior BoysAug. 5-10
 Russell Helstern, Brookville, Ohio
Younger Boys (ages 12-13)Aug. 12-17
 Glenn McFadden
Older Boys (ages 14-16)Aug. 19-24
 Russell Helstern, Brookville, Ohio
Young PeopleAug. 25-31
 Paul Kinsel, 235 Western Ave., Brook-
 ville, Ohio
Camp ZionR. 1, East Sparta, Ohio
 J. C. Inman, 504 Cleveland Avenue, Ash-
 land, Ohio
HomemakersJune 29-30
 Elmer I. Brumbaugh, 14 Tonkins Court,
 Kent, Ohio
IntermediatesJuly 7-13
 John Middlekauff, 1131 Hoover Pl., N.W.,
 Canton, Ohio
JuniorsJuly 14-20
 John W. Detrick, Freedom St., Alliance,
 Ohio
Ministers' RetreatJuly 22-25
 A. H. Miller, 710 Fair Ave., New Phila-
 delphia, Ohio
Young PeopleJuly 28—Aug. 3
 Harlan Grubb, 1341 Carey Ave., Akron,
 Ohio

OKLAHOMA

Camp Spring LakeCordell, Okla.
 Harley Stump, 1731 N. W. Thirty-eighth
 St., Oklahoma City 6, Okla.
PioneerJuly 29—Aug. 4
 Mrs. Robert Haney, Cordell, Okla.
Young PeopleAug. 4-11
 Russell G. West, 709 N. Frost St., Pam-
 pa, Texas

OREGON

Camp MyrtlewoodBridge, Oregon
Family CampJuly 22-28
 Stanley Keller, 96 Spring St., Medford,
 Oregon

PENNSYLVANIA

Camp HarmonyR. 1, Hooversville, Pa.
 H. B. Speicher, Boswell, Pa.
Work CampJune 3-14
Leaders Training SchoolJune 13-15
Junior Boys (1)June 15-19
Junior Boys (2)June 19-23
 Clarence Rosenberger, Hoffman Ave.,
 Windber, Pa.
Junior High (1)June 23-30
Junior High (2)June 30—July 7
 Mrs. Roy S. Forney, Berlin, Pa.
Young PeopleJuly 7-14
Young PeopleJuly 14-21
 M. Guy West, 20 Robinson St., Union-
 town, Pa.

Harmony AssemblyJuly 22-28
 M. J. Brougher, 554 Stanton St., Greens-
 burg, Pa.
Junior Girls (1)July 28—Aug. 1
Junior Girls (2)Aug. 1-5
 S. Naomi Kensinger, Martinsburg, Pa.
Young AdultsAug. 9-11
 Clayton H. Gehman, R. 1, Box 76, Johns-
 town, Pa.

Camp SwataraBethel, Pa.
 Galen Kilhefner, Elizabethtown College,
 Elizabethtown, Pa.

FamilyJune 21-23
Women's Work Retreat (E. Pa.), June 25-27
 Mrs. J. Herbert Miller, Hershey, Pa.
Youth (ages 18 up)June 30—July 6
 Eva Bollinger, Richland, Pa.
Junior (ages 9-11)July 7-13
 L. Anna Schwenk, Catherine Detwiler
Junior (ages 9-11)July 14-20
 L. Anna Schwenk, Catherine Detwiler
Ministers' ConferenceJuly 22-24
 Nevin H. Zuck
Men's MeetingJuly 28
Intermediate (ages 12-14) July 28—Aug. 3
 Martha Bucher, Quarryville, Pa.
Intermediate (ages 12-14)Aug. 4-10
 Martha Bucher, Quarryville, Pa.
Intermediate (ages 12-14)Aug. 11-17
 Martha Bucher, Quarryville, Pa.
Senior (ages 15-17)Aug. 18-24
 Eva Bollinger, Richland, Pa.
Youth Leaders' TrainingAug. 30—Sept. 1
 Eva Bollinger, Richland, Pa.
Youth Week-end (ages 18-24) ...Sept. 6-8
 Eva Bollinger, Richland, Pa.
Young Adult Week-end (ages 25 up)
 Sept. 13-15
 Jacob Dick, Lititz, Pa.

The Wren's NestOaks, Pa.
 David K. Hanawalt, Egypt Road, Oaks,
 Pa.

JuniorJune 30—July 6
JuniorJuly 7-13
IntermediateJuly 14-20
IntermediateJuly 21-27
SeniorJuly 28—Aug. 3

VIRGINIA

Camp BethelFincastle, Va.
 Minor Myers, Bridgewater College,
 Bridgewater, Va.
Junior BoysJune 17-24
Junior GirlsJune 24—July 1
Intermediate GirlsJuly 7-13
Intermediate BoysJuly 8-15
Young PeopleJuly 15-22
Youth LeadershipJuly 22-26
Youth Week-endJuly 26-28
AdultsAug. 2-4
Race Relation Camp, Harpers Ferry, W.
Va.Aug. 4-10

WASHINGTON

Washington
Young PeopleJuly 31—Aug. 4

WEST VIRGINIA

Camp GalileeTerra Alta, W. Va.
 Foster Bittering, Westernport, Md.
JuniorAug. 4-10
IntermediateAug. 11-17
Young PeopleAug. 18-24
AdultsAug. 25-27
Camp HopeUnion Chapel, W. Va.
Young PeopleJuly 29—Aug. 3
 Norman Seese, Junior, W. Va.

U.C.Y.M.

Southern ConferenceJune 30—July 6
 Pleasant Hill Academy, Pleasant Hill,
 Tenn.
Southwestern Conference July 21-27
 Woodlake, Sherman, Texas
Rocky Mountain Conference July 15-21
 Geneva Glen, Colo.
Pacific Conference July 28—Aug. 3
 Lake Tahoe, Nevada
Eastern ConferenceAug. 11-23
 Lake Winnepesaukee, N. H.
Central ConferenceAug. 19-31
 Lake Geneva, Wis.

You Ought to Know About . . .

Questions and Answers About Atomic Energy, a new pamphlet from the National Committee on Atomic Information. Excellent material for peace education leaders to use in discussions. 10c per copy; 15 for \$1.00. Order from the National Committee on Atomic Information, 1749 L Street, N. W., Washington 6, D. C.

The Church and the Returning Conscientious Objector, a new pamphlet in the Church and Returning Service Personnel series. Price 10c.

Books on missions and related subjects recently added to the Brethren Loan Library. You may borrow these books for a two-week period. Send five cents to cover postage on each book ordered.

Fifty Years In India, Mow. 1945.
Cross Over Africa, Booth. 1945.

Daughter of Africa, Seabury. 1945.
Education for Service in the Christian Church in China. 1935.

More About Africa, Baker. 1945.
Pathfinders of the World Missionary Crusade, Eddy. 1945.

Praying Hyde, Miller. 1943.
Religious Liberty in Latin America, Howard. 1944.

This Is Africa, Mack.
China Suffers, Wampler. 1945.

Books and Pamphlets on Church Architecture

Suggested Plan of Organization for a Church Building or Improvement Program, 5c.

Church Building Leadership, 25c.
Rebuilding the Town and Country Church, 50c.

Planning the Small Church, \$1.00.
Building for Worship, 50c.
The Church Beautiful, Scotford. \$3.50.

News and Correspondence . . .

College Presidents to Tour Europe on Mennonite Educational Mission

The presidents of two Mennonite colleges have been named by the Council of American Mennonite and Affiliated Colleges to visit Europe this summer to help arrange for the registration of refugee European students in American Mennonite and associated schools.

The two appointed are Ed. G. Kaufman, president of Bethel College, North Newton, Kansas, and Ernest E. Miller, president of Goshen College, Goshen, Ind. They also will investigate the possibility of setting up short courses for Mennonite students from America who wish to study in Europe.

They will represent the Mennonite Central Committee and the European-American Mennonite student exchange.

Methodists Aim Evangelistic Program at Farm and Factory Workers

A drive to "mobilize the forces of the church to carry the gospel more effectively to the farm and factory workers of the nation" was mapped here at the annual conference of the Methodist Church's Board of Evangelism.

Dr. James S. Chubb, associate secretary of the board, charged that "labor unions are not aware of the existence of God and the church, and the church is not aware of the exist-

ence of labor unions." He said "we must reveal the gospel to them."

To facilitate its program, the board acted to establish five additional schools of evangelism throughout the nation, increasing to seventeen the total number it maintains. In addition, the church will step up its use of radio programs and its distribution in homes of evangelistic publications.

World Church Leaders to Discuss World Order

How can the work being done now on the problems of world peace by churches in various nations be coordinated? What relationship should the churches of the world have to the United Nations? Those questions will be tackled at an International Conference of Church Leaders to be held in or near London, August 4-7, 1946, under the auspices of the Provisional Committee of the World Council of Churches. The membership of the conference will comprise about seventy-five persons of special competence in the field of international relations from many of the countries of the world, including former neutral and enemy nations.

Anti-Saloon League Program

The Anti-Saloon League of America, through its executive committee, has called a national convention to be held at Indianapolis, Indiana, November 17, 18 and 19, 1946.

At the same time the committee went on record in resolutions as follows:

1. We protest against the use of any grain for the manufacture of alcoholic beverages during the present food emergency, and we urge prompt action by the Federal government and the UNRRA to obtain any stocks of grain now in the distillery and brewery warehouses for use as food to prevent starvation in famine-threatened nations.

2. We appeal to the Office of Defense Transportation to order the discontinuance of all passenger cars now in use for the sale and serving of intoxicating liquors at least during the present transportation emergency.

3. We recommend that the President's traffic safety conference give due consideration to the alcohol factor as a cause of auto accidents.

4. We protest against proliquor propaganda in many moving pictures and the advertising of intoxicants in radio programs.

5. We insist that any legislation for military training contain provisions to exclude beer and other intoxicants from within and in the vicinity of the training camps.

6. We endorse the efforts of the Rev. Sam Morris, of San Antonio, Texas, our Anti-Saloon League field and radio speaker, in behalf of fair allocation of time on radio stations for temperance broadcasts.

7. We endorse the appeal of the Council of Bishops of the Methodist Church that Sunday, June 2, be designated as a day of prayer for temperance, and urge the pastors and people of all denominations to join in this observance.

Race Segregation in Churches Is Hit

"Protestant churches are one of the three most racially segregated institutions in America," according to Dr. Will W. Alexander, former farm security administrator. The other two, he says, are the bar and medical associations.

Dr. Alexander says that churches are concerned about the race problem, but the fact that they have separate churches for Negroes and whites "undermines what goodwill and Christian brotherhood they preach on Sunday." He points out that children believe what they see, not what they are taught in school or what is preached to them in church. He feels, therefore, that race barriers should be eliminated by the churches as a first step toward general improvement in understanding between the races.

Revised List of Annual Conferences

A list of Annual Conferences was last published in the Messenger for June 12, 1937. The list is reprinted to bring it up-to-date and to suggest that we are still interested in corrections or additions if such can be supplied. Perhaps it should be added that this list is chiefly based on such sources as the following: Minutes of the Annual Meetings of the Church of the Brethren (1909), page 910; Winger's History and Doctrines of the Church of the Brethren, page 188; History of Eastern Pennsylvania, chapter on Annual Meetings.—Ed.

Year	Place	Moderator	Year	Place	Moderator	Year	Place	Moderator
1742	Coventry (?), Pa.,	....Martin Urner	1863	Clover Creek church, Blair Co., Pa.	.....John Kline	1893	Muncie, Ind.	.....D. E. Price
1763	Conestoga, Pa.					1894	Meyersdale, Pa.	.....Enoch Eby
1775	Unknown		1864	Nettle Creek church, Wayne Co., Ind.	.....John Kline	1895	Decatur, Ill.	.....Enoch Eby
1777	Conestoga, Pa.					1896	Ottawa, Kansas	.....D. E. Price
1778	Pipe Creek, Md.		1865	Rock River, Lee Co., Ill.	.....H. D. Davy	1897	Frederick, Md.	.....L. W. Teeter
1779	Conewago, Pa.		1866	Antietam church, Franklin Co., Pa.	.....H. D. Davy	1898	Naperville, Ill.	.....W. R. Deeter
1780	Conestoga, Pa.		1875	Covington, Ohio	.....H. D. Davy	1899	Roanoke, Va.	.....L. T. Holsinger
1781	Conestoga, Pa.		1867	Pipe Creek, Md.	.....H. D. Davy	1900	North Manchester, Ind.	.....D. L. Miller
1782	Unknown		1868	Elkhart Co., Ind.	.....H. D. Davy	1901	Lincoln, Nebr.	.....Daniel Vaniman
1783	Pipe Creek, Md.		1869	Peters Creek, Va.	.....H. D. Davy	1902	Harrisburg, Pa.	.....D. L. Miller
1785	Big Conewago, Pa.		1870	Waterloo, Black Hawk Co., Iowa	.....H. D. Davy	1903	Bellefontaine, Ohio	.....S. F. Sanger
1787	Pipe Creek, Md.					1904	Carthage, Mo.	.....H. C. Early
1788	Conestoga, Pa.		1871	Berks Co., Pa.	.....H. D. Davy	1905	Bristol, Tenn.	.....John Zuck
1789	Great Conestoga, Pa.		1872	Wayne Co., Ohio	.....H. D. Davy	1906	Springfield, Ill.	.....S. F. Sanger
1790	Coventry, Pa.		1873	Meyersdale, Pa.	.....H. D. Davy	1907	Los Angeles, Calif.	.....L. T. Holsinger
1791	Germantown (?), Pa.		1874	Macoupin Co., Ill.	.....H. D. Davy	1908	Des Moines, Iowa	.....H. C. Early
1793	Great Conewago, Pa.		1875	Covington, Ohio	.....H. D. Davy	1909	Harrisonburg, Va.	.....D. M. Garver
1794	Shenandoah, Va.		1876	De Graff, Logan Co., Ohio.	.....H. D. Davy	1910	Winona Lake, Ind.	.....H. C. Early
1797	Blackwater, Va.					1911	St. Joseph, Mo.	.....D. M. Garver
1798	Little Conewago, Pa.		1877	New Enterprise, Pa.	.....D. P. Saylor	1912	York, Pa.	.....H. C. Early
1799	Pipe Creek, Md.		1878	North Manchester, Ind.	.....Enoch Eby	1913	Winona Lake, Ind.	.....D. M. Garver
1800	Unknown		1879	Broadway, Va.	.....R. H. Miller	1914	Seattle, Wash.	.....Frank Fisher
1803	Unknown		1880	Lanark, Ill.	.....Enoch Eby	1915	Hershey, Pa.	.....H. C. Early
1804	Pipe Creek, Md.		1881	Ashland, Ohio	.....Enoch Eby	1916	Winona Lake, Ind.	.....I. W. Taylor
1805	Unknown		1882	Arnold's, Kosciusko Co., Ind.	.....Enoch Eby	1917	Wichita, Kansas	.....H. C. Early
1810	Antietam, Pa.					1918	Hershey, Pa.	.....I. W. Taylor
1811	Elk Lick Township, Somerset Co., Pa.		1883	Bismark Grove, Douglas Co., Kansas	.....Enoch Eby	1919	Winona Lake, Ind.	.....H. C. Early
1812	Unknown					1920	Sedalia, Mo.	.....I. W. Taylor
1813	Coventry, Pa.		1884	Dayton, Ohio	.....Enoch Eby	1921	Hershey, Pa.	.....Otho Winger
1814	Pipe Creek, Md.		1885	Mexico, Pa.	.....John Wise	1922	Winona Lake, Ind.	.....I. W. Taylor
1815	White Oak, Pa.	.....John Zug	1886	Pittsburg, Ohio	.....D. E. Price	1923	Calgary, Alta., Canada	.....Otho Winger
1817	Unknown		1887	Ottawa, Kansas	.....Enoch Eby	1924	Hershey, Pa.	.....J. J. Yoder
1818	Unknown		1888	North Manchester, Ind.	.....Enoch Eby	1925	Winona Lake, Ind.	.....Otho Winger
1819	Great Conewago, Pa.		1889	Harrisonburg, Va.	.....S. S. Mohler	1926	Lincoln, Nebr.	.....D. W. Kurtz
1820	Conestoga, Pa.		1890	Pertle Springs, Mo.	.....Enoch Eby	1927	Hershey, Pa.	.....J. W. Lear
1821	Glade, Somerset Co., Pa.		1891	Hagerstown, Md.	.....Daniel Vaniman	1928	La Verne, Calif.	.....Otho Winger
1822	Canton, Ohio		1892	Cedar Rapids, Iowa	.....Daniel Vaniman	1929	North Manchester, Ind.	.....H. K. Ober
1824	Cumberland Co., Pa.							
1825	Cumberland Co., Pa.							
1826	D. Reichard's, Washington Co., Md.							
1827	Lancaster Co., Pa.							
1828	York Co., Pa.							
1829	George Royer's, Franklin Co., Pa.							
1830	Pipe Creek, Md.							
1831	Conestoga, Pa.							
1832	Rockingham Co., Va.							
1833	Lost Creek church, Juniata Co., Pa.							
1834	Stark Co., Ohio							
1835	Cumberland Co., Pa.							
1836	Cumberland Co., Pa.							
1837	Linville Creek, Rockingham Co., Va.							
1838	Washington Co., Md.							
1839	Huntingdon Co., Pa.							
1840	Morrison's Cove, Bedford Co., Pa.							
1841	Somerset Co., Ohio							
1842	Beaver Dam, Md.							
1843	Mohican church, Wayne Co., Ohio							
1844	Conewago, Pa.							
1845	Roanoke, Va.							
1846	Trout Creek, Lancaster Co., Pa.							
1847	Franklin Co., Pa.							
1848	Wayne Co., Ohio	.....George Hoke						
1849	Somerset Co., Pa.	.....George Hoke						
1850	Bear Creek, Montgomery Co., Ohio	.....George Hoke						
1851	New Hope, Augusta Co., Va.	.....George Hoke						
1852	Turkey Creek, Elkhart Co., Ind.	.....George Hoke						
1853	Beaver Dam, Md.	.....George Hoke						
1854	Ashland Co., Ohio	.....George Hoke						
1855	Aughwick, Huntingdon Co., Pa.	.....George Hoke						
1856	Waddams Grove, Stephenson Co., Ill.	.....George Hoke						
1857	Manor church, Washington Co., Md.	.....George Hoke						
1858	Bachelor Run church, Carroll Co., Ind.	.....George Hoke						
1859	Elk Creek church, Somerset Co., Pa.	.....D. P. Saylor						
1860	Limestone church, Washington Co., Tenn.	.....D. P. Saylor						
1861	Beaver Creek church, Rockingham Co., Va.	.....John Kline						
1862	Erbaugh church, Montgomery Co., Ohio	.....John Kline						

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

Visual Aids in the Church. William L. Rogers and Paul H. Vieth. Christian Education Press, 1946. 214 pages. \$2.00.

The two men who have led out perhaps more than any others in the use of visual aids in the church have collaborated in writing a book in the field. It is the book that we have been waiting for—broad in scope and inspiring, and at the same time a practical guide. It contains innumerable practical suggestions. Any minister or church worker should find in it ways for increasing the effectiveness of his work. And many laymen will find ways of serving in the church such as they had not dreamed of. It deals not only with projected visual aids, but with a wide range of means for making teaching, preaching and worship concrete. E. G. Hoff.

Prayer. Frank C. Laubach. Revell, 1946. 95 pages. \$1.25.

Dr. Laubach, who is known all over the world for the Laubach method of teaching whereby he has enabled millions of people to learn to read the Bible, writes in this small volume of his great faith in prayer as the mightiest force in the world. He believes that massed in-

tercessory prayer can actually bring such pressure to bear upon those being prayed for that they find it impossible to resist. He suggests that if enough people prayed for the governments of the world, world leaders would be forced by the very power of these prayers to seek to find the will of God. He gives illustrations from his own life to emphasize his observations. He believes that in a world of atomic power it is only through this greater power of prayer that we may escape destruction. This book should be widely read.—Desmond W. Bittinger.

Calling Men for the Ministry. Hampton Adams. The Bethany Press, 1945. 157 pages. \$1.50.

The Hour of Power. John E. Huss. Zondervan, 1945. 89 pages. \$1.25.

What of Tomorrow? Theodore Schaap. Zondervan, 1945. 145 pages. \$1.50.

Christ at the Door. Charles Ludwig. The Warner Press, 1946. 148 pages. \$1.50.

This well-written book is highly evangelistic. The only theme it upholds is the necessity for Christ and the adequacy of his program for our times.—D. W. Bittinger.

Readers Write . . .

These are excerpts from letters which come to the editor's desk. It is our intention not to publish anything here unless permission has been given by the writer.

In the issue of April 20 Marie R. Hamel of the Japanese hostel here presented a very challenging message. We have written you several times concerning the dire need of the children. She, as well as we, has no doubt seen and heard things that are beyond the imagination of any non-city dweller. The majority of America's population come from the larger towns. How can we expect to have peace or any other desirable characteristic when all that these children know are greed, hate, lust and crime? How can we expect good citizens when the mothers curse their children and the children in turn, when they learn to talk, use these words?

Miss Hamel states that there are 1,000 without homes. If this is true, there are other thousands who should be given something besides a prostitute for a mother and a drunken man who unmercifully beats them for a father. These cannot learn to love what is not there to love.

Miss Hamel's plea is an earnest one and no true Brethren can pass it by with a clear conscience. Have we, as Brethren, faith to continue a work that counts?—Jonathan and Janet Hamersley, Brooklyn, N. Y.

I saw in the March 23 Gospel Messenger a very provocative article, The Negro in the South, by Mr. I. N. H. Beahm. I wish to comment on that article.

Segregated churches are mentioned and the question asked: "Who, in the name of common ethnological sense, would want to change this beautiful and satisfactory modus operandi . . . ?" I think

that Jesus would, for one. Jesus thought of all men as his brothers and of God as their common Father. He considered as one of the two most important laws of God the old Jewish law: "Love thy neighbor as thyself." He said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." He preached: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first, be reconciled to thy brother, and then come and offer thy gift." I believe that Jesus would say that anyone who cannot worship with someone because his skin is a different color should consider carefully whether he is ready to worship at all.

We cannot dismiss the whole subject of race as lightly as this article would have us do. It is only by ignoring statistics, by refusing to educate ourselves on the subject that we can dismiss the subject of race with the unrealistic statement that there is "no race hatred in the South." There is much hatred and misunderstanding and injustice not only in the South but throughout the country. We who call ourselves Christians have a tremendous responsibility to rectify the situation—first in our own hearts, in our own attitudes, in our own treatment of persons of other races, and then in the community in which we live. We must build a world of true Christian brotherhood.—Bob Pope, San Piedras, Puerto Rico.

1930 Hershey, Pa. Jas. M. Moore
1931 Colorado Springs, Colo. Otho Winger
1932 Anderson, Ind. D. W. Kurtz
1933 Hershey, Pa. Chas. D. Bonsack
1934 Ames, Iowa Otho Winger
1935 Winona Lake, Ind. C. C. Ellis
1936 Hershey, Pa. D. W. Kurtz
1937 Nampa, Idaho Paul H. Bowman
1938 Lawrence, Kansas V. F. Schwalm
1939 Anderson, Ind. D. W. Kurtz
1940 Ocean Grove, N. J. Rufus D. Bowman
1941 La Verne, Calif. C. E. Davis
1942 Asheville, N. C. Paul H. Bowman
1943 McPherson, Kansas W. W. Peters
1944 Huntingdon, Pa. C. C. Ellis
1945 North Manchester, Ind. Warren D. Bowman
1946 Wenatchee, Wash. Rufus P. Bucher

Lutherans Urged to Stay in Farming

Proposals to encourage Lutherans to stay in farming and to aid others to go back to rural communities were advanced at the annual convention of the Minnesota Conference, Lutheran Augustana Synod recently.

Establishment of a conference clearing agency to "help, expedite and facilitate the sale or purchase of farms owned by Lutherans in Lutheran communities to Lutherans" was proposed in a petition from the St. Peter district of the conference. The agency would assist in obtaining Lutheran farm tenants and help.

The petition, which was referred to the committee on rural and social problems for study, also asked the conference to consider the advisa-

bility of introducing agricultural subjects into the curriculum of Gustavus Adolphus College, St. Peter, a liberal arts college, and to use college-owned farms for experiment.

Minnie Sanger Rogers

Sister Minnie Sanger Rogers, daughter of Brother and Sister Martin Sanger, was born March 6, 1877,



at Fayetteville, W. Va., and died at her home in Cloverdale, Va., early in February 1946, after a lingering illness of five months. She was married to Bro. J. W. Rogers on Dec. 15, 1897. To this union were born eight sons and one daughter. One son preceded her in death.

She united with the church on Sept. 3, 1892, and was a faithful church worker. She was never ab-

sent from her place in church and Sunday school as long as her health permitted. She was tenderly devoted to her Savior, her church, and her family, and met everyone with a pleasant smile. Always used to serving in a quiet and gentle way, she was patient to the very last, even though enduring much suffering.

Besides her husband and children she is survived by seven grandchildren, three sisters, and one brother.

Funeral services were conducted at the Cloverdale church by her former pastor, Bro. M. G. Wilson, assisted by Bro. J. S. Crumpacker. Interment was in the Daleville cemetery on Feb. 13, after the arrival of two sons from overseas.—Edythe Rogers, Cloverdale, Va.

Passing of Mrs. W. E. West

Death came quickly to Mrs. W. E. West of Mt. Morris, Ill., the morning of April 5. She had suffered a stroke



on May 6, 1941, and had since required the ministrations of others almost constantly.

A resident of Mt. Morris for more than thirty years, Mrs. West possessed a combination of characteristics which endeared her to those about her. Through the years the West home was a favorite meeting place of young people. Mt. Morris College students found in her a wise and helpful counselor, and for six years her home was shared with the three Wilbur Stover children, Emmert, Miriam and James, while their parents were in mission work in India. For a period of twelve years, Mrs. West assisted her husband regularly in his ministry at the Shannon and Cherry Grove Brethren churches, teaching in the Sunday school and helping with the music.

Throughout her long illness she received the affectionate care of her husband and the affliction which finally claimed her life bound their devotion even more firmly.

Ida Jane Miller, the fourth daughter of Street C. and Martha Holland Miller, was born May 1, 1871, near Elkhart, Iowa. She attended the country schools near her home and at the age of seventeen joined the Des Moines Valley church, Elder S. M. Goughnour performing the baptismal rites.

On Dec. 22, 1889, she was united in marriage to Wm. E. West by Elder Goughnour. Three children, Beth Emily, who died in infancy; Orville S., who resides near Polo, Ill.; and Pearl Ellen, now Mrs. Curtis McCauley of Roanoke, Ill., were born to this union.

Mr. and Mrs. West farmed in the vicinity of Ankeny, Iowa, for a period of twenty-five years before coming to Mt. Morris to become associated with the college in 1915. Mrs. West served as matron of the girls' dormitory for a period of one year and in various other capacities with the school until it closed in 1932.

On Dec. 23, 1939, the Wests observed their golden wedding anniversary at the Mt. Morris church, with more than 200 friends in attendance.

Surviving besides the husband and two children are three sisters: Mrs. Mary Henderson, Elkhart, Iowa; Mrs. J. Q. Goughnour and Mrs. Etta Hutton, both of Ankeny, Iowa; also seven grandchildren and one great-grandchild.

Funeral services were conducted at the Mt. Morris church by Bro. Foster B. Statler, assisted by Bro. E. R. Henricks. Burial was made in the Chapel Hill cemetery, Dixon, Ill.—Adapted from the Mt. Morris Index.

Hannah Maude Griffith

Hannah Maude Griffith, daughter of David H. and Hannah L. Allen, was born April 1, 1884, in Butler County, Mo., and died at Lone Star, Kansas, April 13, 1946. Early in life she united with the Washington Creek congregation of Northeastern Kansas, remaining true until her death. On October 5, 1905, she was united in marriage to Louis H. Griffith, and later was called into the ministry with him. Her husband, Elder L. H. Griffith, five daughters, and two sons are left to mourn her passing. One son preceded her in death in 1922. Re-

maining also are one brother, one sister, and twelve grandchildren. Interment was in the Washington Creek cemetery, with the undersigned in charge of the service, assisted by Brethren D. H. Heckman and Willard Brammell.—Elmer L. Dadisman, Lawrence, Kansas.

Anna Miller

Anna Miller, daughter of Jane and Joseph Saylor, died March 23, 1946, at the age of eighty-three years, one month and twelve days. She lived her whole life in Monroe Township near Eldorado, Ohio. She was married to Andrew Miller on March 18, 1880. She and her husband united with the Church of the Brethren in 1887. Soon they were called to the deacon's office and later to the ministry. Bro. Miller died on Nov. 4, 1938. There were six daughters born into this home, four of whom survive.

Mrs. Miller was known far and wide as a good woman, ready to help in church or community. Her life was a kindly benediction to all who knew her and especially to her children. The daughters who survive are Mrs. Ada Weaver, Mrs. Orpha Brown, Mrs. Verna Lee, and Mrs. Alma Funderburg. There are three grandchildren, one brother, and three great-grandchildren.

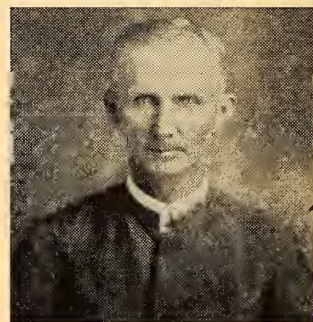
Funeral services were held in the Prices Creek church by Brethren E. R. Fisher and Roy Engle. Burial was in the Wares Chapel cemetery.—C. D. Emrick, Eldorado, Ohio.

David Eshelman

David Eshelman was born April 16, 1856, in Lancaster County, Pa., and died at The Home, in Girard, Ill., Jan. 17, 1946. He first married Emma Danner in Astoria in 1882. She preceded him in death. He was later married to Barbara Mummert in Astoria, and she also preceded him in death. At an early age he became a member of the Church of the Brethren. He was elected to the ministry early in life and served the churches at Oak Grove, in Lowpoint, at Ellisville, Camp Creek and Canton, Ill. He lived in Canton for twenty-three years. After the death of his wife he went to the Girard Home. He is survived by three children, four grandchildren, four great-grandchildren, and two great-great-grandchildren. Funeral services were held in the Canton church by Bro. J. E. Smeltzer; also, in the Woodland church by Bro. I. J. Gibson. Burial was in the Woodland cemetery.—Mrs. J. E. Smeltzer, Canton, Ill.

Elder Ed. R. Herndon

Bro. Ed. R. Herndon was born at Washington, Ill., June 8, 1866. He died Feb. 14, 1946. He united with the Church of the Brethren in his



young manhood and graduated from Mount Morris College in 1895.

The Thomas church called him to the ministry in 1914, and soon thereafter he was ordained to the eldership. Brother Herndon then served the Thomas church as well as several other churches of the district as elder for nearly a score of years. He and his wife came to this community in 1901. Each filed on a claim and lived in this vicinity until death. Both maintained an interest in starting mission points.

Brother Herndon was a tireless Christian worker. He spent much time and money promoting the temperance cause locally and in the district. Before anyone anticipated World War II, he sponsored peace contests among the young people. His vision of a camp for young people inspired others, and today our district has a beautiful camp near Cordell, Okla.

The name of Ed. R. Herndon is listed with the moderators of district conference. He also served on Standing Committee.

Funeral services were conducted at the Christian church in Hydro. Local pastors of the Methodist and Christian churches assisted Bro. Lawrence Lehman and Bro. Albert Williams of Thomas at the service. Burial was in the Hydro cemetery.—Albert Williams, Thomas, Okla.

Franklin C. Custer

Franklin C. Custer, son of Jonathan and Elizabeth Custer, was born Dec. 16, 1864, at Danville, Ohio, and died May 11, 1946.

In early life he spent a number of years in the public schools of his native county. In 1883 he united with the Church of the Brethren in the White Oak congregation at Hollowtown, Ohio. He remained loyal to the teachings of the church throughout his life. He was called to the ministry soon after his affiliation

with the church, and in 1910 was advanced in this calling. He was unexcelled as a fireside conversationalist, whether in winning a soul or in counseling the erring.

On July 22, 1894, he was united with Pearl R. Storer in marriage. To this union were born nine children, all of whom survive with the companion. He also leaves six grandchildren, and two great-grandchildren. Services were held from the Baptist church at New Market, Ohio, by the undersigned, assisted at the graveside by Eld. Ross C. Davidson, a co-minister in the old Whiteoak church.—Van B. Wright, Fort Wayne, Ind.

Amos Eben Albright

Amos Eben Albright, son of Jacob and Susan Strickler Albright, was born on Jan. 18, 1859, in Mt. Carroll, Ill., and died on May 6, 1946. He was a direct descendant of Bro. Jacob Price, a charter member of the Germantown church. He himself became a member of the Church of the Brethren. His parents migrated to Illinois by boat down the Ohio River. There were four brothers, John S., Abraham, Joseph and Henry, and one sister, Mary Dougherty. They all preceded him in death.

He married Eva Elsie Van Nest in Grundy Center, Iowa, on June 28, 1879. They lived to celebrate their sixtieth wedding anniversary just prior to the death of his wife on Feb. 13, 1940. Surviving are two sons and one daughter. The sons are Dr. Joseph Raymond Albright and Clarence Ivan Albright, who resides in Grundy Center. The daughter, Mrs. Clara Davidson, lives on a farm near the city. Two other sons, Henry Van Nest and Jacob Odess, and one daughter, Bertha Lulu, preceded him in death. There are ten grandchildren, and five great-grandchildren.

Funeral services were conducted by his pastor, Bro. Wm. T. Lockett, from the Coffman funeral home. He was laid to rest beside his wife in the Grundy cemetery.

Matrimonial . . .

Barnstricker - James.—Jesse Franklin Barnstricker of Baltimore, Md., and Hilda Marie James of Westminster, Md., Nov. 24, 1945, by the undersigned at his home.—William E. Roop, Westminster, Md.

Brown-Wolfe.—John Brown of High Point, N. C., and Mamie Joy Wolfe of New Windsor, Md., at the Ivester church, Iowa, May 25, 1946, by Rev. Stanley Kruschwitz and Bro. W. T. Lockett.—Mamie Joy Wolfe, Greenbelt, Md.

Bucklew-Gain.—Rolland W. Bucklew of Chicago, Ill., and June E. Gain of Astoria, Ill., in the First church, Chicago, May 25, 1946, by the undersigned.—Harper S. Will, Chicago, Ill.

Carter-Rote.—Richard Carter of Yarrowburg, Md., and Margaret I. Rote of Baltimore, Md., at the home of the groom, April 6, 1946, by the undersigned.—Virgil V. Brallier, Brownsville, Md.

Coffman-Stickler.—Albert Cassel Coffman and Eleanor Jane Stickler, both of Hartville, Ohio, in the Hartville church, May 4, 1946, by the undersigned.—A. R. Coffman, Hartville, Ohio.

Dark-Mercer.—Leonard D. Dark and Vera Rose Mercer, both of Conway Springs, Kansas, at the Baptist church, March 3, 1946, by the undersigned.—Ralph M. Hodgden, Conway Springs, Kansas.

Eichelberger-Minnick.—Gerald L. Eichelberger of Keedysville, Md., and Geneva M. Minnick of Middletown, Md., at the parsonage, March 16, 1946, by the undersigned.—Virgil V. Brallier, Brownsville, Md.

Felmlee-Allison.—Walter Felmlee of Lewistown, Pa., and Luella Allison of Burnham, Pa., in the Burnham church, May 9, 1946, by the undersigned.—Eli S. Keeny, Belleville, Pa.

Fitch-Long.—Alfred Fitch and Betty Ellen Long, in the Cedar church, April 10, 1946, by the undersigned.—U. J. Fike, Clarence, Iowa.

Hilbert-King.—Charles E. Hilbert of Hanover, Pa., and Edith M. King of Dillsburg, Pa., April 14, 1946, by the undersigned at his home.—William E. Roop, Westminster, Md.

Hole-Moffet.—Wilber G. Hole and Loma Moffet, both of Topeka, Kansas, at the Topeka church, May 5, 1946, by the undersigned.—Ralph M. Hodgden, Conway Springs, Kansas.

Johnston-McNutt.—Joseph Johnston and Doris McNutt, both of Middletown, at the parsonage March 3, 1946, by the undersigned.—C. Walter Warstler, Middletown, Ohio.

Jones-Rarden.—Thomas R. Jones of Knoxville, Md., and Ruth Rarden of Pine Bluff, N. C., at the parsonage, Feb. 16, 1946, by the undersigned.—Virgil V. Brallier, Brownsville, Md.

Jones-Zealer.—John W. Jones of Westminster, Md., and Gladys E. Zealer of Fullerton, Md., March 16, 1946, by the undersigned at his home.—William E. Roop, Westminster, Md.

Longenecker-Hornberger.—Carl M. Longenecker and Dorothy Hornberger, both of Reading, Pa., in the Reading church, May 19, 1946, by the undersigned.—D. H. Markey, Reading, Pa.

Nichols-Sechrist.—Vernon F. Nichols of Rohrsersville, Md., and Janet R. Sechrist of Red Lion, Pa., in the Zion United Brethren church, March 16, 1946, by the father of the bride, Rev. Charles R. Sechrist.—Virgil V. Brallier, Brownsville, Md.

Phillips-Hite.—Elwood R. Phillips of Weyertown, Md., and Betty L. Hite of Brunswick, Md., at the parsonage, Feb. 12, 1946, by the undersigned.—Virgil V. Brallier, Brownsville, Md.

Rill-Bollinger and Rill-Laughman.—Charles Irvin Rill and Dorothy Madaline Bollinger and Clarence Leonard Rill and Jean Iona Laughman in a double wedding, May 18, 1946, by the undersigned at his home.—William E. Roop, Westminster, Md.

Rinker-Stanley.—Fred Luther Rinker and Ruth Marie Stanley, both of Fort Wayne, Ind., in the Fort Wayne church, May 18, 1946, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

Row-Timmerly.—Guy W. Row and Mildred Timmerly, both of Reading, Pa., in the Reading church, April 13, 1946, by the undersigned.—D. H. Markey, Reading, Pa.

Ruggles-Johnson.—Myrl E. Ruggles of Three Rivers, Mich., and Dorothy A. Johnson of Constantine, Mich., at the Florence church, May 17, 1946, by the undersigned.—George S. Sherck, Constantine, Mich.

Weekly-Culler.—Herbert M. Weekly of Mogadore, Ohio, and Clara C. Culler of Hartville, Ohio, April 16, 1946, by the undersigned at his home.—M. M. Taylor, Louisville, Ohio.

Fallen Asleep . . .

Buetzer, Christian, was born near Berne, Switzerland, Nov. 10, 1855, and died May 19, 1946. He was the son of John and Mary Buetzer and had one brother and one sister who preceded him in death. He came to America at the age of seventeen years and worked near Oregon, Mo. On Nov. 17, 1887, he was united in marriage to Mrs. Estella Cabbage who departed this life Sept. 7, 1903. To them were born three children, two of whom survive, together with one stepson, six grandchildren and nine great-grandchildren. He was a faithful member of the Church of the Brethren. Funeral services were held at the Crawford funeral home in Mound City, Mo., by the undersigned and burial was in the North Bethel cemetery.—J. A. Eby, Fernald, Iowa.

Dull, Walter A., son of George W. and Elizabeth Hoover Dull, was born near Waterloo, Iowa, March 2, 1877. He taught school for a number of years. On June 24, 1906, he was united in marriage to Lula Virginia Sanger in South Bend, Ind. He is survived by his wife, one son, four daughters, three grandchildren, his mother, three brothers and three sisters. Brother Dull was a loyal member of the Church of the Brethren for over fifty years. Funeral services were held in the La Verne church with the undersigned officiating, assisted by Bro. John Deeter. Interment was in the Evergreen cemetery at La Verne.—Galen B. Ogden, La Verne, Calif.

Ebaugh, Mary, was born more than ninety-three years ago and died May 6, 1946. Her husband, David A. Ebaugh, a teacher of note in the public schools for many years, preceded her about twenty years ago. Both were devout Christians. One daughter and one son survive. Funeral services were conducted by Bro. W. E. Roop and the writer.—I. S. Long, Baltimore, Md.

Grove, Emma, the daughter of Solomon and Elizabeth Danner, was born near Astoria, Ill., Dec. 21, 1864, and died May 17, 1946. She was united in marriage to Ahas Grove on Sept. 9, 1883. To this union were born six children who survive. She became a member of the Church of the Brethren early in life and remained steadfast and loyal until death. Funeral services were held at the church by the pastor, Bro. G. G. Canfield, and burial was in the South Fulton cemetery.—Lizzie Riebling, Astoria, Ill.

Hatfield, Bro. Robert P., died at his home in New Philadelphia, Ohio, at the age of seventy-seven years. He followed his companion in death by just three weeks. He is survived by five sons, three daughters, one brother, eleven grandchildren and twelve great-grandchildren. He acknowledged Christ and was received into the fellowship of the Church of the Brethren a little more than a year ago. Funeral services were in charge of his pastor at the Church of the Brethren and interment was in the East Avenue cemetery.—A. H. Miller, New Philadelphia, Ohio.

Merrick, Brother and Sister George, were born in 1865 and 1864. Bro. Merrick died Jan. 26, 1946, and Sister Merrick died May 23, 1946. They were married sixty years ago. To them were born three daughters, who, together with their families, survive. Sister Merrick united with the Church of the Brethren about 1881 and was a devoted member. Her husband was a member of the Methodist Church.—I. S. Long, Baltimore, Md.

Miller, Monroe M., the son of David and Mary Loser Miller, was born Sept. 19, 1867, and died in the Good Samaritan hospital in Lebanon, Pa., April 9, 1946. He is survived by three daughters, one sister and three brothers. Funeral services were held at Creamers funeral home in Annville by Bro. Perry Liskey and interment was in Brightbill's cemetery.—Rhoda Ziegler, Annville, Pa.

Naftzinger. Maggie, was born Feb. 22, 1869, and died at her home at West Lebanon, Pa., on April 3, 1946. She is survived by one son, one daughter, nine grandchildren, eight great-grandchildren, two brothers and four sisters. Her husband and two sons preceded her in death. Funeral services were held at Rolland's funeral home in Lebanon by Brethren Hiram Gingrich and Perry Liskey and interment was in the South Annville cemetery.—Rhoda Ziegler, Annville, Pa.

Ream, Emma, daughter of Jacob and Christine Manges Cravener, was born April 29, 1886, and died in the Windber hospital on May 8, 1946. Surviving are her husband, Elmer Ream, two sons, and one sister. Funeral services were held in the Scalp Level church, of which she was a member, by Bro. C. H. Rosenberger. Interment was in the Richland cemetery.—Mrs. H. Weaver, Scalp Level, Pa.

Rodgers, Elizabeth, the daughter of Moses and Susan Shaffer Yoder, was born in Scalp Level July 17, 1862, and died at the Old Folks Home in Scalp Level April 27, 1946. Her husband, Willis D. Rodgers, died in 1906. She is survived by five children, one brother, one sister, nine grandchildren and ten great-grandchildren. Services were conducted at the church by the pastor, Bro. Clarence Rosenberger, assisted by Bro. G. E. Yoder, and interment was in the Berkey cemetery.—Mrs. H. Weaver, Scalp Level, Pa.

Snyder, Amanda, was born Jan. 14, 1858, in Snake Spring Valley and died April 14, 1946, at her home in Everett, Pa. She was twice married, her first husband being Simon C. Ritchey and her second husband being Isaac D. Snyder. She is survived by five daughters, seven grandchildren and twelve great-grandchildren. She was a faithful member of the Snake Spring Church of the Brethren. Funeral services were held in the Snake Spring church by Brethren E. M. Detwiler and Marshall Van Horn and burial was in the Snake Spring cemetery.—Alma B. Van Horn, Everett, Pa.

Trostle, Garfield, was born Aug. 16, 1881, and died May 9, 1946. His wife, Annie, preceded him in death five years ago. Two sons and one daughter survive. Bro. Trostle united with the church in September 1945. Funeral services were held at the Espenshade funeral home at New Holland by Elder D. S. Myer, assisted by Elder W. N. Stauffer, and burial was in the Bareville cemetery.—Sara G. Sheaffer, Bareville, Pa.

Wine, Arthur Guy, son of Lemuel and Mary Wine, was born Nov. 23, 1891, at Milledgeville, Ill., and died May 5, 1946, at Portola, Calif. He was married to Margaretta Armstrong on May 5, 1917. He is survived by his wife, one daughter, five brothers and five sisters. His father, mother and one brother preceded him in death. Funeral services were held at Sacramento, Calif., on May 8 and burial was in the East Lawn cemetery in that city.—Mrs. Eva D. Griffith, Petaluma, Calif.

Church News . . .

California

La Verne.—Our church has been enriched by many fine spiritual dedications during the Lenten season, culminating in the Palm Sunday reception of thirty-seven new members, eighteen by baptism and nineteen by letter. A pre-Easter course on preparation for church membership was conducted by the pastor and lay visitations were made. Pre-Easter sermons were brought to us by Bro. Norman Baugher of Long Beach. A musical program by the church and college choir was presented Palm Sunday and our love feast was held on Maundy Thursday, followed on Good Friday by the annual community service. Other pulpit guests have been Brethren R. E. Mohler, Lynn

Blickenstaff and John Deeter. Our pastor participated in an intermediate rally at Raisin and a youth rally at Fresno on May 5. The Berean class presented a two-act play, Gold, Silver and Precious Stones, under the auspices of women's work, and the La Verne College players presented The Terrible Meek. Two movies of the American Bible Society were made available through the women's work. Sunday evening programs have occasionally used Biblical motion pictures. Four midweek lectures on Some Literary Characteristics of the Old Testament were given by Miss Lucile Long. The Dorcas club is sponsoring sunshine gifts for those who are ill, and is sending cloth for Chinese baby dresses, in response to Mrs. Crumpacker's plea. At one Dorcas meeting Mrs. Ralph Smeltzer spoke on her experience in Japanese relocation work. A ladies' aid quartet has been organized to sing for shut-ins. In addition to our regular offerings, contributions were received for district and general missions, La Verne College, relief, and redecoration of our church sanctuary. A presentation service for babies took place on Mother's Day, and in the evening one half of our congregation visited and worshipped with the other half in our first church-at-home night. At our mother and daughter banquet Mrs. Galen Ogden was toastmistress and Mrs. Galen K. Walker of Glendora was the speaker. We now have a church library with Mrs. Joe Davis as librarian.—Mrs. John W. Eby, La Verne, Calif.

Live Oak.—The young adults held a benefit dinner and social on April 3 to raise money to be used for some much-needed furnishings for the primary department of our Sunday school. The choir and the pastor gave a one-half-hour radio program from Marysville on April 14 and 21. A community Easter service was held on the evening of Good Friday at the Presbyterian church. The primary Sunday school helped in the morning Easter service after which the church went to the Buttes for a picnic and recreation. An Easter egg hunt was held for the children. The women have been meeting in the homes the last few weeks. Our love feast was held April 18. Our young people and pastor attended the Northern district rally at Fresno on May 5. The young people are developing and selling pictures of the church as one of their projects. Chalmer Johnson left recently to assist in taking heifers to Europe. Rev. Bishop of Marysville and William Bashor have been recent guest speakers. A called council was held May 7 with Elder J. R. Brubaker presiding. Glenn Harmon of Fresno will be our pastor for an indefinite length of time. He will be installed on June 9. Our present pastor, Merlin Clark, is leaving to finish his seminary work at Bethany. June 9 will also be our home-coming day and the thirty-fifth anniversary of the church. We welcome any going to or coming from Conference to stop and worship with us. A union vacation Bible school will be held from June 10 to 22. A committee of three was appointed to organize and co-ordinate the work with neighboring churches, clubs, and various groups in making a drive for clothing, vegetables, fruit and heifers for relief. The trustees are looking for a site for our new church. On May 8 the mothers and daughters had a banquet and program after which a shower was given to a recent bride, Glendola Reibik. At the last men's meeting John Caldwell of the Oroville Mercury told of his newspaper experiences. The officers of the women's work of Northern California district will meet with our women May 23.—Mrs. Howard Johnson, Gridley, Calif.

Los Angeles, Calvary.—Bro. M. S. Frantz has resigned the pastorate of Calvary church effective June 1. Bro. David Waas, former assistant pastor and student minister from Manchester College, will conduct the pastoral work during the summer. Bro. H. L. Ruthrauff will assume the pastoral duties on Sept. 1. Bro. J. W. Deeter, district temperance representative, brought two temperance messages in ser-

mon and pictures. Bro. R. E. Mohler delivered messages to various organizations in the church as well as to numerous other churches and organizations in the district. A community Bible class holds regular sessions on Friday of each week. The B.Y.P.D. sent 138 packages of seeds to Holland and has been active in other branches of relief work. The men's brotherhood sponsored an Easter sunrise service and breakfast with an offering of \$187 for relief food. This organization is also sponsoring a project to provide urgently needed shoe repair machinery to the Modesto relief center. The women's work organization held a birthday dinner that netted \$275 for relief work. The ladies' aid has been active in collecting clothing and over 800 pounds have recently been shipped to the Modesto relief center. Twelve members were added to the church by letter and eight by baptism during the Easter season. A Sunday-school contest yielded a substantial increase in enrollment, with added interest. The church has benefited through messages delivered by a number of visiting ministers.—Paul Lentz, Los Angeles, Calif.

Sacramento.—On the evening of Feb. 24 our church choir presented a program of music and readings to Sister Martha Shick and her group at the Chinese mission. Brother and Sister Frank Crumpacker were with us the evening of Feb. 25, delivering missionary messages and showing pictures of their work in China. The men's group organized in February. They have their fellowship dinner together one evening a month, followed by their business meeting. Each Tuesday is work night at the church. Work is being done toward completing the basement. The women gave \$225 to the basement fund. The church yard has been leveled and graveled and a sidewalk and lawn have been put in at the parsonage. The La Verne chapel choir presented a program on March 28. Pre-Easter services were held by our pastor, Bro. John Price, closing with our communion on Good Friday evening. Four were baptized on Easter following the morning services. Our Easter program was presented Easter evening, the first part being given by the primary department, and the choir presenting a cantata. May 10 was our mother and daughter banquet. A program was presented in the evening and the banquet was served by the men. We are planning for a vacation Bible school to be held in June. Several of our members are planning on attending the Annual Conference in June.—Mrs. Ralph E. Miller, Sacramento, Calif.

Colorado

Denver.—The church held its quarterly council on May 5. Bro. Harold Fasnacht was chosen as the delegate to Annual Meeting. The church also voted to send a delegate to be chosen by the young people, and to represent them. Brethren Clyde Harris and Kenneth Knopp were elected to the office of deacon. Twenty-eight were added to the church during the Lenten season: ten by baptism and eighteen by letter. Our communion was held April 18 with Bro. Bob Tully officiating. The choir rendered a musical program on Easter. A ladies' quartet from McPherson presented a program on April 28 which was very much appreciated. Our pastor, Bro. O. H. Austin, has been quite ill for some time but is slowly improving.—Linda Flora, Denver, Colo.

Idaho

Bowmont.—April 21 was a special day for the Bowmont church. Following a program by the children, a number of confessions were made and ten were added to the church. A very impressive consecration service was conducted by our pastor for two babies. Russel Kieste and his wife were licensed to the ministry. Bro. V. W. Goodman is our delegate to Annual Conference. Our pastor, H. G. Shank, is the district delegate of Idaho and Western Montana to the Annual Conference. The McPherson College men's quartet presented a musical program on

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is now ready. This is the standard book in its field authorized by Annual Conference and written by D. W. Kurtz, S. S. Blough and C. C. Ellis. It has been widely used throughout the brotherhood as a suitable book to put in the hands of new converts, as a text for doctrinal study, and for devotional reading.

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BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

May 5. Bro. Earl Frantz, who accompanied them, gave a short message and greetings from the college.—Chloe V. Gross, Bowmont, Idaho.

Nampa.—As a result of the spiritual life emphasis week held at Nampa during the Easter season twenty-two were received into the church fellowship. Bro. Paul B. Studebaker and his wife served as our evangelists. A group of consecrated volunteer workers aided in making personal calls and securing decisions. The McPherson College quartet made May 6 a great day here. Bro. Earl Frantz, the McPherson fieldman, preached at the morning service. Our love feast will be held here Sunday, June 2, at eight o'clock in the evening.—Stanley B. Keim, Nampa, Idaho.

Illinois

Liberty.—It was our privilege to entertain the Southern Illinois young people's rally April 6 and 7. Our young people enjoyed their presence very much and the rest of us have the satisfaction of having done something worth while. Love feast services were held on April 18 with our elder, Bro. Dewey Cave, as a welcome guest. Three were received into the church by baptism a few minutes before the communion services. On May 10 the new folk entertained the mothers and daughters with a special dinner. The oldest mother present for the Mother's Day service was Sister Walker, who has passed her eighty-second birthday. We are looking forward to revival meetings with Bro. David Schechter as our evangelist June 18-30.—Mrs. Harvey Skiles, Quincy, Ill.

Announcements . . .

ANNUAL CONFERENCE

June 12-16. Wenatchee, Wash.

REGIONAL CONFERENCES

Southeastern Region—Roanoke, Va., Aug. 28-30.

Eastern Region—Lebanon, Pa., July 10-11.

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

Canada, Western—Irricana, Second, July 9-12.

North Dakota and Eastern Montana—Carrington, June 27-30.

Texas and Louisiana—Rosepine, La., July 25-28.

Virginia, Southern—Red Oak Grove, July 30, 31, Aug. 1.

LOVE FEASTS

Ohio

June 22, Poplar Ridge.

Pennsylvania

June 15, Sugar Valley.

Springfield.—We enjoyed two weeks of evangelistic meetings before Easter with Bro. I. D. Leatherman serving as the evangelist. Seven were added to the church, three by baptism and four by letter. Our minister, Bro. Leland Emrick, will be our delegate to Annual Conference this year. The young people of the church have been earning their district dues by washing the dishes at our monthly fellowship suppers. They also sold the booklet, *How to Pray*, by E. Stanley Jones to earn money for heifers for relief. The women's council has made twelve skirts for Russian relief and twelve blouses for the girls of the Netherlands.—Mrs. Finis L. Meadows, Springfield, Ill.

Indiana

Wabash City.—We sent the Gospel Messenger as a gift to the hospital, the jail, the county home and to shut-ins. Our sympathy goes out to our former pastor and his wife in the loss of their three-year-old daughter. A fellowship supper was held on May 7 with Raymond R. Peters as the speaker. Our mother and daughter banquet was held May 10 with Mrs. Sherman Ridenour as the guest speaker. Two were added by baptism at the Easter evening service. Gale Crumrine was recently licensed to preach. The attendance at the mission study circle has increased. The ladies' aid remains active in all phases of its work. The church will have a new pastor for three months. Bro. Leo Miller served during May. Brother and Sister Pike will be welcomed when circumstances allow their return. Plans have been made to remodel the parsonage. Several of our men attended the district meeting at Mexico, Ind., on May 5.—Leona Williams, Wabash, Ind.

Iowa

Council Bluffs.—Our love feast was held on Easter Sunday night. Prior to the service five persons were received into the church by baptism, one by former baptism, and three by letter. Our board of administration, which took office Jan. 1 with the inauguration of our new church organization, has been holding monthly meetings and is functioning well. The women's council is planning to purchase new lighting fixtures for the church auditorium. The primary department of the Sunday school will present a worship program during the church hour on children's day. A dedication service for babies will be held in connection with this service. We are looking forward to having Bro. C. A. Albin, fieldman for Southern Iowa, with us for a week early this summer. Our pastor and his wife attended the Western regional conference at McPherson.—Harry W. Flory, Council Bluffs, Iowa.

Des Moines Valley.—During the Lenten season all of the six churches of our community, representing five denominations, joined in Sunday evening union services. The young people met and came in a body by school bus and cars. During Holy Week Bro. Alvin F. Brightbill was with us in evangelistic meetings. Thirteen were baptized and two were received by letter. Bro. Brightbill also reconditioned two organs for the church. Holy Week services were concluded with our spring communion. Another shipment of nineteen heifers for relief, given by the churches of Middle Iowa, is on its way to Europe.—Evelyn Purdy, Elkhart, Iowa.

Libertyville.—At a recent church council, Elder C. A. Albin presiding, steps were taken for the completion of the parsonage and for the coming of our new pastor, Edward Duncan, Sept. 1, 1946. Bro. F. A. Oliver has been filling the pulpit for the present year, to end Sept. 1. He is to be installed into the ministry in the near future. Our Sunday school is progressing with Paul Ogden as superintendent. An evangelistic meeting is to be held in the near future. The time and the evangelist will be decided by the ministerial board. The aid society has gathered used clothing and shoes, made new comforters and clothing, and sent money for relief in sizable amounts the past year. Our church will not be represented at Annual Conference this year, but \$200 has been sent for Conference offering.—W. N. Glatfelter, Batavia, Iowa.

South Waterloo.—Several of the evening services have been given over to special programs. The Julian Gromers presented their latest picture to an appreciative audience. The Hi-Y boys from the Orange school presented an evening program recently. During the winter the women's organization served lunches at several farm sales. When a fire wiped out a farm home of one of the members, the men's work cleaned up and assisted in the building of a large garage to serve as a home and also solicited donations. Holy Week was observed with special services in charge of Bro. W. W. Slabaugh of Bethany Seminary, followed by our communion services on Easter. Our vacation Bible school will start May 20. Mother's Day and family week were fittingly observed. L. H. Miller accompanied another shipment of heifers for relief to the east coast.—Mrs. R. C. Hollis, Waterloo, Iowa.

Kansas

Ottawa.—Bro. Earl M. Frantz of McPherson, Kansas, held a series of services from April 14-21. Nine were baptized and three received by letter. On April 14, following a dinner at the church, Brother and Sister L. J. Smith of Morrill, Kansas, gave an interesting report of their work with Brethren relief. Bro. Smith has recently returned from overseas. Sister Smith told of her work at New Windsor. Our young people sent a packet of seeds to Poland. The friendly forum class recently lost to the young people in an attendance contest. The two classes met to-

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gether for a sunrise service and breakfast. We appreciated having Sister Merlin Frantz with us on Easter. On the Sunday that our Achievement Offering was lifted Bro. James Elrod of McPherson delivered the message. In the evening he was the guest speaker at our annual birthday supper. The two offerings amounted to \$155. We are sorry to see our pastor, Raymond Flory, and his family leave us but we wish them well in their new work. Bro. Flory has been our pastor for the past six years. The women's work group is making comforters, collecting clothing and sewing for relief. They served the junior-senior banquet for the Appanoose high school and a dinner to the insurance directors. Six couples who worship with us have celebrated their fiftieth anniversaries. Several of our members attended the regional conference at McPherson, some of whom went in time to attend the memorial services for Sister Fleming. Several of our young men have helped in the building project at the Tonganoxie camp site recently purchased by the District of Northeastern Kansas.—Mrs. E. E. Bales, Ottawa, Kansas.

Wichita.—The total amount received for the building fund during 1945 was \$12,266.-29. M. R. Zigler spoke at the morning service Feb. 17. At this time a truckload of clothing was dedicated for relief. A number of our members attended the regional conference at McPherson, Feb. 18-22. On Feb. 24 Dr. Burton Metzler, a member of the district ministerial board, delivered the ordination sermon, and our pastor directed the ordination ceremony for Dale Brown, one of our young men and a senior at McPherson College, who was ordained to the Christian ministry. March 10 was observed as roll call Sunday. The district youth rally was held at our church March 16 and 17. We enjoyed programs by the deputation team and male quartet of McPherson College at the evening services on March 17 and 18 respectively. Our spring council was held

March 8. Bro. Hostetler conducted mid-week services during the Lenten season. Since our last report twelve have been received into the church by baptism and twelve by letter. Bro. Hostetler was guest speaker for McPherson College and church during religious emphasis week. Bro. James Berkebile of the college was our guest speaker Sunday, April 26, at both morning and evening services. Our spring communion was observed on the evening of May 5. Bro. Hostetler will be our delegate to Annual Conference. The women of the church plan on canning as much food as possible during the summer for relief. The men of our church have been doing some much-needed decorating in the church basement. The mother and daughter banquet was held Friday, May 10, with the men doing the serving. The men's group was in charge of the evening service on Mother's Day. Dr. L. Gilbert Little, psychiatrist of this city, was the guest speaker. Vacation Bible school will start May 27 and continue for two weeks. Interest and attendance have been excellent at both morning and evening services during the winter and spring.—Mrs. Evalena Davis, Wichita, Kansas.

Michigan

Florence.—On April 19 Bro. Berkey Knavel, of Bethany Biblical Seminary, conducted a pre-Easter service for us. On the evening of the 19th we went to Centerville to join in a union Good Friday service. Bro. Knavel delivered three messages at Florence and officiated at our love feast on April 22. On May 5 Brother and Sister J. H. Mathis, of North Manchester, Ind., came for the day. Bro. Mathis delivered the message in the morning and conducted a young people's meeting in the afternoon and evening. On May 19 the Northern Indiana B.Y.P.D. cabinet were with us for the morning service. They had charge of the worship hour. They were an inspiration and help in our service. They were spending the week at a retreat at a lake near by. Any-one vacationing at one of the many resorts near Constantine or Three Rivers this summer is welcome to spend Sunday at the Florence church.—Mrs. George S. Sherck, Constantine, Mich.

Sugar Ridge.—Our evangelistic meetings were conducted by Brother and Sister Lyle Klotz of Midland, Mich., April 28—May 5, closing with our love feast services. On May 3 the united council of women's workers held their May-day luncheon at our church. On the morning of May 22 a consecration service for three babies was held by our pastor. In the evening Sister Mary Prowant, of Durand, was with us and gave us a firsthand report of the work being done for relief at New Windsor, Md. Our mother and daughter banquet was held in the church parlor May 14 with Sister Prowant as the guest speaker. Plans are being made for

our vacation Bible school to begin June 10 and continue for ten days. Plans have been made for a number of Negro children to spend some time in the homes of our community. The aid is and has been very busy all winter and summer doing relief work and quilting.—Elizabeth Cable, Scottville, Mich.

Nebraska

South Beatrice.—We had an all-day Easter service. Six young people were baptized. Our pastor had conducted a class instructing those wanting to be baptized previous to Easter. Our mother and daughter banquet was held May 10. Mr. Williams, a native of Africa, but now a student at York, Nebr., delivered the message on a recent Sunday evening. Sister Eliza Miller spoke for us twice on May 19. She cooked a supper of rice and curry, a typical Indian dish, for us. W. O. Beckner was also a guest speaker the same day. The vacation Bible school has begun with a good enrollment. Our ladies' aid has recently sent relief sewing to New Windsor. The Homebuilders class sanded the floor in the church. Brother and Sister Naylor will go to Annual Conference, with Bro. Naylor as the delegate. The spring love feast was held May 12.—Alma Evans, Holmesville, Nebr.

Ohio

Middletown.—Our council meeting was held April 9 with Elder Ray Shank presiding. Delegates to the district meeting were Brother and Sister C. W. Warstler. Holy Week services were held leading up to special Easter services. The pastor, Bro. C. W. Warstler, was assisted by the following ministers: Rev. J. E. Amstutz and Rev. J. D. Nicewonder of the ministerial association of Middletown and Elders John Garst and John Kniesly of the Lower Miami church. The choir and various individuals rendered special selections. The attendance at Sunday school and worship service continues to increase. The women's work has been quite active and the good interest is maintained. The women's work has plans for a fellowship supper to be held in the church basement on the evening of May 17. Those who have returned home from service and their families will be honored at a special table arranged for them. Our communion will be held May 26. The men's work of circuit No. 8 of Southern Ohio was entertained at our church on Palm Sunday.—Mrs. Herman H. Lawrence, Middletown, Ohio.

Poplar Ridge.—We are enjoying an increasing Sunday-school and church attendance due to the tireless efforts of our pastor, Bro. M. D. Neher, and his wife. Several returned servicemen are again with us and we are happy to welcome them back into the fellowship of the church. On April 7 a deputation team from Manchester presented a program which included several numbers on the marimba. An offering for Manchester College was sent back with the young people. We are grateful to Bro. Dodge of Defiance for his sermon, to Bro. Neher for his beautiful painting and to Bro. Donn Hornish and his choir for inspiring and beautiful pre-Easter and Easter services. There were two applicants for baptism at that time. On Mother's Day tribute was paid to the oldest and the youngest mothers present by presenting each with a flower. Four new babies were dedicated during the services and added to the cradle roll, which now numbers twelve. Several of our young people and Bro. Neher attended the regional B.Y.P.D. conference which was held at Adrian, Mich., on April 28. The members of the junior church department are saving and planning for a new rug for the floor in their room. The first project in remodeling our church is almost completed. This includes two new Sunday-school rooms, a baptistry back of the pulpit, and redecorating. The aid has recently contributed 100 cans of fruit, sixty-five pounds of homemade soap, 254 articles of new clothing and some bedding to relief. In addition, the members of the church have donated many used articles

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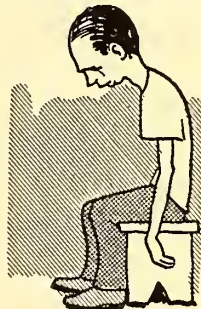
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and one family has given a heifer. Plans are being made for our love feast which is to be held June 22 with an all-day meeting on both Saturday and Sunday.—Mrs. Ruth Hornish, Defiance, Ohio.

West Alexandria.—Our church joined with the other churches of the town in pre-Easter services. We sent seeds for foreign relief. Our communion was held the Sunday following Easter with Bro. Norman Wine of Dayton in charge. The mothers and daughters held their meeting and covered-dish dinner the evening before Mother's Day with Mrs. Russell Helstern of Brookville, Ohio, delivering the message. We are looking forward to a full-time program with Brother and Sister John Good.—Barbara Buckingham, West Alexandria, Ohio.

Pennsylvania

Ambler.—Our pastor, Bro. Glen E. Norris, Mrs. I. S. Hoffer and Mrs. D. G. Hoover represented the Ambler church at the Southeastern Pennsylvania, New Jersey, Eastern New York and Northern Delaware district meeting, April 3 and 4. At the April 7 morning worship service Bro. Luther Harshbarger, our former pastor,

gave a vivid word picture of conditions and needs in the parts of Europe where he has been serving for over a year. The ladies' aid packed eight boxes of clothing, twenty-three pairs of shoes and fifty pounds of homemade soap for shipment to New Windsor. Sister Emma Ziegler gave us some firsthand information on May 5 concerning the political, economic and religious conditions of India. Our spring communion service was held May 19. The children of the Sunday school are preparing for a children's day pageant to be given at the Sunday morning service on June 9.—Mrs. E. M. Crouthamel, Souderston, Pa.

Bethany.—Beginning April 7 we held a week of special services with Bro. George W. Landis of Springfield as the evangelist. The Landis family rendered special music. The meetings closed with the morning service on Palm Sunday and in the evening our communion services were held. We were especially happy to have some of our boys home from overseas in time to commune with us. On Easter the juniors and intermediates presented a program at the Sunday-school hour. At the evening service the choir, under the di-

rection of John Angeny, presented a cantata. On May 9 we held our annual mother and daughter banquet with Miss Carolyn Stephan as the speaker. Many awards were presented. On Mother's Day we had a special service, with Bro. John Landis delivering the morning message. A gift was given to all ladies by the women's Bible class. In the evening the Christian Endeavor society held a special service for mothers, with Mrs. Landis presenting a flannelgraph on Hannah and Deborah. Mr. and Mrs. Benson Replogle rendered vocal numbers at both morning and evening services. We are happy to have our pastor, Bro. Moyer, back with us again. He is gradually getting stronger.—Mrs. L. V. Bartolett, Philadelphia, Pa.

Claysburg.—Our Sunday-school attendance has been increasing during the past months. The ladies' aid has completed ten comforters and has sent clothing and homemade soap for relief. A special offering was taken on March 24, at which time one hundred dollars was given for missions and relief. Holy Week services were held with good attendance and interest. On Easter morning the children and young people presented a very appropriate service and in the evening a candlelight service was held and an offering of thirty-seven dollars was taken for missions. Bro. Sheldon Snyder of Altoona preached for us on the evening of May 5, following which a week of special services were held by our pastor. These consisted of studies in the fundamentals of our faith. Two were baptized at the close of the meetings. Our love feast was held Sunday evening, May 12, with our pastor officiating, assisted by Bro. Frank Brubaker and the deacons. An interesting Mother's Day program was given in the Sunday school under the guidance of the superintendent, Wilbur Ebersole. At our April council meeting Bro. C. L. Cox was re-elected as pastor and elder of our congregation. Bro. Howard Whitacre, pastor of the Juniata church in Altoona, will hold a two weeks' meeting for us this fall.—H. D. Miller, Claysburg, Pa.

Gahagen.—With the coming of spring we have had a nice increase in Sunday-school and church attendance. We have regular Sunday morning Sunday-school and church services. Once a month our pastor and the workers arrange a week-night program of special interest to the children and the young people who comprise most of the attendance of our mission. We are planning for a Bible school soon after school closes.—Miss Edna Ott, Windber, Pa.

Scalp Level.—The church is very active at the present under the spiritual leadership of our new pastor, Bro. C. H. Rosenberger. He began his new pastorate here the first Sunday in January. On May 5 a preparatory message was delivered in the morning and love feast services were held in the evening. At the close of the morning message, a baptismal service was held and eight persons were received into church fellowship. Bro. Rosenberger conducted classes in church membership each Sunday evening for six weeks for those desiring to join the church. On May 12 a dedication service was held for parents and small children. On May 19 the churches of the community will attend the baccalaureate service which will be held in the high school. Regular workers' meetings are held and we are discussing both the weak and the strong points of the total church program.—Mrs. H. Weaver, Scalp Level, Pa.

Spring Creek.—The Boy Scouts of our church held a special meeting recently. Chief Hunter of Harrisburg presented the charter for the Boy Scout troop of our church, installed the troop committee, and invested tenderfoot Scouts. We are hoping that the Scout movement will be of much benefit to the boys of Spring Creek and community. Large quantities of clothing for relief have been brought to the church and have been sorted and

packed under the direction of the women's work. Two large groups made trips to New Windsor to help in the relief work there. A Bible institute was held at Spring Creek with Bro. A. C. Baugher of Elizabethtown College as our guest speaker. Our Sunday school came out second in a community Sunday-school campaign. The Elizabethtown College choir rendered a program for us recently. This year's Easter sunrise service was the largest ever held at our church. Hanoverdale, Annville, Conewago and Palmyra took active parts in the program. At the evening service a cantata was presented by our church choir.—Bonita Weaver, Hershey, Pa.

Virginia

Brick.—Since our last writing we have begun the work of remodeling our church building. We are holding our regular services in the Sunday-school department until completion of our remodeling program. For the time being we have postponed plans for our revival. The ladies' aid have made comforters and the young people have made soap for relief. One of our young men, Bro. Russell Boitnott, has just returned from Europe where he had gone as a cattle attendant. Four letters have been granted. On April 14 our Easter sermon was brought to us by our pastor, Bro. G. W. Bowman, Jr. On April 21 Mrs. Taylor, teacher of Bible in the public schools of Franklin County, was with us and gave an interesting talk, explaining her work, which is sponsored by the various churches of the county.—Mrs. Melvin Flora, Rocky Mount, Va.

Hollywood.—We met in council on April 28 with Elder Arthur Wheeler presiding. Our delegates to district conference are Brethren Frank Jett and Mike Sullivan. We have purchased the paint to paint our church roof in the near future. We are planning to have a series of meetings this summer. The evangelist is yet to be secured.—Mrs. B. M. Quann, Fredericksburg, Va.

Little River.—Our council meeting was held on March 9 with Bro. C. G. Hesse and Bro. O. S. Miller of the district ministerial board and Bro. D. C. Craun of the district mission board in attendance. Bro. Hesse was moderator of the meeting. Bro. W. H. Zigler was elected pastor for another year beginning Sept. 1. Bro. E. P. Carper took over the pastoral work at Griffin on April 1. We have a 100% Messenger club this year. An Easter program was presented by the young people and an offering which amounted to forty dollars was taken for the heifer project. Bro. J. T. Glick brought us a message on Bridgewater College day, at which time an offering of ten dollars was given for the college. The women have been sewing and making quilts for relief. Bro. H. C. Eller of Buena Vista will conduct our revival this summer.—Mrs. Nell Thompson, Craigsville, Va.

West Virginia

Mt. Zion.—The members of Mt. Zion congregation met in council on May 5 with Bro. N. A. Seese, our elder, in charge. A day of work was planned for May 30. A church bell will be installed, the cemetery will be cleaned and some much-needed repairs will be made on the church. We want to thank Brother and Sister Elgin Moyer, Sister Clara B. Meyer and Sister Hilda Stauffer for their fine donations of books for our library. We had a Mother's Day program on May 12. We plan to have family day on June 16. Dessie Miller of the Southeastern Region will be with us to teach a demonstration class for children and to lead a discussion for the benefit of Sunday-school workers and teachers. We plan to have a number of families in the community present with a basket dinner at noon. A dramatization on family life will be given in the afternoon. Our Sunday-school convention will be held in the Union Chapel church on July 14.—Mrs. Howard B. Phillips, Montrose, W. Va.



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Volume 95

JUNE 22, 1946

Number 25



Wenatchee Valley Church

THE Wenatchee Valley church is the largest congregation of the Church of the Brethren in the Pacific Northwest. The membership is just over 600 as given in the Yearbook for 1946. The church is located on Okanogan Avenue and Peachy Street in Wenatchee, Washington. The present name was chosen in 1922, when the Wenatchee City and the East Wenatchee congregations united for the purpose of serving Brethren interests in the Wenatchee Valley in a more comprehensive and effective way. In 1929 the Wenatchee Valley church completed "a beautiful building of harmonious design, including a chapel, baptismal room, pastor's study, twenty-two assembly and classrooms, a large social hall, church parlors and kitchen." The first pastor called to serve the congregation was Ira J. Lapp. "He threw his energies into the problem of welding together the new congregation. This problem was partly solved by enlisting the interest of the entire community in the building of a church house adequate for their needs. The project was well under way when he was compelled to give up his work because of illness." Bro. Lapp was followed by such men as Paul Graybill, C. Ernest Davis, W. Earl Breon (two terms), and Harper S. Will. The present pastor is Charles E. Zunkel. The above was gleaned principally from Muir's Settlement of the Brethren on the Pacific Slope. H. A. B.

Gospel Messenger

"Thy Kingdom Come"

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Around the World

At least 1,300 residents of Turkey lost their lives in the recent earthquake there.

The first interracial church in the history of the city of Cleveland will be organized June 30. It will be known as "The Church of All People."

A look at the present divorce situation in this country shows the following: in the Chicago area one divorce to every three marriages; in the Detroit area one divorce to every two marriages; in California one divorce to every 1.65 marriages.

Hanson Baldwin, noted military analyst writing in the April 17 New York Times, reports that Russia's army is still demobilizing from its peak wartime strength of between 10,000,000 and 12,000,000 and states that "by this summer it is expected to be reduced to 4,800,000."

No rabbi, religious teacher or theological student has yet returned to Vienna, Austria. Isidor Oehler, religious school inspector, conducts synagogue services, performs weddings, officiates at funerals and instructs Jewish children. Of the 160,000 Jewish population, only 4,000 Jews remain and only one of the city's former ninety-nine synagogues has been reconstructed for use.

A Permanent Selective Service?

Mr. George. Has the army at any time ever suggested a termination date for the Selective Service Act?

Mr. Thomas of Utah. No; the army has not. Various suggestions have been made by different witnesses. The army has approved a measure which would extend the act for a year. The War Department asked for such action.

Mr. George. I am curious to know if the army regards the Selective Service System as permanent. That is what the American people are anxious to know, I may say to the distinguished senator.

Mr. Thomas of Utah. I hope the army does not regard selective service as a permanent system.

Mr. George. Is it not time that the Congress and the country were given rather definite advice on so important and so vital a matter as the drafting in peacetime of young men into the army?—From the May 14 Congressional Record—Senate.

It is reported that Protestant evangelical groups in Russia appear to have a good deal of freedom and are thriving. There are 4,000,000 Baptists alone in the Soviet Union.

Ten thousand teen-age boys are reported roaming the streets of large Italian cities in a constant search for food and a livelihood. Praised for their sabotaging during the war, they are adept at black marketeering, robbery, and even manslaughter.

Large numbers of Russian children are still without the minimum essentials of life. To help in their rehabilitation the American Society for Russian Relief is asking the help of church and lay leaders in the securing of clothing for 100,000 Soviet orphans in 1946.

More than 12,000,000 copies of the Scriptures were distributed by the American Bible Society in 1945. This included editions in English, Cebuan, Ilanga, Ilocano, Japanese, Karre, Panayan, Russian, Tagalog, Haitian Creole, Bulgarian, French, German, Greek, Italian, Polish, Chinese and Korean.

The maximum daily ration people in starvation areas would get under the plan proposed recently by ex-President Hoover is 1,260 calories. But leading nutritionists say that an average daily intake of 2,200 calories is necessary to insure normal growth of children and the prevention of disease due to malnutrition.

The fate of 100,000 displaced Jews living in crowded European camps is hanging in the balance while diplomats engage in discussions about them. The Jews want to enter Palestine. An Anglo-American Committee has recommended their entrance, and President Truman has endorsed that recommendation. But Arab leaders say they will make war if the Jews come. So diplomats talk and 100,000 displaced persons remain displaced.

A new 364-day world calendar is now receiving support from organizations in fourteen countries. The 365th day of each year would be marked simply "W" and would be a world holiday. Each year (still containing twelve months) would be divided into even quarters, each quarter beginning on a Sunday. The month days would thus be the same from year to year, and holidays would always fall on the same days as they come around annually.

Editorial

The Messenger as a Christian Brotherhood Newspaper

IT HAS already been noted by some who read the Messenger that on the back pages under the heading *News and Correspondence* there has crept in more and more news comment concerning significant Christian happenings throughout the world. From many of our younger readers words of appreciation have come to us for this world-wide Christian news service.

It is our hope that this part of the paper may continually become more helpful and meaningful to all Messenger readers. We have deliberately enlarged the department because to do so squares with our understanding of the purposes of the Christian church and of the task of a Christian magazine.

The world seems literally to be filled with newsprint in these days. The Sunday papers alone

would usually constitute several books of printed material. Yet in all of this elaboration of material it is often the discouraging things that are headlined. Strikes, family discords, arrests, rape, death—these fill the front pages.

There are significant encouraging and Christian things happening in our world, however, even if the daily newspapers often fail to see them. A religious journal should seek for these good things and present them to its reading public.

We are indeed a brotherhood of common people throughout the world, even though some influences in our society tell us we are not and seek to divide us into selfish armed camps. A religious journal should tell us of efforts at brotherly behavior and seek to augment it.

Believing these things the Gospel Messenger seeks on page two and in its back pages to give some digest of significant Christian happenings in our own denominational brotherhood and in the larger Christian brotherhood as well which knows no boundaries either geographically or racially.

We invite you to read these sections carefully and to profit from them. D. W. B.

Overcoming the Enemy

WITH a blinding light and a startling roar the atomic bomb flattened one of Japan's best-churched cities. Before the roar had completely died away forty thousand people were dead. They were school children, mothers, nurses. Soon afterward the war ended. We said we had overcome the enemy.

But enemies are not overcome that way. Only the dead were overcome. Misunderstanding, mistrust and hatred were em-

Thinking About the News . . .

"This Way to the Tombs"

When I first saw the picture I was startled. It was the picture of a United States dignitary examining a cave. The caption said he was examining it as a possible future site for bomber manufacture and concealment, atomic bomb laboratories and other legitimate (illegitimate?) uses of industry. One could almost read in the confused expression of his countenance, however, the evolving realization that he was also measuring it as an underground presidential office or for a cavernous state or national congressional hall. Or was it rather that he was wondering whether, if men everywhere were to be driven like moles into underground burrows, there would any longer be need of presidential rooms or congressional halls? For why should military tribunals operating underground against other similar dictatorial tribunals elsewhere bother with or tolerate civil governments, either state or national?

This testing of caverns throughout the United States is being conducted by the munitions board of the army and navy. They say they are only being realistic, that the present trends are toward war and that America must be prepared not only to resist attack but to conduct assault with vigor. Therefore, we must prepare to live underground and to strike from there destructively against anyone whom we decide to call enemy. This they call realism and they proceed to put into effect their "realistic" plans. Former Governor Earle of Pennsylvania is even more realistic. He urged that Congress appropriate two billion dollars every year to improve and manufacture atomic bombs and that we have enough airplanes and rockets constantly loaded with them to wipe out every town, city and village in Russia, or anywhere else, whenever we choose. "Threats of reprisal alone can save us," he said.

But this is not really realism. Rather it is nihilism; it is but a cowardly shirking of responsibility on the part of our own governmental leadership and of the rest of the world's leadership. Down this path lies blood and tears and death, always death. Courageous realism says, "Let us do better than that."

Dr. Albert Einstein, famous scientist, said last week, "Today in this country we have a bomb that not only will demolish a city but can destroy the earth. No defense is possible against it. Man's only hope is co-operation and world government." The setting up of a working world government would not be seriously more difficult than was the setting up of a United States government in 1789. Europe and America are days nearer to each other now than were Virginia and Massachusetts then and no countries are separated by more than a fraction of a second by radio or telephone.

The enemies of world government are the same as were the enemies of early American union: selfishness, suspicion, fear. To combat and overcome these is realistic; to cultivate and foster them is unrealistic and criminal. Let us face the sunlight, not the darkness of the caves.

D. W. B.

bedded more deeply in the hearts of the living than before and these are the things that make enemies. Force and destruction had not overcome the enemy; it had only enhanced the enmity.

Following the hostilities, however, an entrance was made into the Japanese homeland. For a military occupation this entrance was remarkably beneficent and kindly. The Japanese were presently liberated from their two real enemies: the conscriptive oppression of the military system and the economic serfdom of the poor by the rich, at least as far as land was concerned. (America was able to do for Japan in these fields what she has not yet been able to do for herself at home!)

As a result of this it is now being reported that the Japanese are coming to regard the Americans not as military conquerors and oppressors, as is the case under our retaliatory and vindictive system in Germany, but as liberators. The fact that we have been called a Christian nation seems to be making an impression upon the Japanese. Japanese Christians and American Christians, who have visited Japan, tell us that at no time in the last two hundred years has the door to Christian progress stood so widely open in Japan as now and never before has the challenge to the Christian church been greater.

To top this all off, Prof. Nambara, president of the Tokyo Imperial University, releases the information that the imperial household, including the emperor himself, are studying seriously the tenets of the Christian faith. Recently the emperor has declared that Shintoism is no longer to be regarded as a state religion and that he is no longer to be worshiped as a god.

If the emperor were to become a Christian, or if he were to be instrumental in leading many of

his countrymen to Christianity, it would do more for the Christian advance in Japan, we are told, than has been achieved in a century heretofore.

This is a good illustration of how to overcome an enemy. There is only one way. *That is to make him a friend.* By that means it may be possible to win his allegiance and turn his support to the very cause he battled before. Thus his ability becomes coupled to yours; it is no longer set against you. He will indeed have been overcome.

Alongside of this method of overcoming an enemy, retaliation, punishment trials and all related activities look weak and anemic.

Jesus' way was for the strong and courageous. It was not to kill an enemy; that was too easy. It was to win him. D. W. B.

This Is Real Christianity

RECENTLY the father and mother of a son who was killed somewhere in the Pacific reacted in an unusual way. They took the several thousand dollars which came to them from the government as insurance benefits and turned all of it over to a theological seminary. They designated that it was to be used to prepare some other young man to go to Japan as a missionary who would carry to the Japanese people the knowledge and the spirit of Christianity.

When their neighbors remarked to these parents that such an action seemed unusually magnanimous, they said that it was the only Christian thing they could do. The real need of the Japanese, they said, was not the punishment and destruction which their son had been forced to go out to administer; rather it was the spirit of Christ which could have made the Japanese and Americans not enemies but friends. Since their son had died in the first endeavor, they wished

to spend in the second more noble venture the money which accrued to them through his death. This, they said, was the only way to keep faith with their son.

A Baptist church in Syracuse, Mo., with a membership of 245 has decided to support a missionary to Japan as a memorial to those of their number who were killed in the war. This seems to them a better way to erect a memorial than to place either a flag or a plaque in their church or to set up a granite spire in the center of their town. This living memorial, they believe, will point ahead to a better future instead of backward toward an unhappy past. General MacArthur, hearing of this endeavor on the part of this small church, took time out to send them a special commendation. His words follow:

"I can think of no more resplendent monument . . . than that which could be erected through the provisions for furthering the propagation among the Japanese people of the enlightened principles which keynote our Christian faith.

"The members of your parish may count fully upon my support in the implementation of their high purpose. It is in just such small communities as yours, dedicated to the glory of God and the furtherance of our national destiny, that our country finds the very roots to its great moral strength."

Both of these efforts strike us as attempts to follow the real spirit of Christ's teaching. If we had done this sort of thing before the war, there would not have needed to be a war. If tens of thousands of families would follow the example of this family now, and if thousands of churches would follow the pattern set by this church, we would be making of our Christianity more than a formalism. We could thus pave a highway to peace. D. W. B.

THE CUP

of the New Testament

Elvert F. Miller
Bridgewater, Virginia

This cup is the communion of the blood
of Christ



IT would have been wonderful to have been in the upper room that night. Even yet the communion cup brings a flow of warm love, of tender affection and of spiritual well-being. Never are we quite as much at peace within and without as when we drink "in remembrance" of him. Intervening centuries have only added to the glory and the mystery which reside within this cup—the cup of the New Testament.

We were not there in person, yet each of us has been there in spirit. We have seen the betrayer slink out of the room. We have seen the Master eating with the faithful few, the eleven whom he had loved and with whom he had labored. Having loved his own he loved them until the end. It was as a last expression of this love that Jesus blessed a cup of wine and gave it to his disciples to drink. A common action that, an event of every day, but suddenly the wine ceased to be merely the

fruit of the vine; suddenly the cup ceased to be merely a drinking vessel; suddenly the physical act of drinking ceased being commonplace; something new had been added. The Master of men breathed a prayer and a new testament was established. "This cup," he said, "is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."

It was in that upper room in the blessing of and the drinking from the cup that Jesus proclaimed, "I, Jesus of Nazareth, do make and declare this to be my last will and testament." And in that declaration all mankind suddenly ceased to be creatures seeking the good life by legal observance to become children and heirs of a great salvation—a salvation expressed in a quality of life patterned on the eternal values revealed in the life of the prophet of Nazareth and undergirded by the sacrificial value of the death this cup so magnificently portrays in

symbolic form. In traditional language, a language which I hesitate to use because constant usage has worn thin whatever meaning may reside in these words, "the Mosaic covenant or the old dispensation had come to an end and a new covenant or dispensation was begun." "This cup of blessing which we bless" is the line between the old and the new. There may be an element of symbolism in these very lines, and yet we all know that though we may fathom little the depths that lie within the brim of this cup, it stands for that which places you and me in a relationship with God entirely different from all the generations of men who lived before a man went forth to die burdened by a cross, yet even more weighed down by the new testament he was to establish with his own life's blood.

In a world where good and evil reside side by side it is only

reasonable to expect that when a person is free to choose between these two a little bit of both will find access to his life. Thus it seemed logical to Moses that if his people had a guide or a code to help them they would choose more of the good and less of the evil. There can be little doubt that Moses compiled a simple code of religious and civil regulations whereby the Hebrews would be guided in choosing the good and rejecting the undesirable. A man's life in such a system was comparable to a balance scale. If there was more good than evil in his life the scale swung in his favor. The reverse was also supposedly true. However, the tragic weakness of this system was that a law established only a standard; it supplied little inner motivation to achieve the standard. It was Paul's great contribution to explain to his fellow Jews that the law was only a schoolmaster to teach; it had little regenerative power with which to save.

The new covenant also recognizes the fact of good and evil, but it is realistic enough to admit that the balance of choice is not enough to establish the good and defeat the evil. One grain of salt makes pure water salty. Only that which is perfect can successfully cope with the imperfect. Therefore, there lived a man who was tempted as we are, but who unlike you and me emerged unstained from each temptation. His perfection so defeated evil that evil played its last card and thought that in death this perfection would end. Yet even there he emerged triumphant and chose this victorious experience for his greatest gift to you and to me. In dying he imparted to us a share in his broken body and his shed

Song for Mondays

Lucile Long

La Verne, California

Yesterday I saw the Delectable Mountains:

*Clear was the day,
And very close seemed their fair and
delicate fruits,
Though far away.*

Today I walk in the Valley of Humiliation,

*And all alone;
Of vision and sunlight on far distant
peaks of the mountains,
I can find none.*

*Yet do I trust to the promise of Him
whom I follow*

*To do what He saith.
Pilgrims who journey the way to the
City Celestial
Must walk by faith.*

blood. He gave his body to the designs of evil that even the greatest evil might be defeated. The cup he blessed symbolically places his own perfection within our veins and supplies the inner motivation for the free choice which the legalism of the old covenant could not supply. Thus we stand before God in a new relationship, because we have drunk of his perfection; and weak and sinful though we in ourselves may be, as oft as we drink it, we do share in his triumph, until he comes.

Secondly, not only does this cup give us a share in the triumph of perfection over imperfection, but it in itself is of such intrinsic worth that we who are about to drink are challenged to examine our worthiness to partake. We have read, "Let a man examine himself," and we have preached examination sermons, thinking within ourselves that a sermon suffices. How foolish we are! Soaring oratory has yet to remove one mote. The challenge of words beautifully put too often falls on an empty pew or is wasted on an empty mind. Please do not consider this an

examination sermon. If I could, I would hold in my hand a cup, as the Master held in his hands a cup. If I understood it completely myself I would explain the contents of this cup. Then I would pass the cup to you and you to your neighbor. The cup itself blesses you or curses you. Within the luster of its surface your face is reflected. There you see the designs your hands have wrought, the paths your feet have trod. But it is within the depths that your heart is revealed. This cup judges the real values within your life. It blesses not your bank account, your spreading acres or your concern over these things. It is where life's meanings and purposes

are most real to you that this cup speaks. It is there that an examination is required, for it is there that eternity begins or ends.

So let a man examine himself. You drink of perfection to your own good only when it is perfection that you desire above all else. You drink of perfection to your own condemnation when perfection judges other values that dwell in your heart. This cup demands that you come to drink of it in the purity of purpose and singleness of desire which alone can establish within your own heart the new testament in his blood.

Lastly, this cup proclaims to us the universality of faith. How true it would be to say that the sun never sets on this cup of the new testament. Wherever a man has heard the message of God's servant and claimed for himself the life made possible by Christ, there the cup is raised to human lips and the Lord's death is shown forth once more. Forms and methods may differ from church to church, but always there is the cup. Be the external form the pageantry of

Continued on page 13

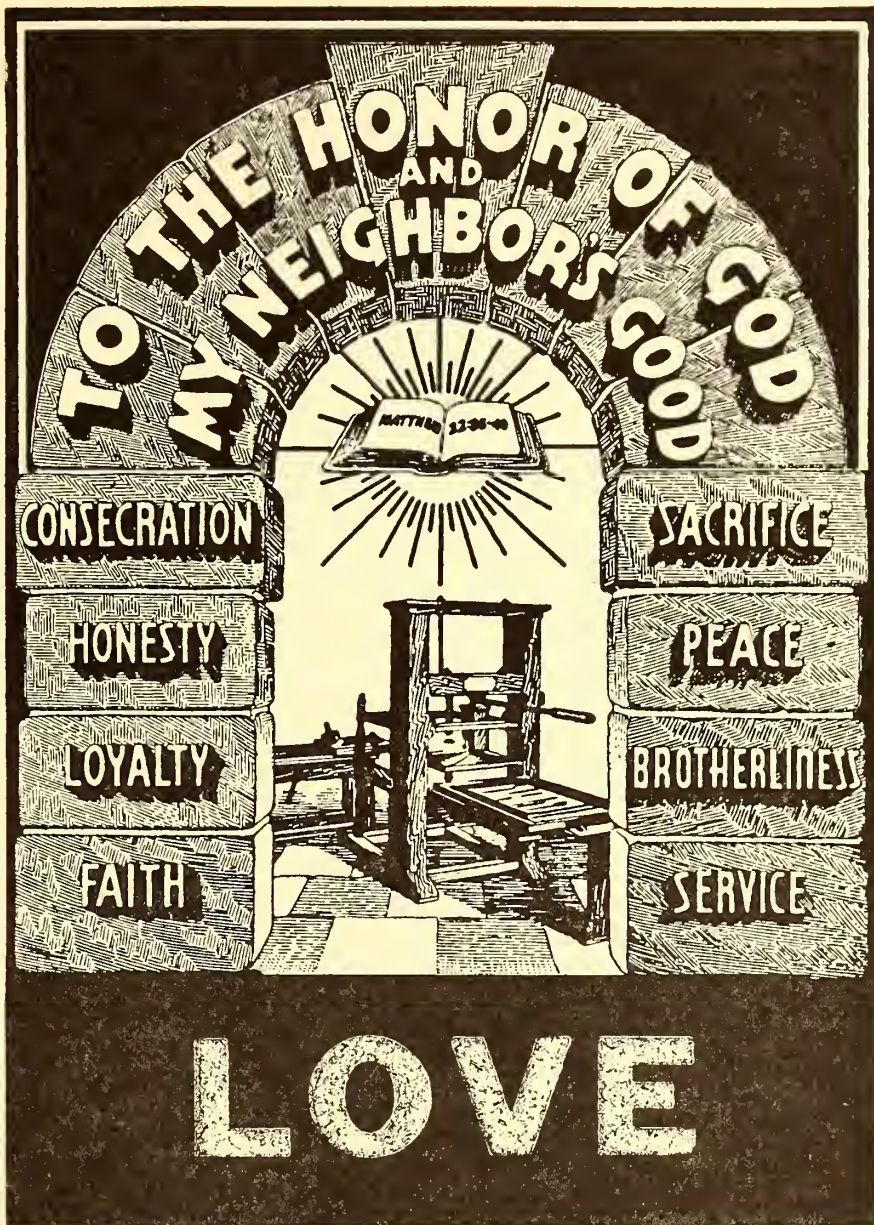
The Brethren Witness

Robert L. Byrd

Irricana, Alberta, Canada

THE witness of the Church of the Brethren must be a distinctive witness. It must be a vital witness based upon the prerequisite of having received the Holy Spirit and his life-giving power. We dare not look backward to be burdened with the mistakes of yesterday; we must look forward and out upon a torn and bleeding world which needs its wounds bound up, its nakedness clothed and its hungry fed.

We may well ask the question: What is the Church of the Brethren? For after all we cannot delegate our responsibility to some one else. As the sun's rays do not cause a fire until brought to a focus, so the witness of the church cannot be effective until brought to a focus in individuals. The church is not wholly the 180,000 which make up the membership lists or the Annual Conference or the Standing Committee or the executive staff at Elgin. The church consists of each of the mem-



"And ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, . . . and unto the uttermost part of the earth" (Acts 1: 8).

bers which make up the total strength. You as a member and I as a minister carry the torch for our church wherever we may go and in whatever we may say and do. It is you and I that will leave upon the hearts and minds of others all the impression of the church that they will ever have. We must assume our personal responsibility, and witness in the small area that we occupy.

With this consideration in the background, with the proper

outward look upon the increasing opportunities for service and with remembrance of our heritage, it must be admitted that the Church of the Brethren stands in a strategic position to make a distinctive contribution to the civilization in which we live. That contribution may consist largely in carrying out in a more practical way the traditional ideals and customs of the church. We must make them

live and walk among men. I think a good beginning has already been made in respect to the ideal of peace. For whatever our older brethren did in this area we must give them due credit. But the church today has risen to the emergency of a war situation and with the other historic peace groups has set a precedent which may be the forerunner of new achievements. Civilian Public Service with all its faults and failures is a long stride in the direction of alternatives for war. The heifer project with its accompanying food program is unquestionably a friendly gesture that will have far-reaching consequences. The Church of the Brethren stands upon the threshold of a worldwide opportunity to demonstrate peace on earth and goodwill among men.

Another area in which our church can and will make a distinctive contribution is in the field of temperance. From its very beginning the church has stood firmly for temperance in the use of all things. Not many outstanding achievements are marked up to our credit but as the church promotes this ideal in the realm of the practical it cannot and dare not neglect to bear a distinctive witness in the field of temperance.

Nor must we forget the ideal of brotherhood, for it is in this area that the church has borne and will continue to bear distinctive witness. I have mingled with men of many classes and kinds. I have attended conferences from coast to coast—conferences of various churches and groups—but I have never yet found the spirit of brotherhood so strongly manifested as in the fellowship of a Brethren group. True to her name the Church of the Brethren is a church which accepts religion not as a thing of convenience or for old age or special occasions, but as a way

of everyday living. Continued pursuance of this way of life will go far toward the fulfillment of the first Christmas message.

The love feast of the church is unique. No other group that I know of practices this ordinance as do the Brethren. In this area we are making a distinctive witness. The threefold ordinance is not just a peculiar form of observance thought up for the sole purpose of being different. A careful study of the meaning behind each part reveals deep and significant truths. The three parts of the love feast are like steps; taken one at a time they

lead upward into new realms of revelation.

I do not presume to have mentioned all the areas or fields in which the church of our choice is bearing or will bear witness. Time and space fail me, or I would tell of the relief programs, the response to the heifer project, the work among prisoners of war and the relocation centers, the gestures of goodwill. Granting the continuance of the present policy of the church, even with all her faults and failings, I am deeply convinced that she will bear an ever-widening witness in the world today.

A "West Point" for Peace Leadership

Glen Crago

Millbury, Ohio

WHY have the peace movements of the world so far failed to eliminate war? Because, according to Prof. Sylvanus M. Duvall, a professor of sociology writing in *Unity* magazine, "they were led largely by amateurs"—persons who were not trained for peace work, and who "worked decidedly part time." The problems of preventing war and planning a lasting peace require more than just part-time workers. We need highly trained people who are willing to devote their full time to the work of peace education.

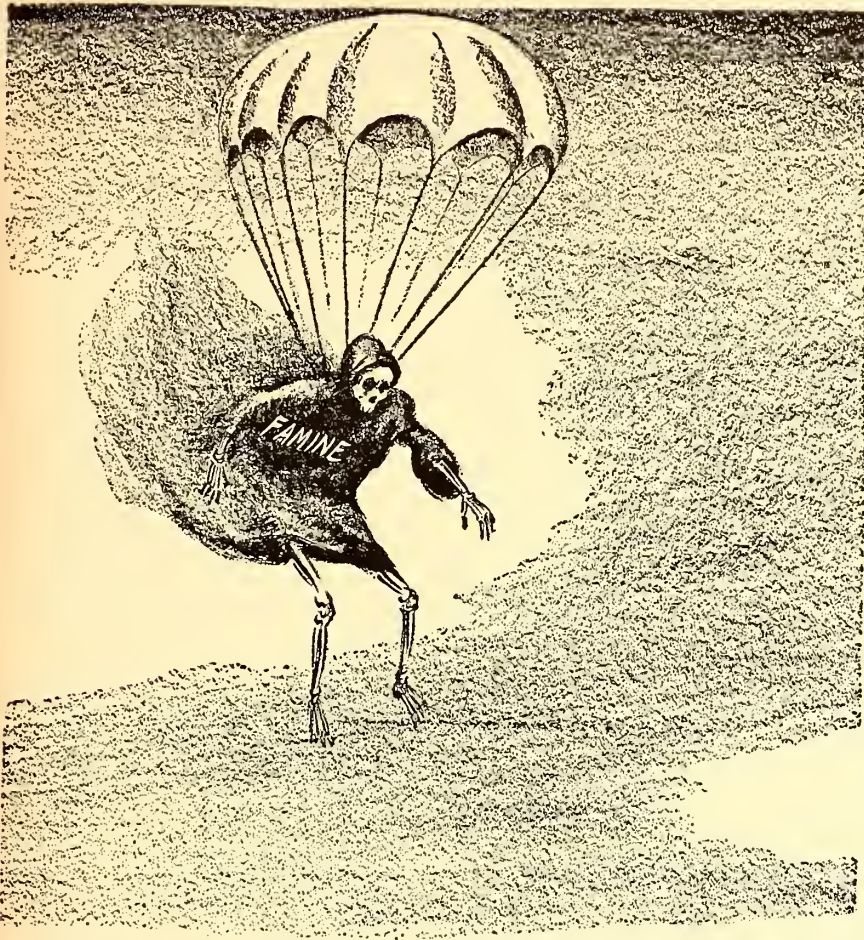
Mr. Duvall believes that an adequate program of training for peace leadership would require first, a course "to distinguish between the occasions for war, and the causes for war." He goes on to say, "In private life we often say that one man killed another because of a quarrel. Most people who quarrel, however, do not kill. Obviously, the quarrel was not the cause, but the occasion for the murder. So it is with international conflict."

The questions to be studied by peace leaders, according to Duvall, are: "(1) Under what conditions do poverty, prosperity, capitalism, democracy, oppression or any other situation make either for war or for peace? (2) Conversely, in what way, and under what conditions does the resort to violence make for the loss of culture, basic human freedoms, and similar values, and under what conditions is fighting essential for their preservation?"

The second field of concentration in his outline would be a study of the psychology of war and peace followed by a period during which the persons preparing for peace work would develop skills and techniques to be used in the final phase of his educational plan. This final phase would be the education of the masses for peace.

In his own words Duvall says, "Obviously such a 'West Point' for peace leadership will not spring full grown" immediately. A start must be made. "Let some college, university, or theological seminary begin—if necessary by pointing existing courses toward such a program until a more complete curriculum could be established. The individual or the institution which moves toward the establishment of a 'West Point' for peace leadership will become the real spearhead of a spearless day."

These are the ideas of one man. Do you have any peace ideas? If you have, the peace education department of the Church of the Brethren would like to receive them. Under the leadership of Dan West, this department is conducting a campaign for peace-action ideas and programs—practical and workable plans. Maybe that idea that you have in the back of your head does not seem like much to you, but it may be exactly the thing that the peace education department is looking for in this campaign. Why not enter your ideas now?



ATOMIC BOMB OVER EUROPE

St. Louis Post-Dispatch

"O Come, Sweet Death"

Sylvester C. Michelfelder

I AM DEPRESSED. I have seen both the horrible destruction of war and the still more horrible aftereffects of postwar muddling. Passing through city after city in Germany, one sees only rubble. Maimed bodies of hundreds of victims are buried beneath it. Somehow, you feel that these are the fortunate ones. The innocent children who sought shelter in the cellars are now dead, and the loving arms of devoted mothers may still encircle them in death.

There, too, lie the mangled remains of the aged and the infirm.

As one looks into the faces of the people on the streets one sees the same depression reflected. Silently they trudge along. Some push baby buggies, others lug a few pieces of firewood. Seldom do they turn their eyes to the right or left to look at the ruins. It seems they have already become accustomed to the desolating sight of their destroyed cities. Once they may have been impressed when the

air raid sirens warned them to seek shelter. Once they were curious to see the devastation of the latest raids. Now they are no longer impressed. I have talked to hundreds of them individually. They speak of what happened to their cities and homes as if these things had happened in a former generation. There is not much they can do about it now. There is no wood for repairs, not even tarpaper for the roof.

I AM haunted by the faces of the men, women and children who lie in crude wooden bunks filled with straw. They are the ones who were pushed out of the east into Berlin. They arrive daily on trains so crowded that women and children are hanging on rods between the boxcars. They huddle together to try to keep warm. They have left behind them everything but a few personal belongings thrown into a *Rucksack*. When they get to the border, even these things are taken from them. Bands of irresponsible bandits in Russian or American uniforms pillage and rob the trains. Women and girls are violated in sight of everyone. They are stripped of their clothes. Even the swaddling garments of the infants are pulled off. One mother in Berlin told me how her baby was snatched from her to get its blankets, after which the helpless child was dropped between the cars of the moving train and run over. Another woman to whom I talked had her five children clinging to her. She had no dress, no shoes, and was standing on the cold cement floor in weather that was almost zero.

In another part of this refugee center I saw several rooms filled with nameless children from three to five years old. All were suffering from malnutrition and the aftereffects of typhus. Swollen faces, distended stomachs and

spindly legs could be seen everywhere. Another room was filled with girls from 16 to 20, all of whom had been violated time and time again, all of them suffering from disease and the effects of exposure and malnutrition.

ONE old man was celebrating his seventy-eighth birthday standing beside the bunk of his aged wife who was very ill. I had nothing to give him. Think of it! Here we stood in the name of the Master who said, "Come unto me all ye who are weary and heavy laden and I will give you rest." Here we were representing the great rich churches of America, and we had just been told that the policy of the American government and the allied military control was still that UNRRA could not help enemy nationals. From many sources we were told that nothing could be done until public opinion in America can be changed.

Johann Sebastian Bach composed the immortal hymn O Come, Sweet Death. To me it had always seemed morbid in its concept, but now I can understand its fitting theme. As one leaves such scenes of desperate need, there is but one prayer that it seems can be answered: "O come, sweet death." One is moved to hope that God may send an angel of mercy and deliver these miserable souls from their still more miserable bodies.

I repeat, I am depressed. Never in my life have I felt so helpless. Never have I been brought face to face with such stupendous need. We in America have what is needed. In fact, the American army of occupation has what is needed in the emergency if they were allowed to use it for the German people. A general assured me that the army was ready to use these supplies just as soon as it would be allowed to do so.

Why can't we use surplus blankets, drugs, trucks, bandages for these suffering masses? Has the sadistic spirit of Hitler and Himmler come over Hitler's conquerors? Is there no place in the world today for Him who said, "Blessed are the merciful"? If the victorious Allies pursue a policy of extermination, are we better than the nazis? Can it be right for us and wrong for them? Will two wrongs make it right?

You can read these words and do nothing. If, however, you are impressed and do not take opportunity for expression, you too may be overcome by a feeling of depression. Here is something you can do:

First of all, bring the influence of Christian people to bear upon those in high position to allow the churches in Germany to give relief. The *Hilfswerk* of the Evangelical Church in Germany is well organized and ready to do its work, but the committee needs help. They need transportation. They need drugs and bandages. They need clothes

and bedding. These can be got ready for shipment. Ships should rush the goods to Bremen and Hamburg as quickly as possible. License must be obtained to export. License must be obtained for millions of dollars' worth of such reconstruction and relief materials as can be purchased in Switzerland.

Of course you must pray. But we must pray God to help these dying, suffering people through us. Our hands are now his hands. Our dollars are his dollars. Unless we do something now, quickly, millions will perish while their hands are raised in prayer, "Give us this day our daily bread."

How can we pray, "As we forgive those who trespass against us," and do nothing? How can we pray, "Give us this day our daily bread," and believe that our Father in heaven should feed us but not those who were our enemies? "Today when you hear his voice, harden not your hearts!"

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Wenatchee, Washington

On the eastern slope of the Cascade mountain range, in north-central Washington State, lies the county of Chelan. Almost at the foot of the snow-clad peaks is the famous Wenatchee Valley, where in the short span of four decades irrigation has transformed a barren sagebrush country into a veritable Garden of Eden.

Gateway to this fabulous valley and county seat of Chelan is the city of Wenatchee, situated at the junction of the Wenatchee River and the mighty Columbia. A community of real western charm and hospitality, Wenatchee is a modern city in every respect, with broad paved streets, modern business houses and hotels, beautiful homes, churches and schools. The city is proud of its fine park system and swimming pool, of its drinking supply of pure mountain water.

Although modern Wenatchee is the hub of varied enterprises, the

story of its growth and prosperity inescapably is linked with that of its apple orchards. Today the famous valley, from one to three miles wide and about forty miles long, presents the appearance of a solid orchard. In reality, however, it is made up of smaller orchards, ranging in size from a few acres to twenty acres.

The city of Wenatchee serves as a charming gateway to one of the greatest outdoor playgrounds and fishing and hunting areas in America. Rugged mountain scenery dominates much of Chelan County, whose name is from lovely Lake Chelan, an Indian word meaning deep water. Bordering the county on the east is the Columbia, legendary "Great River of the West," which played a major role in shaping the early destiny of this country. Through here the Columbia has cut deep channels for itself, the walls in many places being several hundred feet high and precipitous.

"I Know I Am Saved"

Roy L. Smith

A VISITING preacher was in conversation with one of the laymen, and the question of personal religious experience was under discussion there in the study.

"There are two or three things that trouble me very much," the layman said, "and I would like to have your opinion on them. I do not want to be misunderstood. I am no doubter. Nor am I a modernist. I know I am saved."

Now it happened that the visitor had had some opportunity to take the layman's measure. He knew, for instance, from a brief visit to the Sunday-school class, that his layman friend was a contentious individual, and that he was quite inclined to speak sharply and with bitterness concerning people who disagreed with him. In fact, he had been a troublemaker within the class on more than one occasion.

As the conversation went on it was very evident that his mind was closed. "I don't take any stock in the scholars," he said, "for they are all undertaking to undermine our faith—every one of them. I want the simple old doctrines that our fathers believed." He was particularly critical of some of the other members of the church who happened to hold opinions that were different from his own.

From other sources the visitor had learned that this particular layman was well known for his parsimony. Inside the church board meetings he had a great deal to say, but on the treasurer's books he had a very brief record, though the banker assured his business associates that he was a man of considerable financial ability. From all ap-

pearances he was possessed by his possessions.

Activity in politics, and bitterly partisan, he had precipitated embarrassing situations inside the church on more than one occasion in his efforts to secure support from the congregation for his party's candidate.

But he knew he was saved!

It was a little difficult for the visiting preacher to restrain his impulse to ask, "*From what have you been saved?*"

It is a question which can well be asked of any Christian. "What difference has your Christian profession made in your daily life? How different are you from what you would have been if you had not been a Christian?"

Has your Christian experience saved you from vitriolic and caustic speech? Do your associates notice any more kindness in your manner than they do in the manner of those who have never been "converted"?

Has your Christian experience increased your love of godliness? Do you aspire to be gentle, courteous, considerate, forgiving, and forbearing?

Has your Christian experience saved you from rudeness, ruthlessness, discourtesy, indifference to the feelings of others, and some of the other marks of a boor?

Has your Christian experience saved you from becoming the property of your political party, your economic groups, your racial association, your lodge or your club? Do you follow the morals and the social attitudes of your associates, or have you been saved from any low living of which they may be guilty, saved for higher living according to the standards and ideals of Jesus Christ?

Has your Christian experience saved you from bigotry, intolerance, sophistication, egotism, imperiousness, conceit, pride, self-centeredness, and an overbearing attitude?

The layman in question "believed" the "fundamentals" and had a sense of forgiven sins. But it was a serious question as to just what he had been saved from. It is a question that any Christian might well ponder from time to time.

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The Implications of the Atomic Bomb

W. Donald Clague

Instructor in Chemistry, Bridgewater College, Bridgewater, Virginia

With the falling of the atomic bomb, the world entered a new period in its history. Man has discovered the means by which he himself may be destroyed, or it may be the means of untold good to the world. It is up to those of us who profess Christianity to determine for which of these it will be used.

Immediately upon mention of this bomb many will begin to blame the scientist for the havoc that it has wrought. In doing this, we make a serious mistake. Too long have many church people been stressing the idea of a conflict between science and religion. To those who know science intimately and also have experience in the realm of religion there is no such conflict. The scientist is interested in finding the truths that God ordained in the beginning. It is not in the realm of the scientist to determine the use of those facts. That is the task of someone else—the teacher, the minister, the church. If the power of the atom is used to destroy instead of for good, then the fault is not that of the scientist.

The day following the fall of the atomic bomb on Japan, the head of the chemistry depart-

ment of one of the nation's largest universities made this statement, "In God's name you Christians wake up and do something. Unless you forget your narrow isolationism and learn that you live in a world, we scientists are going to destroy the world. The only hope for mankind now is an alert and active Christianity."

This is a plea of a man of the world for an active church, one

with a world-wide outlook, not only in fields of relief, but in politics, business, economics, and religion. Thinking people now see in universal brotherhood and goodwill the only chance for peace and perhaps even existence. The task of the church now is to direct the force of the atom to good, not evil. It is our Christian duty; it is our opportunity.

Over Plain and Mountain TO CONFERENCE

EVER since the Brethren in the early seventeen hundreds left their homes, journeyed across an ocean and into an uncertain new land for religious reasons, they have continued to be a journeying people when religion called. Pressed from behind by religious persecution and pulled from in front by the desire to settle new land, they journeyed southwestward and westward until they now have churches whose borders dip into the Pacific. Journeying westward in those earlier years was not so easy or so rapid as it is now and the descendants of those intrepid pioneers who follow across the continent to Wenatchee, Washington, this year will not be able to understand very fully those earlier great plain and mountain crossings.

But the pioneering blood of travel, especially when there is religious motivation, still runs in the veins of the Brethren. So this year from Pennsylvania, Maryland, Virginia, Ohio, Indiana, Illinois and every other state where Brethren dwell, a great *trek* westward was begun once more. Annual Conference was calling as it had called for nearly two hundred consecutive years. And Brethren began to move as

they have always moved when Conference called.

Instead of covered wagons only, there are at least four means of transportation being utilized this year: train, bus, auto and airplane. In order that the 46,000 families who read the Messenger may make this trip, at least vicariously, see some of the scenery and share in some of the fellowship, there will be two reporters who will endeavor to "see" for all of those who could not go this year. One reporter will make the journey by car, the other by train. In addition they will try to tell a bit about the trip by air if they can lay hold of some who journeyed that way and interview them.

The journey by car began on a Saturday noon before the church boards were to begin their meetings a little more than a week later. The car for the journey was loaded rather heavily, for this family wanted to stop to do some camping at some of the parks en route in order to recuperate from several sieges of winter sickness, if that were possible. Rolling westward across the prairies of Illinois one noticed the farmers eagerly cultivating corn that had just reached a height sufficient for the first cultivation.

Presently the prairie gave way to rolling hills and we knew that a river was near. The Mississippi was crossed on a beautiful bridge that soared into the sky gracefully, seemingly eager to help modern man cross easily what once had been a difficult barrier for his forebears.

In Iowa there were more corn, fewer cattle and more hogs. "That's where the tall corn grows" and as a result of it, hams and bacon find their way into refrigerators in many near and distant states. Some over three hundred miles seemed a good run for the afternoon and then followed the busy process of getting a family of six into cabin beds.

The next day was Sunday. There were many places where the family would have liked to stop to worship with the Brethren but two substitutes seemed to be better this time; one was a quiet stop at the Little Brown Church in the Vale. Here in the peace of the shadowed vale it was possible to sing together the well-known song and to worship. Then as we journeyed we engaged in many more worship services, Protestant, Catholic, Mormon, over the radio throughout the day.

In western Iowa, southwestern Minnesota, and eastern South Dakota we noticed the corn farms giving way to a wider diversity of farming. In some fields groups of people were weeding certain crops by hand even though it was Sunday.

In some fields we observed two or three kinds of cattle, large droves of hogs, sheep and horses all lying down together in green pasture. Some were black, some white and some various shades in between; that made no difference to any of them; they were contented, peaceful and well fed. We had to ask each other in a paraphrase from Scripture, "Has not man as much intelligence as a sheep?"

At sunset we drove into the

Bad Lands of western South Dakota. Here the coloring was beautiful and the formations were magnificent. As the rainbow colors of a gorgeous sunset shone through the pinnacled spires before us we were carried close to the Creator of beauty on this peaceful Sunday evening.

Monday morning brought us quickly into the Black Hills. Here we looked at God's creation of spires, pinnacles and pines and man's carving on one of the pinnacles of the faces of some of those whom he calls great: Washington, Lincoln, Theodore Roosevelt and Jefferson. These faces may stand here in the Rushmore Monument, as stands the sphinx of Egypt, long after the civilization which created it is gone. It may be that man is able to build *things* better than he is able to build himself. If that should turn out to be true, it will be because man will not follow the blueprint laid out by the Master Architect and will not allow the Chief Builder to help him build his life.

After a long journey over the roads of the Black Hills, which seemed very crooked following the long miles of open plain, we came to the great Devil's Tower of Wyoming. This is the cone of a volcano which rises alone out of the plain to a height of nearly a thousand feet. The volcano has long since weathered away leaving this curious formation. It was made doubly famous a few years ago when an aviator parachuted onto the top of it and could not get down until a world famous climber finally scaled it after repeated trips and thus saved his life.

In Wyoming we drove through what seemed to be endless fields of Western sage. Not a tree could be seen in miles and miles of driving and often no fences or indications of habitation by man were in evidence save for the strip of macadam road over which we rolled along. We were impressed, however, with the

friendly Western towns which sat well back from the highway on either side as if to allow plenty of room for speeding autoists to go by.

Toward evening we came into the Big Horn Mountains. Long before we reached them, we had seen their snow-capped peaks reaching high into the sky like low-hanging clouds. This scene brought a thrill to all of us which nothing else quite approximates, for this family is a mountain-climbing family.

Crossing the Big Horns required more hours than we had counted on, for the season was early and much of the road at an altitude of 8,500 to 8,700 feet had been undermined by snow and frost and was very full of holes and soft places. The snow was piled seven feet high under the pines beside the highway. Night settled as we descended and in the valley below we again searched out cabin beds.

The run the next day into Yellowstone was an easy one. Two things impressed us very much on the last lap of the first part of the journey. We saw a modern cowboy herding his horses by airplane. A second thing was the miracles which water can effect. Irrigation water from the snow peaks was led into these sage fields and wherever it could reach them they immediately leaped into luxuriant life.

The Shoshone Dam which supplied much of this water was a sturdy structure, blocking an awe-inspiring canyon. Above the dam an expanse of lake filled the valley.

After that, we followed a beautiful climb into Yellowstone Park. Again we went up to a mile and a half height and the car followed through cuts in the snow which were higher than its top. Yellowstone Park was not officially open as yet but hundreds of tourists were already there. All over the upper parts of the park the snow lay

many feet deep. But out of the snow the lodge-pole pines towered upward thickly covering every hillside. Lakes lay beautifully blue on all sides and to the southward the giant Grand Teton peaks could be seen reaching nearly three miles into the heavens.

We drove to the Old Faithful geyser basin where literally thousands of steam vents, geysers, boiling springs and boiling mud-pots fill the valley with steam and the odor of sulphur.

Impressed by the bears which begged for food standing against the side of the car, the snow-capped peaks on all sides and the spouting geysers, the little girl of the party, five years old, gave a true expression fitting for this country. "God made this country, didn't he?" she said.

Here in the midst of the geysers we set up our tents for the first time.

The Cup of the New Testament

Continued from page 6

the Roman Catholic mass or the beautiful simplicity of a Dunker love feast the cup says to one and all, "This do in remembrance of me." Our faith is a universal faith. This cup of the new testament proclaims the universality of our faith; it is bigger than any one group. Its content was shed for us all.

This, then, is the cup of the new testament. The cup that brings man into a new relationship with God. The cup that is of such intrinsic worth within itself that it requires each person to examine his worthiness to touch it. And the cup that overreaches all of our differences to proclaim that Christ is Lord over all. Constantly the Master reminds us, "This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."

Prayer and Prejudice

Gene Moore

Beverly Hills, California

KELSEY'S shoulders drooped dispiritedly and her usually tidy hair blew in disarray around her heart-shaped face. Cupcake tugged at his leash until she jerked him back impatiently.

Cupcake could hardly be expected to understand what a blow it had been to his little blond mistress to get a D in the Spanish test, or to find herself excluded from Mr. Candy's choir.

"If I could only have seen my paper, mother," Kelsey mourned to Mrs. McCann, when they met under the ash tree at the corner and the older woman inquired as to the gloom. "Eight errors gave me a D. Why I never made eight mistakes on a Spanish test in my life, and what's more, I knew those idioms well. I just don't understand it. I do wish Mr. Barton wouldn't let the class correct papers and then just throw them away like that."

"Oh, well, what does one D amount to when you get so many A's?" Mrs. McCann tried to cheer the distress from her daughter's gentian-tinted eyes.

Kelsey refused to be comforted. "If it can happen once it can happen again and I can't win that scholarship on D's. Then as if that wasn't enough, Emily Waters tells me that the choir is going to sing in a church at Breverton next Sunday and Mr. Candy never said a word about it to me. After inviting me to join the choir, do you suppose he forgot? Or changed his mind? You know it meant everything to me to get into that group."

"I know it did, dear, and I know how hard you worked to get those Spanish awards, but somehow I don't believe your luck is so bad as it sounds. Supposing we pray about both of these matters and see if God won't help us straighten them out."

"I can't pray, mother. Don't you understand that there are times when I can't? I feel too numb and dumb and beaten. And anyway it's too late to do anything now about that Spanish grade."

"It's never too late to pray, Kelsey. Not ever. And one can always say, 'Thy will be done,' knowing that's as fine a prayer as mankind ever resorted to in distress, because his will for us is our very highest good, regardless of appearances. We so often jump to conclusions or just get confused by our burdens and imagine they're momentous when if we would only turn them over to the Father in heaven he would soon show us how trifling they really are."

"All right, mother, I'll say, 'Thy will be done,' if it will make you any happier, but honestly, you always do seem to me to be a little prejudiced in favor of God."

Mrs. McCann's musical laughter rang out so suddenly that Cupcake jumped and either had or feigned a nervous chill. Kelsey, smiling too, picked her pet up and tucked him in the pocket of her coat.

By morning, Kelsey's crushed feeling had given way to one of partial resignation. She had prayed dutifully if somewhat

apathetically, "Thy will be done," but she couldn't help thinking her own will had been on the right track if only she could have enforced it. She was thinking this when, noticing that it looked like rain she decided to wear her new red raincoat and extract what pleasure she could from being suitably and becomingly dressed.

She met Emily Water at the corner and they walked to school together. When Emily asked: "Where did you get that precious coat?" Kelsey's burden of disappointment seemed to rest less weightily on her shoulders.

Reluctant to crumple her coat up in the crowded locker which she was obliged to share with other girls, Kelsey carried it to the Spanish room and tossed it on the desk across her books. The bell wouldn't ring for a few minutes yet; so when Mary Wells called her to the music room for some help on an arrangement, Kelsey went eagerly, forgetting all else. When she returned ten minutes later, her books were where she left them, but her new red coat was gone.

Kelsey visited the lost-and-found desk that noon and again after school, but no red raincoat had been turned in. Apparently a girl who had nothing more on her mind than clothes could meet with annoyance and frustration too. "It must be the kind of person I am," she thought. "God's will for me is just rough going regardless of what I do, and still mother expects me to keep on praying, 'Thy will be done.' It doesn't make sense and I'm going to tell her so this very night."

THAT evening Mrs. McCann listened patiently to her daughter's tirade, but she persisted in remaining unperturbed.

"You're just confused by the facts in the case, Kelsey. They have nothing to do with the

truth. You do as you like, but I intend to keep right on praying, 'Thy will be done,' and trusting God to know what is best for you."

Kelsey was plunged back into the same doldrums which had immersed her the night before, only now she felt no fainthearted incentive to climb out. She resented her mother's persistent cheerfulness as unsympathetic. After all, her mother hadn't got a D or been excluded from a choir or lost her brand new raincoat. She also ignored Cupcake when he poked his funny little nose against her ankle and danced around with his leash as a hint that he would like to go for a walk. Cupcake had no business being so exuberant. He should learn that God's will is pretty grim sometimes and walks and tidbits are not to be had just for the asking.

The telephone rang and Kelsey let her mother answer it.

"For you, dear." Mrs. McCann held the instrument out in her daughter's direction.

"Some kind of bad news, no doubt," muttered Kelsey ungraciously. She was learning that pessimism could be enjoyed if one concentrated on it a little and as she felt it was rapidly becoming her only pleasure she might as well make the most of it.

It was Emily Waters.

"Kelsey, I have your coat over here. I've been carrying it around all day, and after school I had to go to my music lesson. Then I met daddy and we ate out and we just this minute got home. I hope you haven't been too worried."

"Thanks, Emily. I have been pretty glum about it. Where'd you find it?"

"To tell you the truth, Kelsey, I didn't exactly find it. Shortly after you went off and left your coat in the Spanish room, I popped in

to try to borrow your extra pencil—I'd just broken that little mechanical number I bought last Saturday—and what with so many sweaters and coats disappearing up there last month, I decided I'd better take charge of that wrap until I saw you and got a chance to warn you. Of course, I expected to see you right away, only the bell rang before I located you. Then I thought I'd see you at noon, but fate seemed to be perverse and I just missed you all day. Really, I feel horrid about it all. Can you ever forgive me?"

The doldrums began to drop away again. "O Emily, thank you so much for trying to look after me. I deserve to lose that coat when I'm so careless. We've been warned in two classes not to throw temptation in the way of those weak souls whose fingers have been sticking to girls' wraps lately. You know I've had so much bad luck in the last two days I was feeling awful. I got a D in the Spanish test yesterday—"

"What do you mean, Kelsey? You got an A. I saw your grade when I was helping Mr. Barton after the test. You made twenty and that was a perfect paper. We even talked about it. Mr. Barton says you've made an A on every Spanish test you've taken

this term. He says you definitely have a flair for Spanish."

"O Emily, how stupid of me! I thought it had to be twenty-eight to be an A. Here I've been in a 'tizzy' for two days about that grade and I had an A all the time!"

Emily had no more than hung up when the telephone rang again. Kelsey answered it this time. It was Mr. Candy calling.

"Just to let you know about the choir rehearsal, Kelsey. Could you come Thursday evening at 7:30? We're learning a whole new repertoire, about thirty pieces in all, and some of them have solo parts for you. Thought there was no use of your bothering to learn the old numbers when we were dropping them anyway; so I didn't call you to rehearsal last week or for our Sunday performance."

Kelsey thanked Mr. Candy and said good-by. She turned to her mother, beaming, and explained both calls.

"Mother, you're right. 'Thy will be done' is a wonderful prayer and I apologize for being such a heathen and calling you prejudiced about God."

"Oh, but I am, dear. Prejudiced, I mean. Terribly prejudiced. How can I help it when he's fed and clothed and sustained me my whole life long?

How can I doubt him when he's never once let me down?"

At this juncture Cupcake picked up his leash and shook it noisily.

"All right, Cupcake, we'll go for a walk right away," Kelsey agreed smilingly, "and we'll have a long talk about faith. It's queer, but even little dogs seem to have more of it than some human beings I know."

"Bow-wow!" was all Cupcake had to say, but anyone could see that he was very happy.

The Upward Look

L. John Weaver

Eaton, Ohio

I saw amid the sordid, mundane things of daily life—

A rose, resplendent after rain;

An oak, aching, but majestic through the years;

Woolly summer clouds against the bluest sky;

A child, parental-wise, holding little brother's hand;

A careworn mother caressing news of answered prayer . . .

God alone can know the beauty, happiness and joy

Which lifts us up above life's dreary ways.

... Kingdom Gleanings ...

Brotherhood Theme for 1945-1946

Witnessing for Christ

Calendar for Sunday, June 23

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson. Strengthening Bonds of Fellowship—Luke 22: 14-27; John 15: 9-18; 17. Golden Text, A new commandment I give unto you, That ye love one another as I have loved you, that ye also love one another. John 13: 34.

B.Y.P.D., Daring to Be Different.

Gains for the Kingdom

Two baptized in the Deshler church, Ohio.

Two baptized in the Buena Vista church, Va.

Thirty-four baptized in the South Brownsville church, Md.

Six baptized in the Middle Creek church, West Conestoga, Pa.

Ten baptized and two reclaimed in the Little Swatara church, Pa.

Eleven baptized and one reclaimed in the Glendora church, Calif.

Four baptized and ten rededicated in the Clovis church, N. Mex.

Six baptized and covenant given to nine in the Garkida church, Africa.

Seven baptized and five received by letter in the Grants Pass church, Oregon.

Three baptized, one reconsecrated and two received by letter in the Muncie church, Ind.

Nine baptized and covenant given to nineteen in the Leper Colony church, Garkida, Africa.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. William Kinzie of Salem, Va., in the Buena Vista church, Va., Oct. 7-20.

Bro. B. B. Ludwick of Markleysburg, Pa., in the Elbethel church, Pa., June 23-30.

Bro. R. K. Showalter of Mt. Pleasant, Pa., in the Tear Coat church, W. Va., July 22—Aug. 4.

Personal Mention

Brother and Sister Newton D. Cosner of the First church, Akron, Ohio, and **L. R. Holsinger** of the Mogadore, Ohio, church visited the Publishing House on their way to Annual Conference early in June.

A special bus carrying twenty-six Brethren folks from Pennsylvania, Maryland and Virginia pulled into Elgin the evening of June 4 on its way to Wenatchee. The busload, organized by **Bro. J. Monroe Danner**, had left from York, Pa. Although the group arrived after the Publishing House was closed for the day, they were given a tour through the plant before continuing on their way.

Sister Webster Knechel, **Florence Knechel**, **Kathryn Knechel**, and **Winfield Knechel**, all of Allentown, Pa., were visitors at the Publishing House in late May. With them were **Robert and Martha Knechel**, who will soon take up residence in Elgin, where Robert is coming into the visual education work at the headquarters. More detailed comment on his coming will appear in a later issue of the Messenger.

Bro. Ray Petersime returned some time ago from his trip to Poland with the hatching eggs. He visited Warsaw, Berlin, and Paris.

Bro. Ira Petre and family have arrived safely in Lagos, Nigeria, according to a cable received here in Elgin from them on June 6. They had left New York by plane on May 15.

Bro. G. G. Canfield and **Philip Kessler** of Astoria, Ill., and **Wendall Moser** of Madison, Wis., visited the Publishing House early in June. They made the visit in connection with a trip to Chicago.

Brother and Sister L. H. Whitlow of Pomona, Calif., paid a welcome visit to the Publishing House recently as they were returning from a visit to relatives in the East. They found our plant much larger than they had expected.

Bro. Howard Whitacre of the Juniata Park congregation in Altoona, Pa., was a welcome visitor at the Publishing House on his way to Wenatchee. He was to serve as an alternate on Standing Committee, one of the regular delegates from his district being unable to attend.

Brother and Sister Snavelly and their daughter, **Bernice**, of the Quakertown church, Pennsylvania, and **Sister Mary Mellott** of the Pleasant Ridge church, Pennsylvania, visited at the Publishing House on their way to Annual Conference. It was **Sister Mellott's** first trip through Elgin.

Sister W. A. Willoughby of the Harrisburg church, Pa., and **Brother and Sister R. J. Nelson, Jr.**, also of Harrisburg, dropped in at the Publishing House on their way to Wenatchee. **Brother Nelson**, only recently released from the C.P.S. camp at Belden, Calif., will enter La Verne College in the fall.

Bro. Emerson Shideler, son of **Brother and Sister Noah Shideler**, paid a visit to the Publishing House recently. **Brother Shideler**, who is now serving as pastor of the Congregational church in Russell, Kansas, was on his way back from the East where he was making arrangements for the completion of work on the Ph. D. degree. He was able to spend several days with his parents, who are now located in Elgin.

Sister Kathryn Speicher of the Bear Creek church in Maryland, **Bro. Joseph Long** of the Beachdale church in Pennsylvania, and **Brother and Sister A. Jay Replogle** of Salisbury, Pa., were welcome visitors at the Publishing House on their way to Wenatchee. **Brother Replogle** serves the Maple Glen, Salisbury, Garrett and Beachdale churches, besides carrying full duties as a teacher in the Grantsville high school.

Are You Alive to These Issues?

DRAFT EXTENSION. The Senate has passed a bill extending the draft to May 15, 1947, and including induction of eighteen- and nineteen-year-olds. The House has refused in the past to vote for the induction of teen-age boys. At this writing representatives from the Senate and the House are meeting to try to work out a compromise that will be acceptable to both houses. The most prominently mentioned compromise is the proposal to draft eighteen- and nineteen-year-olds, but not make any boy subject to overseas service until he has reached the age of nineteen. Final decision on the draft will have to come soon.

ATOMIC ENERGY CONTROL. The McMahon bill, providing for a full-time civilian commission to control the development of atomic energy, has been passed by the Senate and must now get approval in the House. The May-Johnson bill, formerly introduced in the House, would provide only part-time civilian supervision of atomic energy planning and would give relatively more influence to the military than would the McMahon bill. A real struggle is in sight to get the McMahon bill through the House before this Congress adjourns.

Institute of International Relations

In order that young people of high school age might have an opportunity to discuss and understand the perplexing problems of the world today and tomorrow the American Friends Service Committee has planned a number of institutes of international relations exclusively for high school students. At these institutes young people between the ages of fifteen and eighteen years, of any race, nationality and religious faith will meet with, discuss with and plan together with leaders about world problems and their place in them. Each day will be devoted to worship, lectures, round table discussions, recreation and social programs. A tuition fee to cover the cost of the speakers will be charged. Institutes will be held at William Penn College, Oskaloosa, Iowa, July 1-7, and at Antioch College, Yellow Springs, Ohio, Aug. 15-22. The dates of institutes in other areas will be announced later.

Miscellaneous Items

The June 9 issue of the New York Times carried an advertisement inserted by the Brethren Service Committee and bearing the heading, Heifers Wanted. The ad asked for heifers "from 5,000 city folks who can't raise them." It is hoped contributions would make possible the sending of thousands more heifers than have thus far been sent.

An increase of more than 282,000 members during the past year was reported by 17,872 church schools of the Methodist denomination. The increase is the result of a campaign conducted as part of the church's Crusade for Christ, and speaks well for the Methodist's evangelistic campaign.

The McMahan bill, providing for civilian control of atomic energy, has passed the Senate and is waiting approval by the House. If the House passes it before the seventy-ninth Congress adjourns an important step will have been taken in shaking off the military monopoly which has thus far controlled plans for atomic development.

A very significant and helpful pamphlet entitled Education for Survival can be had by writing National Committee on Atomic Information, 1621 K Street, N.W., Washington 6, D. C. If folks in your congregation are not awake to the implications of the atomic age, or if they need a guide to action, they ought to have this pamphlet.

A campaign to obtain 300 heifers to replenish stocks in Central Europe has been started by an interdenominational committee in Detroit appointed by the Council of Churches of that city. Bro. J. Perry Prather, pastor of the First church in Detroit, is chairman of the committee. The drive has won the official support of Mayor Edward Jeffries, Jr., who issued a proclamation and formally presented two heifers, contributed by the Mt. Olivet Methodist church, to the committee in a ceremony on the steps of City Hall.

Although few people know it, the Church of the Brethren has two workers spending full time at Salina, Kansas, on a survey of juvenile delinquency. Mr. and Mrs. J. K. Kough are the two who, since May 7, have been laying the groundwork for a boys' club in Salina. They are volunteer workers sponsored by the B. S. C. on a maintenance basis.

Six single young men who would like to learn farming or who would like to discover whether they are fitted for rural living may be accommodated at Butterworth Farm School, Foster, Ohio. Beside the directors, Roy and Pauline Clampitt, there are three young couples at the farm. It is desirable for young men who want to come to the farm to plan on staying a year, but any who prefer a shorter term will also be considered. The assistant director at Butterworth is Ernest Snively, of the Waterloo church, Iowa. Anyone interested can write Roy J. Clampitt, Butterworth Farm, Foster, Ohio.

We wish to express appreciation to Bethany Biblical Seminary for a copy of their 1946-47 catalog received here.

The August 10 issue of the Gospel Messenger will be omitted this summer in line with the policy of the Brethren Publishing House to have the plant closed the week of August 5-10.

The Boise Valley church, Idaho, will hold its fortieth anniversary and home-coming on June 23, according to word we have from Pastor R. Truman Northup. All who can attend will be welcomed to the service.

The Capon Chapel congregation, W. Va., asks us to announce an all-day meeting to be held at their church on June 30. The day will include rededication of the church at 11:00 a. m., a memorial service at 2:00 p. m., and a basket dinner. A welcome is extended to all who can come.

West Branch church, northeast of Polo, Ill., will observe its centennial anniversary by having morning and afternoon services and a basket dinner at noon on July 7. Bro. M. R. Zigler will give the morning address. A cordial invitation is extended to anyone who wishes to be present in person or to send a message.

With Our Schools . . .

Bethany Biblical Seminary

Graduation services for Bethany Biblical Seminary were held at the First church, Chicago, on May 26. President Rufus D. Bowman preached the baccalaureate sermon in the morning and Dr. Frederick K. Stamm gave the commencement address in the evening. The theme of Dr. Stamm's message was A Ministry for Today.

The graduating class numbered forty-three. Thirty-two received the Bachelor of Divinity degree and five the Master of Religious Education degree from the Seminary. Three received the Bachelor of Sacred Literature degree and three the two-year certificate from the Bible Training School.

The honorary Doctor of Divinity degree was conferred upon Dean Lorell Weiss of La Verne College, Calif., a former graduate of Bethany Seminary.

The love feast, held the Saturday evening before Commencement Sunday, was the high spot of spirituality for the school year. The students, faculty members, and their families were spiritually benefited by this service.

Prof. David J. Wieand has successfully completed all requirements for the Ph. D. degree at the University of Chicago and will receive the degree on June 14.

Three Bethany extension schools will be held this summer: Bridgewater College, July 15-27; Juniata College, Aug. 5-17; Elizabethtown College, Aug. 5-17.

In closing the school session of 1945-1946, President Bowman characterized the year as follows: The school year of 1945-1946 will go down in history as an outstanding period in the history of Bethany. This year was Bethany's fortieth birthday. It marked the launching of the Seminary's improvement program and the raising of \$175,000 for it. This has been the first year of the affiliation of the Mennonite Biblical Seminary with Bethany Biblical Seminary. This co-operative arrangement has been successful and appreciated. This commencement season marks the retirement of President Emeritus Albert Cassel Wieand after having served Bethany forty years, twenty-six years of which he was president. Brother Wieand deserves the gratitude of the brotherhood for his far-sighted leadership, beautiful attitudes and deep spirit of devotion through the years.

Our Mission Work

Clara B. Myer — Missionary

Martha Young
Chicago, Illinois

Anna Wolgemuth
Rheems, Pennsylvania



On a farm near Leola, Lancaster County, Pa., in the Conestoga congregation, Clara Blanche Myer was born on June 26, 1909, to Oliver and Addie A. Myer, bringing sunshine and gladness into their home. There were three older daughters in the family.

The father died when Clara was five years of age, and then the family moved to Leola, Pa., where Clara attended public school. She completed her high school in New Holland, Pa.

Clara united with the church at the age of twelve. Her mother and sisters had always been regular church attendants. The whole family was active in church school work and interested in the preaching services and so Clara just naturally became a regular attendant also. At an early age she began to teach in Bible school at the Bareville church, where the family attended services. She was also keenly interested in music, and served as chorister in the church and Sunday school at this place.

For her further education Clara chose Millersville State Teachers' College, which was close to her home. This made it possible for her to be with her mother. Out of this developed an unusual mother and daughter companionship that lasted through the years.

Clara spent several years teaching in the public schools in her home district. At the same time she continued to teach in the Sunday school and in daily vacation Bible school and to direct the chorus of the church. She also taught piano lessons for some years. During this time she occasionally took short refresher courses at Elizabethtown College, which brought her in touch with one of our own church schools.

After her mother's death in April

1941, Clara began to think definitely about service beyond her home community. She looked forward to attending Bethany Biblical Seminary for one term, at least. In September 1943, she left her home for Chicago and began work at Bethany. By the end of the term she decided to stay in Chicago for further work, and as a result the years from September 1943 to March 1946 were spent in Chicago with headquarters at Bethany. During this time she took work at the University of Chicago and at the Central Y.M.C.A. College. She was graduated in June 1945, receiving her A. B. degree. The fall and winter of 1945 and 1946 were spent in Bethany Biblical Seminary looking forward to the mission field.

During these years she spent two summers in Southern Virginia, where she taught in vacation church schools, music schools, and a boys' camp. She thoroughly enjoyed all of these and they seemed to provide the special training needed for her new field of service.

After March 1946, she came back to her home in Lancaster, Pa., and spent several weeks with her sisters, Cora and Minnie Myer of Lancaster, and Eva Myer Roether of Rothville, Pa. During this time she also renewed ties in the old home church at Bareville.

December 18, 1945, marks the date when definite action began in preparation for going to the field. Two specific calls for teachers in our missionary children's schools in India and in Africa were before the General Mission Board. Clara knew about both calls and after careful consideration she came to the conclusion that her decision should be made for Africa because of her experience with grade school children. Clara had the conviction that she would be serving as a missionary by teaching the missionary children in

the Hillcrest school at Jos. Within four short busy months, Clara was ready to leave New York by plane.

Clara had expected to go to Africa with missionaries returning to the field, but such plans did not work out and so she took the plane alone on April 26. Two days later she reached Harbel, Liberia. Fifteen days later a cablegram came to the office saying that she had reached Jos safe and well.

She is now at her place of work at Hillcrest School, Jos, Northern Nigeria. She has gone to serve Christ as a missionary schoolteacher. She has made many friends in America and they believe that her cheery, considerate presence will be a great asset in her field of service for God and his kingdom in Africa.

My Shanghai Diary

Ernest L. Ikenberry

Feb. 1. Tomorrow is Chinese New Year so the streets are abustle. Everyone is getting ready for a five-day holiday. Dr. Miao and George Wu are trying to get off by plane. They have third priority, the highest a civilian can get.

Feb. 2. Awoke to a lot of noise—firecrackers, drums, and cymbals, and parades with music. Miao and George Wu were delayed by bad weather.

Feb. 3. Stopped by the office to check on the cable to New York as Maio and Wu got off across the Pacific at 9:15. They are four days late and have only eleven days to get to Geneva. I went to Community church, heard a fine sermon on Blessed Are the Meek, by Bishop Lacy.

Feb. 6. Back at work in the busy, buzzing office.

Feb. 7. We had a long staff meeting. Dr. Mortensen was there with the minutes of the Executive Committee meeting so that we could check them before they are put into final form. Squeezed in a letter to the home office.

Feb. 8. Got off my financial statement for January. Living costs are about the same. Art Steele, Herald-Tribune correspondent, was in the office asking about the N. C. C. mission work, etc. Seems a very fine, genial fellow. We know mutual friends in Boise, Idaho. Mr. Suyekane was in for dinner. He is a very fine Christian and has done real service in the Y. M. C. A.

Feb. 9. I do have a cold, a real one.

Feb. 11. Dr. Henry is here from Chungking with the final move of the American Advisory Committee to Shanghai. Now I must have a conference with him on N. C. C. relief as he has been on the West China Committee. Had a letter from Mr. Vaught of the Church Committee for Relief in Asia.

Feb. 12. Morning staff meeting as usual with Associate General Secretary, Dr. Creasy, presiding. It seemed like a long day. Guess my cold is dragging me along.

Feb. 13. I had conference with Dr. Henry. He agrees that we should just start in the newly elected N. C. C. relief committee with a clean slate and let the Chungking office complete what they did not get finished by the end of January. They will work under the National Relief Committee and we will clear everything and correlate things through my office.

Feb. 14. I went to UNRRA to confer with Dr. Ray Moyer of the U. S. Agriculture Department. He spent many years in Oberlin-in-Shansi. He had asked me to come and confer with him and Dr. Chen

on heifers for relief. We had quite a discussion. It seems that they might be used at some of the orphanages. Also Nanking University may want some to start their herd again. Also spent some time with Miss Lewis, child welfare head in UNRRA. Also talked to her about the letter from the Service Committee on bean-milk powder. I also need to see Dr. Ryan, child specialist of UCR, on this matter.

Feb. 15. Spent some time getting off the agenda to the new relief committee for the meeting on the 19th. I had a lot of mail from North China. Was glad to hear from Mr. Yin, Taiyan professor. He gave some information about Li Wen-yu, one of my best students in Shansi University in the old days. He is still helping with relief work in south Shansi. I also had a letter from Mr. Shih, a former colleague on the staff of Shansi University. Both of these were fine friendly letters from men who seem to be glad to hear I am back in China. Both are non-Christians but men whose friendship I have valued quite a great deal. Sometimes one gets some keen insights from such men.

plan to build their campuses on adjoining sites and consolidate their curricula. This move is being taken at the recommendation of the Associated Boards for Christian Colleges in China, which has been studying the problem of higher education under missionary auspices in China during the past two years. The boards' plans call for similar unification in six other areas of China, but Fukien is the only region to respond thus far.

China is appealing to the American churches for 200 doctors and nurses and 200 other Christian relief workers. Arrangements are being made so that missionaries appointed for the work may go to the mission areas they prefer and remain under their own denominational boards.

The Wandering Chinese Christian Schoolboys Come Home

The bell on the gate tower of Kashing high school fifty miles southwest of here rang out over Kashing City the other day for the first time in nine years. After nearly a decade of wandering, this famous fifty-year-old Presbyterian boys' school got home to its own buildings and campus to start the new term.

For nearly nine years that bell was silent as the school moved again and again to keep ahead of the enemy. Now, nearly 250 boys have enrolled, attended their first assembly and paid their school fees in heavy bushels of rice on their home ground once again. William H. J. Koo, the principal who had led the exodus, presided at the home-coming.

The period of the school's struggle to stay alive is a story of constant moving, dogged perseverance. For a time the group broke up into three sections and scattered to the out-of-the-way villages; then the group was able to get together and carry on in the international settlement in Shanghai. But Pearl Harbor brought this to an abrupt end and the school fled to a southwestern province with each boy smuggling himself through the Japanese lines. For three years this location was safe; until the Japanese offensive to split China got under way. That meant another move to a remote mountain town.

At last, in 1945, came peace, and Principal Koo led his boys back to Kashing. The school's nine-year exile record was remarkable. At its peak, it was teaching 980 boys and had 70 teachers. Its story is one of the most inspiring of this war.

Here and There in Missions . . .

The Ad Interim Committee of the International Missionary Council met at Geneva, Switzerland, February 16-20, 1946. Representatives were there from thirteen countries, some of which had been spared from further military conflict less than a year ago. The younger churches of India, China, and Mexico had representatives on hand. All of these men gathered, the first time since the war, to renew the Christian fellowship of the groups they represented and plan joint action for the advancement of world-wide missions. They considered, particularly, possible ways in which the International Missionary Council could ally itself with the World Council of Churches. Co-operation in research, youth work, reconstruction, international relations, and distribution of world church news is to begin very soon. The two councils are joining hands to make the global work of the church effective.

The Christian church in Korea is dilapidated, undisciplined, confused, dazed and leaderless. It has come out of a period of oppression under the Japanese and of five years without the presence of foreign missionaries with its morale tottering, its property dirty and run down and its

ranks divided on the collaborationist issue. But in spite of those things the churches are making a real appeal to the people.

The Franciscan Fathers plan to petition Congress to "recognize the deplorable condition" whereby only 5,000 of the 20,000 children on the Navajo Indian Reservation are now receiving schooling. The closing of nineteen government day schools and two government boarding schools brought about the situation, according to the Franciscans, who teach in the mission schools.

Fifty-five French missionaries have returned to the Far East since the Japanese surrendered, it was disclosed in Paris recently. Thirty left toward the end of last year, and a second group of twenty-five has just set out. The missionaries are attached to French military forces as chaplains and hence have been given only temporary permits to reside abroad, but they hope to renew their visas as soon as abandoned missions are re-established.

The union of all Christian colleges in Fukien Province, China, is under way. The three schools involved—Fukien Christian University, Hwa Nan College for Women, and Union Theological Seminary of Foochow—

Brethren Service

Still Life Drawing



people twenty years ago has lost its pity for the victims of disaster anywhere in the world. I do not believe the nation which has watched with sympathy the Indian people's struggle for liberty wants the Indians to die like flies in the Calcutta streets this summer. I do not believe that the nation which helped beat the Germans in war wants German children to wear again the potbellied marks of starvation.

Grisly Truth

We may be able to do little enough, under the best of circumstances.

We were told by the army, a few months ago, that stories of German hunger were exaggerated. Some of them were, perhaps, but the grisly full truth at last is out. Central and Western Europe is at the desperation point.

Some starvation in Europe and Asia is inevitable. All that is possible at this late date is to minimize the terror.

We Are Well-Fed

But that much, at least, we can do—if the administration will take its courage in its hands and call upon the people, in candid terms, to rise to the need.

It is regrettable that so many columnists and radio commentators, in talking about the world's need of American food, couple their appeals with warnings about Russia. Is it necessary for us, at the peak of American strength and prestige, to get our people aroused to generosity by frightening them about communism? Is it implied that we would be willing for the Indians and the Germans and the French to starve except for the possibility that, as they suffer, they might turn to the Soviet Union for salvation?

We are a well-fed people, the most fortunate on earth. Never before were we fed so well, in fact, as now—while the rest of the world is existing on routine rations or less than that. The American spirit has not become so crabbed and distorted, surely, that it is unwilling to share of its abundance with the wretched millions suffering more directly the frightful aftermath of war. Mr. Truman's administration is in possession of the facts. It has placed some facts before the people—but it has not yet shown the nerve to act upon them. Is the President going to wait until time has run out completely?

Reprinted from the Washington Post

Let Us Ration Ourselves to Assuage the World's Hunger

Willard Shelton

We are not sending enough supplies overseas. How can our nation supply more food? We believe Mr. Shelton's viewpoint deserves a hearing.

In the name of everything decent and good in the American tradition, why does not President Truman go to the radio and tell our people frankly that, unless help comes quickly from this nation, literally millions of people all over the earth will starve to death this year? Why does he not say boldly that the only adequate solution is for us to return to rationing or adopt some similarly decisive step, and bet his political future on the willingness of the people to accept his word?

I am not unaware of the venom with which even wartime rationing was assailed by the masters of slander who hoped to destroy Mr. Roosevelt politically by appealing to the basest human instincts. If Mr. Truman should restore rationing now, the same poison-tongued groups would scream with anger. They would charge him with clinging to power for power's sake, with making America again a "Santa Claus" for "beggar foreigners."

I do not believe the people would credit them. I do not believe that the

nation which poured out its bounty to the earthquake-stricken Japanese

Brubaker in China

Now surveying mission activities and relief needs in China is Leland Brubaker, who will report on his trip when he arrives back in August.

Mr. Brubaker expects to visit Ernest Ikenberry and our five missionaries in Shansi Province. He may witness distribution of part of the 427 pounds of United Church relief supplies sent to that nation from Modesto and New Windsor.

Meanwhile here in the United States fifty eager tractor drivers, many of them Brethren, prepare for an eighteen-month sojourn in that far-eastern land, where they will instruct Chinese in the art of machine farming.

Earnest Request

The latest request for foreign service arrived in person at the Elgin office to state that he really must get across and he would be willing to scrub floors for John Barwick if necessary. He didn't want any pay. . . . If he could get to England, that is . . . letters from his girl in England just weren't enough, and she couldn't come over to this country. . . .

(The B.S.C. though unable to grant this plea hopes that love will find a way.)

Crop Raising in Italy

Farmers and their families in Italy are gardening every available inch of soil, "including wheat patches at such angles that they seem pegged to the mountainside," according to a report received from John Strohm, former editor of the *Prairie Farmer* who has just concluded a tour of European agricultural areas for American rural magazines.

"No farmer in the world is working harder with less and producing more food than the Italian farmer," said Mr. Strohm's report. "Give him only the land wasted along our railroad tracks and he could feed most of Italy's hungry millions. They hoe their wheat to squeeze out the last ounce of food, and in valleys they raise yearly as much as fifteen tons of hay and fifty bushels of wheat on one acre."

Mr. Strohm said it was a common sight to see a father, a mother and four or five children all working the fields together, many pushing spades with their bare feet. A pair of shoes cost nearly twenty bushels of wheat.

Italy has nearly 350 people per square mile to feed, the report added, and their greatest need today is fertilizer, something they have had to do without for five years. There is more land in wheat than in any other crop.

"In southern Italy, on land where you would not give cockleburs a chance, they get ten bushels per

Information and Inspiration . . .

Quiet success: The Morrisons Cove, Pa., church tiptoed silently—as far as the Elgin office was concerned—into a community sale for relief. The first news reached us after the sale. Net proceeds totaled the tidy sum of \$1,000.

Enough heifers to be herd: The Southern Ohio heifer committee reports shipments from the Gettysburg, Ohio, assembling center totaling 177 animals.

"The food situation in China," says F. H. La Guardia, director general of UNRRA, "is beyond description. The health of the Chinese people is also endangered by disease. We are doing our best to head off the graver consequences of cholera in Canton by rushing by air express enough vaccine to protect 200,000 people."

Bro. Rufus King, who has served as director of the C.P.S. work in Puerto Rico, was a visitor in the B.S.C. office recently. He and Mrs. King will return to Puerto Rico this summer to direct the work of the Castañer unit.

Over vast areas of the Far East today, millions of famished men, women, and children have one certainty in common—the certainty that unless food arrives in the immediate future, they will be dead.

acre," Mr. Strohm's report concluded. "They even farm close to mines, and when one explodes their chief concern is lest the oxen be injured."

Thirteen Carloads

Farmers from six states have just contributed 440 long tons of corn that is now en route to Naples, Italy, in the campaign to alleviate the famine and hunger in that war-devastated country. This was made known by Dominic J. Marcello, executive vice-president of American Relief for Italy.

"We have just sent to Naples for the relief of the starving people 440 long tons of corn," he said. "This was contributed to our organization by the farmers from six states and is now on its way to Naples, aboard

"There can be no love among men if they are not alive to each other."—Howard Thurman.

Howard Sollenberger, the director of the tractor unit in China, is supervising the training of the fifty men selected for this work. These men are in training at the various tractor factories that provided the tractors.

Our relief and rehabilitation workers in Italy have all reported to their assigned stations. Each of the five is at present located in a different area. When they are better acquainted with the country, the language, etc., they hope to establish a definite project for Brethren service.

Bro. Ora Huston, formerly West Coast area supervisor for C.P.S., is now in Washington, D. C., for a summer of service as head of the camp operations division of the N.S.B.R.O. He replaces J. N. Weaver, Mennonite, who has resigned after five years' service to become manager of a co-operative at Newton, Kansas, the home of Bethel College, and a strong Mennonite constituency.

The first shipment of heifers to Italy was scheduled to leave the latter part of May. The shipment planned last fall was canceled because of the lack of feed, but now with the pastures, we are assured that they can be taken care of.

the freighter, Arunah S. Abell. The farmers are donating cereals and other foodstuffs through various organizations. **This shipment of corn was made by the farmers to the relief and rehabilitation committee of the Church of the Brethren. They turned it over to us to ship and distribute."**

How Did They Do It?

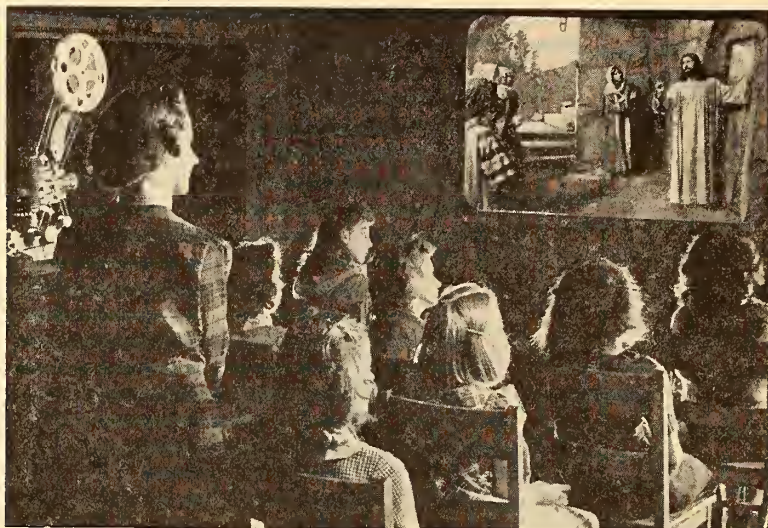
A few weeks ago Ida Shockley was asked to speak at Tilden Tech High School in Chicago. They wanted to give some heifers and needed to know more about the project. After the talk their principal said he thought they could raise money for ten heifers. Here at Elgin we smiled. That is a lot of heifers to deliver on short notice.

The other day Ida received a phone call indicating they had through their own school and efforts of friends raised funds for fourteen heifers! What's more they had lined up, according to their estimate, 200 prospects for seagoing cowboys! . . . We can see Ben Bushong's grin of delight from here.

**"SERVE, AND HATE
WILL DIE UNBORN:
LOVE, AND CHAINS
ARE BROKEN."**

George Washington Carver

The Church at Work



Courtesy International Journal

Using Visual Aids in the Church Program

W. Donald Brumbaugh

Everyone who is charged with the responsibility of guiding a group in thinking, discovering new truth, and attempting new approaches must face the question of how he can best lead their thinking, stir their emotions and crystalize their developed conviction into action, through standards of conduct. One of the questions which he should raise with himself is, "How can I take this matter out of the realm of the abstract into the concrete through visualization?"

Young people's groups are always on the lookout for something to do. With them Christianity is not alone something to believe but something to do as well. One group used this approach to begin a project for the heifer and clothing program. They started their program with a devotional period, sang *The Whole Wide World for Jesus*, read the scripture, "In as much as ye have done it unto the least of these my brethren, ye have done it unto me." This was followed by a film showing relief feeding being done in Belgium and France and showing scenes of children left starving in the wake of war, babies crying for milk, a steamer coming into port carrying food for their sustenance. Posters that had been prepared beforehand were then displayed and placed on the wall as

reminders. Graphs were presented showing the need and the amount of milk needed to keep a given number of babies alive. A "cow census" was taken including the calves and compared with the per capita consumption of milk. This was shown in relation to the stricken areas. Several good but used garments, dresses, trousers, shoes that served as sam-

ples to be given were displayed. It was not enough that the group be told of the need and what could be done; they were shown. It was so effective that one group organized to mend clothing and make garments from cutouts from B.S.C. and remake garments for smaller persons. A heifer club was also organized.

Of course, our relief program does have certain aspects that are dramatic but projects in our regular program are even more in need of being visualized. In a great many cases it is not a question of our not knowing how as much as it is of not using what is already familiar to us.

A series of still pictures, prints or projected pictures, or motion pictures can be used either to introduce a study group to a subject for further and more intensive work or as an overview to integrate studies that have just been completed. Sometimes the same series of pictures is used twice, once at the beginning of a study and again at the close to crystallize thinking.

For inspirational purposes, for worship services and for vespers, projected pictures are especially adaptable. Slides made from film taken with an ordinary miniature camera has a variety of uses, limited only by the resourcefulness of the leader. Beautiful scenes taken in natural color, accompanied by music, reading of appropriate poetry, psalms, with soft music interspersed,

It Occurs to Me . . . Raymond R. Peters

On a recent trip to Bridgewater College I had the pleasure of living in the guest apartment. Hanging in one of the rooms was the following prayer.

"Let me do my work each day, and if the darkened hours of despair overcome me, may I not forget the strength that comforted me in the desolation of other times. May I still remember the bright hours that found me walking over the silent hills of my childhood or dreaming on the margin of a quiet river, when a light glowed within me, and I promised my early God to have courage amid the tempests of the changing years. Spare me from bitterness and from the sharp passions of unguarded moments. May I not forget that poverty and riches are of the spirit. Though the world knows me not may my thoughts and actions be such as shall keep me friendly with myself. Lift my eyes from the earth and let me not forget the uses of the stars. Forbid that I should judge others, but I condemn myself. Let me not follow the clamor of the world but walk calmly in my path. Give me a few friends who will love me for what I am and keep ever burning before my vagrant steps the light of hope. And though age and infirmity overtake me and I come within the sight of the castle of my dreams, teach me still to be thankful for life, and for time's olden memories that are good and sweet, and may the evening's twilight find me gentle still."

It occurs to me that every guest room should display some motto or word of encouragement. Often we forget that the people who travel in the interests of the church are serving a line of duty rather than vacationing. Sometimes they become lonely and discouraged. The atmosphere of a guest room can be a source of inspiration and uplift.

certainly lead us into a reverent appreciation of God's handiwork.

One pastor has effectively used his slide projector to help create an atmosphere for worship by making a slide out of a tiny cross cut out of black paper. When it is projected in subdued light on the wall, on a picture, or a model of Golgotha, it provides a worship center, directing attention to the subject for discussion.

Applying Visual Materials

At Christmas time, at Easter or in teaching Brethren heritage and doctrine the children's department may plan a marionette program. Start out by writing the script, making the costumes, settings, and finally taking the parts to be portrayed and presenting the finished production. Too involved for children? You would be surprised what they can do. A small class can do it and it can be adapted to different age groups.

The cost of employing aids can be reduced materially by making as many as possible. It is easier than might be supposed. The Keystone View Company of Meadville, Pa., prints a small pamphlet for ten cents, describing the making of glass slides. Picture rolls in a strip to be projected can easily be made by any amateur photographer. As a matter of fact, the making of the visual materials to be used, (as just suggested in the program with marionettes) not only saves the expense of purchasing them, but, when correlated with the subject matter, creates an experience of appreciable educative value.

Resources

Picture Guide for Uniform Lessons. 10c.

Visual Aids in the Church, Rogers and Vieth. \$2.00.

Visual Method in the Church. 25c.

Pamphlet Cafeteria

Have you thought of establishing a "pamphlet cafeteria" in your church, to enable your members and friends to secure up-to-date information on problems with which Christians are naturally concerned? It would be important to keep the supply up-to-date but if sufficient quantities were sold, the project would be self-sustaining. Maybe your B.Y.P.D. would want to take on the job of setting up the rack which would be used, painting signs or posters to call attention to it and ordering new materials. These materials available from the General Boards at Elgin and elsewhere might deal with a great variety of subjects and could promote different phases of the church's work at different times.

News and Correspondence . . .

The Church of the Brethren in Canada

Forty years ago, when the Brethren were first coming into Canada, there was more unexplored territory in North America than in any other continent, and most of it was in Canada. When we came north we, figuratively and literally, went to the ends of the earth.

Today our agricultural area has largely been developed, our industries are firmly established and growing, our transportation system is well organized and generally satisfactory. Our forests are vast, and no attempt has been made to estimate the extent of our oil and mineral resources. The population that we need will inevitably come. With her radium and uranium deposits Canada is, potentially at least, the strongest nation of the world. Edmonton, forty years ago at the end of the earth, is now an air-center of the world, its greatness in that respect only begun. We are in the strategic position of being a crossroad of the world's airways. And may these airways be ways of peace.

Just how is the church going to fit into the general plan of this youngest of the nations suddenly projected into the strategic position of world power and influence? Never in modern times has the church had such an opportunity to establish itself in a strategic center from which the "lines have gone out to the ends of the earth." As we have dreamed of what we would accomplish in far-off climes and times, the present has unceremoniously dumped the future into our lap.—E. C. Cawley, Arrowwood, Alberta.

Youth Rally at Stanley

On April 28 a youth rally was held at Stanley, Wis. Young people came from Rice Lake, Mondovi, Eau Claire, Worden, Maple Grove and Stanley. Rev. Petcher, of the Rice Lake church, had charge of the Sunday-school class. Rev. Royer, our guest speaker, gave us a fine talk on his experiences in taking a load of horses to Europe. At noon everyone enjoyed a basket dinner. We had a musical program in the afternoon, each church participating. A business meeting followed at which we discussed Conference, work camps, and our summer camp. The Stanley ladies' aid prepared a fine supper for the visitors, after which Bro. Royer led us in a song-

fest. Rev. Bucklew of Mondovi brought us the evening message. At the close of the service, Rev. Bryan, of the Stanley church, baptized two young people to climax the day. —Opal Henderson, Stanley, Wis.

Ex-"City of Churches"

Brooklyn, New York, was once known as the "city of churches." It is now regarded by evangelical Protestantism as one of the principal home mission areas of the eastern United States. Most of the pulpits that once drew famous Protestant preachers have closed their doors, have been sold to nonevangelical groups or become charges of missionary budgets. It is estimated that of the 2,760,000 population of Brooklyn, 82 per cent is foreign-born, children of foreign-born and Negro; while only 18 per cent is "native white." The remainder of the once predominantly "native white" population seem to have moved into suburbs of New York City. Of the 800,000 Protestants still living there less than 200,000 are reported as members of churches. Approximately 35 per cent of the population is Roman Catholic, 32 per cent Protestant, 31 per cent Jewish and 2 per cent Eastern Orthodox.—World Outlook.

German Catholics and Protestants Maintain Friendly Contacts

Two recent events illustrate the fact that the friendly relations between German Catholics and Protestants, which were established in the common resistance against Nazi neo-paganism and persecution, are not only being maintained in the present reconstruction period but even further developed. The two events referred to involve a Catholic bishop, Auxiliary Bishop Wilhelm Stockums of Cologne, and Rev. Dr. Heinrich Bornkamm, president of one of Germany's most important Protestant organizations, the Evangelical League (*Evangelischer Bund*).

Bishop Stockums was the first Catholic bishop in Germany to speak at the inauguration of a Protestant school. Speaking at the Evangelical Teachers College of Kettwig-on-the-Ruhr, as a representative of Cardinal Frings, Archbishop of Cologne, he declared that in spite of the differences in doctrine the two Christian denominations have come closer to each other

and that they feel the same about their responsibility for the education of German youth. Referring to the recent campaign for denominational schools, he declared that only in denominational schools can the spirit of Christianity make itself fully felt.

On the Protestant side, Rev. Dr. Bornkamm declared in his message to the Evangelical League, on the occasion of the fourth centenary of Martin Luther's death: "Common suffering and oppression has brought us, as one of its greatest blessings, a calm and brotherly relationship between the denominations. We shall do our best to preserve it. Discussion on the essence of the gospel and on the true Christian church is necessary for truth's sake; we wish, however, to conduct it in a spirit of peace and respect. We are hopeful, in particular, that the times when questions of faith were intertwined with, and prejudiced by, political struggles for power are now definitely over for our people."

British Youth Said to Be Seeking "Popular" Religion

Great Britain, so four American leaders of the Youth for Christ movement have found, is ready for a revival of religion such as that visited upon the islands during the time of Moody, Wesley, Chapman, and Alexander.

Dr. Torrey Johnson, leader of the group, says, "Young people in Britain, as in America, have left the church because they thought its methods old-fashioned and obsolete and, according to the Lord Provosts of Glasgow, Aberdeen, and Edinburgh, an alarming rise in juvenile delinquency has resulted."

In Edinburgh, Lord Provost James Falconer was reported as saying: "We have found that young people simply will not tolerate a heavy, dull church service. They must become interested in the church through a popular and appealing program designed specifically for young people. Later, after they have become converted, then ritual and form can strengthen and inspire them."

Urge Church Action on Moral Problems

Gambling, intemperance, and marital irresponsibility were listed as problems calling for church action in a report presented to the Presbyterian Church in England at its general assembly in London.

"Not only are intemperance and

gambling rife while succeeding governments are afraid to act because of their promoters and patrons," the report declared, "but there is obviously a decline of honesty in act and word and a decline in respect for human life."

The report urged that the Church reconsider its attitudes toward divorce, marriage, and the family. It also recommended that training for marriage and the responsibilities of parenthood be included in the Church's work among adolescents.

Vermonters Again to Be Hosts to Negro Children

The homes of white people in the vicinity of Johnson, Vt., will be opened to 85 Negro children from New York's Harlem for the third year of a novel experiment in race relations, it has been announced by the Rev. A. Ritchie Low, pastor of the United Church.

Mr. Low, who started the movement three years ago, said a number of the young people are returning to the same homes they visited last year, their hosts having made this request.

The children, who come from middle-class families, are looked upon as good-will ambassadors from one race to another. So many who have already come to the Vermont

homes wish to return that a limit of two visits has been set. However, some are coming for the third time, but they will underwrite their own transportation expenses. The expenses of the remainder are paid for by the Abyssinian Baptist Church in New York.

The Vermont plan has proved so successful that church groups in Illinois, New Hampshire, Connecticut and Maine have adopted it.

Seek Experimental Religious Schools to Provide Bible Study

Formation of experimental religious schools to provide opportunity for discussion as well as study of the Bible was recommended in a report submitted by the Committee of Evangelism to the British Council of Churches at its spring meeting in London.

The committee urged also that "a more serious account be taken of evangelistic preaching" in view of the "widely prevailing ignorance of the Bible and of everything connected with the life of the church."

"Even the Four Gospels and their story of Jesus, the indispensable basis of Christian faith, are unknown to very many today," the

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

All God's Children. Armond E. Cohen. Macmillan, 1945. 104 pages. \$1.50.

If you are hazy on the subject of the Jewish people in relation to Christianity and to our nation, this book with simple, clear-cut statements will give you an intelligent understanding of these matters. Each chapter is in the form of a friendly letter from the author, a successful, youthful rabbi in Cleveland. The book is written in the language of young people and has a positive, constructive and wholesome emphasis.—Don M. Snider.

Recreation for the Church. National Recreation Association, 1946. 80 pages. 50c.

This book gives a wholesome approach to the matter of recreation in the local church program. Many resource materials are listed. The book includes drama, music, socials, nature study, camping, sports and crafts. One section deals with leadership. The problem of adequate equipment is covered in detail. The bibliography alone is worth the price of the book.—Don M. Snider.

Pioneers of Tomorrow, a Call to American Youth. Hans Weil. Association Press, 1945. 83 pages. \$1.25.

This book is a real challenge to creative living. Though it will not appeal to the average youth, it has a clear insight into American weakness and strength. Advanced youth and adult leaders will be helped by reading this book.—Don M. Snider.

Our Inner Conflicts. Karen Horney. W. W. Norton, 1945. 250 pages. \$3.00.

This is a "must" book for all pastors, teachers and counselors. It explains clearly in a new way the basic motives for conduct. It is excellent background material for pastors and counselors.—A. Stauffer Curry.

How You Can Help Other People. Samuel M. Shoemaker. E. P. Dutton and Company, 1945. \$1.75.

This book is relatively free from technical terminology and has a richness of Christian insight. Laymen as well as ministers will find it helpful. The book touches many personal problems of our times simply and briefly.—S. Loren Bowman.

committee declared. "We urge that the first task of evangelistic preaching to the masses should be a simple and straightforward presentation of the historical Jesus."

Disputing the belief that denominational differences constitute a hindrance to united evangelism, the committee asserted nevertheless that these differences "impair the witness of the church" and hence "every step toward healing them will also be a step toward more effective evangelism."

Berlin Churchmen Form International Goodwill Group

A group to promote international understanding is being formed by German church people in Berlin, according to one of its organizers, Ruth Wendlend, assistant to Dean Heinrich Grueber of Berlin.

The organization, to be known as the Ecumenical Work Society, plans to meet once a month. Chaplains of the military and neutral governments are being invited to participate. Speaker at the first meeting was a French chaplain. A German pastor who is the Protestant liaison with the British is one of the organizers. Russians also will be invited.

Miss Wendlend said the group will read books and study. It is not only for church laymen but also for those who do not belong to churches.

"We want to develop a real understanding of the churches in the different nations," said Miss Wendlend. "We want to learn to know other people, so there won't be misunderstandings."

Church World Service Asks Return of Rationing

Questioning the efficiency of voluntary rationing, the new Church World Service organization, representing most of the principal Protestant denominations, has urged immediate and drastic action by the government to avert mass-scale starvation. The appeal was embodied in a statement released May 16 on the organization's own stand on the present world food situation.

In one of its first official acts since its formation May 7, the new service agency brought its full battery to bear on the present specter of hunger. It called upon the President to set aside by executive order the necessary grain to cope with the present emergency and provide for immediate shipment overseas, and to reinstate rationing in this country in order to provide the necessary supplies for the coming year to feed the starving in Europe and Asia.

The statement reaffirmed former positions expressed by the constituting bodies as well as the three merging organizations which were the World Council Service, the Church Committee on Overseas Relief and Reconstruction, and the Church Committee for Relief in Asia. President of the new organization is Harper Sibley, who served as chairman of the two latter committees.

The Struggle Against Intolerance

An ordinance recently proposed for the city of Los Angeles reads as follows: "It shall be unlawful for any person to write, type, stencil, paint, print, publish or distribute, by any means, or in any manner whatsoever, any inscription, sign, placard, handbill, circular, booklet, pamphlet, leaflet, card, sticker, periodical, literature, paper, or any other matter, which exposes any religious or racial group to ridicule, contempt or hatred, or which tends to disturb the public peace or endanger life and property." Any offender would be fined \$500.00 and could be imprisoned for 90 days. Despite the enlightened nature of this ordinance it is not expected to get enough votes for passage in the city council.

British Council Sends Greetings to German Church

In a message of greeting to the Evangelical Church of Germany, the British Council of Churches said it is looking toward increased co-operation with the German church as one means of healing the wounds of war and establishing a just peace.

Referring to the Stuttgart Declaration in which the Evangelical Church confessed that it shared equally with the rest of the nation in its war guilt, the council said it was "greatly moved" by the statement.

"We feel bound to distinguish between the degrees of moral responsibility which our respective peoples bear for the tragic events of past years," the message said, "yet we are conscious of grievous failures on our part to bear witness to the justice and mercy of God in our international relationships and we take our stand with you before the judgment seat of Christ."

Susie H. Price

Susie H. Price, daughter of the late Joseph M. and Sarah Harley Cassel, was born Jan. 5, 1884. She died April 13, 1946, at the Grand View hospital, Sellersville, Pa. She became a member of the Church of

the Brethren in her teens, and lived within the bounds of the Indian Creek congregation until the time of her death. On April 29, 1905, she was united in marriage to Abram A. Price, who survives. Six children were born to them, two of whom preceded her in death. On April 13, 1918, they were called to the ministry, and on October 26, 1923, they were ordained to the eldership. Since March 7, 1936, they have had charge of the work in our congregation. Sister Price fell asleep on the twenty-eighth anniversary of their call to the ministry. Funeral services were conducted at the Indian Creek church by the home ministers, Brethren Elmer M. Moyer, Reuben H. Brumbaugh, and Joseph G. Moyer, assisted by Elder Samuel H. Hess of Royersford, a friend of the family. Interment took place in the near-by cemetery. —J. Wilford Price, Harleysville, Pa.

Jane H. Agley

Jane H. Agley was born Oct. 26, 1866, and died at her home May 15, 1946. She was married to Daniel Agley on March 11, 1930. She had been a long-time member of the Church of the Brethren, in which her former husband was an elder.

Surviving are her husband; a daughter by her first marriage, Mrs. W. W. Zimmerman of Elkhart; two stepchildren, Melvin C. Agley and Mrs. Simon Bontrager, both living northeast of Howe; five grandchildren and twelve great-grandchildren and three sisters living in northern Michigan. Services were held at the English Prairie church, with Bro. Mark Schrock officiating. Interment was in the English Prairie cemetery.—Mrs. Simon Bontrager, Howe, Ind.

Malinda Ellen Rairigh

Malinda Ellen Rairigh, aged eighty-five, widow of Eld. George S. Rairigh, who preceded her in death thirty-one years ago, died April 28 at the home of her daughter, Mrs. Madison Brown, Jr., Love Point, Md. Mother Rairigh, the daughter of the late Wm. and Sarah Gregg, was born near Johnstown, Pa., and became the wife of George S. Rairigh in 1878. To this union were born eight children, of whom five sons and two daughters survive.

The life of the deceased was characterized by a strong loyalty to the church of her choice. She showed especial devotion to the work of the aid society and a large beginners' Sunday-school class. For many

years she was president of the former group.

After death the body of Mother Rairigh rested in the home of her eldest son, Norman L. Rairigh, of Denton. Funeral services were conducted at the Denton church by Bro. I. S. Long of Baltimore, assisted by Bro. J. W. Krabill of Denton. Interment was in the Denton cemetery.—Mary B. Rairigh, Denton, Md.

John Henry Shickel

John Henry Shickel, son of Joseph and Nancy E. Shickel, was born at Bridgewater, Va., April 29, 1877, and died April 18, 1946, at the Jefferson hospital in Roanoke, Va., following an operation. Surviving are his wife, Lulu Peters Shickel, a brother, D. P. of Roanoke, and a sister, Elsie N. of India.

He joined the First church in Roanoke in 1911, and worked for many years with the junior boys and young people of the church. He helped also with the welfare activities of the church, giving freely of his time and material goods. Always he worked side by side with the deacons in any service the church called on him to do. He loved his Bible and was a faithful student of it. He looked longingly for his Lord's second coming.

For the last thirteen years Bro. Shickel had been a member of the Antioch church in Franklin County, Va. Because of failing health and the physical demands of farming he was not as active in the church work at Antioch as he had been in Roanoke. He did, however, sing in the choir, attend faithfully, and contribute of his means to the support of the church. Funeral services were conducted at the First church by Brethren J. A. Naff, C. A. Flora and J. H. Murray. Interment was in the Evergreen cemetery.—Lulu Peters Shickel, Rocky Mount, Va.

A German Quaker Repents

Allied military government in Germany hasn't been doing very well, perhaps because it doesn't follow closely enough the example of a certain German. When it comes to methods calculated to win respect for democracy, many an AMG officer could wisely emulate Heinrich Luehr. Luehr is burgomeister of Ahnsbeck. He is also a German Quaker. Faced with the need of requisitioning supplies needed for the care of refugees from eastern Europe and for other Germans more destitute, he issued this order:

"By virtue of the requisition law and in accordance with our traditional, though seldom implemented, attitude towards practical Christianity, I issue this requisition order: (1) from Heinrich Luehr, of Ahnsbeck, Farmer, 2 feather beds; (2) from all former members of the so-called Party (i.e., the Nazis), all members of the S.S. and S.A., . . . one feather bed from each; (3) from those mentioned under "1" and "2" all available furniture and household goods which the Welfare Committee considers necessary. This requisition order is issued against the person stated under "1" because he did not before 1933 stand up with the necessary determination for personal freedom, practical Christianity and nonviolence, and in the case of the persons stated under "2" because after 1933 they worked in the opposite direction."—Worldover Press.

Matrimonial . . .

Behrer - McNamara.—Richard William Behrer and Doris May McNamara, both of Fort Wayne, Ind., at the Fort Wayne church, June 1, 1946, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

Brandt-Lehman.—Luke H. Brandt of Hershey, Pa., and Anna L. Lehman of Palmyra, Pa., in their newly furnished home near Mt. Joy, April 21, 1946, by the undersigned.—Elmer Ebersole, Elizabethtown, Pa.

Brehm-Kilgore.—Raymond J. Brehm and Gladys Roberta Kilgore, both of Johnstown, Pa., in the Pleasant Hill parsonage, May 11, 1946, by the undersigned.—C. H. Gehman, Johnstown, Pa.

Carney-Findley.—Frederick Carney and Margaret Findley, both of Johnstown, Pa., in the Pleasant Hill parsonage, May 15, 1946, by the undersigned.—C. H. Gehman, Johnston, Pa.

Clayton-Hogan.—William Marion Clayton of Asheville, N. C., and Betty K. Hogan of Norborne, Mo., at the home of the bride's sister, May 24, 1946, by the undersigned.—Edward Lander, Glendale, Calif.

Davis-Crampton.—Claude Davis and Eleanor Crampton, both of Muncie, Ind., May 26, 1946, by the undersigned at his home.—J. Andrew Miller, Muncie, Ind.

Detrick-Eley.—Galen Detrick of Bradford, Ohio, and Martha Eley of Union City, Ind., in the Harris Creek church, June 2, 1946, by the undersigned.—Ernest Detrick, Bradford, Ohio.

Drain-Chittum.—Emory H. Drain and Evelyn Chittum, both of Roanoke, Va., May 18, 1946, by the undersigned.—Ralph E. Shober, Roanoke, Va.

Flora-Lehman.—Edward Flora of Knox, Ind., and Ruth Lehman of Walkerton, Ind., in the home of the bride, May 18, 1946, by the undersigned.—Cletus O. Deardorff.

Hampton-Lavinder.—S. Chester Hampton and Virginia Christine Lavinder, both of Roanoke, Va., in the Ninth Street church, April 20, 1946, by the undersigned.—Ralph E. Shober, Roanoke, Va.

Hanson-Bogard.—Ernest Hanson of Oak Park, Ill., and Naomi Bogard of Chicago, Ill., in the First church, Chicago, June 2, 1946, by the undersigned.—Harper S. Will, Chicago, Ill.

Hoover-Hoffman.—William Luther Hoover of Saxton, Pa., and Wilda Lovetta Hoffman of Everett, Pa., in the Raven Run church, April 20, 1946, by the undersigned. Percy R. Kegarise, Saxton, Pa.

Horn-Smith.—Lorain Horn and Regina Smith, both of Danville, Ohio, at the Dan-

ville parsonage, April 22, 1946, by the undersigned.—Daniel M. Brumbaugh, Danville, Ohio.

Judy-Seibert.—Richard T. Judy and Pauline Seibert, both of Chicago, at the First church, June 1, 1946, by the undersigned.—Harper S. Will, Chicago, Ill.

Keeler-Keeler.—Claude John Keeler and Clara Vandola Cress Keeler, both of Fort Wayne, Ind., at the home of the bride, June 1, 1946, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

Mendenhall-Fink.—Joseph L. Mendenhall of Gove, Kans., and Lois Doreen Fink of Quinter, Kans., at the home of the bride, March 28, 1946, by the undersigned.—Paul K. Brandt, Quinter, Kans.

Mikesell-Bucklew.—Harley Mikesell of Mondovi, Wis., and Frances V. Bucklew of Chicago, Ill., at the First church, Chicago, May 25, 1946, by the undersigned.—Harper S. Will, Chicago, Ill.

Moubray-Kemp.—Russell Lee Moubray of North Manchester, Ind., and Betty Jean Kemp of Dayton, Ohio, in the East Dayton church, May 18, 1946, by the undersigned.—Henry T. Barnhart, Dayton, Ohio.

Neterer-Swoope.—Irvin Paul Neterer and Doris Jean Swoope, both of Roaring Spring, Pa., May 11, 1946, by the undersigned at his home.—D. I. Pepple, Woodbury, Pa.

Palsgrove-Butterbaugh.—Gene Palsgrove of Troy, Ohio, and Lenore Butterbaugh of Oak Park, Ill., at the First church, Chicago, June 1, 1946, by the undersigned.—Harper S. Will, Chicago, Ill.

Pote-DeLozier.—Jesse William Pote, Jr., and Daisy Marie DeLozier, both of Roaring Spring, Pa., May 11, 1946, by the undersigned at his home.—D. I. Pepple, Woodbury, Pa.

Roitz-Heckman.—Clarence L. Roitz and H. Geraldine Heckman, both of St. Thomas, Pa., June 1, 1946, by the undersigned at his home.—Ora DeLauter, Hagerstown, Md.

Shaffer-Hoff.—Lewis F. Shaffer of Uniontown, Pa., and Nora E. Hoff of Lemont Furnace, Pa., in the Uniontown church, May 28, 1946, by the undersigned.—M. Guy West, Uniontown, Pa.

Shoemaker-Wean.—Robert Nile Shoemaker of Fulks Run, Va., and Tessie Ellen Wean of Timberville, Va., in the Linville Creek parsonage, May 24, 1946, by the undersigned.—Samuel D. Lindsay, Broadway, Va.

Stuttle-McDonald.—Clinton Stuttle of Batavia, Ill., and Helen McDonald of Glasgow, Scotland, at the Batavia church, May 24, 1946, by the undersigned.—Earl H. Kurtz, Elgin, Ill.

Wadsworth-Sutphin.—Burton Wayne Wadsworth of Tacoma, Wash., and Margaret Iris Sutphin of Waterford, Calif., at the Fresno Baptist church, Aug. 16, 1945, by the undersigned.—Elmon Sutphin, Waterford, Calif.

Wagner-Roth.—Duane Wagner of Union City, Ind., and Virginia Roth of Greenville, Ohio, at the Hill Grove parsonage, June 1, 1946, by the undersigned.—James M. Moore, Union City, Ind.

Fallen Asleep . . .

Applegate. Fern Evelyn, daughter of George and Lillie Finnifrock, was born March 11, 1904, in Cherry Grove Township, Lanark, Ill., and passed away at a Freeport hospital April 12, 1946. She spent her entire life in this community. At the age of eleven she united with the Cherry Grove Church of the Brethren and was a faithful member. She was especially interested in children. She is survived by her husband, four children, her mother, one brother, and one sister. Funeral services were conducted by Bro. Merle R. Hawbecker, pastor of the Cherry Grove church, and interment was in the Lanark cemetery.—Merle R. Hawbecker.

Brown. Daniel R., son of Henry L. and Mollie Renno Brown, was born Dec. 13, 1865, and died April 8, 1946. He is survived by two sons, five daughters, thirty-seven grandchildren and twenty-four great-grandchildren. Services were held

at the Merkey church by Elders Ira D. Gibbel and George G. Snyder and interment was in the adjoining cemetery.—Viola M. Ziegler, Bethel, Pa.

Brubaker, Martin, the son of Samuel F. and Martha A. Brubaker, was born near Salem, Va., April 24, 1861, and died March 22, 1946, at his home in Waggoner, Ill. He was united in marriage to Clara J. Williamson on Feb. 19, 1885. To this union were born six children. He joined the Macoupin Creek church in 1890, and served the church as a faithful deacon for fifty-three years. He is survived by his wife, Clara J. Brubaker, five children, two sisters, one brother, thirteen grandchildren and two great-grandchildren. Funeral services were held by his pastor, Bro. Leland A. Nelson, and interment was in the Macoupin Creek cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Brumbaugh, Fannie Rhodes, daughter of Daniel and Anna Shriver Rhodes, was born near Martinsburg, Pa., on Sept. 9, 1862, and died Nov. 20, 1945, at the home of her daughter in Boswell, Pa. In 1881 she was married to Levi Brumbaugh and to this union two daughters were born. As the wife of a deacon she was faithful in all the duties that pertained to that office. Funeral services were held in charge of Bro. M. G. Wilson, with the sermon by Bro. C. O. Beery. Interment was in the Fairview cemetery.—Mrs. C. O. Beery, Clearville, Pa.

Buckwalter, Emma K., daughter of Benjamin and Susanna Johns Buckwalter, died Dec. 6, 1945, at the age of eighty-six years. She was a member of the Lancaster church. She spent most of her life in the nursing profession. Services were held at the Frye funeral home by Bro. Wm. E. Glasmire.—Mrs. F. A. Myers, Lancaster, Pa.

Cole, James, was born in North Liberty, Ind., Feb. 20, 1859, and died in South Bend, Ind., as the result of an accident, at the age of eighty-seven years. Surviving are four daughters, one son, nineteen grandchildren, and twenty-four great-grandchildren. Funeral services were held at the Second church and burial was in the North Liberty cemetery.—Edward Stump, South Bend, Ind.

Crowe, Emmett E., son of Joseph and Sarah Crowe, was born Dec. 5, 1859, at Dane, Wis., and died May 25, 1946, in La Verne, Calif. He married Esther Mansfield, and to this union were born seven daughters and five sons. He spent the active years of his life engaged in farming. As a young man, he entered the Church of the Brethren. He is survived by seven daughters, four sons, twenty-one grandchildren, two great-grandchildren and one brother. Funeral services were held at the Pierce mortuary in Pomona with the pastor, Galen B. Ogden, officiating, and interment was made in the Evergreen cemetery at La Verne, Calif.—Galen B. Ogden, La Verne, Calif.

Diehl, Anna S., daughter of the late Brother and Sister George M. Puffenbarger, was born Jan. 31, 1888, near Sugar Grove, W. Va., and died March 6, 1946, at the hospital in Harrisonburg, Va. She united with the Church of the Brethren at the age of fourteen years. In 1910 she was united in marriage to Herman H. Diehl. She is survived by her husband, nine children, four grandchildren, and two sisters. Funeral services were held at the Mill Creek church by Bro. Homer J. Miller, assisted by Bro. C. E. Long. Interment was in a near-by cemetery.—Novella Cline, Port Republic, Va.

Diehm, Ella E., daughter of Solomon R. and Sarah Ann Ebersole, was born May 28, 1879, and died Jan. 31, 1946, at her home in Lancaster, Pa. She became a member of the Church of the Brethren Nov. 5, 1905. She is survived by her husband, one daughter, two sons, six grandchildren, one great-grandchild, her twin sister and one brother. Funeral services were held at the Groff funeral home, with Bro. Wm. E. Glasmire officiating. Interment was in the Conestoga Memorial Park.—Mrs. F. A. Myers, Lancaster, Pa.

Fahrney, Welty B., son of the late Peter

S. and Virginia McInturff Fahrney, died at his home in Timberville, Va., on May 24, 1946, at the age of sixty-eight years. He had been a dentist in Timberville for almost fifty years and took an active interest in church and civic affairs of the community. Surviving are his wife and one sister. The funeral was held at his home with Rev. O. B. Michael, Rev. Fravel, Rev. S. W. Berry and the writer officiating. Interment was made in the Timberville cemetery.—Samuel D. Lindsay, Broadway, Va.

Farmer, Sallie K., daughter of Reuben and Kathryn Royer, was born in Ephrata, Pa., and died at a Lancaster hospital Feb. 27, 1946, at the age of eighty years. Her husband, Monroe L. Farmer, died many years ago. She is survived by nine children, twenty grandchildren, nineteen great-grandchildren, a brother and a sister. She was a member of the Lancaster church for over forty years. For the past two years she has resided at the Neffsville Brethren home. Funeral services were held at the funeral home by Bro. Wm. E. Glasmire.—Mrs. F. A. Myers, Lancaster, Pa.

Felker, Anna W., daughter of Samuel and Susanna Lauer Walter, was born July 6, 1876, and died Dec. 6, 1945, at the Rossmere sanatorium. Her husband preceded her many years ago. She had been a member of the Lancaster church for many years. She is survived by three children, three grandchildren and three sisters. Services were held at the Groff funeral home by Bro. W. E. Glasmire, and interment was in the Middle Creek cemetery.—Mrs. F. A. Myers, Lancaster, Pa.

Frantz, Charles W., was born May 2, 1862, and died Dec. 5, 1945, at the Lancaster General hospital. He and his wife united with the Church of the Brethren two years ago. He is survived by his wife, four children, five grandchildren and two great-grandchildren. Funeral services were conducted by Bro. W. E. Glasmire. Burial was made in the Cedar Lawn cemetery.—Mrs. F. A. Myers, Lancaster, Pa.

Frey, Harry C., son of Cornelius and Sarah Cox Frey, died Dec. 27, 1945, at Lancaster, Pa., at the age of seventy-two years. Several years ago he united with the church. Funeral services, in charge of Bro. Norman K. Musser, were held at the funeral parlors in Manheim, Pa. Burial was in Kreider's cemetery.—Mrs. F. A. Myers, Lancaster, Pa.

Good, Grace, wife of John Good, died at the Cambridge hospital May 26 at the age of fifty-two years. The deceased was a long-time member of the Church of the Brethren. She is survived by her parents, Brother and Sister Steward Kitchen, her husband, six sons, one daughter, three brothers and four sisters. Funeral services were held at the Church of the Brethren by Bro. J. W. Krabill, assisted by Bro. George A. McDaniel, and burial was in the Denton cemetery.—Mrs. Norman L. Rairigh, Denton, Md.

Hawver, Audree Fair, born March 2, 1870, near Garrett, Ind., died Dec. 12, 1945. She was married to Benjamin Hawver Jan. 2, 1890. To this union were born one son and one daughter. The son died in 1924. She is survived by her daughter-in-law, three grandchildren and one great-grandchild. She taught the adult Bible class for several years. Funeral services were held in the Cedar Creek church by Brethren J. S. Flory and Arlo Gump.—Mrs. J. S. Flory, Garrett, Ind.

Holsinger, Sallie, died on May 30, 1946, at the age of sixty-eight. She was a well-known resident of Elizabethtown, Pa., for many years and founded and operated for fifteen years the Aunt Sally's Kitchen restaurants in Elizabethtown and Mt. Joy. She was preceded in death by her husband thirty-three years ago. She is survived by five daughters, one son, one sister and two brothers. Funeral services were held at the Miller funeral home by the undersigned and interment was in the Mt. Tunnell cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Horst, Mary Elizabeth, wife of the late Michael Horst, was born March 2, 1853,

and died May 1, 1946. She is survived by one son, four grandsons and two granddaughters. Funeral services were conducted by Thomas Patrick, Sr., and Norman Patrick. Interment was in the Hanoverdale cemetery.—Anna Mary Patrick, Hummelstown, Pa.

Howenstein, Roy C., died at his home in Fort Wayne, Ind., May 30, 1946, at the age of forty-nine years. He was a member of the Fort Wayne church. He was a veteran of the first World War. He is survived by his wife, one daughter, one sister, one brother, and three grandchildren. Funeral services were held from the McComb funeral home at Fort Wayne by the undersigned and interment was in the Eel River cemetery near Churubusco, Ind.—Van B. Wright, Fort Wayne, Ind.

Knepper, Edward M., son of Lewis J. and Elizabeth Walker Knepper, died at his home near Berlin, Pa., on April 28, 1946, at the age of seventy-three years. He was a long-time member of the Brothersvalley church. Surviving are his wife, Mary Landis Knepper, one son, one daughter and three grandchildren. Funeral services were held at the home by Bro. Roy S. Forney and interment was in the I.O.O.F. cemetery in Berlin.—Mrs. J. C. Reiman, Berlin, Pa.

Long, Annie, daughter of the late Peter and Magdalene Showalter, and wife of the late Benjamin F. Long, was born April 12, 1872, and died at her home April 24, 1946. She entered the church at the age of fourteen years. She is survived by five children, nine grandchildren, three great-grandchildren, six sisters and one brother. Funeral services were held in the Mill Creek church by Brethren Homer J. Miller and Wilbur Garber. Interment was in a near-by cemetery.—Novella Cline, Port Republic, Va.

McCuen, Bernice Oresta, was born in Nappanee, Ind., May 27, 1892, and died at the age of fifty-four years. She was married in 1911 to Harold McCuen. She is survived by her husband, her father, a twin sister, one brother, five sons and five daughters. Funeral services were held at the Hay funeral home Saturday, June 1, by the undersigned and M. E. Hawkins.—Edward Stump, South Bend, Ind.

Showalter, Barbara S., died Feb. 6, 1946, at the age of seventy-one years. Sister Showalter had been a long-time member of the Church of the Brethren. She is survived by five children and several grandchildren. Funeral services were held in the Leamersville church by the undersigned and Elder G. Q. Showalter. Burial was in the Fairview cemetery at Martinsburg.—William L. Gould, East Freedom, Pa.

Trimmer, John B., the son of John B. and Rebecca Trimmer, was born in East Berlin, Pa., Sept. 16, 1866, and was found dead in his home, May 27, 1946. He had lived in the Middlebury community for twenty-eight years. On March 15, 1896, he married Addie Blough, who died four years ago. Surviving are two foster children, four sisters, one brother and two foster grandchildren. The funeral was at the Middlebury church with Bro. Mark Y. Schrock officiating, and burial was in Grace Lawn cemetery.—Gladys L. Schrock, Goshen, Ind.

Yoder, Oliver D., son of Solomon F. and Elizabeth Yoder, was born in Missouri, March 31, 1873, and died at his home in La Verne, May 7, 1946. Bro. Yoder was married to Mollie Boone, who preceded him in death eight years ago. To this union were born five children. On March 31, 1942, Bro. Yoder and Sister Florence E. Sealer of La Verne were united in marriage. Bro. Yoder is survived by one daughter, three sons, five sisters, one brother, nine grandchildren and two great-grandchildren. Funeral services were held in the La Verne church with the pastor officiating, assisted by Bro. D. Warren Shock and interment was in the Evergreen cemetery at La Verne.—Galen B. Ogden, La Verne, Calif.

Church News . . .

California

Empire.—Bro. Weiss from La Verne held pre-Easter services and on Good Friday conducted our love feast service. Baptist services were held Easter morning and in the evening a cantata was presented. On May 10 we had a May garden festival in the place of our regular mother and daughter banquet. The young adult class held a dinner, May 16, for Brother and Sister Andrew Holderreed. The class is supporting them on the mission field and wanted to get acquainted before they left for the East to make preparations to go to China. Our young adult class met with the Modesto group May 25 at the Modesto church and had a spaghetti dinner. A group from Fresno were there to explain the Mariners club to us. We have organized a Mariners club.—Mrs. Marion Showalter, Empire, Calif.

Hermosa Beach.—Easter was observed with a program by the children and the junior choir, followed by the pastor's message. In the evening four of our junior Sunday-school scholars were baptized and our love feast was observed. One letter was received and one was granted. In March the women sponsored two Sunday evening programs. A missionary offering was taken. On April 28 the La Verne College chapel choir, under the direction of Bro. Brightbill, gave a musical program. The women's group has been preparing and sending clothing and comforters for relief. We are happy that some of our boys have returned and can meet with us. Our pastor, Marlon Stern, and family will be leaving us soon, as he will graduate from La Verne College May 27. Local ministers will fill the pulpit this summer. Bro. G. O. Stutsman and family, of Empire, Calif., will take up the pastorate in September. Our young women sponsored a mother and daughter banquet. The speaker was Mrs. F. P. Frazier of Los Angeles. Our delegate to Annual Conference is Bro. Stern with Bro. Getz as alternate. A letter from James Bowman in Africa tells us they are settled in their new home.—Mrs. Vinna Bowman, Hermosa Beach, Calif.

Long Beach.—Since our last report, we have received into our fellowship two members by baptism and nine by letter. In March the district young adult spring banquet was held in our church. A visitation campaign was conducted during the Lenten season and all of our members, and prospective members, were visited. Also during that period our pastor, Bro. Norman J. Baugher, and his wife held a series of evangelistic meetings in the La Verne church. Services were held by our pastor each night, except Thursday, at which time we observed our love feast. An Easter cantata was given by our choir on Easter evening. On April 28, thirty-three young adults visited the San Fernando Valley church and had charge of the morning service. One hundred and fifty were in attendance at the mother and daughter banquet. On Mother's Day, ten babies were consecrated at the morning service. The delegates to Annual Conference are Norman J. Baugher and M. T. Killingsworth. A Hammond electric organ has been ordered for our sanctuary. The young adults have as their project this year the purchase of a movie projector for use in the church. The ladies' aid have done some sewing for relief and the young people have made soap. A children's day program is being prepared and also plans for a Vacation Bible school are under way. The annual Sunday-school picnic will be held on June 29. During the latter part of June Rufus Bucher will conduct evangelistic meetings for us. On July 7 we expect to have with us Desmond Bitteringer as our guest minister.—Mrs. Homer E. Fike, Long Beach, Calif.

San Bernardino.—Our annual birthday dinner was held recently with a home talent program and pictures on South America which were shown by Mr. and Mrs. Warner of Claremont. The ladies' aid has been busy making clothing and bedding for relief and the young people have helped on the soapmaking and heifer projects. A new sprinkling system has been added to our grounds. It was financed by the adult class and the labor was donated by the men of the young adult group. In March several from the young adult class journeyed to Van Nuys to assist in the morning services at the church which has recently been organized there. Our pastor, Arthur Baldwin, delivered the sermon and a couple of special numbers were given. We enjoyed a potluck dinner and our fellowship with them. Our spring communion was held on Thursday evening before Easter. On Good Friday a three-hour service was held with our pastor and guest speakers from other churches of the city using as their theme the seven last words of Christ. On Sunday evening Bro. Baldwin presented the Easter message in color film, story and song. Two were received by letter. The women of the church made an all-day trip to the desert the latter part of April. Our mother and daughter banquet will be held on May 31.—Mrs. Kenneth Deardorff, San Bernardino, Calif.

Illinois

Elgin.—Pastor Harry K. Zeller's report at our recent church council indicates the high level of interest in the work of the church in recent months. For January through April the attendance average at Sunday morning services was 263 and Sunday evening 149. A series of Sunday evening sermons by guest ministers of the city was much appreciated. The congregation participated in a very successful community pre-Easter Sunday evening service. Nine were baptized and ten letters were received at Easter time. One hundred sixty-five attended the spring love feast. Beginning on May 12 there has been a school of family living on Sunday evenings, running four weeks. Fellowship, study and discussion groups for all ages, and a worship assembly constitute the program, all centered on Christian family interests. Manchester College day brought to completion the raising of a substantial fund for the new dormitory. At the present time a canned-milk collection for famine relief is under way, 150 cases having been contributed to date. This is part of our participation in a city-wide famine relief program.—E. G. Hoff, Elgin, Ill.

Indiana

Buffalo.—Our men's organization has purchased a heifer, recently, for overseas relief and has given large offerings of money which it has sent for various purposes. At a recent Sunday evening service an offering was lifted for the Al-

bright family of Logansport, Ind., who will sail to Africa as missionaries next fall. The women's organization has donated used clothing, new clothes and blankets for foreign relief. A number of new families have moved into our community and are attending church. We had a very impressive Good Friday evening service conducted by our pastor. A special Easter service was held on Sunday evening. The choir rendered several selections of special music. Mother's Day was also a big day in the life of the Buffalo church. A special consecration service was held for the babies of the church at the morning service. A banquet was held at noon in which the mothers and daughters were special guests. A program of music and talks was given by them. We are happy for boys who have returned from the service. A banquet in their honor was held Jan. 27. Their presence means much to the spirit of the church. Recently our pastor, Bro. B. D. Hirt, who has served our church faithfully for a period of twenty-three years, submitted his resignation. Bro. J. O. Winger will begin a revival meeting for us on Nov. 4. We are looking forward to a wonderful meeting.—Lottie O. Hirt, Monticello, Ind.

Cedar Creek.—As a part of our pre-Easter program the picture of The Prodigal Son was shown. Our pastor had a part in the union Good Friday services held in Garrett. Our quarterly council meeting was held on the evening of April 15 with our elder, J. S. Flory, presiding. An effort is being made to have more Bibles in the church services. A fund is being started for the purchase of new seats for the church. Relief offerings are given regularly. The sisters' aid has been very busy with the various phases of relief work. The men are also interested. One brother is setting out 9,000 tomato plants for relief. Others will assist with the work. Two truckloads of relief material were sent from Garrett recently. Our pastor's father, Bro. Charles Gump, delivered the morning message on May 19 and officiated at the love feast in the evening. Our annual birthday supper was held May 24 in the church basement. The guest speaker, Rev. P. E. Soudah, who was born in Jerusalem, gave a very instructive address on life in and around that city. The young people have built an outdoor fireplace which adds greatly to their social gatherings. Their socials are preceded by a worship program. Our harvest meeting is planned for Sept. 29. Each Sunday evening we have prayer service and Bible study.—Mrs. J. S. Flory, Garrett, Ind.

Indianapolis, First.—At the April council meeting the church adopted the unified financial system for the coming year and laid plans for redecorating the church and overhauling the heating plant. The pastor conducted special pre-Easter services, closing with communion services on Good Friday night. Four were baptized and three others are to be received by letter in the near future. The Manchester College chapel choir presented a musical program on Easter morning. Our church observed Family Week with a mother and daughter meeting May 10, and special Mother's Day services on Sunday, May 12, including a dedication service for babies. Our church co-operated with the local Methodist and Christian churches in a special union Family Week service on the evening of May 12. Our church will participate in a union community vacation Bible school to be held June 17-28. Our B.Y.P.D. recently reorganized and is now holding regular Sunday evening meetings. They are looking forward to entertaining the Southern Indiana district B.Y.P.D. conference here on Sept. 28 and 29.—Robert B. Mathews, Indianapolis, Ind.

Middlebury.—A group of young people from Manchester College presented a musical program on the evening of March 31. The collection of the evening went for the men's dormitory. A sunrise service with an Easter breakfast for the

Announcements . . .

REGIONAL CONFERENCES

Southeastern Region—Roanoke, Va., Aug. 28-30.

Eastern Region—Lebanon, Pa., July 10-11.

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

Canada, Western—Irricana, Second, July 9-12.

North Dakota and Eastern Montana—Carrington, June 27-30.

Texas and Louisiana—Rosepine, La., July 25-28.

Virginia, Southern—Red Oak Grove, July 30, 31, Aug. 1.

LOVE FEASTS

Ohio

June 22, Poplar Ridge.

Pennsylvania

June 30, Elbethel.

young people was held at our church. An Easter cantata was presented at the evening service. Five have been received since our last report, four by baptism, one by letter. Two letters have been granted. Bro. John Trimmer, an elder member passed away recently. The ladies' aid have made one large comforter, three baby comforters, eleven baby blankets, forty pounds of soap, forty wool skirts for Holland and have collected 100 pounds of clothing and fifteen pairs of shoes. During family week the church had a family night consisting of a fellowship supper, addresses and special music. Our Conference offering amounted to \$202. Our mother and daughter tea was held May 22 with Mrs. Jones of Syracuse, Ind., as the guest speaker. The men did the decorating and the serving. On April 28 seeds were dedicated at the morning worship service. The seeds are to be planted to grow food for relief. Bro. R. V. Bollinger of Ashland, Ohio, delivered the morning address. A group of workers met in April and planted shrubbery in the yard back of the church after which they had a midweek worship and dedication service. Mr. and Mrs. Dan West had charge of Sunday school and worship services on May 26. Plans are under way to provide rural homes for one or two Negro children from Chicago. Our church is participating in a community daily vacation Bible school to be held at the Middlebury school beginning June 3 and continuing for two weeks. Two younger adult classes are meeting on the evening of June 4 to prepare chickens for canning for relief. Two Sunday evenings have been spent in discussing co-operatives and some of the agencies that serve rural people.—Gladys L. Schrock, Goshen, Ind.

Muncie.—A leadership training school was held recently under the direction of Brother and Sister L. S. Shively. Our young people and intermediates are greatly interested in relief work. They collected many pounds of soap to send to Europe. The intermediate class also made four comforters for relief. Early in March our various Sunday-school classes contributed money for the purchase of garden seeds and 140 pounds of seeds were started on their way to Europe. Our men's work insulated the church garret. The men's work fund and donations from individuals paid the expense of this work. On March 14 our intermediates sponsored a chili supper, the net proceeds of which were forty-seven dollars. Our junior choir was organized early in March and their singing adds much to the worship hour of our services. Our pastor's wife, Mrs. H. Jesse Baker, underwent an operation May 9.—Mrs. Cletis R. Bowers, Muncie, Ind.

North Webster.—Brother and Sister Willis Kurtz resigned the pastorate here, taking effect the first Sunday of May. They are taking up the visual side of church work and will reside at North Manchester. Bro. James Eshelman of Goshen was called to fill our pulpit this summer. The ladies' aid has gathered used clothing for relief and is making new clothing. The North Webster community has sent over 1100 pounds of clothing recently. We sent fifty dollars to the egg production project and helped on rolled oats. On the last Thursday of each month we have our missionary meeting. We had our spring communion May 18. We received two members by letter recently. We have a 100% Messenger club again this year. The young people are organizing a B.Y.P.D.—Minnie Goppert, Syracuse, Ind.

Pleasant Valley.—A message from the Anti-Saloon League was given in Feb. LaVerne McClain, one of the young men of our congregation, showed some pictures and gave a report of his trip to Poland, on the evening of Feb. 10. On Sunday, Feb. 17, five young people gave the morning and evening program. On the evening of March 31 a singspiration was held at Pleasant Valley. Our minister, Bro. Homer Schrock, held a week's meeting, April 14-21, in the West Goshen

congregation. May 5, on the day of pulpit exchange, Bro. Schrock filled the pulpit at Cedar Lake and Bro. C. C. Cripe of Milford, Ind., filled the pulpit here. Paul Kindy showed us pictures from Puerto Rico, where he and his wife have been living for several years. He has returned home to attend college at North Manchester, where he is taking up a medical course in preparation for his return to Puerto Rico. Our Conference offering was \$60.40. Our attendance at Sunday school and church has been high and all our offerings have been very good. Every month that has five Sundays we take an offering which is laid aside for the building of a parsonage. We are having our church papered and painted. Middlebury joined in our love feast on the evening of May 16. Our ladies' aid is doing relief work. Quilting is being done and the money received for this work is used for relief.—Mrs. Nora Bowman, Middlebury, Ind.

Iowa

Panther Creek.—National Youth Sunday was observed with the young people in charge of the morning service. The B.Y.P.D. made and sent sixty pounds of soap to Europe for relief. Bro. Nevin W. Fisher of McPherson College held a three-day music institute in January, closing on Sunday evening with a music festival. The church basement has undergone complete remodeling. The annual birthday party was held in the church basement. A six weeks' mission study on Africa was conducted by the Royers. We felt very fortunate in having the Royers reside in our community during their furlough and we bid them Godspeed on their return to the work they love. Our achievement offering was \$192.70. A wedding ceremony took place at the close of the service on Sunday morning, Feb. 24, when Sister Nellie Mae Book was united in marriage to Mr. Lloyd Davis by our pastor. Our children and young people donated thirty-five dollars worth of garden seeds for Europe. Thirteen of our young people attended the county interdenominational conference at Redfield. The annual welcome supper for new families moving into the community was held in the church basement with fourteen new families present. The ladies' quartet of McPherson College presented a program of sacred music Sunday evening, March 31. Bro. Harvey Kline of Chicago conducted our pre-Easter services. Seven were received into the church by baptism and four by letter. Bro. Kline officiated at our communion service Easter evening. Our women's work has been quilting, making comforter tops and sewing for relief. Seventy pounds of new and used clothing and four comforters were sent recently for relief. The five churches in our district recently purchased and sent ten tons of flour for relief in Europe. Our men did an excellent job of planning, preparing and serving a delightful dinner for over 200 at the mother and daughter banquet. Betty Wells, radio commentator and lecturer, gave the address. We are happy that Judy Miller, little daughter of our pastor and his wife, Brother and Sister Paul Miller, is now able to be home from her long, serious illness in the hospital.—Nettie Hildreth Reiste, Adel, Iowa.

Udell.—Bro. Howard Deal from Onkama, Mich., filled our pulpit in March. The junior young people, together with their teachers, took charge of the evening services one Sunday evening. Bro. Detrick took a group of young people to the Ollie church for a youth rally in April. Easter was observed by a sunrise service and breakfast in the basement. A short Easter program was given in the evening followed by baptismal services for three of our young people. The ladies' aid served the junior-senior banquet recently. Owing to Mrs. Detrick's health our pastor, Bro. Ernest Detrick, resigned from pastoral duties May 1. Brother and Sister Wayne Parris have accepted a call to be our summer pastors this summer. We would like to secure a permanent pastor to begin Sept. 1. Five letters of member-

ship have recently been granted. On Mother's Day Mrs. Pollock, of Unionville, very ably filled our pulpit. Should anyone be interested in a permanent pastorate, we would be very glad to hear from him.—Ola Carr Tarrence, Udell, Iowa.

Maryland

Broadfording.—We had special service Easter morning. It was decision day in the church, and four accepted Christ. In the evening an Easter program was given by the children and young people. Two accepted Christ before the Easter service. On May 5 a group of young men from the Clearspring Mennonite C.P.S. camp was with us at the morning service. Bro. Samuel Parmer preached for us. We lifted our quarterly missionary offering. In the afternoon and evening the district round table of the B.Y.P.D. had a special meeting, at which Bro. A. C. Baugher of Elizabethtown, Pa., was the speaker. On May 12 the children of the Sunday school gave a special Mother's Day program. Since our last report six were baptized and four were received by letter. We held our love feast on May 25 with Elder Frank Litton officiating. Another visiting minister present was Bro. John Litton. We lifted our Conference offering on May 26. We expect to have a mother and daughter meeting on the evening of May 30. We will take an offering for Camp Peniel on June 2. Our attendance has been good.—Harry C. Myers, Maugansville, Md.

Locust Grove.—Our love feast was held on May 19. Bro. George Early was with us for preparatory services in the morning and also presided at the love feast in the evening. Visiting ministers were Brethren George Early, Wm. E. Gosnell and Samuel Weybright. Our ladies' aid has been meeting in the homes of its members and sewing for relief. We are happy to welcome our returning C.P.S. and service men back into our church fellowship.—B. R. Purdun, Mt. Airy, Md.

Pipe Creek.—The spring council was held on the evening of March 10. Brethren Phillip Weller, Wm. Main and Paul Bowman were elected to be delegates to the meeting of the churches of the Eastern district of Maryland. This district meeting was held in the Sams Creek church on April 10. Bro. Edward C. Bixler, elder of Pipe Creek and Union Bridge churches, will represent both churches as a delegate at the Annual Conference. Easter Sunday communion was held with Bro. Wilbur Bantz, from the New Windsor Relief Center, officiating. We recently had the opportunity of hearing a seagoing cowboy, just back from a trip with a cattle boat, tell of conditions as he saw them in Poland. The W.C.T.U. of New Windsor brought to Pipe Creek a program of readings, temperance articles, and three prize winning essays on temperance, which were read by pupils of the New Windsor high school. On Mother's Day evening our mothers and daughters held a dessert meeting. Mrs. Samuel Harley, our future pastor's wife, was guest speaker. Plans are now being made to hold a vacation Bible school in our church in the near future.—Mrs. Joseph L. Haines, Linwood, Md.

Michigan

Elmdale.—We met in quarterly council on the evening of June 1 with Elder Roy McRoberts in charge. We have chosen various committees and are busy planning for district meeting which will be held at our church from Aug. 27 to 30. We had the interior of our church redecorated this spring. On June 9 we will have baptismal services for a number of our boys and girls who made the decision on Easter, followed by our love feast in the evening at eight o'clock. We are planning on observing children's day the last Sunday in June. Our aid has been meeting several days each month to quilt, do relief work, etc. On May 9 several

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carloads of our ladies went to our annual joint women's work meeting at Battle Creek, at which meeting Mrs. Van B. Wright of Fort Wayne, Ind., was the main speaker of the day. Our junior Sunday-school children have purchased a heifer for relief.—Mrs. Mina Wieland, Freepport, Mich.

North Dakota

Carrington.—Our communion services were held on May 18 with Bro. Charles Zook of Minot officiating. On Sunday Bro. Zook delivered the message. On May 26 Brother and Sister Ira Landis of Dayton, Ohio, were with us, having stopped on their way to Annual Conference. Brother and Sister Waltman Aultman were chosen as our delegates to Annual Conference. We are looking forward to our district conference which will be held here June 27-30.—Mrs. E. E. Wenger, Carrington, N. Dak.

Ohio

Co-operative.—We held a week of pre-Easter revival services. These services were conducted by Rev. and Mrs. C. Y. Gilmer, pastors of the Brethren church at Bryan, Ohio. Sister Gilmer was our song leader. The Gilmers did much visiting among our members and around in the church community. Their services among us greatly strengthened and encouraged the church. Our Easter services were better attended this year than in any year of our ministry in Columbus. We held a sunrise service at 7:30 a.m. This was followed by a fellowship breakfast at the church. Before the Sunday-school hour a children's Easter program was given. The Easter morning service was climaxed by a church wedding. Immediately following the sermon, the pastor officiated at the marriage ceremony of one of our young ladies.—D. R. Murray, Columbus, Ohio.

Gratis.—At our March council meeting Bro. William Deaton, our pastor, submitted his resignation which will become effective Sept. 1. The Sunday school donated for foreign relief several family garden packets of seeds, which were mailed to New Windsor. On May 10 the mother and daughter banquet, held in the church basement, was attended by seventy women and girls, with Mrs. Mabel Couser as the guest speaker. The men served the banquet. Our daily vacation Bible school which will be held jointly with the other churches of the community will begin June 3 and will continue for two weeks. Bro. John Hurst of Eaton filled the pulpit on May 19 and Bro. Ingle of the Prices Creek church will exchange pulpits with our pastor on May 26.—Lucy E. Kiracofe, Gratis, Ohio.

Pittsburg.—Our church has enjoyed a season of pre-Easter services. These services were conducted by our pastor, Bro. Stinebaugh, and closed with our love feast on Easter evening. Since our last report on accessions, six persons have been

added. Recently Bro. Weimer of the Mt. McKinley church gave a report of his trip through the UNRRA to Poland. We are continuing to send clothing, eggs, grain and money to these needy places. The use of the furnace and recent church basement repairs is being enjoyed by all. A play was given by the young people of the Painter Creek church. Our young people are planning, for this summer, a play, to be given at various churches. The mother and daughter organization is planning to have Mrs. Grover Wine to give an address on home on Sunday evening, May 12.—Mrs. P. M. Jobes, Pittsburg, Ohio.

Wooster.—Our church members and pastor actively co-operated with five other churches in the vicinity of Smithville to put on a union evangelistic campaign. Seven weeks of preparatory cottage prayer meetings were held in thirteen districts, followed by two weeks' revival services, conducted by Rev. Jesse M. Hendley of Atlanta, Ga., and Rev. Earl Johnston, minister of music. Sister Eva Irvin represented our church on the inter-church committee. Union Good Friday services were held at the Methodist church. Bro. G. H. Sheets spoke on the third word from the cross. Three letters were granted, one received, and two applicants were baptized on Easter Sunday. The tables were completely filled for communion service May 5, at which Bro. G. K. Beach, Akron, Ohio, officiated. Brethren Dale Boyd, Glenn Komhaus, and Merle Bevers were back from service with us, and Bro. Earl Hochstetler was on furlough from Dayton C.P.S. camp. Four children were dedicated on Mother's Day, and attendance at Sunday school was within one of our total enrollment. The trustee board was requested by the church council to get estimates on necessary church repairs noted in the September council. It was decided to represent at district meeting but not at Annual Conference. Bro. C. D. Bonsack, Elgin, Ill., has been engaged for revival meetings in August 1946. Bro. Lloyd M. Hoff filled the pulpit April 14, and told of his experiences while teaching G. I.'s in Italy. A special program was given on Easter by the children, and Musical Memories was given by the adults on the evening of Mother's Day. The Smithville high school baccalaureate sermon was delivered by Bro. Sheets. After an extended period of suffering, Sister Flora Hoff, teacher of the women's class, died March 12. Bro. D. R. McFadden and the pastor were asked to hold an anointing service for Bro. Glen Boyd, Berlin, Ohio, May 14. Dr. George H. Irvin seems to have recovered from his serious illness and operation. The young people are planning to carry their part in the heifer project of this sub-district, which will be twenty-five dollars. They will help to get the new boys' village ready for occupation and solicit donations for the kitchen shower. The men have been informed that the heifer they sent went to France.—Mrs. Miriam Hoff Fetter, Smithville, Ohio.

Pennsylvania

Bareville.—Elder D. S. Myer presided at the regular business meeting March 16. Brethren Harlan Brooks, of Elizabethtown College, and Stanley Earhart, pastor of the Jennersville church, brought us missionary messages recently. Bro. Earl Brubaker of Salunga, was the evangelist of the pre-Easter services held each evening for one week. One person accepted Christ. A group from the New Windsor, Md., relief center presented a musical program the evening of May 5. The chorus of more than forty voices was directed by Phil Trout. Mrs. John Metzler gave a talk on needs in Europe. A course of instruction in sacred music is being directed by Prof. E. G. Myer of Elizabethtown College. Meetings are held each Friday evening for ten weeks. Our love feast was held Saturday, May 18. Bro. Milton Hershey of Manheim officiated, assisted by Bro. Harry Dohner of Akron. Sister Clara B. Myer spent some time here before leaving for Jos, British West Africa, where she will teach in the Hill

Crest school. Sister Myer has been a member of this congregation until the past few years, which she spent in Chicago in preparation for further service. Sister Ruth Wolgemuth was elected chairman of the newly organized women's work group. The women have been sewing for relief and contributing new and used clothing. The men's work group has contributed towards the wheat, corn and seeds-for-relief projects. At present it is working on one of the projects at Camp Swatara, Bethel, Pa., that of building pillars at the entrance of the camp grounds. Two of our members have given some time at the relief center at New Windsor, Md. A number of others have assisted with the work there for a day or two. Five men of this congregation have acted as cattle attendants, visiting various parts of Europe.—Sara Groff Shaeffer, Bareville, Pa.

Bunkertown.—We met in a business meeting on April 4 with our elder, Bro. H. D. Emmert, officiating. Our pastor, Bro. Emmert, held a pre-Easter sunrise service at the church. Our love feast was held on Easter evening. Recently two of our young Brethren, Earl Smith and Charles Brandt, accompanied a shipload of cattle to Yugoslavia. The women's work organization has contributed many blankets and other useful garments to European relief. Our primary department has contributed eighty-four garments during the year to relief. A mother and daughter luncheon was held in the social room of the church, with sixty-five mothers and daughters present. Our vacation Bible school will be held in June. A number of our young men have returned from the service and we are happy to welcome them back into the fellowship of the church.—Marian Shallenberger, McAlisterville, Pa.

Carson Valley.—On Easter morning we held early sunrise services in our church. From May 12 to 19 Bro. W. C. Sell of Mt. Pleasant, Pa., held a series of evangelistic services for us. As a result, sixteen were added to the church by baptism, one was received by affirmation of faith and one by letter. Bro. James Sell, who passed his 100th birthday six months ago and who has spent eighty-one years as a minister in the Church of the Brethren, was present at the meetings. From memory he read the 95th Psalm and then led in prayer. On May 19 our love feast was held.—Mrs. Russell Clapper, Duncansville, Pa.

Mechanicsburg.—Our church has again attained the 100% Messenger club. At a meeting of the United Council of Church Women held in the Reformed church, our church gave twelve of the eighty-eight dozen diapers which were sent for relief. We have made boys' trousers, girls' jumpers, blouses and nightgowns for Netherland relief, and sent over 200 pounds of

Brethren Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

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clothing. Our church has also given eight dollars for seeds for relief. We lifted a special offering for European relief on Jan. 20 which amounted to \$360.83. Our Achievement Offering on Feb. 17 was \$91.65. On Sunday morning, March 17, Bro. Galen Kilhefner, of Elizabethtown, preached for us. The children gave an Easter program on Sunday morning, April 21. Bro. O. J. Hassinger of Huntsdale conducted our pre-Easter services April 14-21, closing with our love feast and communion Easter Sunday evening. During these services two were baptized and one received by letter. Our church participated in the union Good Friday service which was held in the Trinity Lutheran church.—Mrs. Herman J. Bowser, Mechanicsburg, Pa.

Virginia

Barren Ridge.—Since our last report some of the members of the church have done some cleaning both on the church grounds and in the church, and have painted the church basement. Our church celebrated its eighty-first anniversary on May 12. The offering taken on that day went for the parsonage. Nine hundred dollars and sixty-two cents was raised to be added to the \$1,000.43 we had on hand. We have raised \$633.04 for the Conference Budget, \$879.89 for relief and \$78.80 for blankets. Our regular council was held May 19. We decided not to send a delegate to Annual Conference this year. A program was presented on Easter night. We expect to have a vacation Bible school this summer.—Mrs. Crystal Allen, Staunton, Va.

Bridgewater.—On April 7 college founders day was observed with Dr. V. F. Schwalm filling the pulpit. The regional youth round table, on April 27 and 28, brought many young people to the college campus. Bro. Edward K. Ziegler was their adult speaker and he preached at our Sunday morning service. Our pre-Easter services were conducted by Bro. Raymond Peters. He spoke each night of Passion Week. At this time seven members were received by baptism and four by letter. Our communion service was held on May 5. On Mother's Day seven babies were dedicated by their parents. On May 9 our church entertained the county W.C.T.U. convention. Our adult Sunday-school classes have contributed at least \$300 to the colored church improvement project. The idea of helping our colored neighbors originated in one of our classes and has spread to other churches of our town. Over \$200 was contributed toward the seeds-of-goodwill project. Money, food and blankets amounting to about \$636 were given to relief, besides substantial donations for wheat.—Mrs. A. L. Weaver, Bridgewater, Va.

Mt. Horeb.—Our semimonthly services have shown increased attendance in the present season because of milder weather and returning servicemen. On May 26 Bro. Sweitzer led in a business discussion of some of the problems and plans of our church. It was decided to request the offered services of Bro. B. J. Wampler to conduct a series of revival meetings during the period of July 29—Aug. 3. Our financial obligations were acted upon and the church treasurer advised accordingly. The Gospel Messenger was again subscribed for in each member's home and our district contributions were raised as well. It was announced that a special offering for the Annual Conference would be taken at the next service on June 9.—Virginia Robertson, Cartersville, Va.

Mount Joy.—Bro. Henry C. Eller of Buena Vista, Va., brought us slide pictures of different places in the Holy Land. The Sunday school treated the scholars with an egg hunt and refreshments the Saturday afternoon before Easter. An Easter program was given Sunday evening. We were happy to have our pastor, Sister Broughman, able to preach for us again on Mother's Day. We were favored with special music in honor of our moth-

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ELGIN, ILLINOIS



ers. The children and young people gave a Mother's Day program Sunday evening, May 12. Our home preacher and assistant elder, Bro. O. L. Bryan, continues to preach for us each fourth Sunday morning. We are looking forward to our revival services which will be held sometime in September. They will be conducted by Bro. Henry C. Eller of Buena Vista, Va. Our church and Sunday-school attendance has been good.—Mrs. Alvin Walker, Buchanan, Va.

Pleasant Hill.—We met in regular quarterly council, with Elder A. N. Hylton in charge. Trustees were appointed for the church and cemetery. The men are enlarging the cemetery, with the donation of some land from Mr. J. M. Hylton. Our ladies' aid has made five comforters and several garments and has sent several pounds of used clothing for relief. The young people are buying a heifer and have made twenty-four pounds of soap for relief. Our church and Sunday school are progressing under the leadership of our summer pastor, Bro. Rufus B. McDannel. The church has purchased a bus, which has helped increase and improve our congregation.—Mrs. R. S. Harris, Willis, Va.

Roanoke, First.—Our father and son banquet was held recently. Several missionary talks were given at the Wednesday evening services. On Feb. 10 Rev. Rufus Bucher, moderator of Annual Conference, was the guest speaker. We were fortunate to have Bro. H. L. Hartsough April 14 and Wednesday and Thursday nights prior to Easter. Five were received into the church by baptism. Our Easter offering amounted to \$735.00. On May 5 communion services were held. On May 2 all the women of the church were invited for a potluck luncheon at the church for a new organization plan in which more women of the church will have a part. The women of the church have donated sixty-five comforters and some clothing this year. On Mother's Day the men's class presented each mother present at the morning service with a potted plant. Our mother and daughter banquet was held at the church on May 15. The Bridgewater glee club gave a full evening's program on May 19. On May 26 the young people will have an outing at Camp Bethel, leaving immediately after the morning services. A Memorial Day dinner will be given on May 30 for the servicemen who have returned. Mrs. R. E. White will be our delegate to Annual Conference.—Mrs. C. A. Puckett, Roanoke, Va.

West Virginia

Oakvale.—On Mother's Day an all-day service and dinner was held at the church, with the Billy Sunday club and Rev. Kegley of Bluefield conducting the service. Bro. J. E. Barton of Bradshaw held his regular appointment May 18 and 19.—Fannie Boathe, Oakvale, W. Va.

Old Furnace.—The dedication services for our new church were held May 4 and 5. The Saturday evening service was conducted by Bro. J. E. Whitacre, pastor of the Woodbury church, Pa. Sunday, May 5, a story was told to the children by Bro. J. C. Beahm, pastor of the Summit Mills church. Bro. George B. Wolfe of Akron, Pa., taught the lesson to the entire congregation. Special music was presented by the Maust trio from the Summit Mills church, Pa., Old Furnace trio, our church choir, and the Pinto men's chorus. Reminiscences and short addresses were presented by the following elders: A. J. Whitacre, B. W. Smith, Ezra Fike, J. S. Whitacre and A. R. Showalter. A dedicatory sermon and prayer was given by Bro. C. C. Ellis, Huntingdon, Pa. Sunday night, May 5, the young people's department sponsored a play. Our daily vacation Bible school will begin May 29. One letter was granted May 19. We were glad to entertain the ministerial meeting May 18.—Mrs. Herald Smith, Ridgeley, W. Va.

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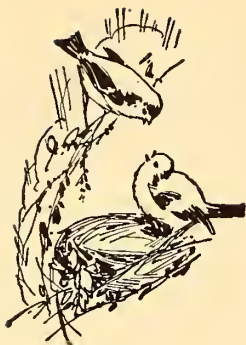
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Number 26

The unanimous Declaration of the thirteen united States of America.

When on the house of human events, it becomes necessary for one people to defend the political bonds which have connected them with another, and to appear among the powers of the earth; the private and equal station to which the laws of Nature and of Nations have entitled them, a decent respect to the opinions of mankind require that they should declare the causes which impel them to the separation. — We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable Rights, that among these are Life Liberty and the pursuit of Happiness. — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. — That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such Principles and organizing its Powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. — Such has been the patient sufferance of these Colonies, and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this let facts be submitted to a candid world. — He has refused his Assent to Laws, the most wholesome and necessary for the public good. — He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them. — He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inalienable to them and formidably withheld only. — He has called together legislative Bodies at places unusual, uncomfortable, and distant from the depository of their Public Records, for the sole purpose of fatiguing them into compliance with his measures. — He has dissolved Representative Houses repeatedly, for opposing with manly spirit his invasions on the rights of the People. — He has refused for a long time after such dissolutions to cause others to be elected, whereby the Legislative Powers, incapable of Annihilation, have returned to the People at large for their exercise, the State remaining in the mean time exposed to all the dangers of Anarchy from without, and confusion within. — He has endeavored to prevent the Population of these States, for that purpose obstructing the Law for Naturalization of Foreigners; refusing to pass others to encourage them to emigrate hither, and raising the conditions of new Appropriations of Lands. — He has obstructed the Administration of Justice by refusing his Assent to Laws for establishing Judiciary Powers. — He has made Judges dependent on his Will alone, for the tenure of their Offices, and the amount and payment of their salaries. — He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our People, and eat out their substance. — He has kept among us in times of peace Standing Armies without the Consent of our Legislature. — He has endeavored to render the Military independent of and superior to the Civil Power. — He has combined with others to subject us to a jurisdiction foreign to our Constitution, and unacknowledged by our Laws; giving his Assent to their Acts of pretended Legislation: — For Quartering large bodies of armed troops among us: — For restricting them from a more free use of their Trade, in violation of the most sacred of Rights: — For imposing Taxes on us without our Consent: — For depriving us in many cases of the benefit of Trial by Jury: — For transporting us beyond seas to be tried for pretended Offences: — For abolishing the free System of English Laws in a neighboring Province, establishing therein an arbitrary government, and separating us from Britain as to all other mercantile concerns, and endeavoring to destroy the same forever: — For depriving us in many cases of the benefits of Trade by Tonnage Duties: — For cutting off our Trade with the most valuable part of the Colonies by 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Gospel Messenger

"Thy Kingdom Come"

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Around the World

In order to spread the love and understanding of good music throughout the Mexican Republic, the director of esthetic education has provided tours for an orchestra and a chorus of fine musicians, who will reach hundreds of thousands of persons in the remotest sections of the land. (W.P.)

Ten per cent of the U. S. population, says Dr. Luther E. Woodward, has serious emotional difficulties, and double that number could benefit from being able to discuss problems with good counselors. Dr. Woodward, a member of the National Committee for Mental Hygiene, warns that "counseling offers no ready-made solution for problems, but helps people to help themselves."

How Great Is the Need for Food?

400 million people are short of food today—on the verge of famine.

Stocks of grain in Poland are so low that the government is considering immediate use for human consumption of its stock of seed grain intended for the next crop.

11 million people in Hunan province, China, are already eating grass and clay.

In Vienna, the daily ration is 908 calories (U.S. 3,300). There is high incidence of septic infection and tuberculosis. Scurvy is appearing.

10-20 million will die in India unless supplies are sent. Four million tons of wheat are needed this year.

In one inland village of Greece, 20% of the people are living on weeds.

In Italy, the official ration has been cut to 875 calories a day.

20% of Warsaw's children have died within the last year.

What Is the U. S. Doing About It?

Pitifully little. Bread rations are being cut (15% in Greece) because UNRRA cannot find wheat to buy.

During the last week of April, shipment of relief supplies was far behind: 13,900 tons of rice promised, 32 tons shipped; 161,500 tons of bread cereals promised, 89,000 tons shipped; 12,000 tons of fats promised, 2,440 tons shipped.

Voluntary efforts in the U.S.: commendable and very helpful, but alone they are not nearly enough to meet the mammoth needs.

The Bishop of London has appealed for £750,000 for the reconstruction of churches and church life in the London diocese. The five-year program would aim at completely rebuilding fifty churches and repairing 494 others.

Betting on horse racing in the United States last year amounted to \$1,500,000,000, with 18,000,000 U. S. citizens doing the betting. The Federation of Tax Administrators report that \$70,000,000 in taxes was collected from race-track operators during that period.

Broken homes are responsible for eighty to ninety per cent of all juvenile delinquency, according to Judge Jacob M. Braude. A big part of the problem can be appreciated when it is known that there are 300,000 "orphans of living parents" throughout the country.

Methodist pastors will be assured an adequate living salary if the Philadelphia Methodist Conference has its way. A report to the recent meeting of the conference called for a minimum annual wage of \$1,700, plus other cost-of-living guarantees, for any full-time, married pastor in the church.

Three hundred Korean churches whose bells were confiscated during the war have been equipped with substitute chimes made from Japanese 240 mm mortar shells originally earmarked by American military authorities to be dumped into the sea. About the size of large wastebaskets, the shells have proved satisfactory in their new role.

Summer schools emphasizing constructive use of leisure time will be organized throughout Philadelphia by that city's Council of Churches. The schools will be held daily 9 a. m. to noon through July and August and will seek to offer Philadelphia's young people profitable ways for spending their vacation months.

Dr. Harry Emerson Fosdick, for forty-three years a Baptist minister, and since the late 1920's pastor of the Riverside church in New York City, delivered his final sermon as pastor of that church on May 26, to a crowd of over 3,500 people. The Rev. Robert J. McCracken, professor of religion at McMaster University, Hamilton, Ont., Canada, will succeed Dr. Fosdick about Oct. 1.

Conference Notes

YELLOWSTONE PARK is more than a single natural phenomenon; it is a multitude of them gathered together in one of nature's grandest display places. Whereas some national parks display chiefly waterfalls, giant cliffs, snow-capped peaks, expansive lakes or other of nature's benefices, Yellowstone displays all of these and in addition it adds giant geysers and mammoth hot springs to excite the visitor's wonder. Moose, bear, elk, and deer add to the attractiveness.

Thinking About the News . . .

From Crisis to Crisis

Recently the United States was more completely paralyzed than it had ever been before during any period of its recent history. No foreign power did this to us; we did it viciously to ourselves. When the railroad strike went into effect, and at the same time thousands of miners began to come out of the pits in defiance of their government's orders, many industries in our highly interdependent society could no longer operate. The papers were filled with pictures of disconsolate soldiers returning from overseas on furlough who were stranded in railway yards; European war brides appeared confused and lost in our transportation-frozen cities. Taxi men in Chicago charged fifty dollars a trip to carry men a dozen miles out to their suburban homes. This was America, typically in the agonies of another painful crisis.

During the lifetime of my children (the oldest one is seventeen) we, in America, have moved from crisis to crisis. A dozen years ago it was a depression; then it was a bank holiday, followed by various phases of a National Recovery Act. Exploited presently was the repeated "threat" of war, leading up to an anticipated "Pearl Harbor." Finally, the declared war itself moved from crisis to crisis until it covered the globe. Then came D day, V-E day, V-J day, an atomic bomb, a San Francisco Conference and so on until America began to become quite numb. Now recently we have had a Columbia, Tennessee, riot, wave after wave of paralyzing strikes, a U. N. "walk-out" and some peace conference fiascos. What further crises await us we cannot predetermine but we can feel certain there will be further ones.

In the light of the repeated crises an important question is: What is the effect upon us of year after year of crisis living?

One result is that we become virtually intoxicated by it. If the newspapers do not have glaring, two-inch headlines, we feel that the day has been a dull one. We live emotionally from peak to peak, from animation to animation. We fear the drabness of non-crisis moments. As a consequence, we play up the events of the day to crisis pitch and thereby hamstringing the possibilities of sane progress either politically or economically.

A second and a very significant result of crisis psychology is its effect upon adolescents and youth. If one of their days has not been filled with high emotionalism, we hear them exclaim in pained boredom, "Nothing ever happens to me!" Half our regular hospital beds are now filled with mental cases, in addition to overcrowded special mental hospitals. Such are the results of crisis living.

Furthermore, drinking is becoming common even among women and everywhere the air is fouled with tobacco smoke which is blown even into the faces of infants by nervous puffers.

What is the solution to emotionalized and crisis living? Usually we blame the condition of the world. But the fault is not with an abstraction called the world; it is with the people who live in the world. We can become calm and sensible when we feel that our lives are purposeful. We can be helped to feel that way if we will "lay hold of the shaping of the future" as a part of the task for which a purposeful Creator has created us.

If life means little to me, it is probably because I am doing little for life.

D. W. B.

This Conference-going party spent two nights in the park which meant all of one day and parts of two other days. The time was all too short but by traveling without "backtracking" we endeavored to see all that the time would afford. As we walked among spouting geysers, roaring steam-vents and rainbow-colored hot water pools it was necessary to answer many questions concerning hell, brimstone, Satan and God which little children could ask.

Leaving Yellowstone Park, we journeyed northward the next two days down the canyon of the Yellowstone River, up through Montana between the Big Belt range and the Continental Divide. We stopped at the Blackfoot Indian reservation en route.

Never before had we seen the mountains rise so majestically and craggily above the plains. In Glacier Park there are many "live" glaciers whose ice and snow date back to the period long ago when glaciers covered all of the region.

Suddenly we crossed a mountain pass and found ourselves in the Hudson Bay watershed. A little farther on we were able to stop and look up at Triple Divide Peak, which forms a three-way watershed: water from the northeast slope flows two thousand miles through Canadian rivers to reach the Hudson Bay and the Arctic Ocean; water from its westward slope flows a thousand miles through the Columbia River system into the Pacific Ocean; water from the southern slope follows the Missouri-Mississippi for four thousand miles to the Gulf of Mexico and the Atlantic Ocean. Thus water from this mountain flows with all the oceans surrounding North America. While



Falls and Canyon of the Yellowstone River

some members of the family examined this interesting mountain, the mother and smaller children watched the prairie dogs which inhabited the fields hereabouts.

We drove on up the Going-to-the-Sun highway until snow blocked the pass. For a month snowplows had been grinding away but the pass was not yet open. As we drove back down to the lake in the valley, we stopped and climbed part way up other mountains. On all sides great waterfalls could be observed leaping downward from the snow fields.

Since we were so close to Canada and since the park system is called the International Peace Park, we decided to take a quick run up into the Canadian park. As we drove on the International Highway along the slopes of Big Chief Mountain, we could look downward and see the grey of the plain far below us give way to the light green of aspen

trees on the lower mountain, the darker green of the lodge-pole pine and fir trees which grew higher against the slope, the grey of the alpine tundra above timber line and finally the dazzling white of the snow-clad peaks.

Crossing into Canada we quickly passed through Canadian customs inspection on our way up and U. S. customs on our way back. At the foot of the great glaciers in a little town called St. Mary's we bedded down for another night.

Two days later, after driving through beautiful country in western Montana and northern Idaho, observing the Grand Coulee Dam, and getting our first glimpse of the Columbia River Gorge, we arrived in the town of Wenatchee. It was evening, and the town, with its wide streets and spacious, well-watered lawns, was a welcome sight.

Already numerous Conference arrivals surrounded the Church of the Brethren, waiting for lodging information. The local

members had begun to arrive for an early service at which Rufus King was to speak on Puerto Rico. Later, Bro. Paul Bowman was to preach the evening sermon.

After we got settled at our lodging, the writer hurried back to the church for the evening service. Coming in a bit late he observed many Brethren from all over the United States who had already arrived.

Bro. Charles Zunkel, local pastor, led the evening service; Bro. Dave Albright of Iowa sang *The Lord's Prayer*. The church was beautifully decorated with roses.

Dr. Paul H. Bowman of Bridgewater College, chairman of the Brethren Service Committee, brought the message of the evening on the value of Christian education and of the church college. His text was taken from Jesus' familiar parable of the sower and the soils, "And some fell on good soil and grew." This parable, he said, represents the promises of education. The seeds, he said, are ideas, the soil is the human mind. The wayside mind is slow and hard to penetrate; the rocky-ground mind is impulsive but not dependable; the thorny-ground mind is preoccupied with nonessentials. Finally, there is the teachable mind in which ideas can grow.

There is a growing appreciation of Brethren colleges both inside and outside of the Church of the Brethren. The Brethren have a philosophy and an outlook upon life which they must and can share with the rest of the world. The college has a great responsibility in this respect. It must help produce fruit for the kingdom of God.

Following the service there was much friendly visitation which brought many widely separated states together. One could feel that an Annual Conference had begun.

The scene shifts back to Illi-

Continued on page 9

"In those days, when again a great crowd had gathered, and they had nothing to eat, he called his disciples to him, and said to them, 'I have compassion on the crowd, because they have been with me now three days, and have nothing to eat; and if I send them away hungry to their homes, they will faint on the way; and some of them have come a long way'" (Mark 8: 1-3, Revised Standard Version).



And Jesus Had Compassion

Rufus Bucher

Quarryville, Pennsylvania

Conference moderator's address given Wednesday, June 12

TWO outstanding words in this scripture are *multitude* and *compassion*. There are recorded four outstanding events in the gospels in which Jesus had compassion on the multitudes: first, when he saw the multitude fainting by the wayside and scattered abroad as sheep without a shepherd; second, when he saw the sick and had compassion on them; third, when he saw the crowd of

5,000 men, besides women and children, without food and fed them with loaves and fishes; fourth, when he once again fed a throng of 4,000 men who were hungry. Jesus learned about the multitude by being with them, in their daily living, and in their homes. He walked with them, rode with them, sailed with them, ate, slept, and wept with them.

As he mingled with the peo-

ple where the race of men passed by he had compassion on them. He put himself in the other person's place. How much stronger would be our sympathy for others if we could do likewise. In Ezek. 3: 13 we read that the prophet went where the people were and sat there for seven days and was astonished when he saw their problems.

It is hard for us to appreciate the suffering of our fellow men. But I urge you to take time for contemplation. Have you been hungry? Christ was (Matt. 4: 2). Have you been thirsty? Christ was (John 19: 28). Have you been weary? Christ was (John 4: 6). Have you felt the sting of sorrow? Christ did (Matt. 26: 36-38). Have you been homeless? Christ was (Matt. 8: 20). Have you been deserted and betrayed? Christ was (Luke 22: 47-48). Have you been tempted? Christ was (Matt. 4: 1).

Now in Christ we have a high priest who is touched with the feelings of our infirmities, for he was in all points tempted as we are, yet he was without sin; therefore, he sympathizes with us and has compassion on us. He has compassion on the human race when he sees them scattered as sheep without a shepherd. He came to seek and save that which had gone astray. He was impartial. He was as much interested in the blind beggar as he was in the nobleman's son. He was interested in the man who lived in the cemetery, the one in the sycamore, a rich ruler who came to him by night, the woman who had a questionable character at Jacob's well, the woman who was a sinner and washed his feet with her tears and wiped them with her hair. Even as he hung dying on the cross he sought to save a thief by his side.

When Christ had finished his work and ascended into heaven he gave his mission into human hands, saying, "As my father sent me into the world so send I you." The church is the only soul rescue station, the only lighthouse, the only hospital for souls in the world. And Christ is the head, foundation and chief cornerstone of the church. As he saw the multitudes who came from afar and who had nothing

to eat for three days he had compassion on them and fed them. Eternity alone will reveal what the church has done through Brethren service in the feeding of hungry multitudes in starving Europe.

During the seven weeks we spent in Europe studying the needs of the people, we saw the hungry begging for bread. We saw others in great need for clothing. We learned of thousands who are homeless and are going they know not where. Some have lost all their belongings, health, country, home and loved ones, and are hated by most of the world. We saw a number of places where Brethren food, clothing and cattle have gone. Dr. Burke and I, with Mr. Chuffant, a native of Brussels, as our guide and interpreter for a day, called at a T. B. sanitarium for children in Magnee, Belgium. Mr. Chuffant informed us that 400 new cases of T.B. developed each month in Belgium because of undernourishment. It was in this sanitarium that about eighty children sang a few songs for us and then the superintendent of nurses presented us with a miner's lamp as a token of appreciation for ten heifers received from Brethren service. Those ten heifers are now producing milk for the children. We also received a letter of thanks from the institution which reads as follows:

Magnee, Belgium, March 19, 1946
Dr. Burke,

On the morrow of an utmost cruel war with its systematized plundering, privations, bondage, deportations, our country strives on in its state of grievous disaster; our people's health, undermined in body and spirit by sufferings, cannot be retrieved except in the means of generous assistance vouchsafed by those who set us free. In the brotherly gesture, the American Red Cross and the Church of the Brethren have extended to us a helping hand in the form of commodities, medicines, linens, and clothes which have been sent to our hospitals and

sanitaria. On this day Magnee Sanitarium specifically favored by American gifts meet as a body to tender you warmest thanks for a princely gift, indeed for your donation of ten heifers so generously given, and the sick will benefit by this noteworthy increase of their food supply.

While in Amsterdam we had a conference with and received a letter from Dr. Gravemeyer, chairman of the Interchurch Reconstruction Committee of the Netherlands, thanking the Church of the Brethren for sending 851 bales of clothing and seventy cases of soap.

We also visited several of the eighty units in which children whose parents are in prison camps are being cared for. There are 9,000 of these children in Holland, some of whom have received clothing from Brethren service and are highly appreciative of it.

While in Paris we had the opportunity to have a conference with Mr. Bakeman, a representative for American Relief for France. He thanked us on behalf of the church for clothing, food, and ten barrels of powdered milk which met a serious need. At Le Havre we had the privilege of seeing them unload a shipment of 344 head of cattle which had just arrived from Baltimore. The livestock, we learned, was to be distributed by the French Ministry of Agriculture to charitable institutions and private homes where mostly needed.

All these things, and more, make up the picture of what is happening on a continent devastated by war. We have made a good start in our program of relief for the suffering. But vastly more remains to be done. Let us lift up our eyes and see the harvest that is ready to garner, and the multitude that is in need, and have compassion on them, remembering that Jesus said that what you do unto the least of these you do unto him.

BEHOLD!

An Open Door



Colonial Art Company

"Behold! I have set before you an open door. Go ye therefore into all the world, preaching and serving"

WE are standing at one of the most significant moments in the long history of mankind, and it is certainly one of the most interesting. Not that living in these days is easy, for it is not. But it is a time of crisis and a time of destiny. On September 21, 1938, a man in Long Island satisfied a cherished ambition. He sent to New York City for the best barometer he could buy. When it came he was disappointed to discover

that the hand was stuck at "Hurricane." He shook it in vain to dislodge the hand; it would not move. So he wrote the company a tart letter and went to the post office to mail it. When he returned his house and the barometer were gone. One of the worst hurricanes in the history of New England had struck. We

Paul Minnich Robinson
Hagerstown, Maryland

Sermon delivered before the missionary
convocation at Annual Conference

are living in a time when the needle is stuck at "Hurricane."

IT is the dawn of a new day, but that does not necessarily mean that it will be a better day. What tomorrow will be may very well depend upon what the church says and does today. And the church must face realistically the times in which we are living. Whatever these dreadful years of blood and sweat and

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tears have done, they have forced the church to re-examine her foundations and her essential purposes. It has been said repeatedly that the church is standing before the greatest opportunity in her history. In a very real sense the destiny of the world depends upon the church around the world. And I think if there is one word which God is saying today to his people it is the word spoken to the church in Philadelphia, a church which too was struggling against the encroachment of a pagan world, "Behold, I have set before you an open door which no one is able to shut."

Somehow I cannot escape these words at this dawn of the atomic age. They describe so perfectly this thrilling threshold upon which we stand. The world has literally been destroyed by hate. It lies today in ruins waiting to be rebuilt, and it will be rebuilt, materially and spiritually. Herein lies the great opportunity of the church, for to us is given in a moment of destiny the opportunity of becoming the architects for the spiritual structures of the world tomorrow.

There are many forces in this atomic age which would like to lay the foundations for the spiritual reconstruction of the world. But if these dread years of the past have taught us anything, it is that the philosophies of narrow nationalism, greed, racial superiority, and power politics cannot sustain a world which is worthy of the dignity of humanity. The atomic age has outlawed the question, can we believe in God? The burning question of this hour is, can God believe in us? The idea that any nation can buy its security by building ships and air bases is today ridiculous. Now, as never before, we have come to realize that the only answer to atomic power is moral power. The

Hands of Christ

Francisco E. Estrello
Mexico City, Mexico

**Hands of Christ,
Divine hands of a carpenter . . .
I cannot imagine those hands
Forging lances, anvilng swords
Nor designing a new model of
bomber;
Those hands, hands of Christ
Were the hands of a carpenter.**

**Hands of Christ, calloused,
Carving cradles,
Shaping plows, building life . . .
I cannot imagine those hands
Busied with cannon,
Explosives and grenades;
Those calloused hands
Became calloused building life.**

**Among the feverish hands
That build cruisers
And bombers,
His hands are not found!
His bear the marks of nails,
Heroic marks of sacrifice;
Those hands, bleeding hands,
Strong, steel-nerved hands,
Are the vigorous hands of a Car-
penter
Quietly building life. . . .**

Translated into English by the author,
who is a professor in the University of
Mexico.

church must proclaim again and again that salvation lies not in security but in righteousness.

THE early church had a sense of desperateness that we have not found in this twentieth century. They believed that there was set before them an open door, and that unless they spoke the world was lost. I covet for us today the same sense of quiet desperateness and the revitalization of our conviction that there is no other name under heaven except the name of Jesus whereby men must be saved, and that there is no other gospel which can transform the world from greed and selfishness to love and peace except the timeless message of the Christian gospel.

Shortly after the turn of the century Dr. John R. Mott, the great missionary statesman, made the significant remark that unless we sent a thousand mis-

sionaries to Japan we might need to send one hundred thousand soldiers. We felt that it was impossible to send a thousand missionaries; so we sent two million soldiers. We felt that we had not the financial resources for such an extensive missionary program; so we have had taken from us our young men for the destruction of Japan a thousandfold. We had neither the time nor the inclination to learn the arts of peace; so we have been compelled to send our children to blood-stained battlefields to learn war.

I well remember sitting in past missionary convocations of Annual Conference and hearing our church fathers make eloquent pleas for more missionaries for foreign fields. It was a splendid, noble, adventurous thing for us in America to think of commissioning young men and women to travel across the seas as the bearers of good news. We all said "amen" and went home, and did nothing about it. But tonight there is a new urgency upon us. We know that unless we can bring the world to the foot of the cross through the preaching and teaching of the ways of Jesus Christ, we must all perish. Behold! God has set before us an open door. We dare not fail to enter in.

I think in a very real sense the Church of the Brethren is standing at the crossroads tonight. Ever since that day when Wilbur Stover caught the vision of the need in India, we have liked to think of ourselves as missionary minded. Again and again we have re-echoed his words, "Foreign missions is the first great work of the church." And yet in all those decades the Church of the Brethren has sent only about three hundred missionaries to our various fields of service. My congregation alone has sent not far from that many into military service in the last five years. Brethren people have paid more in income taxes in

one year than they have given for the work of missions in all the years of missionary activity. The hour has come when we must come to terms with ourselves. Do we really *believe* that there is no other name under heaven whereby men must be saved? Do we have the deep and abiding conviction that Christianity is the only hope for the world? Are we willing to sacrifice as much to save the world as we have given to destroy it?

Today the door is open in all corners of the earth. In China we have heard that the native Christians met our returning missionaries with candidates ready for Christian baptism. They are hungering for the re-establishment of the church in their devastated homeland. Restless India is presenting increasing opportunities for a vital and influential native church. Africa challenges with unreached millions who are learning the way of the Western world and must be touched with the Christian message. The war has brought with it unprecedented opportunities for the relief of human suffering in all parts of the world. Our vision has been enlarged and we are beginning to understand that the whole world is our parish. Our relief activities have given us an unusual entree into the nations of Europe—where it is possible for us to carry with our wheat and milk and clothing the message of sympathy and understanding and brotherhood. This too is missions.

SO today at home and abroad we are seeing new doors of opportunity. Never have the fields been so white and ready for the harvest. Never has the world been so ready for the impact of the Christian message. I wonder if the Brethren are ready.

We have proved to ourselves that we have the financial resources for a missionary pro-

gram the like of which we have never seen before. Last year we contributed more than a million and a half dollars in our program of church extension. Much of our giving was inspired by the consciousness of tragic physical human need around the world. It remains to be seen in the years to come whether we will be equally stirred with the spiritual need of mankind that we will be prompted to continue our sacrifice in life and money for the advancement of the kingdom of God.

Where we have sent tens of missionaries before, we must send hundreds now. The times demand that kind of Christian enterprise. We cannot keep faith with our divine commission in the atomic age if we do less. I can think of nothing more tragic than if history is forced to say of the Church of the Brethren that she had her opportunity and failed. The door was open, but she had neither the courage nor the strength nor the will to enter in. Truly our church is today at the crossroads. God is saying, "Behold! I have set before you an open door. Go ye therefore into all the world and preach the gospel, and lo I am with you always even unto the end of the world."

Conference Notes

Continued from page 4

nois now as reporter number 2 gets under way for Washington by train.

Friday Evening, June 7

The scene being enacted here in the Union Station in Chicago as midnight approaches is one which seems to be of interest not only to those of the Brethren who are congregating here but also to others in the station. Gathered near the doorway that leads to the Burlington tracks are about sixty Brethren who are scheduled to leave in three chartered Pullmans to be attached to the Empire Builder of the Great Northern railway.

This group comprises Standing Committeemen, members of the General Boards, members of the Elgin staff, and others whose interests or responsibilities make it necessary or advisable for them to arrive in Wenatchee Monday morning. The usual cordial greetings of old friends and the genial greetings to new ones are much in evidence—heartening assurance that the true spirit of Annual Conference is well under way even though, according to the timetable, we are 2,034 miles from the site of the Conference. Some are going to their Pullmans as early as possible to rest from their respective journeys from such scattered areas as Virginia and Pennsylvania, and to be prepared for the enjoyments that Saturday promises.

Saturday, June 8

During the night we came through the beautiful countryside in northern Illinois and early morning finds us in southwestern Wisconsin. Across the Mississippi River, which we are following, is Iowa; then soon it is Minnesota. A bright day, suitable for seeing the scenery, is ours. In the late morning we make a one-hour stop in St. Paul, where we are joined by a group from Iowa. Our route takes us northwest from the Twin Cities, Minneapolis and St. Paul, across the Minnesota plains to the southeast corner of North Dakota. Here the spirit of our isolated Brethren is being demonstrated when one of them boards our train and rides with us to Fargo in order to have the fellowship which the ride affords. North through the valley of the Red River we travel to Grand Forks. There we turn west into the vast expanses of North Dakota. Night comes on again, and, after commending our dear ones back home and ourselves into the care of the good Father, we retire.

The fellowship enjoyed by Brethren parties traveling together has often been recorded in these columns in preceding years—many years in fact. This writer had never before been a member of such a group, but he feels that the fellowship of former years could not have been better than that being experienced on the Empire Builder. Within a few hours everyone knows most of his fellow travelers and feels free to talk with anyone in the group even though he does not know him. Many items of conversation are prominent, and, as you would expect of those whom you are sending to the Wenatchee Conference, the church and its work are being given much serious consideration.

Sunday, June 9

The morning is bright and our spirits are good. We are speeding westward across the great open spaces of central northern Montana, seeing large flocks of sheep, large herds of cattle, cowboys, one lone antelope and an occasional jack rabbit, large wheat farms, some oil fields and other features typical of the region.

We are not forgetting the assembling of ourselves together on Sunday morning. At ten o'clock all gather in one car for worship. We are led in singing by Sister Priddy of Indiana; in worship by Bro. Robert Cocklin of Pennsylvania; in consideration of the Sunday-school lesson by Brethren Frank Sargent of Illinois and Phares Forney of Pennsylvania; in the sermon by Bro. T. E. George of Indiana. Our offering is to be given to the General Mission Board. It might also be said that we have 100% attendance of our "congregation." Is your church doing as well as that?

We are approaching the foothills of the Rockies. And the snow-capped peaks of that range

are coming into view. Many of us are seeing them for the first time and we are openly and unashamedly naive in our interest in seeing them. At the eastern entrance to Glacier National Park we stop for a few minutes during which time we get our first intimate view of the Rockies. For two hours we travel through the park; the scenery is superb and we feel fortunate in having even these hasty views of its varied beauty. This beauty continues through western Montana, northern Idaho and eastern Washington. It is dark before we reach Spokane.

Monday, June 10

When we wake this morning, we find our cars parked on a sidetrack in Wenatchee, a few blocks from the Cascadian Hotel, where our Conference activities prior to the opening public sessions are centering. In the lobby of the hotel are gathering those whose responsibilities have brought them here early. Your reporter, eager to get an early over-all picture of the Conference setting, made a hurried trip to the high school building to see where the public sessions will be held. His first impression of the city is that it is beautiful and that the people take a large degree of justifiable pride in it. The exhibit of the General Boards and the Publishing House will be housed in a commodious room in the high school building and those in charge are already taking the first steps toward setting up an attractive and educational exhibit. More will be said about it later.

Here is an opportune place to backtrack and to look forward a bit. The group whose trip has been sketched is not the first to reach Wenatchee. A Pullman car filled with Brethren Service Committee members, fieldmen, Elgin staff members and others had come two days earlier. The Service Committee has had its meetings already. Others have

arrived from various places by car. A special train of Brethren will arrive Wednesday morning over the Great Northern from Chicago. And a number from the East are coming by plane.

Up to the present we have written largely of the fellowship and the trip. However, the time has come for other matters to occupy much of our time. In the Cascadian Hotel various boards are in session. Selecting for a Monday morning meeting that of the General Mission Board, I found the board members and a number of visitors assembling in one of the hotel rooms. Chairman Newton Long calls upon Spenser Minnich to introduce the visitors, then Missionary Minor Myers leads in a period of worship, speaking fittingly and feelingly of the church's strategic place in the modern world and praying for the guidance and the power of the Holy Spirit for the church as it faces its work. Following this, the board takes up the work outlined for the meeting, giving it the most earnest and careful attention.

A number of missionaries and foreign workers are present, among whom are to be seen veteran Frank Crumpacker of China. Others are Harlan Brooks, Emma Ziegler, Paul Weaver, the Earl Ziglers and the Claude Rupels.

In another room the Board of Christian Education was in session. Not many visitors were present there at the moment the reporter looked in upon them. Most visitors seemed to be busy in the hotel lobby writing letters or they were exploring the valley and looking at the cherry trees which are bending to the ground under the weight of their luscious red fruit.

In still another room the Ministerial Board was also meeting. Later it would hold a joint session with the Mission Board to discuss problems and plans for the home front.

Monday Afternoon

The afternoon meeting of the General Mission Board continued with the report on foreign fields. All board members and visitors were gratified with the progress being made by the Indian Brethren in assuming the responsibility for the furthering and supervision of the work of the church. Numerous missionaries have returned to the field and others have been able to come home on furlough. Special happiness was brought to all by the news that five of our missionaries are now back in Church of the Brethren territory in China. Bro. Leland Brubaker, secretary of the board, is also there and together they are laying plans for the future work in China. Not much can be said about the church in China until the survey by these workers is finished and their report made. In Africa it is proposed to open several new places of work within the near future. A new hospital and a new school for missionaries' children are to be constructed as soon as building materials are available. Considerable thought was given to the school for missionaries' children and to the matter of an X-ray plant for one of the hospitals in Africa.

Numerous visitors were present for these sessions and contributed to the discussions and decisions. The general feeling from all the fields is that the work of the church is progressing and the outlook for the future is hopeful.

In other rooms of the hotel the Board of Christian Education and the General Ministerial Board were in session. The reporters looking in upon them felt that the work they were doing was important and significant in the life of the church. The chairmen of the boards indicate that their work is being planned for the advancement and instruction of the local church and community.

Shortly after seven o'clock the General Mission Board and the General Ministerial Board convened in a joint session to look over their common interests in the field of home missions. Among the considerations to come before them was that of opening work among the Negroes of the South as a home missions project. A committee had given considerable thought to this project. Bro. J. E. Clayton, a representative of the Negro race and a member of the Church of the Brethren, spoke of the possibilities for the church in this connection and described the needs of his people in the Arkansas field which is now opening to entry. The board expressed great interest in this new field of work for the church and authorized the committee which it had appointed previously to proceed with such a project as opportunity afforded.

Your reporter has been impressed again today by the debt the church owes to the members of its General Boards, who give much time during the year to the behind-the-scenes planning of the course of the church and to the organization and carrying out of those plans. They—and also members of the Standing Committee—lose many of the opportunities for social contacts and sightseeing that are open to other Conference attendants. These sacrifices and inconveniences they gladly accept in order that they may do the work which you have assigned to them. These faithful men and women are the unpaid servants of the church and carry heavy responsibilities for its work; they deserve the sincerest support that can be given them.

Tuesday Morning, June 11

We rose this morning to a bright day filled with sunshine. Numerous people have observed that the sunshine at Wenatchee seems clearer and purer. It is as if all the grime and smoke

that is often found in the air near the Eastern cities had been washed out of it here so that the clear sunlight can fall upon us with purity.

Many motor parties are arriving during the morning and everywhere near the high school and the Cascadian hotel, friends and acquaintances can be observed greeting each other.

Since Conference, as such, will not get under way until this evening, several sightseeing parties have been organized for today, some going as far away as the Grand Coulee Dam. Others will visit scenic points nearer at hand. One of the reporters will accompany such a tour and prepare some description of it.

This year an unusual number of Brethren who are not particularly busy during these board-meeting days have come to Conference early. This is understandable for many board members and Standing Committeemen came by car, bringing with them members and delegates whose work will not begin until later.

At exactly 9 a.m. on Tuesday morning Moderator Rufus Bucher called the Standing Committee to order. A quick glance over the assembly indicated that the representation was fairly complete. The Committee stood to sing together with feeling and enthusiasm I Love Thy Church, O God. Bro. DeWitt L. Miller, pastor at McPherson, Kansas, then read four verses from the first chapter of Romans which pointed out Paul's commission to the church to serve all men everywhere. Bro. Miller pointed out that even though the Brethren had given a million and a half dollars last year we have not done enough; for eight hundred million people are still hungry in our world. He called attention to our class conflicts and to the breakdown of homes

throughout our nation. Against this background of need he challenged the Standing Committee to think in terms of how, as a church, we may further the cause of Christ as it relates to the salvation of the world from all sin and evil. He then led in prayer and the committee concluded by singing as a prayer Have Thine Own Way, Lord.

Following the devotions, the committee took the affirmation of faith and the roll was called. At this first roll call all Brethren districts throughout the world were represented with the exception of Colorado, Second India, Middle Iowa, Sweden and Second West Virginia. A rough count, therefore, indicated that about seventy-seven committee-men were present for this initial meeting of the committee. Further details will be given when compiled.

Bro. Phares Forney, E. Paul Weaver, Samuel Harley and Paul Hersch were appointed as tellers, and Noah Sellers was appointed to record names on the blackboard. Ralph Fry and Vernon Miller were elected as messengers. Bro. R. W. Schlosser of Eastern Pennsylvania was elected as reader for the Conference. The Credential Committee was elected as follows: I. V. Funderburgh, Earl Mitchell, Clinton Weber, Mrs. Harper Will, Aaron Breidenstine. For letters of greeting Galen Ogden, Ray Shank and Mrs. D. D. Funderburg were selected. Bro. Edward Ziegler was elected to the Resolutions Committee to serve with Brethren Burton Metzler and F. D. Dove.

The Standing Committee proceeded throughout the morning with routine business, mostly the appointment of nominees for elections. During these moments the reporter gathered the following information concerning the Standing Committee this year.

The age spread of the committee this year is forty-six years. The oldest member is Emra T. Fike of Eglon, W. Va., who is seventy-three and the youngest member is Paul S. Hersch, pastor at Covina, Calif., who is twenty-seven. The total committee seems to be older this year than on some previous years. Fifty-eight committee members are above forty years of age and only nineteen are below forty. However, no greatly advanced age is represented; only three are above seventy: Bro. Fike, seventy-three, as recorded above; Bro. T. E. George of Northern Indiana, seventy-one; and Bro. I. S. Long of Middle Maryland, also seventy-one. On the other hand, not many are on the committee whose age is exceedingly low. In addition to Bro. Hersch, twenty-seven, there are three others who are thirty or less. Homer Kiracofe of Michigan is twenty-nine, Raymond Flory of Northeastern Kansas and Ralph Shaggs of Middle Missouri are both thirty. The largest group, twenty-four in number, fall between the ages of forty and fifty. As far as age is concerned, therefore, this is a middle-age committee.

As relates to the experience or terms of service on Standing Committee the committee is not inexperienced. Forty-five members have served at least once previously on Standing Committee and thirty-two are serving for the first time. Twenty-six have served more than twice; fifteen have served five terms or more; four have served seven times; two, Bro. G. O. Stutsman of Empire, Calif., and E. F. Fike of Eglon, W. Va., have served eight times and one, Bro. T. E. George of Goshen, Ind., has served nine times. At least one former moderator, Bro. Paul H. Bowman, is on the committee this year. A number of people are serving from widely separated areas who are related to each other but no relationship

such as the several father-son relationships of last year has been observed as yet.

The committee seems well able to conduct business with efficiency and consecration.

Tuesday Afternoon

Today at noon several churches of Washington began to serve meals to Conference attendants. Their service was efficient and attractive and everyone was fed speedily and satisfactorily.

At 2 p.m. the Standing Committee reconvened. They stood together to sing Guide Me, O Thou Great Jehovah and were led in prayer by Albert Fike of the Mardela District. The business of the afternoon proceeded with dispatch and good humor.

It would be both pleasant and rewarding to spend the whole afternoon in the high school gymnasium, watching the activity of the Conference attendants as they visit together and look at the exhibit of the General Boards and the Publishing House. But the time for the meeting of the Council of Boards is here and your reporter goes with others to the high school auditorium for this important meeting. Bro. Tobias Henry leads in a period of worship and then Vice-Chairman Ernest Davis calls upon Financial Secretary H. Spenser Minnich for a report of the giving of the churches. He reports that the giving for the first three months of this fiscal year is in excess of last year's giving. Other financial matters receive brief attention. Attention is given to means by which our church can work more effectively at the creating of better race relations. This is followed by a discussion of the aid granted by the General Mission Board and the Brethren Service Committee to the regions for the support of the regional secretaries and their work. Items of interest are now being presented by representatives of the various boards and

Conference - appointed committees. Some of these reports will be reflected in the business meetings of the Conference. Other reports are informational and interesting also. All suggest diligent and careful planning of the Boards for their accepted responsibilities.

Considerable discussion is given to the matter of how we can best advance our peace work and peace education now. One aspect of this is whether it would be well for us to have a representative in Washington, D. C., to speak for peace before the government when opportunity offered. This matter is passed to the Annual Conference for decision.

The Publishing House exhibits were being examined by many during the afternoon and evening. From every district from East to West Brethren were renewing acquaintances.

A very common sight was that of delegates munching on Wenatchee apples. One hundred boxes had been held back thoughtfully by our hosts and we were all gratified to be able not only to see this beautiful valley but to taste its products as well. The first session of the Conference begins at 7:30. It appears that the group already here will make a sizable showing in the auditorium.

Tuesday Evening

After a delightful hour of suppertime greetings and fellowship the Standing Committee reconvened at 7:30 to hear from the Committee of Fifteen, which was ready to report on reorganizational plans for the church. Bro. Rufus Bowman reported for the committee. The proposals for reorganization were rather broad and sweeping. A one-board organization for the church beginning at Elgin and carrying through the regional setup, the district setup and into the local church was what the committee was in process of working out. The committee

had come to Standing Committee for advice and counsel but did not consider their work nearly enough completed to make any report to the open Conference this year. Standing Committee decided, however, that there was sufficient urgency in the matter of reorganization to bring a part of the report before the general delegate body. The entire evening was spent in the discussion of the general reorganizational scheme.

The first general assembly of the Conference is at 7:30 this evening. From the editorial table at the left front of the junior high school gymnasium your reporter can see both the platform and all the room excepting the left balcony. As he looks around the gymnasium many of the physical features of it attract his attention. Lovely bouquets of locally grown flowers are on the platform; delphinium, Canterbury bells, roses, tamarack are recognizable. Other large bouquets are arranged around the walls. Branches of evergreen add much to the restfulness and the beauty of the setting. The room is well lighted by a large section of glass roof and is well ventilated. Seats for a large Conference choir are provided on the platform.

The auditorium, we are told, can seat three thousand five hundred people. At the time of the opening of the service about one thousand people are present and others are coming in. Conference Director Earl Breon introduces Chairman J. Herbert Miller of Hershey, Pa., whose opening comments serve to call us to a frame of mind and soul conducive to worship. Bro. Alvin Brightbill of Bethany Seminary is leading the worshipers in singing from memory without instrumental accompaniment the first verses of hymns well-known and well-loved by Brethren people; the response is indicative of our love of congregational singing.

Pastor S. L. Barnhart of San Diego, Calif., reads from the Scripture words exhorting the Christians to unity; these are followed by two verses from the Psalms calling our hearts to gratitude. He reminds us that we must be grateful for being here, for having made our respective journeys safely, for having seen so much of beauty en route, for having a delightful and beautiful setting for our Conference, for the good fellowship we enjoy, for our great heritage, for the consolations of our Christian faith, for a Conference held again in peacetime, for our anticipation of the good things this Conference will give us. After an earnest prayer, we are again led in singing by Bro. Brightbill.

The preacher of the evening is Pastor Ray Shank of Covington, Ohio. His subject is Our Divine Adequacy. Defining adequacy as being full sufficiency he asks what our resources are adequate for. We are reminded of the disturbed condition of the world, all too familiar to us in our struggle for the security of normal life. All of our scientific and educational advances have not proved adequate to our needs. Paul knew one who was adequate to his (Paul's) own needs and to the needs of the world. It is only this same One who is adequate to our needs. Bro. Shank enumerates three reasons for believing in Christ's adequacy: (1) the high, exalted titles Jesus accepted and by which he is identified; (2) the divine attributes he possessed which sum up to complete adequacy—he is all wise; all powerful, everywhere present, eternal; (3) the high and unique offices in which he functions—the place of cocreator, preserver, controller, revealer of God to man, example and ideal for man, cosufferer with man, one perfect

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Our Family Enjoys the Out-of-doors Together



Russell Conwell, the founder of Temple University, was famous for his lecture, *Acres of Diamonds*. Thousands of people thrilled to his simple proposition that many of the finest values of life lie buried near at hand and are undiscovered by people who seek them in distant places.

Has it ever occurred to you that you and your family need not travel far from home to enjoy the out-of-doors? At this season many of our people are planning trips to the seashore or vacations at mountain resorts. And yet many of us have never really explored our own backyards and the fields that can be seen from our kitchens.

Some of the happiest Sunday afternoons that our family has spent together have taken us not more than a mile from home. We discovered the possibilities of this little jaunt in the days when gasoline was scarce and when trips had to be limited to the distance our legs would carry us. For our small children it has been as rewarding as a trip of exploration into the jungles. And to their parents these excursions over the same general route have brought companionship and relaxation. Let me describe a Sunday afternoon.



Top: Wild ducks and swan are seen on the lake.

Middle: The pine woods is a place of brown bark, green moss and quietness.

Lower: The old road with Bum's Retreat to the right.



Our home is located on the edge of the town, on the fringe of a large campus. The black oaks behind our house drop acorns on the porch roof—acorns just as real as those that grow in the forest. Up and down their trunks scamper red squirrels and occasionally a large bushy-tailed gray one which, when in a friendly mood, comes into the kitchen to eat peanuts out of

the hands of the children. This is the starting point of our trip.

From here we stroll out over the broad expanse of grass, looking for robins and blue jays, swallows and flickers, butterflies and mole tracks. One day all of us except Dale walked past a little brown spot in the grass, which he discovered and announced as "a mushroom," but when it was cautiously touched

the "mushroom" changed into a brown bat and flew away into the bright sunlight.

On the far end of the campus is a lake on which can be seen, moving from place to place, a number of white and dark spots. As we come nearer they turn into white ducks from a neighboring farm, wild ducks and several swans that have flown more than a mile from home for an outing on the water.

We leave the lake and take to the woods, which twenty years ago was a spot newly planted with pine seedlings. Today the trees are tall, shutting out the sky, and the ground is covered with soft needles. Who would have thought that within fifteen minutes from home the world could so completely change? Here are no evidences of man except the regularity with which the trees have been planted. Instead there is brown bark, green moss, the quietness of the woods and the smell of the forest. It is just a spot of trees, but you can cross it in so many ways and each path offers its own enchantment.

Suddenly we come upon a little stream with all of the surprise and feeling of success that De Soto must have had when he discovered the Mississippi. It is small enough for a man to cross at a stride, but to take a family across is a real engineering feat. There are foot-high falls in it, not the size of Niagara, but of the same order. Here are to be found pebbles that have been worn round and smooth by the running of many waters. They all have technical names, but you need not identify the rocks to enjoy their many colors. And in the stream, if your eyes are good enough to distinguish a colorless fish from the water, can be seen little minnows, frisking in the sunshine.

We have come through the woods, and the road on which we now travel is as rustic as an old well. It is dusty (muddy some-

times). The bridge we cross is of simple design, made of just a few planks. Off to the left is a grove of trees and some large rocks with the mysterious name, Bum's Retreat. This is one of the many spots in the county which, according to legend, had a special attraction for vagabonds seeking a temporary stopping place. Today as we trudge along the road a tramp's life does not seem wholly undesirable.

As we now climb this old road that rises lazily we feel almost as though it had been, in a special way, prepared for those who love the out-of-doors. To our left is an old weather-beaten rail fence—the kind that could inspire a poem—and along the right a row of brush from which a friendly little junco, too timid to come closer, greets us before he flies on to take up a new position along our trail.

The sun has dropped noticeably by the time we reach the ridge road, which overlooks a broad, fertile valley. At our feet is a patchwork of fields among which are nestled large barns surrounded by smaller buildings like so many hens and their chicks. Far off in the distance is a spot of blue—the Susquehanna River. And as we pause we wonder, Do the people who live on this road see all this?

Late in the afternoon we approach our own back porch, coming by way of the apple orchard. The blossoms have gone and in their places have appeared small green apples. The trees are extending their low branchy arms in a gesture of welcome and the children have climbed up into the embrace of an old friendly tree.

This has been a good day. We have been exploring the neighborhood. Audrey has brought home some colored stones and a few pine cones. All of us have "seen with our eyes" and "heard with our ears." Intoxicated with fresh air and sunlight, we decide to eat supper under the trees.

Conference Notes

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despite temptation, giver of life and light, convincer of sin. Christ is our adequacy—if we make him a vital part of our lives.

The meeting closes with announcements by Brother Breon, more singing, and a prayer by Brother Shank. It has been a very good opening session, a harbinger, we feel sure, of the meetings to be held yet this week. After its close, many go to their rooms; some go to the exhibit room to enjoy more fellowship; others assemble on the platform for choir rehearsal; others have work to do that the Conference activities of tomorrow may proceed smoothly and effectively. The night is pleasantly cool after the day's warmth. We anticipate good sleeping and are anticipating the work and inspiration of the morrow.

Dropping into the auditorium an hour later the reporter observes a large choir which fills the seats of the platform. Under the direction of Alvin Brightbill, its music is beginning already to fill the auditorium with harmony.

Wednesday Morning

The sun filled the Columbia River valley again this morning with cheerfulness and warmth. We have observed out here that even when it rains the sun still shines. Breakfasts were served at several different places about the high school and also, for the first time, at the local church this morning. By seven o'clock many Conference members were standing in line here and there waiting for breakfast. During recent months we have become disciplined to stand in line; so this seemed no great hardship for us.

This would be a good time to interpolate a brief description of the Wenatchee Church of the Brethren. Some of the citizens of the city tell us that it is the most adequate and beautiful church in the city. It is built in the form of an L, constructed of grey brick. It is beautifully landscaped and the architecture is Gothic. The interior is worshipful and restful. The main auditorium is carpeted from wall to wall with a rose-designed carpet which fits in well with the rose-lined streets of the city. A choir loft rises behind the pulpit and against the wall above it is a lighted cross with Hofmann's Head of Christ illuminated in its center. The church basement is open

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... Kingdom Gleanings ...

Brotherhood Theme for 1945-1946

Witnessing for Christ

Calendar for Sunday, June 30

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson. Jesus' Friends Carry on His Work—Mark 16: 15-16, 19-20; Luke 24: 45-49; Acts 2: 46-47; 5: 42. Golden Text, Go ye into all the world and preach the gospel to every creature. Mark 16: 15.

B.Y.P.D., Second-mile Religion.

Gains for the Kingdom

Three baptized and one received by letter in the Baltic church, Ohio.

Four baptized in the Shippensburg church, Pa.

Thirty baptized and four awaiting the rite in the Quinter church, Kansas.

Eight baptized in the Grossnickle church, Md.

Two baptized in the Morrellville church, Pa.

Four baptized and two received by letter in the Fredricksburg church, Pa.

Ten baptized at the Ridge church, Pa.

One baptized in the Beaver Creek church, Ohio.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Jesse W. Whitacre of Keyser, W. Va., in the Cannon Branch church, Va., July 1-16; at the Durst school-house near Grantsville, Md., July 19-28.

Bro. Michael Kurtz of Richland, Pa., in the Long Run church, Pa., July 21 to Aug. 4.

Personal Mention

Brother and Sister T. M. Calvert of the La Verne church, Calif., paid us a welcome visit at the Publishing House on June 17. They had been visiting with friends and relatives in the East and were returning home.

Bro. A. L. Patrick of the Pampa congregation, Texas, which recently ordered 100 extra copies of the Family Week Issue of the Messenger, writes us that the copies were placed in the homes of new members and nonmembers. The distributing was done by Brother Patrick's Sunday-school class, the Home Builders. We are always glad to hear of our church paper getting into new homes.

Bro. Homer F. Caskey sends word of the successful fight being waged by the ministerial association of Council Bluffs, Iowa, against dog racing in that city. The state is enforcing the closing of the race track.

Bro. J. I. Baugher will take up his duties as president of Bridgewater College on July 1, according to the formal announcement which has reached us. He will be the school's fourth president. He will have the best wishes of the church as he undertakes leadership of one of its colleges.

Miscellaneous Items

The Italian Church of the Brethren, located in Brooklyn, has sent us a copy of the attractive mimeographed magazine it is starting to put out. The magazine will go to the church members and friends once a month. Its first issue shows an active church indeed.

"What is the effect upon the unborn child of drinking by an expectant mother?" "That is easily answered," replied Dr. E. M. Jellinek, at a session of the Yale Summer School of Alcohol Studies. "The child will get ex-

actly as drunk as the mother. If the mother has a blood concentration of 0.05, the unborn child's blood concentration of alcohol will be 0.05."

Our Young People reports that approximately seven thousand juniors, intermediates, young people and adults will participate in a total of five hundred sixty days of camping at twenty-six different Brethren summer camps between May 25 and Sept. 15 of this year.

Junior-intermediate camp in Northeastern Kansas will be held August 5-10 (noon to noon) at our own camp ground near Tonganoxie, Kansas. The junior director will be Willard G. Brammell. The intermediate director will be Dan L. Blickenstaff. Further details will be released later.

A recording has been made of two Brethren hymns as sung by the Elizabethtown congregation and is available for \$1.50 plus 15c postage from Bro. Clifford Huffman, Elizabethtown College, Elizabethtown, Pa. The two hymns are Blessed Assurance and Since O'er Thy Footstool Here Below.

New General Brotherhood Board

The Annual Conference at Wenatchee, acting on that part of the report of the Committee of Fifteen which dealt with brotherhood organization, voted to have one general brotherhood board which would replace the five or more boards now existing. This board is to assume its duties on March 1, 1947, or as soon thereafter as the legal technicalities can be completed.

Following are the names of its twenty-five members with the number of years they are to serve: Paul H. Bowman, Rufus P. Bucher, Rufus D. Bowman, Burton Metzler, C. Ernest Davis (five years); W. Newton Long, Calvert N. Ellis, William M. Beahm, W. W. Peters, Charles E. Zunkel (four years); Minor C. Miller, Ralph W. Schlosser, V. F. Schwalm, Hylton Harman, S. L. Barnhart (three years); A. C. Baugher, Warren D. Bowman, A. G. Breidenstine, R. E. Mohler, Harper S. Will (two years); M. J. Brougher, John W. Metzger, Earl L. Russell, Gordon Shull, Earl M. Bowman (one year).

The Foreign Missions Conference of North America was told at its annual meeting in March that 50,000 foreign students will be coming to this country from abroad during the next three years. American churches will have an exceptional opportunity to provide hospitality for these students.

A correction should be made in the June 15 church news note from the Liberty, Ill., church. The Gospel Messenger stated that "on May 10 the new folk entertained the mothers and daughters with a special dinner." Actually, "new folk" should have read "men folk." The men served the ladies a corn bread and bean supper.

The Church of the Brethren has had about 3,000 men under its administration in C.P.S. and has spent approximately \$1,250,000 on the program. These figures cover the period March 1942 to March 1946. Watch for more complete information given in the directives of the Annual Conference on Civilian Public Service, to be printed in a forthcoming issue of the Messenger.

When Secretary of State James F. Byrnes returned to Paris recently for the second foreign ministers' conference, he asked to be remembered by the American people in prayer. His request has, in turn, been passed along to church people over the country through the Federal Council of Churches, which has issued a call to prayer for the success of the Paris conference.

More Ploughboys for China Needed

Tractor drivers for China are still needed to complete the quota of fifty men. Because of official delays, the training period scheduled to begin June 1 is still being delayed. By the time this appears, it is hoped the first group will have begun the initial phase of the project.

Applicants have ranged in age from sixteen to sixty-six, from a sixth-grade education to a doctor of philosophy. Unfortunately it is not possible to choose all who apply. Of those who might qualify, many have found it necessary to withdraw. The result of this means simply more men are needed for this work.

Sightseers and souvenir-hunting tourists are urged not to apply, nor are those who might be annoyed by flies, mosquitoes, bed bugs, lice and scorpions. Even those afraid of being sick are urged to stay behind. While adequate medical care will be provided, everyone will probably spend some time in bed temporarily incapacitated.

Even all of this should not discourage the man truly interested in rendering service to a people so desperately in need of help. The life will be difficult and of glamor there will be little. However, the personal satisfaction derived by each man, who begins the work in a spirit of humility and a desire to serve, will be immeasurable.

Apply immediately to Ida E. Shockley, director of personnel, Brethren Service Committee, 22 S. State St., Elgin, Ill.

Brethren Ministers' Book Club members will please note that the book selected for July is *The River Jordan*, by Nelson Glueck. By pictures as well as words the author tells the story of the best known river in the world. If you already have the book, or if for any reason you prefer not to receive it, notify the Brethren Publishing House by post card at once. On July 6 books will be mailed out.

People in Poland, Finland and northern Germany will soon receive \$50,000 worth of meat and dried vegetables, purchased from Swedish army surpluses with money from American churches. The purchasing agent is the World Council of Churches. Although this amount of food is a mere handful when placed against the need in those countries, it is an encouraging symbol of the Christian determination to help.

A four-week religious radio workshop will be held at the University of Chicago during August. The workshop, nondenominational in character, will be open to seventy persons who show capacity for profiting from it. Opportunity will be given for study in program planning, script writing, and program production—all under expert guidance. Enrollees will also have opportunity to gain firsthand knowledge of the broadcasting industry, a channel of communication being used increasingly by religious groups.

Several major religious organizations are represented on the Citizens' Federal Committee on Education, formed recently to advise the U. S. Commissioner of Education. Besides the Federal Council of Churches, the National Fraternal Council of Negro Churches, National Council of Negro Women and the National Catholic Welfare Conference have places on the committee. A professor of Jewish studies at Harvard University is also included.

The army is the most likely place in the world for a man to learn to drink. That is the observation of a Baptist chaplain who writes, "I have walked up to the bar in our officers' club to purchase a coke and have been turned down because they were not selling any without whisky in it! It can be said for the truth that the army did its best to see that there was a sufficient supply of booze and beer for both officers and enlisted men. Those people who say we have no more drinking in the army than out, are deceiving themselves." This reinforces the belief that peacetime military training is not likely to provide a lift in morals.

Objecting to the liquor industry's misuse of the word temperance, the Board of Bishops of the Evangelical Church has issued the following statements: "With regard to things harmful, the rule of the Church is total abstinence. The unanimous and abiding conviction of the Evangelical Church is that alcoholic beverage is useless, unsafe and hurtful. There is only one attitude concerning such things that is reasonable and Christian, and that is total abstinence." This clear statement emphasizes an important distinction of meaning in the opposition to the use of alcoholic beverages, and is similar to the stand taken by our own church.

With Our Schools . . .

Juniata College

President Calvert N. Ellis announced recently the appointment of Bro. Wilbur Neff, '40, pastor of the First church of Pittsburgh, to the Mary S. Geiger chair as assistant professor of Biblical studies.

Bro. Tobias F. Henry, '26, Ph. D., has resigned as the pastor of the Stone church, Huntingdon, to become assistant professor of sociology.

Miss Jane Miller, '38, of Lititz, Pa., will become an instructor in the home economics department.

Fifty-four seniors participated in commencement ceremonies over the week end of June 1, 2, 3. The fiftieth annual alumni day was celebrated on June 1 with the largest number of returning former students and alumni ever to assemble in Huntingdon for a reunion occasion. In the evening a Masque play, *Pride and Prejudice*, was presented in Oller Hall. On Sunday the baccalaureate sermon was preached by President Calvert N. Ellis in the Stone church where the new Moller memorial organ was played for the first time. This organ has been presented as a memorial to the late Prof. O. R. Myers by Mrs. Myers and her daughter, Mary Ruth, assistant professor of music.

Prof. Charles L. Rowland directed a choir composed of more than one hundred voices of students and alumni in the singing of the oratorio *Elijah*. The soloists, all alumni, included Mr. and Mrs. William M. Blough, of Farrell, Pa.

The seventieth commencement exercises were conducted in Oller Hall on Monday morning at 10:30, with the editor of the *Atlantic Monthly*, Mr. Edward Weeks, as the speaker. Miss Frances Clemens of Hatfield was awarded the Justina Marsteller Langdon prize of \$50.00 for the senior girl who best exemplifies the spirit of helpfulness to others, gentleness of character, and loyal devotion to the college.

Among the alumni of the early classes who attended these commencement week-end functions were Dr. Gaius M. Brumbaugh of Washington, a graduate of the first class of 1879 and chairman of the board of trustees; Prof. William Beery, Elgin, Ill., class of 1882, and one of the early teachers; Mrs. Emma Howe Van Dyke, New Windsor, Md., of the sixty-year class of 1886; and Will Hanawalt, of La Verne, Calif., class of 1892.

President Ellis announced a total of \$119,600.86 in contributions during the college year 1945-46. He also announced that construction would begin on the dining hall and social center as soon as the necessary government priorities were secured. The Federal Public Housing Authority has granted to Juniata College a dormitory to accommodate eighty-six single men and twenty family dwellings to accommodate married veterans.

Our Mission Work

To Our New Home in India

Ernest and Lois Shull

Fourteen days after leaving port we were enjoying life to the full. The air was balmy and it was quite a contrast to the stormy rough sea during the first few days out of Seattle. The Marine Jumper lived up to its name—in a corkscrew motion we rode the waves. We left Puget Sound, Washington, late Monday evening, February 18, and on Tuesday evening only thirteen out of 132 went to dinner. By Wednesday our family fared much better than many. Linda Kay was seasick for a day, and Jimmy even lost one meal, but all in all we soon became pretty good sailors. Later the sea was clear and smooth.

During our second week at sea Linda developed a fever of nearly 104°; so we took her to the hospital. The doctor gave her six penicillin shots to keep her deep chest cold from going into pneumonia. After she began to recover we were thankful that she could again enjoy her meals, the sun, and the fresh air of the warmer waters. Prof. Mosher, one of my teachers at Hartford, and I made a large pen on the third deck for the children to play in. A crew member built a nice sandbox for the children; so it was pretty nice for them.

One day we saw two ships. Both were freighters and one very large. It was a thrill to see anything out there on that great expanse of water. We had not seen any land since Feb. 19. We came within 600-700 miles of the Hawaiian Islands. The ship was rolling right along at nineteen knots per hour. One stormy day we made only about six knots per hour.

On one afternoon I had an unusual privilege. The first mate showed me all the instruments which control the ship and are used by it—the radar instrument or detector, telephone, telegraph, marine compasses, gyroscope, fire and smoke and trouble detectors, marine glasses, wheels, maps, almanacs, sextant, etc. These were all explained to me, in a general way, of course!

One day Dr. Greenspun called me to come and see a box kite which the fellows had made. We flew it behind the ship, where the thermal

currents (upward air currents) soon took it up. The pressure on the string was so great that one person could hardly hold the string without burning his hands. I was interested in these upward currents of air in relation to bird flight and soaring.

I saw the three albatrosses commonly found in the North Pacific Ocean. The black-footed albatross is the most numerous. Fourteen albatrosses followed the ship one day. I saw twenty-four new species of birds. One day a European swallow landed on our lifeboats and rested for a while. The bird life is most thrilling as every kind is new to me.

It seemed wonderful to see land when we passed near some islands. By March 11 we had seen land only twice after leaving Seattle three weeks before. When we passed between Iwo Jima and Little Iwo everyone was serious, remembering the terrible loss of life there only a few months before.

Kathryn Kiracofe was of invaluable help to us. In helping to care for the children she was a precious jewel. We alternated going to meals so that Jimmy did not need to go to the table. The idea came to us that since there were so many children on board that it would be well to have a nursery school and also a Sunday school. So these were started and both were very successful. We continued them during the whole trip. It gave the children something to do which they badly needed.

Our landing in Singapore was not the thrill we had thought it would be, for we docked on a little island four miles out in the harbor and there was no transportation into the city. Besides, the city was full of diseases and had been almost bombed out of existence. We contented ourselves with walking around the island. We took turns in seeing this small island and a bazaar on the other side. The little people stared at us and we stared at them. The island was called Pulo Bukon.

We went up the dirty Ganges River to Calcutta. It was very hot and we slowly baked. The temperature was 117 degrees. Late in the evening we were allowed to get off the

Marine Jumper. From Singapore we had wired for reservations at the Methodist Home in Calcutta. With the help of a string of coolies and a couple of sailor friends we found a taxi and after some minutes of price bickering we were on our way to the Home.

Then followed three days of going through customs and fulfilling police regulations. We also did some shopping and bought bedding rolls, mosquito nets, a straw hat and even tried on shoes on a street corner. We also rode in a rickshaw and saw the botanical gardens.

Next came the boiling hot train ride from Calcutta to Bombay. During the hot hours of those two days we remained as quiet as possible and panted, but the evenings were cool and we enjoyed them.

To us the condition of the Indian people seems beyond description. As we see some hideous in their deformities, and some dumb in their poverty, it wrings our hearts.

No one will ever know what it meant to us to have Chalmer meet us in Bombay. Then a two-hour train trip and a bullock-cart ride brought us to our new home at Palghar—our home halfway around the world.

Lassa's White Gift

Violet Pfaltzgraff

Lassa, Nigeria, W. Africa

Christmas morning began with the merry song of birds and a breeze cool enough to make fires in the fireplaces in the mission homes welcome. The first carolers were heard early in the morning as they came along the little path that leads to Lassa, singing O Come, All Ye Faithful. They were a small group of Christians from a village five miles away. They stopped long enough in the mission compound to sing a few carols.

At 8:30 the bell rang, calling all carolers together that they might go out into the village to sing their message. When the caroling was finished, the carolers and many, many other people gathered in the church. Some of them were Christians and some had not yet taken that step.

As we came near the church we could see people coming from all directions going toward the mud-walled, grass-roofed building. The bell was being rung and the carolers burst into song. Everyone fell in line and all who knew O Come, All Ye Faithful sang to the accompani-

ment of the bell. Never have I been in a procession like it. When I got to the door of the church through which the women entered I was pushed from all angles. I had never seen a group of people so eager to get into church as these were. Once I was seated on a mud bench near the wall I was safe.

The church which had just been newly painted was decorated with branches of a bush that bears red and yellow flowers. A star was hanging above the pulpit and on each side was a picture painted by John Grimley; one was the shepherds and the other was the wise men. Behind the pulpit was written "*Sili Anu Iju Ngu Adu Angwara Ca*" (Glory to God Who Is Above All).

The women settled themselves and took their babies out of *banbans* and seated the children while the men took up a happy undertone of salutations and bits of news. Everyone who was able to have new clothes had them on in honor of the day. Others, however, were not so fortunate; some had on the Margi dress of a few beads and brass work about their waists, but I do not think they envied the other women their cloths.

After the congregation was settled, we sang *Ngar Mji Ca Dahur Mjir Iju* (Hark, What Mean These Heavenly Voices!). John Grimley and Philip Kulp played Silent Night in a cornet and trumpet duet. Mr. Minso, an outstanding African leader and teacher, read the story of Christ's birth from the Scriptures. Then a group of people from Brishi-shiwa, a village thirty miles away, sang a few songs.

These young men had traveled that distance by foot that they might worship on Christmas morning with the Lassa church. One was a cripple who walked with the aid of a cane; another was blind; the leader had an arrested case of leprosy. This young leader had recognized his leprosy while it was still slight enough to respond to treatment. He went to the Garkida leper colony and when healed he returned to his home village as a zealous Christian. He started teaching his neighbors all he knew about Christ. This group which sang was representative of the results of his witness.

When the song in English by a quartet of African teachers and hospital boys and the prayer by Stover Kulp were over the Christmas pageant began with the choir singing I Can Hear the Voice of Jesus. The pageant was well given and every-

one seemed interested. The church was full and the windows were crowded with people eager to see it.

The climax of the pageant was the bringing of the gifts by the wise men and the Lassa church white-gift offering. Some brought corn and some brought money. The lame, the blind, the old, the young, those with wrapped sores, teachers, promising pupils and the chief himself offered what they could that the Brethren Service Committee might help relieve more effectively those who suffered more than they.

My Shanghai Diary

Ernest L. Ikenberry

Feb. 16. Had a busy forenoon at the office with dictation and several callers, but I am not at par with this cold hanging on so long. Mr. Suyekane came for the \$1,145,000 for various kinds of relief for Japanese Christians here. About half of it goes to evacuees to be repatriated.

Feb. 17. Had the usual eight o'clock breakfast and then were off to the Community church for the ten o'clock forum. Mr. Chang Fuliang, secretary of the China Industrial Co-operatives, was the speaker. He is a man I have known a good many years and whose work I have long admired. The child welfare expert of UNRRA here, Miss Lewis, a well-trained colored lady of great ability, says that he is a Chinese in the welfare field who has his feet on the ground. His lecture told the story of "helping people to help themselves" with home industry and co-operatives. He had a woolen blanket along as a sample which was much like that which our own missionaries trained the wool weavers at Tsin Chow to make. The morning sermon was by Chaplain Snively. It reflected, as do so many of the sermons I have been hearing since back in China, the disillusionment of our day and the distrust of man's ability to save himself by himself. I attended the evening worship at the cathedral and heard a fine sermon by Bishop Curtis.

Feb. 18. I had a welcome stack of regular five-cent U. S. mail and some rolls of magazines: the Spectator, the Gospel Messenger, and the Christian Century.

Feb. 20. I shaped up the minutes of yesterday's relief committee meeting. In the afternoon I nursed my cold. I had a package and found it to be a box of cold tablets from Dr. Heaston at McPherson. This was a most suitable time for them to arrive!

Feb. 21. We have more and more relief requests coming in day by day. I may need to have more help before long. Dwight has been in Shanghai over three months, trying to get off for Yale-in-China and always has a hitch of some kind just when he thinks he is off. That is typical of these days in China!

Feb. 22. This morning I started the procedure to get a renewal on the NCC customs pass. If you go out to meet a boat you stand helpless on the dock unless you have such a pass. We had a long finance committee meeting in the afternoon. It started to rain this evening. It is the first rain in weeks. We surely have had a sunny winter and it has been a real blessing to the poor, but the farmers have begun to worry.

Feb. 25. Rain and cold. At 2:30 p. m. our full committee of the relief for Japanese Christians in China met at Young Allen Court. We had a good meeting. They approved the allocations the executive committee had made of about three million. Voted a million for the Peiping committee. The Japanese members think the needs may be less as it is reported that repatriation will be speeded up rapidly. They are concerned about how folks will be able to live when they get back to Japan. We will send the names of the pastors helped here on to Japan so they can be helped until they are settled into church work again.

Feb. 26. We had a long staff meeting on the agenda of the coming *ad interim* committee meeting. The evening paper reports that the Japanese Prince and the Tarn will both dock in the morning. How shall I meet both boats?

Feb. 27. Called the shipping office at 2:30. Was told that the Japanese Prince would not dock at all today. Within half an hour Hanson called and told me to rush down to the customs jetty to catch the ferry as she was docking soon. I hurried, but missed the ferry. Then I went back to work. Then at 9:30 p. m. I met Mary Schaeffer and Velma Ober at the custom house when the ferry came in. I was glad to see them.

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Telegrams urging that high travel priority be given to missionaries returning to China were sent to President Truman and Secretary of State Byrnes by the Philadelphia Conference of the Methodist Church at its annual meeting recently. The messages were sent in answer to an appeal by Bishop Ralph A. Ward.

Food Need Grows Despite Optimism

Reports are still being issued to the effect that the food situation is improving. The facts prove this is untrue. Twice the Greek bread rations have been reduced. Another reduction of the meager eight-ounce ration is now necessitated because the United States is not sending the wheat it promised. In Poland, seed grain is being eaten. Austria has reduced rations—in Vienna down to 867 calories a day. Italy's bread ration has been cut to 200 grams daily.

"Shipments at this time look woefully short to me, even to meet allocation figures," said Director General of UNRRA La Guardia. "The present outlook, unless unexpectedly large shipments materialize within the next two weeks, is very bleak."

On the basis of average weekly shipping requirements necessary for maintenance of life and rebuilding of the economy, UNRRA was able to send only one third of the cereal grains, one eighteenth of the rice, one fifth of the edible fats, one seventh of the canned meats, one fourth of the milk, one fifth of the sugar, one eighth of the fertilizer, and no coal (requirement: 135,000 metric tons) during the week ending May 13.

The statement by Herbert Hoover and others that the world's deficit of grains is now only 3,600,000 tons as compared with 11,000,000 tons three months ago is misleading. There is no more grain than before. The deficit is less only in the sense that the amount of grain for each person has been cut, so that it appears that not so much is needed. But juggling with numbers does not fill empty stomachs. Children are stunted and sick, babies are dying and people are yoking themselves to plows in a desperate attempt to grow a little food.

It is not surprising that there is such a shortage of food. War and drouth have combined efforts to reduce production. The surprising thing and the shocking and shameful thing is that, while there is such a shortage, **people in the United States are eating MORE than ever before.**

Many Brethren people have taken a forthright stand on relief in their

WHY THE SHORTAGE EXISTS		
 <p>Wheat</p> <p>DROUGHT RUINED CROPS IN S. EUROPE AND AFRICA</p>  <p>WAR TOOK MEN OFF EUROPEAN FARMS</p>  <p>LACK OF TRANSPORT CUT ARGENTINE EXPORTS</p>  <p>1944 1945 AUSTRALIA HAS HAD 2 DROUGHT YEARS</p>	 <p>Rice</p> <p>EIGHT YEARS OF WAR CUT RICE CROPS IN ORIENT</p>  <p>MEN WENT TO WAR INSTEAD OF RICE PADDIES</p>  <p>CHINA, PRODUCER OF 1/2 OF WORLD'S RICE, HAD SHORT CROP</p>  <p>JAPAN, A RICE IMPORTER, CAN NOT GET SUPPLIES</p>	 <p>Fats</p> <p>MANCHURIA (SOY BEANS) SUFFERED FROM WAR</p>  <p>DUTCH INDIES HAVE NOT RECOVERED FROM WAR</p>  <p>MANY WHALING VESSELS SUNK IN WAR</p>  <p>RUSSIAN SUNFLOWER OIL IS INSUFFICIENT</p>

Courtesy Chicago Sun

own program. They have given their time, goods, and money to help the starving. The quality of their program may not soon be surpassed but the quantity of giving must grow far beyond the possibilities of any one group such as the Brethren. It is a task for the federal government.

The administration in Washington has demonstrated that it does not intend to take a stand on this issue. It hesitantly follows the crowd rather than taking a position of leadership. We, with thousands of other citizens, must make clear that we want the government to share more of American-grown food with the starving nations, that we urge direct channeling of food from producers to overseas shipment, that our remaining food should be equitably rationed, and that we want Congress to appropriate funds for an adequate UNRRA program. Duties the administration will not willingly accept must be thrust upon it. If the courage of one's convictions is not evident in Washington, it must be demonstrated by the common citizen throughout the nation.

Negligible Loss in Relief Distribution

"Despite the difficulties inherent in the war and postwar period, reports from American personnel supervising relief supplies in France indicate less than three per cent loss from all causes," announced American private relief agencies in a statement issued May 29.

Since Jan. 1, 1945, and up to April 1, 1946, 17,799,000 pounds of relief goods have been contributed by American private agencies (including the B.S.C.). The statement told briefly of some of the specialized programs conducted in France by American agencies: "Types of activities given emphasis are child welfare programs such as full-time care of war orphans, special child feeding programs, nursery care programs and medical services. Special programs have been offered also to refugees, bombed-out families, the aged and infirm, as well as assistance to former French impressed laborers and deportees who were returned from Germany after the war.

Grateful Dutch

Flood New Windsor With 1,100 Letters

Over 1,100 letters and postcards have come to New Windsor from Arnheim and The Hague, two cities in Holland that suffered intense bombardments, John D. Metzler of the center recently announced. The grateful recipients of wearing apparel and bedding in these two Dutch cities, not content with mere letters of thanks, have sometimes drawn sketches or water-color pictures of their native land. Some sent photographs of the ruins of their homes. About one half of the letters are in English.

Excerpts from several letters indicate the devastation suffered and the deep gratitude felt by those receiving gifts from American church people. Magda Oswoudt of The Hague writes: "We received a beautiful woolen blanket, three fine sheets and pillow slips, four towels, six handkerchiefs, and a nice bedspread. The house in which we lived got a direct bomb hit and the rest were all destroyed by fire; two of the four persons living in it were killed. My mother and I escaped unhurt but in a single moment we lost all we had."

Paul Van Vliet and family wrote: "We wish to thank you very, very much indeed for the beautiful articles received. We lost all we had by a bombardment. You helped us so splendidly and we shall never forget it. Do tell yourself and all people you know how glad and thankful we are for what your country did for us. It helped us to forget our misery and filled our house with a new history of friendship."

J. G. Wiltink, Arnheim, wrote: "We are very thankful for your relief. Besides it is of a great moral value to know that unknown persons of a far country are willing to help us; it shows a sense of brotherhood. With many thanks."

Information and Inspiration . . .

Mary Gosnell of Mt. Airy, Md., has returned to the United States after serving as a nurse for two years in Puerto Rico. Several people have recently gone, or are now on their way, to the Castañer project. **Luke and Martha Bachman** left on May 22. Mr. Bachman will take up duties as a hospital orderly while his wife will be an X-ray technician and work in the clinic. **Edna Eller** of Salem, Va., left on May 30 to serve as a nurse. **Betty Kimmel** of McLouth, Kansas, and a graduate of McPherson College, left on June 10 to take a job as dietician. **Kathryn Hertzler**, who will be a nurse in Puerto Rico, left on June 11. **Gladden and Caryl Mathis**, graduates of Manchester College, left for the island on June 19. Gladden will serve as an athletic director and Caryl as nurse's aide as well as working in adult education and dramatics. **Margie Platt** of Daytona Beach, Fla., is planning to leave on June 30 for the island to serve as girls' athletic director. Still needed at Castañer are maintenance men, hospital orderlies, and cooks. Applications are accepted at Elgin.

In one recent week New Windsor shipped 90,577 pounds of food to Poland. Another car will be ready for shipping this week. Incoming food

at New Windsor is now at a new high. Can extra meat, fruit, and vegetables this summer. Let's keep the food going. There is no limitation on the need—only on the supply.

A book that many Brethren will want to read is *Beyond Prejudice: A Story of the Church and Japanese Americans*, by Toru Matsumoto. Almost two entire chapters are devoted to the work of the Brethren in resettlement. Advance orders may be placed with the Home Missions Council. Paper, 75c, cloth, \$1.25. These prices are subject to the usual discounts for boards.

The Return to Japan, by the Deputation to Japan, is also available. It is being published by the Friendship Press, 156 Fifth Ave., N. Y. Price, 25c. To mission boards purchasing the report for free distribution it will be half price in quantities.

Fourteen heifers for relief have been purchased by the small parish, St. Peter's in the Great Valley, Paoli, Pa.

All work is empty save when there is love,
And when you work with love
You bind yourself to yourself,
And to one another, and to God.

—Gibran

John Metzler recently received a letter from American Relief for Holland, Inc., acknowledging receipt of a shipment of clothing that Brethren women had sewn. "It is most encouraging to me to have such splendid help and assistance from your group and I want you to know that I am very grateful to you," wrote Mrs. Edgar Leonard, chairman of the women's committee. "The garments which have been made by the members of the Brethren service center are all most urgently needed. . . . As soon as they reach Rotterdam they will be distributed for immediate use."

Three thousand pounds of pancake flour recently arrived at New Windsor from the Mechanic Grove Church of the Brethren, Quarryville, Pa. This is the church of which Rufus P. Bucher is pastor.

Have you begun making plans for community-wide collection of wheat at harvesttime so your community can send full carloads for relief?

Address Cards for Clothing

Would you, as a donor of clothing, like to receive letters similar to those quoted on the opposite page? If so, write Church World Service Center, New Windsor, Md., for address cards. Complete these cards by filling in your name and address and place in the clothing you give. Most recipients are happy to know to whom they can send their thanks.

Auction Sale for Relief Nets \$1,400

Proceeds of over \$1,400 to be used to buy Bibles, New Testament, food and medical supplies for the war-stricken peoples resulted from the auction sale held at New Enterprise, Pa., on May 1.

The successful drive was initiated when Bro. Joseph E. Whitacre of Woodbury, Pa., called a meeting of representatives of the churches in his community. All groups were invited to participate in the drive, and fine co-operation was obtained. Lo-

cal and weekly newspapers gave gratis excellent space and advertising to the drive. Handbills were likewise printed gratis. Local auctioneers donated their services.

Preceding the auction sale, a drive for food and clothing was conducted. The sale offered livestock, house furnishings, farm machinery, foodstuffs, and many other items. Between eight and nine hundred people turned out for the sale. Dinners at forty cents were provided for

nearly 700 people by the ladies' aid societies.

Half the proceeds of the sale are to be used for medical supplies, thirty per cent for food, and twenty per cent for Bibles and New Testaments.

The Church at Work

... In Discovering Leaders

There is a growing interest in local church leadership. There are so many possibilities and yet numerous churches are impeded because of the lack of man power. Some people would rather give money to employ personnel to do the work of the church than to do it themselves. On the other hand there are persons who would appreciate an opportunity to work in the church who have never been enlisted. Every church has work to be done and requires persons to do it. A growing number of people believe that the leaders are available if the proper method is used to discover, enlist and train them.

A nominating committee is a recognized part of every well-organized church. It is obvious that a well-chosen nominating committee can do a better job getting the right person in the right place than can the church making nominations in general council. It should be kept in mind that the council always has, or should have, the privilege of adding names to the list submitted by the nominating committee.

There are additional tasks which the nominating committee can well afford to perform for the church. If the committee is to do a good job there must be some scientific way to discover the positions to be filled and to secure information concerning the interests, skills and desires of the membership. In fact the nominating committee should become the *personnel committee* of the church.

To discharge adequately this larger responsibility the committee will need to be made up of some of the most capable people in the church. Members of the committee should be familiar with all departments of the church. They should be good students of human nature. Furthermore, to perform this larger task requires through-the-year work on the part of the committee. The committee should be so constituted that its members cannot succeed themselves.

Talent Scouting

The use of an enlistment card is suggested as one method of finding the right people for the right jobs in the church. This card would be submitted to members joining the

church or moving into a new community. For a more thorough study of the talents of a congregation the nominating committee might submit such a card to the total membership—perhaps once a year. Some of the checked cards could then be used as the basis for nominations. Others might be turned over to the committees or organizations whose work has been checked.

The following form is given as a sample. Adaptations will need to be made according to the program of the church using the list.

Volunteer Service Enlistment Card

As evidence of my loyalty to Christ as my Savior and Lord of my life and of my willingness to assume my share of responsibility in carrying forward his work in my church, I indicate below the fields of service I will continue, or will prepare to accept as he may call me.

-Teacher—State age group
-Assistant Teacher—State age group
-Superintendent of Department—State which
-Secretary—Department
-Class
-Treasurer—Church
-Church School
-Class
-Other

-Music leadership—State department
-Pianist—State department
-Providing special music
-Furnish transportation
-Visit in homes of new or prospective members
-Host—Church
-Department
-Class
-Plan worship services
-Deacon or deaconess
-Trustee
-Board of Christian education
-Ministerial board
-Finance board
-Clerk
-Usher
-Music committee
-Pianist or organist
-Directing choir
-Messenger correspondent
-Typing
-Mimeographing
-Publicity
-Newspaper reports
-Poster work
-Church paper
-Direct recreation
-Drama
-Direct plays
-Participate
-Staging
-Repair work around the church
-Plumbing
-Carpentering
-Painting
-Stewardship canvass
-Teach leadership training class

It Occurs to Me . . . Raymond R. Peters

During the war an increased number of our churches secured service flags and honor rolls. The American flag for me always detracts from the spirit of worship. It is not a part of the symbolism of Christian worship. It not only detracts from true worship but symbolizes nationalism, an outgrown concept. The Christian church is supranational. Its message is universal: "Go ye into all the world and preach the gospel." This world must become one world or we perish, so say the atomic scientists, supporting the age-old concept of Christianity—the brotherhood of mankind. Why should a church which has taught nonresistance and peace for over two hundred years flaunt those ideals by giving special honor to those who go to war?

I used my influence throughout the war to encourage our churches to keep in touch with the men in service. Furthermore, I served on several interdenominational committees dealing with demobilization. I have felt that we owed a ministry to our servicemen. Many of them can and are rendering a genuine contribution to the church since returning to civilian life. My point is that even though they have faced hardship and death, many of them do not desire to be made the special objects of honor by the church. I like much better the idea expressed by the use of the title, Our Boys Away From Home, which I saw on a board in one church.

It occurs to me that since all of us want peace and do not desire World War III we must do some revolutionary thinking in the immediate future. Every Church of the Brethren should symbolize peace and world brotherhood.

-Visual education work
-Vacation school
 - Director
 - Teacher—State age group ...
 -
 - Helper
-Work in church nursery
-Men's work officer
-Men's work committeeman
-Women's work officer
-Women's work committee woman
-Youth adviser
-Teacher of young people
-Officer in youth group
-Open home for youth groups
-Club leadership
 - Boys
 - Girls
-Collection of relief materials
-Sewing for relief at home
-Week-end work camp
-Lord's-acre project
-Entertain overnight guests

Conference Notes

Continued from page 15

and large; the kitchen is well prepared for occasions such as this. The Sunday-school plant fills one arm of the L and apparently offers plentiful church school facilities for the local congregation. The membership is busy and exceedingly helpful to all Conference attendants.

The joint breakfast conference of men's work and women's work, held in the Church of the Brethren, got off to a late start, but is proceeding nicely despite that handicap. Stanley Keim of Idaho is presiding. A hymn is sung and Chairman Keim reads Psalm 1 and leads in prayer. A violin solo adds to the thoughtfulness and dignity of the opening period. Bro. Ben Bushong, director of the heifer project, tells the latest news about the cattle shipments. The address is being given by Bro. A. G. Breidenstine, chairman of men's work. He announces his subject as Men in the Market Place. He emphasizes the fact that all efforts at world rehabilitation must be done with a Christian slant if they are to be lasting. Three specific phases of the over-all approach are mentioned. (1) The laity must take Christ into the market place, for the whole world will never get him in the church. (2) By united effort we must preserve certain moral gains such as slavery elimination, emancipation of women, etc., and must push ahead in other fields. (3) We must extend our research efforts to the field of religion. It has been a very worth-while session.

During the night a special train has arrived from Chicago over the

Great Northern railroad, and the nearly two hundred persons who came on it are now integrating themselves into the Conference. The cars parked near the high school building and the eating places show us that many states and at least one Canadian province are represented here. The increasing number of people here suggests that this year's Conference is going to be a well-attended one.

Now we must go on to the next part of our planned program, the sectional conferences. Arriving late at the high school auditorium to look in on the meeting of ministers and Sunday-school superintendents, I find a large group engaged in worship. Bro. Raymond R. Peters, executive secretary of the Board of Christian Education, is now directing the thinking of the group on the subject, Organizing the Church for Christian Education. His opening comments call for education to be practical. A period of group discussion follows, but your reporter, having still other interests to pursue and knowing that the situation here is well under control, cannot stay for the entire period.

Going to the men's work meeting in the high school library, he tries to pick up the thread of thought, for the group has been in session nearly an hour. Some other things catch his interest while he is trying to learn what the meeting is about. The interest of the assembled group indicates that something vital has been going on under the leadership of Chairman A. G. Breidenstine and Secretary R. E. Mohler. It seems that the men present are largely of middle age or older; the younger men presumably are with the youth groups. Getting his bearings, your reporter discovers that this is a business meeting and that the securing of a men's work secretary who shall be a member of the staff of the Board of Christian Education is being considered.

Six places in the Conference area seemed to be focal points of interest. One of your reporters wandered about looking in upon each of them and presently sitting down to catch the spirit of several of the meetings in progress. One place of continuing interest was the Standing Committee room. The committee members were listening to reports from the various boards of the church and seeking to implement the work of the brotherhood. Another place of increasing interest was the Publishing House exhibit room and registration desk. Here greetings were

exchanged and lodging was sought out. The train of eleven cars which had arrived from the east during the night may have accounted for some of the unusual activity about the registration desks.

Other places of interest not yet mentioned were the youth meetings and the women's work meeting.

In room 214, with old-fashioned desks for seats and the bright sunshine pouring in from the farther side, the young people gathered for a three-hour discussion of the local youth program. The meeting started off leisurely with some delay in getting things set up, but with the young people making the best of the situation in the sociable Brethren way. Soon Fred Butterbaugh of Southern California was introduced as chairman with Harry Pobst, Loren Bowman and Truman Northup as resource leaders. Brother Butterbaugh explained that the discussion would proceed on the basis of the matters the young people themselves wanted to talk about. Problem fields as mentioned and listed were: recreation, worship, service, finance and study. Meanwhile, the desk seats filled up and chairs had to be carried in. With plenty of subject matter for grist, with fully one hundred young people on hand to share in the venture, and with able leaders to direct, we felt sure that the young people would have an interesting and profitable period together. During the forenoon other youth gathered until the room was more than crowded.

The women held their annual meeting in the auditorium of the Wenatchee Church of the Brethren. Mrs. Harold Williams presided. A string quartet composed of girls from the Wenatchee congregation opened the meeting. Mrs. D. L. Forney led the group in devotions.

The business meeting was conducted by Mrs. R. D. Bowman. Miss Mow gave a resumé of the giving and spending of all money sent into the central offices and concluded with an explanation of the recommendations which had been given to the General Mission Board. These recommendations were enthusiastically adopted. The nominating committee presented and explained the ballot. Mrs. Bowman was re-elected for one year and Mrs. Dan West was re-elected for another term as director of Home Builders.

Each of the national directors challenged the listeners with talks on past accomplishments and their own

aspirations for the coming year.

Mrs. D. W. Bittinger gave a short introduction of the books and materials available for mission study this year. The foreign emphasis is to be on India and the home study is the Christians' attitude toward race.

Mrs. West centered her talk around the two statements: "Homes can change the climate of civilization"; and "All good qualities we need in civilization can be worked out by mother, dad, and the children."

Mrs. Will gave a report of what she calls the "plus work"—that which is above the required amount. According to reports sent in to Elgin from the churches, the following statistics were compiled: new garments for relief, 79,171; used clothing sent to New Windsor, 266,341 pounds (over 133 tons); comforts and blankets, 8,038; quarts of canned foods, 24,813; soap made by the women, 2,888 pounds; layettes to wives of C. P. S. men, 190.

Mrs. John Metzler announced that the supply of clothing at New Windsor is diminishing and if we have given from what we do not want, we must now give from what we do want or possibly from what we use.

Mrs. Rufus Bowman gave a very fine address, entitled *What Time Is It?* Briefly, her outline was as follows: (1) It is late. (2) It is time for us to wake up. (3) It is time to repent. (4) The time is short. (5) It is time to be heard.

Mrs. Ray Showalter was asked to bring a statement concerning conscription after which the group voted to have the women's work cabinet send telegrams to government officials stating the opposition of our women to war and to all forms of conscripted life.

An offering was received and the meeting was dismissed by Bro. J. W. Lear.

Wednesday Afternoon

Throughout the afternoon the sectional conferences of the morning continued. In the high school auditorium the ministers and superintendents met under the direction of Bro. Clarence Bowman. They were addressed first by Bro. C. G. Hesse of Bridgewater, Va., on the subject of *What Do Our Leaders Need?* Brother Hesse pointed out that one of the outstanding things our leaders need is power. This must come, he said, from a close relationship with God, and a firm conviction of the sufficiency and the rightness of our Christian message.

Ruth Shriver of Elgin was the second speaker. She spoke on the church's responsibility to its leaders. The burden of her thought was that the church must support its leaders by helping them to equip themselves through a process of proper training and growth; and by helping the leaders formulate and carry out the program of the church. She called upon several designated persons to give personal experiences in church co-operative leadership. The auditorium was well-filled for the service, and the tendency to visit in the halls outside sometimes made hearing a bit difficult within the auditorium. This too seemed typical of Annual Conference fraternal behavior!

The men's work continued their meeting in the library room of the high school. Their theme of the afternoon was *Men's Work in the Future*. A. G. Breidenstine, president, and R. E. Mohler, ex-secretary, led the discussion.

One of their important decisions was to employ a full-time director of men's work with an office at Elgin. He will be connected with the Board of Christian Education, emphasizing temperance especially. The projects for the year are again to be men and

boys' relationships, Lord's acre, relief, aid to returning servicemen, evangelism and the pension plan. They adopted a budget of \$6,000 as against \$2,000 in former years. The new councilmen are Wilmer Garber, Maryland, A. G. Breidenstine, Pennsylvania, Harold Fasnacht, Colorado, Ray Blickenstaff, Idaho. The officers elected were secretary, H. V. Stutsman, Illinois; first vice-president, Chester George, Ohio; second vice-president, La Verne Martin, California; third vice-president, Harold Fasnacht, Colorado; treasurer, Edwin Grossnickle. The president and director were not yet announced.

Two hundred persons were gathered in the Church of the Brethren auditorium at two o'clock for a public session touching on crucial problems met constantly in the congregational program of Christian education. There were men on this program who are professionally and personally interested in the religious nurture of children—may their tribe increase! J. Herbert Miller of Hershey, Pa., was presiding; Pastor Norman Baugher of Long Beach, Calif., discussed *Is the Sunday School a Going Concern?* Pastor Earl Bowman of Harrisonburg, Va., spoke on *A Weekday Program of*

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

Now Is the Time to Prevent a Third World War. Kirby Page. 1946. 123 pages. Paper, \$1.00; cloth, \$2.50.

This is a book which needed to be written. It is more than one book; it is two or three. Chapters I and II which deal practically and courageously with the duty of the church and of every man in an atomic age should be read by every Christian. The latter parts which examine the history of the church in relation to war and the backgrounds and causes of our two world wars will irritate some readers but they will be welcomed by all who like the truth and who are not afraid of it. The book is produced at a cost which can be afforded by the common American citizen.—Desmond W. Bittinger.

Call Me Charley. Jesse Jackson. Harpers, 1945. 156 pages. \$2.00.

Charley Moss was the only Negro boy in the Arlington Heights junior high school. In spite of his friendship with Tom Hamilton and the encouragement of a doctor, a teacher and Tom's parents, Charley ran into the prejudices that have hurt and discouraged many an eager and active Negro boy. There is excitement

and humor in Charley's story. You will enjoy meeting him and those of his friends who valued him as a person and paid no attention to the color of his skin. The author is a young Negro who once lived much as Charley did.

This book, which is recommended by the Missionary Education Movement, is to be made available in a special issue with a paper binding which will cost sixty cents. It will be especially appreciated by boys ten to fourteen.—Kenneth Morse.

Now to Live! Ralph W. Sockman. Abingdon-Cokesbury, 1946. 214 pages. \$2.00.

This book is a collection of twenty-five of Dr. Sockman's great sermons. Each is directed to a vital Christian truth which is then illuminated and illustrated in what many radio listeners have come to know as Dr. Sockman's interesting and incisive way. In almost every sermon a point of approach, which is new and fresh, to a spiritual problem creates in one a feeling of definitely having been helped. The book is good reading.—Desmond W. Bittinger.

Christian Education for Children. Secretary Raymond R. Peters discussed Deeper Loyalties—What Price Christian Education for Our Children? The editor of Sunday-school materials, E. G. Hoff, spoke on Our New Curriculum Materials.

In a shady triangular park near the high school a group of at least a hundred young people were assembled for a period of fellowship and thinking. Mark Bontrager of the Ellis-forde church, Wash., conducted a devotional period. Recreation was conducted by Pastor Paul Miller of Adel, Iowa. Bro. Ben Bushong of New Windsor, Md., spoke to the group about the heifer project. And then Bro. Dan West conducted a discussion on a year of volunteer service, summer camps and work camps. Watching the eager faces of the group and listening to their questions and comments, your reporter rejoiced to feel that the spirit of adventurous service is yet very much alive among Brethren youth. This was not all of the program, but it was all I could stay to share in.

Leaving the youth group, I strolled over to the Church of the Brethren to observe some demonstrations of children's work. Finding the four age groups involved caused some uncertainty as to which should be visited and described. Being a teacher of juniors in my home church, I decided to go to the junior group first. At once my attention was caught by the fact that only one other man risked attending this demonstration in which the men were outnumbered about twenty to one by the women. (However, I should add that two or three others stood at the door for short periods.) Is this indicative of the interest of men in the privilege of teaching junior-age children? Observation over the years suggests that it actually is. If this were the proper place to elaborate on this unfortunate state of affairs, I would gladly do it—but it is not. Mrs. Paul Studebaker of Modesto, Calif., was in charge of a group of fifteen juniors. Thinking of God was the theme of the lesson. By means of pictures, stories, poems and discussion involving participation by both teacher and pupils, the lesson was presented. Teachers should certainly have found new ideas in this session if they were alert.

Going to the room in which Mrs. Mary Knapp of Minot, N. Dak., was in charge of a group of primaries, I found a group of interested children and observers (overwhelmingly women!). Not being able to get close enough to hear much, I con-

tented myself with a few visual observations and then moved on. Miss Olive Bagwell of North Manchester, Ind., was conducting a similar demonstration with beginner children. Mrs. Harry K. Zeller, Jr., and Mrs. Merlin Shull, both of Elgin, Ill., were with a group of nursery children. I regret that there was not sufficient time to visit these last two demonstrations.

At six o'clock the Church of the Brethren was filled to capacity with people who wished to enjoy the women's work meeting. Mrs. Richard Keim of Nampa, Idaho, presided. She sang as a solo When Children Pray. Mrs. Ralph Kaufman led in prayer. Following this the play, What Man Hath Put Asunder, prepared by Barbara Davis Enberg, was presented. The players were Bethany and La Verne students and faculty members: Miriam Hanawalt, Bernice Brandt, Barbara Grant, Agnes Hettinger, Clinton Burket, Dan Long, Mervin Baker, Dorothy Leiter, Dwight Enberg and Mrs. Rufus Bowman. In dramatic fashion the purposes of the home, the dangers to the home and the challenge of building Christian homes were presented. Divorces have increased 2,000% since the Civil War; for thirty years America has had a higher ratio of divorce per marriage than any other nation. Yet, in spite of this record, marriage can be beautiful. If Christ is taken into the marriage relationship from the beginning, it cannot be other than beautiful, for God is love.

Strengthened by this presentation we hurried over to the auditorium for the evening session.

While covering this distance your reporter met the five Brethren from Eastern Pennsylvania who had made the trip to the Conference by air. They had covered the distance from Harrisburg, Pa., to Wenatchee in one night and forenoon leaving at 7 p. m. and arriving at 2 p. m. the next day. The flight was made in twin-motored planes carrying about twenty-five passengers each; seven stops were made before Wenatchee was reached. Part of the passage was rough but much of it was smooth and enjoyable. The Brethren will return the same way.

Wednesday Evening Session

By half past seven the main auditorium for the Conference was rapidly filling. At ten minutes to eight the main floor was filled by about a thousand people and in the two balconies were seated some five or six hundred each. The Standing Committee filed in at this time and took its position on the platform. Two

new members had joined their number since our analysis of yesterday. They were from Southeastern Pennsylvania and from Middle Iowa. This brought their number up to seventy-nine. In front of the platform, facing it, the delegates of the churches numbering what appeared to be some five or six hundred were seated.

Bro. Alvin Brightbill of Bethany led us in singing familiar hymns. Bro. J. W. Lear, assistant moderator, called the first business meeting of the 160th recorded Annual Conference to order. He introduced DeWitt L. Miller, who led the worship period. First we stood to sing All Hail the Power of Jesus' Name; then Brother Miller read from 2 Kings 16: 8-16 and spoke to us concerning the power and the influence of the church. "We are here," he said, "to see the Christ as the hope of the world." In this spirit we sang My Faith Looks Up to Thee, and Brother Miller led us in prayer.

J. W. Lear introduced J. V. Rodgers, the mayor of Wenatchee, our host city. He pointed out that members of the Church of the Brethren had helped in the original colonization of this fruitful valley. God favored them and they now occupy influential positions in the city and community. He made us all very welcome in the apple and cherry city.

R. W. Schlosser of Pennsylvania responded to the greeting. He commended the friendliness and helpfulness of the people of Wenatchee and assured the mayor that we appreciated their thoughtfulness of us.

Brother Lear then introduced the moderator, Rufus P. Bucher, who spoke of his work during the year and the conclusions he drew from it. He had conducted evangelistic meetings, visited C.P.S. camps, visited out-of-the-way parts of the brotherhood and made a trip to the suffering countries of Europe. Brother Bucher took his text from the words concerning Jesus, "He saw the multitudes and had compassion upon them." Christ, he said, had been hungry and had suffered. He has compassion upon the suffering of this day for he has experienced their need. Jesus would meet the need today by sending us as his followers, "as my Father has sent me even so send I you."

Brother Bucher told us of his visit to Belgium and of their appreciation for gifts of Brethren cattle and relief goods. He spoke also of Holland and

the terrible destruction which war had wrought there. Here also he had received thanks for Brethren gifts and for the gifts of sister churches. Throughout Holland parents are in prison for having been nazi sympathizers. Their children are destitute and must be cared for by Brethren gifts and other gifts.

Germany was in the worst condition of any country he had seen. Brother Bucher said entire cities had been destroyed; thousands of corpses still lie under fallen bricks. The German people are discouraged and disheartened and need help to rise again. In Germany Brother Bucher saw more than 2,000 tons of relief goods which had been shipped from New Windsor.

In France Brother Bucher saw 345 cattle of the Brethren arrive for distribution. In Sweden and Denmark he visited sister Brethren churches.

"War," concluded Brother Bucher, "never settled anything. Though it is powerful in its destruction, the only real power is the power of Jesus Christ. He must be given to the world."

Following the address the fifteenth chapter of Acts was read by the Conference reader. Letters of greeting from the foreign field were read for India by Harlan Brooks, for Africa by Evelyn Horn, for China by Hazel Rothrock. The reader then read a reply to be sent to the fields.

The credential committee reported a voting strength of 376. It was obvious that not nearly all the delegates had presented their credentials as yet, for there appeared to be two or three hundred more delegates assembled than the above figure indicated. The last item of business was to vote for Conference moderator and members of the General Boards. Brother Breon, Conference director, made the announcements. Brother M. J. Brougher of Pennsylvania pronounced the benediction and we were dismissed.

The Conference choir met for rehearsals as the rest of us turned homeward for the night. By the time we got to bed it was past midnight.

Thursday Morning—June 13

The morning again was beautiful; sunlight filled the valley.

Before seven some of the Brethren began to assemble at the Church of the Brethren for the men's work breakfast. Following the breakfast, as we remained seated about the tables the program got under way directed by Earl Longenecker. We

sang a song and engaged in a period of Bible reading and prayer. Eldon and Don Miller sang a duet, *The Lord Is My Light*. After their effective rendition, DeWitt L. Miller of McPherson brought the message on *The Importance of Men in the Program of the Church*. The world today needs men strong as mountains, he told us, and productive as the plains. This must become the age of the brotherhood of man; differing, we must still be brethren all around the world; this must become an era of sharing and of service.

The Brethren Service Committee conducted a six o'clock prebreakfast conference in the church. No representative of the Messenger reporting staff reached this meeting but we are safe in reporting in *absentia* that some phase or phases of the church's humanitarian outreach received thoughtful consideration.

A pleasant walk from his rooming place brought your other reporter to the Cascadian Hotel. Here a group of ministers and a few wives had gathered for breakfast and for the inspiration of an hour of thinking together. Coming into the room just before the breakfast was finished I saw at a table on a raised platform five persons well-known in Brethren ministerial circles: H. F. Richards, Mr. and Mrs. Paul Studebaker and Mr. and Mrs. H. L. Hartsough. Chairman Richards presented Speaker Hartsough, who presented a positive message on *The Minister and His Church*. He urged a just pride in the Church of the Brethren and pointed out that we have what the world needs today. It was impossible for me to remain for all the meeting and I am, therefore, unable to give you a further summary of his address or to tell you what part Brother Studebaker had in the program.

As your reporters journeyed from their respective meetings to the high school auditorium, they admired again the beautiful valley in which they were spending this busy week. They admired also the city of Wenatchee. Wenatchee is a thoroughly modern, thriving city of about fourteen thousand people. Its good streets, beautiful homes, many trees, well-kept lawns, good school, church, hospital, library and other cultural facilities mark its people as alert and progressive. It has good stores and is the trading center for a large area. All in all, it is an attractive community. The attractiveness of it is all the more remarkable because this region is a semidesert area, parts of which the ingenuity and persever-

ance of man have turned into a beautiful and productive garden!

The courtesy of Bro. O. A. Leedy, a long-time resident of the valley, enabled a party of Elgin and North Manchester people to see for themselves some of the things of which we had read and heard. Brother Leedy took us to his charming home on the east side of the Columbia and showed us his orchard of apricots and cherries. We picked and ate generous quantities of the ripening Royal Anne cherries and pronounced them to be all they are reputed to be.

But perhaps we can desert our story long enough to give our readers a look at a few of the places on the Conference grounds. Let us go into the large basement room housing the exhibit of the General Boards and the Publishing House. Arranged in a large and convenient rectangle are tables on which books and other things are placed. That our people are interested in growing is evidenced by their interest in the exhibit. Along the walls are folding display cases in which are pamphlets and other related items. Brethren Hersch, Kurtz and Brandt, assisted by others, are at hand to answer questions and assist the people in selecting needed materials. Near by are the registration and information tables. At still other tables are people reading, visiting or writing cards and letters to loved ones who could not be here. At all times the room is the scene of visiting; especially is this true during intermissions. Here the social life of the Conference centers. In another room near by is the Conference post office, also a popular place; we are eager to have news from home folks.

News and Correspondence

National Conference of Church Leaders

A better informed church, improved leadership, and protection and encouragement of minority racial groups were the urgent recommendations made to their denominations by Negro, white and Japanese-American delegates to the seventh annual meeting of the National Conference of Church Leaders. The meeting, held at Lincoln University, Pa., on April 23 and 24, was under the auspices of the Department of Race Relations of the Federal Council of the Churches of Christ in America, in co-operation with the Home Missions Council of North America.

Evaluating the role of the rural

Negro churches, Southern ministers claimed that community interest in the church is not lacking but that well-trained and courageous leadership is. Rev. W. Tyner Nelson, Southern Education Foundation, Mecklenburg County, Va., said that in one rural community 1,600 people supported seventy-five churches, resulting in a poor selection of pastors, most of whom did not even reside in the community.

"A minister who is invisible six days a week cannot be comprehensive the seventh," he said.

British Presbyterians Tighten Marriage Rules

Remarriage of divorced persons in Presbyterian churches has been made more difficult by a decision announced in London at the General Assembly of the Presbyterian Church in England.

"The Assembly respects the views of those who believe the marriage of divorced persons to be contrary to Bible teaching," a resolution adopted by the Assembly said. "Those who do not share this view are instructed to conduct marriages only when they are satisfied that the person seeking marriage is morally innocent in the divorce, and that the divorced person has expressed penitence and has been admitted or readmitted to the Christian church."

Matrimonial . . .

Blocker-Jordon.—Morris W. Blocker and Marguerite Jordon, both of Olympia, Wash., at the home of the groom, May 23, 1946, by the undersigned.—D. T. Dierdorff, Everett, Wash.

Davis-Streit.—Charles Ernest Davis, Jr., of La Verne, Calif., and Mildred Louise Streit of Pomona, Calif., in the La Verne church, June 2, 1946, by the undersigned.—C. Ernest Davis, La Verne, Calif.

Eikenberry-Boxell.—Dean H. Eikenberry and Audrey Boxell, both of Indianapolis, Ind., at the parsonage, May 10, 1946, by the undersigned.—R. C. Wenger, Indianapolis, Ind.

Gardner-Whitney.—Leonard H. Gardner and Gertrude Whitney, both of Indianapolis, Ind., at the parsonage, April 20, 1946, by the undersigned.—R. C. Wenger, Indianapolis, Indiana.

Grimm-Murphy.—John Edwin Grimm of Frostburg, Md., and Martha Lorraine Murphy of Fairchance, Pa., in the Fairchance Church of the Brethren, June 2, 1946, with Bro. Foster M. Bittering and the undersigned officiating.—M. Guy West, Uniontown, Pa.

Hoover-Stoneburner.—William D. Hoover of Lynn, Ind., and Mable Stoneburner of Decatur, Ind., at the parsonage, May 18, 1946, by the undersigned.—R. C. Wenger, Indianapolis, Ind.

Meyers-Brubaker.—D. Dean Meyers and Wilma Pearl Brubaker, both of Sacramento, Calif., in the Live Oak church June 2, 1946, by the undersigned.—W. R. Brubaker, Live Oak, Calif.

Morris-Hartwell.—Dwight Leroy Morris and Sally Hartwell, both of North Manchester, Ind., at the chapel of the Peabody Memorial home, May 24, 1946, by the un-

dersigned.—Charles S. Morris, North Manchester, Ind.

Ross-Martin.—Delmar E. Ross of Wilmington, Del., and Dorothy Martin of Ephrata, Pa., in the Ephrata church, May 29, 1946, by the undersigned.—Wilfred N. Stauffer, Ephrata, Pa.

Snively-Burket.—Gaylord Snively and Dorothy Burket, both of Inglewood, Calif., in the Inglewood church, May 11, 1946, by the undersigned.—Glen R. Montz, Inglewood, Calif.

Snyder-Sulzener.—Harold Snyder of Baltic, Ohio, and Juanita Sulzener of Stonecreek, Ohio, at the Stonecreek Evangelical and Reformed church, May 11, 1946, by the undersigned.—John A. McCormick, Baltic, Ohio.

Trachsel-Harmon.—Junior Trachsel and Mabel Harmon, both of Sugar creek, Ohio, at the parsonage, May 3, 1946, by the undersigned.—John A. McCormick, Baltic, Ohio.

Welch-Sutphin.—Virgil Warren Welch of Riverbank, Calif., and Shirlee Virginia Sutphin of Waterford, Calif., at the Empire church, April 27, 1946, by the undersigned.—Elmon Sutphin, Waterford, Calif.

Wengert-Gebhard.—George E. Wengert and Geraldine M. Gebhard, both of Haxtun, Colo., May 8, 1946, at the home of the bride's parents, by the undersigned.—Otto Laursen, Haxtun, Colo.

Yergert-DuBois.—Herman Yergert of La Junta, Colo., and Lucile DuBois of Rocky Ford, Colo., in the Rocky Ford church, April 21, 1946, by the undersigned.—Grant T. McGuire, Rocky Ford, Colo.

Fallen Asleep . . .

Allen, Mary Jane Ely, was born August 28, 1866, in Jonesville, Va., and died June 1, 1946. In 1892 she was married to Joseph Thomas and to this union two daughters were born. She lost her first husband in 1903 and later married Charles Amos Allen. One child was born to this union. After coming to Quinter she was baptized into the Church of the Brethren. She is survived by one daughter, one son, eight grandchildren, two brothers and one sister. Interment was in the Quinter cemetery. Services were conducted at the home of her daughter by Bro. Paul K. Brandt, assisted by Elder Floyd Crist.—Paul K. Brandt, Quinter, Kansas.

Beard, Minerva, daughter of John and Catherine Strimmel Beard, was born March 19, 1881, in Preble County, Ohio, and died March 17, 1946. She united with the Four Mile church Sept. 28, 1916. Her parents and two sisters preceded her in death. She is survived by one sister. Funeral services were conducted by the undersigned at the Four Mile church and burial was in the Eaton, Ohio, cemetery.—F. E. McCune, Kitchell, Ind.

Breeden, Hattie, the daughter of the late Phillip and Barbara Depoy of Linville, Va., died May 30, 1946, at the home of her sister in Timberville, Va. She was twice married, her first husband being John Burnshire and the second Russel Breeden. Surviving are two children, three sisters, one brother and seven grandchildren. The funeral was held at the Linville Christian church, where she held membership, with Rev. S. E. Madren and Bro. Samuel D. Lindsay officiating. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Broadway, Va.

Bollinger, Jacob Mohler, son of John and Matilda Mohler Bollinger, was born near Lincoln, Pa., June 14, 1883, and died at his home May 5, 1946. On Feb. 28, 1907, he married Bessie Minnich. To this union were born three children. He is survived by his wife, two daughters, one son, one granddaughter, one brother and one sister. He united with the Church of the Brethren in 1906 and was a faithful member until his death. Funeral services were held at the Middle Creek church by the home ministers. Interment was in the adjoining cemetery.—Emma L. Zook, Lititz, Pa.

Ellenberger, George, son of the late John and Sophia Ellenberger, was born

on Feb. 23, 1882, and died at his home on June 1, 1946. He became a member of the Baltic church Oct. 4, 1919. Surviving him are three sisters. Services were held at the Baltic church by Brethren Edward Shepher and John A. McCormick.—John A. McCormick, Baltic, Ohio.

Groff, Wayne C., son of Elias and Elizabeth Hamm Groff, was born in Holmesville, Neb., June 15, 1884, and died April 19, 1946, at the home of his sister in Fresno, Calif. He is survived by his wife, Helen, two daughters, six sisters and one brother. He was a long-time member of the Church of the Brethren. Funeral services were conducted by the undersigned at the Tinkler Mission Chapel and burial was in the Belmont Memorial Park.—Forest S. Eisenbise, Fresno, Calif.

Mundt, Lyman, infant son of Mr. and Mrs. Clarence Mundt, died at St. Marys, Rochester, Minn., May 23, 1946. He is survived by his parents, one sister, two brothers and his maternal grandparents and paternal grandfather. Rev. Lewis Hyde officiated at the services with burial in the Lewiston church cemetery.—Mrs. William E. Wright, Utica, Minn.

Ritchie, Frank, was born June 19, 1857, near Edon, Va., and died April 26, 1946. On May 27, 1886, he was united in marriage to L. Katie Bowman of Ray County, Mo. To their union three children were born. He was a member of the Greenmount congregation for sixty-four years. Funeral services were held in the Deitch funeral home in Norborne, Mo., by the undersigned and interment was in the Antioch cemetery.—Oscar Early, Stet, Mo.

Sieber, Jennie, was born Oct. 22, 1861, and died May 15, 1946. She was a member of the Church of the Brethren for over fifty-five years. She taught a Sunday-school class for many years. She is survived by one son, one daughter, one grandson, one great-grandson, two stepdaughters, thirteen stepgrandchildren, twenty-one great-stepgrandchildren, one adopted grandchild, one adopted great-grandchild, four sisters and two brothers. Her husband preceded her in death about twenty-three years ago. Funeral services were held in her home in McAlisterville by the undersigned, assisted by the Rev. H. J. Billow, pastor of the Lutheran church. Interment was in the Lost Creek Mennonite cemetery.—H. D. Emmert, Bunkertown, Pa.

Starkey, John, son of James Austin and Harriet Elizabeth Starkey, was born at Boones Mill, Va., Sept. 23, 1879, and died May 24, 1946. One son and two daughters survive him. He was baptized into the Quinter church Dec. 29, 1912, and was a deacon and a member of the trustee board at the time of his death. Memorial rites were conducted at the Quinter church by the undersigned.—Paul K. Brandt, Quinter, Kans.

Stauffer, Emma K., wife of the late Leander K. Stauffer, died March 17, 1946, at the home of her daughter in Hanover, Pa., at the age of seventy-seven years. She is survived by one daughter, one son, six grandchildren, one brother and one sister. Funeral services were held at the Hanover church by Elders J. E. Myers and E. E. Baugher and interment was in the York Road cemetery.—A. P. Hetrick, Hanover, Pa.

Strycker, Joanna, daughter of Aaron and Mary Jane Swihart, was born at Locktown, Ind., Feb. 10, 1864, and died at her home in Tacoma, Wash., on May 2, 1946. She was married to William Strycker Feb. 21, 1886. He preceded her in death twenty-three years ago. She is survived by three daughters, one granddaughter, three grandsons, one great-granddaughter, and one brother. She united with the Church of the Brethren at the age of fourteen years. It was always her wish that the church would give money to Brethren Service, rather than for flowers, so a fund of \$31.60 was given to Brethren service in remembrance of her. Funeral services were held at the Piper funeral home,

Tacoma, Wash., by Elder Louis Holderreed with Bro. Hiram Peters assisting. Interment was in the New Tacoma cemetery.—Mrs. Roy Weed, Tacoma, Wash.

White, Kate Hagerman, was born in Bowling Green, Ky., Aug. 16, 1880, and died May 19, 1946. She was united in marriage to Thomas J. White on Feb. 23, 1899, at Mountain Grove, Mo. To this union were born two daughters who died in infancy. Mrs. White was a member of the Outlook, Washington, church. Surviving are her husband, an adopted daughter, and three grandchildren. Services were held at the undertaking parlor in Centralia May 21, by Bro. B. J. Fike of Portland, Ore.—Mrs. Anna Myers, Outlook, Wash.

Wilmer, Elsie, daughter of the late John and Sarah Bowen, was born Nov. 15, 1905, and died at the age of forty years. Sister Wilmer united with the Church of the Brethren thirty years ago. She is survived by her husband and four children. Funeral services were held at the church by the pastor and Bro. Bowman and interment was in the Green Hill cemetery.—Henry C. Eller, Buena Vista, Va.

Winkler, Harry, son of Jacob and Nora Winkler, was born May 15, 1891, near Pymont, Ind., and died, as a result of an accident, at Milwaukee, Wis., May 13, 1946. On July 15, 1905, he was received into the church by baptism at Worden, Wis., and at the time of his death held his membership in the Stanley church. On Feb. 3, 1917, he was united in marriage to Goldie Ritter. To this union four sons were born, one of whom died in infancy. He is survived by his wife, three sons, his father and mother, two brothers and seven sisters. Interment was in the Arlington cemetery at Milwaukee, Wis.—Mrs. Nora Winkler, Stanley, Wis.

Church News . . .

Iowa

Ivester.—On Easter morning the young people went caroling for those who are ill or shut-ins, after which the ladies served breakfast. The ladies also served a breakfast and gave presents to the high school graduates. Special services were conducted for the graduates at the morning worship services. Sixteen were baptized, two were received by letter and one was reconsecrated. A goodly amount of clothing, two hundred pounds of soap made by the young people, and enough money to buy half a carload of heifers, were given for relief. Chief Kiutis Tecumseh, an Indian from Cashmere, Wash., presented a musical program in March. Miss Allen, a state W.C.T.U. worker, was a recent guest speaker in our church. The White Ribbon Recruiting Service was conducted by Mrs. Charles Sheller in May. On Mother's Day seven babies were consecrated at a service conducted by the pastor as part of the morning worship. We helped in a state-wide religious survey made in the state of Iowa. The pastor submitted his resignation early in the year and accepted a call to the pastorate of the church in Oakland, Calif., to which he will go soon after Annual Conference. The church gave a farewell dinner for the pastor and his family May 26. The ladies' aid made thirty-six skirts for Russia, thirty-six baby gowns for Germany, twenty-four skirts and blouses for the Netherlands, and three comforters for relief.—Clara A. Luckett, Grundy Center, Iowa.

Kansas

Pleasant View.—On March 14 our B.Y.P.D. sponsored a chili supper from which a part of the proceeds will go for relief. They have bought thirty booklets on How to Pray to be sold for heifers for relief. On the afternoon of May 17 a quartet from Hutchinson rendered a program of songs. In the evening a quartet from McPherson College was with us. On the evening of April

18 our women's work group sponsored family night in the church basement. Our love feast was held the evening of April 20 with Bro. Leonard M. Lowe of Hutchinson officiating. On Easter morning the children presented a program. In the evening the adults and young people presented a pageant. On rural life Sunday a short 4-H club program was rendered, followed by an address on rural life by Bro. Warren Hoover of McPherson College. On May 12 the men and boys presented the Mother's Day program. During the past year our regular offering for relief and C.P.S. amounted to \$305.15. We sent for relief, 400 bushels of wheat, the value of which was \$600. Our women's work group has continued to sew for relief. Twenty-four girls' wool skirts, twenty-four girls' jumpers and blouses, and two boxes of used clothing have been sent to the clothing center at New Windsor. Six girls' dresses were sent to our local Red Cross. Eight women's and girls' coats and four comforters were taken to the clothing center at Hutchinson. A number of our women have done cleaning work in the home of one of our sick members. May 22 was cleanup day at the church and in the cemetery. Our pastor, Bro. Wilmer Brubaker, and his wife, have moved into the parsonage for the summer.—Mrs. Barbara Showalter, Hutchinson, Kansas.

Maryland

Flower Hill.—On Feb. 10, Bro. I. S. Long of Baltimore delivered the afternoon message. On Feb. 24, our elder, Bro. Ralph Shober, preached and then conducted a short business meeting. Our spring council was held March 19. Bro. Samuel A. Harley was elected as our elder. On March 31 Mr. W. J. Herwig gave a talk on temperance. On April 7 Bro. Samuel A. Harley preached for us. On Palm Sunday Bro. Carl Smith, who is completing his work at Bethany, brought us the afternoon message. On Easter Sunday we held our spring love feast. Bro. Ora DeLauter, our new district executive secretary, officiated at this service. On April 23 Bro. Rufus King, a former deacon in this congregation, was with us. After he gave the message, he and his wife were installed into the ministry, with Bro. J. H. Hollinger officiating, assisted by Bro. S. Earl Mitchell, of the district ministerial board. Bro. King is the first member of this congregation to be called into the ministry. He hopes to return to Puerto Rico where he has been stationed at the Brethren service unit. We had a short business meeting on April 23, conducted by Bro. Samuel A. Harley. On April 26, we enjoyed a farewell social gathering with our pastor, Chester I. Harley, and family. On April 28, he brought his last message before taking up the pastorate at Cloverdale, Va. That night our young people gave an Easter play. On May 5 Bro. John Byler preached and on May 12 and 19 Bro. Saylor Cabbage brought the message. To the present date we are without a pastor and are depending on visiting ministers.—Miriam Gloyd, Gaithersburg, Md.

Ridgely.—Family night was held May 3 in the church with a good attendance. The program and arrangements were sponsored by the women's work council. Twelve young people attended the regional round table at Bridgewater, April 28 and 29. They plan to dedicate their heifer soon. They are also co-operating with the district in the peace oratorical contest. Finals will be held June 22. Pulpit exchange in the six district churches is held the second Sunday of the month. Recent guest speakers included Emma Ziegler, missionary to India, and Rufus King of Puerto Rico, both formerly of this church. Bro. Morley Mays filled the pulpit April 28. On May 23 the men's work council held their annual banquet in our church with Rev. John French, pastor of the Methodist church, of Denton, as speaker. Donations of money and clothing continue for relief.—Esther K. Crouse, Queen Anne, Md.

Ohio

Hartville.—The four churches of our town united in weekly Lenten services concluding with the Good Friday service at the Reformed church, with our pastor, Bro. A. R. Coffman, delivering the message. Since our last report, we have enjoyed messages from Brethren Kurtis Naylor, Don Snider, Jefferson Mathis, and John B. Wieand. Our B.Y.P.D. was host to the subdistrict B.Y.P.D. rally here Feb. 13. The women's work had a white elephant sale at the parsonage Feb. 13, from which \$68.45 was realized. The Achievement Offering which was received Feb. 10, amounted to \$197.39. We held a farewell fellowship dinner in honor of Sister Grayce Brumbaugh, our missionary to Africa, March 29. Sister Grayce also delivered the morning address April 7. Word has been received that she has safely arrived in Africa. The choir, under the direction of Bro. Samuel Kurtz, presented an Easter cantata on Easter Sunday evening. We observed our spring love feast May 5. On May 12 a consecration service for children was held at the morning service. On March 3 Bro. Coffman informed us that he had accepted a teaching position at La Verne College, La Verne, California, and resigned the pastorate here effective Aug. 1. His resignation was formally accepted at the April council meeting. Bro. A. W. Cordier was with us in an evening service March 10. The church was host to the annual adult conference March 24. Bro. Coffman has been conducting a teacher training class each Sunday evening before preaching service. The Dorcas Society had the ladies' aid as guests at their April meeting in the church basement. Bro. Coffman spoke on the First Epistle of John. Manchester Day was observed April 28. Two letters of membership have been granted and two have been received into the church by baptism. The women's missionary society has completed the study of The Cross Over Africa. The offerings received during these study meetings will be given to the American Bible Society for Bibles for Japan.—Mrs. Russell Stickler, Hartville, Ohio.

Mohican.—We had pre-Easter services conducted by Bro. R. V. Bollinger, with communion on Thursday night, May 18. The choir, under the direction of Mrs. D. W. Showalter, presented a cantata on Easter night. Our pastor, J. Herman Reinke, and Chester Good have returned from a trip to Poland with a shipload of horses. Bro. D. E. Sower filled the pulpit during Bro. Reinke's absence. We have been having church each Sunday night, with varied programs. The young people sponsored a clothing drive in our community and the ladies' aid mended the clothes and sent them for relief. The aid has been busy sewing for relief, making comforters and bedspreads. Our council meeting was held May 15, at which time our elder, R. V. Bollinger, resigned and Bro. W. H. Miley was elected to serve the unexpired term. Brethren Ray Beegle and Paul Derr were elected to the office of deacon.—Mrs. Richard Bowman, West Salem, Ohio.

Sidney.—Our new pastor and his wife, Brother and Sister Bowser, were installed recently. Under the leadership of our pastor the young people organized a B.Y.P.D. group. Urged by the pastor they became affiliated with the Miami County group, with whom they meet one Sunday night each month. Sister Anna B. Mow was with us in October for our homecoming. We sent fifty dollars with her for the Bethany fund. Upon request by the pastoral board, our pastor conducted the revival services. The attendance for all of the services was better than average and four were baptized. At our communion we enjoyed the presence of our elder and his wife, Brother and Sister John Eikenberry. A relief committee was appointed by our pastor to formulate a relief project for the church. Through the efforts of Committeemen Clayton Kiracofe, Leslie Helman and others, negotiations

were made with a local cannery for a special price on canned foods. A goal of \$500 was set by the committee, and Bro. Bowser presented it to the church preceding the morning services. Before the last member left the church that morning \$532 had been obtained with which we purchased 6,600 cans of vegetables to be sent to New Windsor. Two hundred and thirty-five dollars were sent for wheat. The women's work and other ladies' agencies sent to Europe 7,500 pounds of clothing and many carloads of baby clothes, blankets, comforters, soap, tools and many other items. A heifer was given by the women's work. The men's work has been reorganized and under the guidance of the pastor and the newly elected president, Clyde Albaugh, they are sponsoring a Boy Scout troop of eighteen boys. They have purchased a heifer for relief and raised \$106 for the building of the Turkey Creek church in Kentucky. A father and son banquet was held with Bro. Paul Lantis of Painter Creek church as guest speaker. Our pastor had charge of the pre-Easter services, which included a sunrise service and a pantomime by the young people on Easter night. All services were very well attended and fourteen were baptized. Our spring love feast was held the following Sunday night. The women of the church held a mother and daughter banquet with Mrs. Harry Barr as guest speaker. Bro. Bowser was voted to represent us at the Annual Conference.—Cora Mayo, Sidney, Ohio.

Pennsylvania

Altoona, Twenty-eighth Street.—Our membership assembled in quarterly council session on Thursday evening, April 4, with Elder Herman B. Heisey presiding. Delegates to the district meeting at New Enterprise are Bro. Henry F. Kulp, Mrs. R. P. Good, Mrs. Harry Troutman and Bro. R. B. Replogle. The membership decided against representing at Annual Conference. On April 7 Warden Fred R. Sacher, from a New York City boys' reformatory, spoke at a meeting sponsored by the R. B. Replogle class. Our pastor held a series of meetings in the Tyrone church. The choir, under the direction of Mrs. J. Q. Replogle, presented an Easter

cantata on Easter Sunday evening. Emil Gruen, of the American Board of Missions to the Jews, spoke on Wednesday evening, May 8. The new Hammond electric organ which was ordered in January arrived on May 14. The relief committee, under the direction of Sister Edna Fowler, has been very active. Numerous items of clothing and soap have been sent to New Windsor, Md. The young people have purchased two heifers for relief. Several new members have been accepted by letter in addition to those recently baptized. Our general superintendent of the Sunday school, Bro. J. S. Replogle, reported a twenty-one per cent gain in attendance as recorded by the Blair County Sunday-school Association. The men's work has been very active in the church. On Sunday afternoon, May 26, a number of the men from circuit one of Middle district met in our church to form a circuit group. The annual memorial of the postal employees of the Altoona post office was held in our church on Sunday evening, Bro. Kulp bringing the message.—Mrs. A. L. Rhodes, Altoona, Pa.

Brothersvalley.—Our attendance in both Sunday school and church has grown considerably. Pastor Roy S. Forney has completed a series of sermons on the church. We had consecration services for six children on Easter morning. Our spring love feast was observed April 28. On May 9 we had a mother and daughter fellowship program and a supper served by the men. On May 16 our oldest member, Mrs. Sara Casebeer, who was ninety-one years old, passed away. Services were conducted by her pastor from the home of her daughter, Mrs. Gordon Bowman. We presented our Annual Conference offering May 26. Our Bible school, in charge of Mrs. Forney, was conducted each morning from June 3 to 14 with closing exercises Sunday morning, June 16. The Wide-Awake class has decided to have its summer class meetings in the church grove. They decided to place a sign at Geiger on Route 53 inviting passers-by to worship with us.—Mary Forney, Berlin, Pa.

Hunisdale.—At our quarterly church council we re-elected Bro. Otho J. Hassinger as our pastor for a period of three years with an increase in his salary. We decided to have a daily vacation Bible school sometime during the summer. The B.Y.P.D. presented an Easter play on the evening of April 21. Bro. Henry Gottshall of Glen Rock is conducting a singing class in our church every Friday evening for ten weeks. Bro. Hassinger has also organized a men's community chorus with practice every week. While our pastor is attending Annual Conference, Bro. C. B. Sollenberger of Carlisle, Pa., will occupy the pulpit on June 9. Revival meetings were held with Bro. Jacob F. Dick of Lititz, Pa., as the evangelist, May 13-26. As a result, one was baptized. Our love feast was held on May 6 with our elder, Bro. J. Linwood Eisenberg, officiating.—Mrs. Velve Evans, Carlisle, Pa.

Jennersville.—Recently Bro. Stanley Earhart became our pastor. He and his family were welcomed with a housewarming at the parsonage. Bro. Galen C. Kilhefner, of Elizabethtown College,

conducted a Bible institute for us. Other visiting ministers have been Brethren Rufus Bucher, Herbert O. Wolgemuth, J. Wilbur Martin and George L. Stickley. Our missionary offering was \$26.35. Recent contributions have been seventy dollars for wheat, \$12.21 for the Bethany chapel fund, \$19.83 to Elizabethtown College, eighty-eight dollars for the Achievement Offering, \$11.58 for the district budget offering and \$19.75 for the Conference Offering. During the month of March we bought a second-hand school bus for \$300, which is being used to bring people to church who have no convenient way of transportation. On Mother's Day we had a special program. In the evening a program was given by the young people of Mechanics Grove church. We held our love feast May 19 with Bro. Samuel Harley of New Windsor, Md., officiating. Our council was held May 22 with our elder, Bro. Rufus Bucher, presiding. Church officers were elected. We decided to start a special building and improvement fund. Bro. Bucher gave a brief report on his trip to Europe. A songfest was held May 26 with groups from eight churches taking part. Our church is growing in interest and attendance.—Mrs. Floyd Welch, West Grove, Pa.

Lancaster City.—The women's work collected and sent old Christmas greetings to Save the Children Foundation, New York. Sixteen boxes of clothing, soap and shoes have been sent to New Windsor for relief. They sponsored a baby shower for relief and several hundred articles, mostly new, were collected. The B.Y.P.D. sent several new blankets. The men's work sponsored a sacred concert by the Hamilton Watch Company chorus of the city. They had Bro. Cassel recently to tell of his work in Puerto Rico. The Achievement Offering taken Feb. 17 amounted to \$363.51. Elder and Sister G. N. Falkenstein celebrated their sixtieth wedding anniversary April 15. Palm Sunday was decision day in the Sunday school. Five were baptized. There have been ten baptisms since our last report. A dawn candlelighting was held at the church on Easter, in charge of Bro. Carl Myers. A cantata was given by the adult choir in the evening. Regular council was held April 25, with Bro. N. K. Musser presiding. He was elected elder for one year. Bro. W. E. Glasmire was made acting pastor until a regular pastor can be secured. He was elected as delegate to the Annual Conference. The love feast was held May 5 with Bro. Henry Bucher of Elizabethtown officiating. The annual mother and daughter meeting was held the evening of May 16. The Conference Offering of \$408.35 was lifted May 26. A vacation Bible school is being planned for the latter part of June.—Mrs. F. A. Myers, Lancaster, Pa.

Little Swatara.—Our ladies' aid society has made sixteen comforters, sewed 119 garments and donated many other articles for relief. It has also packed a box of food for Eldon Burke. Besides this, it has contributed generously to a number of worthy causes such as C.P.S., Red Cross, Bethany hospital, and a number of others. Our council meeting was held on March 16. Elder Ira D. Gibbel was elected as our delegate to Annual Conference. Our revival meetings were held at the Merkey house with Bro. David Markey as the evangelist. As a result of these meetings ten were received by baptism, two were reclaimed and four were received by letter. An Easter program was presented by the children on the evening of April 20. Our love feast was held May 4 and 5 at the Ziegler house. Most of the boys who had been in service were with us. Bro. David Markey officiated with Bro. Hiram J. Frysinger and Bro. Noah Martin assisting. Bro. Mark Wolfe and Elder S. G. Meyer were with us in the morning. The children's day program will be presented on June 9. On August 18 the 100th anniversary of the founding of the

Announcements . . .

REGIONAL CONFERENCES

Southeastern Region—Roanoke, Va., Aug. 28-30.

Eastern Region—Lebanon, Pa., July 10-11.

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

Canada, Western—Irricana, Second, July 9-12.

Colorado—First Grand Valley, Aug. 16-18.

Illinois, Northern, and Wisconsin—Lena, Aug. 31—Sept. 2.

Illinois, Southern—Girard, Aug. 24-26.

Indiana, Middle—(Undecided) Aug. 22-24.

Indiana, Northern—Camp Mack, Milford, Aug. 13-15.

Indiana, Southern—Union Grove, Aug. 20-22.

Iowa, Middle—Panora, Aug. 31—Sept. 2.

Iowa, Northern, Minnesota, and South Dakota—Worthington, Minn., Aug. 23-26.

Iowa, Southern—English River, Aug. 17-19.

Michigan—(Undecided), Aug. 20-23.

Missouri, Southern, and Arkansas—Cahoon, Aug. 16-19.

North and South Carolina—Melvin Hill, Aug. 8-10.

North Dakota and Eastern Montana—Carrington, June 27-30.

Ohio, Northeastern—Camp Zion, near Canton, Aug. 27-29.

Oklahoma, Panhandle of Texas, and New Mexico—Antelope Valley, Aug. 20-22.

Tennessee—Pleasant Hill, Aug. 6-8.

Texas and Louisiana—Rosepine, La., July 25-28.

LOVE FEASTS

Pennsylvania

June 30, Elbethel.

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Merkey meetinghouse will be observed. There will be an all-day meeting and all who have at any time attended services there are invited to spend the day with us.—Viola M. Ziegler, Bethel, Pa.

Mount Joy.—A week of pre-Easter revival services were held in our church by our pastor, Russell K. Showalter. Twenty-five members were received by baptism and two by letter. Bro. T. F. Henry of Huntingdon, Pa., spoke in our community in April. Mother's Day was appropriately observed and a mother and daughter banquet was well attended on May 15. A large delegation from our church attended the Sunday-school rally at the Robinson church. The women's group has been especially active in sewing, packing and shipping for European relief. Harold Eicher went to Europe as a cattleman. Bro. William Eicher, a student minister from the Mount Joy church, graduated from Manchester College the last of May. The church was packed on May 19 when Bro. Showalter preached the baccalaureate sermon for the Hurst high school seniors. Seven of our young people were among the graduates. Our daily vacation Bible school will be held June 2-16. The sessions will be held in the evenings and there will be classes for all ages of the church.—Mrs. Florence Showalter, Mt. Pleasant, Pa.

Palmyra.—The young people of our church met at one of our farm homes and made 500 pounds of soap for relief. Holy Week services were held with Elder F. S. Carper bringing the message. On April 21 an Easter pageant was presented by the junior and intermediate departments of the Sunday school. Three letters of membership have been received since our last report. Our love feast was held on May

5. Bro. W. N. Stauffer preached the preparatory sermon in the afternoon and officiated at the evening services. On May 12 a mother and daughter program was presented. On May 16 the mothers and daughters enjoyed a fellowship supper in the social room with Mrs. Harvey Geyer as guest speaker. Daily vacation Bible school will be held June 24 to July 6. Some of our Brethren are taking part in the building of Camp Swatara. On May 26 Bro. C. Raymond Simmons of Johnson City, Tenn., brought the evening message. The churches of our community are collecting food to be sent overseas.—Mrs. Irwin Allwein, Palmyra, Pa.

Philadelphia, Germantown.—The oil painting, The Ascending Christ, by Mario Sgambati, was unveiled on March 3, with Bro. Waltz giving the Biblical background of the picture. A new pulpit scarf and Bible marker add to the beauty of the newly painted church. Our pastor, Bro. Waltz, has been elected as the vice-president of the Germantown ministerium covering the sixty churches in our area. He had served formerly as the secretary. Twelve of our workers went from door to door and solicited for the European relief campaign. Of the \$250 collected, \$150 was designated for Brethren relief. On March 29 the women of the church under the supervision of Mrs. Minnie Frock entertained the men and Boy Scouts with a baked ham dinner. Brother and Sister Waltz and Mrs. Groth were our representatives at the district conference held at Pottstown. Our church presented a paper to the conference asking that a committee be appointed which would assist in making Germantown a real historic center. It was passed and a committee of three was appointed. Our Boy Scout troop was formally installed as a troop with a candlelight service conducted by a neighboring church. Arthur S. Piel, our treasurer, is

the scoutmaster. Harold Hearn and Andrew Weddell were elected as trustees for three years. Our Sunday school is paying the tuition of all our children who attend the district camp, The Wren's Nest. Within the past few weeks we have had sixteen states represented among those who have visited our mother church. Three children were recently consecrated, three adults were baptized and three were received by letter. Our love feast was held with five ministering brethren in attendance. Our Sunday school is growing. The intermediate choir has been singing at our morning worship services.—Mrs. Frank P. S. Jester, Philadelphia, Pa.

Pike.—Beginning Jan. 24 for four Sunday evenings, we met with the neighboring churches in inspirational leadership. During Lent our pastor preached a series of sermons on the church. We observed Good Friday with a special evening service. The children gave a program on Easter Sunday morning. On March 18 we entertained an all-day institute on rural life and the church. Bro. I. W. Moomaw, of North Manchester, and Bro. M. J. Brougher of Greensburg were the principal speakers. On March 17 Bro. Galen Blough preached on the qualifications for a deacon and following the sermon he conducted an election for two deacons. Clarence Reiman and Joseph Shelly were elected. On April 9 Salem, Rayman, and Brotherton Sunday schools had a joint reception and fellowship supper for our returned servicemen. Bro. Wilbur Neff of Pittsburgh was the guest speaker. The spring district elders' meeting was held here in April. Beginning April 28 Bro. C. O. Showalter preached eight inspiring sermons which closed with our love feast on May 5. Five were baptized at the close of the meeting. Bro. Joe Shelly is our delegate to Annual Conference.—Mrs. J. C. Reiman, Berlin, Pa.

Roxbury.—A conference on visitation evangelism for the Western District of Pennsylvania was held in our church. It was sponsored by the district ministerial board. Chairmen for the three sessions were Brethren Wilbur H. Neff, W. K. Kulp and Walter Berkebile. During Holy Week services were held in our church with Bro. William Beahm, dean of Bethany Biblical Seminary, as our guest speaker. At the close of these meetings we received two members by transfer and nine by baptism. The three churches in Roxbury met together in our church for Good Friday services. Easter Sunday morning the children had charge of the worship program, and following the sermon by Bro. Beahm we had a reception of new members and baptism. Bro. Beahm also spoke Easter evening and a cantata was given by our choir, directed by our pastor's wife, Sister Clarence Bowman. During the month of April we tried to reduce our church building fund debt. We received, by donation and through the Sunday school, \$2,178.98. We held our love feast on May 5 and we were very glad to have our service boys back with us again. On May 9 our men served the mothers and daughters of the church a supper. On Mother's Day, Bro. Bowman held a consecration service for children. Our men's chorus sang at our church in Waterford, on May 27. The collection was given to the Camp Harmony fund. On May 29 Bro. Wm. Kinsey of New Windsor, Md., gave an illustrated lecture. Brother and Sister Bowman left June 3 to attend Annual Conference. Our ladies' missionary society sent with them \$386, raised through donations, for the Annual Conference Offering.—Mrs. Harry Knupp, Johnstown, Pa.

Tennessee

French Broad.—Bro. Sherfy of Johnson City, Tenn., held a two-week revival at our church April 29—May 12. Three were baptized and one reclaimed. Music was in charge of Miss Mollie Satterfield, organist, and Bro. Galen Allen of Iowa, song leader. Our love feast was held May 4 with our pastor, Bro. Pritchett, officiating, assisted by Bro. Galen Allen. A union vacation Bible school was held May



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ELGIN, ILLINOIS

27-31 at the Baptist church with the pastor, Rev. Earl Dodson, as the leader. We met in council on the evening of June 1. —Mrs. Ethel M. Jones, Dandridge, Tenn.

Virginia

Cloverdale.—Bro. O. S. Garber, one of our home ministers, preached for us on Easter. The combined adult and young people's choirs furnished the music. Our new pastor, Bro. Chester Harley, and his family arrived April 30, and on May 3 a reception was held for them. Many neighboring ministers were present. On May 5 Bro. J. S. Showalter from the district ministerial board, officiated at installation services for Brother and Sister Harley. On the evening of May 5 we held our communion services, with Bro. Price Bowman, of Daleville, officiating. The young people presented a Mother's Day play on the evening of May 12. A carnation was presented to each mother present. The young people's organization sponsored a picnic supper and vesper service on May 19. Pastor Harley will represent our church at Annual Conference.—Helen C. Flora, Roanoke, Va.

Manassas.—Our church feels very deeply the loss of one of our oldest members and deacons, Bro. M. J. Hottle, who passed away very suddenly April 15. The children's department presented a program on Easter night. On May 4 the women of the Eastern district had an all-day meeting at our church. The program consisted of talks on home building and family life, and the Flohrs told of their work at New Windsor, Md., the need for sewing, for raising and canning food this summer, and also for relief workers to go overseas. On Mother's Day a rose was pinned on each mother as she entered the door. Two babies were dedicated to the Lord at the morning service. At 7:30 Miss Hazel Saunders, teacher of religious education in the public schools, spoke of the Christian home and the young people conducted the worship service. Orville Hersch returned May 27 from a six weeks' trip to France with heifers.—Mrs. Nora Kline, Manassas, Va.

Roanoke, Ninth Street.—Bro. E. J. Jacobs, with his wife, was installed in the ministry recently. Bro. Paul H. Bowman of Bridgewater College spoke to us at the morning service on March 31. Bro. Ralph E. Shober came as pastor of our church on April 1. His wife and family expect to join him in June. Pastor Shober conducted our Holy Week services and communion was observed the following Sunday evening. A group of our young people attended the youth round table held at Bridgewater. The Bridgewater glee club gave a musical program

Brethren Relocation Service

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 150. 135-acre farm for sale. Semi-modern house; other buildings fair. In Indiana near Church of the Brethren.

No. 151. C.P.S. doctor, general practitioner, wants to locate in community that is willing to have several community leaders attest in writing to need of doctor (necessary for C.P.S. release).

No. 155. Need for practical nurse in The Home in Girard, Illinois. Salary and maintenance will be worked out with individual.

No. 156. For sale: 85-acre farm in Indiana Brethren community. Five-room stucco house, upground cellar, good well. Delco electric lights with power line electricity available. School bus stops at door. Near church and grocery. Per acre, \$125.

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at our church on May 19. A fellowship supper for men and women who have returned from service was given May 29.—Mrs. C. E. Bowman, Roanoke, Va.

Wilmington.—Our council meeting was held April 10, with Elder Ross D. Murphy presiding. It was decided to retain Bro. J. Emmert Dettra as our pastor for the coming year. On Easter a sunrise service was held with Bro. C. J. Harris as the speaker. Breakfast, sponsored by the men's work, was served in the basement. A program was given by the children during the Sunday-school hour, followed by anthems during the worship hour. On Easter evening our evangelistic services started with Bro. Ernest Muntzing of Harrisonburg, Va., as the evangelist. As a result eleven accepted Christ. On May 9 we had our mother and daughter banquet which was very successful. We decided at our Sunday-school board meeting to have a vacation Bible school for the children sometime during June and to send some of our boys and girls to camp this summer. At present our women's work has been busy making skirts for the New Windsor relief center. The men's work, the Berean Bible class and the Sunday school sent contributions to Camp Wren's Nest for equipment. On May 29 the choir had a banquet for its members and friends. We had our baptism and love feast on the evening of May 6, following our evangelistic service. Visiting ministers were Brethren Ross D. Murphy and Norman Ford. The Berean Bible class decided at their last meeting to support one war orphan.—Mrs. Thelma L. Dettra, Richardson Park, Va.

Washington

Outlook.—We held our annual birthday dinner March 12. At our March business meeting our pastor, F. A. Wagner, submitted his resignation, which will take effect Sept. 1. The mother and daughter meeting was held April 9, under the direction of Miss Zelda Brown. Brother and Sister Frank Crumpacker, returned missionaries from China, were here April 15 and gave us some talks and showed slides of the famine and relief conditions in China. Our district pastor, Clement Bont-rager, and his wife met with the congregation May 6 in the interest of procuring a new pastor. The ladies' aid is still working on relief garments and making comforters.—Mrs. Anna Myers, Outlook, Wash.



for the youthful reader

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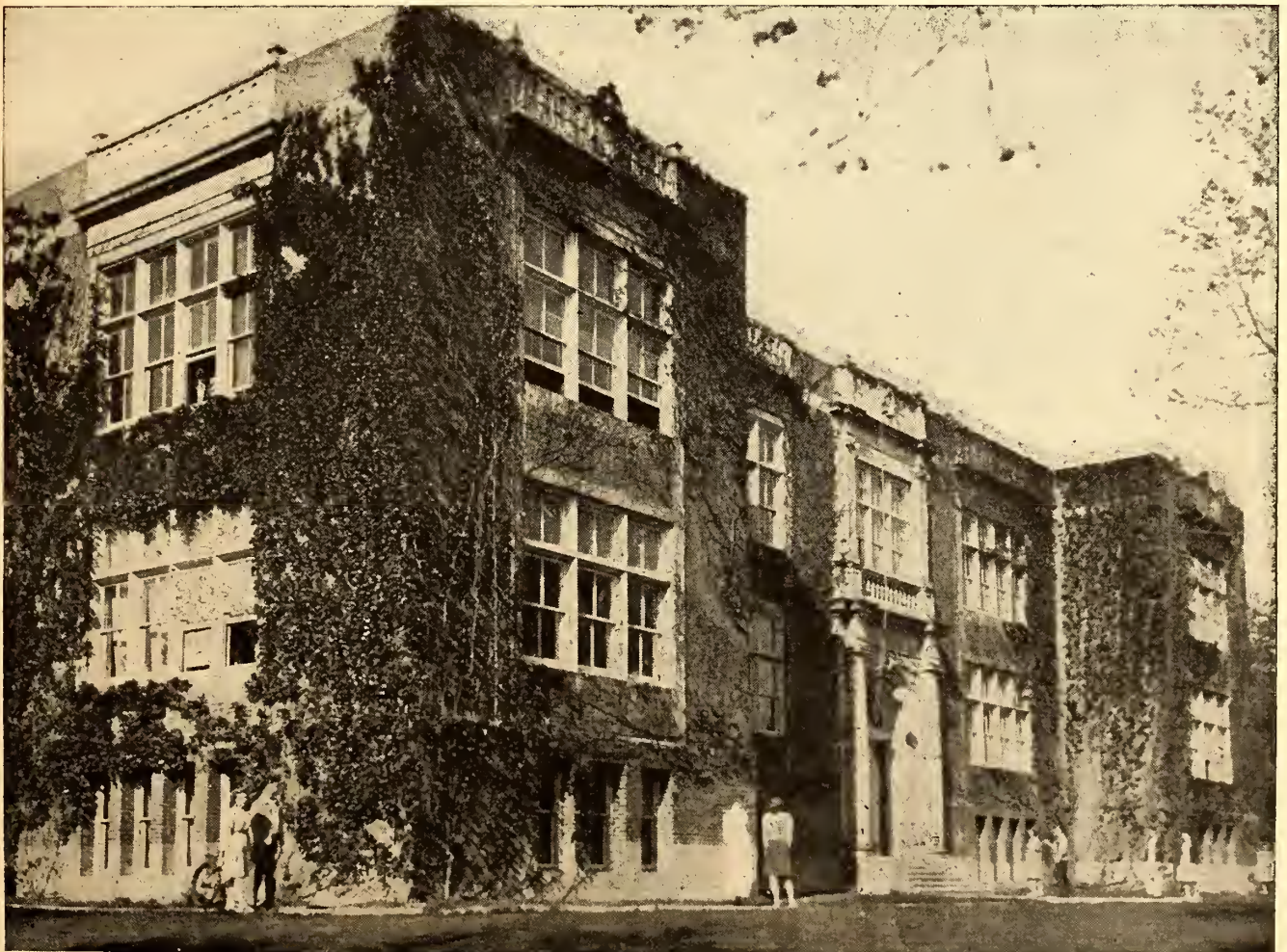
Volume 95

JULY 6, 1946

Number 27

Some High Lights From the Annual Conference

- A General Brotherhood Board created to unify administration of the church.
- Ten new missionaries consecrated and commissioned to work on foreign fields. A new field opened in South America.
- Six Brethren service workers commissioned to work in Puerto Rico and Europe.
- A project authorized for work in the rehabilitation of Negroes in the South.
- Conference fellowship embraces white, Negro, and Japanese-American members.
- Entire Conference joins in a service of repentance, urging the local churches to do likewise.



Wenatchee High School

In this school were held some of the sessions of Conference

Courtesy Great Northern Railroad



Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
PAUL W. KELLER - - Assistant Editor
H. A. BRANDT - - Managing Editor

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Around the World

"I am more and more convinced," said Dr. Roy L. Smith, Methodist editor, while he was still in Europe, "that the responsibility for policing over here is no job for eighteen-year-old American schoolboys.

A typical American automobile uses some 300 materials from fifty-six foreign countries in its manufacture. This demonstrates how closely we are linked economically with the rest of the world.

An estimated 30,000,000 pounds of food have been collected by the War Relief Services of the National Catholic Welfare Conference in its food for the children campaign. A total of 1,200,000 pounds of food already has been shipped to Poland, Italy and Greece.

A Hindu temple to Mahatma Gandhi has been erected in India. It contains an image of the leader and attracts a daily stream of worshippers. Gandhi himself denounces the temple as "the grossest idolatry." He has asked that the place be converted to a spinning center for the poor.

Both the Old and New Testaments will be presented in color motion pictures before long. The pictures, of which it is estimated 150 will be needed to cover the entire Bible, will be produced by the American Bible Society, through the Charles Anson Bond Memorial Trust Fund. The only narrative accompanying the pictures will be taken directly from the King James version.

A Choice Between the Quick and the Dead

Bernard Baruch recently stated that "the bomb does not wait upon debate. To delay may be to die." He outlined before the Atomic Energy Commission of the United Nations a suggested program for the United Nations control of the weapons of mass destruction.

His proposal would set up an Atomic Development Authority staffed by scientists and administrators from all nations. This body would own or control all the mining and production of elements from which atom bombs are made. For medical and other non-dangerous uses it would license materials in safe amounts.

Baruch suggested that the world agreement contain provisions for the use of force by the United Nations to curb violators immedi-

A service patterned after the traditional Moravian married people's festival was held in the Lancaster, Pa., Moravian church recently, during which wedding vows were renewed by thirty couples. One pair had been married fifty-three years.

Seven out of forty German school children in Hamburg are absent each day because they are too weak to attend school, according to a Hamburg teacher. This is true in spite of the fact that these children are receiving "exceptional provisions" which include a meal served four days a week by the Swedish Red Cross.

While diplomats sound ominous warnings of war, the people of the United States have demonstrated their willingness to help relieve the suffering of Russian war victims. Shipments of relief supplies to Russia now total over 50,000 tons. The total, actually equivalent to 115,570,560 pounds, equals a contribution of nearly one pound of relief supplies from every man, woman, and child in the United States.

Plans are being laid for the holding of the second World Conference of Christian Youth in Europe next year. The first conference was held at Amsterdam in 1939. A location has not yet been named for the forthcoming one. The plans anticipate a meeting of 1,300 young people between the ages of eighteen and thirty from countries all over the world. The theme of the meeting will be One Lord, One World.

ately after their detection and added a most important clause calling for elimination of the veto rights of great powers in this specific area.

The need for safety against non-atomic weapons of mass destruction was stressed but no controlling authority was suggested.

Healthiest sign of the whole address was Baruch's open recognition that there can be no world government so long as each great nation has power to act as it pleases regardless of the rest of the world's wishes. He vigorously urged that the power of the "big five nations" to manufacture and possess weapons of wholesale destruction be eliminated and that the right of any nation to make and use nondangerous atomic products be licensed and supervised by the A. D. A.

More Conference Notes

Thursday Morning Business Session

IN the gymnasium of the junior high school there was the hum of voices as the attendants visited with one another prior to the opening of the nine o'clock

session. This died down as the piano was played. Bro. Paul Halladay of Manchester College led in singing O Worship the King; I Love Thy Kingdom, Lord; and Come, Thou Fount of Every Blessing. Conference

Worship Director DeWitt L. Miller read Psalm 90 and commented upon man's finiteness as over against God's infiniteness and man's need of the cleansing power of God. Two verses of Just As I Am were sung before our morning prayer and three verses of Alas! And Did My Savior Bleed after it.

Thinking About the News . . .

War Propaganda Backfires Into Our Midst

Two of the things which our war propagandizers used to prove with finality that the Germans were pagan, witch-hunting, unenlightened offshoots of the Middle Ages were that they "burned the books" and ravished the art treasures. With such practices Americans became very indignant, we were told, and sent their sons overseas to liquidate the book burners.

Imagine what must have been the surprise of these same sons when, with the Germans eliminated, they were ordered by the combined military governments to proceed, in their turn, to burn the books. No wonder American soldiers and sailors have said, "My government wants only my body, not my mind; I must let it go limp. If I did any thinking about some of the things I am ordered to do I would go insane, for many of them do not make sense."

It is estimated that a billion books will need to be burned in Germany and that vast newspaper files must likewise be destroyed. If there is any passage in a book which glorifies the military or recounts the military history of Germany, that book must be done away with. German history, if it is to be studied by German youth at all, will henceforth need to be studied from texts written by the long-time enemies of the German nation. In addition, all monuments, which depict or glorify the German military must be pulled down from every village green and destroyed.

This might be a rather sensible order, at that, if we applied it alike to all peoples, beginning at home. If we want to be fair about it, we should first pull down from Washington, D. C., and from every village square and city park throughout our land, the military statues of Sherman, Grant, Lee, and Washington and erect in their stead statues of Horace Mann, Booker T. Washington and Dwight L. Moody. If we used any statues of Washington and others like him, we should present them in civilian clothes and stress their civilian rather than their military achievements. Following this we should at least collaborate with the British in writing the story of the Revolution, or if we followed the directive for Germany we would let the British write it for us. The South should write for the North the textbooks which have to do with the Civil War and vice versa.

Impossible as this sounds now we are bound to move in that direction eventually. The military must be deglamorized. To apply such a directive punitively to a conquered country and to burn their books are undemocratic and juvenile. But to write books for everybody which do not distort the truth and which in time will replace nationalistic propaganda with things of real significance is a movement in the right direction.

A second thing we castigated the Germans for was art looting. When the war was over, however, it was learned that we had brought more than two hundred invaluable paintings from Germany to America during the war. Our collective American face became red when this action was learned. We had brought them here, just as Goering had looted them before us, to protect them, we said. The war is over a year now; the art is still here; the American face is becoming redder.

Are we to accept it as right that our American government should do that which we condemned in other governments? No, for if we really believe in democracy as a superior form of government, then we have a right to expect more from it than from any other government.

D. W. B.

Moderator Bucher called us to the business of the morning. Reader Schlosser read the rules governing the business session and announced that the balloting of the previous session resulted as follows: moderator-elect, Rufus D. Bowman; alternate moderator-elect, Ralph W. Schlosser; member of the General Mission Board, Rufus D. Bowman; member of the Board of Christian Education, Charles Zunkel; youth member of that board (to fill the unexpired term of D. Eugene Lichty, resigned), Gordon Shull; member of the General Education Board, Aaron G. Breidenstine; members of the General Ministerial Board, H. F. Richards and Floyd A. Yearout (to fill the unexpired term of Edgar Rothrock, deceased); member of the Brethren Service Committee, Paul H. Bowman.

The annual reports of the various General Boards and committees then were up for consideration. You will have access to all these reports in the printed minutes; they, therefore, need not be summarized in this column. In the absence of Executive Secretary Leland S. Brubaker of the General Mission Board, who is in China, his report was commented upon, but not read, by Financial Secretary H. Spenser Minnich. The delegates adopted the report and authorized the Conference officers to send a special message to Leland Brubaker and one to Lynn Blickenstaff, each of whom

is on a special mission in the Orient. Bro. Brubaker is surveying our own mission field. Bro. Blickenstaff is director of relief for India representing all Protestantism through this mission.

Chairman Calvert Ellis of the General Investment Council reported for the council. His report was adopted. Ralph E. White represented the General Ministerial Board by presenting its report, which also was accepted. For the Board of Christian Education Raymond R. Peters reported.

After a brief recess for relaxation, the business session continued. Harl L. Russell reported for the Pension Board. After some questions and discussion, the report was adopted. M. R. Zigler was then called to represent the Brethren Service Committee.

Supplementary mimeographed reports of the relief work of the church were distributed. Glancing rapidly over one of these I found that relief goods have been sent to the following countries: Belgium, Holland, France, Italy, China, Greece, Burma, Ecuador, Finland, Poland, Czechoslovakia, Switzerland, Germany, Hungary, Mexico, the Philippines, Puerto Rico and Siam. This aid will be expanded to other countries as rapidly and extensively as possible. The delegates approved the report.

President Rufus D. Bowman spoke for Bethany Biblical Seminary. The delegates adopted his report and granted the Conference secretary the right to include up-to-date financial figures in the minutes. The General Education Board chairman, A. C. Baugher, discussed the report of his board; it was adopted. So also were the two reports of the Conference auditors, read by the reading clerk. The reports concluded, we turned to the items of new business.

The first item was the query from Middle Maryland relative to a study of the representation of the congregations at Annual Conference. Standing Committee recommended that the Committee of Fifteen study the matter; the recommendation was adopted as the answer of Conference.

Query two from the Bridge-water congregation, relative to the acceptance of a general policy of interchurch co-operation in organizing new congregations, had been approved by Standing Committee. Lively discussion ensued, after which the answer of Standing Committee was accepted by the delegates.

The noon hour had arrived; announcements were made and the session closed with prayer by Bro. Harvey Hostetler.

During the time of this morning session the children were gathered together in two groups, those of preschool age and those of early school age. The latter group numbering about sixty were under the supervision of several good sisters who had arranged to have them entertained and instructed in various ways. At the moment your reporter looked in upon them L. W. Shultz was telling them of his journey with cattle to Poland. The preschool group was being shown about the grounds and directed in games by other sisters. This procedure was to continue for the remaining days of Conference.

Thursday Noon

In the Church of the Brethren dining room a group gathered around the dinner tables under the leadership of W. H. Yoder to think about Rural Life Objectives. Once more I could share in only a part of the deliberations, and again the fragment shared in made me realize that something good is missed by not being here throughout the entire session. Our rural responsibility along with our urban

responsibility was being realistically faced by an interested group. I left with the feeling that this was not just another meeting, but that significant action would come out of it.

Thursday Afternoon

At two o'clock the afternoon session got under way with Bro. Alvin Brightbill again leading us in warmhearted singing. Nature was warmhearted also and through the large skylight which covered the center of the auditorium she poured her warm sun rays with enthusiastic fervor. This had two noticeable effects on the Conference delegates; it pressed them one after another into shedding their coats; it caused them to move out of the center section of the auditorium and to seat themselves along the sides and in the side balconies.

Bro. H. F. Richards of Illinois presided. F. H. Barr of Idaho led the devotions. In this a choir comprised mostly of youth rendered very effective service under the direction of Bro. Brightbill. Though this was only the second day of the Conference, they sang like veterans. Mrs. Richard Keim of Nampa, Idaho, sang The Living God. The theme of the worship, The Living Church, got us in a receptive mood for the program which was to follow and which was dedicated to the problems and work of the local church.

Bro. John Long, pastor at Dayton, Ohio, gave the address on the subject, The Church Serves Our Day. If the church is to serve the world in our day, he said, it must not separate itself from a needy and tragic world. Rather the special function of the church is to be leaven. The church must give faith, hope, love and courage to all of us to attack the world's problems and, in the spirit of Christ, to solve them. Nationalism must give way to brotherhood, denominational conflict must give way to

Continued on page 9



"Father, help us to love as you love. Love bears all things, believes all things, hopes all things and endures all things. Love never fails because you are love."

Elvert Miller
Bridgewater, Virginia

Courtesy Electric Auto-Lite Co.

ONE FACT INCOMPARABLE

GOD is love. That is the most complete and the most perfect sentence ever written. Those three short words are the truest words ever spoken. This one sentence outshines by far all the multitude of books ever written. Never has history preserved for you and for me a fact as significant as this—God is love.

There are several ways of looking at any sentence. The grammarian studies a sentence from the viewpoint of its structure. He is interested in the subject, the verb and the object. The three words of this sentence meet the most rigid tests of any

grammarian. God is love. That, says the teacher of grammar, is a complete sentence. Yet how little this sentence means when it is merely analyzed and diagrammed. This one fact incomparable becomes just three words in a short sentence. If we would know more we must go beyond the study of its construction.

What, then, would the scientist say about this sentence? Inevitably the scientist would ask, "Is it true? Does it conform to fact? What data can be found to support such a statement?" And I suppose that the scientist would begin by assuming that there is a God. Science as such

is based on the reliability and orderliness of the material things of this universe, and proceeds on the belief that all changes in this material stuff will go on in an orderly manner. Thus, practically all scientists assume that this orderliness is not just an accident, but that there is a Mind back of it all, ever guiding the creative development of this universe. However, there the scientist must stop, for limited by his own methods he has no way of describing the character of the Infinite. "Yes," the scientist says, "there must be a God and

I can tell you how he works, but I cannot tell you what he is like." So if we are to understand this truth that God is love, we must look elsewhere, for the scientist cannot speak on the intangible characteristic of love.

Then we might ask ourselves, "How does this fact compare with other facts that are recognized as important in the realm of religion? We believe and strive to obey the Ten Commandments, but we know intuitively that if God is not love then all our attempts to live according to law are fruitless indeed. We say that the Sermon on the Mount is the heart of the message of Jesus, but if God is not love that sermon is just so much verbosity. All of Christendom kneels before the cross which arose atop Golgotha, but if God is not love that cross means nothing save the cruel death imposed on a good man by those who then governed the affairs of man. All of us stand each Easter season before an empty tomb, but if God is not love we merely follow a legend which originated in the overwrought minds of simple men. You and I measure our lives according to the ideals of the Master and realize how far short we fall; so unless God is love we are doomed to lives that are frustrated and useless. Frequently our minds turn toward that life beyond and we think of eternity, but if God is not love, then our longings are just so much wishful thinking and the grave marks the end for each of us.

Need I say more? Great is this truth, and how little do we comprehend it. These three short words form the pivotal point upon which rotates this universe and all life within it. This truth underlies all relationships—both human and divine.

God is love. This we know—not by a grammatical study of the sentence, not by scientifically studying the character of God in

test tubes and under microscopes, not simply because someone else has said that it is true, but because in our own lives there has come the fullness of his presence and thus enlivened we know that all other religious truth is but an enlargement of this one basic truth. God is love, and because he is love he deals with his children according to the dictates of love and not by a fixed system of divine lawbooks.

Realizing this it at once becomes obvious to each of us that this divine love has not found its complete expression within us. How often in our relationships do we criticize instead of love? Where our love should be understanding, we often misunderstand. Where our love should make us humble, we frequently feel superior. Where we should

judge by love, we expect too much and are consequently unloving. We try to be kind and sympathetic, but still we do not give ourselves along with our gifts. Aye, great are love's demands and we cannot escape the consciousness that our feeble efforts are underwritten by the word *failure*. Failure recognized bestirs humility, and humility cries in soulful petition, "Father, help us to love as you love. Help us to live by love which suffers long and is kind, which envies not and is not puffed up. For love, we know, does not behave itself unseemly, seeks not its own, is not easily provoked, thinks no evil, rejoices in the truth, bears all things, believes all things, hopes all things and endures all things. Love never fails because God is love."

High School Youth Presents the Case Against Conscription

The high schools of Indiana are debating this year the question, Resolved: That every able-bodied male citizen of the United States should have one year of full-time military training before attaining the age of twenty-four. Marcia Broyles and Joan Roler, students at the Sharpsville high school, presented a negative case on the question. Their case, sent in by Coach Paul Kendall, is presented here in brief.

Miss Broyles:

THE proposition of the affirmative asks that we reverse our historic policy concerning conscription. We are asked to introduce a system which we have traditionally hated and which millions of our people came to this country to escape. Surely if we are to reverse our historic stand on such a vital issue there should be some most excellent reasons for doing so.

As first speaker of the negative, I shall give three reasons why we should not adopt the proposition. First, there is no need now. Second, it is the road that leads to war, and third, it is dangerous to our democracy.

Let us examine the first point. There is no need now. We should like to emphasize that whatever need there is now for the proposal must be a military need. This is a military proposal and the affirmative cannot establish need except for a military reason. What military need could there be at the present time? In the first place, the United States has just emerged from this war as the world's outstanding military power.

In the second place, there is no need now because sheer exhaustion would keep the peace for a time. It required twenty-one years before the nations of the last world war were able to recuperate sufficiently to fight an-

other war. In this second world war, we have killed twice as many men as in the first, and destroyed at least three times as much property. It seems logical as some have said that a third world war could not start for twenty-five to thirty years.

A third reason why there is no need now is that we have no enemies. Our enemies have been crushed. Germany and Japan and Italy have been rendered incapable of making war.

Our second objection is: Peacetime conscription is the road that leads to war. First of all, it would arouse suspicion, fear and distrust among other nations, particularly Russia, which is the only country in the world today which can really rival our power.

Then, too, it would lead to war by tending to defeat the U.N. There are two roads which the U. S. may take. We may take the road that leads to collective security through international co-operation, or we may take the road of national self-help that seeks security by our own individual efforts. But we cannot take both. The road of the U. N. leads to peace, but the road of conscription leads to war.

A third reason we are against the proposition is: It is dangerous to our democracy. It would minimize the importance of the individual and glorify the state. And it might replace civilian control of the military with military control of the government.

To summarize, I have raised three objections to the affirmative proposal: (1) There is no need now. (2) It is the road to war. (3) It is dangerous to our democracy.

Miss Roler:

AS SECOND speaker of the negation, I shall show that compulsory military training will weaken rather than strengthen our national security, first, because it will establish a false sense of security; second,

With the Moderator in Europe

The last report, in the June 8 issue, brought Moderator Bucher back to Brussels. We now have the following account from him as to how he completed his trip:

From Brussels I returned to London, where I stayed for three days at the Mennonite relief center, observing the work there. Then on May 11 my plane left England and flew to Shannon, Ireland, where we had supper. That same evening we left Shannon and arrived the next morning at 3:30 in Newfoundland. In only a few more hours we had completed the flight to New York. We had traveled 3,402 miles in fifteen hours and ten minutes.

The Lord wonderfully blessed and rewarded me on this trip. I have given six public reports so far since returning and it is gratifying to see the interest our people take and the willingness they show to contribute of their substance to the needs of European war victims.

because it will tend to stifle initiative and development; third, because it is an economic drain on the nation; and fourth, because it will weaken the moral fiber which is the backbone of our strength.

First, in dealing with the false sense of security which compulsory military training will breed, let us take the case of France in the period between World War I and World War II. During this period, France armed to the teeth. Year after year France sent its youth to military camps. In the late 1930's, France boasted of the largest conscript army in Europe. With what result? In 1940 France collapsed under the impact of total war. France had prepared for World War I while Germany prepared for World War II.

Compulsory military training will weaken rather than strengthen our national security, second, because it tends to stifle initiative and development. The trend in wars has been to rely more and more upon the ability to produce, invent, and improve faster and in greater volume than the enemy. This ability to produce, invent and improve is really the first step in modern warfare. Compulsory military training will not be helpful in preparation for war production, but will retard and hinder invention, refinement and speedy production of war machines, and thereby weaken our defense.

Compulsory military training would weaken rather than

strengthen our national security in the third place because it would be a tremendous economic drain on the nation. The Committee on National Defense of the Chamber of Commerce estimated that the cost of compulsory military training would be not less than three billion and possibly four billion dollars per year.

Compulsory military training will weaken rather than strengthen our national defense, fourth, by destroying our moral fiber which is the backbone of our strength. Brig. Gen. Reilly has said: "Morale is more important than morals to the soldier. Leave the morale to the army and — with morals. Some people want to keep the young soldier from women and liquor. That's what he needs." If compulsory military training were to be practiced over a period of years, the decline due to moral laxity would affect almost every male citizen in the country and the result would be a weakened moral fiber and lower moral standards which in turn would weaken the national moral fiber and homes, the backbone of our strength.

Therefore, because compulsory military training would give us a false sense of security, stifle initiative and development, be an economic drain, and destroy our moral fiber, it would actually weaken rather than strengthen national security.

The Power of Love

H. H. Clarkson
Freeport, Illinois

THE day that marks the birth of our nation reminds us of the heritage that our founding fathers gave us when they met in Philadelphia and signed the Declaration of Independence. It is a heritage that has been an inspiration to the oppressed and downtrodden of the world. Let us cherish and preserve it for the generations to come.

As Christians and as Brethren, we have a heritage of Christian faith and love that has been a blessing to us and an inspiration to those seeking freedom from the spirit of hatred and vengeance. That spirit often characterizes those who fail to realize that all men are God's creation and as such are entitled to our love and consideration.

The attitude of love toward our enemies and of doing good to those that persecute us is being cast aside as impractical in this modern age. Those who would substitute force for the power of love look upon these basic principles of Christianity as relics of the horse-and-buggy days. They would have us forget or ignore the fact that in the Sermon on the Mount, Jesus makes love the foundation of all human relationships.

Our founding fathers of Brethrenism did not forget or ignore these facts; neither were they content to give mere lip service to these fundamental truths. They exemplified again and again that God by his Spirit would lead his people to a way of life that would overcome obstacles that otherwise would bring bloodshed and death.

On the flyleaf of a book that belonged to my grandfather is



Courtesy Appreciate America, Inc.

recorded the experience of my maternal great-great-grandparents, who were among the first Quaker immigrants to settle in Pennsylvania.

Great-great-grandfather, who was a carpenter, frequently traveled some distance from his home to erect buildings. Receiving a call from a Quaker community in another part of the state, he decided to take his wife and infant son along. Their journey took them through a section where the Indians had been on the warpath for several months, killing or carrying away captive every white person they encountered. On the third day of their journey they were suddenly surrounded by a band of warriors. Knowing the fate of other white travelers, they expected to be put to death on the spot. In desperation great-great-grandfather showed the Indians his carpenter tools and in some way

made them understand he was on his way to build a barn for another Quaker. Immediately the warriors sheathed their tomahawks and scalping knives and escorted the little family to their village. There they were welcomed, given food and shelter for the night and the next morning the chief furnished an escort of braves so that they would reach their destination in safety.

What better example can we find of the power of love to conquer where hate and vengeance failed? What a heritage of love is ours! We should not esteem it lightly. It should become more precious with the passing of time. A little time spent in meditation on the value of our Brethren heritage should cause us to join with the psalmist in thanking God that "thou hast given me the heritage of them that fear thy name" (Psa. 61: 5).

More Conference Notes

Continued from page 4

unity and men must walk the earth as disciples of Jesus Christ. A digest of this address has already appeared in the Gospel Messenger.

The next item on the program was a panel discussion which was set up as a model church cabinet in session. Participants were C. E. Davis, Clarence Sink, A. G. Breidenstine, Mrs. G. L. Detwiler, Fred Butterbaugh, Mrs. Ora Huston, Harl Russell, Mrs. F. S. Eisenbise, W. W. Slaubaugh, Harry Pobst, Earl Frantz, Chester George and one or two others whom we could not identify from where we sat. This group discussed in interesting fashion the setting up of a year's program in the church at Pleasant Valley, which they said they represented. This seemed like a good church and it is to be hoped that from the demonstration may come inspiration for the establishing of many functioning church boards throughout our brotherhood.

On Thursday afternoon the

Standing Committee hoped to bring its business near to a close but it appeared that an evening session would be necessary. Considerable discussion centered around the proposed slogan for the church. The theme suggested for the year was Christ the Hope of the World. The slogan finally suggested was Men and Millions for Christ.

In a darkened room in the junior high school building a set of slides on Puerto Rico was shown by Isaac Schmucker, a member of the Brumbaugh reconstruction unit. Some of the pictures were taken at the various projects of the unit, but most of them were more general in nature, showing the landscape and the people in their homes and at their tasks. From these pictures it is easily inferred that the need for the work the Brumbaugh unit is doing is great.

A commodious room in the high school basement was taken up with an exhibit prepared by the Brethren Service Committee. It is too extensive to describe in detail, but a few parts

should be mentioned. Of particular interest was a display comparing the diet of an average family of four in the United States with the diet of a family of the same size in Greece, in France and in Holland. The actual provisions to represent each diet were on the table. Now many of us could understand better the matter of our abundance in contrast to the scarcity in Europe; we could comprehend this better than we could caloric tables. Examples of relief clothing and canned goods and many pictures showing various phases of the relief program were to be seen. Members of the staff of the New Windsor relief center were at hand to explain their work.

Strolling through the halls, looking into the rooms, observing the campus, everywhere I saw the familiar scene known and loved by Conferencegoers during the years—the Brethren were visiting. Florida and Washington met on the most intimate of terms, Pennsylvania and California shook hands, Kansas and Virginia greeted each other in the spirit of true brotherhood, and other geographical combinations were seen in the happiest of fellowship, the kind that knows no east or west, no north or south, but only one great fellowship of love . . .

Thursday Supper Hour

Just at suppertime the skies opened and copious rain came down. Though the people of Illinois or of Kansas might have been glad for this, the citizens of Washington were not. They do not depend on rain for their crops, since irrigation furnishes them their water. Rain now would cause their ripening cherries to swell and burst, they feared. The rain was persistent and we heard repeated expressions that apparently the average annual rainfall of 8.8 inches was all to fall at one time!

With Leland Brubaker in China

After a real rush to get as much done as possible, I took the streamliner, City of San Francisco, on the evening of May 5 for California. I arrived in San Francisco on Tuesday morning at 9:50. Immediately upon arrival I went to the U. S. passport office and secured my military permit to land in Japan. This had been secured through the Department of State in Washington. The next thing was to check with the Pan-American office. Everything was in readiness and I was told to call by phone at 9:00 p. m.

By 6:30 p. m. I was notified that we would be delayed one day because of extra checking on the plane motors. So I called on Bro. Dillon Gnagy in San Francisco and went through their new church. It is a good-looking building, well-built and a credit to the community. Gnagy reports that even though they have been in the building but a short time, the attendance has increased just as rapidly as they can handle it. I feel encouraged since seeing the building and hearing about the community response. I attended a meeting of the committee on relief set up by the Council of Churches of San Francisco. The Brethren were represented by four people.

We are to leave Friday, May 10, at 2 p. m. The route is Honolulu, Manila, Guam, Tokyo and Shanghai. The ship is Pan-American's largest airship, a Constellation. It carries forty-eight passengers, flies at 8,000 to 10,000 elevation and averages 350 miles per hour.

I shall try to keep you informed. I surely am sorry to miss Annual Meeting but I am confident we shall have another great meeting. We shall do all we can to accomplish our tasks in China. I will appreciate your prayers for our safety and work.

Is Peace Possible?

The young people had arranged an outdoor vesper service for 6:30 but with the coming of the rain the two or three hundred youth were forced to meet in the Church of the Brethren auditorium. A very impressive worship service had been worked out and antiphonal Scripture reading and song soon brought the group into the spirit of worship and devotion. After this D. W. Bittering of Elgin, Ill., spoke on the subject of Living Water. Water becomes powerful and cuts away the strongest barriers, he said, because it answers to a call of something bigger than itself outside of itself, because it will not be discouraged, and because it belongs to a fellowship; it works with other drops of water which together make it into a Columbia or a Mississippi River. If we, as youth, could observe these three things, we too could cut through the hardest barriers and difficulties which now confront us.

It was good to see this many youth at Conference after several years of delegate Conferences.

The pastors' banquet was held in the Church of the Brethren during the dinner hour in the evening, under the leadership of Bro. Ray Zook. Pastor Harry K. Zeller, Jr., of Elgin, Ill., had been selected as the speaker. Talking upon the matter of the minister's tenure he ran true to the accepted homiletic pattern by having three main points: (1) It is difficult for the minister to speak the language of his people. (2) Congregations are still convertible. (3) The "foolishness of preaching" is still at the heart of our work. (At least that is what he tells me he said; because of an unexpected emergency, the reporter did not get to the banquet.)

This might be a good place to recount several interesting demonstrations of Brethren practice

► Someone Has Said:

"Peace depends on effort. In the 1920's and '30's very little thought and energy were turned to the pursuit of peace. Therefore, war came.

"By a great enlargement in peace efforts members of churches and other citizens can avert war. The energy expended would have to be greater than most of us imagine, yet it need be only a fraction of the work and money poured into war.

"Peace means life and health. World War III would mean hammer blows at the heart of our civilization. From such a shock modern man might never recover.

"Yes, peace is possible . . . and necessary."

► What Do You Believe?

Is the war problem too large to grapple with? Is war so inevitable we might as well sit serenely by and watch its approach? Would you like your local church, district, and region to stimulate more thought and activity in building a world brotherhood? Should Brethren take vigorous action for peace?

► We Would Like to Hear Your Ideas

Please let us in on your thinking. Don't hesitate to write YOUR opinions. We want to know what YOU think about peace possibilities.

Address Peace Education Director, Church of the Brethren, 22 South State St., Elgin, Ill.

which have come under our observation. A brother in North Dakota, desiring the fellowship of other Brethren, journeyed to an Eastern station in his state, boarded the Brethren special train and traveled several hundred miles with the group. Receiving encouragement from this experience he journeyed back again to the starting point and boarded a second Brethren special train. At Wenatchee Brethren Heminger and Gensinger converted two of their apple warehouses into sleeping quarters at a cost of fifteen or twenty dollars per bunk, so that people coming into Wenatchee might find a place to sleep. This was a great benefit to the housing situation.

Evening Session, Thursday

Long before the time appointed for the program called Prologue: World Outreach of the

Church, the people were finding seats in the gymnasium. Seated where I could see most of the auditorium, I observed a sight that was well worth seeing. A choir in the left balcony began singing, and a large group of persons dressed in the characteristic garbs of all the peoples of the world filed out of a side room onto the platform. Five persons faced the microphones; the others looked toward a large white cross at the back of the platform. Harold Michael of Bethany Seminary read; the others responded; the choir sang The Whole Wide World for Jesus; a summary of the church's advance around the earth was read. Missionary Earl Zigler of India read of the growth of the Church of the Brethren in India and the choir sang the golden jubilee hymn written by Elder Premchand Bhagat. Mis-

sionary Bessie Crim gave a message of courage from the church in China and the choir sang that stirring Chinese song, I Will Not Be Afraid. Missionary Susie Thomas, representing the islands of the Pacific, declared the firmness of the church's stand there. Missionary Mary Dadisman spoke for Africa and the choir sang an African song in the Bura tongue after Reader Michael read the English equivalent. Our own America's need was called to mind as America the Beautiful was hummed by the choir and Brother Michael bespoke America's rising to her best possibilities. As the choir and the congregation sang two verses of The Whole Wide World for Jesus, the platform was cleared and this session merged into the general assembly.

Singing led by Bro. Alvin Brightbill opened the evening meeting. Conference Director Earl Breon made the necessary announcements. Bro. Baugher of Elizabethtown College was our chairman. After the singing of Holy, Holy, Holy by the choir, Pastor Ray Zook of Flora, Ind., led in worship, reading passages from Acts and 2 Corinthians which had relevance to the thought of making the church strong; he said the early church was strong because (1) its members believed in the risen, living Lord, (2) they believed in his speedy return and in the victory of the kingdom of God, and (3) they dedicated themselves and their possessions to the kingdom. An offering was received to be used by men's work toward securing the full-time service of a man to carry on temperance education.

The speaker of the evening was Pastor Harvey Hostetler of Wichita, Kansas, whose subject was The Church Calls to Service. Three points were emphasized. (1) There is a call—Christ's call through his church—which comes to all. (2) It can be accepted or rejected.



Standing Committee, Wenatchee Conference

Both laymen and preachers should hear and respond. (3) There is a reward.

At this point a minister went to the platform and called his fellow ministers to join with him in reconsecration to the tasks of the ministry. A Sunday-school superintendent, then a teacher, then a musician, then representatives of other groups did likewise until all in the auditorium were standing in rededication of life to the cause of Christ and the church. Bro. Hostetler closed the service with prayer.

Friday Morning, June 14

Friday morning dawned clear and a bit colder. The citizens of Washington were out early looking over their cherry orchards to see whether damage had been done to the crop. The report of some of them was that if the sun did not come out too strongly at once, the cherries might not burst.

A breakfast was in full swing in the dining room of the Church of the Brethren. We enjoyed the good fellowship as we waited in line and as we ate; we enjoyed the good food provided us by the Brethren women; then we enjoyed getting the enlightenment and inspiration brought us by those who were contributing to the informal free-for-all discussion the hour afforded.

Bro. I. W. Moomaw was serving as chairman. Among those speaking on the spirit and outlook of modern missions were Harlan Brooks and Earl Zigler of India; E. Paul Weaver of Africa; John Heckman, speaking as the father of a missionary; Pastor Moyne Landis of the Oakland church, Ohio, speaking on the relation of the local church to the mission program; J. E. Clayton of the First church, Chicago, urging that more be done for his people (the Negroes) in America. Bro. Heckman closed the session with prayer and we went back to the junior high school for the next business session.

Nine O'clock Business Session

By nine o'clock the Standing Committee had taken its place on the platform. Together with the Conference officers this made a group of nearly one hundred which about filled the platform space. The delegates from the churches filled the front half of the auditorium; in the back of the auditorium and in the balconies were seated other interested members of the Conference.

Bro. Elias Brightbill of La Verne led in several congregational hymns. The spirit with which the audience sang indicated their readiness to proceed

with the work of the church today.

Bro. Foster Statler of Mt. Morris, Ill., read from the 12th chapter of 1 Corinthians concerning the body of the church and fittingly commented upon the various parts of the church which are necessary if it is to be a living church. The Chapel choir from La Verne, under the direction of Bro. Elias Brightbill, interspersed these remarks with appropriate music.

Following the prayer we sang together fittingly When I Survey the Wondrous Cross. Then Moderator Bucher took over and the business session was declared open. M. R. Zigler introduced U. S. Congressman Walt Horan of the State of Washington, whose home is in Wenatchee. Mr. Horan said that forty years ago he attended the Brethren Sunday school here and that those early leaders were men to match our mountains. He said further that one who would be a great statesman must now be a churchman for the church must lead the way out of the confusing situation into which our world has allowed itself to slip.

The churchman has a job to do in our world today, he continued. Our real enemies are intolerance, prejudice, ignorance, materialism, wrong ambition. In attacking these, Mr. Horan said, we must see first the beams in our own eyes, then work upon the motes in other eyes. Religious intolerance is low in America; we must keep it that way. We must find the way to peace; we will. Five documents recently on display in the Library of Congress depict our historical search for the right way: Magna Charta, the Gutenberg Bible, the Declaration of Independence, the Constitution, and the Bill of Rights. Alongside of these must be revived the Atlantic Charter, which has been lost in power shuffling since the

war. The only force we must employ now is the force of education. We belong to the world; we must help it and be helped by it. The Church of the Brethren is doing well and so are others. In a humble way Christianity must be spread to all the world.

Bro. H. Spenser Minnich for the Mission Board presented the newly appointed missionaries: J. Benton Rhoades, Ruby Frantz Rhoades and their daughter Jeanne Marie to Ecuador, South America; Clyde Leroy Carter and Lois Snare Carter to India; Claude Rupel and Marie Pobst Rupel to Africa; Laura A. Sewell, possibly to China by next spring; J. Calvin Bright and Harriett Howard Bright to China. Clara B. Myer has already sailed for Africa and is now on the field. These appointees were approved by the entire audience in a rising vote.

The next matter of business was the filling of vacancies on national boards. These appoint-

ments have been mentioned in other connections since most of them were elected by different boards. Hence they need not be repeated here. Without exception they were approved.

Bro. Rufus D. Bowman, chairman of the Committee of Fifteen, was called upon to present the report of the committee. The committee had spent different periods of several days working on the total matter of brotherhood reorganization. Because of the magnitude of their work, however, they had been able to complete only the first part of their assignment. The committee had brought the completed part of the report to Standing Committee for advice and counsel. The Standing Committee had voted to bring the completed part of the report to the delegate body. The delegates voted to receive it and to consider it even though it had not previously appeared in the Messenger or in the Conference Booklet.

Peace Should Be Our Project

M. R. Zigler

We must be aggressive peacemakers. We must be willing to give men and money to the tremendous task of preventing another war. We must try to harness for constructive purposes as much energy as the warmakers muster for their cause.

The Brethren should be ready to back an all-out peace offensive. We have already opened up the first phase with our relief program. It is time for us, while continuing this vital work, to push on to another phase. It is time for us to launch new peace-action projects. That is why we are collecting ideas of men, women and young folks throughout the church. We want to forge all of these ideas into a workable program.

Plans are coming in now through the Peace Action Campaign which is described in the Gospel Messenger of May 25. Let us hear from more of you in this campaign. We want to learn your ideas on what the church should do in its peace program.

To preserve the vitality of our service activities, we want all of you to share in the planning. That is why we now urge you to help us with your thinking.

The main proposal of the committee was that instead of seven general boards and committees as at present there should in the future be only one board to be known as the Brotherhood Board. It would be incorporated to handle all business for the church. To enhance its efficiency it would divide itself into five commissions under the headings: Foreign Missions, Ministry and Home Missions, Christian Education, Christian Service, and Finance. These commissions would be composed of five members each and executive personnel as needed.

The second part of the report dealt with Annual Conference. Two proposals under this heading were distinctly new in practice. First, it was proposed that members of the laity and ministers who are not elders could serve on Standing Committee. Second, it was proposed that Standing Committee members be elected for two years instead of for one year as at present.

Bro. I. N. H. Beahm was the first to speak on the report, suggesting it to be tabled until the church had opportunity to study and consider it. Others spoke on the report, both from the Standing Committee and general delegate body. An amendment was adopted to call the proposed board the General Brotherhood Board of the Church of the Brethren. This part of the report was accepted with only one or two dissenting votes as far as the reporter could see.

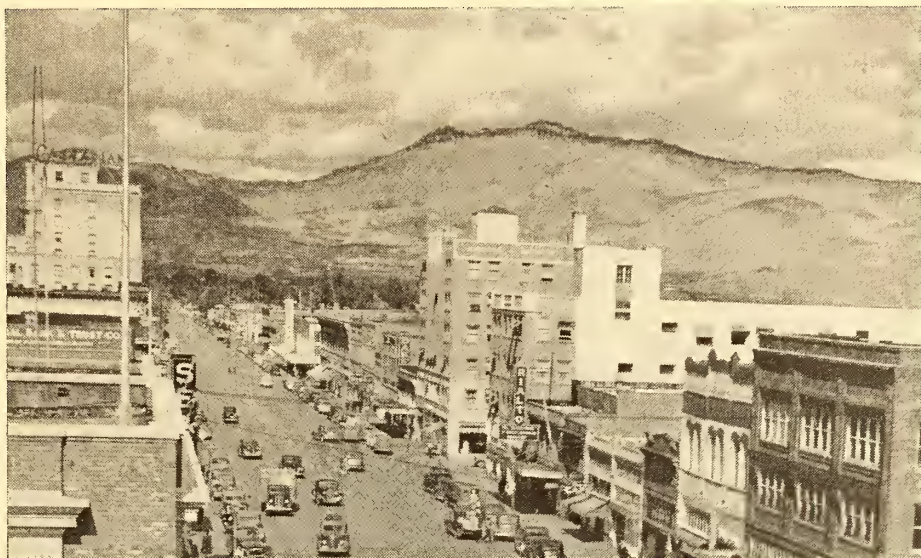
This would be a good place to state that the voting strength this morning is 484. Standing Committee is seventy-nine; the delegate body 405. Three hundred thirty-one congregations and fifty districts are represented.

Friday Noon

Members of the Mission Board, newly appointed missionaries and those who have served or are serving as missionaries and parents of missionaries met in the basement of the Church of the Brethren for an informal luncheon. The group comprised about sixty in number. Bro. I. S. Long returned thanks for the meal and after we had eaten, each person introduced himself and told where he had served or hoped to serve. This informal

man and originator of the seeds-of-goodwill project, was the speaker. His subject was The Cornerstones of Men's Work. He named the following: contribution to the life of the congregation, co-operation, concentration, and consecration. It sounds like a good quartet of qualities, does it not?

A goodly number of people were in the gymnasium several minutes before time for the afternoon business session. Piano music helped to call us from the



Looking north on Wenatchee Avenue

meeting was strengthening to all who participated.

After we had shared in a most delightful luncheon in the church dining room the conference of men's work got under way. La Verne Martin of California introduced two persons: Wilmer Garber of Virginia, new member of the national council of men's work, and Ray Blickenstaff of Idaho, who was to preside at this conference. Elias Brightbill led in singing the theme song of the men's work organization, I Am Thine for Service, Lord. A vocal solo by Grinnell Gregory, Just for Today, was presented; Bro. Gregory was accompanied by Elias Brightbill. As a second number, My Creed was sung.

Bro. Joseph Shelley of Pennsylvania, men's work council-

visiting which had been going on, in preparation for the inspiration of the worship service. Worship Leader Earl M. Bowman read a call to worship as the piano was played softly. Elias Brightbill called on us to sing All Hail the Power of Jesus' Name and I Love to Tell the Story. After reading from the Book of Revelation John's vision of the holy city, Bro. Bowman commented fittingly on our need of being Christian enough to make a worthy contribution to our world and challenged us to be what we need to be. The song, Jesus, Rose of Sharon, was sung by a men's quartet of La Verne College. Prayer was offered by Bro. Bowman.

The discussion of the report of

the Committee of Fifteen was then taken up where it had been left in the morning. The delegate body voted that section two of the report, which dealt with the organization of Annual Conference, be spread on the minutes for one year.

The Committee of Fifteen now presented a five-part proposal: that the members of the General Brotherhood Board be elected at this Conference; that the new board take office March 1, 1947, or as soon thereafter as the necessary legal arrangements are cared for; that until such time the present boards continue to function; that the moderator be the convener in this interim period; that the present boards report to the 1947 Conference. The proposal was accepted.

The report of the committee appointed in 1945 to study church membership was read next. It had been approved by Standing Committee. Secretary Raymond R. Peters was at hand to answer questions, but few were asked. The report was adopted. See your minutes for the content of this report.

The 1945 Conference had asked the Board of Christian Education to study the matter of special Sunday-school lessons on Brethren doctrines and practices. That part of the board's report which recommends that the board prepare an undated series of Sunday-school lessons dealing with Brethren history, distinctive doctrines and ideals was accepted as being an adequate answer to the 1945 query.

A progressive, forward-looking report of the Council of Boards on the question of ministry to Negroes was received and discussed. The committee was continued. See your minutes for this significant report. Bro. J. E. Clay-

ton of the First church of Chicago was called on to speak in behalf of his people; his address, a mixture of humor and seriousness, was well received, and as a result many a good Brethren has some new Christian ideas in his thinking. May these ideas take root and grow and bear fruit for the kingdom of God in the years ahead.

The report of the Board of Christian Education relative to its 1945 assignment to prepare a new Brethren hymnal was then read. Standing Committee had recommended that the cost of preparing this new hymnal up to the point of publication be made a special budget item assigned to the Board of Christian Education. The report was adopted.

Into All the Worlds

Hubert Edwin Shelley

McPherson, Kansas

*Go ye straightway and preach My Name.
Unto all the earth ye shall proclaim
That which I am.*

*That all the worlds may know
That which I am
I bid you surely go
Into each of them.*

*Enter into the world of art.
So penetrate its every part
That every person, every heart,
In sculpture, painting, melody,
May truly feel and know and see
That which I am.*

*Into the realm of commerce go
And to the world of business show
That men a debt of kindness owe
To all the race of humankind,
That all of them may truly find
That which I am.*

*Into the world of science take
The knowledge that from heaven spake
Through wind and fire and earth's sharp
quake
The Lord of life to man's concern,
For science shall in one day learn
That which I am.*

*And to the world of nations bring
The thought that I in truth am King,
That they through all of time may cling
To ways of peace in every land
That all of men may understand
The great I Am.*

We turned attention then to some items of new business. The first of these was the brotherhood theme and slogan. The Council of Boards had recommended as a theme for the year Christ the Hope of the World. As a slogan for the year ending Feb. 28, 1947, Men and Millions for Christ was adopted.

An amendment to the minute of 1922 relative to the licensing of men to preach was recommended by the General Ministerial Board; this amendment would permit licensing men for an indefinite period instead of yearly if ordination seems inexpedient. The delegates adopted the amendment. The details of the amendment will be in the minutes and in the new Minister's Manual to be published this summer.

The Council of Boards' query asking that this Conference appoint a temporary representative to the World Council of Churches was granted and M. R. Zigler was appointed as our temporary representative.

Bethany Seminary's asking of \$40,000 for the year ending Feb. 29, 1948, was granted. The supplemental pension fund's minimum goal, to be reached by Feb. 28, 1947, was raised to \$125,000 and the Pension Board was authorized to secure any necessary promotional assistance. A revised Conference Budget for the year ending Feb. 29, 1948, was adopted. The Brethren Service Committee's budget for the year ending Feb. 28, 1947, was reconsidered and raised to \$500,000.

A query from Southern Ohio calling the entire church to repentance for any part we had in the sin of the recent world war was considered. Standing Committee had accepted the request and laid upon the church organization the carrying out of the impli-

cations of the query. The answer of Standing Committee was accepted and a special meeting for Conference attendants was announced for Sunday morning.

The adjournment hour was thus reached. The necessary announcements were made by the Conference director and the moderator. After a closing prayer by Norman Musser we adjourned for the lunch hour.

An interesting aspect of this Conference was that it was interracial. At least three races were present and participated in the Conference. Bro. J. E. Clayton of near Austin, Texas, was present throughout and participated in many of the sessions, speaking particularly of the needs of his people in Arkansas, Mississippi, Louisiana, Texas and near-by states. On Friday afternoon he effectively addressed the open Conference and at the conclusion of his short talk spontaneous applause greeted him. Another brother who is a Japanese American was also present in many of the sessions. We were glad for the broadening of our fellowship and look forward to the time when members from China, India, Africa, and members of these races from all over our own country may participate in greater numbers in our Annual Conferences.

The Educational Dinner

In the basement of the Church of the Brethren several hundred people who were especially interested in the educational program of the church met for the annual educational dinner. C. Ernest Davis of La Verne was toastmaster. D. W. Bittinger pronounced the invocation. Following the meal Paul Halladay of Manchester led in group singing. One feature of the period was the singing of the various college songs. The La Verne College male quartet sang Open My

Continued on page 23



Mary Stoner Wine

Joy Cometh in the Morning (Psa. 30)

A pussy cat—one of God's creatures too—

Destroyed a brood of little singing birds.

We wondered what the parent pair would do

Who lack the promise of inspiring words.

But they could sing above a plundered nest

With joyous lilting song, through sun or rain.

Why shouldn't we who know our Father best

Live with victorious faith, through loss or pain?

Monday, July 8

The Fact of Sorrow. 1 Peter 4: 17-19.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." All people must at some time endure sorrow.

Lord, help us to endure sorrow, knowing that joy comes in the morning.

Tuesday, July 9

The Cause of Sorrow. Psa. 51; Heb. 12: 6-15.

Sorrow may be caused by sin; only repentance and forgiveness can restore peace and joy. Sorrow may come because of our humanity (Heb. 9: 27). Sorrow may be the refining process of a loving Father (1 Cor. 11: 31-32). "If ye endure chastening, God dealeth with you as with sons." "For whom the Lord loveth he chasteneth."

Our loving Father, keep us from sin and keep us trusting in thee.

Wednesday, July 10

The Source of Comfort. Psa. 30: 8.

"I cried to thee, O Lord." "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, . . . my high tower." "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation" (2 Cor. 1: 3-4).

O Lord, thou art the source of comfort, of joy and peace.

Thursday, July 11

Our Help. Psa. 30: 10.

"Lord, be thou my helper." "My help cometh from the Lord. . . . He will not suffer my foot to be moved" (Psa. 121: 2-3). If we lift our eyes from our sorrow to our helper we can hear him say: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11: 28).

Thou Christ of God, our Lord, be thou our help, our joy.

Friday, July 12

A Song of Trust Amid Tears. Psa. 30: 11.

"O Lord my God, I cried unto thee, and thou hast healed me." "Thou hast turned for me my mourning into dancing." "Weeping may endure for a night, but joy cometh in the morning." "They that sow in tears shall reap in joy." "Though he slay me, yet will I trust in him."

Father, help us to sing even though it be through tears.

Saturday, July 13

A Song of Praise. Psa. 30: 11b-12.

"Thou hast . . . girded me with gladness; . . . that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever." "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him." "Praise ye the Lord."

May our lives and lips continually praise thee, our Lord.

Sunday, July 14

Triumphant Faith. Psa. 30: 12b.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us." For nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8: 35-39).

May we know thee, our Lord, and have grace to live triumphantly.

... Kingdom Gleanings ...

Brotherhood Theme for 1945-1946

Witnessing for Christ

Calendar for Sunday, July 7

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, Ex. 20: 3-17; Deut. 5: 33; 6: 3-9; Matt. 5: 17-20; 22: 37-39; Mark 10: 17-22; Luke 2: 41-42. Golden Text, Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. Matt. 5: 17.

B.Y.P.D., Keeping Our Friends.

Gains for the Kingdom

Four baptized in the Cincinnati church, Ohio.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Ernest E. Muntzing of Harrisonburg, Va., at the Terrace View Union church, Va., July 27-31; at the Old Furnace church, W. Va., Aug. 5-18.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Mondovi church, Wis., July 2-14; in the Menomonie church, Wis., July 16-28.

Bro. Harold R. Myers of Elkhart, Ind., in the Lime-stone church, Tenn., July 8-21.

Bro. Michael Kurtz of Richland, Pa., in the Long Run church, Pa., July 14-28.

Personal Mention

Bro. G. Wayne Glick asks that his mailing address be changed from R. 2, Elmhurst, Ill., to R. 1, Lombard, Ill.

Brother and Sister Sumner H. Strycker of the Vidora congregation near Consul, Saskatchewan, toured the Publishing House in mid-June. They made the stop-off in connection with a visit to friends in the Middle West.

Brother and Sister Carl Eikenberry and Sister J. L. Bagwell of the Painter Creek church in Southern Ohio, and Vera Bagwell of the Union City church in the same district visited at the Publishing House on June 21. They came to Elgin in connection with a visit to Bethany Seminary.

We regret that the name of Bro. W. T. Luckett was omitted from the account of the Wenatchee Valley church given on the cover of the issue for June 22. Brother Luckett served the Wenatchee church as pastor for a number of years immediately following the period covered in Muir's Settlement of the Brethren on the Pacific Slope (from which book our cover material was taken) and made a very important contribution to the life and history of the congregation. His name should be added to the list of those who helped in the development of this year's Annual Conference host church.

The following folks from various parts of the East and South paid a welcome visit to the Publishing House on their way home from Annual Conference: Brother and Sister Elmer J. Brubaker, Sister Charles Hicks, and Dwight Brubaker of Hollidaysburg, Pa.; Bro. Joseph S. Shelley of Shanksville, Pa.; Brother and Sister Wilfred N. Staufer of Ephrata, Pa.; Bro. W. D. Wilson of Harrisonburg, Va.; Bro. Glenn Harris of Jennings, La.; Brother and Sister O. J. Hassinger, Huntsdale, Pa.; Sister A. R. Showalter, Margaret and Hubert Showalter of Keyser, W. Va.; Brother and Sister Mark Shellhaas and family, Trotwood, Ohio.

Bro. A. G. Breidenstine was the guest speaker at a men's work rally in the Nampa church, Idaho, on June 18.

Bro. S. Kay Bowser has taken up duties at the Oakdale church, Pa., and asks that his address be changed from 104 Cleveland St., Kittanning, Pa., to R. 2, New Bethlehem, Pa.

Brother and Sister A. B. Weybright of Elkhart, Ind., combined a visit to the Ray Sengers of Elgin with a visit to the Publishing House. They had visited the plant years ago and noted a good many changes this time.

Brother and Sister Carl Patterson of the Bear Creek church in Southern Ohio stopped off at the Publishing House on their way to visit their son, who is serving as a guinea pig in the experiments conducted with C.P.S. men at the University of Minnesota.

Bro. Warren D. Bowman will appear as the Bible lecturer at the fifty-eighth General Conference of the Brethren Church to be held Aug. 19-25. It is splendid to see this sharing of leadership between the two denominations.

Brother and Sister Calvin N. Koch of the Springfield church in Southeastern Pennsylvania paid the Publishing House a visit on June 19. They were returning to the East from an extensive tour of California, and expressed pleasure over what they found here.

Brother and Sister Byron Dell stopped at the Publishing House on their honeymoon trip from the East, where they were recently married, to Brother Dell's home near Beatrice, Nebr. Released not long ago from C.P.S., Brother Dell has since completed a trip to Poland as a cattle attendant.

Dr. Homer F. Burke and his wife, along with Dr. Burke's mother, Sister A. F. Burke, the children, Lynn and Royce, Betty Carl and Wanda Brown of Bremen, Ind., and Isaac F. Schmucker of the Union Center church, Nappanee, Ind., stopped at the Publishing House on their return trip from Wenatchee. The Burke family will sail soon for service in Puerto Rico. Isaac Schmucker has recently come from the Island, where he served in the Castañer C.P.S. unit.

A correction should be made in the report, appearing under the Wabash, Ind., church news in the Gospel Messenger for June 15, to the effect that Brother and Sister Paul H. Fike had lost their three-year-old daughter. Actually, the little Fike girl had shown some improvement. The report is, however, that she is still quite low, and the many friends of the family will want to pray for her recovery.

Peacetime Conscription

Peacetime conscription will be a reality in this country for at least the next nine months. Both houses of Congress had, at this writing, approved a compromise bill calling for extension of the draft to March 31, 1947, and the President was expected to sign it. Under the bill men nineteen to forty-four could be inducted. This represents a partial victory for those who insisted eighteen-year-olds should not be taken. Fathers and veterans who served a minimum of six months are exempted under the bill. The army has agreed not to call any men in July and August, and has promised to put on an intensive campaign to get enough volunteers to make drafting unnecessary. A separate bill, passed along with the draft extension bill, provides for pay increases which are expected to make volunteering more attractive.

This extension of the draft in peacetime has serious meaning for the future. It may well be the beginning effort to make peacetime conscription permanent. Our church people will need to gird themselves once again for the test to come nine months hence.

Walking With God Today

Walking With God Today, formerly a devotional booklet put out by the district of Southern Ohio, will appear regularly in the Gospel Messenger beginning with this issue. Slightly altered in form, the new column will give short devotional readings for each day of the week. You can expect it to appear at the same place in your Messenger each time. The writer of the readings for July, August and September is Mary Stoner Wine. We hope this new part of our church paper will come to be a regular source of inspiration to our readers.

Miscellaneous Items

We were pleased to receive the catalog for the 1946-47 session at Elizabethtown College. All our colleges, it appears, are headed for a busy year.

The Oakland church, near Gettysburg, Ohio, is pitching right into the heifers-for-relief project. It has included thirteen heifers in its regular budget.

Camp Show-Me, at Plattsburg, Mo., will entertain the young people's camp Aug. 21-25, rather than Aug. 16-20 as printed in the June 15 issue of the Messenger.

The first Japanese woman to visit the U. S. since the start of the war will be Mrs. Tamaki Uemura, fifty-seven-year-old Christian evangelist and president of the Japan National Y.W.C.A.

We should like to remind our readers again that the issue of August 10 will be omitted in accordance with the arrangement by which the Publishing House is closed during the week of Aug. 5-10.

"Systematic and periodic elimination from the church rolls of those members who seldom attend services" has been proposed by the Presbyterian Laymen's Association. The group would thus favor striking from the rolls of Presbyterian churches the names of those who claim church membership but are not active.

Church of the Brethren women's societies sewed 79,171 pieces of clothing for relief, 8,038 blankets, and handled and reprocessed 266,341 pieces of used clothing during the past year. This leads us to pay tribute once again to the consistent devotion to the cause of help for war-sufferers shown by the women of our church.

In the battle against liquor interests in the state of Virginia the Church of the Brethren has joined hands with the Methodists and Baptists to form a Virginia Church Temperance Council. Other denominations are being asked to join. The council believes it can be a very effective weapon against the liquor traffic.

Our women's volunteer service unit, working at the Elgin state hospital, will soon begin its third year. More workers are needed. For girls wanting to render a real Christian service this presents a fine opportunity. Apply immediately to Ida Shockley, Director of Personnel, Brethren Service Committee, 22 S. State St., Elgin, Ill.

Dutch towns have worked out a way to help those suffering most from the war. For example, Amsterdam, which escaped the worst troubles, has "adopted" Arnheim, in which only 158 buildings out of 20,000 remained undamaged. Similar adoptions are made by other luckier communities. When a town is "adopted," it receives everything the adopting community can possibly share to aid in its rehabilitation. (WP)

Control of atomic energy is still an important question mark. Just when it looked as though everyone would accept the McMahon bill (S. 1717) providing for civilian control, the House Military Affairs Committee tacked on amendments giving the military even greater control than it had asked for. By the time this reaches our readers the issue will likely have been settled one way or the other. The decision on atomic control is bound to have great significance for the future. Let us hope it can be turned to constructive uses.

In Massachusetts the public schools are required by law to instruct pupils on the harmful effects of alcoholic consumption. The Congregational Conference and Missionary Society wants to see those laws enforced and passed a resolution to that effect at its recent annual conference.

Five special radio program series were begun in June over the National Broadcasting Company. They are aimed at focusing attention on the United Nations organization. Local newspapers should list the program times. Names of the programs are: Concert of Nations, Tales of the Foreign Service, The Pacific Story, Our Foreign Policy, Home Around the World.

Dr. Ronald Bridges, president of the Pacific School of Religion, has this to say about the present liquor situation: "Liquor advertising will increase its offence against public decency until the great radio audiences and newspaper readers demand enactment of laws that will prohibit the dispensers of poisons from deceiving American youth with false statements concerning the pleasure and benefits to be derived from the consumption of alcoholic beverages."

With Our Schools . . .

La Verne College

Dr. K. A. Sarafian will return to the college on a full-time basis next fall. For a number of years he has divided his time, teaching at Bonita high school during the forenoons.

The Bethany summer extension school at La Verne was canceled for 1946. The attraction of the Annual Conference at Wenatchee was taking many pastors away during June and they hesitated to be away from their churches during the first half of July. As a result, there was a very light preregistration and the Pastors' Association of Southern California and Arizona advised cancellation.

Dean Lorell Weiss is serving the Belvedere church in Los Angeles as interim pulpit supply, again demonstrating the college's policy of co-operation with the churches. The dean was honored with a Doctor of Divinity degree by Bethany Biblical Seminary at its recent commencement.

I. J. Woody is taking a well-deserved vacation of several weeks from his work as custodian of buildings and grounds. At the present time he and Mrs. Woody are visiting at the home of their daughter, Mrs. Leland S. Brubaker, in Elgin. Recently Mrs. Brubaker entertained a group of thirty-five alumni from the Chicagoland area at a dinner in honor of her parents.

Mrs. Helen Bowman Crites, B. A., 1942, will join the college staff as assistant librarian in September. The library has added a thousand volumes by purchase this year and the work has become so heavy that assistance is necessary. The matter of space is becoming more and more critical and we hope our friends will make possible the erection of the W. I. T. Hoover Memorial Library at not too distant a date.

An honorary Doctor of Science degree was conferred upon Jesse C. Brandt at the 1946 commencement on May 27. Dr. Brandt has been professor of mathematics and physics here since 1920, and business manager since 1937. He has distinguished himself as a scholar, a teacher, an administrator, and a Christian gentleman. He will retire on June 30, as previously announced, in order to devote his time to his agricultural and business interests.

BABIES

Modena Minnich Studebaker
Goshen, Indiana

"Babies, babies, all the world loves a baby." Are the lepers an exception? Emphatically no. The fact that these unfortunate people have contracted a dreaded disease in no way changes the longings of their hearts. They are exactly like you and me. And one of the fundamental desires of their hearts is to have a child to hold and love.

This is tragic, for babies and children contract leprosy far more readily than an adult does. So to leave a baby with a contagious mother and father practically spells certain leprosy for the babe. Because of this, we do not encourage leper women to have babies. In fact, we tell them over and over that they should not have them. But against every argument we put up they simply smile quietly. They know what they want, and if they are physically able to have a child, they will do so.

The black race seems far more determined along this line than the white race. All over Africa it is considered the highest good to have children. If a couple fails to have children they are disgraced in the



eyes of their entire community. We are brought to realize this forcibly quite often. Here is an example. At the colony there is a very fine young Christian leader of the name of Istakis. He is a schoolteacher and a most devoted church worker. He married a beautiful young leper girl named Tapita. Time went by and they did not get their hearts' desire. Many other young couples at the col-

ony by that time had had babies. This young couple was deeply grieved. Finally in desperation the young wife resorted to adultery in a vain attempt to have a child. After these unhappy threads were at last untangled, Istakis and Tapita took a long trip together by foot. When they returned some time later, weary and footsore, we heard that they had gone for native *ju ju*

medicine. Still nothing happened. Both of them became exceedingly despondent. Istakis' schoolteaching suffered and Tapita became very irregular at church services. Istakis talked to one of the missionary men and told him that this desire was eating his heart out. He said he could neither eat nor sleep in peace any more and that all seemed lost to him. He became jealous of his friends who had children, then confessed this jealousy in an agony of remorse, and

said he was fighting against these evil feelings, but could not seem to conquer them. Poor Istakis and Tapita! We had to leave them in this unhappy state when we came to America. Our hearts ache for them. We pray that the marriage may at least be able to survive. Almost all African marriages go on the rocks in such a situation.

Let us look at the other side of the problem. What is to be done with the babies who do arrive? If our mission staff has sufficient nursing help the babies are taken from their mothers at the time of birth. They are then put into the Garkida nursery and given excellent care. If they survive the first two years (which many of them cannot do without mother's milk) they are then given out into the home of some clean relative of the parents. We feel this is the right course to follow in order to give the little ones a chance at a clean life. But there is great heart-ache in this also.

I shall never forget going to visit our friend Diaga, in her attractive African compound one day. She is a very gentle, home-loving young wife. She and her husband, Don Toro, had allowed their first baby to be taken from them and put into the Garkida nursery. There the precious little one sickened and died in spite of all loving care could do for her. Now it was about time for Diaga to deliver again. The husband was telling me that he wanted this baby to go to the nursery also. Otherwise Diaga would have to go home to have her baby, and thus miss her leprosy injections. That was the rule of the colony. But Diaga sat there with tears in her big brown eyes. The thought of feeling empty arms again after all of her agony was almost more than she could bear. She thought she would rather go home, and perhaps have her own condition

The Power of Christian Faith

Grove H. Patterson

Address at the Foreign Missions Conference of North America, Buck Hill Falls, Pennsylvania

I have just returned from a 17,000-mile trip to and through the Far East. As a newspaperman and an observer, trying to be objective and unprejudiced and not seeking to prove a preconceived theory but to find facts, I looked about.

I have seen something of Japan, of Korea, of China and the Philippine Islands. I came back with two or three conclusions, two or three convictions, indeed, that I never had before. The one I am going to talk about today was not built out of wishful thinking. It was not built out of hope and faith. It was built out of simple observation, out of the experience of men who know, and out of obvious facts. But the facts, it seems to me, have not received the comment, the publicity, that they deserve.

Now, what is this simple conclusion that I have arrived at? Here is the answer: It is my conviction that the missionary movement in the Far East, sponsored and supported by the Christian churches of the Western world, is now paying heavy dividends. I must confess that personally I have not had as much interest in and as much enthusiasm for the cause of missions abroad as I probably should have had.

I have heard the same old question many times, What's the good of sending our money to support missionaries in the foreign field? What good are they doing? I suppose we newspaper people are sometimes a little on the hard-boiled side. I probably have asked those questions myself. But if I was not too well sold on missions when I went to Japan and Korea and China, I had at least a healthy curiosity.

Instead of going to the missionaries themselves for the answers, I went to war correspondents, to State Department men, to army and navy officers. I also went to the natives. Never once in that long journey did

I hear one word of criticism of the missionary movement. Everywhere I heard praise for what the Christian missionaries had done for the people of the Far East.

Now, what do I mean when I say the missionary movement is today paying dividends in Japan, Korea, China, and the Philippine Islands? Let me speak of Japan first. I mean that the members of the Christian church are in the leadership and forefront of that amazing program for a new Japan that is being translated into reality by the executive genius of General Douglas MacArthur.

To the aid of the Christian church in Japan, in fact a missionary movement in itself, has come the deeply influential Young Men's Christian Association. For many years the Y.M.C.A. has been strong in Japan. Modern associations in the American manner have been operating in ten Japanese cities. Despite the heavy damage by bombing, eight of them carry on today. The spirit for service, for rebuilding and expansion on the part of the Japanese secretaries of the Y is beautiful to see. Here again in the Y.M.C.A. work are many of the foremost collaborators with General MacArthur in the great cause of bringing to Japan a new political, economic and social system.

What I have said for Japan goes for Korea and China. Indeed, the activities of the missionaries through the years in Korea have, I was told,

given the Christian church a power and an influence in that country far disproportionate to its membership.

In China I saw what I saw in Japan. Churchmen and churchwomen, the products of the missionaries from America and Europe, are out in front in the mighty effort to bring in China a unified, representative, democratic government. Especially did I hear educated Chinese persons praise the magnificent service of medical missionaries.

In Shanghai I talked to old China hands, Europeans or Americans who had been out there for most of a lifetime. Many of them were far from orthodox or even liberal Christians in the theological sense. They were men not found in the pews of any of the excellent churches in Shanghai, but without exception they felt the missionaries had done and were doing an extremely useful work for China.

Christians are well up in the leadership of the long and difficult task of giving China a unified government. You may have read fairly recently that two sons of the Generalissimo have been baptized. And he and Mme. Chiang Kai-shek are members of a Christian church in Shanghai, although they have lived for several years in the temporary capital of Chungking.

Yes, I say again in conclusion, with complete conviction, that the missionary movement is now paying its heaviest dividends. If you have been indifferent to foreign missions, go to the Far East and I predict you will be converted.

Here and There in Missions . . .

A budget of \$4,158,978 for 1946-1947 was approved by the Board of Foreign Missions of the Presbyterian Church in the U. S. A. when it met in April. Eleven regular and four special-term missionaries were appointed.

The Sunday School Board of the Church of Christ in Japan is planning to revive Sunday-school activities on a nation-wide scale with the aid of the World Sunday School Association in New York.

For the first time in years Christians are seen standing in crowded downtown thoroughfares in Tokyo, preaching the gospel from Testaments recently arrived from the American Bible Society, according to the Nippon Times. Many Japanese non-Christians are seen buying Christian literature and are requesting Bibles in Japanese script.

Monthly Financial Report

During the month of April contributions for the Conference Budget and all the General Boards and agencies in the budget totaled \$21,172.07 and the total received for the year beginning March 1, 1946, was \$31,379.59. Contributions for the Brethren Service totaled \$73,839.30 for the month and the total received for the year was \$103,183.72.

The following shows statement of condition of the following boards as of April 30, 1946.

General Mission Board

Income since March 1, 1946 ...	\$ 21,792.94
Income same period last year ..	25,311.94
Expense since March 1, 1946 ..	37,652.21
Expense same period last year ..	21,462.22
Mission credit balance 4-30-46..	94,009.08
Mission credit balance 3-30-46..	117,516.58
Decrease in cr. bal. April 1946..	23,507.50

Brethren Service Committee

Income since March 1, 1946 ...	\$103,183.72
Income same period last year ..	38,151.62
Expense since March 1, 1946 ..	117,650.70
Expense same period last year ..	58,421.33
B.S. credit balance 4-30-46	168,313.89
B.S. credit balance 3-30-46	189,342.19
Decrease in cr. bal. April 1946 ..	21,028.30

get much worse, in order to have her infant with her. And that is what she did. Dear little leper mothers, how we love and pity you!

And so the eternal baby problem goes on, pain and grief accompanying the path of the lepers. "Babies, babies, all the world loves a baby." But for the lepers this joy is truly bitter sweet.

Brethren Service

Brethren People Help Minister to Needs of German P. O. W.'s

Ernest Lefever



The three hundred thousand German prisoners of war in England do not have to worry about their daily bread. The P.O.W. bakers in the upper picture are preparing for Sunday dinner. In many prison camps where bread is made the ovens have been constructed by the men themselves. Although thousands of men are still in tents, the general living conditions behind barbed wire are good. Thanks to the high level of British administration, War Prisoners Aid of the World's Y.M.C.A. is not forced to deal with matters of food, clothing, and shelter. Its secretaries can concentrate on the religious, educational, and recreational needs of the men. Even in relief work we must remember that man does not live by bread alone. Enriching the life of German P.O.W.'s today means a better Germany tomorrow.

Practically all German P.O.W. camps in England have Protestant and Catholic religious services. Usually these services are conducted by pastors who themselves are prisoners. In some places the P.O.W.'s worship with the English congregations in near-by villages. The small, simply decorated chapel pictured here is typical of those found in most camps. The altar Bible, the hymnbooks, books for the pastor's private study, and other necessities are provided by the Y.M.C.A. War Prisoners Aid also helps by recommending an equal distribution of P.O.W. chaplains and by conducting a theological seminary where a hundred prisoners are training for some phase of the Protestant ministry. The Y also publishes a monthly magazine for camp pastors and others interested in the religious life of the camp. There is a new interest in things spiritual among these men who for years were denied freedom of worship.

Thousands of German youth had their schooling interrupted by conscription in the *Wehrmacht*. Now as prisoners of war they are trying to catch up. Despite a hard day's work in roadmaking, in construction, or in agriculture, thousands of P.O.W.'s attend educational classes in the evening. The most common subjects taught by prisoners to prisoners are: English, French, Russian, agriculture, bookkeeping, history, mathematics, and German literature. The Y.M.C.A. provides textbooks, paper, ink, chalk, drawing instruments, a special magazine, and many other things to assist in this educational program.

John W. Barwick, representing the Brethren Service Committee, is the director of War Prisoners Aid of the World's Y.M.C.A. in Great Britain. Pictured at lower left are two other Brethren workers, Dwight Horner (extreme right) and Ernest Lefever (center) in the Y.M.C.A. office at Norton Camp, England. The Brethren support this work financially and by providing personnel.

In an Easter letter to camp visitors John Barwick wrote: "I have often felt that the Germans have over-emphasized Christmas at the expense of the Easter season, with a corresponding slighting of the message of suffering. Whether this be accurate or not, they have learned the full measure of the word by now, and must be encouraged in a belief in the resurrection." At its best the Y.M.C.A.'s ministry among those behind barbed wire is a message of hope to the hopeless, a message of faith to the disillusioned and a message of redemptive love to the lost. Men on both sides of the barbed wire need this message.



Your Wheat Wanted:

Christian World Cannot Long Exist in Hunger

Carload after carload of wheat must go to Poland, Greece, Italy, Yugoslavia, Austria, and Germany to prevent famine, and the disastrous social and moral implications that accompany it. That wheat must come in large part from American farms—YOUR farm.

If the wheat is not delivered, it means not only crippled and debilitated bodies, but weakened and twisted minds. Starved people not only cannot walk straight; they cannot think straight; they cannot evaluate with justice and objectivity. Christianity and democracy stand little chance in the hands of such people.

There is not a more Christian action than to share your food—your wheat—with the starving. There is not a more practical step to take if you desire a world without war, a world of growing liberty and Christianity.

You and the other farmers in your community can give some of your wheat for relief. After you have given all you can, you can sell the rest through the Commodity Credit Corporation at prevailing prices to be used by UNRRA for relief. Organize an interdenominational com-

Information and Inspiration . . .

The problem of distributing Christian literature is being solved by establishing Christian book shops in many areas. These shops seem to be succeeding.

A third shipment of used clothing was recently sent to Germany from New Windsor. There were 400 bales of clothes valued at \$35,502. Other

community campaign. Perhaps no farmer in your area can afford to give much wheat, but working together the group can give several carloads. Last year communities in Kansas, Texas, Pennsylvania and other states sent many carloads of wheat for relief.

Write Elgin for information on relief needs and suggestions on running a community drive. Secure radio and newspaper publicity. Get the farmers to pledge their wheat for relief to the Church World Service center at New Windsor.

Make arrangements with your local elevator to accept the wheat. When you have a carload notify New Windsor by telegram. Give them the elevator number and location, the number of bushels, and the name of the railroad handling the wheat at its origin. New Windsor will then send you directions as to where to ship. Make your plans immediately.

shipments included ninety-four bales to the Philippines and sixty-eight bales to China.

Kitchen utensils, household tools, babies' layettes, diapers, soap, candles, sewing kits, picture books, children's toys, washcloths, handkerchiefs—do you have any of these that you could spare? Destitute people in Europe need all these items desperately. Clear out your closets and shelves today.

The good we secure for ourselves is precarious and uncertain . . . until it is secured for all of us and incorporated into our common life.—Jane Addams.

"Don't hide your candles in the closet—send them abroad" is the request from our church relief centers. Many millions of families in Europe and Asia have no lighting whatsoever in their homes. The countless candles and candle stubs lying around in American churches and homes, with their decorative value gone, would be a godsend to our neighbors overseas. Gather up your candles and stubs and send them prepaid to the nearest united church service center.

Walter Bowman Tells of Conditions in Italy

Walter Bowman, one of four B. S. C. relief workers who recently went to Italy to be transport workers, on May 18 reported current conditions in Littoria province near Rome.

"The food situation in this part of the country," he wrote, "might be called adequate at the present time. That is, there is probably no one suffering from acute hunger, and people are able to carry on their work in the fields. The gardens and the approaching harvest give hope for a while. Needless to say, no one, besides ourselves, has enough to eat. And what the situation will be when UNRRA pulls out this winter, as it is going to do, no one can know. It will be very bad, however, because rumor has it that as much as 80% of the present ration comes from UNRRA.

"Clothing too, could be called adequate for the summer, but it is quite evident that it will be a different thing come winter. Shoes will probably be the big item then. Now many can go barefoot or in crude homemade sandals. Some clothes are available on the market, but no one can afford to buy them."

"Christian Action Needed to Stop Nihilism"

Nihilism—death of the soul—is a cancer endangering Europe's recovery from fascism and looms as a possible threat to much of Western civilization, asserted Rev. Thompson L. Shannon in a meeting of the American Committee for the World Council of Churches last month. Dr. Shannon had just returned from a six-week tour of Europe.

The rise of nihilism, he said, can be attributed largely to the clinging poverty and famine that eat away at the people's faith, and to the breakdown of idealistic ideologies which had dominated the people's thinking for years. After the horror and hardships of German occupation, these people hoped that victory would bring a bright new day to sweep away the shadows of their nightmares.

"That has not happened," the emissary pointed out. "The people in most of Europe continue to hunger for nourishment both for their bodies and for their spirits. It does not help them to know that Christian America still abounds in goods and

food, but shares so little with its brothers in the war-wrecked areas." On the other hand, everywhere he went he observed a profound sense of gratitude for the help that was being sent.

Dr. Shannon said the only cure for this cancer is the Christian emphasis on the uniqueness of the individual and human soul as of supreme worth in a community. Even if it means personal sacrifice, he added, Americans should realize that these people must regain their self-confidence before they can become vital members of their communities and thereby a part of the world community.

He commended the committee for its unflagging efforts thus far to bring relief to Europe, a work which is being carried on by Church World Service, the interdenominational agency sponsored by the American Committee for the World Council of Churches, the Federal Council of Churches of Christ in America and the Foreign Missions Conference of North America.

The Church at Work

Now That They Are in the Church

Elsie Wik Johnson

Those who grow up in a local church, who are trained in the church school, and who have been acquainted since childhood with its program and activities, need little or no assistance in adjusting to actual membership. The members of the church are their closest friends. The program of the church is their second nature.

But millions all over our country today find themselves in new communities, amidst strange surroundings, apart from friends, and with the alternative of either remaining strangers or going through the hard process of becoming acquainted and adjusted. The war started this process, making it necessary for millions to move. Now in the postwar period America is moving all over again, and the problem is further complicated by millions of returning servicemen readjusting to civilian life.

We put a great deal of thought on how to reach these and others for the church, but might well consider also what to do with them once we have won them. Here are some suggestions for making new members feel at home and for helping them to become a vital part of the church. These are all working somewhere today. They are, for the most part, fairly simple—the kind of procedure that will work almost anywhere, including your church.

1. *A Pittsburgh church has, for a number of years, made new members feel at home by having them eat Sunday dinner with the pastor and his family.* On the first Sunday of each month the minister and his family go immediately after church to a near-by residential hotel where a small private dining room is reserved. They are joined there by new members. A special committee called the Friendship Committee goes over the list of new members and personally invites enough to fill the reserved table for that Sunday, making it clear that each one pays his own check. If there are more new members for a given month than the seating capacity of the private dining room (as would occur right after Easter), some of them

have to be carried over. If there are not enough, then some who were there last month get a second invitation.

Always one member of the Friendship Committee is present to see that everyone feels at home, but the pastor himself sits at the head of the table and acts as host. Most people agree that eating together is one of the finest ways of becoming acquainted, and the members of this particular church agree that the plan makes for a wonderful sense of fellowship in the church, even though in this instance the membership is widely scattered over the city.

2. *A New England church, with traditions and history going back to earlier times, uses what they call a "colony" plan.* A large wall map of the parish shows the location of the church and the homes of the members, and running through the map are boundary lines dividing the membership according to geographic location. Each section of the parish is called a "colony" and each of these colonies is responsible for the new members who reside in its territory. Each colony holds its own social event at least once during the year, more frequently if necessary. Thus, if the Smith family resides in the section of the city designated on the map as the "New Haven Colony," then that group is responsible for making the Smiths acquainted, at least with those of the church who live near by.

3. *A simple friendly call on new members does much to make them feel that they belong—especially if this call is made by lay people rather than by the pastor, and still more especially if it is kept definitely separate from any solicitation of funds.*

There is a great deal of loneliness today, and because of this the church is in a position to work a miracle of friendliness. Moreover, we all need recognition—and this applies equally to those who would never think of themselves as lonely. A friendly visit is a way of saying to the new member, "You count for something." Personality grows with such a stimulus. When the final score is added up, perhaps more per-

sons will have been helped by this kind of simple human gesture than by some of the more elaborate and imposing things we attempt.

Of course, this has to be organized. A committee must have the responsibility of going over the list of newcomers and then definitely arranging to have certain members make the calls. A Minneapolis church attempts to have the visit made by someone who has something in common with the new members. Thus, for example, if a new couple moves in from Ohio this committee arranges for someone from the church who once lived in Ohio to make the call, or if the new member is a schoolteacher the committee will send another teacher to make the visit.

The members of the church who make these calls—and theoretically everyone gets in on it eventually—are told to make the visit informal and friendly, but to tie it definitely up with the church. Generally they start out something like this: "We are from the church. We don't officially represent any committee or any department of the church, but we just dropped in to let you know how welcome you are and how glad we are that you joined last Sunday." From there it becomes just a getting-acquainted visit, with incidental statements of information about the church and its life. Having been not long ago on the receiving end of such a visit, the writer can testify to what a warm friendly feeling for the church it leaves with the new member.

4. *Putting new members to work is fundamental.* Here is a task that no special committee can do alone, a task that each organization and group within the church must constantly attempt. One way to make sure of it is to post on the church bulletin board the list of new members and their addresses, and then let the president or chairman of each organization, or some other individual designated for this purpose, contact the newcomers and enlist them.

The wise church will, if it makes this kind of systematic effort, evaluate its own program from time to time to determine if it is doing a sufficient number of really vital and significant things to use all the new ability that is coming to it in the form of these new members.

5. *One of the best ways of putting new members to work is to use a talent sheet to discover at the outset*

where they would fit in best. *Such a sheet should do four things: (1) It should list every organization of the church and provide space for a check mark opposite the name of each as an indication of interest. (2) It should have a listing of hobbies, activities and interest groups for which some provision is made in the church, again with a place to check choice. (3) It should have a listing of several specific abilities, like singing, raising money, working with the Scouts, and so forth. And (4) it certainly ought to have a list of the jobs now open in the church which need new recruits.

For example, this would be the place to say: "Right now we need two additional tenors for the choir," or "The church school lacks three teachers in the young people's department and is looking for your help if you would like such an opportunity."

6. *Try an escort plan of taking new members to their first meetings of the various church organizations.*

Consider the case of the new mem-

ber who has a good tenor voice and decides to join the choir. He is welcome, to be sure. Good tenors are hard to get. But too often church choirs are a kind of little private club, and in spite of all their efforts to welcome a new member their attitude keeps saying in many subtle ways, "Who is this interloper who comes barging into our private party?" After a few rehearsals, if Mr. Tenor can stick it out and can really sing, he will be accepted as one of the initiated. But how much better if the church would arrange to have some member of the choir take him personally to that first rehearsal, introduce him, sponsor him, and make sure that he likes it well enough to return.

Few efforts will repay us more than attempts like these to make our new members feel at home and real part of the church life.

* See the June 29 issue of the Gospel Messenger for sample talent sheet.

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More Conference Notes

Continued from page 15

Eyes. V. F. Schwalm of Manchester presented the certificate of award to Paul H. Bowman, who has been president of Bridgewater College for twenty-seven years. H. L. Hart-sough spoke briefly on the subject, As a Church Sees Its Colleges. He was glad, he said, that the church and the colleges have kept so closely in touch with each other.

Dr. Allen Larimer, Congregational pastor at Seattle, spoke on the subject, A Preacher Looks at Education.

Evening Session

By 7:30 the auditorium was again well-filled for the evening program. The theme of the prologue was Education Around the World. Promptly at 7:30 groups dressed to represent India, China, Africa and South America took their places on the platform. The narrator, Mrs. D. W. Bittinger, assisted by readers, Mrs. Benton Rhoades, Paul Weaver, Mrs. Earl Zigler and Miss Hazel Rothrock, read appropriate descriptions of the work in these various fields and the groups led by returned or outgoing missionaries dramatized the work of education in the various countries. The choir assisted in the program.

Following the prologue the further program of the evening got under way directed by Bro. V. F. Schwalm, chairman of the General Education Board. Bro. John Bright-

bill of Lebanon, Pa., led the singing. C. G. Hesse, pastor at Bridgewater, led the devotions.

Bro. C. N. Ellis, president of Juniata College, spoke on the subject, The New Situation in Our Colleges. College education is popular now, he said. Upon the church-related college rests the responsibility of supplying in our land an education which is thoroughly Christian. Bro. W. W. Peters of McPherson spoke about the housing problem in the college. Bro. Earl Breon of Manchester spoke on Finances for Our Colleges. The church must get back of the finances of the colleges and help them to advance. The church and her colleges are one. Paul H. Bowman of Bridgewater spoke on Spiritual Leadership in Our Colleges. It is hard to measure the spiritual influences in a college, he said, for they are varied and are not to be found in Bible courses alone. Life must be seen as a whole and the whole man must be educated to utilize the various aspects and opportunities of life for spiritual service and spiritual living. Every teacher and every test tube must contribute to this end.

While the evening program was in progress the Standing Committee was in what it hoped would be its final session. Two items promised to hold them up for some time. First, they were confronted with the necessity of nominating fifty names for the newly authorized General Brotherhood Board of twenty-five.

Since these were to be selected by regions and for differing periods of years the task would be a long one. A second item for discussion was to be the possible future of our administration of C.P.S.

Saturday Morning

In the dining room of the church a large and interested group of people was discussing the service program of the church under the leadership of Service Committee Secretary M. R. Zigler. As your reporter arrived the group was considering some phases of the shipment of cattle to the war-devastated areas. This was the first Annual Conference since the shipment of cattle began and it was both gratifying and natural that many questions would be raised. Bro. Ben Bushong, director of the project, helped answer some of the questions. Some of the men who have served as sea-going cowboys were also contributing to the discussion. The spiritual implications of the project received emphasis. The topic then shifted to the matter of personnel under the direction of Ida Shockley of the Elgin office. Not being able to remain for the entire session, I left with the confidence that the service program of the church is very much alive and that it would complement rather than compete with the other functions of the church.

Standing Committeemen and the Conference officers were taking their places on the platform when I arrived while delegates and others were seating themselves. There were perhaps a thousand people in the auditorium to hear and take part in the deliberations of the forenoon. Important issues which will affect the course of the church for many years to come were before the Conference.

The first item of business was the confirmation of the appointment of H. V. Stutsman of Southern Illinois as the treasurer of Annual Conference.

A query from the Council of Boards relative to the transfer of the responsibility for peace education from the Board of Christian Education to the Brethren Service Committee came next in the order of business. The query was passed. A paper concerning the reincorporation of the Brethren Publishing House as a not-for-profit organization* was then read by Reader Schlosser. The delegates authorized this act.

A query from the Council of Boards supporting the Service Com-

mittee's request for directives from Conference on Civilian Public Service received attention next. The Service Committee had presented a paper setting forth a general policy in regard to the continuance of Civilian Public Service and asked that Conference advise as to the immediate future. An amendment to withdraw from C.P.S. on July 1 received an overwhelmingly negative vote. Varying opinions were expressed in a spirit worthy of Brethren, and the paper as amended was passed. Because of the detailed nature of the paper no attempt will be made in this column to summarize it. You will have access to it through other channels and you should give it your most careful attention.

In the forenoon of the previous day Conference had authorized the formation of the General Brotherhood Board to be composed of twenty-five members. They now brought before us the nominations of Standing Committee for membership on this board. Fifty names were presented. Those nominees were presented by representatives of their respective regions. The results of the voting were to be made known later.

A petition to the government on matters relating to conscription, atomic bomb tests, release of conscientious objectors in prison, and other such items was presented to the Conference. The petition was adopted as amended, and it was urged that each person supply his congressmen with copies of it.

The last item was the resolutions. These, too, you will see in due time. At 12:25 p.m. the business sessions of the 1946 Conference were declared ended and the Conference adjourned.

The business agenda of the Conference had been concluded. Much credit for the smooth progress of the business sessions belongs to Moderator Bucher, Alternate Moderator Lear, Reader Schlosser, Clerk Beahm, and Messengers Frye and Miller. They in turn were well backed up by a faithful Standing Committee, a co-operative delegate body, and an interested group of nonofficial attendants.

Saturday Afternoon Session

At 2 p.m. the afternoon session got under way under the direction of Ralph E. White of Virginia. Bro. Galen Ogden, pastor at La Verne, led the worship. Sister Minnie Keim of Idaho was in charge of the music.

Ray Zook of Indiana, speaking for the Pastors' Association, named for us the ministers of the church who have passed to their reward during the past year. After the reading of the list of forty-seven names the members of the audience bowed their heads in respectful memory for the service these ministers have rendered to the cause of the kingdom.

Miss Gladdys Muir, professor of history at La Verne, spoke next on The Extension of the Church in the Northwest. She said that it was just one hundred years ago this spring that this vast northwest territory became a part of the United States. Ninety-six years ago, or in 1850, the first Brethren came. Soon they got together and decided that they were too many to do nothing. Consequently, they organized the first Church of the Brethren on the Northwest Pacific slope. It was in the Willamette Valley in Oregon and had twenty-three charter members. Doctrinal dissension held up their progress for a while but by 1881 there were five organized churches in the Northwest. Missionary David Brower, who died in 1900, was one of the prominent, vital organizers of churches in this part of the country. By 1919 there were twenty churches with a total membership of

2,400. These had been begun largely as colonization efforts. Since 1919 there have not been many new churches started; rather those that were previously established have attempted to strengthen themselves. The total membership of the Northwest has now reached more than 4,500. These members are still pioneers, not so much now in new land as in new fields of service.

Bro. I. W. Moomaw of Elgin spoke on The Extension of the Church Through Mutual Aid. Mutual aid, he said, is the historical outgrowth of the desire of the Brethren to be helpful to each other. Formerly it was unorganized and spontaneous and manifested itself at times of fire or other disasters. Now some organization is necessary to make the sharing of money and knowledge more readily available to our people. Such organization has been or is being set up to further the spread of true Brethrenism.

Following this Bro. Nevin Zuck of Elizabethtown, Pa., spoke on The Extension of the Church Through Evangelism. He spoke of the great need of bringing men into fellowship with the church and also of deepening their Christian loyalties and Christian service after they are in the church. Evangelism must

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

Go Quickly and Tell. Dorothy Dykhuizen. Eerdmans, 1946. 231 pages. \$2.50.

This book takes the reader among the Navajo Indians of New Mexico, showing the work of Christian missions among them. Many scenes are presented, showing life in the hogan, in the mission school, in camp visits and in the mission hospital. The message of the book is evangelistic. In learning of the life of these Indians one is impressed with the fact that they need the gospel of Christ.—Anetta C. Mow.

The Christian Pattern. Hugh Stevenson Tigner. Macmillan, 1946. 80 pages. \$1.50.

A good little book in which the author shares his insights on what makes a vital Christian. He finds the secrets to be worship, thanksgiving, humility, service and love. There are resources here for living and preaching.—E. G. Hoff.

Antioch Actress. J. R. Perkins. Bobbs-Merrill, 1946. 279 pages. \$2.75.

The author of The Emperor's Physician has written a novel of the conflict between church and state,

between Christ and Cæsar, in Antioch during the time of the Emperor Trajan when Ignatius was bishop of Antioch. The action concerns an actress who hated the Christians and who wanted revenge against them, a Roman playwright and poet who has criticized Roman imperialism and the theatrical manager who tells the story. Readers who enjoyed Quo Vadis and The Last Days of Pompeii will find this story to their liking. Others may regard it as too melodramatic. But the events are excitingly portrayed and the conflict between Christian and pagan has its parallels in modern history.—Kenneth Morse.

In Every Corner Sing. Joseph W. Clokey. Morehouse-Gorham Company, 1945. 85 pages. 50c.

This booklet embraces brief discussions of many practical points of value to the church musician. The chapters on music in the small church are extremely practical in setting forth the attitude and technique that should prevail in the planning of the music in a church with limited facilities.—Perry L. Hufaker.

touch all of life, he said; it must grow out of close fellowship with God and with Jesus Christ. We must learn of the inwardness of sin, we must seek forgiveness, we must testify and work personally among the unsaved. This can be both educational and evangelistic. These new converts must be enlisted quickly into the work of the church. To bring Jesus Christ into the whole of life, that is true evangelism.

The Brethren Service Cannery

During the afternoon at least one group went out to see the Brethren service cannery located a few miles southeast of Wenatchee. You have doubtless heard or read about it, but still a few observations may be in place. In a former two-room schoolhouse this cannery project is housed. The first floor is being reconditioned to serve as living quarters for the staff. In the basement the canning equipment is set up. It is the plan to process and preserve vegetables and fruits donated by both Brethren and non-Brethren friends of the hungry people of the world. The project is sponsored by the district and the Brethren Service Committee. Bro. Ray Verbeck, the director, is assisted by a small group of volunteer workers. This type of relief project is capable of expansion along various lines, and is truly in harmony with the Brethren love of doing constructive work.

Ohme Gardens

Following the afternoon session at least one busload and many scores of carloads of Conference attendants journeyed to the Ohme Gardens located on a rock-studded plateau some miles north of Wenatchee. This evening the one of your reporters who had not found time to go previously delighted in the beautiful view of the orchard-covered valley of the Columbia River and in the delicate coloring of the flowers which hid behind, between and among the rocks of this four-acre rock garden. Revealed here was the beauty which the imagination of man coupled with the growing power of God can bring forth. Out of a desert place sprang forth fruitfulness and beauty.

Some Meetings of Regional Boards

In various rooms the regional boards met to consider the work and plans for their areas.

Saturday Evening

A rather full evening of public meetings and smaller group meetings was listed on our programs. The first in order was a young people's foodless banquet, held in the Church of the Brethren. Bro.

Ray Verbeck was the chairman. Kent Naylor was the toastmaster. The auditorium was well filled by the time the program started. Under the leadership of Prof. Paul Halladay some songs loved by youth were sung in the spirit of youth—reverent or light, as the song required. A violin trio contributed to the spirit of worship. After Toastmaster Naylor introduced the theme, Thy Kingdom Come, the evening lesson was read responsively and prayer was offered. During the lifting of the offering Keith Barnhart played a cornet solo, Sunrise Tomorrow. Pastor Nevin Zuck of Elizabethtown, Pa., was the speaker. The thought of the evening centered around the identification of ourselves with suffering people throughout the world.

The 7:30 hour found probably fifteen hundred people in the gymnasium to see the prologue, Out of the Depths, written and produced by Harold Michael. It was a dramatization symbolically portraying the needs of the world. An urchin with chains fastened to his feet symbolized the world's needy people. As he dragged himself weakly across the platform a politician representing government appeared but gave no help. A youth symbolizing Brethren Service came then and tried to help. A minister and a layman symbolizing their respective groups approached and after listening to voices representing the cold and the homeless and to the pleas of the voice that carried the thought throughout the dramatization, both they and the politician were led to give help. As they did so the chains fell off and the urchin stood upright before the lighted cross. It was an effective presentation of a matter of vital concern to the Brethren. Appropriate music throughout the dramatization added to its effectiveness.

By the time of the general assembly most of the chairs on the floor were taken and the balconies were filling. Bro. Halladay called us to sing Love Divine, All Love Excelling. A splendid choir comprising about one hundred voices was on the platform, and was making a good contribution to the group singing. After announcements had been made by the Conference director, our evening worship was conducted by Pastor Loren Bowman of Meyersdale, Pa. He made use of poetry, scripture, the singing of The Heavens Are Telling and the Nation's Prayer by the choir under Bro. Alvin Brightbill's leadership, and led us in prayer.

Bro. Mervin Baker of California introduced Dr. Robert Loevinger, research associate in the department of medical physics in the University of California, a participant in the research leading to the atomic bomb, who was our speaker. Dr. Loevinger began by stating certain pertinent facts: (1) The atomic bomb is here, and "bigger and better" ones are on the way. (2) There is no defense possible against atomic bombs. (3) Atomic bombs can be made by any other industrial nation with a few years; in this last war America was the only industrial nation not invaded or bombed. (4) It is no longer possible to find national security in military power. (5) No nation can manufacture atomic bombs secretly. (6) Atomic power can make a great contribution to human well-being and happiness.

As citizens of the United States we can be alert and informed; we can willingly accept our responsibility in the political world, for politics can prevent an atomic war. Dr. Loevinger said he looks to us for help in this most important matter. After his address, he answered a number of questions.

A Brightbill quartet—Alvin, Elias, John, and Marlin—sang an a cappella number. Barbara Grant, the Pacific Coast Region representative on the National Youth Council, responded briefly to the address by affirming our belief that Christ is the answer to this as to all problems. Chairman Baker led in a closing prayer.

Sunday Morning, June 16

Sunday morning began early. At 5:30 a.m. the young people of the Conference motored to Ohme Gardens for a sunrise service. The valley was beautiful in the morning light and the Columbia River seemed alive below as it hurried on its way to the sea. The chapel choir from La Verne sang beautifully and helpfully. L. A. Nelson of Illinois spoke on the need of youth achieving a sense of direction. This sunrise service, however, failed to greet the sun, for rain began to fall just as the service ended.

Repentance Session, 8 a.m.

As we moved toward this unscheduled part of the Conference program we looked upward to the mountain peaks which were, for the most part, now shrouded in clouds. From these clouds large raindrops splashed gently downward. Here and there a ray of sunlight broke through to fall upon an irrigation

ditch and to light it up like a thread of polished silver. The out-of-doors seemed to reflect the serious, rather saddened, feeling of the morning. Yet light shone through, speaking of hope for better days.

A query from Southern Ohio calling the church to repentance had given rise to this session. The feeling was that if the church is to repent it should begin here. There were many who felt they could not enter fully into the further services of the day until they had met in a great service such as this for personal and corporate repentance.

Promptly at 8 a. m. the approximately one thousand people who were in the auditorium began to sing together softly Trust and Obey. Lawrence Lehman of Oklahoma read the words of Jesus from the Sermon on the Mount concerning good for evil instead of an eye for an eye. Then we sang softly Nearer, My God, to Thee. J. W. Lear spoke of some of the things for which we need to repent: (1) isolation for national gain after the other war; (2) repeal of the Eighteenth Amendment; (3) high tariff walls for national advantage; (4) materialism; (5) lack of courage to live up to our principles as a church in time of stress; (6) war profits; (7) pride in victory; (8) lack of willingness to suffer for Christ's sake; (9) any spilling of blood in which we shared; (10) promotion of the war machine; (11) any hatred we have held for our enemies.

Following this, various people from the congregation came forward and told of reasons for their desire to repent. One speaker, not a Brethren, called upon the Church of the Brethren to share this repentance feeling with other churches, whose members also feel the need of repenting. A season of prayer followed in which hearts that were filled were opened toward God. Many tears were shed; this was a spiritual peak of achievement which has seldom, if ever, been equaled in the church's recent history.

If the penitence of the meeting can be achieved in the churches of the brotherhood as an outgrowth of this experience, a new day of power will dawn for the Church of the Brethren.

Rufus Bowman challenged the churches to a closer walk with Jesus Christ everywhere and every day. After we had sung Just As I Am, we were dismissed.

As we finished, the rains came

down with a roar upon the overhead skylight. People hurried through the rain to the next places of meeting.

At Sunday School

The young adults met in the high school library. When your reporter looked in on the young adults, he found that Bro. LaMar Bollinger was superintendent and Bro. Trostle Dick the teacher. The point we heard the teacher make was that young adults are a rediscovered resource in church life eager for work to do and capable of making a great contribution.

The place for the adults was the main auditorium. Bro. R. E. Mohler was the teacher for the adults. The lesson was on learning about the kingdom. The teacher said it is easier to tell what the kingdom is not than to tell what it is. This is so because the kingdom is a spiritual entity. Even so, the difficulty is not so great if one realizes that the kingdom should be like the King, Jesus Christ.

In the high school auditorium Ray Verbeck served as superintendent and Norman Baugher, pastor at Long Beach, Calif., taught the lesson. This was the youth group and about three hundred young people, interspersed with some older listeners, participated in the Sunday-school lesson. Bro. Baugher talked about the nature of the kingdom and the requirements for living in it.

In another room Mrs. W. H. Myers acted as superintendent for several scores of intermediates. Held up by other meetings your reporter arrived just too late to observe this group in action but he saw them dispersing.

The children's division of the Sunday school claimed the attention of still another reporter. Stopping first in the high school room where the smallest children were under the care of a resourceful and efficient group of teachers headed by Mrs. Paul Hersch, I found that contentment and happiness reigned with the exception of the little girl who insisted that she wanted "mommy and daddy." It all resembled a nursery scene in the home church.

In the church auditorium the beginner-age children were enjoying a class session under the leadership of Miss Olive Bagwell. There was no doubt that the children were interested in the story in process. I was reminded that Bible stories can be made interesting to small children. In an upstairs room a large group of promising juniors were

learning about the problems of the Southern colored people from Mr. Clayton of Chicago. Mr. Orville Booth was in charge of this group. In another room the primary children were gathered. It required only a quick glance to see that Martha Cocanower was leading the primary children in a delightful experience of worship.

A church service had been arranged for the beginners and one for the combined primary-junior group. Miss Bagwell was in charge of the primary group. The primary-junior group worshiped under the leadership of the Paul Halladays and Bro. Stanley Keller. Bro. M. J. Brougher preached to the group and Bro. E. G. Hoff showed a set of colored slides. A number of other persons helped to make the forenoon a significant one for the children.

Sunday Morning Worship Session

At 10:30 the morning worship session was begun under the direction of Charles E. Zunkel, the local pastor. Many additional chairs had been carried in for the service and as the meeting opened nearly every available seat was filled.

After the call to worship and the choir response, we sang Holy, Holy, Holy and Since O'er Thy Footstool under the direction of Alvin Brightbill and with the assistance of the choir. This was typically good Annual Conference singing.

After the Scripture and prayer, a violin trio played selections from the Messiah while the offering was received. This trio was composed of girls from one of the near-by churches and their rendition was especially worthy.

The Conference choir sang a very spiritual rendition of the Beatitudes. Marlin Brightbill of California sang the solo parts.

Bro. V. F. Schwalm, president of Manchester College, now brought the message on Christ, the Hope of the World. We may be living in a period of world disintegration, he said. The remedy we recommend must be as deep as human need. Such a remedy does not lie in military might, in scientific achievement, in government and law. Jesus is the power to solve all the difficulties. The authority of Christ's ethical teaching must grip and guide our society. Jesus offered to the world the way of love. This is the only way the world can be won. To spread this message of Jesus Christ is the job of the church.

After we had sung Lo, a Gleam From Yonder Heaven, we adjourned from a great worship session.

Sunday Afternoon—Brethren Service Program

As the time for the afternoon session centering around the service program of our church approached the people came into the gymnasium, seeking advantageous seating. The choir was seated on the platform, as were also some members of the Brethren Service Committee, certain members of the committee's office staff and fieldworkers, and Conference Moderator Rufus Bucher. Bro. Alvin Brightbill led in singing Faith of Our Fathers and then directed the choir in the singing of The Heavens Are Telling. Chairman Burton Metzler called on Miss Lenora Shoemaker to conduct a worship period. The La Verne College choir, under the direction of Elias Brightbill, sang.

Moderator Bucher described some of the conditions he saw last spring in western Europe and told of the growing confidence of non-Brethren people in the Brethren as administrators of relief. After his address, the following directors of our relief projects were presented: Joseph Shelley of the seeds-of-goodwill project; John Metzler of the clothing project; Ben Bushong of the heifer project. M. R. Zigler, secretary of the Brethren Service Committee, presented a word picture of the conditions in Europe as he saw them. This account cannot give the details of the devastation and need, but you can get many of them through the literature available from the Service Committee. Bro. Zigler sketched the work being done by our Brethren workers in Europe. We cannot but rejoice that our fraternity is making so great a contribution to the rehabilitation of Europe, but there is still such great need that we dare not relax our efforts, he said. In our efforts at peacemaking we must extend help wherever possible. A second step in peacemaking, said our speaker, is the enlistment of the co-operation of all who love peace, whether they are Catholic, Protestant or Jewish. Significant steps have been taken; more are open to us.

An Indian chief, dressed in full feather and bead regalia, appeared and sang a solo very feelingly. The offering was lifted. The outgoing Brethren service workers were introduced. Among these were Dr. and Mrs. Homer L. Burke and family to Puerto Rico, John and Virginia Kerlin Bowman to Europe and Rufus and Wanda Hoover King, who are returning to Puerto Rico.

As the group left the gymnasium,

many went to the church, in the auditorium of which a program of sacred music was given by the La Verne Chapel choir under the direction of Bro. Elias Brightbill. A more-than-capacity audience listened to this program.

Missionary Convocation—Sunday Evening Session

At seven o'clock the choir, members of the General Mission Board, outgoing missionaries and their respective church elders took their places on the platform. In the front of the auditorium parents of missionaries, missionaries on furlough, the Standing Committee, members of the General Boards and several other groups were seated.

The session began with the vast audience standing to sing Jesus Shall Reign Where'er the Sun. Bro. Newton Long of Baltimore, chairman of the General Mission Board, introduced the various groups enumerated above. A goodly number representing each group stood and were recognized.

This gave us opportunity to glance over the auditorium quickly. A maximum audience seemed to be in attendance for this last Conference session. The flowers which had so beautifully decorated the room since the beginning were still fresh and attractive. The arrangements for the evening seemed to be moving efficiently and quietly.

The male quartet from La Verne sang Rise Up, O Men of God. Bro. I. V. Funderburgh of Pasadena, Calif., gave the invocation supported by the choir. Bro. Alvin Brightbill led us in singing an Indian song written by an Indian brother for our Indian Jubilee. The choir had sung this previously. Now the entire audience tried it. The audience also sang the song Rejoice, from Africa, and I Will Not Be Afraid, from China. Bro. A. R. Showalter of Keyser, W. Va., led the evening prayer as the choir sang What a Friend We Have in Jesus. The audience sang Jesus, I My Cross Have Taken.

Bro. Paul Robinson of Hagerstown, Md., gave the missionary convocation on the theme, Behold! An Open Door.

Following this gripping challenge, Bro. S. L. Barnhart of San Diego introduced the outgoing missionaries. There were ten of them going to Africa, India, China and South America. Their names have already been published in these notes. They come from Astoria, Ill., North Manchester, Ind., La Verne, Calif., Stonerstown, Pa., Bareville, Pa., Fresno, Calif., Wenatchee, Wash., Weiser,

Idaho, and Union, Ohio. One significant feature of the consecration this year was that the Rhoades family was consecrated as pioneer missionaries to South America. It was announced also that during the present year twenty-eight missionaries have sailed for the foreign field. Many of them were returning to their work following furlough periods.

Moderator Bucher commissioned the new missionaries to their task abroad. This significant commission has now become familiar to the Brethren. These consecrated youth knelt, their respective church elders laid hands of dedication and consecration upon their heads and the moderator led in the prayer of dedication and commission. The congregation rose in pledge of support and unified backing.

Bro. Frank Carper of Palmyra, Pa., led in receiving the offering. As the long line of ushers brought the offering forward the audience sang Take My Life and Let It Be. Bro. W. Glenn McFadden of Troy, Ohio, led the prayer of dedication of money.

Following a long tradition among the Brethren the audience engaged in the chautauqua salute and sang Speed Away. The enthusiasm of this action and song manifested our earnest backing of these consecrated messengers who were soon to go out in Christ's name. Antiphonally, this song was echoed from numerous places about the auditorium.

Retiring Moderator Rufus Bucher presented the gavel of office to Moderator-elect Rufus D. Bowman and followed this act by pronouncing the benediction and declaring the Conference closed. A male quartet invoked God's blessing upon us as we retired. The 160th Annual Conference had come to a close.

God's blessings had been with us; strengthened, we turned our faces homeward.

A tribute should be paid to the many individuals and groups who have contributed to making this Conference a success. Among them are the local church at Wenatchee, the housing committee and the various groups that fed us (which includes also churches other than the Brethren), the Chamber of Commerce and the people of the city in general, the individuals who contributed and drove many "courtesy cars," the local newspapers and the broadcasting station. We must not forget the choir, its director and the

pianist, Miss Deane Dukes of Cheyenne, Wyo. They worked until late hours that the music of the Conference might be effective and worshipful. All participants on the program deserve our appreciation. Most of all we thank God for his mercy and blessing.

May we take back to our homes and to our home churches the spirit of repentance and consecration which marked this final day of the 1946 Annual Conference.

Matrimonial . . .

Bankard-Barnhart.—Eugene Francis Bankard and Dorothy Ellen Barnhart, both of Taneytown, Md., Feb. 2, 1946, by the undersigned at his home.—C. O. Garner, Westminster, Md.

Bingenheimer-Musselman.—Ernest Allen Bingenheimer of Florida and Mazie Musselman of New Enterprise, Pa., June 12, 1946, by the undersigned at his home.—D. P. Hoover, New Enterprise, Pa.

Blickenstaff-Garber.—Stephen C. Blickenstaff of Bombay, India, and Virginia Lee Garber of Elgin, Ill., at the home of the bride's aunt in Luray, Va., June 15, 1946, by the undersigned.—Donald M. Royer, Luray, Va.

Boyd-Cline.—Ross Boyd and Ollie Cline, both of Winchester, Va., in the Linville Creek church, April 23, 1946, by the undersigned.—Joe Miller, Broadway, Va.

Clark-Beach.—Alexander Clark and Helen Beach, both of Flint, Mich., at the Flint church, June 15, 1946, by the pastor.—Walter J. Heisey, Flint, Mich.

Cook-Wenger.—Albert J. Cook and Marie Catherine Wenger, both of Shippensburg, Pa., at the home of the bride, June 15, 1946, by the pastor, the undersigned.—J. Linwood Eisenberg, Shippensburg, Pa.

Croyle-Holsopple.—Murry L. Croyle and Bette L. Holsopple, both of Johnstown, Pa., June 15, 1946, by the undersigned at his home.—Charles W. Blough, Holsopple, Pa.

Hall-Kauffman.—Elmer C. Hall and Elsie Mae Kauffman, both of Shippensburg, Pa., at the close of the morning service on June 16, 1946, by the pastor.—J. Linwood Eisenberg, Shippensburg, Pa.

Harbaugh-Fritz.—William L. Harbaugh and Doris L. Fritz, both of Westminster, Md., in the Meadow Branch church, Feb. 3, 1946, by the undersigned.—C. O. Garner, Westminster, Md.

Hayden-TeHennepe.—Howard Hayden and Barbara J. TeHennepe, both of Ridgefield, Wash., at the Ridgefield Community Presbyterian church, June 8, 1946, by the undersigned.—B. J. Fike, Portland, Oregon.

Hoover-McGwin.—Paul E. Hoover of North Manchester, Ind., and Leona McGwin of North Liberty, Ind., by the undersigned in his home.—N. H. Miller, Bourbon, Ind.

Lefever-Graham.—Donald R. Lefever of Spring Grove, Pa., and Faye M. Graham of Myersville, Md., in the Elizabethtown College chapel, May 19, 1946, by the undersigned, the bride's father.—John F. Graham, Myersville, Md.

Mishler-Fasset.—Paul Junior Mishler and Bettie Fasset, both of Beaverton, Mich., at the church, June 2, 1946, by the undersigned.—E. S. Hollinger, Beaverton, Mich.

Nash-Phillips.—Earl Nash and Christina Phillips, both of Beaverton, Mich., at the groom's home, May 30, 1946, by the undersigned.—E. S. Hollinger, Beaverton, Mich.

Painter-Lam.—Herbert M. Painter of Luray, Va., and Ruby Florine Lam of the Linville Creek church, at the Timberville parsonage, June 15, 1946, by the under-

signed.—Robert Hoover, Timberville, Va.

Smith-Runner.—Gilbert Smith of New Paris, Ohio, and Elsie Runner of Hollansburg, Ohio, at the parsonage, March 23, 1946, by the undersigned.—E. S. Hollinger, Beaverton, Mich.

Stambaugh - Buffington.—Kenneth E. Stambaugh and Ethel C. Buffington, both of Union Bridge, Md., May 4, 1946, by the undersigned at his home.—C. O. Garner, Westminster, Md.

Teets-Winters.—Ellis Hobert Teets of Egton, W. Va., and Marie Winifred Winters of Clarksburg, W. Va., in the Maple Spring church, June 2, 1946, by the undersigned.—W. L. Teets, Egton, W. Va.

Fallen Asleep . . .

Casebeer. Sara Blough, daughter of the late Valentine and Catherine Cober Blough, died at the home of her daughter, Mrs. Gordon Bowman, Somerset, Pa., May 16, 1946, at the age of ninety-one years. She united with the church at the age of eleven years. She was married to Henry Casebeer, Dec. 12, 1872. They lived in the Sipesville congregation and accepted the office of deacon early in life. Her husband died in 1905. Five children also preceded her in death. She was a charter member of the Geiger congregation and helped in starting the Geiger ladies' aid society. Surviving are two daughters, six grandchildren, ten great-grandchildren, three great-great-grandchildren and one sister. Funeral services were held at the home of her daughter, with whom she lived, and burial was in the Casebeer Lutheran cemetery. Bro. Roy S. Forney officiated.—Roy S. Forney, Berlin, Pa.

Devore. William O., the son of Harmon and Rosella Devore, was born at Buffalo Mills, Pa. At the age of thirteen he joined the Christian church, later he became interested in the Church of the Brethren and in 1905 was baptized by the late Thomas Harden. About forty years ago he moved to Westernport, Md., where he was engaged in the mercantile business. There was no church of his faith there and he attended the Baptist church and taught the adult Bible class for twenty years. In 1925 he, with other members

of the Church of the Brethren who had located in Westernport, organized a prayer meeting which met weekly in the home of the members. This small beginning later developed into a church. He was elected a full deacon in 1927 and when the church bought property he was elected a trustee, which office he held until the time of his death April 15, 1946. He is survived by his wife, one son and one grandson. The services were conducted by his pastor, Bro. F. M. Bittinger, assisted by Bro. Arthur Scrogum, a former elder of the church. Interment was in the Philos cemetery of Westernport, Md.—Pearle Boar, Westernport, Md.

Flora. Owen, son of Isaac and Elizabeth Flora, was born Nov. 24, 1852, and died Feb. 17, 1946. He spent his entire life at the home place where he was born. He was a member of the Bethlehem Church of the Brethren, Franklin County, Va., where he served as a deacon for many years. He was married to Catharine Bowman in 1874. He is survived by his wife and a niece whom they took to raise. Funeral services were conducted in the Bethlehem church by Brethren O. R. Fike, N. C. Peters and L. A. Bowman. Interment was in the church cemetery.—Christine Peters, Boones Mill, Va.

Funk. Lucy Isabelle Phillips, was born April 29, 1905, in Floyd County, Va., and died June 3, 1946. She is survived by her husband, C. N. Funk, and one son. She called for the anointing service a number of times. On June 27, 1945, she was carried into a stream near her home and baptized on a chair after which she was anointed and expressed her joy in being a member of the church. Funeral services, conducted by Bro. Oscar R. Fike, were conducted in the Indian Valley community near her old home and interment was in the family cemetery.—Oscar R. Fike, Boones Mill, Va.

Henricks. Charles, the son of Isaiah and Margaret Henricks, was born in May 1866 in St. Joe County, Mich., and died in May 1946 at his home in Altamont, Mo. In early childhood he moved with his parents to Missouri where he spent the remainder of his life. Early in life he united with the Church of the Brethren, but being isolated from his church he was associated with the Methodist church. In January 1896 he was united in marriage to Anna Oaks. To this union three sons and two daughters were born. He is survived by his wife and five children. Funeral services were held at the Altamont Methodist church.—C. E. Oaks, Osborn, Mo.

Hylton. Clovis B., was born in Roanoke, Va., March 13, 1890, and died at his home near Fresno, California, March 18, 1946. He is survived by his wife, two sons and two daughters. He was a faithful member of the Church of the Brethren. Funeral services were conducted by the undersigned in the Lisle funeral home and interment was in Belmont Memorial Park.—Forest S. Eisenbise, Fresno, Calif.

Kearns. Louisa Mae Stump, the daughter of Lester and Fern Burger Stump, was born in McPherson, Kansas, Aug. 1, 1913, and died June 1, 1946. In February 1922 she accepted Jesus as her personal Savior and became a member of the Church of the Brethren. At the time of her death she was a member of the church in Oklahoma City. In 1933 she was married to Earl Leland Kearns and two children were born to this union. She is survived by her husband, two daughters, her father and mother, two brothers, two sisters, and her maternal grandparents. Services were conducted at the First Church of the Brethren in Oklahoma City, with Bro. Russell G. West officiating, assisted by Bro. D. J. McCann. Interment was in the Memorial Park cemetery.—Harley Stump, Oklahoma City, Okla.

Moats. Ada Florence, widow of Paul Moats and daughter of the late Samuel L. and Alice A. Line, died at her home in Tilghmanton, Md., May 6, 1946, at the age of fifty-four years. She was born in the Tilghmanton district and spent her entire life in that section. She was a long-time member of the Church of the Brethren,

Announcements . . .

REGIONAL CONFERENCES

Southeastern Region—Roanoke, Va., Aug. 28-30.

Eastern Region—Lebanon, Pa., July 10-11.

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETING

Canada, Western—Irricana, Second, July 9-12.

Colorado—First Grand Valley, Aug. 16-18.

Illinois, Northern, and Wisconsin—Lena, Aug. 31—Sept. 2.

Illinois, Southern—Girard, Aug. 24-26.

Indiana, Middle—(Undecided), Aug. 22-24.

Indiana, Northern—Camp Mack, Milford, Aug. 13-15.

Indiana, Southern—Union Grove, Aug. 20-22.

Iowa, Middle—Panora, Aug. 31—Sept. 2.

Iowa, Northern, Minnesota, and South Dakota—Worthington, Minn., Aug. 23-26.

Iowa, Southern—English River, Aug. 17-19.

Michigan—(Undecided), Aug. 20-23.

Missouri, Southern, and Arkansas—Cahoon, Aug. 16-19.

North and South Carolina—Melvin Hill, Aug. 8-10.

Ohio, Northeastern—Camp Zion, near Canton, Aug. 27-29.

Oklahoma, Panhandle of Texas, and New Mexico—Antelope Valley, Aug. 20-22.

Tennessee—Pleasant Hill, Aug. 6-8.

Texas and Louisiana—Rosepine, La., July 25-28.

Virginia, Eastern—Midland, Aug. 14-16.

Virginia, Southern—Red Oak Grove, July 30, 31, Aug. 1.

West Virginia, Second—Valley River, Aug. 24.

having united with the church in early girlhood. She is survived by one son, one sister, and two brothers. Funeral services were held in the Manor church by her pastor, Bro. J. Rowland Reichard. Interment was made in the Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

Privett, Grace Long Booze, was born Sept. 9, 1884, in Burton, Mo., and died on June 4, 1946. Early in life she united with the Church of the Brethren. During the early days in Oklahoma she worked in the Monitor and Pleasant Plains churches with great interest. On March 30, 1905, she married Tom Booze and to this union two children were born. In July, 1945, she married Henry Privett. She is survived by her husband, two children, two grandchildren, three brothers, and one sister. Services were conducted in Oklahoma City and also in the Pleasant Plains church near Aline. Interment was in the Aline cemetery.—Harley Stump, Oklahoma City, Okla.

Rupp, Benjamin, was born near Defiance, Ohio, Sept. 16, 1879, and died at Detroit, Mich., May 21, 1946. On Dec. 25, 1902, he married Rose Kintner and to this union four children were born. Early in life he united with the Church of the Brethren and was one of the charter members of the Defiance, Ohio, church. He is survived by his wife, four children, and eight grandchildren. Funeral services were held at the Sperlich funeral home, Defiance, Ohio.—J. Perry Prather, Detroit, Mich.

Saylor, D. Leonard, eldest son of Brother and Sister Norman M. Saylor, was born on a farm near Morrill, Kansas, on Feb. 22, 1900, and died April 4, 1946. With the exception of a few years spent in Topeka, Kansas, he lived his entire life in the community of his birth. He united with the Church of the Brethren early in life and enjoyed its fellowship until his death. He was united in marriage with Miss Laura Severin on March 24, 1923. One son was born to this union. His wife preceded him in death on Sept. 12, 1944. He is survived by his son, his parents and one brother. Memorial services were held in the Morrill church April 7, 1946. In the absence of his pastor, Bro. J. D. Kemper officiated. Interment was in the Morrill cemetery.—W. A. Kinzie, Morrill, Kansas.

Shinabarker, Carl Leo, the son of Frank and Dora Teeters Shinabarker, was born in Jeromesville July 15, 1912, and died at the Samaritan hospital, at the age of thirty-three. He was married on Sept. 3, 1928, to Mabel Witmer, who survives him. He was a member of the First Church of the Brethren and the homebuilders Sunday-school class. Besides his wife, he is survived by his parents and five children. Funeral services were held at the Third Street Church of the Brethren with Bro. J. C. Inman, assisted by Bro. R. V. Bollinger, officiating. Burial was in the Dickey church cemetery.—Mrs. Fern Sponsler, Ashland, Ohio.

Spoerlein, Pearl M., wife of Horace C. Spoerlein of Fresno, Calif., was born Jan. 22, 1889, and died March 11, 1946. Besides her husband she is survived by her father, one daughter, four sons and three brothers. She was a faithful member of the Church of the Brethren and active in the women's work until failing health brought an end to such service. Funeral services were conducted by the undersigned in the Tinkler Mission Chapel and burial was in Belmont Memorial Park.—Forest S. Eisenbise, Fresno, Calif.

Switzer, George K., was born Feb. 19, 1865, and died March 19, 1946. He is survived by his wife, Emma Baugher Switzer, one daughter, two sons, and four grandchildren. He was a long-time and faithful member of the church and had done pioneer work at the Pleasant Hill end of the Codorus congregation. Funeral services were conducted at the Codorus church by Elders S. C. Godfrey and Obed Fry. Interment was in the adjoining cemetery.—Mary A. Lehman, Dallastown, Pa.

Whitmer, Joshua Souders, son of Abraham and Mary Whitmer, was born in

Miami County, Ohio, Feb. 17, 1858, and died June 8, 1946. On May 27, 1880, he was united in marriage with Lilly May Gartley and to this union five children were born. His wife preceded him in death June 8, 1917. In his early married life he and his wife united with the Lorami Church of the Brethren near Sidney, Ohio. He was soon elected to the deacon's office in which capacity he continued to serve the rest of his life. In the year 1902 he and his family moved to Beaverton, Mich., where he had since resided. Bro. Whitmer was a charter member of the Beaverton church. He is survived by three children, eleven grandchildren and five great-grandchildren. Funeral services were held at the Beaverton church by the writer and interment was in the Dale cemetery.—E. S. Hollinger, Beaverton, Mich.

Church News . . .

California

Covina.—On March 31 Rev. Floyd C. Carrier, educational director of the California temperance foundation, was the guest speaker at the morning service. Council was held on April 5. A special every-member visiting campaign is to be made in the month of May for the strengthening of the fellowship and the promotion of the church program. It was decided to purchase a sound moving picture projector to be used in the Christian education program. On April 7 Bro. Arthur Baldwin, pastor of San Bernardino church, presented a program of worship with kodachrome slides and films. The Easter program was given by the junior and primary departments of the Sunday school. A vesper service was held on the evening of April 28 with Bro. LaMar Bollinger, director of religious education at La Verne College, as speaker. At the annual pulpit exchange Bro. Joseph Jennings, pastor of the Santa Ana church, was our guest, while our pastor went to Pomona. Delegates to Annual Conference are Mrs. Carr Deitz and Mrs. Ruth Hersch. Our pastor, Bro. Paul Hersch, was sent by the district to serve on Standing Committee. Our mother and daughter banquet was held May 10. The every-member visitation which began May 19 was climaxed with a family banquet on May 23. On Sunday, May 19, our Annual Conference offering of \$1,479.10 was taken. Our pastor conducted a membership class for several weeks previous to membership Sunday. On that day six were baptized and two were received by letter. At the morning service on June 2 special recognition was shown to the young people who graduated from college, high school and grammar school. A number of the young people had part in the opening exercises. While our pastor is absent at Conference Dean Weiss and Bro. Jessie Smeltzer of La Verne will be our guest speakers. At the June meeting of the home builders the officers for the coming year, beginning July 1, were elected. Director of women's work is Mrs. Ida Fesler.—Mrs. Temple S. Funk, Covina, Calif.

Colorado

Fruita.—Our love feast was held in the Appleton church on April 18 with Bro. E. F. Weaver officiating. On Sunday, April 14, our young people presented the play, The Challenge of the Cross. On April 28 Bro. Earl Frantz and the college quartet from McPherson, Kansas, were with us. Bro. Frantz filled the pulpit both morning and evening. An offering of \$60.54 was given for the college. On Sunday, May 5, Charles Austin preached for us. He, with his family, is now located in Queen Village, N. Y., where he has a pastorate under the supervision of the Methodist Church. On Sunday, June 2, Bro. Donald Brumbaugh from East Lansing, Mich., filled the pulpit. An offering of \$166.46 was taken for Conference. On June 9 a basket dinner will be held at the church, with the quarterly council

held in the afternoon. Pastor E. F. Weaver will be in charge. Mrs. Mary High and Miss Elizabeth Barcus were elected delegates to district meeting which will be held in the Appleton church in August. The Methodist and Brethren churches are co-operating in a daily vacation Bible school beginning June 19 and closing July 2. Our ladies' aid is busy quilting, piecing quilts and sewing carpet rags. We serve the Rotary Club once a month. We have more clothing ready to send to the United Church Service Relief Center. Our elder, Bro. Ralph Hoover, and family have moved to Montrose, Colo.—Mrs. J. A. Austin, Fruita, Colo.

Florida

Tampa.—Sister Susie Thomas gave us two talks recently. A minister from Lakeland was with us one Sunday. We had a program Easter morning and held our communion services in the evening. We had a program on Mother's Day and a mother and daughter banquet the following Friday. Two were baptized May 12. Several from our church attended the Sunday-school convention at Winter Park May 19. Each class in Sunday school has taken a project for fixing up our church this year. A revival meeting was held by our home ministers June 2-9.—Mrs. Grace Stambaugh, Tampa, Florida.

Illinois

Astoria.—Our business meeting was held June 11 with Bro. Dewey Cave as moderator. The reports from the heads of the various organizations were favorable and showed growth. The women's work sponsored the redecorating of the walls and windows of the church. They also served the alumni banquet at the school building, and are gathering clothes for relief. The children of the Sunday school are giving their offerings entirely to relief next quarter and plan to buy a heifer. Two more heifers were sent out in May by our church, and plans are under way to buy others. The pre-Easter services were conducted by our young ministers, Brethren Clinton Kessler, Pius Gible and Ralph Johnson. The Easter sunrise service was held in the park by the united churches of Astoria. Our communion service was held April 18 with Bro. Harold Miller, pastor of the Woodland church, in charge. Our church is co-operating with the Woodland church in their daily vacation Bible school, held from June 10-21. On March 9 and 10 Bro. J. I. Baugher was with us and gave an inspiring message. Other ministers who spoke here during April were Pius Gible, Benton Rhoades, and Walter Bowman. Lorrell Eikenberry of Washington, D. C., gave a review of his trips to Europe with cattle for relief, and told us of the great need for relief in most sections of Europe. Our delegates to district meeting will be Floyd Walters and Orley Chockley. Brother and Sister Canfield plan to have their vacation from July 1-18, during which time the pulpit will be filled by local ministers.—Lizzie Riebling, Astoria, Ill.

Indiana

White.—On May 3 our love feast was held with our elder, Bro. Albert Harshbarger, officiating. Our aid society has been doing relief sewing and has just completed forty-four Philippine skirts which were sent to New Windsor. We are now making relief comforters. A sale dinner and an election dinner netted us approximately eighty dollars. The church group is making plans to redecorate the auditorium and basement of the church. The past few months we have been without a regular pastor but our elder, Bro. Harshbarger, and Brethren Carl Lauer of Bethany Seminary and George Hagenbuck from Chicago, have each preached several Sunday mornings and evenings for us. On June 16 we elected Bro. Hagenbuck our new pastor for the coming year. We are continuing our cottage prayer meeting and Bible study every

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Thursday evening. Our Sunday school is growing in interest and numbers. We would welcome any Brethren families who would like to locate in our church community.—Mrs. Beulah Hildreth Baily, Colfax, Ind.

Iowa

Cedar Rapids.—Bro. W. H. Yoder of South Waterloo conducted our pre-Easter meetings with good attendance at all services. Communion was held on Thursday of Holy Week. All the church joined in the sunrise service held on a hilltop just at sunrise on Easter morning. A breakfast at the church followed this service. Money left over from the meal was given for relief. Twelve were received into membership at Easter. A baptismal service was held in the evening with a tall lighted candle placed on the altar as each candidate was baptized. The largest mother-and-daughter banquet we have ever had was held on May 9, with Mrs. Ruthrauff in charge of the program. Bro. Ross Noffsinger of Des Moines Valley spoke at an all-church supper. He told of his experiences on a cattle boat and in Poland. Our young people are home from college for the summer and most of our young men have returned from camps. The church softball team is organized and playing regularly in the city church league. We are happy to report increased attendance at all services, especially the midweek Bible study and prayer meeting. Our vacation school, held in co-operation with two other churches, has begun. Bro. Ruthrauff is our delegate to Annual Conference.—Violet Snyder, Cedar Rapids, Iowa.

Greene.—We met in council June 2 with Bro. Deardorff presiding. Reports were given by the treasurer and various other departments. Red evergreen trees were sent to the church here as a memorial from C.P.S. boys at Wellston, Mich. A letter of appreciation was returned to them. Mrs. Irma Smith and Mrs. Deardorff were chosen delegates to district meeting, with Bro. Deardorff and Loren

McRoberts as alternates. Sunday, May 3, Bro. A. D. Kesler, a returned serviceman, told of his ten months' experience in Puerto Rico. In the evening Brother and Sister Kesler gave reports of their experience at New Windsor, Md., where they spent four weeks helping in the sorting, packing and shipping of relief clothing. On June 9 Brethren Cletus Deardorff, of North Liberty, Ind., and Ralph Johnson and Pius Gible of Astoria, Ill., talked on Our Responsibilities and Opportunities. A quartet, composed of four children of our pastor's family, rendered two musical numbers. A basket dinner was provided at noon with our mother and daughter banquet following in the evening. The women of the church gave ten dollars as a memorial for Sister W. W. Blough, a former pastor's wife, of Falls City, Nebr., who died June 9. June 19 the young people, with the pastor, attended the young people's conference at the Union Ridge church. Our church has a 100% Messenger club.—Elsie A. Pyle, Greene, Iowa.

Louisiana

Roanoke.—Our spring love feast was held Good Friday night, April 19. One Sunday-school pupil was baptized before the services. Mrs. Lynn Blickenstaff, missionary to India, gave three addresses in our church this spring. The women's work group is sewing, packing boxes of used clothing, and knotting comforters for relief. We also made a box of dish towels, sheets and pillowcases for Mrs. Blickenstaff. Our church had a school of missions recently. Bro. Paul Metzger has been discharged from C.P.S. He plans to go as a cattle attendant this summer. Bro. Glenn Harris is serving our district on the Standing Committee this year. Two of our families have moved to California.—Edith Longenecker, Roanoke, La.

Maryland

Manor.—On March 31 Bro. Charles Green gave a description of his trip to Europe on one of the boats which was transporting cattle to Poland. On April 7 the district Brethren service committee held its quarterly meeting here. On the following day the ministers of the district

met here for their regular meeting. Bro. Elmer Rowland told of his experiences on a cattle boat going to Europe. Bro. J. Harvey Martin held a series of evangelistic meetings April 14-21. As a result of these meetings twenty members were received into the church by baptism and confession. On April 28 the Rohrsersville U. B. choir presented a cantata of twenty choruses. Our love feast on May 12 was well attended. Brethren Harvey Martin and John Bowlus assisted our pastor, Bro. J. Rowland Reichard, with the services of the evening. A number of our women were present at the women's work meeting which was held at the Pleasant View church on May 15. On the evening of June 9 the Downsville and Manor B.Y.P.D. members met on a hilltop for antiphonal singing.—Naomi H. Coffman, Fairplay, Md.

Piney Creek.—Our love feast was held May 5. Visiting brethren were William Baker and Joseph Bowman. Bro. Baker preached our examination sermon. The B.Y.P.D. had as their speaker on June 2 Mr. Daniel Teeter of Gettysburg.—Virgie A. Bowers, Taneytown, Md.

Westminster.—The Juniata College choir gave a program in our church Feb. 4. A leadership training school for the Brethren churches in this area was held in our church for six Sunday evenings, Feb. 17 to March 24. Four courses of study were offered. The annual missionary drama, In Perfect Peace, was given Feb. 10. The women's work organization sponsored a family-night social on Feb. 13 with a covered-dish supper. Bro. Ralph Shober, Frederick, Md., was guest speaker. A district children's-workers' institute was held on March 9 and 10, with Miss Dessie Miller, regional children's director, as speaker. Special services were held Wednesday and Thursday evenings of Holy Week with Brethren Chester Harley and Raymon Eller as guest speakers. We held our spring love feast Good Friday evening with Bro. I. S. Long, Baltimore, Md., officiating. The adult choir gave the cantata, The Words on the Cross, Easter Sunday evening. The church met in council April 28. Bro. Harry L. Yingling was elected delegate to Annual Conference. A large group of our young people attended the regional round table at Bridgewater College, April 28. We had our annual mother-and-daughter dessert on May 7. A consecration service for babies was held on Mother's Day, May 12. Our conference offering amounted to \$153.32. Thirteen members have been received by baptism.—Dorothy Stair, Westminster, Md.

Michigan

Flint.—Twenty new members were received into the church during the Easter season. On May 5 a potluck supper was held honoring our servicemen and new members. On May 10 the mothers and daughters enjoyed a banquet with Mrs. Ackerman as guest speaker. Several of our ladies attended the May breakfast sponsored by the Flint council of churchwomen. A number attended the one-day workers' conference at Beaverton. Messages were given by John Metzler and Bessie Crim. Vacation Bible school begins June 17 with Mrs. Heisey as director. Some are planning to attend the leadership training school soon. Work on relief clothing each Thursday has been the main work of our ladies' group. About four and a half tons have been processed at our church, from many denominations and individuals. Most of this has been trucked to Nappanee, Ind., by our own group.—Mrs. Arthur Taylor, Flint, Mich.

Missouri

Warrensburg.—One person was baptized on Easter Sunday. Improvements and re-decorations in the church have been made. Two Sunday-school rooms have been added, one on each side of the pulpit. At our recent council meeting a committee was appointed to see our returning servicemen and give any assistance and encouragement possible and to help interest them in church attendance

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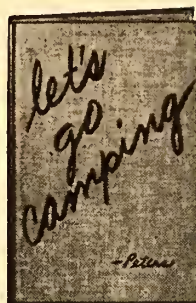
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and church work. It was decided to take the initiative with other churches to see if arrangements can be made for a public sale to raise funds for relief. We plan to have our annual birthday dinner the last Sunday in June. We are much in prayer for Mrs. D. M. Wenrich, who has been in a critical condition, but at this time has made some improvement.—Jennie Mohler, Warrensburg, Mo.

Nebraska

Lincoln.—On Easter the junior B.Y.P.D. had charge of the sunrise service with breakfast following. During the Sunday-school hour the children gave a recitation program. In the evening the choir presented Easter Fantasy. Poems were given by Mrs. J. M. Neely, who also directed the choir. The building fund offering during the Easter season amounted to \$500. On April 28 the pastor conducted a service for new members. Five were baptized, two were reinstated and two came in by letter. In the evening we had a love feast. Bro. Homer Caskey and wife were present. On the first Sunday of May, Brother and Sister Glenn Van Dyke were installed in the deaconship. The service was held during the church hour. The mother and daughter banquet was held May 10 with Mrs. Ray Rice, a missionary to India, as the guest speaker. On May 19, during adult forum period, Mr. William McGinnis told of his trip to Poland with a load of horses. Two can-

didates were baptized on May 26. Pastor J. F. Baldwin, his wife, and daughter, Alice, left for Indiana May 28 to be gone nine days. Daily vacation Bible school will be held June 3-14. Vivian Lowell and Ruth Hoffert are the directors.—Mrs. Robert H. Evans, Lincoln, Nebraska.

Ohio

Ashland City.—Bro. J. C. Inman, accompanied by his wife, is attending Annual Conference as our delegate. Bro. C. A. Helm is filling the pulpit in the absence of the pastor. Our church is supporting the work budget of Clara Harper in the Africa mission field. We have raised over half of the amount for the year. We were sorry to lose the R. V. Bollinger family which has moved to North Manchester, Ind., where Bro. Bollinger is teaching. Our children's day program was held on Sunday night, May 26. We are co-operating with the churches of the city in a daily vacation Bible school which will begin June 10. Our young people sponsored a very impressive sunrise service on Easter Sunday morning. A breakfast furnished by the women's work followed the service. There were twenty-one baptisms at the Easter season. On Sunday, May 26, our graduates from high school and college were honored with a special program. Bro. Bollinger gave the address. Our men's and women's work have been growing in interest and attendance. On Mother's Day we co-operated

with the churches of the city in an evening service at the high school auditorium especially honoring the Gold Star mothers. A mother and daughter banquet was held in the church basement on May 16 with Mrs. Howard Alsdorf, a returned Lutheran missionary to Japan, as the main speaker. The homebuilders Sunday-school class purchased a sound movie projector for the church and the young married people's Sunday-school class purchased the screen. Our young people's and intermediate departments have been growing. We are thankful that so many of our boys have returned from service.—Mrs. Fern Sponsler, Ashland, Ohio.

Fostoria.—Our Easter services were very well attended. Three nights of services conducted by the pastor preceded our love feast on April 21. There were six baptized recently and others await the rites. Mother's Day was observed by singing songs honoring mothers. A gift was given to the youngest mother and to the mother with the most children present. The regional B.Y.P.D. conference was held here May 5. The afternoon discussion was led by Welton Snively. Bro. Renz, of the Lima church, preached in the evening. The women are mending clothing and making comforters. Our delegates to district conference were Mrs. Fanny Frederick and Mrs. Marie Dull. They gave reports on the meeting which were very much appreciated by those unable to attend. Bro. Edgar Petry will be the speaker at the joint Sunday-school convention to be held at the Oak Grove church Sunday, June 16.—Mrs. Bessie Lee, Fostoria, Ohio.

Harris Creek.—Sister Nora Wise and Brother John Eikenberry represented us at the district meeting. Our pastor, Bro. H. E. Helstern, is attending Annual Conference as our delegate. The B.Y.P.D. presented an Easter pageant under the direction of Mrs. Wilbur Erbaugh. This program was given in two other churches. The men's work sponsored a program by Wilbur Fish, the bell ringer, on May 19. Our mother and daughter social was held May 31, with Mrs. Jesse Haines as guest speaker. The young people have sent \$100 for the Youth Serves project. They presented Sallman's Head of Christ to the church as an Easter gift. A community hymn sing is planned for the near future. The children's day pageant will be presented June 16. Galen Detrick, one of our returned servicemen, and Martha Eley were married June 2 at the church. Aug. 1-11 Bro. Baugher, of Pennsylvania, will be with us in a centennial revival meeting. Aug. 4 will be our home-coming. Everyone who has ever attended Harris Creek is invited to come home on that day. A basket dinner will be served at noon.—Edna Marie Hoover, Bradford, Ohio.

Lick Creek.—Our council meeting was held March 1, with Elder Edward Kintner of North Manchester, Ind., presiding. Our pastor, Bro. Vernon Miller, conducted a pre-Easter service. Seven were baptized and three letters were received. Our church joined with the other churches of this town in a Good Friday service. Our communion was held Good Friday evening. On Easter evening the young people presented a play. On April 28 our elder, Edward Kintner, and the district ministerial board met with our church and installed Brother and Sister Miller into the eldership. Our mother and daughter banquet was held May 9 with the mothers and daughters of the Silver Creek church as our guests. Mrs. Rufus Bowman of Chicago was our guest speaker. On Mother's Day nine babies were dedicated. The ladies' aid has been busy quilting, sewing, making comforters for relief, and gathering used clothing. Our men's organization has sent one of the heifers which was purchased for Brethren service. Nearly all of our servicemen have returned and we are happy to wel-

come them back into our fellowship. The children of our church will present a children's day program Sunday, June 16. Bro. Miller was sent as our delegate to Annual Conference.—Mrs. Eugene Robinson, Bryan, Ohio.

Zion Hill.—Our pre-Easter services were conducted by Bro. Daniel Long, a student at Bethany. On Easter evening our communion was observed. Bro. G. S. Strausbaugh, with his wife, is representing our church at the Annual Conference. A vacation Bible school is in progress with good interest and attendance. Some of our young people attended the district B.Y.P.D. meeting at Woodworth. The young married people's class is heading a movement to buy a parsonage. The ministerial committee is endeavoring to find a pastor. Bro. E. G. Diehm and Bro. G. S. Strausbaugh have been preaching for us and doing some pastoral work.—Elsie Miller, Columbiana, Ohio.

Oklahoma

Antelope Valley.—Bro. K. O. Thralls conducted a revival meeting at Cushing, Okla., beginning April 29 and ending May 12. Five were baptized and one dedicated her life to the missionary work. A group of adults from our church attended these meetings on Tuesday night, then a group of our young folks presented a special number of music on Thursday night. The Sunday-school and church services are being held in a schoolhouse since the church was completely burned May 22. Two young couples, Everett Semrad and Darlene Crozier, Raymond Pfrimmer and Audrey Mauors, were married Sunday at the parsonage. Brother and Sister K. O. Thralls and Brother and Sister Al Schilling attended the revival conducted at Oklahoma City by Bro. Russell West of Pampa, Texas, last Friday night. A group of our young people sang some special numbers there. Plans are being made to erect a new church building this fall. Our ladies' aid served lunch at a sale May 28, making a profit of twenty-one dollars. We have quilted ten quilts. Our aid meetings will be discontinued until fall.—Mrs. L. E. Cook, Garber, Okla.

Pennsylvania

Royersford.—On May 19 Bro. Joseph Famous of the Green Tree church reported on his trip aboard a cattle boat and portrayed the physical needs of the Polish people. May 26 was our semiannual missionary day. Our offerings totaled \$422.65. Our pastor delivered the sermon. The infant son of Mr. and Mrs. Curtis James was consecrated at the service. Our recent relief contributions have been approximately 237 cans of food, 140 pounds of soap and eight boxes of clothing and comforters. On June 3 Mr. and Mrs. Lawrence High left for Annual Conference where Mrs. High will serve as delegate. June 23 will be youth day in our church and the young people will have charge of the morning worship service. The program will feature talks by several young folks. In the afternoon and evening the pastor will be speaker at the district youth rally which will be held in our church. During the month of July Bro. Ross D. Murphy, elder of several of the churches in this district, will fill the pulpit. Bro. Murphy, who was with us last summer, is returning by the special request of several members of the congregation. Bro. Chas. Bieber will preach during August.—Ollive Flemings, Royersford, Pa.

Virginia

Bethel.—Since our last report we have completely renovated the interior of our church. A group of our Sunday-school officers and teachers attended the leadership training school which was held at Timberville recently. During Lent our pastor, Bro. S. D. Lindsay, and Bro. Morley Mays from Bridgewater College brought us messages and Bro. Joseph W. Miller led in hymn appreciation. We

were privileged to entertain the district conference on April 19 and 20. Bro. H. L. Hartsough from Illinois was guest speaker and remained to bring the message on Easter Sunday morning. An evangelistic meeting was conducted by Bro. Jacob Replogle from Dayton, Va., beginning May 5 and closing with our communion on the evening of May 12, with Bro. Replogle in charge. Five were added to our number by baptism.—Eva Huffman, Broadway, Va.

Concord.—Our revival meeting, with Bro. Raymon Eller of Baltimore, Md., as evangelist, began May 19 and closed May 26 with a home-coming. There were two added to the church by baptism and the vows of three were renewed. We were very sorry to learn that our pastor, Henry C. Eller, had resigned and will begin full-time ministry at the Buena Vista

church. We are left without a pastor until further arrangements can be made.—Helen McClung, Fairfield, Va.

West Virginia

Capon Chapel.—Our congregation met in regular council April 20, with Bro. A. R. Showalter, of Keyser, W. Va., officiating. Bro. B. W. Smith of Romney, W. Va., was with us, as was also our pastor, Bro. O. F. Bowman. Our Sunday school is growing. We recently remodeled our church, painting both the inside and the outside. A platform has been built and the kitchen repaired. On June 30 we will meet for an all-day service at which a rededication of the church and a memorial service will be held. Our vacation Bible school will begin June 10 with Sister Blanch Hinkle as instructor.—J. L. Shanholtz, Slanesville, W. Va.

The Brethren Ministers' Book Club

selection for July is . . .

THE RIVER JORDAN

By Nelson Glueck

"This is a different book on Bible lands. A first rank archeologist with the knack for writing simply and interestingly has thoroughly explored the Jordan River valley and adjacent areas with the Bible and a knowledge of ancient pottery at hand. It is amazing how he has located sites and reconstructed the happenings there. About a hundred excellent full-page photographs add to the value and interest of the work. Without purposing to do so, the book gives high confirmation to the historical and geographical accuracy of the Bible. It makes the Bible live anew at many points."

THE BOOK CLUB PLAN

The Brethren Ministers' Book Club is a new way to make effective the Gish Fund arrangement by which Church of the Brethren ministers get personal copies of useful books at a reduced rate. A minister can still get books of his own selection at a 20% discount, under the terms of the Gish Fund. Such books are not returnable. He can now get a monthly selection also.

The books to be offered from month to month will be carefully chosen for their importance to Brethren ministers. The book selection committee is composed of Raymond R. Peters, H. L. Hartsough and Ernest G. Hoff. They will have help from a representative book nominating group of more than fifty persons.

The book selected for any given month will be announced in the Messenger in the last issue for the month preceding. If a club member does not want the book for the month he should notify the Brethren Publishing House immediately. In the first issue of the Messenger for any given month the book for that month will be further announced, and then will be mailed out.

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Gospel Messenger

Volume 95

JULY 13, 1946

Number 28



Screen Traveler from Gendreau

The Cathedral at Rheims

THE cathedral of Rheims, France, pictured here is considered to be the

world's finest example of Gothic architecture as developed by the French. It was built in 1210-1250 A.D. and has since been all but obliterated three different times by fire or by war. Each time it has been speedily rebuilt; its motto has become "We will rebuild." The multiple arches are slender and tall and they, together with the twin towers and the multitudinous smaller spires, pull the worshipers' eyes and hearts irresistibly upward to the God above. The large central entrance arch and the two others which flank it represent the Holy Trinity, Father, Son and Holy Ghost. The many sculptured saints which cover its surfaces are typically characteristic of the French Gothic style.

D. W. B.

DESMOND W. BITTINGER - - Editor
PAUL W. KELLER - - Assistant Editor
H. A. BRANDT - - Managing Editor

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Around the World

The state of Florida has 3,751 Negro classroom units, none of which cost more than \$899 a year to operate. The same state has 10,076 white classroom units, none of which cost less than \$900 a year to operate.

More people in the world will be hungry and starving this year than at any time during the war. But in the United States, after taking care of relief commitments, food consumption per capita in 1946 is expected to be greater than ever before—even more than in 1945, which was ten per cent above the prewar level.

The cost of living in the United States has gone up 40% since 1939; in Britain it has gone up 74%; in Sweden 75%; in Switzerland 102%; in Czechoslovakia 182%. This is reported by Dr. Roy L. Smith, Methodist editor just back from Europe.

Only a year after the end of the war in Europe, almost seven out of ten Americans expect the U. S. to fight another war within the next twenty-five years, reports the National Opinion Research Center, Denver, Colo. A year ago, only thirty-six per cent believed there would be another war within twenty-five years.—Friends Intelligencer.

Forgotten Men

Conscientious objectors who will be reaching draft age in the months ahead were the "forgotten men" in Washington during June, according to E. Raymond Wilson, legislative representative of the Friends Committee on Legislation.

Commenting on the inevitability of extension of the Selective Service law until March 31, 1947, Mr. Wilson pointed out that C. O.'s still can be drafted under the bill as written and that likely hundreds of young men will have to serve in Civilian Public Service camps without pay, although the war has been over more than a year.

There are still 3,065 (as of June 15) C. O.'s serving in C. P. S. camps, according to the National Service Board for Religious Objectors, and several thousand others in Federal penitentiaries. The "appalling" thing about the fate of these men, according to Mr. Wilson, is the utter lack of interest on the part of many religionists and the complete ignorance of the whole issue on the part of the public.

Although Europe needs wheat desperately a significant portion of the United States wheat supply is being sent to Peru, Brazil, Uruguay and Chile to counteract the political influence of President Peron, of Argentina, in those countries.

Rep. Clare Boothe Luce (R.-Conn.) has introduced a bill in Congress to provide for admission to the United States of more than 2,000 orphaned children, all under seventeen years of age, interned in camps in the American occupation zone of Germany.

Deep-level subway tunnels, capable of sheltering nearly all of London's ten million inhabitants, were called for in a recent report of British railway technicians. The tunnels would cost at least \$1,000,000,000, and although the technicians did not say so, the proposal leaves little doubt as to its connection with a possible future atomic war.

Great Britain is giving 110 giant locomotives as its share of UNRRA shipments to rehabilitate the railways of three nations in the Soviet sphere of influence: Poland, Czechoslovakia, and Yugoslavia. The shipment of these locomotives is expected to be completed by Oct. 1, 1946, and the first have recently come from the shops of the Vulcan Locomotive Works, Lancashire.

The number of Negro college graduates studying for degrees in religion has increased thirty-two per cent in the last four years according to a survey conducted by Frank Dorey, assistant professor at the School of Religion of Howard University. Prof. Dorey's study revealed, however, that there is only one student in training per forty-one Negro churches, or one man per 17,300 Negro church members.

Dr. Karl Barth, Swiss Protestant theologian, has returned to Bonn University in Germany, from which he was expelled during the early years of the nazi regime because of his opposition to National Socialist teachings. Dr. Barth was invited by the rector of the university to renew his post on the theological faculty during the summer term. He is said to be the first foreign professor offered a teaching post in the British occupation zone since the war ended. Last winter Dr. Barth was invited to lecture in Berlin, but was unable to obtain a permit to enter the capital.

Temples of Worship

For the next several weeks the cover page of the Messenger will present different types of temple or church architecture as they have been developed through the years. This editorial is an introduction to that series of pictures. It is designed to make the cover page this week, and succeeding cover pages, more meaningful and helpful.

GOD'S first temples of worship were likely the open groves which spread themselves gloriously across the hill-tops and valleys of his green earth. Here the towering branches lifted men's eyes and hearts upward to God. Through these loftily arched temple aisles,

Editorial

carpeted with fallen leaves, man clutched his sacrifice in his hands and humbly approached the altar which he had erected at the base of one of the tallest trees in the forest.

Presently when man had learned to build a house for himself, he began to think also of building a temple in which he could worship his God. These edifices took varying forms depending upon his understanding of what God was like. The Hopi

Indians of the Southwest, believing that God was underground, constructed a kiva or underground room where God could come to them through an opening in the floor. The Aztecs of Central America, on the other hand, believed that God was with the sun. Therefore, they built great artificial mountains so that they could climb up many steps and meet God in the first slanting rays of the rising sun.

The Hebrews when they were nomads built a temple of cloth which was similar to their own houses. When they became settlers and built for themselves houses of stone, they constructed for their God one of the most beautiful wood and stone temples of all time. In it they had a specially holy place for God to dwell in, and toward the temple men prayed from all parts of the realm.

Christ met his Father on mountaintops, by the lakeside or even in desert places. But he also worshiped him in tabernacles and in the great Hebrew temple. The early Christians also worshiped by the rivers, in one another's houses or in the darkness of the catacombs far underground. Later they erected massive monasteries with thick walls. The style of architecture they used was the heavy, rounded Romanesque. These chapels were dim and solemn, typical of the philosophy of the dark ages in which they were constructed.

IT is with the coming of the Renaissance in the eleven and twelve hundreds that the temples of God began once more to strive for the beauty which characterized them in an earlier period. During this period the mind of man began to break loose from the shackles which had bound it during the Middle Ages and undertook to reach out

Thinking About the News . . .

Why Can Peace Not Come to the World?

The war in Europe has been ended for more than a year now but in no major country has a state of peace yet been declared. Technically the world is still at war. One of the major questions confronting our world, therefore, is, "Why cannot peace come?"

The easiest answer, that "Russia is aggressive, expansion minded, and determined to establish an empire by every method short of war or even by war if necessary," may have considerable truth in it but it does not contain all the truth and, therefore, is inadequate.

A second attempt at an answer can probe a little deeper and come nearer the truth. Beginning with Russia this answer would admit that she is seeking both political and territorial expansion. She wants to consolidate her Balkan holdings, command a warm-water entrance to the ocean trade of the world through the Dardanelles and the Mediterranean and, in addition, guard her back door in the neighborhood of China and Japan.

But this attempted answer would not stop with Russia. It would admit further that England, even though she is making an offer of independence to India, still wishes to dominate the Mediterranean Sea as her inland lake. It would admit that America also is pushing hard to retain a pinnacle position in the piling up of power. Her generals are asking that we arm South America in order to make of this hemisphere a solid military block. Moreover, America has the atomic bomb. Our urgent manufacture of such bombs seems an indication of a lack of faith in all other nations, in American peace leadership and in the United Nations. In addition America seeks through nearly a score of strategic Pacific bases to make the vast Pacific an American lake.

But even an answer admitting all of these things fails to probe deeply enough to reach the vital factor which denies peace to the world. A third attempt at an answer can be stated more briefly and will come still nearer the truth. The present leadership of the world has failed utterly to realize that physically and literally we have become one world and that we live in a rocket and an atomic age. They are thinking the political thoughts of 1878 rather than of 1946. They seek to balance military power rather than to annihilate it and to consolidate the world in co-operation, confidence and mutual respect.

A fourth and final suggestion as to why peace is not yet possible throughout the world, therefore, is necessary. Peace as a world condition cannot come until there is more peace in the hearts of the world's leaders and of the world's citizens. Problems such as Trieste which seem impossible of solution now will not be problems at all when there is peace and confidence in the hearts of men.

The Brethren and others who call themselves peacemakers have a message concerning this which the world most urgently needs. It is that war is futile, foolish and altogether sinful and that brotherhood through the "kingdom of God" is an achievable possibility. Let us teach it now.

D. W. B.

for light and freedom. He began to fashion his temple after this new pattern of his mind. This became known as Gothic architecture and it still predominates among all Christian temple building.

The Gothic temple seems literally to fling itself upward. Its arches, instead of being rounded, are narrow and tall, and within the main arch are many other smaller arches. Moreover, on each side of the central arched aisle of the temple there are usually two other arched aisles representing the Holy Trinity: Father, Son and Holy Ghost. The entire structure seeks to achieve the greatest height which its walls will sustain.

The Gothic principle is quite a departure from the Roman architecture which preceded it. There the rounded arch and the heavy dome impressed one with what can be done in stone. But in the Gothic architecture the eye is carried upward beyond the arch and above the spire to the God who dwells in the heavens. The stone is forgotten in the symbolism which it represents.

Each European country added a little of its own individuality to the Gothic temples which were constructed through the years.

France preceded the others in this architecture of freedom. The cathedral of Rheims is the classic example of French achievement. It appears on the cover of this week's Messenger. Since the French were lovers of ornament, they filled the surfaces of their temples with sculptures of the saints and topped them with almost countless turrets, spires and balls. The cathedral of Rouen, which will appear on the cover of a later Messenger, is one of the best examples of the more flamboyant architectural expressions of the French people.

The English modified the French Gothic style and strove

for simplicity rather than ornament. They concentrated in an interlaced vaulted arch and devised geometric designs which lead the eye upward, beyond the tip of the arch, to the God above. The cathedral arches at York, England, which will appear on a Messenger cover, are a good illustration of the English style. The interiors of English temples were often more beautiful than their exteriors.

The German Gothic was usually more massive and less ornate than the French. Like the English it used elaborate geometric arches. Its outstanding characteristic, however, was the extreme tallness of its spires, some of which reached upward more than five hundred feet. These great spires had been landmarks in Germany for centuries until shell and bomb leveled most of them in our recent savage years.

All of these European types of architecture reached America as it was settled, and examples and modifications of them can be seen in the temple pictures which will appear on these pages in succeeding weeks.

ORNATENESS in temple building eventually gave way to severe simplicity with the emergence of the Puritan and pietistic philosophy of religion. The early Quaker and Dunker meeting-houses were rectangular buildings composed of nothing but walls and a roof. It was believed that any decoration or comfort which might catch the eye or please the body would draw the spirit away from the contemplation of a rather stern and exacting God. To have even a pulpit in the building would seem to exalt one member of the congregation, the minister, above the others. Examples of that type of architecture are known to us in the areas where we grew up.

FINALLY, usefulness, coupled with beauty and duration, become the *desideratum* in church

architecture. Most temples of God have not achieved that yet but many are remodeling in that direction. To have a temple of worship which will meet the needs of its congregation including the church school, the youth, the women's work and men's work and all others and which at the same time will convey in all the aspects of its architectural design a worshipful and reverent atmosphere is the wish of most worshipers now.

It is our hope that this series of cover pictures illustrating some of the various types of temple architecture may make us more appreciative of the temples in which we worship, more conscious of the long background of their development and more worshipful in our total attitudes.

"I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Psa. 84: 10). D. W. B.

A Ceiling Price on Peace?

THE only way to eliminate total war, it has often been said in these days, is to wage total peace. But waging total peace is demanding. It requires men and money, just as total war requires men and money.

So far we have not wanted peace enough to give of our resources for it. Three United States business concerns spend more in one year for advertising than our nation contributes to the work of the United Nations. There are known to be only about 270 full-time workers in peace agencies as compared with the more than 27,000 employed at the Willow Run bomber plant alone. About 60,000,000 people were involved in our total war effort. One thousandth of that number would easily include all part-time workers for peace.

Through our own inertia we have put a ceiling price on peace. Only when that ceiling is removed will total peace have a chance to survive. P. W. K.

The LIGHT

That Never Failed

"Amid the darkness the Light shone, but the darkness did not master it" (Moffatt)

Edward Krusen Ziegler
North Manchester, Indiana

This appeared also in the April issue of the Pulpit

"He then having received the sop went immediately out: and it was night" (John 13: 30).

NEXT to the cross, light is the most beautiful and expressive symbol of the Christian life and experience. It is one of the great words of the Gospel of John. It is the symbol of the cleansing and guiding power of Christ, which comes into the human heart when we accept and follow him. Salvation is like the dawn. Christ is the rising Son of righteousness.

Sin, on the other hand, is like darkness. Stumbling, groping, uncertain, hesitant, fearful, we find peace and release only when the light of Christ shines into the dark mazes of our lives. Our two texts point a great and illuminating contrast. Judas Iscariot, the

man who by deliberate choice turned his back on the light and walked out into impenetrable, starless night; and Christ, the Light of the world, whose shining could not and can never be overwhelmed, by any power of evil.

THE story told in John 13 is tender and beautiful, yet it has elements of deep tragedy. Jesus had many things to tell the disciples. These farewell hours were to be given over to his last and most profound teachings, his final words of counsel to his friends. But to his sorrow, he found that they were not ready. He found them bickering over places in the coming kingdom. Peter wanted to be prime minister; another wanted to be secretary of war; Judas hoped to be

secretary of the treasury. Jesus could not go on. He took a towel and girded himself, poured water into a basin, and then stooped and washed their feet, one after another. It was the menial task of a servant, but Jesus did it to teach them that all true greatness comes through humble, loving service. None of us can ever achieve greatness through personal ambition and scrambling for place and power, but only as we wash the feet of our brethren in humble service of whatever kind, motivated by love.

But when the hearts of the disciples were chastened, Judas was still there, unrepentant and bitter. So Jesus had to get rid of him. There could be no treason

in the last intimate fellowship. He sent him away, and Judas walked out into the darkness. But the road to that final curtain was a long road. Judas did not fall suddenly. He had long been plotting that mischief. How did he get that way?

Let it be said in passing that a loving Father God did not choose Judas for treason. He made his own choices. God never chooses men to do evil. He wills that all men shall find light and salvation. If we go to hell it is because we jump over the very barriers God puts in our way, and spurn his great offers of love and help.

There is never a good word for Judas in the gospels. Yet Jesus had high purposes in calling him, and lofty hopes of what he might become. He was not always or totally bad. He was a Zealot, an intense nationalist and patriot, who would gladly have given his life for his nation. He had good business ability, and was intelligent. Jesus gave him the same training, the same friendship he gave the others. Then why did he go so tragically wrong? We read that Satan entered into him at the Last Supper. Yes, but that was only the final break. Satan does not come with cloven hoofs and a spiked tail, breathing fire and smoke. If he did we could easily avoid him. His approach to us and to Judas is much more subtle. Often he comes in the guise of what seems to be a right and unselfish choice. So it was with Judas.

Judas' dreams of the kingdom were always only material and national. He looked for a Messiah who would come with vast power, or raise a great army of patriotic Jews, drive the Romans into the depths of the sea, and restore the kingdom of David in

its former glory. He expected Jesus to do that, to be a great military leader. When he saw the direction Jesus was going, he was disappointed. Perhaps he saw more clearly than any of the others the implications of Jesus' teaching about the kingdom, the grain of wheat falling into the earth and dying, the kingdom of the spirit, the law of suffering love. But he hardened his heart and would not accept it. He was disloyal when he understood. He put personal ambition ahead of the kingdom of God. The last straw came when they all attended the banquet in Bethany. Mary broke a priceless vase of

ately on Jesus, to ask who it could be. When John asked, Jesus whispered so that the others did not hear. Then, as a mark of special love and esteem, he dipped a morsel of bread in the broth, and handed it to Judas. That was the last supreme gesture of love and pleading. But it was too late. Judas received it, ate it, spurned the love that prompted it, and, no longer able to face Jesus, went out into the night. Jesus never forced him. He does not force us. His love pursues us even to the last parting of the ways, as Francis Thompson so poignantly sings in *The Hound of Heaven*.

When Judas went out, it would not have been necessary for John to write of the night; all these events took place after nightfall. But the night into which Judas went was one of his own making; not the comfortable night of stars and

**He that has light within his own clear breast
May sit i' the centre, and enjoy bright day:
But he that hides a dark soul and foul thoughts
Benighted walks under the mid-day sun:
Himself is his own dungeon.**—Milton.

perfume and poured it in a rashly generous gesture of adoration and worship on the feet of Jesus, who did not rebuke her! When, to Judas' mind, he should have been engaged in recruiting an army of soldiers, resolute and armed, he was accepting the foolishly wasteful homage of a silly woman! It was too much! Judas hastened away to sell his knowledge to the priests.

BUT note that even in the face of this final treachery, Jesus' love still pursues him tenderly and without let. What must Judas have thought as Jesus poured the water over his dusty feet, washed them, and then with a look of infinite pleading, dried them with the towel wherewith he was girded? Later Jesus said, "One of you that dip-peth his hand with me in the dish is a traitor!" When they all began to ask themselves in consternation, "Can it be I?" Jesus did not betray Judas. Peter gestured to John, leaning affection-

ately on Jesus, to ask who it could be. When John asked, Jesus whispered so that the others did not hear. Then, as a mark of special love and esteem, he dipped a morsel of bread in the broth, and handed it to Judas. That was the last supreme gesture of love and pleading. But it was too late. Judas received it, ate it, spurned the love that prompted it, and, no longer able to face Jesus, went out into the night. Jesus never forced him. He does not force us. His love pursues us even to the last parting of the ways, as Francis Thompson so poignantly sings in *The Hound of Heaven*.

THE tender love of God is like light; it pursues, penetrates, follows us, dispelling the darkness and letting in the sun. We cannot sweep out the darkness with a broom. We open the shutters and let in the light. We cannot sweep out spiritual darkness with a broom of good deeds. We must open our hearts to the light. When we look at the tragic life and death of a Judas, we wonder whether the light had failed for him. No, the light never fails.

But it is possible for us to shut our lives and shut the light out!

Christ is the light of the world. Wherever his light shines in, the darkness of doubt, fear, misunderstanding, ignorance, anxiety, worry, injustice, covetousness, greed, cruelty, and all kinds of evil, must disappear. And this light is never mastered by the darkness. It is always stronger. Surely Christ and his church, his light bearer, are the only rays of real light in the darkness which obscures the stars in our own time. The light has not failed. Men and even nations have barricaded their windows and blacked out their view, but Christ's light still shines and will dispel all the darkness after a while.

The light will not fail in your life. If you open your soul windows toward it, it will shine in, and you will find life, radiance, peace, forgiveness and power. If nations will walk in the light, they will find the way to national peace and prosperity and greatness. But we must not deny and turn away from it. Will you receive the light for your own guidance?

ALL the light of faith, hope, and love is gathered up in Jesus Christ, the light of the world. If you and I live up to whatever of his rays we have thus far seen, the full light of his radiance will soon come in and transform us and drive out all the darkness from the corners of our lives. Then we will begin to reflect that light to others.

Commit your life now and forever to Christ and forsake the darkness. Turn around, face the light, put your hand in the hand of God, and go forward! However starless and impenetrable the night may have seemed to you up to now, you need not stay in darkness. For "amid the darkness the light shone and the darkness did not master it!" "In him was life, and the life was the light of men."

A Scientist Eyes Brethren Peace Action

Austin M. Brues

Chicago, Illinois

The Atomic Scientists of Chicago are deeply interested in the peace program of the Church of the Brethren. It is heartening to see the churches taking a militant interest in the prime problem of our time.

Science has reached a point in its development where no person on earth can feel secure in the event of war. This is well known, and yet people in this country particularly have failed to grasp this fact and to make it a part of their daily lives. The instinct of self-preservation is not enough, it seems, to make our people act wisely and bravely to ward off destruction.

This might have been expected. It is only through a spiritual awakening that we can succeed in this crisis. The churches have at this moment their great opportunity of all time to secure on earth the dignity and brotherhood of man for which they have been striving through the centuries.

It has been of great interest to me that the scientists and the clergy have been, from the very outset of the crisis, together in their views of the imminence of the situation and in their ideas as to solution. The scientists have come to their understanding through an objective state of mind, not being distracted by temporary advantages to be gained by blindness to the total situation. They have not, in the mass, thought of themselves as religious men. Yet they have been driven to recognize the truths of the situation, without prejudice or bias, and find that these truths demand the same action as that envisioned by churchmen starting from the eternal truths of religion.

It is not only among our own countrymen that a program of spiritual awakening will be effective. John Foster Dulles, in Life magazine for June 10, points out that such a revival in this country may be one of the most effective means of bringing to the Russians the realization that our mode of life has vitality and meaningfulness.

It is important that the church should encourage careful study of the ways in which peace can be promoted. Various movements should be examined as to their potentialities for good and evil. We must assure ourselves what sort of support and encouragement the United Nations requires to carry out the noble aims it represents. When doubt and trouble arise in the course of its deliberations, we must try to understand the viewpoints of others, judging harshly that which is evil, fairly that which is good, and charitably that which can be improved; judging ourselves in the same light as others. We must work intelligently toward the coming of a world government based on fairness, goodwill, and the dignity of mankind. This is a large order, and one which can be filled only with the constant and hard-working support of our religious groups.

● **comment:** Dr. Brues is a member of the Atomic Scientists of Chicago. He and his colleagues have recognized the need for peace action and are doing something about it. They are vigorously pushing a nation-wide educational program among congressmen and their constituents. They are lecturing, writing, distributing literature, in an attempt to awaken the American people to the needs of the hour. Many are giving all of their spare time to this program.

● **question:** Brethren share the concern of the Atomic Scientists. We too want to make our most effective contribution to prevent war. Ours will be a different kind of program because we are a different kind of group. We must think seriously now about the best things we can do. Is the relief program enough to prevent another war? Have work camps been effective in educating for peace? Do resolutions condemning war have any value? Can we devise a program which will seem as exciting to youth as flying a warplane?

● **action:** Let us continue to receive ideas from more and more of you through the Peace Action Campaign described in the May 25 issue of the Gospel Messenger. Remember, your ideas must be mailed by July 31, if you want to earn a fellowship or a five-dollar bonus. Send them to the Peace Education Department at 22 S. State St., Elgin, Ill.

What Is a Church?

Eldon Burke

Pitcher and Cups Used in the Germantown Church

Photo by Earl Garver



IT HAS been our custom in days gone by to think of our brotherhood as a beloved community composed of a "peculiar people" who accepted the New Testament as their creed and basis for action. We were Christians and behaved as Christians should behave. Today, as the pattern of our practices is gradually being modified by social pressures from without as well as the gradual evolution within, many are wondering about the future and what it holds in store for Brethren. The cups and the pitcher in the picture, used in the love feast at Germantown, symbolize this change in that they represent both the old and the new. They represent the old which most of us remember as a time when things seemed to be very stable indeed in the practices and forms of the church. Yet they represent also the new for, shortly after 1800, the Germantown church decided to forsake the old ways and to celebrate the commemoration meal of the last supper with cheese, a roll and a cup of coffee. These cups and the pitcher were

used for the coffee. Of course there was opposition. Thus wrote one brother: "Forty years ago if any of the church had dared to make the changes which Elders Keyser and Price have made what would old Brother George Schneider have said? If instead of a hearty dish of soup and a good slice of meat, only bread and coffee had been placed before them how would Sisters Annie Schreiber and Susannah Weber have scratched their heads in wonder." Today the cheese and rolls are served in Germantown, but if you want coffee you must go to Harmonyville where the old practice is still retained.

Thus the process of social change is having its way in the *Gemeinschaft der Brüder* (as the Brethren styled themselves in the Eighteenth Century). A study of any of the practices of the church will show some modification. But of far greater significance than a mere detail in practice is the modification of those basic ideals of human relationship which we inherited from the great religious movement of German Pietism. The concept of the church as the "be-

loved community" in which church councils were known as "councils of love," where all were equal in the sight of God and therefore equal as men; a church which refused fellowship to slaveowners but not to slaves; a church which eschewed wealth and the social prestige which came with it and insisted that the prosperous should contribute unstintingly to the welfare of the poor; a church which insisted upon peace with all men and opposed compulsion to such an extent that they denied to themselves the courts of justice; a church which opposed the godlessness of war—this is the church noted for the piety of its members which today is at stake.

Our forefathers talked much about our separateness from the world. Today the world is with us; in many areas we have become a part of it. Much of the clannishness of former times is gone. Distinctive dress and distinction of countenance have all but disappeared. The simple life has become complex. We indulge ourselves (sometimes beyond moderation); we afflict ourselves with all sorts of things in order to show our conformity

(not nonconformity); we achieve neurosis (rather than calmness of spirit); we join clubs and other social organizations; we participate in the race for wealth; law and politics are open professions; we use the courts to settle our differences (even within the "beloved community"); and many among us today practiced the art of war.

NOW it may be said, and possibly well said, that implicit in the teachings and examples of our forefathers is to be found the kernel from which this development has come. But such an explanation gives cold comfort and in order to find any satisfaction one must turn to another view of the matter. And here we may say, and I feel with some truth, that as the church loses itself in the social order it will find itself. If we can only hold close the indispensable ideals of our forefathers, we may even yet by being a blessing to others be blessed ourselves. Even in time of war we must affirm and reaffirm our positive ideals of

peace and human justice. Even in time of war we must oppose evil wherever it is found. Our freedom must oppose compulsion and conscription; our temperance must oppose vice; our tolerance and forbearance must counter unfairness; our love must be as broad as mankind. For what does it profit a church to gain many members, elaborate sanctuaries with lovely appointments and a scholarly clergy, if it lose the love of God and humanity in so doing?

What then is a church? It is a divine institution to help men save themselves. Its divinity stems not from its institution but rather from the fact that it is a continuous interpretation of human aspirations in the struggle from the cradle to the grave. Its usefulness is in molding men's lives but much more in removing those restraints which shackle men's souls in their attempt to reach the eternal. A church cannot be static. It must be constantly changing as it meets the varied needs of men.

Keep Your Soul Clean

Florence C. Hebel

Liverpool, Pennsylvania

A young lady, a student of home economics at college, was required to make a dress, size three years. The material was white swiss with a tiny blue dot. It was trimmed with blue edging and had a little jacket. The seams were so beautifully finished that the dress could almost have been worn inside out. It was very attractive and many careful stitches had gone into its making. The maker was proud of her handiwork. It had been a creative project for her.

There was no one in her family to wear it. Her mother thought it foolish to let it lie around and wanted her to give it away. She suggested a little girl who could wear it and who really needed it. But though the child's mother dressed her clean every morning and sometimes in the afternoon, the child did get dirty soon after she was dressed.

The girl who made the dress looked at the child, thought of the dainty dress and could not bear to give it away to get so bedraggled. The dress is still reposing in tissue paper in her trunk gradually becoming yellow from lying unused.

Could God, who breathes a bit of his Holy Spirit into every child born, feel something like this when his creation befoul themselves with sin? Surely everyone living realizes that he is important to his parents, his friends, or to some one. But do we realize how important we are in God's sight, and how much it means to him that we should keep our souls pure and clean? Most of us are modest and dislike any one who seems to feel his own importance to a great degree. But we should never forget our worth in God's sight, and try to live up to it.

"Co-operation or... Disintegration"

Speaking on the need for United Nations control of weapons of mass destruction, Bernard Baruch on June 14 delivered a historic talk. Included in that talk were the paragraphs below.

My fellow members of the United Nations Atomic Energy Commission, and my fellow citizens of the world:

We are here to make a choice between the quick and the dead. That is our business.

Behind the black portent of the new Atomic Age lies a hope which, seized upon with faith, can work our salvation. If we fail, then we have damned every man to be the slave of fear. Let us not deceive ourselves: we must elect world peace or world destruction. . . .

Peace is never long preserved by weight of metal or by an armament race. Peace can be made tranquil and secure only by understanding and agreement fortified by sanctions. We must embrace international co-operation or international disintegration.

The basis of a sound foreign policy, in this new age, for all nations here gathered is this: Anything that happens, no matter where or how, which menaces the peace of the world, or the economic stability, concerns each and all of us. . . .

All of us are consecrated to making an end of gloom and hopelessness. It will not be an easy job. The way is long and thorny, but supremely worth traveling. All of us want to stand erect with our faces to the sun, instead of being forced to burrow into the earth, like rats.

AMERICANS MUST CHOOSE

Gordon Shull

North Manchester, Indiana

JANE ADDAMS once said, "It is a terrible thing to hold in your hands the power over life and death."

All of us would agree that Jane Addams was right. Yet today, you and I hold in our hands this very power. And we must make this choice of life or death, not for one individual, or half a dozen, or ten thousand, but for 10,000,000 of them. Our responsibility is all the greater, partly because we cannot shrug our shoulders and say, "Let's decide this problem next year—or even next week!" For every day we postpone our decision, we are automatically choosing death for thousands of them. It is just as vast and just as compelling as that.

Who are these 10,000,000 people? They are the victims of the big-three agreement at Potsdam last August: the common people of Germany. You and I, as members of a democracy whose representatives signed those terms, must decide whether or not these people shall be allowed to die. But let us look at this problem a bit more closely.

Briefly, this is what the Big Three said to the Germans:

"Although you have more factories per square mile than any other nation on the continent, and although you cannot eat unless you swap your manufactured goods for food, we are going to confiscate all your heavy industries and most of your light ones. But we shall take from you also one fourth of your best farm land—country that has belonged to Germany for generations—and give it to Poland.

Furthermore, the 10,000,000 Germans who live there must say good-bye to their homes and everything they have ever owned, and move into this postwar, sanforized shrunk Germany. You are to be the refugees of our postwar world."

Let us remember that we are not talking about the nazis who planned the invasion of Poland, and later burned her people at Majdanek. Those men are held at Nürnberg. We are not even talking about the soldiers who obeyed their orders—for they will stay in Allied prisoner-of-war camps until they have

proved that they are ready to return to German civilian life as lovers of democracy and lovers of peace.

We are talking about that eighteen-year-old blonde girl who used to dip ice-cream cones and joke with the fellows, before the bombs fell. We are talking about that ten-year-old boy who looks so wistfully at you from the pages of Life magazine—and about that young mother who happened to live east of the Oder River, and so was forced to trudge on foot the 180 miles from Silesia to Berlin with her newborn baby. And we are talking

"I Can't Make You Ration, But My Children Can"



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about that baby. We are asking ourselves if we can draw up an indictment against such as these . . . if we can condemn to death, in one stroke, babies as well as dictators.

It is interesting to discover that the man who is looked up to as the world's leading exponent of justice today seems to differ with the feeling that the people of Germany should be left to suffer all that they have "coming to them." Robert Jackson, who has been given the responsibility of prosecuting the nazis at Nürnberg, says, "We have no purpose to incriminate the whole German people." Perhaps Mr. Jackson knows that when we punish the whole German nation we are condemning Germans who fought for us, as well as those who fought for Hitler.

You may have heard of Sergeant Crouch. His plane went down over Germany. The war department listed him "Missing." But he did not stay that way very long. For the German underground found him before the nazis did, and one day Crouch turned up in Belgium. Sgt. Crouch insists that many British and American fliers had this same experience.

But a still more exciting story comes out of the concentration camps. Every American remembers Buchenwald. What we often forget is that 1,200 of the prisoners there were Germans who had refused to join the German army. And there were other Buchenwalds in other parts of Germany—camps especially set up for the thousands of men

and women who held humanity higher than Hitler.

You and I do not know what we would have done, if we had been citizens of Germany when Hitler came to power. We like to think that we would have had

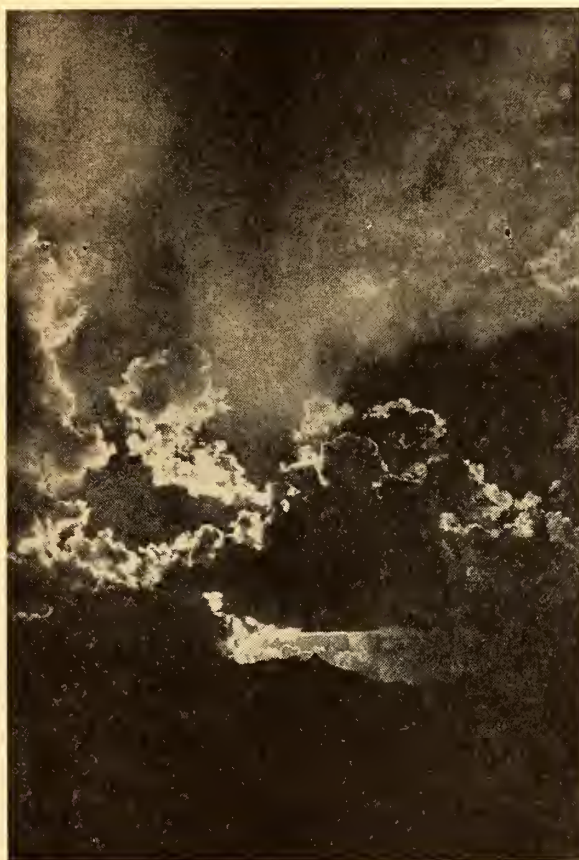
the courage to stand up against the waves of persecution and propaganda that flooded the German nation. We hope that we would have been among those thousands who said, "I shall face the slow starvation of Buchenwald or the scorching fire of Majdanek, before I shall bow down to Hitler."

But what would we say if, after risking our lives in behalf of democracy, the victorious armies would take our industries from us, sandwich us into the ruins of overcrowded cities, and allow us to die from starvation or cold or disease? Perhaps we would try to understand America's hatred and forgive her this injustice. But would it not be fair to say, "Don't you see that there is no way to draw up an indictment against a whole nation?"

Perhaps the most practical reason why we must change the policies of Potsdam can be found in the Potsdam declaration itself. Aim number four of this document reads, "To prepare for the eventual reconstruction of German life on a democratic basis." The question before us, then, is this: Will the Potsdam policies cultivate in the German people a faith in democracy?

Perhaps your brother was in Buchenwald. Did you ever ask him what he thought of nazism? He might have answered something like this: "I almost died in Buchenwald. That is nazism. I hate it!"

But let us cross over to Germany, which the London News Chronicle has so accurately described as



Quiet

Ercel McCombs

Burnettsville, Indiana

When evening leans against the sun
And rests by heaven's outer gate;
When twilight steals down on the sod
A Voice comes to the souls that wait:
"Be still, and know that I am God."

When hopes and dreams are drifting
dust
And Destiny speaks to life, "Too late";
When love lies lost 'neath gentle sod,
The voice comes to the souls that wait:
"Be still, and know that I am God."

When bruised hearts plead for sur-
cease
From this world's unleashed vials of
hate;
When Faith bows low 'neath chastening
rod
That Voice comes to the souls that wait:
"Be still, and know that I am God."

the vast Buchenwald of our post-war world. Let us ask Hans Q. Citizen what he thinks of democracy. Can you hear Hans say, "My baby starved in the American occupation zone in Germany. That is democracy! I hate it!"

What would Hans think about democracy if we were to say something like this to the German people: "Because we support the broader aims of Potsdam, we shall revise some of its details. Disarm Germany, of course! But not by wrecking the entire German economy and building up a new hatred of democracy and a new will to war. That would only drive you into the hands of another Hitler. Rather, we shall start now to prepare for the political and economic reconstruction of a disarmed Germany. First, we shall stop depriving you of your only means of earning your bread and oleo—your factories. Secondly, we shall see that you get enough food and clothing to be able to go to work at your big postwar job of rebuilding your battered homes and factories. If necessary, we shall ration ourselves to the point where each American eats no more than the average Englishman, for if we do that, we shall be choosing life instead of death for 10,000,000 people. Finally, we shall do everything we can to save the lives of the displaced persons."

Such a plan is more than mere dreaming. It is a realistic possibility. It can lead us to the day when Hans Q. Citizen will look up and say, "That is democracy. I like it!"

The power over life and death is still in your hands and mine. The time has come for us to say to our government, "We must put humanitarian plans into action now—before we burlesque Americanism by condemning one more German baby to an innocent death; before we mort-

gage our future by teaching one more German to hate democracy."

This, then, is the choice that we must make. It is a realistic choice that knows and understands that there is no way to draw up an indictment against a whole people.

The Beam in Our Own Eye

In the June issue of Harper's Magazine appears a thought-provoking article by Clyde Eagleton, entitled *The Beam in Our Own Eye*. Mr. Eagleton is a teacher at New York University and for two years worked on the United Nations Charter in the State Department; he was also one of the technical advisers at the San Francisco conference.

Urging us to examine realistically our country's actions in encouraging peace, Mr. Eagleton says that we do not practice what we preach, to say the least.

We urge that the United Nations jointly decide what shall be done in Europe, but we want no other nation to join with us in determining what shall be done in the Pacific and in Japan.

We deplore the use of British troops in Greece, of Dutch and British troops in Indonesia and of Russian troops in Iran; at the same time we keep troops in China.

We criticize Russia for trying to increase her influence in the Far East; yet for years we have been strengthening our influence in the Western Hemisphere and are now trying to expand it eastward and westward.

We think trusteeship is a fine thing for the colonial possessions of Great Britain, France and The Netherlands, but we want to keep for our exclusive use the islands "our boys fought and bled for."

Though we desired security through united action, says the author, we weakened the United Nations by upholding the veto power of the great powers in the Security Council. We were not, and are not yet, ready to allow a world court to settle disputes that may arise between this country and other nations.

We preserved the idea of acting as we very well please toward any nation at any time, but we do not have the security we said we wanted. **And the American people are responsible—not the President nor the Senate nor even Russia—because**

they did not, and do not yet, demand a strong United Nations.

The author concludes his article by stating that we have signed the United Nations Charter, thereby saying that we will act with other nations to settle those problems which cause friction between countries. Yet our actions in the last year have pointed toward a reliance upon our own military strength. He insists that when the people of this country make up their minds to a definite and consistent policy in dealing with world problems and are willing to pay the price for it, we will have taken a long step toward a world of peace and security.—E. W.

We Grease the Palm

James H. Elrod

Regional Executive Secretary
McPherson, Kansas

Those of us who do considerable traveling are eternally faced with the problem of the justice, the ethics, and the true sense of obligation in the popular system of "greasing the palm." If you do not tip the porter, you will soon wish you had. If you do not tip the waiter in the dining car or the restaurant, you will not receive good service when you come for your next meal. The idea has become so thoroughly organized that it has been accepted by most people.

A traveler was telling me the other day of a conversation overheard between an old porter and a younger man in uniform. When asked how things were going, the porter stated that he received a base wage of four dollars per day from his company. "Today," said he, "is Wednesday, usually a poor day. I have taken in only about fourteen dollars in tips." That was three o'clock in the afternoon.

Full exposure has been made of padded salaries in various positions and offices in American life by such books as Kirby Page's *Individualism and Socialism*. My purpose here is simply to call attention to this perplexing and embarrassing system that has fastened itself on our democratic society.

Christians motivated by a desire for justice find it difficult to know how much to share in this practice. Our ever-recurring question is: Am I doing this person justice? Am I really helping him? Brethren, let us work more diligently for a social order which will make the ideal of service its own reward. We need again the lesson on humble service that Christ taught us: "Ye also ought to wash one another's feet."

Fifty-eight Negro children of Chicago learn the joys of life in the open air



Photo by Sid Libsohn

OUR FAMILY

Brings Happiness to Others

Vance and Tillie Sanger
Columbus, Ohio

WE HOPE we will see you again next summer," was our fervent wish when we said good-by to our little colored friends last August.

Fifty-eight of them had come from Chicago to spend two weeks in Brethren homes in Northern Indiana. The project was sponsored by the district Brethren service committee. The homes into which the children came were expected to have certain qualifications. We had no children of our own and were a bit apprehensive lest we might

not get any. But, happily for us, we got two of the finest boys anyone would care to see.

They were a bit shy and reserved when we met them at the station. Their pearly teeth flashed and their eyes shone as they answered, "Yes, ma'am" and "No, ma'am." They sometimes answered, "No, sir," and then quickly changed it to "No, ma'am," when they realized they were speaking to a lady.

They arrived at noon and had not had their lunch. So the first thing we did after arriving at the

farm was to find something to eat. Then they were ready for a good nap. While they were sleeping we had time to reflect upon the nature of the children we would have in our home.

Eugene was twelve years of age and a bit short and stocky. He was quick of wit and keen of mind. George was ten and a little taller. He was slower of speech and a bit less energetic than his brother. They made a good pair.

We liked to watch them wash for meals. (They did it without being told.) They'd whip up a good lather and spread it on thick. Rings of white suds made frames for their faces. It was an interesting picture. When they finished they rinsed the basin with clean water.

We loved meal time. Vance would come from the field and we'd gather around the table to enjoy good food and good fellowship. We often listened to the newscasts and then discussed them. One day we were talking of the atomic bomb. Eugene wanted to know all about it. He asked many questions. Vance answered them as best he could. His description of the bomb's destructiveness was quite vivid. Eugene drew a long breath and whistled, "O-o-o-oh! One slip-up and the world is gone." We believe he spoke more prophetic words than he realized. We have read many things about the atomic bomb since then, but nothing has impressed me as being more profound.

One family was disappointed that a girl did not come to play with their daughter. They got, instead, a boy who said his sister had been planning to come but had heard (erroneously) that girls were not to be included in the group. Our neighbor decided to call their mother and ask her if she could send Barbara on the train. Several other families had been disappointed also. We thought she might be able to send three or four. She said she would be glad to send Barbara but could not get in touch with any others. So on Thursday we went to the station to get Barbara. There were three colored boys and a white boy and girl with me. We had saved only enough space in our two-door sedan for Barbara and her luggage.

When we arrived at the station the train was there and the

passengers had got off on the other side. We waited for the train to pull away. When it disappeared there stood four girls, happy as larks and smiling from ear to ear! There were also four pieces of luggage! Our only problem was to get everyone and everything into the car. We packed and pushed and finally got the door shut!

Then began an animated conversation. What was the farm like? Were there horses to ride? Was there a place to swim? The children who had already spent four days on the farm knew all the answers. They gave the farm quite a build-up. We took the girls to the ladies' aid which was meeting that day and we had no trouble finding places for them to stay.

Of all the spots on the farm the barn held the greatest attraction for our visitors. Eager eyes and curious minds went poking everywhere. A poor mother cat was in constant worry because every time the children passed her manger, each kitten had its turn at being held and cooed over. Puppies that had never seen so much action were delighted to be the center of attention and soon acquired names that matched their temperaments. If a puppy bit too hard he was ostracized for about five minutes. Then a tender heart would restore his playful mood by a kind word.

The poor chickens, too, had never been so popular before! Previously eggs had been gathered twice a day. This was considered economically sufficient. Now the hen house was invaded about twelve times a day. Hens were crowded off the nests and eager hands scooped up the big white eggs and gently placed them in the baskets. After a successful egg hunt, the hens were encouraged to step up production and cut out the nonsense of scratching and cackling.

The tractor was always a de-

light to the children. Turns at driving were rigidly guarded, and each child tried to outdo the other in being a successful driver. In spite of the lack of experience very little carelessness was exhibited and no accidents were reported.

The milking machine and the source of milk were both amazing wonders. How did the milk get there? How did it feel to milk a cow? How could you tell when a cow wanted to be milked? These were big questions. An unexpected switch of a tail or stamp of a foot turned dusky faces pale but courage soon returned upon the assurance that the cow meant no harm.

The ponies were the most popular of all the farm animals among our vacationers. It didn't matter if they stopped to eat or went the wrong way. Just being on them and near them was pure pleasure. A few spills and an occasional cry were part of the process of learning to ride.

Along with the lighthearted play beautiful, serious moments occurred throughout the days. Curious, sweet, innocent little faces turned eagerly upward and asked, "Where do baby calves come from?" "Where do baby chickens come from?" "How do animals know they are supposed to mate?" "How does God know when to make it rain?" and "Why did you want us to come out to see you?" One of the most touching things of all was when a little black ten-year-old boy wrote to his widowed mother after several happy days in our home and said, "Now, mother, I have a real daddy to talk to me."

Our family brings happiness to others in a very real way when we share everything we have—home, toys, food, experiences, joys and sorrows—and put God in the center while we all become his children, learning and sharing and loving in his beautiful, friendly world.

Walking With God Today

Mary Stoner Wine

Forgetting the Evil, Remembering the Good (Phil. 3:13-14)

She counts the hurts and ills of life like beads
 Upon a rosary. The unkind deeds
 Of long-lost friends cut furrows deep that mar
 Her soul, and mirror on her face the scar.
 She treasured all the sweet and good, a string
 Of precious pearls. Through tears her heart could sing
 Till all unconsciously her calm, sweet face
 Became the mirror of triumphant grace.

Monday, July 15

While I Was Musing. Psal. 39:1-3.
 "My heart was hot within me, while I was musing the fire burned." How easy it is when we think we have suffered wrong to feel the hot fire burning in our soul. What a pity when we get no farther than this. The psalmist kept silence until his heart began to pray.

Help us, dear Father, to keep back the hot, unkind words.

Tuesday, July 16

He That Is Slow to Anger. Prov. 16:32; Psal. 39:4.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." David's heart was hot when he mused; then he prayed, "Lord, make me know thy way." When hot musings have turned to prayer we have learned the secret of conquest, the conquest of self.

Let my meditations be acceptable in thy sight, O Lord.

Wednesday, July 17

Forgetting Those Things Which Are Behind. Phil. 4:13.

To be able to forget the hurts of life is a strengthening process. Paul was grieved that he persecuted the Lord, but he did not brood; he put the sin away. He turned face-about; he remembered intellectually. But he forgot the sting to serve the Lord in consuming love.

Help us to forget life's ills in complete dedication to thee.

Thursday, July 18

Reaching Forth. Phil. 3:13b; Heb. 12:1-2.

"Reaching forth unto those things that are before." We cannot look back and reach forth at the same time. The forward look is the better. We can forget the ills, treasure the good and reach out to the future all in one act. Reaching out to new service is a sure remedy that brings health and blessing.

May the outward, onward look be followed by the outreach of serving hands.

Friday, July 19

Pressing Forward. Phil. 3:14.

"I press toward the mark." Have you ever received strength by sweet memories? They are a tonic that gives us dynamic to press—not just to go listlessly—but to press on with vigor, with enthusiasm and satisfaction. Without fixed determination we are pressed by circumstances. A divine urge is compelling.

Fill us with inner strength and courage to go forward with Christ.

Saturday, July 20

Continued Diligence. Joshua 14:6-13; Phil. 3:14.

Caleb, the faithful reporter, wandered with his unbelieving brethren for thirty-eight years. For forty-three years he diligently went forward, conquering difficulties, standing true to his faith, helping to win the promised land. Did Caleb forget the hardships when he had his possessions? He pressed forward; he received the prize.

Help us to look to Jesus, saying, "This one thing I do."

Sunday, July 27

Our Prize. Phil. 3:14.

Our prize is the high calling of God in Christ Jesus. We are called out of the world; we are called into grace, fellowship and service. It is a high calling. Never can we afford to be so overwhelmed by surrounding circumstances that we forget that we have been chosen in God by Christ Jesus.

Father, we thank thee for our high calling in Jesus Christ.

Making a Home Christian

Mary E. Gnoble

Troy, Ohio

TWO men once built their homes on opposite sides of a steep valley. The first man set his house on a foundation of wooden posts. For a time his foundation held up nicely, but eventually the wood began to decay and his entire foundation started to sag. His house tottered, threatening to tumble into the valley below.

The second man gathered some large stones which he carefully fitted together into a massive wall. His foundation was made of stone that would last longer than his home; so he had no fear that his house would collapse.

We know that every home needs a good material foundation on which to stand and it also needs spiritual foundations. It takes more than a Bible in the home to make a home Christian. Using the Bible daily as our inspiration and our guide will make for Christian living. Christian character is one of the spiritual foundations. It is the character of the different members of a family that makes a home a success or a failure. If love abounds in a home the home will be lasting and secure.

Democracy-Devotion

Maeanna Cheserton-Mangle

New York City

Visitors at one of the schools in Springfield, Mass., were taken into a class of tiny tots who were modeling some clay. Interrupting the class for a minute, a visitor asked how many knew what democracy meant. Twenty little hands went up, each eager to give his or her version. Without a moment's hesitation, the little girl called upon piped up: "My daddy is a Democrat and my grandpa is a Republican, but I love them both the same."

... Kingdom Gleanings ...

Brotherhood Theme for 1945-1946

Witnessing for Christ

Calendar for Sunday, July 14

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, Ex. 20: 3-6; Joshua 24: 16, 22-24; Matt. 4: 8-10; 6: 24; 22: 37-39; Luke 9: 57-62; 14: 16-27. Golden Text, No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Matt. 6: 24.

B.Y.P.D., Good Times With Friends.

Gains for the Kingdom

Three baptized in the Cherry Grove church, Md.

Eighteen baptized in the Bethesda house, Maple Grove congregation, Md.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Ralph E. Shober of Roanoke, Va., in the Daleville church, Va., Aug. 14-25.

Bro. B. J. Wampler, Jr. of Vienna, Va., at the Mt. Horeb church, Va., July 28—Aug. 4.

Personal Mention

Brother and Sister Roy Parker of Nampa, Idaho, were welcome guests at the Publishing House recently.

Brother and Sister M. V. Rogers of Panora, Iowa, paused on a recent trip to tour the Publishing House.

Brother and Sister Roy Barnhart of the Donnels Creek congregation in Southern Ohio made the Publishing House a point of visit in their travels recently.

Brother and Sister Monroe Good of the Richland congregation in Pennsylvania stopped over in Elgin on their return trip from Annual Conference.

Brother and Sister Roy Teach and family of Brookville, Ohio, were visitors at the Publishing House in mid-June. They made the stop in connection with a visit to their daughter, Mrs. Don Frederick, who lives in Chicago.

Brother and Sister J. P. Merkey and Brother and Sister Charles Donley, all of the Little Swatara congregation in Pennsylvania, paid the Publishing House a welcome visit on their return trip from Wenatchee. They had returned via California.

A group of 124 young people, attending the Brethren Youth Conference in Chicago, paid a visit to the Publishing House on June 26. For many of them it was a first visit to our church headquarters and we were very happy to have them here.

Brother and Sister Benton Rhoades, first missionaries from our church to go to South America, sent the following telegram from Balboa, Panama: "Left Miami (by plane) 12:01 a. m. June 29. Will arrive Quito 1:00 p. m. June 30. All well."

Sister W. H. Shull of the Walnut Street church in North Manchester, Ind., toured the Publishing House recently in connection with a visit to her son, Bro. Merlin Shull, who heads up the work of the ministry to servicemen and nonresident members for the Church of the Brethren.

Sister Earl Atkinson and her daughter, Lois, came to the Publishing House for a visit during the last week in

June. They had come to Chicago with Sister Atkinson's son who was to attend the Brethren Youth Conference. They were accompanied by Bro. S. H. Flora, Jr., pastor of the North church in Baltimore.

Miscellaneous Items

Seven clergymen recited the Lord's Prayer in Japanese, German, Turkish, Armenian, Hindustani and Arabic at a worship service included in the program of the biennial convention of the Congregational Christian churches recently. The service was planned to show how brotherhood among the people of many nations could be made concrete in worship.

Seven leading distilleries bought \$32,000,000 worth of advertising space during 1944. The estimated total of all liquor advertising during that year is \$100,000,000. It is difficult to conceive of a sum of these proportions being spent to coax people into drinking alcoholic beverages while millions starve because funds are lacking for relief. The liquor industry continues to be a serious blemish on our national countenance.

Amnesty for conscientious objectors still in prison has been endorsed by the General Assembly of the Presbyterian Church. The assembly's report said, "Whatever justification or excuse there may have been for imprisoning these men during the war, we hold that there is no justification for further punishment." The voice is growing stronger in many religious quarters for the release of these men imprisoned for following conscience.

If you know of any friends, relatives, or acquaintances (especially those who are Brethren or of Brethren background) living in or near Allentown and Bethlehem, Pa., and who might not be associated with a church, you are asked to send their names and addresses to the new pastor of the Allentown church, Bro. Harold Z. Bomberger, 443 N. Ninth Street, Allentown, Pa., telephone 2-8777. The church is located at Ninth and Liberty streets.

What Is Christian Citizenship?

We reaffirm our position that Christian citizenship implies full support of the state only insofar as it represents good government and the righteous will of God. We realize that the total rejection of government on the one hand means anarchy and the unquestioned acceptance of the authority of the state on the other hand means tyranny and totalitarianism. The Christian citizen must take his position somewhere between these two extremes. The Brethren accept the will of God as the supreme authority for the individual and deny to the state the right to violate personality or restrain religious faith and practice. They concede to the state the right to demand from its citizens financial support for the legitimate functions of government and to require obedience to laws which operate for the common welfare. But a society founded on the principle of democracy must guarantee freedom of faith and worship to the individual even in times of war and political crises. Where government is good, we support it gladly. Where it is bad, we strive to make it good by the processes of Christian democracy. We recognize disobedience to law as a matter of last resort in the strain between the freedom of conscience and the authority of the state.

The church as a champion of the doctrines of the worth of the individual, of the inherent rights of man, and of the supreme authority of the Divine Will must seek to preserve those freedoms which are essential to the good life and to the highest development of human personality. We are, therefore, compelled to deny to the state the right of absolute authority over the individual and to extend a ministry of material aid and spiritual succor to those whose personal rights are violated.

The Brethren are committed to the position of world peace through brotherhood and justice. We live in "one world" and are under obligation to give our loyalty to the people of the world in sympathy, co-operation, and allegiance even beyond national sovereignty.—Taken from the Directives of Annual Conference on Civilian Service.

The Dupont church of Northwestern Ohio will dedicate its parsonage on July 21. An all-day service is planned, with a basket dinner at the church. Bro. Edward Ziegler of Manchester College will be the guest speaker. A welcome is extended to everyone and especially to former members of the church.

Theological schools in the American zone of occupation in Germany now number twenty-one, with a total enrollment of 2,572, according to a compilation made by the State Department. Of these theological schools, fourteen are Roman Catholic and have an enrollment of 1,833. Seven are Protestant, with an enrollment of 739.

Youth Night at the Northern Indiana district meeting will be on Tuesday, Aug. 13, with Evangelism as its theme. Dr. A. C. Wieand will be in charge of the devotional period, aided by a massed choir of youthful voices. The guest speaker for the evening will be Rufus Bucher, moderator of this year's Annual Conference, who has recently been in Europe surveying the relief needs. All young people are invited to attend and are urged to be at their section's door of the Quinter-Miller auditorium at Camp Mack by 7:20 p. m. As a practical project in relief, each person is asked to bring at least one pair of ready-to-wear shoes to be sent abroad.—Joan Neff.

A member of a Colorado church writes to let us know how the members of that congregation admire their pastor and his wife. The members say their pastor is "a very essential part of us" and "a worthy adviser." Whenever he is called upon to speak, they say, they are proud of him because he is well liked in the community and brings inspiring messages. But above all, say the members of this congregation, they admire their pastor and his wife because they are constant examples of good in everyday living. It is encouraging to see this kind of tribute paid to the leadership provided by a minister in the local church.

Can you help with the supplying of some past issues of the Messenger? The Historical Commission of the church is interested in getting together another complete file of the Gospel Messenger and plans to bind them. Below appears a list of the numbers which are missing. If you can supply one or several of these copies, your help will be greatly appreciated. Send copies directly to the Kohr Bindery, 168 N. Eighth St., Lebanon, Pa. 1878—Jan. 22, Dec. 31; 1879—Sept. 30, Dec. 23, 30; 1882—July 4, Nov. 7; 1883—January, all issues, February, all issues, March, all issues, April, all issues, May, all issues, June, all issues, Aug. 21, Dec. 25; 1884—Nov. 7; 1886—Oct. 7, Nov. 18, 25, Dec. 19, 28; 1890—May 27, Aug. 26; 1894—Jan. 2, Feb. 6, June 5, Dec. 25; 1909—January, all issues, February, all issues, March, all issues, April, all issues, May, all issues, June, all issues, July, all issues, August, all issues, Sept. 4, 11, 25, Oct. 9, 16, 23, 30, November, all issues; 1910—January, all issues, February, all issues, March 5, 12, 19, April 16, 30, May, all issues, June 4, 25, July 30, Aug. 6, 13, 27, Sept. 3, 24, Nov. 19; 1911—Sept. 30, Nov. 25; 1912—Feb. 10, 24, April, all issues, May 4, Oct. 5; 1913—April 26; 1914—June 20, July 4; 1915—May 29; 1916—Jan. 1, 8, Feb. 19, April 16, 30, May, all issues, June 4, 25, July 30, Aug. 6, 13, 27, Sept. 3, 24, Nov. 19; 1917—January, all issues, Feb. 3, 17, 24, May 10, 17, 24, 31, June, all issues, July, all issues, August, all issues, September, all issues, October, all issues, November, all issues, December, all issues; 1920—January, all issues, February, all issues, March, all issues, April, all issues, May, all issues, June, all issues, July, all issues, August, all issues, September, all issues, Oct. 9, 16, 23, 30, Nov. 6, 13; 1921—July 2, 9, 16, 23, Aug. 6, 20; 1927—June 27, Sept. 17; 1931—Aug. 1; 1933—Feb. 18, 25, March, all issues, April, all issues, May 6, 13.

A pledge written and circulated by Abraham Lincoln read: "Whereas the use of intoxicating liquors as a beverage is productive of pauperism, degradation and crime, and believing it is our duty to discourage that which produces more evil than good, therefore we pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

Dr. Albert W. Palmer, known to many Brethren, writes: "World peace will not come through organization and maintenance of large armies. The atomic bomb has settled this. World peace and security can come only as men get to the place in their thinking where they as brothers will not drop an atomic bomb. The way to world peace is the way of Christ."

The churches in New York City are not attracting young people, if recent reports are correct. It is said that less than two per cent of the young people between 16-25 in that city attend religious services regularly. This should serve to sound a challenge to congregations elsewhere in providing the kind of vigorous Christian life that will be attractive to young people.

The American people in 1945 contributed \$32,706,469.95 in cash and goods to the American Society for Russian Relief. It was the largest sum of relief assistance received by that group in one year, making a total of almost \$80,000,000 received by the agency since its beginning in 1941. Last year's contributions, said the board of directors, "signified continuing and ever-increasing assistance, continuing and ever-firmer friendship for the heroic people of the Soviet Union."

The Japanese Americans still need help. In spite of the good work done by Christian denominations, among them our own, to relocate these people during the war, they face serious problems in the postwar period. They need (1) some way of receiving compensation for the property loss caused when they were evacuated, so that they can get a new start and (2) a change in the naturalization laws which would allow those settling permanently in this country to become citizens of the United States. It is not commonly realized how hard these two hurdles make rehabilitation for our Japanese-American friends.

The South Waterloo church, Iowa, will mark its ninetyeth anniversary on Sunday, July 14. There will be a morning session at 10:45 a. m., with Dr. V. F. Schwalm, North Manchester, Ind., as the speaker, using the theme, The Mission of the Church. A basket dinner in the dining room of the church will follow at noon. From 2:00 to 3:00 p. m. Miss Ava Johnson, news analyst of the KXEL broadcasting station, will speak on The Church and Religion in the History of Iowa. At 8:00 p. m. a pageant, Our Heritage, portraying the history of the local church from its beginning to the present, will be given by a cast of forty local people. All friends and former members of the church are cordially welcomed to be present on July 14 in the Waterloo church.

How to Conquer War is a 35 mm. filmstrip showing how mankind from caveman to the present has gone through recurring cycles in forming ever-widening governmental units for protection and peace—the family, the clan or tribe, the city, state, and nation, the federation of states like our own government, the League of Nations, all leading toward a world organization. You may secure this filmstrip for use in your church, school, or social organization by writing to the Visual Education Department, 22 S. State St., Elgin, Ill. The rental fee is 25c. You may secure this film for \$3.00 from Federalist Films, 391 Bleecker Street, New York 14, N. Y.

Flying to Africa

Richard and Ann Burger
Velva Dick

Part I

We boarded a C-54 and left La Guardia Field, New York, at three o'clock in the afternoon of Dec. 4, 1945. At 8:30 in the evening we landed at Gander, Newfoundland.

Since we had never traveled by air transport before we spent most of this first hop getting used to flying. It was a thrilling experience. Just out of New York we could see that the land was covered with snow, and we recognized Boston when we passed over it by Sandy Hook that forms the harbor. There was an abundance of snow and ice at Newfoundland where we stayed one hour before beginning the trip across the Atlantic to Shannon, Ireland. We curled up in our seats for a comfortable night in spite of the constant roar of the motors. I cannot express in words the sensation we had when we awakened. We were apparently flying between two layers of clouds, and when the sun came up it made one of the most beautiful sights I have ever seen. The light of the sun caused the shadow of the plane to be reflected in the midst of a rainbow in the wall of the clouds beside us. Occasionally we would pass over a break in the clouds through which we could see the water down below. These patches of water which we could see below the woolen blanket of clouds gave the impression that we were flying over many small lakes.

We arrived in Ireland at 1:00 p.m. and circled the field for almost an hour before we landed. Ireland looked like a patchwork quilt with her stone walls, hedges, and green fields. It looked warm from the air, but we soon discovered the contrary, for though the sun was shining, it was damp and chilly. The Irish seemed to be used to it, for as we rode along from the airport to a hotel about thirty miles away, they were riding along in two-wheeled carts without heavy wraps on, and we saw that the doors of the houses stood open. This ride through the

countryside was beautiful indeed. Occasionally we saw the ruins of an old castle or some nobleman's estate. We suspect that the hotel where we stayed was one of Ireland's nicest, but we were uncomfortable all the time we were there because of the cold. There was a shortage of fuel and we found they did not have central heating systems. They did not even try to heat the rooms as we would think of heating them. In each room there was a small fireplace, and I spent about two hours fanning peat moss to try to get it to burn.

At three o'clock the next morning we managed to climb out from the warm covers, dress in the chilling cold, wash in cold water and start in a bus for the airport.

After breakfast we flew up into the dawn at 5:00 a.m. I found myself thinking about Europe and her great misery as we flew south with the continent on one side and the Atlantic on the other.

We arrived at Lisbon, Portugal, on Dec. 6, at 9:40 in the morning. We passed through customs, and committed ourselves to a Mr. Grancha, a Protestant of overwhelmingly Catholic Portugal who calls himself an Evangelical Christian. He managed everything for us from registering with the police and taking us to a hotel to providing boys to show us around. There seem to be only two classes of people in Portugal, the rich and the very poor. There is no middle class. Prices are very high and according to the wages which many of the people get, goods—even necessities—would seem to be almost beyond their buying power. We managed to buy mosquito boots and sun helmets there and we did have a good time, thanks to Mr. Grancha. One day we visited the botanical garden, which reminded us somewhat of Garfield Park Conservatory in Chicago, and the zoo, which was beautifully landscaped and very well arranged.

On Sunday Mr. Grancha had made arrangements for what he called "a little fellowship supper"

at the hotel in the evening, but the bus came to take us to the plane before we got to his part of the meal, which was ice cream and cake. He promptly loaded up the containers and we were served our ice cream and cake at the airport while waiting to board the plane. We left the airport at 9:30.

This time we were on a Clipper. It was quite an experience to walk out on a little bridge over the river (not far from where it flows into the Atlantic) and board this plane, which was much larger than the C-54. The four motors created much more vibration than had those on the land plane. The plane could seat seventy and could sleep about thirty. Since there were only that many passengers they made up berths and we retired. Just at this point we hit our first and only rough flying of the trip. A Spanish woman began hurriedly to say prayers as she fingered her rosary. The roughness lasted only twenty or thirty minutes but it came very suddenly. We hit a big air pocket and that was really something. The steward told me that we did pass through an unusually rough place.

When I awakened next morning I dressed hurriedly, for my first glimpse of the Dark Continent. I had used all the influence I could to get a lower berth so I could see out the window but my youth gave me no priority. I expected to see a desert country of shifting sand, for I thought we were flying at the latitude of the Sahara, but to my amazement there was a jungle. I could see many rivers snaking in and out along the coast and then I remembered my geography of Africa—that rivers divide into many mouths at her extremely regular coast line making her few good harbors. This was a large factor in preventing the development of trade and commerce with Africa. I went up a winding stairway to the navigation room above the passenger compartments to identify the river and found it to be the Gambia. I went to work with my camera to record my first glimpse of Africa.

We landed at Dakar for breakfast and took off on the last leg of our trip for which Pan-American was responsible. Dakar is located on the tip end of western Africa. As we flew southward over Africa along the western coast I could see African compounds nestled among the jungle of palm trees below. We

Another Stephen

"Full of Faith"

"Full of faith, and of the Holy Spirit," and love and radiant, abounding joy—that is Stephen Sitole, native of Southern Rhodesia in Africa, a first-term student at the Moody Bible Institute in Chicago.

Stephen's story is remarkable. He walked 2,000 miles from his home in Melsetter to Capetown, bent on coming to Moody to study for the ministry. On arriving at Capetown, he worked almost six years in order to save money for the trip, and for his schooling. For eighteen months he haunted the offices of shipping agents, trying to gain passage.

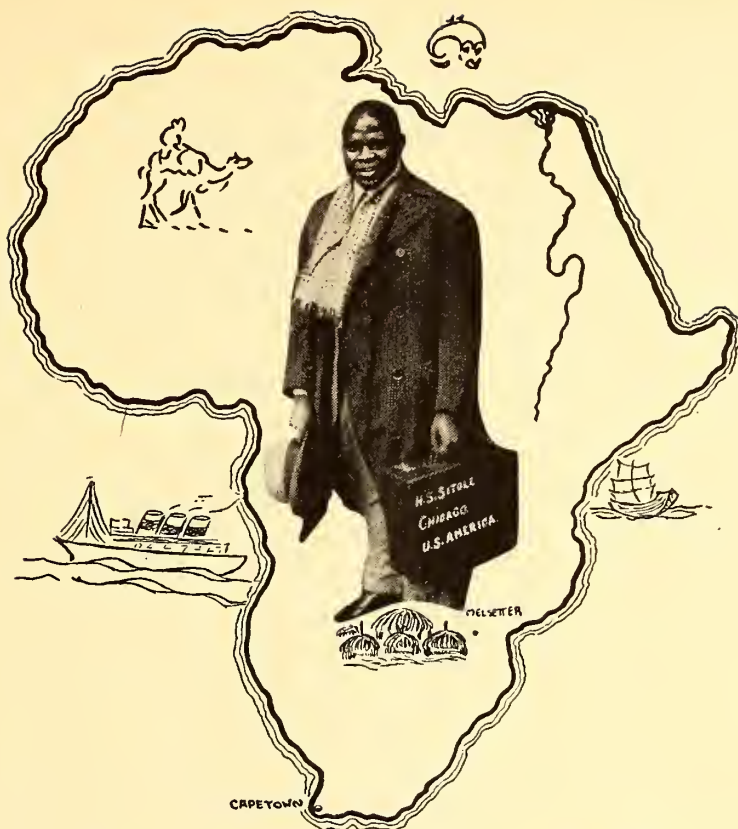
When the war ended and civilians could again enter the docks, Stephen went from ship to ship pleading for "even just a place to sleep on deck." In his spare time, he studied the Bible and preached to both European and native audiences.

Finally, a friendly captain signed him on as a supernumerary at one shilling a month. So on November 25, Stephen sailed for this country via West Africa and Canada, and arrived at Philadelphia.

landed at Fisherman's Lake, Liberia, at 4:00 p. m., Dec. 10. Fisherman's Lake is one of the larger of many small lakes that line the African tropical shore. It was a beautiful place to rest a few days.

On Dec. 15 it was only a twenty-minute hop via a little two-motored seaplane they call "the duck" to Monrovia, the capital of Liberia. At Monrovia we found that we were even more eager to move on than we had been before. There were about twenty-five missionaries in a bottleneck there and all quarters for Europeans were taken. We were fortunate to be able to stay at the Assembly of God mission home, which was not adequate to take care of so many people but which was better than any other place we could have found.

When I heard there was a freighter in port, I resolved to get us on the boat if possible. I even talked to the captain and waited five hours in the tropical sun at the wharf. For all my efforts the captain promptly said, "No." Later, however, he recanted and I returned to the mission home at night, very tired but glad that we at least had a promise of going on.



Stephen bears a letter of recommendation from the mayor of Capetown, who wishes him "every success in the world, so that when he returns he might be a great source

of help and usefulness to his African people."

"I'm excited to be here!" he exclaims, "and I praise God for all that he has done. It is he alone who has led me through the many experiences so that he might be glorified."

Stephen was converted fifteen years ago by missionaries of the South Africa general mission, and he intends to return to his people as a pastor after he finishes here.

In a personal interview over radio station WMBI recently, Mr. Sitole told many interesting things about himself, his homeland, and his love for the Lord. In fact, the latter saturated the interview, and brightened every other thing he said.

Southern Rhodesia is a beautiful country, said the new student, abounding in beautiful trees and flowers, and with delightful fruits aplenty. Even the climate is ideally pleasant. Except for the years he spent in busy and modern Capetown, Stephen might have found dirty, crowded, and noisy Chicago a very painful contrast to his own lovely country. But, busy with his studies and reveling in the joy of his heart's desire, a chance to prepare himself for the gospel ministry, he seems to be more than content. May the Lord bless and use him, and may his zeal be a challenge to young people everywhere.

Here I must confess that all this endeavor was for nothing for later the American minister informed us that we had ATC passage from Roberts Field.

Seek to Prevent Leprosy

Not many people realize that there are 10,000,000 men, women and children over the world afflicted with leprosy, and millions more exposed to it. Medical research is working hard on cures for leprosy, and thus far has been only partially successful. But ways have been found to prevent the dread disease.

To make prevention effective in all leprosy-infected areas the American Mission to Lepers is setting up a postwar program of prevention. And to get that program started Dr. Eugene R. Kellersberger, general secretary of the mission, left in March for an extended inspection tour of leper colonies in South America, Africa and Europe. Before taking off he sounded a note of hope. "While all possible research is being carried on—with promin, diasone, and other potential 'cures,'" said Dr. Kellersberger, "we can stop children from getting leprosy now."—American Mission to Lepers release.

Reports Tell of Relief Work in Asia

Two encouraging reports of aid to China and Asiatic areas arrived in June. From the Church World Service center at New Windsor it was announced that 105,161 pairs of shoes had been shipped to China. Many of these shoes were re-soled and reheelled before shipment. In addition some 271,500 pounds of good clothing and bedding and 4,000 pounds of soap have been sent. Future shipments are planned and will be made as fast as goods are available.

A comprehensive report of all church relief shipments to Asia during the past year came from the Church Committee for Relief in Asia as it merged its interests in a broader field and became part of the newly organized Church World Service. The latter group represents the united overseas construction activities of all major Protestant denominations.

The report revealed that the committee had administered the disbursement of \$3,134,000 in supplies, food and funds for relief and rehabilitation in Asia during the last year. Of this, more than \$2,000,000 was donated as money and goods by Protestant church councils and individual churches. The remainder was allocated by United China Relief and administered by church personnel.

Much of the year's work dealt with aid to hospitals, ministrations to refugees and child care. Famine and pestilence spreading in the wake of war demanded material aid, personal counseling, and spiritual encouragement.

Used clothing shipments to Asia have passed the half million pound mark, and 36,000 Christmas packages were sent. Other donations from



UNRRA Photo

Burned out of his home, this boy symbolizes the fate of hundreds of thousands of Chinese war victims. They have lost their homes, their clothes, and nearly all their possessions. In other parts there is tragic famine. Everywhere there is terrible inflation. Almost all of China suffers from one of these.

church congregations included White Cross goods weighing 90,000 pounds, 95,000 pounds of dried milk, 543 cases of hospital supplies, 125 cases of vitamins, 32 tons of shoes, books, bedding and even window glass. These gifts in kind, along with the purchases made by the committee, were valued at \$1,009,279, according to the report.

The most extensive relief work was done in China. To aid refugees flowing back into the liberated areas, many strategically placed service stations and camps were set up in ten provinces. The returning Chinese have been helped with transportation, food, clothing, medical care

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Significant Actions For Brethren Service Taken at Conference

Much action of importance to Brethren Service took place at the Annual Conference in Wenatchee, Washington. Perhaps most significant was the Conference action giving the Service Committee responsibility for the peace education and action program. Previously peace education had been under the Board of Christian Education. Urgency was expressed for the immediate enlargement of the peace program to coincide with the service program that the B.S.C. has been promoting. To implement this, the B.S.C. staff was authorized to carry out the proposed plan. A meeting will be held in early July. With the reduction of Civilian Public Service activity, it will be possible to increase the appropriations for this field of work.

The Brethren Service Committee asked for the privilege of appointing a representative in Washington, D. C., to represent them on matters involving the relationship of church and state. The Council of Boards approved the request after modifying the proposal so that the appointee would represent the entire church rather than only Brethren Service.

Soapmaking has been approved as a new field of work for Brethren Service. The soap will be used for relief purposes to help fight disease in Europe and Asia. The soap factory will be established at Nappanee, Indiana, and manufacturing ingredients will be donated by churches in the central part of the country.

Another action that is likely the beginning of an important service by the Brethren is the Conference authorization for a special committee to assist in the rehabilitation of southern Negroes and to help them secure ownership of land.

Rufus Bucher reported on the Service Committee work in Europe and gave his recommendations. He is willing to give limited time to speaking about relief work.

Many other actions of significance to the B.S.C. were taken. A fitting part of the Conference was the Sunday afternoon special consecration service for Dr. and Mrs. Homer Burke and Rufus and Wanda King, who are going to Puerto Rico, and John and Virginia Bowman, who are leaving for Europe.

Christian Sharing in Germany Told; More Relief Goods Shipped

Germany is receiving more goods from the New Windsor Church World Service center. Shipments include 410,000 pounds of clothing and bedding, 43,000 pounds of dried milk, 29,573 pairs of shoes, and 60,000 pounds of relief cereal. Another 60,000 pounds of relief cereal is awaiting shipment and a great deal of clothing and bedding is being assembled for German destinations. Goods are shipped from New Windsor through CRALOG, an organization composed of fifteen groups interested in sending relief goods to Germany.

As to conditions within the country, Dr. Stewart Herman, of the reconstruction department of the World Council of Churches, who returned in April from a journey through Germany, reports as follows on his impression of the Christian life there.

"The commission," writes Dr. Herman, "of which I was a member was greatly impressed with the way in which the Protestant *Hilfswerk* and the Roman Catholic *Caritas* were functioning everywhere. In Munich we saw the little booths from which the two organizations were giving cups of hot coffee and some bread, if available, to wayfarers trying to sleep in the air-raid shelter below the train shed. Here were 800 people piled on top of each other in four long, smoky and warmly damp rooms. One was reserved for mothers and babies, but the only real advantage they enjoyed was wooden bedsteads devoid of mattresses or covers.

"Most of the food available for mass feeding comes from the voluntary gifts of farmers and villagers after they have surrendered their official quota to the food authorities for rationing. In other words, the gifts of food collected by small amounts represent the personal sacrifice of those who already sent their produce into state-controlled channels. At Christmas, the farmers of the Bamberg area gave two carloads of potatoes and vegetables to the bombed-out people of Nürnberg. Such self-sacrifice has carried many people through the winter in far better condition than was expected.

"In Berlin I learned that the religious affairs section was one of the few divisions of military government whose staff will increase rather than decrease in the ensuing months. This is largely due to the recognized importance of religious institutions

Information and Inspiration . . .

The Elgin Church of the Brethren recently contributed 165 cases of evaporated milk to relief. This was the church's part in a community-wide food drive. The milk has been especially set aside for shipment to Germany.

Children of the Root River vacation church school, Preston, Minn., bought a heifer for relief in June. The genuine earnestness and resolve of these children is apparent when it is known that there were only forty-nine of them. The money was raised through daily offerings, doing without ice cream, and holding a public program. Many of Europe's children will be thankful for this effort.

Recent shipments from the Church World Service center at New Windsor have included food, clothing and

in the rehabilitation of the country. Furthermore, the four occupying powers have sponsored the establishment of a central tracing bureau, which will combine all efforts to track down missing friends and relatives. It seems as though most German families are still without news of at least one relative, even though a year has passed since the end of the war."

B.S.C. Representative At Food Conference

Graham Hodges of New Windsor represented the Brethren Service Committee at the recent conference held by Food for Freedom, an independent organization that has done some fine work in advising interested groups of the relief needs and how they might be better met. The summarized resolutions adopted at the conference follow:

"We urge our government not only to double, where possible, its famine emergency program of immediate shipments but also to increase production of foods needed for relief and to obtain, by requisition, if necessary, for purchase by other governments and UNRRA during the coming year a much larger proportion of our abundant food supply than has been made available during the past year, and to provide for consumer rationing to assure fair distribution at home of any foods made scarce by this action, at the same time safeguarding the interests of farmers, workers and employers who may suffer disadvantage by this all-out effort to stop the march of famine."

soap. Germany, France, Poland and Italy have each been sent 400 bales of clothing and bedding. Holland was sent fourteen bales of new clothing. To Greece has gone 83,922 pounds of food. A shipment of 2,000 pounds of soap was sent to Ecuador.

Some Brethren at New Windsor were startled recently, we understand, when they received confirmation of a shipment of cigarettes to Europe from the B.S.C. Cables to London cleared up the error in shipping labels. B.S.C. graciously declined to take credit for the gift they had not sent.

Thirty-two men, from colleges of the Church of the Brethren, left New Windsor today for Newport News, Va., where they will ship out for Europe as cattle attendants. These men, who will compose the entire crew of seagoing cowboys on an UNRRA vessel, have been recruited from five Brethren colleges and Bethany Seminary.

Reports Tell About Relief Work in Asia

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and temporary shelter. Charged with this work is the American Advisory Committee in China.

In many areas, such as Hunan Province—where drought immobilized the "rice bowl" of China—the church group has worked closely with other relief organizations and assisted in the distribution of UNRRA supplies.

Other Chinese activities included a rural rehabilitation program in devastated Honan, assistance to Chinese pastors and church workers, child welfare through orphanages and aid to hospitals in the form of drugs and supplies.

Eight other Oriental countries received church aid from America during the year. They were India, Burma, Indonesia, Siam, the Philippines, Japan and Korea.

The report said that a relief program for Japan and Korea remained virtually static, awaiting military government permission to bring relief materials into those countries. A dozen relief agencies have organized a single unit, Licensed Agencies for Relief in Asia (LARA), in adherence to government regulations. Several thousand dollars' worth of material is in San Francisco awaiting shipment.

Education for Survival

Education for peace has become in reality education for survival. If this conviction can be developed in one community after another, if men will act in a repentant spirit on this conviction, we may yet have a chance to reverse the appalling tendency of nations to plan as if war were inevitable.

Begin With Ourselves

We need first to sensitize ourselves to the awful threat contained in atomic, cosmic, bacteriological warfare, and motivate ourselves to work more earnestly and devotedly for the conditions of peace. Facts will motivate us to take action.

Tools:

I'm a Frightened Man. Harold C. Urey. Per 100, \$2.00; per copy, 5c.

Gentlemen: You Are Mad! Lewis Mumford. Single copies, free. A Gospel Messenger reprint.

Your Last Chance. Editors of Look. Reprint. Per copy, 5c.

The Bomb and the Opportunity. Henry Stimson. Harper Reprint. Per 100, \$1.00.

One World or None. Symposium. 79 pages, \$1.00.

Now Is the Time to Prevent a Third World War. Kirby Page. \$1.00.

Study and Discussion Kit. National Committee on Atomic Information. \$1.00.

Pacifism and Salvation. J. Eisinger. 31 pages. Per copy, 10c.

You Can Help the Peace. Psychologists' Statement. Free.

First 100 Days of the Atomic Age. 20c.

Then Our Home Church

Secondly, we need to intensify our peace education efforts in our local churches through the co-ordinated effect of study groups, Sunday-school class discussion, sermons, film forums, essay contests, poster displays, photographs, worship programs, and every educational and inspirational method at our disposal.

Tools:

We Must Repent. Rufus Bowman, Benton Rhoades, Dan West. Free.

Education for Survival. 6 pages, 5c. Per 100, \$2.00.

Calling All Congressmen. Forerunners Leaflet. 10c. For B.Y.P.D.'s.

Brethren Methods. Dan West. 5c.

Formula for Film Forums. Y.M.C.A. Motion Picture Bureau. Mimeographed. 5c.

New Wars for Old (and other Forerunners pamphlets). 25c.

A Peace to End Wars? Betty M. Jacob. 10c.

Pilot Lights. Louis Ridenour. One-act Play. 5c.

How to Conquer War. 35 mm. filmstrip with narration. Rental, 25c.

How to Live With the Atom. 35 mm. filmstrip with narration. Rental, 25c.

Then in Our Communities

To bring Brethren alone to increased activity for peace will be quite inadequate. Our efforts must extend to the entire community through the formation of study groups, the organization of community forums, the establishment of committees for peace education on which wide representation of the community is secured. Civic clubs, the schools and colleges, theaters, libraries, newspapers, radio stations, and public service agencies must all co-operate if public participation in action on problems of the peace is to be achieved.

Tools:

Here's How It's Done. Florence B. Widutis. \$1.00.

Take Your Place at the Peace Table. Edward L. Bernays. \$1.00.

An Action Program for the Church of the Brethren. Dan West. 5c; six for 25c.

Brethren Community Service. Dan West. 15c.

Education for Survival. National Committee on Atomic Information. 6 pages. 5c.

And in Conferences

In district conferences, student conferences, interdenominational meetings, parent-teacher groups, or conferences of educators held anywhere in our community, we need to prepare ourselves to offer or stimulate program materials, discussion leaders, speakers, "pamphlet cafeterias," and visual aids with a peace emphasis. Church members can be

more influential than most of us suspect, if we only use our talents in the right place and at the right time.

Tools:

The foregoing materials should be suggestive.

Exert Influence on National Policy

Local or regional activity is not enough. Our national leaders must be encouraged to provide that kind of statesmanship which with infinite patience and skill forges national and international policies expressing the universal will to peace. Later issues of the Messenger will contain suggestions for activity stimulating responsible citizenship, out of which responsible statesmanship may grow.

A Bible Display Adds Interest in Discussion Group

Harl Russell

Marshalltown, Iowa

A Bible display was prepared for a recent meeting of the adult Christian Workers' group of the Iowa River church in Middle Iowa. By means of announcements and postal cards, members were asked to bring Bibles and Testaments of any version, old or new. A label was attached to each book, giving the name of the owner and how it came into his possession. Inasmuch as young people and children co-operated in the display, there were Bibles and Testaments in considerable variety. Some of the Bibles were over one hundred years old. Many had inter-

It Occurs to Me . . . Raymond R. Peters

It is interesting, necessary and worth while to talk about the great ideals of life and the Christian faith. But the hard task is to outline and execute a program which will become effective in changing the lives of people in a Christlike direction. In recent trips I have made a few observations.

It means much to begin a service on time. To do this those responsible for the program must be present ahead of time and the people must come in on arriving at church. A meaningful service cannot be carried through if the people wait for the first strains of music before entering the church.

It goes without saying that the worship service should be well planned. The class period becomes a vital session provided the teacher has made adequate preparation and uses methods that will awaken student interest and set them to thinking in positive and constructive ways. There are eleven thousand teachers in the Church of the Brethren who stand before that many classes every Sunday morning. When I think of the potential teaching possibilities I am literally thrilled. But when I observe poor and mediocre teaching my enthusiasm is tempered.

It occurs to me that the Sunday school could be a dynamic force in the life of our people if one thousand ministers, one thousand superintendents and eleven thousand teachers were thoroughly committed to the program of Christian teaching. I am pleased to be associated with the teaching ministry of the church and dedicate my life to making it a vital force. Will you join me?

esting histories. One Testament attracted much attention as it was a miniature copy one inch wide and four inches in length.

There was an underlying purpose in this display. It gave the opportunity of awakening interest in the new Revised Standard Version of the New Testament. During the Christian Workers' period the leader gave a twenty-minute talk in which he outlined the background of the need for this revised version and illustrated some significant improvements in the new book. At the conclusion, he called upon several in the group to read certain very familiar passages from the new version.

Following the preaching service those in attendance were given the opportunity to examine all books in the display, including the new revised version. Many questions were answered concerning a number of the books. Several indicated they would like to secure a copy of the new revised version as soon as possible.

We have concluded that this lifting up of the Word of Life, and particularly the 1946 New Testament, will result in more reading of the Bible by the folk in our congregation.

News and Correspondence

Philadelphia First Church Service Unit

Early in the year 1945 a group of women of the First church set aside one evening a week for relief work. They met in a room in the basement of the church which was large enough to use two quilt frames when necessary, a sewing table and a sewing machine. The main objective was to make warm comforters for European relief. Several men, including the pastor, and sometimes the elder of the church, assisted in putting the comforters in the frames and knotting them. Collection of used clothing and its preparation for transport were also a part of the work.

Even though the group has met but three hours one evening a week, it has, during the year, prepared more than 2,000 pounds of relief material, including about sixty-five comforters and blankets, 500 pounds of used clothing and shoes, and 100 pounds of soap. If an evaluation was to be made of this service it would doubtless be considerably more than \$1,400. But the real value of service like this lies in the satisfaction of having contributed directly to the dire need in so many parts

of the world. Most of the workers could not have met during the day because of their regular duties. Other workers helped in their homes by making tops out of scraps of material and assisting otherwise. The funds necessary to purchase yard goods, thread, and other material were contributed by Sunday-school classes and interested individuals to the extent of about \$100.

I am sure that all slept more comfortably this winter because they had shared their comfort and warmth with those who needed it so much.—Florence F. Murphy, Philadelphia, Pa.

New Group Plans Educational Aid to Released C.O.'s

Financial and advisory assistance will be given to conscientious objectors released from Civilian Public Service camps and prison by a newly established committee of educators and religious leaders. Announcement of the committee's formation was made in New York by Dr. Frank C. Graham, president of the University of North Carolina.

The new group, called the Committee on Educational Aid, hopes to raise a fund of \$194,000 for grants and loans to men who have been primarily in government and Roman Catholic C.P.S. camps and in prison. The American Friends Service Committee, the Brethren Service Committee, and the Mennonite Service Committee are attempting to provide funds for men of their own denominations and others who wish to attend denominational colleges.

A Reaffirmation of Faith

We, the delegates and Council of the Fellowship assembled here in Stockholm and representing some twelve nationalities, send to you all our deep and heartfelt greetings. We are thankful that after these many years of cruel sufferings, and in a world still battered and broken, so many of us have been able to come together. We know, and would in humble thankfulness confess, that we are now more than ever assured of the resources of God, of the certainty of our vocation, and of the timeliness of our message.

We are a fellowship of reconciliation. As such we possess in our faith in God the integrative truth which can reveal the answers to our problems, draw the bitterness from our divisions, and give release from our frustration and direction to our efforts; we possess in the central fact of our religion, the cross of Christ, not only the power to take a realistic view of the full horror of sin,

but also the hope, the sure and certain hope, that sin has been and is defeated; we possess as the achievement of Christ the love which binds together the sons and daughters of God into the organic life of a single community, a single family, a single body, incorporating the very Spirit of the one Lord and effective for the fulfillment of His will and work. In the life of that Holy Spirit, in the name of the Lord Christ, for the service of the living God, we dedicate ourselves to our high calling. Forgetting those things that are behind, reaching forth unto those things that are before, we press toward the mark (Philippians 3:13); and may God be with us on our way.—Letter to F.O.R. members and friends from the Council of the International F. O. R. assembled at Stockholm, March 23-29, 1946.

Franklin Grove Women's Work

Our Franklin Grove women have worked in a wonderful way to contribute to relief material this past winter. At first we met in a home once a week and then later took our meetings to the aid room at the church, having more room and more equipment to work with there. Those who couldn't come to the church did their part at home with such jobs as piecing tops, binding comforters, cutting blocks, washing and dyeing feed sacks, etc.

Our aid met every week on Wednesday and returned on Fridays to help tie comforters. The co-operation of our ladies was really wonderful. A great need, we discovered, binds women together. The need of cold and hungry people inspired several of our women to piece as many as twenty tops for comforters. One lady canned over 100 quarts of foodstuffs.

Our co-operation and hard work, plus having a grand fellowship and many a hearty laugh, resulted in 125 comforters made, sixteen comforters donated finished, 325 garments sewed, 150 pounds of soap produced, about 1,500 pounds of relief clothing sorted and mended ready to wear, 485 quarts of foodstuffs packed and several boxes of shoes boxed for shipment. One hundred fifteen dollars was given for relief sewing alone. We were fortunate in having very good clothing turned in so that there was very little mending and cleaning to be done.

We sincerely hope that each hour spent will help to carry the message of Christ and his love to those who are the recipients of these gifts.

Besides giving to the relief work, our women have given to Brethren service, Red Cross, Bethany Hospital, Bethany chapel fund, the national project and the district project a total in cash of \$233.46 and material valued at \$150. This is above the expense of relief sewing.

May we find inspiration and love in the tasks that are set before us and the strength to do more each year to meet the needs of our brothers wherever they are.—Mrs. Harold Parks, president of women's work, Franklin Grove, Ill.

As Regards the Liquor Interests

With the coming of hot weather, and the increased shortage of beers and ales, we will discover a growing pressure for the release of restrictions on the manufacture of beer. Already those who are peddling liquor commercials maintain that no wheat is used in the manufacture of beer. This is true, but they fail to mention that it does require great quantities of crushed cereals. One look at the towering grain elevators beside the beer distilleries in Peoria convinced me of this. They also fail to mention the thousands of acres used in the intense cultivation of hops, and the great waste of manpower and natural resources in the manufacturing, wholesaling and retailing of liquors. While only one type of whiskey is made from wheat, much needed for starving millions, the industry uses other valuable grains such as corn, barley and rye.

The old argument is raised by liquor manufacturers that much of our revenue comes from liquors. May we point out that this revenue could be raised just as easily on worth-while products, if the money wasted on liquors were spent on those products.

Millions are starving while the mothers and fathers of this country sit in the local saloons sopping up fermented grains. We need to be awake and active in the face of the liquor industry's propaganda.—Lawrence Rule, Goshen, Ind.

Brethren Quality

When we received word May 1 that Aunt Emma Neer had gone to her reward our hearts ached with grief. Then I wondered if it is ever possible for an older woman to know just how much she has meant in the life of a younger one. Because Aunt Emma embodied the finest of qualities we like to think of as typical of Brethren I would like to pay a brief tribute to her.

She was the soul of friendliness, given to hospitality; unswerving in her devotion to her Christ and loyal to her church; true in her home life, reaching out to touch folks beyond her immediate community. Her hands were busy ones, and right now I am sure some people are wearing garments she helped to fashion.

Aunt Emma had had one child, a lovely daughter, who passed on at the early age of twenty but this did not embitter her. Rather, it brought out the deeper motherhood within her and she could not help loving and doing for others and their families.

She looked at the world and found much in present-day conditions to trouble her heart, but she also found much to give her joy. She had a tender smile, a gracious manner and a compassionate nature. She was a living rebuke to sin and a reminder for better living. These are Christian qualities worthy of emulation. I am glad to have known her.—Leo Lillian Wise, Fremont, Ohio.

World Council Ships Spaghetti to Vienna

The Material Aid Division of the World Council of Churches has purchased fifteen tons of spaghetti for immediate shipment to Vienna, it

was announced in Vienna by Frank Northam, business manager. He described the Austrian capital as "one of the blackest famine spots in Europe today."

Northam said the food shipment has been earmarked for the school feeding plan maintained by Allied authorities.

"I have been informed," he said, "that famine conditions in Vienna are so bad that it takes four men to carry supply boxes that previously one man could handle. Men are so weak that they can work only three or four hours at a time."

Church Accused of Deserting Colleges

The church has deserted the college at a time when the moral teachings of religion are most needed in institutions of higher learning, Dr. Ralph Cooper Hutchinson, president of Lafayette College, told the 158th general assembly of the Presbyterian Church in the U. S. A. recently.

"This is the tragedy of our day, that there is no party that would rather be right than win an election, no nation that would rather be just than victorious, no candidate that would rather be right than president," he said.

"The church," he said, "has not

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

Junior Sermons for Special Occasions. Jacob J. Sessler. Revell, 1946. 96 pages. \$1.25.

This is a book of thirty-six story sermons for ministers who want a Sunday morning emphasis for the children. The author is well known for his other contributions in this field.—Ruth M. Shriver.

The Light Is Still Shining in the Darkness. Kirby Page. 1946. 124 pages. 50c.

This little book contains thirty complete services of worship with scripture, hymns, poetry, prayers and litanies prepared for individual or group use. A number of the services are especially suitable for use in camp. This is an excellent resource booklet of worship materials for any group.—Grace Hollinger.

Fairest Flower. F. J. Huegel. Zondervan, 1945. 85 pages. \$1.25.

The thesis of this book is that there should be a revival of saintliness in the world. The author points out the duties and characteristics of saints and the achievements which saints should bring about.—D. W. Bittinger.

Worship Services for Youth. Alice A. Bays. Abingdon-Cokesbury, 1946. 272 pages. \$2.00.

This is an excellent book on worship and worship programs for young people.—Don M. Snider.

Christ and Man's Dilemma. George A. Buttrick. Abingdon-Cokesbury, 1946. 224 pages. \$2.00.

Immediately following the explosion of the atomic bombs in Japan, Dr. Buttrick sat down and wrote this book. Man, he says, is very ignorant, exceedingly wicked and entirely mortal. His only hope of escape from any of these things is in Jesus Christ. If we will take Christ into our business, into our educational institutions and processes and into our machine-age civilization, we can be released from our ignorance, saved from our wickedness, and our lives and our work can lay off mortality to become immortal. Dr. Buttrick writes clearly and beautifully. Though not every reader will agree with all he says, there is so much value in the book that all who can should take time to read it.—Desmond W. Bittinger.

realized that perhaps the redemption of men and society cannot be achieved unless it is achieved also in the colleges. And now we have the greatest student stream in history and the church reluctant to accept appreciable responsibility for the evangelism of college youth."

Congregationalists Propose Anti-Discrimination Code

A code of principles for Congregational Christian churches on the racial problem has been drawn up by the Committee on Intercultural Relations of the denomination.

The code sets forth the following principles to be followed by the church:

"Its attendance and activities should be open to all without discrimination.

"Its membership should be open to all Christians without discrimination.

"Its church officials should include all Christians without discrimination.

"Its employment standards should accord fair treatment to all according to their capacities and needs without discrimination.

"Its mutual aid should be to all people without discrimination."

Why the Minister's Sermon Was Long

The Rev. Reuben K. Youngdahl, pastor of Mount Olivet Lutheran church, fastest-growing Protestant congregation in Minneapolis, is a firm believer in short, forceful sermons. On a recent Sunday, according to a story Mr. Youngdahl told his church's father-son dinner, one of the ushers commented about the unusually long sermon.

Mr. Youngdahl offered this explanation: He usually places a cough drop in his mouth upon entering the pulpit, and when it has dissolved he knows his time is up. However, on this particular Sunday, he mistakenly took a loose button in his pocket instead of the customary cough drop, thus extending the sermon far beyond the usual length.

Church Appoints Young People to All Boards

Central Baptist church, one of the largest Protestant churches in Hartford, has appointed high school and college age members of the church to serve as nonvoting members on all major boards and committees.

This step was taken, according to Dr. J. Melvin Prior, minister, "in recognition of the importance of young people to the church and to train them in church work."

Declaration Signed by Twelve Presidents Against Liquor

Twelve presidents of the United States signed a presidents' declaration urging total abstinence from ardent spirits. It was drafted by Dr. Justin Edwards at the suggestion of E. C. Delavan and reads as follows:

"Being satisfied from observation and experience, as well as from medical testimony, that ardent spirit, as a drink, is not only needless, but hurtful, and that the entire disuse of it would tend to promote the health, the virtue, and the happiness of the community, we hereby express our conviction, that should the citizens of the United States, and especially the young men, discontinue entirely the use of it, they would not only promote their personal benefit, but the good of our country, and of the world." James Madison, John Quincy Adams, John Tyler, Millard Fillmore, Franklin Pierce, Andrew Jackson, M. Van Buren, Z. Taylor, James K. Polk, James Buchanan, Abraham Lincoln, Andrew Johnson.

From the Brethren Home in Kansas

The people here are in reasonably good health. There are seventeen, including superintendent and matron. We had special communion for the shut-ins at Easter. Brother and Sister Shirky, of the Verdigris church, have been visiting us. She helped with the housework while he rebuilt our pasture fences, a much-needed work, which he did as a donation. Our wheat, oats, and barley crops look good. We have enjoyed musical programs and preaching lately by the Pleasant View and Hutchinson churches.—A. T. Alling, superintendent, Hutchinson, Kansas.

Canadian Girls to Serve as Backwoods Ministers

Like the old saddlebag preachers of a century ago, twenty-three girls now in training in United Church colleges are to go out this summer into Canadian frontier territory to do the work of ministers. They will travel on horseback, on bicycles, in buggies, and a few of them in old motor cars.

Six are taking the theology course and hope before long to be ordained ministers. The United Church, which is the only large Protestant body in Canada to admit women to the ministry, now has about a dozen of them working on fields scattered throughout the Dominion.

The girl preachers will organize and conduct Sunday schools, look after vacation camps and schools,

do pastoral visitation and conduct funerals. Most of them will preach three times a Sunday.

On many of their fields there are no churches. They will use halls or schoolhouses for their Sunday services. Occasionally the missions superintendent will call on them and conduct a communion service.

As the charges they service are not likely to pay the girls much salary, the home missions board has provided a "pool" from which these student preachers will be paid \$16 a week, plus board and travel.

Clergyman Goes on "Hunger Diet" to Aid Overseas Relief

In an effort to prod his congregation into reducing their food consumption and increasing their contributions to overseas relief, the Rev. Albert K. Herling, minister of Unity church in Natick, Mass., has gone on a "hunger diet" of 1,000 calories a day.

The thirty-one-year-old Unitarian minister, who also is a student at Crane Theological School of Tufts College, Boston, said he began his diet because "I wanted to do something in my town which would show the visible effects of such a diet." He added that he had gone "as far as the spoken word can take me" in efforts to get people to lower their consumption of food.

Although his campaign is directed toward more voluntary relief contributions, Mr. Herling believes that an official rationing program is the only solution of the problem.

"I think the haste with which we went off rationing was positively indecent," he said.

He has put himself under a doctor's care, and if danger to his health develops he will increase his daily caloric intake.

Promote Plans to Supply European Churches With Religious Books

Plans to supply war-affected European churches with important religious books published in other countries during the past few years are being promoted in Geneva by the literature section of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches, in co-operation with American, British, and Swiss church reconstruction committees.

British and American committees are expected to create standard libraries of from 50 to 100 volumes, selected from the best works printed in the last six years, to be sent to addresses supplied by the World Council.

cil . département. Twenty-five libraries have already left England and five more are being prepared.

In addition, British and American committees intend to translate into several European languages the most striking works which have appeared in their countries. So far, however, the only work on which decision has been taken is *Religious Liberty: An Inquiry*, by Dr. M. Searle Bates, published by the International Missionary Council.

Urge Appointment of Blind Assistant Chaplain in Every British Diocese

Eventual appointment of a blind man as assistant chaplain in every British diocese was among recommendations made by the Conference on Recruitment and Work of Blind Men as Clergy organized in London by the National Institute of the Blind.

The conference urged that the public in general should be made more aware of the work of blind men as clergy. Another recommendation called for production of a Braille Bible that could be read more easily in public than the present one.

Britain already has more than 40 blind clergymen, three of them canons, the meeting was told.

Illinois Lutheran Group Urges More Uniform Marriage Laws

More uniform marriage and divorce laws and premarital education were urged in a resolution adopted by the Illinois Conference of the Evangelical Lutheran Augustana Synod of North America at its ninety-fourth annual convention.

The resolution also asked that pastors do not perform marriage ceremonies between persons "who do not accept, or do not have the sincere purpose to abide by, the Christian ideal of marriage."

Southern Presbyterians Urged to Create Committee on Negro Work

The Presbyterian Church in the U. S. (Southern) has not begun its responsibility for the evangelization and education of the Negro, a special committee on Negro work declared in a report presented to the General Assembly. The report urged that a permanent committee on Negro work be set up and that the Assembly provide a minimum of \$100,000 a year to finance its work.

Of the 10,000,000 Negroes in the South, at least half of them are unchurched, the report stated.

Jacob C. Peck

Jacob C. Peck, son of Brother and Sister Jacob Peck, Sr., was born in Somerset County, Pa., Aug. 2, 1852, and died in the Sabetha hospital, Sabetha, Kansas, May 30, 1946. He, with his parents, moved to Illinois, near Lanark, in 1866; there he grew to manhood. He was united in marriage with Miss Martha Jane Wolfe on Dec. 5, 1872. Later they moved into eastern Nebraska and then into Brown County, Kansas, where they made their permanent home. Two sons and four daughters were born to this union. Brother Peck united with the church when he was fourteen years of age. He served as deacon for several years before he was elected to the ministry. He worked faithfully in the latter capacity for more than fifty years. After the death of his wife on March 16, 1925, he made his home with his children, living the greater part of the time with his son, J. E. Peck, of Morrill, Kansas. He is survived by his six children, ten grandchildren and fifteen great-grandchildren. Brother Peck lived a devoted life true to his convictions. He was faithful to the church he loved, serving as minister while engaged in farming for a livelihood. Memorial services were held at the Morrill church, with his pastor, the undersigned, officiating. His body was laid to rest in the cemetery near by. Another pioneer preacher of our church has answered the call and entered into his rest.—W. A. Kinzie, Morrill, Kansas.

Martha R. Harshbarger

Martha R. Harshbarger was the ninth in a family of eleven children who brightened the home of John and Mary Naff Brubaker. She was born May 1, 1870, near Girard, Ill., and died April 16, 1946. Her school days were all spent at the old two-story red-brick schoolhouse at Pleasant Hill. She availed herself of as much education as, in those days, was deemed sufficient for a girl. When she was sixteen years of age her two sisters, both older, felt she should be given full opportunity to educate herself in the highest of arts, that of housekeeping and homemaking. They left the home and she was placed in full charge of the responsibility of the home for a family of seven and an invalid mother.

About this time she publicly confessed Christ as her personal Savior and was admitted to the fellowship of the Church of the Brethren, which church she served faithfully through all her life. She was deeply interested in the missionary ventures of all Christian people. This interest

was heightened when in 1906 her brother Charles went to the India mission field. On Feb. 14, 1889, she was united in marriage to Isaac J. Harshbarger. This partnership was to last for more than fifty-seven years. The couple devoted fifty-three of those years to the Christian ministry. She took conscientiously but wholeheartedly all duties centering around such a life of service.

In all those years she drew into her home many friends, attracted by her development of many artistic talents. Her paintings, needlework, quilts and rugs were so beautiful that many marveled at the intricate designs. She had such diversified interests as music, scrapbooks, and reading, as well as the things already mentioned, and time passed quickly for her. For a number of years the Harshbarger farm home was outstanding in its landscaping. In 1941 Governor Green awarded her the Bronze Plaque for the most attractive Macoupin County farm home and grounds entered in the Louis L. Emerson Memorial farm floral contest. For the last twenty years, Isaac and Martha have lived in that home which they built with their own hands. With the exception of seventeen months spent in California all their married life had been spent in this community.

There are surviving with the husband, four children: Vinna, who is Mrs. Ralph G. Rarick, of Hollidaysburg, Pa.; Ethel, who is Mrs. Lemon T. Weddle, of Girard, Ill.; J. Russell of Roscoe, Ill.; Ada, who is Mrs. Ernest E. Lownes of Lombard, Ill.; eleven grandchildren and two great-grandchildren. There are also two sisters, Mrs. Elizabeth Vaniman and Mrs. Katie Snell, and one brother, Bro. Alpheus O. Brubaker, all of California.

Funeral services were conducted in the Girard Church of the Brethren by her pastor, Bro. Leland A. Nelson. Interment was in the Pleasant Hill cemetery.—Mrs. Ralph G. Rarick, Hollidaysburg, Pa.

Matrimonial . . .

Anstaett-Divine.—Robert Lee Anstaett of Topeka, Kansas, and Juanita Joan Divine of Hamlin, Kansas, at the Morrill church, June 16, 1946, by the undersigned.—W. A. Kinzie, Morrill, Kansas.

Arbogast-Brown.—Paul E. Arbogast and Dorothy Geraldine Brown, both of Junior, W. Va., at the church, June 9, 1946, by the undersigned.—Norman A. Seese, Junior, W. Va.

Baker-Ritchey.—Charles W. Baker of Baltimore, Md., and Florence G. Ritchey of Elgin, Ill., June 1, 1946, in the Fellowship House, by the undersigned.—J. E. Miller, Elgin, Ill.

Childs-Fahnestock.—Marano Childs of Berwick, Maine, and Margaret May Fahnestock, of Winchester, Va., in the

Jubilee church, by the undersigned.—J. Emmert Dettra, Wilmington, Del.

Craighead-Akers.—Dalton Beecher Craighead of Callaway, Va., and Edith Sarah Lee Akers of Boones Mill, Va., at the parsonage, June 22, 1946, by the undersigned.—Oscar R. Fike, Boones Mill, Va.

Filbrun-Holt.—Bruce Leo Filbrun of Pendleton, Ind., and Iris Mildred Holt of Callaway, Va., at the parsonage, June 22, 1946, by the undersigned.—Oscar R. Fike, Boones Mills, Va.

Hawkins-Sanger.—Lawrence L. Hawkins of Carrollton, Mo., and Louise Sanger of Springfield, Mo., at the home of the bride, May 12, 1946, by Rev. Edwin G. Collings, of Chicago, Ill.—Mrs. Lawrence L. Hawkins, Carrollton, Mo.

Herbst-Myers.—Albert F. Herbst of Manchester, Md., and Helen B. Myers of Hanover, Pa., in the Hanover church, June 16, 1946, by the grandfather of the bride, Bro. Jacob L. Myers.—J. E. Myers, Hanover, Pa.

Hindsley-Vernon.—Rolland K. Hindsley and Carol A. Vernon, both of Union City, Ind., in the Union City church, June 22, 1946, by the undersigned.—I. G. Blocher, Greenville, Ohio.

Marsau-Blough.—Robert W. Marsau and Joan Blough, both of Waterloo, Iowa, in the sanctuary of the South Waterloo church, by the undersigned on June 2, 1946.—W. H. Yoder, Waterloo, Iowa.

Morimitsu-Asaka.—Arthur Morimitsu and Virginia Asaka, both of Chicago, in the First church, Chicago, June 23, 1946, by the undersigned.—Harper S. Will, Chicago, Ill.

Naff-Nunnally.—Howard G. Naff and Evelyn Lee Nunnally, both of Richmond, Va., June 21, 1946, by the undersigned.—David Ensign, Richmond, Va.

Peck-Cox.—Samuel B. Peck and Mary Cox, in the Union Grove church, Muncie, Ind., June 2, 1946, by the undersigned.—Ammon Wenger, Muncie, Ind.

Seese-Rice.—Norman A. Seese, Jr., of New Cumberland, Pa., and Kathryn Ruth Rice of Sandy Hook, Kentucky, at the Church of the Brethren, Junior, W. Va., April 6, 1946, by the undersigned.—Norman A. Seese, Junior, W. Va.

Upham-Stong.—James Upham and Betty Stong, both of Flint, Mich., at the Flint church, June 15, 1946, by the pastor.—Walter J. Heisey, Flint, Mich.

Warner-Fout.—Francis Warner and Betty June Fout, both of Vancouver, Wash., in the Portland church, June 9, 1946, by the undersigned.—B. J. Fike, Portland, Oregon.

Wickert-Werner.—Leon Wickert of Vermont, Ill., and Rosalee Werner of Astoria, Ill., at the parsonage in Astoria, Dec. 18, 1945, by the undersigned.—G. G. Canfield, Astoria, Ill.

Zeigler-McNelly.—Clyde Glenn Zeigler of Dover, Pa., and Betty McNelly of York, Pa., at the home of the groom, April 2, 1946, by the undersigned.—G. W. Harlacher, Dover, Pa.

Fallen Asleep . . .

Beckner. John B., son of Jacob and Catherine Beckner, was born near Cleveland, Ohio, March 11, 1858, and died in Kansas City, Kansas, June 19, 1946. In 1885 he came to Kansas and bought a farm in Osage County. On September 6, 1891, he was united in marriage to Cordelia Black of Overbrook, Kansas. To this union, which had continued happily for fifty-five years, one child was born. Brother and Sister Beckner had lived on the same section until last summer, when they went to Kansas City to share the home of their daughter. When a young man Bro. Beckner became a member of the Church of the Brethren. He served as a deacon for many years in the Appanoose church, which he helped to build. Surviving are his wife, one daughter, one sister, one brother and three granddaughters. Services were held by the undersigned, assisted by Bro. John Ward, at the Appanoose church. Interment was in the

Appanoose cemetery.—D. H. Heckman, Lawrence, Kansas.

DeLauter. Roy Upton, of near Pearl, Md., died in the Frederick hospital June 13, 1946, at the age of sixty-seven years. He is survived by his wife, three daughters, two sons and twenty-two grandchildren. He was a long-time member of the Church of the Brethren and for many years was quite active in the Pleasant Hill church. Funeral services were conducted in the Grossnickle church by Bro. John Graham, assisted by Rev. Irving Stottlemeyer. Interment was in the adjoining cemetery.—Mrs. John Graham, Myersville, Md.

Diehl. Barbara Ellen, the daughter of the late Henry and Leah Mummert Speck and wife of the late Hanson J. Diehl, was born in Adams County, Pa., and died at the home of her daughter in Waynesboro, Pa., June 4, 1946, at the age of eighty-seven years. She was a long-time member of the Church of the Brethren and a charter member of the Madison Avenue church in York. She is survived by one daughter, four grandchildren and fifteen great-grandchildren. Services were held in the Madison Avenue church by the undersigned and burial was in the Greenmount cemetery.—M. A. Jacobs, York, Pa.

Henson. Myrtle Lynn, wife of Wm. M. Henson, died at her home May 15, 1946. She is survived by two daughters and one son, all members of the Buena Vista Brethren church. Services were held at the First Brethren church, conducted by Bro. H. C. Eller, who was assisted by Bro. D. H. Miller of Troutville. Burial was at Green Hill cemetery.—Dorothy M. Secrist, Buena Vista, Va.

Hoy. Lulu B., daughter of John and Julia Boitnott Ashworth, was born in Franklin County, Va., April 25, 1873, and died at her home near West Milton, Ohio, June 9, 1946. She was united in marriage to John Hoy Dec. 25, 1902. Their entire married life was spent in Preble and Miami counties, Ohio. She and her husband served in the office of deacon for a number of years. She is survived by her husband, two daughters, three grandchildren, one brother and four sisters. Funeral services were held at the West Charleston church, conducted by Rev. Shaw of the Methodist church and the undersigned. Interment was in the Maple Hill cemetery, Tipp City, Ohio.—J. C. Flora, Dayton, Ohio.

Kauffman. Ellen Baker, the daughter of Mr. and Mrs. Jacob Baker and wife of the late E. Lemuel Kauffman, died June 1, 1946, at the home of her son in York, Pa., at the age of eighty-three years. She was a long-time member of the Church of the Brethren and a charter member of the Madison Avenue church in York. She is survived by three sons, four daughters, six grandchildren and three great-grandchildren. Funeral services were held in the Mummert church near East Berlin by the undersigned and burial was in the Mummert cemetery.—M. A. Jacobs, York, Pa.

Kayser. Georgianna, the daughter of the late Samuel and Sarah Marshall, was born in Byron Township, Mich., Oct. 27, 1870, and died June 7, 1946, at the home of her son, Richard Kayser, Grand Rapids, Mich. Her husband, Ernest D. Kayser, died in 1936. She is survived by her son and daughter, and six grandchildren. She joined the Church of the Brethren at an early age and lived faithfully for the church she loved. She was one of the charter members of the First Church of the Brethren at Grand Rapids. Services were conducted by the undersigned at the Holwerda funeral home. Interment was in the Wyoming Township cemetery.—C. H. Cameron, Grand Rapids, Mich.

Miller. John E., son of Andrew and Elizabeth Horner Miller, was born in Huntington County, Ind., Dec. 25, 1864, and died at his home in Bunker Hill May 12, 1946. In 1900 he married Alice Coblenz, who died in 1942. He is survived by one son, two daughters, a twin sister, one brother and eight grandchildren. He had been a member of the Church of the

Brethren for many years. Funeral services were held in the Pipe Creek Church of the Brethren by Bro. T. A. Shively and Bro. Milo Huffman. Interment was in the Greenlawn cemetery at Mexico.—Mrs. Vinal Bowyer, Peru, Ind.

Miller. Olive Kimmel, wife of George Miller, died May 1, 1946. Had she lived until Sept. 23, Brother and Sister Miller would have celebrated their sixtieth wedding anniversary. Seven children were born to this union, five of whom are still living. In 1898 she and her husband were called to the office of deacon. Her entire life was lived in the community of the Prices Creek church. Funeral services were conducted by Brethren John Fidler and Roy Engle and burial was in Wares Chapel cemetery.—C. D. Emrick, Eldorado, Ohio.

Pfeifer. Hester Ann, daughter of Michael and Susan Haines, was born in Taylorsburg, in Montgomery County, Ohio, March 9, 1854, and died Dec. 22, 1945. She was united in marriage with Adam Pfeifer on Dec. 24, 1874. To this union were born three children, two sons and one daughter. Her husband preceded her in death Dec. 22, 1916. She united with the Church of the Brethren more than seventy years ago, and was never more happy than when in the service of her Lord. She was very active in the church, especially in ladies' aid work. Funeral services were held Dec. 24 at the Church of the Brethren in West Milton, with Bro. S. A. Blessing in charge. Burial was made in Bethel cemetery.—Mrs. Walter Klepinger, West Milton, Ohio.

Puterbaugh. Aaron B., was born in Lanark, Ill., Feb. 4, 1862, and died May 20, 1946. He united with the Church of the Brethren on Oct. 11, 1886. On Oct. 28 of the same year he was united in marriage to Ida Mae Forney. Bro. Puterbaugh is survived by his wife, three sons, two daughters, twelve grandchildren, four great-grandchildren, one sister and one brother. Funeral services were held by Bro. LeRoy Shafer in the First church and burial was in the White Chapel cemetery.—Susan P. Shafer, Pontiac, Mich.

Rehm. Marie Wolford, wife of Bro. Noah Rehm and daughter of Bro. John A. and Agnes Wolford, died at her home in Wilkinsburg, Pa., June 6, at the age of forty-nine years. Funeral services were conducted in the Waterford Church of the Brethren by her pastor, Wilbur Neff, of the Pittsburgh church. She is survived by her husband, one son, one daughter, one granddaughter, her mother, two brothers and six sisters. Interment was made in the Ligonier Valley cemetery.—Mrs. W. E. Wolford, Ligonier, Pa.

Riggleman. Dorothy Elizabeth, daughter of David and Fannie Hott, died in the hospital in Winchester, Va., May 21, 1946, at the age of thirty-nine years. She was a member of the Methodist church. Surviving are her husband, five sons and one daughter. The funeral was held at the Bean Settlement Church of the Brethren by the undersigned. Burial was in the near-by cemetery.—O. F. Bowman, Augusta, W. Va.

Smith. Sarah, daughter of Mr. and Mrs. Eninder, was born Jan. 2, 1871, in Galien, Mich., and died at the hospital in La Porte, June 3, 1946. She was a member of the Church of the Brethren for many years. Funeral services, held at the church June 5, were conducted by the pastor, Bro. Kenneth W. Murphy, and J. W. Grater from South Bend, Ind. Interment was in the Galien cemetery.—Mrs. Mary B. Cross, La Porte, Ind.

Snyder. Bertha Francis, daughter of James and Lois McIlnay, was born at Yellow Creek, Pa., and died at the Sipes hospital, Everett, Pa., June 8, 1946. On Nov. 8, 1916, she was united in marriage with James Oliver Snyder, who survives together with four daughters, two sons, four grandchildren, her mother, one sister and six brothers. She called for the anointing services at the hospital before an opera-

tion. She was a faithful member of the Church of the Brethren at Yellow Creek, where funeral services were held by Bro. E. P. Dilling. Interment was in the Reformed cemetery.—Mary Stayer, Hope-well, Pa.

Timbrook. Noah Gibson, was born at Kirby, W. Va., Aug. 4, 1859, and died at Columbus, Ohio, June 2, 1946. He was a member of the Methodist church. He is survived by his wife, three daughters and two sons. Funeral services were held in the Hott Chapel Methodist church by the undersigned. Interment was in the near-by cemetery.—O. F. Bowman, Augusta, W. Va.

Church News . . .

California

Raisin City.—At our spring council meeting our pastor and his wife, Brother and Sister Wilbur Liskey, were given a vote of confidence. They have decided to continue their pastoral work among us and Bro. Liskey is the Standing Committee representative from our district. A district intermediate rally sponsored by our district chairman, Mrs. W. H. Meyers and her committee, was held in our church April 27 and 28. A banquet was held for the intermediates and their leaders on Saturday evening with Bro. Glenn Harmon of Fresno as master of ceremonies. Bro. Galen Ogden of La Verne delivered an address on Sunday morning. Following this service a basket dinner was enjoyed in Fellowship Hall.—Mrs. Sadie Scott, Raisin City, Calif.

Illinois

Lena.—A few of our members attended the relief rally at Lanark recently. The Temple choir, composed of children, sings every two weeks in the morning service. The church newspaper, The Worshipper's Guide, gets into every church member's home. Bro. Foster B. Statler presided at our regular council on March 12. Recently a group of four young people from Manchester College had charge of the Sunday morning service. Our pastor and men of the church rebuilt and painted tables in the basement, making them more convenient for handling and enabling them to be stored in a small space when not in use. Eight of our ladies attended the spring rally at Lanark on April 4. Our church took part in the union Good Friday services. Our pastor, Bro. Paul E. Thompson, and Bro. Clarence Fike of Freeport exchanged pulpits in four pre-Easter services. The Easter Vision, a service in story and song, was presented on Easter Sunday evening. The relief truck came on Feb. 6. We had 104 pounds of clothing for that trip. On May 1 we sent ninety-six additional pounds of clothing with the truck. This included new comforters, baby quilts and blankets, used and new clothing, slippers, shoes and overshoes, some bandage rolls, cord, used pencils and colors, and one case of number two cans of vegetables and fruit. Our spring love feast was held the evening of May 3. Our mother and daughter fellowship supper was held May 29, with Mrs. Wayne Gerdes of Haldane as guest speaker. Our ladies' aid has been sewing for relief. During the winter we made fifty blouses for Filipino ladies, fifty nighties for Russian babies, twenty-four jumpers and blouses for Netherlands relief, and a number of house dresses for a mother of our group. Our pastor, Bro. Thompson, was our delegate to the Annual Conference. During his absence the pulpit was filled by two of our student pastors, Dwight Farringer and William Gnagey. We are looking forward to entertaining the district meeting Aug. 31.—Sept. 2.—Clara Sandrock, Lena, Ill.

Pleasant Grove.—We held our love feast April 27 with our elder, Bro. Ausby Swinger, presiding. We had visiting members from the Hurricane Creek and

Romine churches. The B.Y.P.D. presented an Easter program. We have regular preaching services the second and fourth Sundays of each month conducted by Bro. Sherman Shoemaker and Bro. George Morgan. Recently, one has been received into the church by baptism. We are planning to do some repair work on our church building.—Mrs. Lillie Ulrey, Christopher, Ill.

Indiana

Anderson.—This church received two young people by baptism recently. Our pastor, Bro. A. P. Musselman, is our delegate to the Annual Conference, and was given a month's vacation so that he and his wife might visit a number of relatives and friends on the route to and from the Conference. One of our young men has gone on a cattleboat to Europe. The Church of God will have its international meeting here this month and arrangements have been made to have some of their ablest ministers as our guest speakers in the absence of our pastor.—J. S. Alldredge, Anderson, Ind.

Bethany.—Our church met in council May 31. We decided to hold our harvest meeting Aug. 25. Bro. Charles Bonsack of Elgin, Ill., will be with us for a series of meetings Oct. 13-27. June 16 Bro. C. Ray Keim of North Manchester will be with us. On May 18 a group came from North Manchester and gave a morning and an evening program. Our pastor, Bro. Galen Bowman, and his wife observed their twenty-fifth wedding anniversary April 27. On April 28 we had a potluck dinner in their honor and they were presented with some silverware. Our delegates to district meeting are Bro. Paul Warstler and his wife, with Bro. Ben Swihart and his wife as alternates. Bro. Galen Bowman will be delegate to Annual Conference. Vacation Bible school started June 3 at New Paris. Our love feast was held May 18. Bro. Charles Cripe of Milford officiating. At the breakfast hour Bro. Charles Light gave a talk. There were three baptized on Wednesday evening before the love feast.—Mrs. Bertha Weybright, Syracuse, Ind.

La Porte.—Our quarterly council meeting was held May 8. Plans are being made for the election of more deacons in our church. The members came together one evening to clean the church and one brother has offered to take care of the flowers and shrubbery. Our Easter services were well attended with one adult being baptized. On May 5, the day of pulpit exchange, Bro. Willis Kurtz from Syracuse, Ind., filled the pulpit here, and our pastor, Bro. Kenneth W. Murphy, filled the pulpit at the Center church, Teegarden, Ind. Our missionary society showed pictures of Africa on Sunday, May 2. Our aid society is quilting and doing relief work. The aid society misses our two sisters who have just passed away. Plans are being made to spend July 4 in the park again this year. We held a mother and daughter fellowship meeting at the church on May 7. Last Sunday we were all surprised to have Bro. J. W. Grater from South Bend, Ind., walk in at our morning service, ready to bring us the morning message.—Mrs. Mary B. Cross, La Porte, Ind.

Mt. Pleasant.—A representative of the Prohibition League, Mr. Hoover, gave a morning message recently. Bro. Virgil Finnell gave a temperance lecture on the evening of March 3. At the evening service, March 17, Mrs. I. W. Moomaw gave a talk and showed pictures taken while she was a missionary in India. Three junior children were baptized on Palm Sunday. We held our love feast on Thursday evening, April 18. The primary department and intermediates presented an Easter program on the evening of Easter. At this service an offering of sixty-one dollars was taken to buy hatching eggs to be shipped to Poland. On May 5 Bro. Ben Cross of La Porte brought us the morning message. Bro. Virgil Weldy, of Nappanee, presented a two-reel picture, The Prodigal Son, on the evening of May 12. Our children's day program was presented on

June 2. Bro. Eldon Evans of New Paris attended our council held on June 7. At this service Bro. David Welborn, at present of South Bend, and Bro. Philip Zinn, who is now attending Bethany Biblical Seminary, were licensed to preach. Bro. Zinn brought the message for us the following Sunday morning. Brethren Wendell Miller and Arthur Kitch will serve as delegates to our district conference. The ladies' aid is sewing for relief and for Bethany Hospital. Our harvest meeting will be held Oct. 13.—Mrs. F. J. Wiedeman, Bourbon, Ind.

Spring Creek.—Recently Bro. Adam Tulley, an aged member, passed away. We were hosts to the churches of our community the evening of March 8 for the World Day of Prayer. On May 5 Mr. and Mrs. Bruce Brubaker, of Gary, Ind., conducted the evening services, sponsored by the Homebuilders class. The mother and daughter banquet was held in the basement of the church on May 8. Easter and Mother's Day were fittingly observed. A children's day program will be held the evening of June 9. Our new lighting system has been installed. New chairs have been put in the basement to replace the benches. Our quarterly council met June 3 with Elder Edward Kintner in charge. Four letters have been received. A special offering will be taken the first Sunday of August for the J. Edson Ulery Memorial fund which provides for the erection of a new church in Michigan to replace the one which burned. The home-coming and harvest meeting to be held this fall was placed in the hands of the missionary committee. Delegates chosen to district conference in August were Lucille Custer and Ada Mishler with Wilbur Rusher and Vivian Miller as alternates.—Mrs. Ada Mishler, South Whitley, Ind.

Wakarusa.—We met for our regular business meeting on the evening of April 24 with our elder, Lee Cory, presiding. Brethren Galen Bowman and Howard Kreider were with us and aided us in our pastoral problem. The church decided to get Brother and Sister Raymond Hoover of New Paris, Ind., to care for our pastoral duties. Our communion service was held Wednesday evening, May 29. On Easter Sunday four of our Sunday-school pupils were baptized. The young people have been working hard on the heifer project and have bought one heifer and will soon buy another. The young married people's class is putting forth a special effort to get others interested and the class is growing. We are going to remodel our church basement in the near future.—George W. Bollman, Wakarusa, Ind.

Walnut.—Our pastor, Bro. Kenneth Long, held a week of pre-Easter services for us, using as a theme, We Would See Jesus. Two were received by baptism and one by letter. Our services are growing in attendance and interest. On Easter evening our group presented a cantata. Our vacation church school began May 13 and continued for two weeks, closing with a program and exhibit on Friday evening, May 24. On Mother's Day we had consecration services for babies and their parents during the morning service. Bro. Long was chosen as the delegate to Annual Conference. Sister Long and her daughters, who had been visiting her parents in Washington for a few weeks, returned home with him after the Conference. Bro. Claybaugh, who was our first pastor, delivered the messages on the two Sundays our pastor was attending Annual Conference.—Lydia Brubaker, Argos, Ind.

Iowa

Salem.—We had a fellowship dinner at the church on May 26 followed by our council meeting. We have purchased a new oil heating plant for our church which will be installed this fall, and we hope to have electricity soon. Our aid society has been meeting every two weeks packing garden seeds, making soap, comforters, sheets and pillowcases. It has sent hundreds of pounds of used

clothing. An offering is lifted every Sunday for relief. We are enjoying our summer pastor, Bro. John Ditmars, a junior at McPherson College. We plan to have Bro. Albin of Ottumwa visit our church the first week in August. An aged brother, the founder of the Salem church, passed away Jan. 5, 1946, just a few hours before his 100th birthday. All of our boys, except one, have returned from the service. Our Sunday offerings are exceptionally good. Our love feast was held Sunday evening, June 9, with Elder Charles Colyn and Brethren Gerald Rogers and John Ditmars present.—Mrs. Chas. J. Wray, Prescott, Iowa.

Kansas

Larned.—On Easter our church presented an Easter cantata. The week after Easter our evangelistic meetings were held for one week by Bro. Leonard Lowe of Hutchinson. It was a unified community service. As a result of the meeting, three young men were received by baptism. Our pastor held a dedication service for babies and parents recently. Our love feast service was held on June 16. The service was very spiritual and was enjoyed by all who were present. Our pastoral board is trying to find a pastor to locate here as our present pastor, Bro. William Gahm, has made arrangements to attend Bethany Biblical Seminary this coming fall. Our church has a 100% Messenger club. At a recent council meeting Harley Martin and Jene Fox were elected to the office of deacon.—Mrs. W. W. Horning, Larned, Kansas.

Lone Star.—The McPherson College male quartet favored us with a program recently. Our young people collected and shipped seed packs to Europe. The pre-Easter services were conducted by our pastor. On Friday evening preceding Easter Bro. Dadisman exchanged pulpits with Bro. Willard Brammell of the Washington Creek church. A play, *The Dust of the Road*, was presented on Sunday evening by members of our group. We dismissed services here to attend the rural life conference at the Washington Creek church on Sunday, April 7. Sister Ida Miller gave a very interesting lecture on India Sunday evening, May 5, and was with us at our fellowship supper the following evening. Our communion services were held May 11. On the Sunday following, a number of babies were consecrated.

Announcements . . .

REGIONAL CONFERENCES

Southeastern Region—Roanoke, Va., Aug. 28-30.

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

Colorado—First Grand Valley, Aug. 16-18. Illinois, Northern, and Wisconsin—Lena, Aug. 31—Sept. 2.

Illinois, Southern—Girard, Aug. 24-26. Indiana, Middle—(Undecided), Aug. 22-24.

Indiana, Northern—Camp Mack, Milford, Aug. 13-15.

Indiana, Southern—Union Grove, Aug. 20-22.

Iowa, Middle—Panora, Aug. 31—Sept. 2.

Iowa, Northern, Minnesota, and South Dakota—Worthington, Minn., Aug. 23-26.

Iowa, Southern—English River, Aug. 17-19. Michigan—(Undecided), Aug. 20-23.

Missouri, Southern, and Arkansas—Cabbol, Aug. 16-19.

North and South Carolina—Melvin Hill, Aug. 8-10.

Ohio, Northeastern—Camp Zion, near Canton, Aug. 27-29.

Oklahoma, Panhandle of Texas, and New Mexico—Antelope Valley, Aug. 20-22.

Tennessee—Pleasant Hill, Aug. 6-8.

Texas and Louisiana—Rosepine, La., July 25-28.

Virginia, Eastern—Midland, Aug. 14-16.

Virginia, Southern—Red Oak Grove, July 30, 31, Aug. 1.

West Virginia, Second—Valley River, Aug. 24.

Following an ordination sermon by Elder Ira N. H. Brammell, our pastor, E. L. Dadisman, and his wife were advanced to the eldership. Bro. John Ward assisted in the services. The Washington Creek church joined with us in conducting a vacation Bible school the latter part of May. Our Sunday evening services will be discontinued until September. The women's council gives all of its time at the regular meetings to relief sewing. The district-owned camp near the state lake at Tonganoxie requires considerable construction work and our men and boys have donated many days' work to that project. An all-district church service will be held at the lake July 7 and many from Lone Star plan to attend. Our Sunday school is sponsoring a picnic on July 4.—Winona M. Daggett, Lawrence, Kansas.

Maryland

Grossnickle.—Our spring council meeting was held on Feb. 12 with our elder, Bro. John Graham, presiding. The Sunday school gave \$140 for the purchase of garden seeds, and \$239.50 for milk for European relief. On April 21 the young people and the intermediate classes presented an Easter program. It was our pleasure on May 12 to have with us Brother and Sister Harlan Brooks, returned missionaries to India, to tell of their experiences and work. We lifted our Brethren service offering May 19, and received \$196.40. Bro. Arthur Rummel of Johnstown, Pa., was the evangelist for our revival services held May 19 through June 2. Our love feast was held June 1. Eight persons accepted Christ. The ladies are continuing their sewing for the relief center at New Windsor.—Miss Florence Leatherman, Myersville, Md.

Pine Grove.—Our evangelistic meetings were conducted by Brother and Sister B. M. Rollins of Keyser, W. Va., June 3-16. Seventeen were baptized. Our love feast was held June 15 and a large number of the members were present.—Bert C. Ream, Oakland, Md.

Michigan

Lakeview.—We joined with the Methodist church in conducting a two weeks' daily vacation Bible school. The school board consented to have a school bus sent out each day for the children. We had an average daily attendance of seventy-five. The collection for the two weeks was \$20.21. This money will be sent to aid children in foreign lands. Mrs. Grace Showalter of Onkama was our school superintendent.—Mrs. Lloyd Potter, Brethren, Mich.

Nebraska

Omaha.—Our council meeting was held Tuesday evening, June 11. Bro. Lewis Naylor from Holmesville was elected elder for one year. He is to fill the place left vacant by Bro. L. L. Meck of Octavia, who has served the church continuously for thirty-eight years. Bro. Meck was voted the honorary title, for life, of moderator emeritus. A committee was appointed to write an appreciation of Bro. Meck's work in connection with the Omaha church. The trustees gave a full report as to the improvements necessary on church properties. At the request of Bro. Early, who plans to take up another field of work, the church accepted his resignation effective Sept. 1. A very successful vacation Bible school just closed. The annual birthday celebration was held in the church basement June 9. The offering was \$40.23. Music and moving pictures made up the entertainment.—Esther Dickey, Omaha, Nebr.

Ohio

Beaver Creek.—Brother and Sister Stinebaugh delivered the message on Manchester day, April 14. An offering of \$313.53 was given to the college. On Good Friday evening Rev. Hammond and the choir of the Beaverton United Brethren church brought the message in Scripture and song. The young people of the township churches presented the Easter sunrise program. The morning message

ALL BRETHREN GRADUATE STUDENTS

who have completed a minimum of one year of graduate work are urged to send their names and addresses to A. C. Baugher, Secretary General Education Board, 404 College Ave., Elizabethtown, Pa.

was delivered by Bro. Couser and in the evening the choir gave selections from *The Messiah* under the direction of Sister Susan Gilbert. Our annual mother and daughter banquet was held May 7 in the church basement and on Mother's Day following, the men of the congregation had charge of the program honoring the mothers. One was baptized. Bro. Teach conducted our quarterly council meeting several weeks ahead of time since he and our pastor and wife were leaving for Conference the first of the month. Our improvement fund now contains over \$500. Bro. Leonard Lutz's ministerial license was extended. Other items were discussed and approved. Children's day was held on June 9, with all the children taking part. On June 16 the women of the church had charge of the program honoring the fathers.—Mrs. Ruth Coy, Dayton, Ohio.

Poplar Grove.—We met on May 28 for our regular business meeting. Our elder, D. G. Berkebile, presided. Since our last report we have granted several letters of membership to those moving into other church districts. Prior to Easter we were happy to have the Manchester College choir with Bro. Paul Halladay, their leader, give us a program of sacred music. The pre-Easter services were conducted by our pastor, Bro. James M. Moore, with special numbers in music given by our younger women. One was received into the church by baptism on Easter and another was received recently by former baptism. On May 5 Bro. Wilbur Fish, the joy bell ringer, brought us a program of sacred music. We joined with a neighboring church in holding a two-week vacation Bible school, which ended with a special program by the boys and girls June 9. We are represented at Annual Conference by our pastor, Elder James M. Moore. Elder I. G. Blocher preached for us June 16 in the pastor's absence.—Susie M. Blocher, Greenville, Ohio.

West Charleston.—The Middle District congregation were our guests on March 31. Sunday-school and church offerings were given to help them rebuild their church as their former church had been destroyed by fire. The offerings amounted to \$167. Bro. Ora Garber, of Elgin, delivered some very interesting sermons during our pre-Easter services. We had a good attendance on Easter morning and in the evening the choir presented a cantata entitled *Life Eternal*. On the evening of May 5 our mother and daughter banquet was held. Home, Sweet Home was the theme of the evening and the speakers were Miss Mildred Jackson and Mrs. J. D. Long of Dayton. The Builders' class held its class meeting on June 2. Our father and son's banquet was held on the evening of June 16 with Bro. T. S. Eikenberry of Ft. McKinley as the speaker. Our women are still knotting comforters for relief.—Mrs. Edith Rose, Tipp City, Ohio.

Oklahoma

Ames.—Our congregation held a mission study course recently. In accordance

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ELGIN, ILLINOIS

with district-wide plans, we had a special season of evangelism. Sunday morning services and one evening a week, in addition to personal effort, were devoted to preparing the church for the week of evangelistic preaching, March 31—April 7, with Bro. Francis Shenefelt as our evangelist. Five were added to the church as a result of this special evangelistic program. Our congregation has continued to co-operate in community Sunday evening services and joined with other churches of the community in sponsoring services during Holy Week and on Easter Sunday. The church has assumed the responsibility of acting as a collection center for relief clothing for the community of Ames and much clothing has been turned in by the community. Other things of inspiration and encouragement that have benefited our group were the visit of the McPherson college men's quartet, an increase in attendance

and giving since the first of the year, and the increased participation of laymen and children in the active program of the church.—Virgil D. Weimer, Ames, Okla.

Pennsylvania

Dunnings Creek.—Our quarterly council was held April 4 with regular business being transacted. Bro. G. L. Baker and the pastor were our delegates to district meeting. We are not representing by delegate at the Annual Conference. Following the re-dedication of the Point church on Easter Sunday, April 21, a two weeks' meeting was conducted by our pastor, with five confessions resulting during the meeting. On May 13 Bro. Wm. L. Gould of Leamersville, Pa., came to hold a two-week meeting here. Seven made public confession during the meeting. The meeting closed with a love feast on Sunday evening, May 26. Bro. Gould officiated, with the home ministers assisting. Our church is co-operating in a union daily vacation Bible school.—Mrs. Albert Ritchey, Shellsburg, Pa.

Elizabethtown.—Our spring love feast was held June 16 with Bro. I. S. Long officiating. The spiritual life of the church was enriched during the Easter season by the pre-Easter services and the dedication of lives to Christ. There were twelve received by baptism and six by letter. Six of the above applicants were converts of the revival meeting held by Elder Abram Eshelman at Swatara Hill, our outpost church. Family Sunday was observed on May 12. At this service nine children were dedicated to the Lord by their parents. Our mother and daughter banquet was held in the college gymnasium with Mrs. J. Herbert Miller as the guest speaker. The B.Y.P.D. had a foodless banquet on Sunday evening, April 28, with Mrs. Frederic Newman of the college faculty as speaker. A total of \$39.75 was contributed to the Youth Serves project. Easter activities included attendance at a sunrise service and an Easter breakfast at Mr. and Mrs. Harold Raffensperger's home. The seagoing cowboys from our congregation were Harry Longenecker, Jr., Clair Martin and J. Herbert Young. Our pastor, Nevin H. Zuck, served as chaplain at the crippled children's hospital during the month of April and spent three days with the Civilian Public Service unit at the veterans' hospital at Lyons, N. J. A number of our women spent April at the Relief Center at New Windsor, Md. At our last council meeting we appointed a committee to draw up plans for a new church building.—Ella S. Hiestand, Elizabethtown, Pa.

Sipesville.—Our regular council was held April 3, 1946. Reports given by the treasurers showed substantial balances. Our pastor, Bro. C. O. Showalter, gave a review of the accomplishments during the five years of his ministry with us. On April 6, 1946, Bro. Showalter officiated at the wedding ceremony of Mildred Goldie and James Marshal, held in the church. The reception was held in the social room of the church. Our pre-Easter services were conducted by Bro. Levi Ziegler of Huntingdon, Pa. On Easter five new members were added to the church by baptism. The women's work group is holding monthly meetings at which time relief sewing and the making of quilts and comforters for relief have been done. The men's work sponsored a project to raise \$100 as their contribution for a carload of potatoes from Somerset County to be sent for foreign relief. Our daily vacation Bible school is scheduled for the last week of June.—Mrs. Clayton Walker, Somerset, Pa.

Uniontown.—Our pre-Easter services were conducted by Bro. Wilbur A. Martin of Pottstown, Pa. Besides being a preacher, Bro. Martin is also an artist, and each evening he gave a talk to the children and illustrated a hymn. Our communion services were held on Easter evening. Eight were baptized and one was received by letter. Many people engaged in a program of friendly visitation among members and friends of the church during the Lenten season. Our pastor, Bro. M. Guy West, conducted Lenten services at Pampa, Texas. Union Holy Week services were conducted each noon in our city with a three-hour service on Good Friday. The Elizabethtown College a cappella choir, directed by Bro. E. G. Meyer, presented a concert of sacred music in our church April 7. The Easter mite boxes

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brought in by the children of our church school amounted to \$150. The money was given to the dried milk project. Bro. Warren D. Bowman, of Washington, D.C., held a family life institute in our city May 6-8 under the auspices of the ministerial association, as a part of our Christian family week observance. Our mother and daughter banquet was held May 10. The people of our church went to hear Dr. F. Grosley Morgan at the Second Presbyterian church May 20-24. His afternoon messages were on the Psalms and the evening services dealt with Scenes in the Life of Our Lord. Our young people sold the How To Pray leaflets by E. Stanley Jones in sufficient quantity to receive \$100 for the heifers-for-relief project. A service of consecration was held on Mother's Day for eight children. On May 26 a special service was held in honor of our fifteen high school graduates. We recently purchased a new projector which makes our services very interesting. The latest project of our church is a relief garden. Approximately two acres of land has been donated by one of our members and each Monday evening at 6:30 p.m. our work period begins. Each Tuesday evening is recreational evening. Our daily vacation Bible school will be held June 10-15 with morning and afternoon sessions. Our pastor will leave Monday by airplane for the Annual Conference at Wenatchee, Wash. June 30 has been designated by the ministers' association as food-for-relief day, at which time each person attending some church in the city is requested to bring a can of food for relief.—Grace Hager, Uniontown, Pa.

Walnut Grove.—Our school of Christian education, which was sponsored by the Board of Christian Education of Western Pennsylvania and Juniata College, was completed on the evening of May 20. The classes were held in the Walnut Grove church. The two courses offered were History of the Church of the Brethren, taught by Bro. H. H. Nye of Juniata College, and The Message of the Prophets, taught by Bro. T. F. Henry, pastor of the Huntingdon church. Eighty-nine persons were enrolled, thirty-eight of whom were from our local church. Those who have completed work in these courses may receive credit in the International Training Course. We hope that such courses may be continued in the future. Our daily vacation Bible school opened June 17 and will continue until June 28 with Mrs. J. A. Robinson as the director. The date for our annual Sunday-school and church picnic is July 31 and the place is Idlewild Park. This year the occasion will be a Church of the Brethren day and all the Church of the Brethren congregations of Western Pa. are invited. There are to be vesper services in the evening. On the evening of June 9 Bro. Paul M. Robinson, pastor of the Hagerstown church, Md., stopped off on his way to Annual Conference and preached for us.—Blanche Ober Wertz, Johnstown, Pa.

Tennessee

Limestone.—We met in council with Elder Guy C. Presley in charge. The delegates elected to district conference were Elder Guy C. Presley and Bro. G. W. Slagle. The B.Y.P.D. was reorganized May 5. Brother and Sister Harold R. Myers will hold a revival meeting at our church July 8-25. Elder Guy C. Presley preached for us Sunday, June 16.—Honoria Pence, Limestone, Tenn.

Virginia

Antioch.—Mother's Day was observed this year with a dedication of children who were eight years old or younger. At this service, sponsored by the young married people's Sunday-school class, Bro. Frank B. Layman, Sr., led the short dedicatory service, a Testament was given each child, and Bro. J. A. Naff delivered the sermon. Beginning July 7 Bro. Loren Bowman will be with us to conduct a two-week revival meeting. Everyone is in-

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vited to come.—Jewell Peters, Rocky Mount, Va.

Copper Hill.—We have secured as full-time pastor, Bro. Robert Lloyd, of Iowa. Bro. J. Clyde Forney was guest speaker at our Thanksgiving fellowship supper. We have bought a parsonage and have done some repair work on it. The ladies' aid modernized the kitchen. We have remodeled our church. We had an all-day service on April 21. Our pastor gave the Easter message and J. Clyde Forney gave the dedication. An offering was lifted amounting to \$442. Plans have been made to remodel the basement and install a furnace. Mont Lancaster, Irvin Shaver and the pastor served as delegates to the district conference. Bro. Oren Eller was our guest speaker for Mother's Day. Bro. C. M. Key will hold a two weeks' meeting beginning July 29. Plans have been made for our daily vacation school.—Mrs. G. P. Fralin, Bent Mt., Va.

Mt. Horeb.—Our attendance and giving record has greatly increased during June. It was announced at our last meeting that Bro. Key, district church supervisor from Roanoke, would visit us on July 5. Our revival meetings will be held July 29—Aug. 3 with Bro. B. J. Wampler as the evangelist. The next bi-monthly worship service will be July 14.—Virginia Robertson, Cartersville, Va.

Peters Creek.—During our recent Sunday evening mission study we were privileged to have as guest speakers Sister Susie Thomas, returned missionary from China, and Brother and Sister W. G. Kinzie from India. We also enjoyed the picture, Bamba. A play, Children of Galilee, was presented by the children at Easter. Our pre-Easter services were conducted by ministers of neighboring congregations. Our love feast on Easter Sunday evening was a climax to these services. During the past year we have surpassed all of our regular financial goals and in addition have made substantial payments on the parsonage. Our ladies' aid has done sewing for Philippine relief and has made twenty-two comforters for relief. Some of the ladies help at the relief center in Roanoke regularly. Two of our young people attended the youth conference at Bridgewater. Our pastor is serving as delegate to Annual Conference.—Mrs. W. T. Plunkett, Roanoke, Va.

Washington

Richland Valley.—We held our communion on the Saturday evening before Easter. The young people of the Salkum church and those from our church held an Easter sunrise service on the Rea Hill. After the service they enjoyed a fellowship breakfast together. Our Easter program was given on Sunday evening. Since our last report, one has been baptized. Three carloads of our folks attended the spring Sunday-school convention which was held in the Olympia church May 19. In March Brother and Sister Frank Crumpacker visited our church and gave us two inspiring messages. Sister Crumpacker gave the children a talk during the Sunday-school hour, describing some of her experiences in China. The mother and daughter banquet was held on May 8. The Home Builders' class is sponsoring a Sunday-school picnic for the children on children's day after the morning service. Our Easter offering amounting to sixty-five dollars went for China relief. Our Annual Conference offering amounted to forty-eight dollars. Quite a number of our members attended the Conference at Wenatchee. Bro. I. N. H. Beahm will begin a two-week revival meeting in our church on June 18.—Mrs. Martha Newton, Riffe, Wash.

West Virginia

Oakvale.—Our pastor, Bro. J. E. Barton, of Bradshaw, Va., held his regular appointment at the Oakvale Church of the Brethren June 15 and 16. The attendance was very good.—Mrs. Fannie Boothe, Oakvale, W. Va.

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Gospel Messenger

Volume 95

JULY 20, 1946

Number 29

THE cathedral at Rouen, France, was built some two hundred and fifty years later than the Rheims Cathedral, which was pictured last week. During that period of time the French became more expressive in ornateness and flamboyance. This cathedral is topped not by two spires but by a multitude of them. Many sculptured saints, life-size, adorn its entire surface; its almost innumerable arches literally throw themselves upward. The Holy Trinity is emphasized in the three doorways and in many other architectural devices. In this cathedral man's craving for beauty and freedom opens itself without reservation in adoration of a great Jehovah God. D. W. B.

The Cathedral at Rouen



« »

Screen Traveler from Gendreau

Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
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Around the World

The official records of the United Nations Security Council will be published in five languages: Chinese, English, French, Russian and Spanish. They will appear as soon as possible after each meeting.

Nearly half the canned vegetables and two thirds of the canned fruit consumed by civilians during 1944 were processed by home canners, according to the Consumer's Guide. The proportion home canned in 1945 was about the same.

It is generally believed that Seventh-day Adventists give more, per capita, to their church than members of any other Protestant organization. . . . The average in 1945 was \$118 plus per member, which does not include contributions for overseas relief and rehabilitation work.

World Relief Begins in Families

When uncounted millions of families abroad are experiencing slow or acute starvation, a program of sacrificial sharing is the duty and high privilege of every Christian family in America. The Christian spirit requires that every home, according to its ability, help other homes which are in need. Every family now has a special opportunity of expressing the spirit of the Good Samaritan.

It would be colossal tragedy and a denial of our faith if through extravagance, waste, or sheer selfishness we should permit others to go by way of starvation to their graves. If we are to fulfill our duty as Christian families, and especially if we are to teach the Christian way of life to our children by action as well as by words, we must go far beyond mere token help to those who are starving. We must cut deeply into our resources at a time like this lest the acid of selfishness cut into our own souls.

We therefore recommend that each Christian family make and carry out in its own home some adequate plan for sharing in worldwide relief on a day by day basis. This would call for examining income and expenditures to see how much the family can possibly afford to give. It would cut down our luxuries and lead us to watch our necessities in order that others may not be deprived of the means of life itself.—From an appeal by the Federal Council of Churches.

A plan to save grain in Denmark and the United States by slaughtering hogs which are unsuitable for breeding has been proposed by a Danish citizen in a letter to the American Legation in Copenhagen. Since several persons can live on the grain consumed by one hog, the letter points out, it would be possible to save 150,000 tons of grain in Denmark alone by this plan.

The Japanese newspaper Mainichi polled 2,000 of its readers recently on what they thought of the clause in their new constitution outlawing war for any purpose. According to Worldover Press 70% of the readers were in favor of the clause. Only 2% wanted the right to wage war. The remaining 28% considered the clause unnecessary, in view of Japan's postwar condition.

Church petitions to Congress, which oddly fell off to minimum for two months, are picking up again. The greatest number of resolutions from churches and church groups sent to Congress now relate to three subjects in this order: (1) urging that grain now being used for making beverage alcohol be sent abroad, (2) urging congressmen to vote against conscription legislation, and (3) relating to the atomic bomb.

The Pennsylvania Dutch will be studied in a new course offered for the first time this year at Pennsylvania State College. The course, called Pennsylvania German, offered as part of a general cultural study, will deal with the history, language, literature, religion, folklore, art, architecture, economy and agriculture of the Pennsylvania Dutch. It will be supervised by Dr. Albert F. Buffington, associate professor of German.

From a novel idea of a Lutheran minister in Pittsburgh has resulted a handwritten Bible weighing over ten pounds, and some interesting statistics about the Holy Book. The Rev. Grover E. Swoyer of the Trinity Lutheran church asked 150 men in his congregation each to copy four pages of the Bible to acquaint them with the Scriptures. Their two months' work resulted in a book which would have required a single person to write eight hours daily for 225 days, or a total of 1,800 hours. In the course of the project, the men found that there are 3,566,480 letters in the Bible, and they make up 773,746 words and 31,100 verses.

Who Has the "Know-how" for Peace?

ON JUNE 8 there was quite a celebration in England. It was a celebration to mark the victory that brought the shooting in Europe to an end a little more than a year before. People paraded, waved flags, gave themselves up to the jubilation of the day. But at least

Editorial

one Englishman would have no part in it. Serene in the privacy of his own home he spent the day just as he would have spent any other day. He had long since let his countrymen know how he felt about this celebration. The letter sent by him to a large London newspaper said simply, "Victory is very far from being won

yet, and I am deadly tired of the war."

There was evidence that he had put into words what millions of the little people around the world were thinking. He had been courageous enough to face the truth that, much as we desire it, peace has not yet come to the nations. He was desperately tired of the suffering and destruction typical of war—so were most of his fellow men.

Yet this is a time when men cannot afford to be weary. It is a time that calls for faith that the forces for good in this world are still strong enough to overcome the forces of destruction; that the goal of universal peace, no matter how elusive, is still worth striving for. "Statesmanship and diplomacy have failed," said David Lloyd George, "and the only remedy is Jesus Christ—it is either Christ or chaos." His statement emphasizes what has many times been said in recent months, that the Christian church can be a vital force for peace if it will act now.

The question naturally follows, "What has the church, especially the Church of the Brethren, been doing toward peace in the year since Hitler's Europe collapsed?" In answer justifiable claims can be made for the goodwill spread through the medium of relief. Our church has worked hard in that field. It can also be said that some in the church have consistently and vigorously opposed permanent military conscription.

But these, important as they are, must be considered secondary to the problem on which our very existence depends, that of eliminating war. On that problem the Church of the Brethren has been almost silent since the cessation of hostilities—silent at a time when our unique position as a historic peace church invites us to speak out as never before.

In the hope that we may still

Thinking About the News . . .

The Brethren Repent

This writer was spiritually moved and benefited when he read that Pastor Niemoeller of Germany, as soon as he was released from the concentration camp in which he had been forced to spend nearly a decade of years, called upon the churches of Germany to repent. He called upon them to repent not so much for what they had done as for what they had failed to do. While behavior which would inevitably bring about war was taking place in their country, they had failed to denounce it, he said, and courageously to set themselves to counterbalance it or stop it.

The writer was surprised that many other churches in other lands did not at once also call upon their people as corporate groups to repent in like manner. For was it not the failure of the churches of all lands to speak up courageously against the militaristic tides which flowed in the years before the war that made it possible for the war to engulf us all?

Exceeding gratifications, therefore, came to the writer when he was able to be a part of the great group which met at the Church of the Brethren Annual Conference at eight o'clock on Sunday morning, June 16, at Wenatchee, Washington, for officially sponsored corporate repentance on the part of the entire church. Though the repentance was officially authorized for the entire membership of the Church of the Brethren around the world and though delegates were present to represent all of those far-flung areas, it was realized that repentance must be individual; men can repent only for their own sins. Consequently, at the great session of penitence, which was attended by some fifteen hundred people from most of the states of the Union, men confessed only their own sins and prayed for forgiveness for themselves.

A great number of areas in which individuals of the church may have sinned were suggested. Some of these were: tendencies to isolationism after the last war, desire for national advancement at the expense of any other people anywhere, desire for personal advancement which was forgetful of other nations or other groups, personal or national arrogance, personal profit of any kind from the war which might be called "blood advancement" or "blood money," actual participation in the war, hatred of any people, desire for others' ill, pride in victory, pride in our own strength.

It was hoped that similar meetings might be held in each church of the brotherhood, that the penitence might be genuine and moving. If the record set at Annual Conference can be achieved, it will be. For in that one-hour-and-fifteen-minute session many tears were shed, many sobs were heard and many new resolves were made.

Real penitence works toward action. Not only is one sorry for sin but he seeks to undo the wrong he has committed, to make restitution for the error of his ways. It remains yet to be seen what the Brethren will do in this respect. Certainly, though their record of relief to those whom America has hurt is good, they can do much more. And relief is only a beginning of the evangelistic program which should now sweep forward through the Christian church. Repentance is the right place to start; the power of the church should mount as repentance becomes more widespread and genuine.

I know of no other church or group which would not greatly benefit from a similar beginning.

D. W. B.

rally our resources behind an effective peace action program, Dan West, our peace education secretary, is inviting members of the church to send him their ideas for a peace program that will count. He wants plans that are specific, and plans that are workable. Awards will be made for the best plans submitted (details can be found in the Gospel Messenger for May 25, page 13).

But the contest part of the campaign again is secondary. This is a chance for the Brethren family to think out together what it will do to help win the peace. This is a chance for those who believe that the brotherhood of man is an attainable ideal, to translate words into action. Let us hope that many will use the opportunity. P. W. K.

Dutch Conscientious Objectors

IT IS of interest to all people, and especially to peace-loving people, that conscientious objectors are increasing in some parts of the world.

After the Brethren began sending goods and cattle to Holland a number of letters protesting this action came to this office. They argued that since the Dutch were denying the peoples of Java and Indonesia their freedom it did not seem consistent that peace-loving people should feed the Dutch imperialists. The replies from this office to such letters suggested that whereas the official Dutch colonial policy was imperialistic yet likely the Dutch "little people" who were cold and starving knew little of this policy and that they were not in sympathy with it.

Recently the common people of Holland, who were being conscripted to serve Dutch imperialism, have begun to become conscientious objectors in large numbers. They refuse to be conscripted for imperial services,

choosing to be persecuted instead. In addition hundreds of letters are pouring into Dutch government headquarters from those who are not of draft age, objecting to the Dutch imperial policy. The Dutch government seems to be confused and has not yet stated its reaction to this conscientious objection against governmental policies.

SUGGESTED in this development is one of the very important means of removing empire and its oppression in all parts of the world. If the common people of the world who love the Lord and who place loyalty to him above loyalty to any rule of state will refuse to be conscripted for purposes of empire, or for any military purposes, empires will be forced to cease and wars will come to an end. It is a good omen in a wicked world that the people of Holland have developed conscientious objection against empire. It would be well for the people of America and of other nations, likewise, to become conscientiously opposed to empire whether perpetrated by ourselves or by any other people. If we are indeed Christian, we cannot do other than take our stand along with these Dutch as conscientious objectors to all injustice, oppression, and empire. This then becomes conscientious objection to the causes which lead to war.

D. W. B.

Is It Safe to Live in America?

DURING the war more American people were killed at home in accidents of various kinds than the total of our citizens who died on our many battle fronts. Now that the war is over and the restrictions on tires and gasoline are being lifted, life in America is becoming even more physically hazardous. From January to May, 1946, 8,120 persons were killed in traffic accidents alone. This is an increase of 44% over



the traffic accidents for similar months in 1945. Moreover, the rate of death is on the increase during these months of 1946; 2,670 were killed in March alone. The death rate in America will probably reach an all-time high this summer.

Many of the people killed in these traffic accidents were not occupants of the cars which were wrecked. Of the 28,500 traffic deaths in 1945, 11,200 of the fatalities were inflicted on pedestrians. The automobile has become America's most dangerous possession. Last year the loss of life in motor accidents was higher than the total number of lives lost during the past seventy-five years from fire, flood, storm, earthquake and explosion.

The home is also a dangerous place. Its accidents surpass in number those which occur on the streets; 33,500 persons lost their lives in accidents within the home last year. Falls and burns were the highest causes.

Many accidents, while not fatal, are incapacitating. They cause suffering, inconvenience and financial loss. It is estimated that the total accidents within one year for a hundred thirty million of us is ten million. These accidents cost us in financial outlay and in time lost from work \$5,200,000,000.

The purpose of this editorial is to say, "Let us be careful." It has been suggested that the three "C's" to safety are "courtesy, caution, common sense."

Christian thoughtfulness helps everywhere.

D. W. B.

WE WOULD SEE JESUS —

David R. Landis
Continental, Ohio

as teacher . . .



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CHRIST says of himself, "And I, if I be lifted up from the earth, will draw all men unto me." Christ is the magnet that draws all men to him, for in him we see our best selves and our highest responsibilities. The only remedy for our ills is found in Jesus and his church—the church in which is proclaimed the fellowship of the brotherhood of all men, in which there is neither Jew nor Greek, bond nor free, but in which Christ is all and in all.

But how often have we misrepresented this Christ? We would rather sing, "Glory to God," than to say, "Lord, have mercy on us." In our superficial attitude we rather take the bud for the fruit and the will for the deed. We make divisions over trivial things and details, instead of taking the heart of the message. Jesus has been buried beneath a lot of wordy ritual and

showy pageantry, when all he asks is a chance to speak to the hearts of men.

When Jesus went into the synagogue in his day things happened. People were astonished at his straightforward teaching, as "one having authority." Or again the insane called out to him in loud voices, and Jesus healed them. Things will happen in our churches today when

as healer . . .



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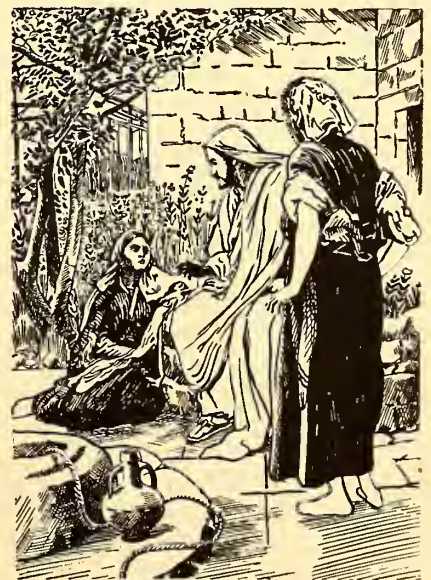
we allow Jesus to come in and not be hidden by our narrow ideas about him and ourselves.

Magnificent temples have been erected to his honor, where people come to worship him, all too rarely. What is desired most, however, is that this way of life be put into practice, so that the kingdom of love might become a reality on this earth, "as it is in heaven." How often has the church blessed war, when it ought to have been working for peace?

Jesus was misrepresented in his day. He did not change his course, or alter his opinion, but went courageously on. He never toned down his message; he never argued his case; he simply stated the facts as a way of life. He excluded no one from this way of life. How freely he expressed it: "Whosoever will."

THE church is a spiritual democracy and knows no limitations of race, color or speech. She speaks to all men in the language of brotherhood and love. We must never yield to race prejudice or religious intolerance. We must seek agreement with our fellows, and seek to stress the things we hold in common. The church is inclusive rather than exclusive. She seeks to gather in men, rather than to expel them. We must cultivate sympathy, broad-mindedness and

as friend . . .



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inclusiveness. Such is the vision we shall have of our fellow men when we have the vision of Jesus. We, too, would see Jesus.

Jesus encouraged conversion. His message was the same as that of John the Baptist: "Repent ye: for the kingdom of heaven is at hand." He urged that men should imitate his way of life, and he directs men to follow him. He did not promise an easy life in following him; it was the way of self-denial. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Rebirth is necessary for kingdom entrance. It is to be a change from within. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom." It is not a case of being educated to faith, but it is rather a matter of choosing faith.

IF we would see Jesus, we must be willing to hear the unexpected as did the rich young man who came seeking what he lacked. We pride ourselves in doing certain formal things, but unless these acts carry out the will of the Father, we, like the rich young man, will be asked to give up the thing which hinders our Christian living.

as preacher . . .



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Jesus' message to Philip and Andrew was the same as it was to the Greeks who came seeking him. Immediately he began to speak about the necessity of the death of a grain of wheat in order to produce more life. "He that loveth life shall lose it. If any man serve me, let him follow me." It is not merely a matter of confession but also of allegiance. It is not merely a matter of saying that we love him and will follow him, but also of doing what we know to do. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." It means that our worship is more than an attentive attitude during the church service. The same emotional force that lifts us in worship is also able to give us power to go out into life and do our Father's will.

If we would see Jesus, we should ask ourselves, "Does seeing him help us in our attitude toward life? in our social rela-

tions? in our business relations? in our happiness?" Do we come to Jesus, seeking him to be our teacher and finding, as Nicodemus did, that he is not only a teacher but also a friend? Do we seek after him for bread to satisfy physical hunger, finding that he is infinitely more interested in feeding our souls with living bread? Do we seek Jesus as a dispenser of medicine for our physical ills, finding him to be our spiritual healer? Do we seek Jesus merely as a quieter of the raging storms about us, finding in him the answer to our more terrible inner fears?

WE, too, would see Jesus. May we, therefore, seek him for our deepest needs today—to heal our sin-sickness, to quiet our restlessness, to satisfy our hungering and thirsting after righteousness. If we would see Jesus in his reality, we must give ourselves wholly and completely to him.

WHAT IS CHRISTIAN DEMOCRACY?

Walter McDonald Kahle
Troutville, Virginia

Brother Kahle writes in this article about democracy as he believes it should be. He makes it identical with the golden rule and ties it in with the mind of God. He believes we should study democracy and propound it more than we do. Others of his articles on the subject will appear from time to time.

NO modern word is more widely used or distressingly abused today than *democracy*. No other important concept of a possible way of life is as little understood, as poorly appreciated or as completely ignored as this one. No other major proposal for the solution of life's problems is as badly demonstrated by its advocates. No other outstanding philosophy of life is as seriously threatened at this time. No other modern life issue deserves quite as much im-

mediate and serious thought. It is unquestionably high time for a consideration of democracy.

Democracy as we are thinking of it in these articles had its origin in the mind and life of God. Democracy is much more than the imperfect political system we know in this country. Carried into its fullness it is God's best dream of the finest possible welfare relationships between men in practical life. It is the choice term used by men with wide vision and a

large faith in humanity to express all their sincere ambitions, their noblest ideals, and their highest life hopes. It is that particular philosophy of human relationships which the Christ advocated when he said, "Whatsoever ye would that men should do to you, do ye even so to them." Democracy daringly invites and urges men everywhere to become as genuinely interested in the affairs of their fellow men as in their own welfare. Democracy proposes to take into practical account the far-flung purposes and plans of God for his people everywhere. It anticipates the fullest possible realization of all the rightful privileges and limitless possibilities of everybody. Democracy as demonstrated by the daily life of the Christ is the family partnership concept of life lifted to its highest possible level of sympathy, sacrifice and service. It recognizes the supreme sovereignty of God over all government and the inviolable right of every individual to serve God with full freedom of conscience in every experience of life.

Democracy recognizes God as the personally interested and altogether impartial Father of the Russians, the Japanese, the people of England, the Negroes, the Chinese, the Germans and all other peoples with no exceptions. Democracy accepts the laws of God as the unshakable basis of its insistence that all public life relationships be regulated and controlled by the rule of law and order. It insists that all authority and all power originate in the people and shall be exercised by them through their freely chosen representatives. Democracy recognizes God's evaluation of mankind by placing the life, the rights and the welfare of the individual first in the scale of world values. Democracy thus conceived is the human expression of the kingdom of God put into practical operation here on earth.

Conference Talks in Brief

Is the Sunday School a Going Concern?

Brief of an address delivered by Norman J. Baugher, pastor First church, Long Beach, Calif., at the Wenatchee Conference.

As far as it goes, the Sunday school is a going concern. To arrive at that concluding evaluation of the Sunday school one must see the school from the standpoint of its numerical and geographical growth and its contribution to the cultivation of the deeper qualities of Christlikeness in persons. And to be able to suggest whether or not it should be a continued enterprise requires a study of its potentialities.

I. Our first consideration, therefore, must be to see the Sunday school's activity over the years. Since its beginning in 1780 it has expanded geographically from Gloucester, England, to an encirclement of the globe. Numerically it has grown from a mere handful of pupils under the tutelage of Robert Raikes and four paid teachers to an enrollment in 1945 of about 25,000,000 pupils and teachers and officers in the United States alone. This expansion tells us, at least, that the Sunday school has been a going concern.

II. What shall we say about the Sunday school as a going concern during the last few decades? Many criticisms have been leveled against the church school in recent years, touching such areas as curriculum, teachers and teaching techniques, lack of planning, poor equipment and overlapping of denominational efforts. Such criticisms are generally justified and we gain nothing in shutting our eyes to them. However, before deciding to discard the Sunday school because of its weaknesses and failures, let us consider several things: (1) consider that the criticisms of the Sunday school in the final analysis are weaknesses of Protestantism itself and to doom the church school because it merely reflects Protestant weaknesses seems like poor churchmanship; (2) consider, also, that the Sunday-school enrollment is still on the increase, when seen in comparison to the decline in the number of available children for the school and when it is seen that the enrollment is increasing faster than the population; (3) consider further that the church school has always been a great feeder of new members to the church, with between 75% and 82% of new converts in the Church of the Brethren coming through the direct or indirect influence of the church school; (4) finally, consider the influence the Sunday school has exerted for noble and moral and righteous conduct, with the divorce and juvenile delinquency rate being noticeably reduced through the school's efforts and influences.

Certainly the Sunday school could do much more than it has done or is doing. Those closest to the work ought to be the first to admit its shortcomings. But the statements above prove rather conclusively the opening sentence, that, as far as it goes, the Sunday school is a going concern.

THE operating demands of democracy are radically different from the requirements of any other philosophy of life. Viewed from a strictly practical human standpoint democracy calls for the highest possible level of intelligence, morality and religious sincerity. It places a special premium on originality, personal initiative, skill and efficiency. It requires a spirit of sincere sympathy, broad tolerance, unstinted forgiveness and

never-failing goodwill. It insists on a co-operative approach on a common citizenship level to every problem and relationship of public life. It proposes that all men shall be privileged to enjoy the best things of life. These best things include robust health, a happy home, a good education, a vital religious experience, opportunity to engage in any legitimate business and the right to enter any profession

or render any service that may be open to any other person. It proposes to make practically possible a reasonable income, adequate buying power, opportunity to acquire capital for creative investments and a fair chance to build up a reasonable reserve fund for emergencies. It further anticipates a just security for those who are actually unable to render service. As an over-all policy of life procedure democracy demands that any worthy individual of any race, color or creed shall be privileged to start at the very bottom and by faithful effort climb to the top in a worthy endeavor.

INVENTORIED from the long-range view of human relationships democracy is still very young and decidedly limited in practical experience. It is still in its pioneering period. It has not yet been taken into account at all in many of the most perplexing areas of our modern complex life. At best it has been but partially demonstrated anywhere. To be perfectly frank it must be admitted that democracy, viewed in the most optimistic way possible, is still largely a daring potential human welfare possibility that staggers the imagination of most folk. Our world has heard many casual references to democracy but it knows disturbingly little about it from actual and practical experience. Even at this stage in the history of civilization democracy is the most youthful concept of a way of life yet conceived by the mind of man. Democracy is the one genuinely co-operative experiment of all time in human relationships.

Approached from the standpoint of the practical benefits that have actually been made possible for the common people of all races, nations and classes the achievements of democracy, in spite of its very short and in-

complete experience, have been genuinely astonishing. As evidence of this fact try to evaluate the marvelous general health benefits that have been brought to humanity through the influ-

ences of democracy. Then examine the wide range of educational advantages that are now possible across the world. Go further and try to take into account the almost unbelievable

Dan West believes the peace can be won if the world's peoples vigorously expand their efforts to eliminate war. Here are his thoughts:

Is Peace Possible?

► *Yes . . . If*

(1) We Americans — Christians first — come alive to the closeness of our related world—one world.

(2) We learn now to live together as Americans and Russians—and other people.

(3) We let go of national sovereignty and denominational sovereignty, share and plan for food, clothes, and other essentials as good families do, and find creative ways out of frustration.

► *No . . . Unless*

(1) Americans and Britons give up imperialism, colonies, exclusive investments, prestige.

(2) Both give up the rugged pride as a "master race." Russians are as tough and proud as we have been. Orientals might teach us something.

(3) We feel we belong to the Russians as we belong to the Chinese, and to the Catholics as to the Methodists, etc. **AND**

we plan as consumers, producers and distributors—needing one another, **AND**

we build the habits of forgiveness and creative adventure in world building.

By a great effort to deepen and extend our peace activities Christians can develop the ways to avoid war and bring true peace nearer—unless we wait too long before starting. Some thinkers estimate that this effort must come within the next five years. The costs of peace are greater than most of us realize, but they are far, far less than the expense and tragedy of war.

► *What Do You Believe?*

Does the thought, "Wars will be always with us," mean we can do nothing to **INCREASE** the span between wars and decrease the intensity with which they are fought?

Do you believe God's will can be done on earth?

Would you like to see your local church more active in building a world brotherhood?

► *Please Let Us In on Your Thinking*

Write your own opinions. We want to know them. Address Peace Education Director, Church of the Brethren, 22 South State St., Elgin, Ill.

We Come Home From Conference

THE Conference of 1946 closed officially with the dismissal of the Sunday evening service, but for many the good fellowship of these days was extended in their respective journeys home. Two trains were scheduled to leave at two o'clock Monday morning, one for Chicago and one for Seattle. Pullmans parked at the station were available for occupancy at ten o'clock Sunday night. Between those two hours much final visiting was done by those who did not wish to retire at once. Any student of Brethren sociology would have been delighted with what he might have seen during that time.

Some of the Eastern people wanted to spend some time sight-seeing in Seattle; some were going on to various other points in the West, mostly California. Publishing House Secretary Earl Kurtz and this reporter, deviating from the common Brethren pattern of visiting California, elected to visit the four western and central Canadian provinces, British Columbia, Alberta, Saskatchewan and Manitoba, on the way home, after a day in Seattle. At Editor Bittinger's invitation, a few observations on that part of our Conference trip are here offered.

Desiring to become acquainted as much as we could in a few days with the Canadian people as well as with their country, we talked with them wherever possible on the streets, in the stores, on the train, and "by the way-side." Certain general impressions were gleaned, some of which might be modified at points by further contacts. (1) They are more courteous than we Americans are. We were made to feel like guests; not like foreigners. (2) They are ardent admirers of the late President Roosevelt and feel the loss of his leadership in world affairs. (3) They like our American form of government although they are not blind to its imperfections. (4) They are proud of their country and wish to see it take a worthy place in the world family of nations; nor are they blind to its imperfections. (5) They are much better informed on internal affairs in the States than we here are on Canadian affairs—and in some cases better than we ourselves are on our own affairs. (6) They too are proud of our three thousand miles of boundary without any military installations on it.

A day spent in the Vancouver area afforded us a sampling of life in a thriving, ambitious Ca-

nadian city. With a population of 425,000, a world-famous harbor, beautiful public buildings, good parks, stores, hotels, streets and other things that go to make up a city, and beautiful mountain scenery, Vancouver is on the way up. Apart from such surface differences as coinage, postage, names of places and institutions and the presence of a different flag, Vancouver and the other Canadian cities visited seemed much like American cities.

One of the high points of our visit in Vancouver was some time spent in the Sikh temple, the worship center of a large colony of Indian people. The Sikhs are adherents of a reformed Hindu sect founded about 1500 A. D. One of their number showed us through the temple after we had removed our shoes. It is an unpretentious building; inside are pictures of their god (images are prohibited), sacred objects, and an altar on which is a large copy of their sacred scriptures in Hindustani. No services were in progress, but we noticed a warning at the main entrance that persons under the influence of tobacco or liquor could not come into the temple. However, our guide told us that when away from the temple their people drink and smoke "just as Christians do."

Our eastward trip on the Canadian Pacific railway gave us opportunity to see some of Canada's beauty. Through the valleys of the Fraser and Thompson rivers in British Columbia we saw ranches and fruit orchards; most of the latter, we were told, are owned and operated by Chinese. From the latter valley we approached the Rockies. We were told that in crossing the Rockies we would go through a dozen Switzerlands; we had no basis in experience to test the accuracy of the state-

revolution that has taken place in the employment opportunities and advantages of the labor classes. Examine all of our startling free enterprise advancements and achievements. Try to appreciate our wide range of citizenship privileges and possibilities. Study our sweeping provisions for freedom of speech, press and religion. Do not overlook our alluring advantages when it comes to the right to purchase, possess and dispose of

personal property. And by all means take into account the fact that under a democracy there is a growing disposition to encourage anybody from anywhere to become a top-ranking personality. Never lose sight of all the thrilling accomplishments of democracy. And for your own sake and the welfare of others determine to acquire a thorough and sincere appreciation of Christian democracy at whatever the cost may be.



Consecration of New Missionaries

Left to right: Calvin and Harriett Bright, Laura Sewell, Clara Myer (in absentia), Marie and Claude Rupel, Lois and Clyde Carter, Ruby and Benton Rhoades

ment, but we were amazed at the magnificence of the mountains, where dozens of peaks covered with snow and glacial ice could be seen at one time. Waterfalls, canyons, trees, flowers, wild animals and many other features typical of a mountainous area held our attention, and, even at the best, we knew we were missing most that the trip afforded. Our route took us through or along the edge of three of the dominion's national parks: Mt. Revelstoke, Yoho and Glacier. We felt that the mountains here were still more beautiful than those along the route of the Great Northern railway in the States. Not the least interesting was the track of the railroad, constructed in some places in the face of seemingly impossible obstacles. Of special interest to us were the two spiral tunnels in British Columbia. In each case the track goes into a mountain, makes a spiral reverse curve, and emerges on a level higher than where it entered. We were told that the designs for these tunnels were made by a nineteen-year-old British boy who had never seen a mountain.

Numerous stops of the train allowed us short visits at many places in British Columbia; in Banff and Calgary, Alberta; in Swift Current, Moosejaw and

Regina, Saskatchewan; and in Brandon and Winnipeg, Manitoba. The plains were green from recent rains, and the spring wheat appeared to be promising. From Winnipeg we came south into the wheat, potato and sugar-beet area in North Dakota and Minnesota, then across Wisconsin to Milwaukee and down to Chicago. Without wishing to discredit any place we had seen in our more than five thousand miles of travel, we decided that after all Elgin was the best place for us at that given time.

Some Qualities Which Christian Workers Should Strive to Attain

Donald Glick

Fitzsimons Hospital, Denver, Colorado

WE MUST be as lowly as Jesus when he washed his disciples' feet in the upper room.

We must be as loving as Livingstone, who gave up his hopes of fame and glory as a great physician in England and went to the dark continent of Africa to give his life for the black man.

We must be as humble as Paul, who stepped from his pinnacle of youthful haughtiness into journeys of sufferings, pain and eventual death to bring salvation to the known world of his time.

We must be as daring as Daniel, who braved the agonies of

the lions' den to prove the power of his God to save and protect.

We must be as courageous as John Kline who, heedless of countless hardships and dangers, risked death in order to impart eternal life to others on his evangelistic journeys.

We must be as brave as Tynedale, who suffered persecution and death at the stake in order to translate the Bible, a book which many people never had read.

We must be as kind as Lincoln, who gave his life that the slave might have life in freedom.

We must be as devout as a C. P. S. boy who gives up family, reputation, friends, and money to honor his conscience and his God.

We must be as sincere as Gil Dodds, who gave up the glory of becoming the world's greatest runner to add glory to his Creator and Lord by preaching the gospel.

We must be as tender as a mother who looks into the face of her newborn babe and praises God for the obligation of parenthood.

We must be as sacrificial as our heavenly Father, who gave his only begotten Son that whosoever believeth in him should not perish but have eternal life.

We must be as forgiving as Jesus, when, enduring unmatched pain and bearing the sins of the world, he could look into the faces of his tormentors and say, "Father, forgive them for they know not what they do."

These are some of the qualities which we as Christians must strive to attain if our lives are to shine, as Shakespeare said, "like good deeds in a naughty world."

License

Roy White

Chicago, Illinois

**Men are too free—
And sad their plight—
Unless they be
Bound to do right.**

This article is the first of a series exploring the question, Can large-scale conflicts be resolved without resort to war?

Dan Suits, only conscientious objector of six brothers, wrote this while at C.P.S. Camp 42, Wellston, Michigan. He is now teaching economics at the University of Michigan.

A WAY WITHOUT WAR

The Swedish People Were Resourceful

IN 1905 it became evident to many people that war between Norway and Sweden was inevitable. What about? What are such crises ever about? Some trouble, some problem, some event that seems to have two sides and that both peoples want solved their own way. The problem this time was union.

Since 1814 Norway had been a part of Sweden—a junior partner to the government, partly self-governed, partly ruled by the bigger country. The Norwegians did not like the arrangement. They had different economic interests; they had different social arrangements; they just were not the same as the Swedes. They wanted to separate from the union.

In 1905 a commission of two Swedes and two Norwegians studied the problem. They reported that an easy settlement could be made. But the Swedish government would not accept the report. The Norwegians' parliament went ahead and made the report into law whether the Swedes liked it or not. The king of Sweden vetoed the law. The Norwegian ministers resigned. The Norwegians declared the king unable to rule in Norway, declared the union dissolved and began to organize

an entirely separate government.

This was when many people in Norway and Sweden began to say that war was inevitable.

You know how the formula goes from there. It is always the same. Brief notices in the newspapers pointing to strained relations . . . a few days later front-page stories about the crisis . . . then streamer headlines in big capital letters: "VIEWS GRAVE CRISIS", "SACRED RIGHTS," "NATIONAL HONOR," and then finally in letters four inches high: "WAR INEVITABLE!"

Always the quiet peace-loving people, going their own way, tending to their own business, not caring one way or the other about "national honor" and the "sacred rights," are carefully prodded, pushed and propagandized. The well-oiled machinery of war, always ready, always prepared for its hour, sets up its steady drumming—gently at first, then louder and louder and louder, waking up the people, making them raise their heads and look around in wonder at the stir, playing on their hearts, playing with the things they hold sacred. Louder and louder until in the crescendo of drum-beat and flag waving the peaceful people sell themselves again

for the same stale mess of potage.

But not this time!

This time it was the people who were ready. This time it was the people who were awake. This time it was the people who arose. The people were prepared to defend peace and justice.

On May 1, 1905, the Swedish people marched through the streets of Stockholm—a May-day demonstration in the cause of peace. Thirty thousand people in a parade marched through a city of 300,000! Almost ten per cent of the people in a parade. Signs read "Justice to Norway," "Peace With Norway," "Peace Is Secured by Justice."

A mass meeting was held; the speaker of the day said, "Peace with Norway can be secured only if Sweden treats Norway the way the Swedes would want to be treated by the Norwegians if Norway were the more powerful country." At the end of the meeting all 30,000 of the assembled Swedes roared their adoption of a resolution demanding that the crisis be settled by giving justice to Norway. They demanded that the Swedish government give the Norwegians the right to be an independent country if they wanted to.

Then that great crowd of Swedes stood up and sang, *Ja, vi elsker dette Landet*—the Norwegian national anthem!

If you want to check the facts or learn more of the details of this incident you can find them in:

Gjerset, Knut: *A History of the Norwegian People*, The Macmillan Co., New York, 1914, pp. 561-568

There was no war. There could be no war. You can not have a war when the people arise for justice for their neighbors. You can not have a war when people shake the chambers of government, crying to the rulers, "Remember the Golden Rule!" The thunder of the people's chorus drowns out the clamor of the war drums.

There was no war. The Swedish government requested that the Norwegians hold a plebiscite to determine what the Norwegian people really felt about ending the union. The people voted. The union was ended.

Paul W. Keller, Assistant Editor

In the April 6, 1946, Gospel Messenger the name of Paul W. Keller appears as assistant editor. There will be many readers who know that he is the son of Elder and Sister J. E.



Keller of Oak Park, Ill., and that his father has been business manager and treasurer of Bethany Biblical Seminary for many years.

Paul Keller was graduated from Manchester College in 1935. He taught for the following five years in Indiana high schools. He completed his master's degree in speech at the University of Wisconsin in the summer of 1940 and then went to Bridge-water College as instructor in speech and commerce.

Brother Keller taught at Bridge-water for two years, or until drafted in May of 1942. In the years following he served at Hopewell Farm, Camp Lyndhurst and Camp Bedford; after two years he came to the Elgin C.P.S. office as assistant educational director. Later he served as publicity director. From this it was a natural step to work on the Gospel Messenger.

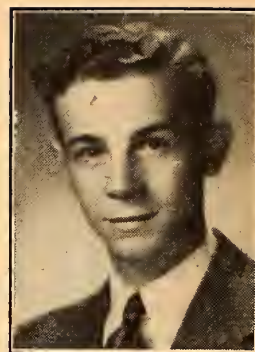
Those who know Brother Keller feel that his varied experience, natural abilities and fine spirit will enable him to make an important contribution to the church through his work as assistant editor. He has a worthy helpmate in Mrs. Hazel Keller.—H. A. B.

Robert Greiner, Assistant Treasurer of General Boards

It is a source of happiness to the Elgin staff that Robert Greiner became the assistant treasurer of the General Boards on Nov. 19, 1945.

Robert really has been a staff member for a number of years, because he came to the treasurer's office in February 1942. At that time his assistance to the treasury department was in the capacity of a C.P.S. man assigned to care for accounting and man-day records in the Elgin office. During the nearly four years prior to his discharge Robert became very familiar with all phases of the work of the treasurer's office.

Robert Greiner is the son of Mr. and Mrs. Noah Greiner of the District of Eastern Pennsylvania. He formerly was a member of the Chiques congregation. After attending Eliz-



abethtown College for two years, he was employed as an accountant for an automotive wholesale firm in Lancaster, Pa. He served in this capacity for three and one-half years and then was drafted in June 1941. His eight months' camp experience prior to coming to the Elgin office was at Lagro, Ind.

Even though carrying a heavy load of responsibility at present, Robert is attending night school at Northwestern University and will soon receive his bachelor's degree in business. This training, plus his long experience in the office, his fine spirit and capacity to aid in the efficient operation of the treasurer's office, makes his coming as a staff member a happy event.—Edwin Grossnickle.

Meet That Deadline

This is the last call for those of you who have not yet jotted down your ideas for Brethren peace action projects. The Peace Action Campaign closes on July 31; so get your ideas in before then if you wish to try for a \$75 fellowship or a \$5 bonus. Remember we are looking for concrete practical things the people of the Church of the Brethren can do to help prevent another war.

Here are the details of the campaign for those of you who may have missed them in a previous issue:

SEPARATE AWARDS will be given in each of the following three groups: (1) those with grade or high school education; (2) those with college education; (3) college graduates.

AWARDS: (1) \$75 fellowship for a summer institute (or \$50 cash alternative) for the best ideas in each of the three groups; (2) a \$5 bonus for every idea submitted which meets the standards outlined below.

STANDARDS: (1) Ideas submitted should provide a means for helping to prevent war. (2) They should be concrete and workable. (3) They should be suitable for a church like the Brethren which has service arms stretching around the world but whose people are found for the most part in rural communities throughout the United States. (4) They should be capable of enlisting a wide measure of support from the Brethren people and of attracting others.

GENERAL RULES:

1. Submit three copies of your program, one for each of the judges.
2. Indicate on the first page of each copy which of the three educational groups you fall in.
3. In order that the papers may be judged impartially, do not put your name or address on any of them. Instead, put your name and address on a slip of paper and seal in an envelope. Include this envelope with your papers when you mail them in. The papers and the envelope will be numbered as they arrive so that they can be identified after the judging.
4. Papers must be in the mail by midnight, July 31.
5. Mail all papers to the Peace Education Department, 22 S. State Street, Elgin, Ill.

Home and Family



Scenes like this lure the family into taking a trip

Our Family Plans a Trip

Mabel Barnhart
Indianapolis, Indiana

Traveling with the entire family is an art to be developed. Here one Brethren family shares what experience has taught them about how to get ready for a trip.

OUR home is within a few blocks of U. S. 40, which is a national highway. Here in this city, which boasts that it is the crossroads of America, we see constantly the streams of automobiles from every state in the Union carrying people on their vacation trips. During the war this traffic disappeared, but with the return of more normal times tourist travel has started again. A very common question is "Where are you going for your vacation?" On some rare occasions there are people who are sufficiently individualistic to declare that they are spending their

vacations at home—in that "spot of earth supremely blest, a dearer, sweeter spot than all the rest." But most of us feel that we have not had a vacation unless we go somewhere.

For a family in modest circumstances the possession of an automobile makes possible an extended vacation trip which would be out of the question financially if it were necessary to travel by train. The touring family can choose a wide range of accommodations to suit their tastes and their pocketbook. For example, we do most of our own cooking on a trip. Our family of

boys have had healthy appetites which the hours of travel whet still more. By preparing our own meals we not only have sufficient food but the cost compares very favorably with meals prepared at home. An occasional meal at a restaurant is appreciated, especially by the chief cook. A small gasoline camp stove serves for the preparation of meals where equipment is not available for cooking.

When a family of four or five shut themselves up in the narrow confines of a car for several

days of travel it is quite possible, of course, for tensions to develop. If each member of the family understands the importance of a co-operative attitude and shows a willingness to submerge his own desires and to conform to the will of the majority, the experience can be made a profitable one for all concerned. The philosopher who declared that talent is nurtured in solitude, but character is developed on the stormy billows of life may not have been thinking of long automobile trips, but touring experience in an automobile may prove to be a good testing ground for mutual patience and forbearance. For our boys we found it very desirable to take along baseball gloves and a ball and other play equipment for recreation and exercise at the various stops. When the boys were small we found a fund of stories to be told while traveling was a great aid. Counting games—the different makes of cars or the numbers of the different states displayed on the license plates—were a help to pass the time.

The trip should not be undertaken without careful planning. Excellent maps with the trip outlined can be secured from well-known oil companies. Friends who have been over the same route can offer good advice. Above all it is desirable to learn everything possible about the historical background of the territory to be covered. The family physician should be consulted on health factors and attention given to such matters as typhoid fever inoculation.

The wife and mother will be interested in such questions as these: 1. Where do we stay at night, in hotels, tourist homes or tourist camps? The answer to this question will determine somewhat the clothing needs on the trip. 2. How long are the daily hops? Too many miles per

day will cause unnecessary fatigue and increase irritation on the part of the travelers. 3. How many stopovers and side trips will there be, and for what purpose?

The man of the house will be interested in the tires and the mechanical condition of the car. He is anxious to keep the weight of the baggage to a minimum and will try to insist that his wife pack in a small overnight bag the clothing required for the family for a three-week period! This will not be possible but there is a tendency to take things which

you might need but which will probably never be unpacked. He will check the equipment carefully in the light of services along the way. For example, in thickly populated areas in the East it is not necessary to provide a folding table. A camera is essential to provide a photographic record.

To reduce the amount of cash carried on the trip a credit card may be obtained from the oil company and payment made by check at the end of the trip. Travelers' checks are purchased, the necessary arrangements are made to stop the paper and the milk, someone is engaged to mow the lawn and water the flowers, the telephone is put on vacation and with the neighbors gathered about to wish you well the trip is begun. It is a good plan to leave the key to the house as well as a forwarding address with a neighbor in case an emergency might arise.

Within a very few hours the familiar scenes of the home community are left behind. The family ties immediately become tighter since the members of the family are the only familiar objects in the world of strangers and strange things. As the days pass you wonder about home. You miss the paper, the daily mail, the neighbors' children, and the dog that lives down the street. On Sunday you wonder who was at church, what the preacher used as his subject and whether you were missed. Finally, even though your family is with you, you begin to feel the touch of a certain nostalgic illness for which there is no cure except to go home. And so the return journey is begun and eventually the family is back home, appreciative of each other because of a shared experience, grateful for home because they have been away from it for so many days, and doubly thankful to the heavenly Father for his protecting care and for the new glimpse of his beautiful world.

Daily Bread

Russell S. Shurte
Flint, Michigan

How often we lose our peace of mind;
In the race with time it is left behind,
When we hurry each day and fail to spare
The time that is needed with God in prayer.

Is there any man in great high place
Who needs not come to this throne of grace?
Is there any man in this world of strife
Who needs not God to guide his life?

It is more than himself that he will cheat
If he fails to kneel at his master's feet.
He also will rob his fellow men,
For he cannot be what he might have been.

It was Jesus himself when tempted said,
"Man shall not live alone by bread";
And he spent many hours in the garden there,
Seeking his Father's will through prayer.

Are people today much wiser than he,
Our Savior, the Teacher, of old Galilee?
Or should we like him in our garden find
God's will in our lives and a peace of mind?

Walking With God Today

Learn to Serve

Dorothy Ebey

Muskegon, Michigan

Commitment

If God is the Father we claim him to be

And Christ is the Savior that makes us all free,

Then why do we worry and fret at the wrong

Though evil is rampant and suffering seems long?

Why can we not trust in the Lord whom we claim,

Do good for the evil, rejoice in his name?

O dear one so troubled, commit it to him,

Rely on his promise through paths that are dim.

His ways are the right ways; his planning is best.

Wait patiently for him; in confidence rest.

Monday, July 22

Fret Not Thyself. Psalms 37:1-8.

Why should a Christian fret and worry? The eternal promises of God belong to us. There is an art in tranquillity known only to those who believe in God. Worry is distrust of God. True worship will take the worry and fret out of life.

Replace our worries and frets by complete trust in thee.

Tuesday, July 23

Trust in the Lord. Psalms 37: 3a; Mark 2: 22-26.

The Old Testament word *trust* is much like the New Testament word *faith*. To trust in the Lord is to believe, to lean upon, to have faith in him. Trust, or faith, is a cure for the worries of life. Let us cast our care upon him, for he cares for us.

Teach us to rely upon thee, our blessed Lord.

Wednesday, July 24

And Do Good. Psalms 37: 3b; Luke 10: 30-37.

When we take our eyes away from our own frets and put our trust in the Lord, then it is that we can find ways to do good. Service not only helps another to bear life's burdens but lifts our own. It is almost impossible to worry while one is doing good, serving another in love.

Fill our hearts with love like thine, manifest in doing good.

Mary Stoner Wine

Thursday, July 25

Delight Thyself in the Lord. Psalms 37: 4; Luke 10: 38-42.

What things give the highest satisfaction? Our relationship with Christ, home, family and friends, or our possessions? Let us delight in Christ "whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls" (1 Peter 1: 8-9).

Be thou our joy, our satisfaction, now and eternally.

Friday, July 26

Commit Thy Way Unto the Lord. Psalms 37: 5; Acts 16: 6-10.

Paul made a great commitment; he was never sorry. In the midst of persecution, while facing death, he did not fret. He could say: "Nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1: 12).

Father, today I recommit my life to thee, through Jesus Christ my Lord.

Saturday, July 27

Rest in the Lord and Wait Patiently. Psalms 37: 7; Isaiah 40: 27-31.

One who has not committed his life to God can never rest in the Lord and wait patiently. After we have committed ourselves to him, we can rest in his will, in his love, in his mercy, in his Word. It is then we can have quietness, confidence, and strength. It is then we can say, "Thy will be done."

Help us truthfully to sing 'Tis So Sweet to Trust in Jesus.

Sunday, July 28

Cease From Anger. Psalms 37: 8; Matthew 5: 21-26.

If we have followed the steps of this psalm to fret not, to trust, to delight in the Lord, to commit all to him, to rest in him and to wait patiently for him, we have already given up our anger. Anger hinders our love and our relationship to God.

Spirit of God, cleanse us from anger and fill us with God's love.

In these days of turmoil and change we may lose our sense of direction and our sense of values. Now is a good time to take out our compasses, check our bearings, and set our courses for the future.

Paul said to Timothy, "Stir up the gift of God, which is in thee." We can all do with a bit of stirring, for so many things come into our lives which tend to discourage us and slow us down.

Joshua made up his mind and set his course when he said, "As for me and my house, we will serve the Lord." A commitment depends for its value on its content, the hour in which it is made, and the one making it. We fail so often in setting our course in life because we are not sufficiently stirred by the quality of gifts God has given us.

How different the world would be today if men and women generally might be stirred to a greater use of their gifts! We all have them; God gave them to us. He rightfully expects that we should use them. There is much to be done, and we are the ones to do it.

We say to ourselves, "How can we serve?" We have not the ability to preach the gospel or teach a class. However, we lose sight of the fact that we may be expert farmers or carpenters. We serve when we perform our tasks to the best of our ability and go the second mile in showing others how to turn out a perfect product.

To everything there is a time and a place. So also is there a service. Consider the simple things around us, the sun, the trees, the ground, all serving in their place, serving man. Therefore, men, too, can best serve men by serving God and can serve God best by serving men.

... Kingdom Gleanings ...

Brotherhood Theme for 1945-1946

Witnessing for Christ

Calendar for Sunday, July 21

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson. Exodus 20: 3-6; Deuteronomy 4: 15-19; 8: 11-14, 18-20; Isaiah 40: 18-26, 30-31; Mark 12: 28-34; Luke 4: 8, 16-27; John 4: 7-24. Golden Text, God is a Spirit: and they that worship him must worship him in spirit and in truth. John 4: 24.

B.Y.P.D., New Ways to Make Friends.

Gains for the Kingdom

Five baptized in the Thomas church, Okla.

Fifteen baptized in the Gortner church, Md.

Five baptized in the Richmond church, Va.

Five baptized in the Oak Grove church, W. Va.

Seventeen baptized in the Pine Grove church, Md.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. D. I. Pepple of Woodbury, Pa., in the Smithfield church, Pa., July 29—Aug. 11.

Bro. H. M. Snaveley of Carlisle, Pa., in the Wakeman's Grove church, Va., July 14-28.

Bro. E. M. Detwiler of Everett, Pa., in the Locust Grove church, Md., July 28—Aug. 11.

Bro. J. O. Winger of North Manchester, Ind., in the Mechanic Grove church, Pa., July 21—Aug. 14.

Personal Mention

Bro. William N. Zobler of Gettysburg, Pa., passed away June 25, 1946. He met a tragic and instant death when his gun accidentally discharged.—Roy K. Miller, Gettysburg, Pa.

Brother and Sister John H. Price of Sacramento, Calif., and Brother and Sister Alva Price and family of Waterford, Calif., made the Publishing House a stop on their trip to Chicago in early July. They also visited the seminary in Chicago.

Grace Bowman, director of religious education at the Hagerstown church, will attend the first National Workshop for Directors of Christian Education, scheduled to be held at Lake Forest, Ill., beginning July 22. The workshop will include representatives from at least six denominations and will build its program around problems presented by the visiting delegates.

Bro. Francis Hamilton of Oakland, Md., his son and daughter-in-law, Brother and Sister W. E. Hamilton of Auburn, Ind., and Mrs. Hamilton's father, Brother Whitehead of Ohio, were welcome guests at the Publishing House early in July. They made the tour as part of their visit to Brother Hamilton's nephew, John Hamilton, who is foreman of the composing room at the Publishing House.

Brother and Sister Frank Crumpacker have returned to Elgin from seven months of work among the churches of the Pacific Coast Region. They have once again taken up residence here but will continue to go out among the churches at the direction of the secretary of the General Mission Board. They can be reached by mail at 923 Highland Ave., Elgin, Ill. Many expressions of appreciation are received here for the work being done over the brotherhood by Brother and Sister Crumpacker.

Brother and Sister G. S. Strausbaugh of Columbiana, Ohio, and Brother and Sister M. M. Taylor of Louisville, Ohio, visited the Publishing House in early July on their return trip from Annual Conference. They had stopped to conduct meetings at two of our western churches on their way.

Brother and Sister H. E. Arnold of Meyersdale, Pa., and Sister Henry B. Meyers of Washington, D. C., were welcome guests at the Publishing House on July 8. It was their first visit to Elgin.

A trio of influential elders from Southern Illinois spent the most of two days in the Publishing House recently. They were W. T. Heckman and D. J. Blickenstaff of Oakley and D. A. Ridgely of Palestine. A number of items had brought them here, chief of which was the proposed history of their district. They did research work in the historical library and conferred with the Publishing House staff concerning the make-up of the volume.

Miscellaneous Items

The district meeting of Southern Illinois will be held Aug. 24-26 in the Virden church, not in the Girard church as was announced in both the 1946 Yearbook and the Messenger.

Exactly 2,019,350 pounds of relief clothing, valued at almost two million dollars, were shipped to Europe during the first half of 1946 from the Church World Service center at New Windsor.

A ministers' retreat for Northeastern Ohio is scheduled to be held at Camp Zion, July 22-25. Leaders for the retreat include David J. Wieand, C. C. Ellis, J. C. Inman, W. D. Keller, and L. R. Holsinger. The public is invited to all evening services.

During the week of Aug. 4-11 the Geneva school of missions meets at Conference Point, Williams Bay, Wis. The mission study books on India and the Christian and race will be discussed. Missionaries from several lands will attend. For further information write to Miss Mabel Nienhuis, 1030 S. Oak Park Ave., Oak Park, Ill.

To all youth planning to attend the week-end camp of July 26-28 and adults planning to attend the adult camp Aug. 2-4 at Camp Bethel, Va., the fee for the week-end camps is \$4 preregistration, \$4.50 on arrival. The fee is incorrectly given in the Southeastern Herald and on the camp leaflet. The camp poster is correct.—William F. Smith, manager.

The conference for ministers and their wives to be held at Camp Swatara in Eastern Pennsylvania will begin Monday evening, July 22, at 7:30, and will close after the evening service on Wednesday, July 24. Brother and Sister Rufus D. Bowman of Bethany Seminary and Pres. Calvert N. Ellis of Juniata College will be the leaders. This conference is especially for Eastern and Southern Pennsylvania ministers and their families. For information write: Galen Kilhefner, Camp Swatara, Bethel, Pa.

One pastor writes to say that he has been able to uncover several teaching positions in his community for men getting out of C.P.S. He suggests that other pastors might be able to do the same. If you know of teaching vacancies that could be filled by ex-C.P.S. men you are invited to send notice of them to The Editor, B.C.P.S. Bulletin, 22 S. State Street, Elgin, Ill. He, in turn, will publish them in the bulletin, which reaches all men formerly in Brethren C.P.S., and they can apply if they think they are qualified. You can thus perform a real service in helping these men find a way back into the community.

The district meeting of Northeastern Ohio will be held Aug. 27-29 (place undecided). All reports, items of business, etc., for the agenda must be in the hands of the writing clerk by July 20. Send them to John C. Middlekauff, 1131 Hoover Pl., N. W., Canton 3, Ohio.

The grand organ of St. Paul's Cathedral in London was heard on April 16 for the first time since the war. The organ, one of the few of its size in the world, was partially destroyed by bombs during the London "blitz" and has been in process of repair for two years.

The pastor of four country Baptist churches in Alabama has used a unique method for raising the relief and rehabilitation offering. At the close of the Sunday morning message on the Good Samaritan, he placed a large bread pan at the altar and asked the congregation to fill it with bread money. Every \$10 given represented 100 loaves; every \$1, 10 loaves; one dime, one loaf.

The Harris Creek church, Bradford, Ohio, will hold its centennial celebration services July 29 to Aug. 4. Special features of the celebration will be an all-day homecoming, with basket dinner at noon on Aug. 4, and evangelistic services conducted by Bro. M. J. Brougher throughout the week. An invitation is extended to all who can come.

Prayer for the meetings of the U.N. is suggested by the Cape Cod Standard-Times, of Hyannis, Mass. The paper has proposed a universal invocation be used each morning in homes all over the country. The suggested prayer is: "Father, thy will be done through the United Nations," or any similar prayer decided upon. Many of our people will want to join this effort to give divine guidance to the makers of peace.

The churches of Dayton, Ohio, are rejoicing over the success they have had with their Christian Youth Crusade. The crusade conducted Saturday night rallies providing two and one-half hours of recreation, worship and dedication at one of the large Dayton churches located only a few blocks from the city's theaters. In spite of Saturday night competition the meetings drew between 800 to 1,000 young people each week, and it is reported that youth attendance at Sunday morning church services has increased. This is added evidence that young people are still receptive to well-planned, meaningful religious services.

It is of interest and it may be of lasting significance that during the early meetings of the United Nations in America two of the most important committees, the Security Council and the Economic and Social Council, were both chaired by people from the Far East. Dr. Quo of China was chairman of the Security Council and conducted the meeting well, even when Russia became hard to manage and walked out. Dr. Mudaliar of India was chairman of the Economic and Social Council. He conducted the sessions with fairness, efficiency and good humor. It can make us all feel good to realize that these significant meetings were headed up by people from China and from India.

Rep. L. Mendel Rivers of South Carolina informed Congress that at the San Francisco Conference where the U.N. was born the State Department had invited six religious organizations to send representatives to act as advisers to the American delegation. He says that what these religious men did as constraining and restraining influences on the conference is now a resplendent page of history. Rep. Rivers says further, "I submit that our government should make similar arrangements whereby spiritual advisers will sit with our delegates at the twenty-one nation peace conference to offer similar guidance in the making of the peace." This seems to us to be a very splendid suggestion.

The Protestant denominations in Canada are putting up stiff opposition to the Canadian government's plan to deport people of Japanese descent. The Canadian plan goes so far as to give the government the right to deport any person born of alien parents, even though that person may have been born in Canada.

The Fellowship of the Brethren in the Healing Arts

The General Education Board of the Church of the Brethren recently decided that they wanted to do something for Brethren people who are engaged in some phase of the healing arts, similar to that which has been done for Brethren servicemen. They are co-operating with the home mission department of the General Mission Board in providing this service. This service will include doctors, nurses, dentists and others in professions dealing with the healing arts. It will include students and prospective students in these fields.

The minister to nonresident members, Merlin C. Shull, has been asked to be the director of this fellowship. The plan may be briefly outlined as follows:

1. The ministry will be jointly sponsored by the General Education Board and the department of ministry and prospective students in these fields.

2. Two files of all names will be kept, one an alphabetical list and another by localities.

3. A classified list will be published once a year. For instance, doctors will be listed separately and nurses and others according to profession.

4. A quarterly bulletin will be prepared. This bulletin will attempt to accomplish the following:

- (a) Keep these people informed of the names and addresses of all members in their profession.

- (b) Give information concerning the world-wide program of the church with special attention to the phases of this program as they affect and interest those of these professions.

- (c) To afford a medium of exchange of opinions on the part of the individuals of this group.

- (d) To encourage the desire on the part of those enrolled in the fellowship to make themselves available for special service in the church, such as in missionary and service work.

- (e) To develop a spirit of fellowship and comradeship among these people.

5. The director of the fellowship will carry a personal correspondence with all who desire it. This correspondence will seek to encourage interest in the total church program and give counsel on all problems that may be shared with him.

6. The office of the fellowship is prepared to give counsel concerning the standards of nursing, medical and related schools. Those seeking such information are urged to write the director.

7. The fellowship will encourage the use of Brethren literature such as the Gospel Messenger, Our Young People and other books and pamphlets.

All who should be enrolled in this fellowship are urged to send their names and addresses to Merlin C. Shull, 22 S. State Street, Elgin, Ill. Kindly indicate your official title or, if a student or prospective student, what you are preparing to become. If anyone reading these lines knows the names and addresses of these people we would like the information. We have about five hundred names already but we believe there should be at least fifteen hundred on our list.—H. L. Hartsough.

VANDU

Grayce Brumbaugh

Lassa, Nigeria, W. Africa

Little four-year-old Vandu was on his way back home to his father's compound. Now as he walked down the road, one chubby hand in the hard calloused hand of his grandmother, he was wearing a clean shirt made of native cloth. On his loincloth were tied three pennies which had been given to him. In the other little hand he clutched several lumps of sugar, a bribe to start him on his way. There was just one other place to stop; that was at one of the near-by compounds where one of the hospital assistants had been keeping Vandu's chicken. Having received the chicken, little Vandu, his grandmother and grandfather were on their way back to the little village in the hills.

When Vandu was four months old his mother had died, death having been caused by an evil spirit, according to the relatives. So the baby, filthy with the red clay and oil that had been rubbed on his little body, was tied on the back of his grandmother and brought to us at Lassa, along with two chickens and a gourd of guinea corn, the first payment for his care. Because there was no nursery at Lassa, Vandu was taken to the hospital. There he was bathed, given some warm milk and made comfortable in a clean baby bed. The grandparents watched all the while; then, evidently convinced that these people would care for their little grandson, they began the return journey to their village.

Little Vandu quickly won his way into our hearts. One of the school-girls cared for him during out-of-school hours. She bathed him, cooked his food and fed him, and carried him on her back while she did her work. As he grew he learned to do the same things that any child does—to walk, to talk, and to love those who cared for him. And in turn he was loved by hospital workers and patients.

Then one day Vandu's grandparents came back to take him home. He was now two and a half years old, and seemingly able to live in a native compound. So all of us said good-by to the little boy whom we



Grayce Brumbaugh and Vandu



Vandu Sits With a Patient in the Lassa Hospital

loved and enjoyed. We missed his cheery smile and his constant chatter, and often we wondered about the child.

Vandu lived in the compound with his father and grandparents. But it was farming season, the busiest time of the year, and no one had much time to spend with the little boy. Grandmother cooked food, but she did not cook really good food. She had to carry all the water for the compound; so she got it from the nearest water hole. It was dirty water, not good clear water from a

well. So it was not surprising that before long Vandu was sick. He could eat very little food, only some gruel, and he cried all the time. So the grandmother again made the trip to Lassa and brought Vandu back to us—a very sick child, unable even to stand alone.

Again we bathed the child and put him in a clean bed. We cared for him and gave him good food. Gradually he improved and gained weight until he was again a happy, chubby child. He lived out-of-doors most of the time, enjoyed playing with the children who lived near by, and was constantly asking questions. He spent much time under the big shade tree, especially with Bali. Bali was an old man who had an ulcer on his foot and spent many weeks at the hospital. But Bali was not idle. He was ever busy spinning cotton, and Vandu would sit by him and watch him, or run errands; so the old man and the little boy became good friends.

Sunday was always a special day for Vandu, because on that day he could go to church. As soon as breakfast was over, he would have

his bath, put on a clean shirt and wait anxiously for time to go to church. He perhaps enjoyed the singing more than any other part of the service, though he would seldom sing by himself.

Last fall, when Vandu was four years old, the grandparents again came to take him home. Vandu knew the hospital as his home and was not sure that he wanted to leave. But as the grandfather sat under the shade tree and hulled peanuts for Vandu, the child decided that he wanted to go home to

their compound. Before they started on their way we asked that when three rainy seasons had passed, if all was well, they would allow the child to come back to school. As they went, we were a quiet group standing on the hospital veranda, each breathing a prayer that this innocent child might be cared for and that it would in some way be possible for him to grow and learn of the Christian way of life.

Flying to Africa

Richard and Ann Burger
Velva Dick

Part II

On Tuesday morning, Dec. 18, we were up early to go to Roberts Field. I think you would have laughed to see the truck loaded with bag and baggage for twenty-five of us off from Monrovia to Roberts Field. The road was fairly good. This is the dry season and it was sandy and very dusty. For the most part it was shady, winding in and out among the trees. About half way there we entered the Firestone rubber plantations and then there were the rubber trees on either side of us.

When we arrived at Roberts Field we found there was not room on the plane for all of us. Those of us bound for Lagos were left behind. The women were assigned to one barracks; the men to another. We did have a restful time there, however, and enjoyed immensely the American army food, table tennis, and cold chocolate milk drinks at the officers' club. Furthermore, just two miles down the road was the Firestone plantation. I walked to the Firestone canteen or market which is maintained for the many American employees and happened to meet a Mr. Hinkle from Akron, Ohio. He suggested that he would be glad to show us through the plantation and came that afternoon in his truck for a group of us. It was extremely interesting to see them prepare the crude rubber bales as well as the liquid latex to be shipped to the States.

We made friends with a Lieutenant Cunningham, who showed us through two planes, a B-17 and a C-47. On Dec. 23 ATC took the rest of us out. We were up and ready to leave at 7:00 a.m., but a low-hanging fog kept us down until 10:30. In the meantime we went to the chapel and joined in singing carols. Later at Accra we attended an army chapel service on Christmas morning. Ann sang O Holy

Night, and the servicemen did seem to appreciate it.

The flight from Roberts Field to Accra on the Gold Coast was very interesting in spite of the fact that we knew we were in a plane that was flying on borrowed time. Lt. Cunningham invited us to come to the controls and watch him fly. When we landed at Accra we came in very fast. One brake refused to work and we turned completely around before we stopped. We owe a lot to this competent and friendly pilot who did so much to get us on our way.

At Accra we found the other missionaries who had been there for some time waiting. We found that if we booked through to Maiduguri we could get a higher priority than those who were just going to Lagos. Besides we were told that Maiduguri was only one hundred miles from Garkida and this is the impression we had also.

This turned out to be the way the crow flies; it was actually 212 miles by road. The night before we left, Miss Dick's passage was canceled for a higher priority passenger. We were very unhappy about this, for we believed that our missionaries would not only have to drive up to Maiduguri for us but would find it necessary to drive 400 miles to Jos for Miss Dick, who would go to Lagos by air and up country via train. We decided that we should separate and take this flight as we had no definite assurance when we could get out of Accra.

On Friday, Dec. 28, we were up at 4:45 and were ready to take off at 5:30. We stopped for one hour and forty minutes at Lagos for breakfast. Here we passed through customs and I had to give up my gun until we can get a license for it. From Lagos we headed inland northeast and the country soon changed from thick jungle to a more arid area with few trees and low clumps of rocky jagged mountains. Much of the country has been burned over by the annual fires set by the Africans. We stopped at Kano, an ancient walled city, for dinner. I saw a camel caravan on the road just before we landed. I was told that the air line follows the caravan route up across Africa to Cairo. We took off immediately for Maiduguri and arrived about 5:00 p.m. We half expected word from the mission the next day, for we had sent a wire from Accra, but what we did not know was how long it takes the

Morse code to travel through Africa! It was six days before the telegram was delivered at Garkida.

We enjoyed ourselves while we waited at Maiduguri. There was nothing else to do. We were fortunate in having a very good rest house where we were welcome. It is maintained at the air base by BOAC. Mr. and Mrs. Ward, English folk in charge, were very friendly and often invited us to their home, an invitation we appreciated.

At 7:00 a.m. Wednesday, Jan. 2, we were awakened by voices calling our names and we were happy beyond description to recognize one as Elmer Baldwin's. After spending the day doing business at Maiduguri, we started to Garkida with Dr. Bosler at the wheel. We sent a wire from Maiduguri to Jos to ask if we should come for Nurse Dick. At Damaturu, halfway to Garkida, we had an answer. Clarence Heckman needed to come out for a field committee meeting and was bringing her. So the story ends as it began: we left New York together and the Burgers and Miss Dick were to arrive at Garkida together. We stopped at the Marama station and stayed all night with Fern and Elmer Baldwin and after breakfast the next morning, Thursday, January 3, Mr. Heckman and Miss Dick drove in and we all proceeded to Garkida.

We do not consider the material and physical adjustments we have had to make since arriving here as difficult at all. The thing which concerns us most is that we may be taken into the hearts of the people. However, this will not be accomplished quickly. We are still *mitipi* (visitors) and indeed will be until we can get the language and somewhat of an insight and understanding of the people.

Our first impression after seeing other missions is that our own has been builded wisely and well. We can but be anxious for the time to come when we shall be able to assume part of the responsibility in spreading the gospel here.

We often think of the churches and you people at work there and pray God's richest blessing upon your efforts to do his will. If Americans could only see what we have seen in six short weeks, they would not ever regret having given to missions. We must never neglect "the faith" for truly it is our salvation both here and now and for eternity.

Bowman Sees 30 Tons Relief Goods in Italy

Walter Bowman, in a letter received June 18, tells of his thrill of "discovering" on an Italian highway truckloads of relief goods bearing the labels of the Church of the Brethren and the New Windsor relief center: "On this past Friday I had one of the most thrilling experiences of my stay in Italy. It came about this way. There is in Italy an organization doing relief work which is called American Relief for Italy. Most of its work is apparently transport, which is done with Ford trucks sent over by various Italian organizations in the States. We have seen the workers a great deal because they do much trucking between Naples and Rome and consequently pass through Scanri. They also usually eat here in the same restaurant where we have our rations cooked. On the average one convoy a week passes through, hauling relief goods of one description or another.

"As I went to eat Friday noon I noticed this convoy of trucks parked along the street as usual and thought nothing of it. When dinner was nearly over one of the other fellows asked if I had seen what these trucks

Nampa Groups Send 58 Heifers to Italy

Two carloads of heifers (fifty-eight head) were shipped from Nampa, Idaho, recently. By the time this news reaches you those heifers will be in Italy. This is one more example of what can be done when Brethren share their relief program with their neighbors.

One carload of heifers was sponsored by the men's group of the Church of the Brethren, while the other was sent by the Nampa Chamber of Commerce. Brethren, other churches, service clubs, fraternal orders, and individuals contributed \$6,000. The Nampa newspaper co-operated by giving the work fine publicity. Two student ministers, a Methodist and a Presbyterian, were selected to accompany the heifers as attendants.

Previously the Nampa men's group had sent three carloads of heifers. Never content with past records, they are now saving money for another shipment in late summer.

Information and Inspiration . . .

Of Human Importance is the title of an excellent booklet published by the C.P.S. men who worked at the Alexian Brothers hospital in Chicago. It is a fine account of the work of the men together with high-quality photos. It is well edited and printed on quality gloss paper. Copies are available from Bob Wilson, Alexian Brothers Hospital, Chicago 14, Ill. The price is 50c each, or 40c in lots of 10 or more.

Good news doesn't always travel fast, and the Kingsley, Iowa, auction

were hauling that day. I hadn't; so I went to see. There, parked along the street, were about twenty ton-and-a-half trucks loaded entirely with relief goods from the Brethren Service Committee and the relief center at New Windsor. There were seven or eight trucks loaded entirely with bales of clothing, and the rest were loaded with boxes of food reading: This Is a Gift of Food From the Church of the Brethren, Elgin, Illinois.

"There on those trucks was a part of the sacrificial gift of hundreds of brethren and sisters at home—a gift that was at last nearing the place where it could be used for the purpose for which it was intended. It was also gratifying to know that this gift was part of a co-operative effort on the part of Christians to alleviate the suffering of Europe."

sale for relief, held last March, is an example of that. Every active organization in the community was enlisted and supported the community-wide drive. The twenty-two co-operating organizations each selected one representative and this group acted as the executive committee for the drive. This sort of community co-operation is a goal for all other groups. Unfortunately, weather thwarted these best-laid plans. Rain and muddy roads prevented the arrival of most of the donated goods and kept half the people away. But \$988 was taken in, which bought twenty-five barrels of dried milk.

More campers are needed for the Wichita, Kansas, work camp. The camp will have its headquarters at 918 Everett, Wichita 12, Kansas. The work will be divided between the southwest community center and Orienta, a rural slum. Besides work with the children, the camp hopes to help with the removal of an abandoned dump in one corner of Orienta if several fellows are in the camp.

Price control through a strong Office of Price Administration is essential to a maximum supply of relief goods to the war-stricken nations. The higher prices rise in America, the less other countries and relief agencies can afford to buy. Holding the price line not only guarantees the living standards of Americans; it literally guarantees "living" to the starving peoples of the world.

An Opportunity for You

- * to serve in the Elgin State hospital, recognized as one of the best institutions of its kind in the United States.
- * to help people who are not now able to help themselves.
- * to live with a group of similarly dedicated young women in the Brethren Fellowship House.
- * to study nursing, psychiatry, Brethren history, Basic Beliefs, etc.

If . . .

you are a young woman in good physical health with a genuine desire to serve, you are welcome. Emotional maturity and a high school education are essential.

You can help feed, guard, give medication, clean and clothe these unfortunate people. You can give therapeutic treatment, encourage them and make life more pleasant for them.

Write to Elgin immediately for full details

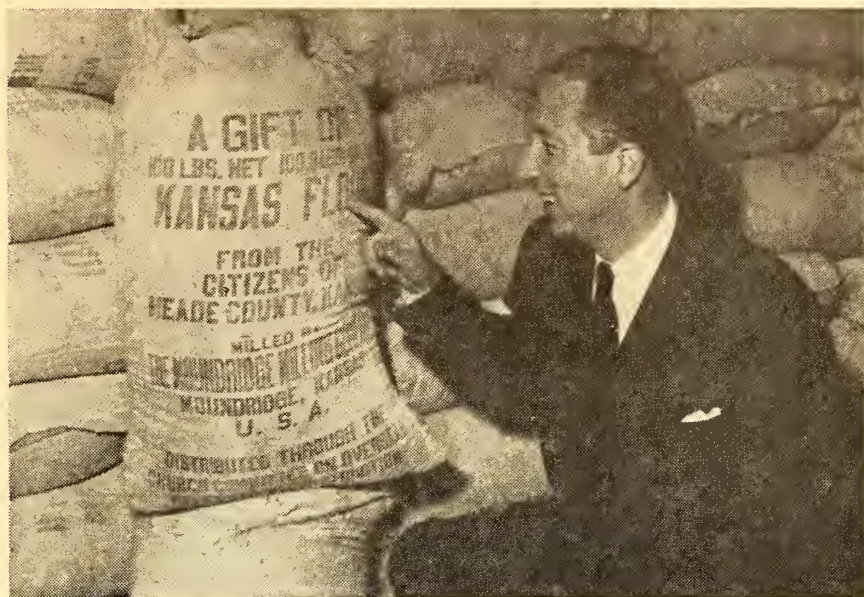
How Wheat Will Be Used to Make Flour and Relief Cereal

In planning for more diverse distribution of relief grains this year, the Brethren Service Committee continues to urge farmers to initiate community-wide efforts of pooling wheat and shipping carload lots for relief. Last year wheat was sent overseas for milling in the receiving country. (See pictures.) This year some of the wheat will be made into flour and some into the special relief cereal that the Ralston Purina Company has been manufacturing. In this way wheat will be sent to countries that still have adequate mills and power to operate them, while flour or cereal will go to those where milling facilities have broken down. Countries which are scheduled to receive wheat are Italy, Poland, Belgium, and Luxembourg.

The relief cereal, now being shipped to the hungry people of Europe, was first conceived by Mrs. Arthur Morgan, who believed a cereal could be prepared from whole grains that would contain all the nutritional elements necessary for growing children and the undernourished. It was developed into a new product by the Ralston Purina Company of St. Louis, Mo., which manufactures it on a nonprofit basis. William H. Danforth, chairman of the board of directors of the company, and Mrs. Danforth became very much interested in the idea and the continued production of this cereal was made possible by their co-operation and personal assistance.

Food shortages are growing worse despite tremendous efforts being made by private relief agencies and UNRRA to alleviate hunger. Not only is the daily caloric ration below subsistence levels in many areas of the world, but the quality of available food is such that serious maladies occur as the result of vitamin and mineral deficiencies. The Ralston cereal was devised to overcome nutritional deficiencies in the diet, to provide satisfying bulk and to be appetizing to the taste. It is easily prepared for eating by stirring into boiling salted water and boiling for five minutes.

This product is made from 20% hard winter wheat, 10% soybeans and 70% rolled oats. It contains more than double the protein of the average breakfast cereal. Owing to the use of whole grain, mineral elements are also unusually high. Improvement could be made by the addition of animal protein and fortification by vitamins, especially vita-



Kansas wheat, given by farmers last year, is shown in the warehouses of the World Council of Churches, Geneva. Carl Lundquist (top), a Lutheran student in Europe to re-establish Christian youth contacts, looks over this gift from his home state. In the lower picture J. H. Yungkunst, transportation chief, World Council of Churches, explains the check list on a big lot. This wheat was pooled through the direct efforts of Brethren people, sent to New Windsor and shipped to Europe by the Church Committee on Overseas Relief and Rehabilitation. Brethren people are being asked to initiate many similar relief efforts this year.

min D, but this would impair the cereal's keeping qualities.

The present shortage of oats and wheat may mean less cereal can be made. Unless the farmers contribute from their own stores, desired production cannot be maintained. Every farmer who wants to share personally in direct relief to starving peoples is urged to contribute oats

and wheat for the manufacture of this special relief cereal.

• • •

Three hundred thirty heifers for Italy were loaded in Baltimore on June 13. They will be unloaded at Naples, Italy.

The Church at Work

A Planning Conference in Your Church



Wayne Rieman
Waynesboro, Virginia

Planning—A Channel of Revelation

Each Christian layman has some dream of what his church ought to be. Occasionally he speaks of such dreams to friends, but for the most part these hopes and dreams are unused. They seldom become part of the warp and woof of the life of the church. Too often they appear as complaints and destructive criticism against the existing program of the church.

Is it not possible in most local churches to exchange the hopes and dreams of the members in a constructive way? Could not their visions of the church's task be shared? May not ideas of fair-minded people be pooled and a great reservoir of energy and goodwill be built up by giving laymen a part in planning the church's total program? To utilize the dreams, hopes, and ideas of devout lay leaders, some churches have developed what is called a planning conference.

What is a planning conference? It is a carefully planned meeting of all of the teachers and officers of the entire church and church school (and all others interested) in which:

1. The work of each organization of the church in the past year is surveyed and evaluated.
2. Ideas regarding what the local church ought to be and do are shared.
3. Goals and aims for the new year and for the next five years are chosen.
4. Definite plans are made for achieving the goals and aims chosen and for improving the total ministry of the church.

Such a procedure is true to the democratic heritage of our church. The Church of the Brethren is a "people's church." They have had a large part in determining the policies of our churches. This is as it should be. God speaks through consecrated people. He speaks to any

who will listen. To gather together the consecrated leaders of a local church and permit them to pool and share their dreams and ideas is to open the channel of revelation of God's will in that church. This is the purpose of a planning conference.

Is such planning necessary? The business concerns of our day are very certain of the necessity of planning and setting achievable goals. They choose slogans and set quotas to stimulate the sale of their products. They endeavor to put a cigarette into the lips of every man and woman in America, and they try to train every youth to drink moderately. Success has crowned their subversive efforts.

It is time for Christians to think in wider concepts. "Every child in church in our community" or some similar goal is not unachievable. Too often the church, with all its masses of people and organization and re-

sources, goes about with its head down, with no vision of what it was meant to be or what it can do. Someone has spoken an eternal truth: "Not failure but low aim is crime." This is the besetting sin of our church leaders.

If you have a planning conference in your church you may discover many situations unforeseen previously. Perhaps you will discover that your church has lost its evangelistic zeal. You may find that your church building is too small or unsuited for a wider church program. A survey of attendance and membership gains is sometimes shocking. You may sense a need for church-sponsored week-night activities for girls and boys. The inefficiency of having ten or twelve treasurers in one church will be revealed. The absence of over-all goals and aims will surely become apparent. Most churches have several spots of leak-

With the Minister . . . H. L. Hartsough

On Sunday, June 2, we dedicated our new church in San Francisco—the key city of the West—the gateway to the Orient. We now have a beautiful church in the Sunset district on the corner of Noriega Street and 34th Avenue, near enough to the Pacific Ocean to hear the roar of the breakers. I call your attention to this church because it belongs to all of us. Several thousand dollars of home mission money has been invested in this venture of faith. The building of any church is an adventure of faith.

The fifty members of this church are doing a heroic piece of work by real devotion and sacrificial giving of time and money. They are earning the right to say, "This is our church." The entire Northern District of California is backing this project in a definite way. Every one of our thousand churches that gives to our mission cause should get a thrill out of this co-operative business of church building. They should watch with interest the reports of the progress and ministry of the San Francisco church and pray for her success.

Our church officials who decide when and where home mission churches shall be built carry a heavy responsibility. If we make wrong decisions we will either lose golden opportunities or waste the Lord's money. Erecting the building is the smallest part of this venture of faith. We must now build a membership, a great spirit, an enthusiasm, a consecration; we must build a body without which the church house would be an empty shell. There is no more worthy and challenging cause to which one can give his life than the building of home mission churches. If we fail at this point we will seriously weaken and jeopardize the future ministry of our brotherhood.

age; the reason for the leakage may be uncovered. The dire shortage or inadequate training of teachers will come to light. These, or similar shortcomings will be revealed in our church. Don't have a planning conference unless you want to face facts and unless you are willing to do something to remedy shortcomings.

How to Proceed

Someone in the church must sense the need for over-all, concerted planning for the local church. If there is overlapping of activities and confusion of plans and purposes among the various organizations, if great areas of need are not being met, if there is a lack of vision regarding the purposes and plans of the church, if your leaders are in a very comfortable rut, then your church needs a planning conference. The person who senses the need for wider, over-all planning must carry his impression to the church cabinet, deacon board, council or to any group responsible for the administration of the church program. If this group becomes aware of the need, then steps may be taken to arrange for a planning conference. A director (often the pastor) and a committee should be chosen to make and execute plans for such a conference.

Preparation for the Conference

The success of a planning conference depends upon adequate preparation. The pastor or director must see that such preparation is made. A planning conference is only a tool for achieving some needed results. Good results do not come automatically. Some suggestions for a purposeful conference follow:

1. Stimulate the leaders to see the need for wider, more inclusive planning. Many leaders go on year after year with no thought as to why or how or what is best or how to improve. Stir people out of their lethargy.

2. Ask each organization and board in the entire church to meet several weeks or a month ahead of the conference

- (a) To survey work of past year. List accomplishments. List things left undone and failures. Be honest and frank.

- (b) To get clearly in mind the task of this organization. Make a list of actual purposes and tasks.

- (c) To set some high but reachable goals for the next year. Make them specific. Write them out. These lists or findings should be brought to the planning conference and presented as a basis for further discussion.

3. Choose date for planning conference several months ahead, preferably soon after new officers are elected.

4. Get the leaders to the conference. Give adequate publicity.

5. Secure two or three good churchmen (pastors or qualified laymen) from outside the local church to serve as leaders. They must be people of maturity and experience and be capable of leading discussions. An outside leader can discuss local situations with more freedom and objectivity and can provide fresh ideas and insights.

Planning Conference Schedule

The following schedule will need to be altered and adapted to the local church.

11:00 Morning worship. Sermon topic: Can the Blind Lead the Blind?

3:00 Worship.

3:10 Statement of purpose of a planning conference by the pastor or director.

3:15 Brief address: Low Aim Is Crime (or some other suitable topic) by one of the guest leaders.

3:30 Sectional conferences. Local leaders and officers should be divided into three or four groups according to similar interests. Each group has a discussion leader. Each local organization reports its failures and achievements of the past year and its goals for the future. These are discussed. Ideas are pooled. Plans are made to achieve the goals desired. Each group appoints a secretary to record findings and recommendations to bring to later meeting. Divide the local leaders and officers into three or four groups according to functions. Group I. **Education.** Church school teachers and officers, vacation school director and teachers, board of Christian education, music and worship committee, and others. Group II. **Administration.** Trustees, finance board, pastoral board, treasurers, and secretaries of all organizations, others. Group III. **Service.** Evangelistic committee, men's work, women's work, missions, deacons, others.

5:00 Fellowship hour and luncheon.

6:15 Meeting of entire group. Share the findings or conclusions of each group. Discuss the over-all needs, present shortcomings, achievements, goals, and

plans to achieve the goals. Led by one of the guest leaders.

7:30 Congregational Meeting. Period of worship.

7:45 Statement of purpose to entire congregation. Pastor.

7:50 Address: (Name of local church) Church of the Brethren, Thou Ailest Here and Here, or some topic of your own choosing. This address should be based to a large extent upon the findings of the three discussion groups. After these are restated, then positive proposals can be made for achieving the desired ends.

Recent Articles on These Pages

Check over these issues and call the attention of other leaders in your church to the items which are of special interest to them.

May 11. Value of Visual Aids in the Church Program

18. Representation in Conferences and Camps

25. Christian Teaching Through Brethren Graded Courses

June 1. Layman at Work in the Local Church

8. Types of Visual Aids

15. Camping 1946

22. Using Visual Aids in the Church Program

29. The Church at Work in Discovering Leaders

July 6. Now That They Are in the Church

13. Education for Survival

News and Correspondence

Naperville Father and Son Supper

Forty-eight fathers and sons gathered in the dining room of the Church of the Brethren, Naperville, Ill., on Friday evening, May 17, to enjoy a pancake and sausage supper together.

Four men, Clarence Good, Wm. Stone, O. E. Gibson and Ralph Flory, demonstrated their ability as cooks. Suffice it to say the seven boxes of Aunt Jemima and 206 sausages vanished. That good homemade coffee made by the men was delicious, and the boys finished off two gallons of milk. Ice cream was served as dessert. Our jovial toastmaster was Les Steek. Les is loved by both men and boys. Richard Schulze, master of the clarinet, made us happy by playing two special numbers, accompanied by Mr. Mazza. We were

eager indeed to listen to three returned servicemen tell their experiences.

Our pastor, Bro. Carroll Ringgold, gave a response to the servicemen, a real welcome back into the fellowship and the ongoing program of the church. Dr. Jesse Ziegler of Bethany gave a wonderful message, *The Place of the Christian Family and Specifically the Christian Father for This Day*. Everyone went home saying within himself, "It was good to be there."—E. B. Williams, Naperville, Ill.

This Church Had a Sacrificial Love Feast

At the close of our recent revival meeting, we all anticipated the joy of participating in a real love feast in good old Brethren style. But because of the beef and bread shortage we could not secure enough of those items for the communion meal. We were reminded, then, of the starving millions. Trying to solve the problem of preparing for the Lord's Supper the timely idea came to our evangelist, Bro. Russell G. West, of Pampa, Texas, to make this a sacrificial love feast and send the savings to starving people through Brethren service.

We secured two pounds of boiling beef and made a thin soup. This and two crackers for each person constituted the meal. We ate this very simple meal with our minds directed to the sacrifice of our Lord and to the millions of people starving for a crust of bread. As this small group of Christians in the Oklahoma City church participated in the occasion a rich devotion and closeness of fellowship came over the scene and we knew the Spirit of the Lord was present. We have sent the savings to the Brethren Service Committee to be used in aiding the starving.

We challenge other congregations to try this same kind of sacrificial love feast.—D. J. McCann, Oklahoma City, Okla.

Action Asked on Release of C.O.'s

A petition to Congress and Selective Service for a more rapid release of conscientious objectors and a request to President Truman to grant amnesty to conscientious objectors imprisoned for violations of the Selective Service and Training Act were voted by the West New York Synod of the Evangelical and Reformed Church, at its annual meeting in Buffalo.

The synod, representing about 70

churches, adopted a resolution charging that retention of conscientious objectors on projects without pay "long after servicemen had been discharged is slave labor enforced by imprisonment." It urged church colleges to offer scholarships to conscientious objectors.

The synod expressed "unequivocal opposition to military conscription" and deplored "the pronounced tendency toward U. S. imperialism manifesting itself in the increasing military demands for strategic outposts and bases."

W.C.T.U. Urges Home Altars

"Set up a home altar—not a home bar," the Woman's Christian Temperance Union has advised Washingtonians.

Beginning its 72nd annual two-day convention at Calvary Baptist church in Washington, the local organization laid plans to train speakers in every part of Washington so that at any meeting there will be "someone capable of discussing the effects of alcohol."

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

The Editor's Private Corner. Ethel Hubler. National Voice, 1946. 127 pages.

This book contains many interesting illustrations of the evils of alcohol and of the joy which comes when individuals are released from its clutches.—D. W. Bittinger.

The Significance of Silence. Leslie D. Weatherhead. Abingdon-Cokesbury, 1945. 238 pages. \$2.00.

Leslie Weatherhead preached this series of sermons in his bombed-out church, the City Temple, in London, during the war. These sermons speak to a frightened and worried people about the eternal values of Christ and his teachings in all of life's circumstances. Leslie Weatherhead is one of the great preachers of this generation and in his excellent way he brings comfort to the sorrowing and hope to the distressed in his own congregation and, through these published sermons, to a wider world congregation. One can understand why he hedges a bit when he preaches before his London congregation about loving one's enemies even in the midst of bombs and death. On the whole these sermons are very helpful.—D. W. Bittinger.

Science, Liberty and Peace. Aldous Huxley. Harpers, 1946. 86 pages. \$1.00.

Mr. Huxley is one of the great

Mrs. Caroline E. Coates, president, declared that too many Washington homes omit family prayers but encourage family drinking.

Churches Plan Merger Conventions

The final quadrennial General Conference of the Evangelical Church prior to its merger with the Church of the United Brethren in Christ has been advanced from November 8 to November 11. The postponement was made in order that the meeting may be held simultaneously with the last session of the U. B. General Conference.

At the conclusion of their respective meetings, the two denominations will merge as the Evangelical United Brethren Church. The general conference of the new group will open in the First United Brethren church in Johnstown on November 16. The nine bishops of the two denominations will participate in the ceremonies declaring the official establishment of the new church, with a membership of 700,000.

thinkers of this generation. Not only can he think clearly but he has the courage to set forth his thoughts directly and without apology.

The thesis of this little book is that as science has advanced, a small minority of people have laid hold of the things which science has offered and perverted them to increase their selfish power over the great majority of the people who make up the world. He says that between his employer as a boss, and his labor union leaders as another set of bosses, the common man has lost most of his liberty even though he has availed himself of such things as refrigerators and other offerings of science. He believes that nationalism has become the new god and that before nationalism the world is willing to offer even human sacrifices.

All of this, he believes, is a wrong direction. Science should work together with God to lead us to liberty, freedom and peace instead of away from them.—D. W. Bittinger.

To Whom Palestine? Frank Gervasi. D. Appleton-Century, 1946. 213 pages. \$2.50.

Against the background of a thorough study of Palestine the author reaches the conclusion that Palestine should become the national homeland of the Jews.—D. W. Bittinger.

Dr. Sockman to Visit Russia

The American Society for Russian Relief has announced that Dr. Ralph W. Sockman, pastor of Christ Methodist church, will be a member of the seven-man delegation which is to visit Russia this summer.

Dr. Sockman has served as chairman of the agency's National Interfaith Committee since its formation more than two years ago. Currently he is directing the committee's drive among major Protestant denominations to provide clothing for 100,000 Soviet orphans.

Dr. Louie D. Newton, newly elected president of the Southern Baptist Convention, also will go to Russia with the delegation.

Illinois Supreme Court Upholds Released-Time

The Illinois Supreme Court has affirmed a Cook County superior court ruling upholding constitutionality of the Chicago board of education's practice in releasing pupils from school to attend religious education classes.

The superior court ruling had been appealed by Ira Latimer, director of the Chicago civil liberties committee. Latimer contended the board of education practice "violated the American principle of separating church and state."

The Supreme Court, in an opinion written by Justice William J. Fulton, of Sycamore, declared, "We concede that the board of education should not help sustain or support any school controlled by a church of sectarian denomination or aid any church or sectarian purpose.

"On the other hand, we do not deem it the duty of a school board to be hostile or antagonistic to religion or churches."

Twenty Years of Service Is Honored by Church

The third annual fellowship supper of the Welty Church of the Brethren, which was held in the Smithsburg Community Hall on May 16, was dedicated to Rev. and Mrs. J. I. Thomas for twenty years of service among the members of that church.

The tables for the event were beautifully decorated with spring flowers and tapers. There were 140 persons attending.

Mr. Walter D. Bromley was the toastmaster for the evening. The supper was opened with the group singing Home, Sweet Home. The entire program was centered around the theme of Home. Selections on the program were a reading by Mrs.

Weldon Eshelman, special music by the ladies' chorus, a reading, Houses and Homes, by Mrs. Lewis Stevenson, a solo, The Prayer Perfect, by Lela Thomas, and violin solo, The End of a Perfect Day, by Robert Leiter.

The speaker for the evening was Rev. George L. Detweiler, minister of the Waynesboro Church of the Brethren. He spoke on the subject, The Octave of Life. To express appreciation for these years of service two lovely upholstered chairs were presented to the minister and his wife by the church.

Prizes were awarded to the oldest lady, the oldest gentleman, the youngest guest and the largest family present.—Doris Clopper, Hagerstown, Md.

I Have a Song in My Heart

I have a song in my heart for God's wondrous gifts and for his many blessings. I am thankful to him for the blood of his Son, which was shed for me. The world should rejoice for this gift of gifts which gives us a life everlasting and cleanses us of all our sins.

It is written in his Word that greater love has no man than to give up his life for his friend. Christ gave his life for me; that is why I have a song in my heart.

My song is a song of praise and thanksgiving to my best friend and yours. For by his gift alone are we saved.—B. G. Wheeler, Rudolstadt, Germany.

Southern Baptists Back Principle of World Federation

Adopting a report of its Committee on World Peace, the Southern Baptist Convention went on record in Miami as endorsing "the principle of world federation," and pledged to "work toward amending and improving the present United Nations organization to that end."

"We believe that the goal of peace makers must be a world organized on Christian principles of order and justice," the statement read. "We further believe that in the field of international relations, such a goal can be accomplished only by some type of world government."

Chicago Archdiocese Launches New Campaign Against Divorce

Launching a new campaign against divorce, the Roman Catholic archdiocese of Chicago has forbidden its parishioners to seek either separate maintenance or divorce through the civil courts without the permission of the bishop or his representatives. The ruling is contained in a mem-

orandum sent to each of the 450 parishes by the Rt. Rev. Msgr. Edward M. Burke, chancellor of the archdiocese, at the request of Samuel Cardinal Stritch.

The memorandum states that "in the religion we profess we make strong claims and those outside the fold are anxious to see how we fulfill these claims in our lives. Catholics flocking to divorce courts are an enigma to non-Catholics and a frightful example to their brethren."

Billboard Series to Combat Prejudice

Twenty-six posters aimed at combating religious and racial prejudice have been placed on billboards in the metropolitan Detroit area by the Detroit Round Table of the National Conference of Christians and Jews.

The series, in which 26 different posters will be used, is to be continued for a year, according to the Rev. Joseph Q. Mayne, executive secretary.

A brief dedication service was held when the first poster was placed.

Vatican Sets Up Catholic Hierarchy in China

Plans for setting up a Roman Catholic ecclesiastical hierarchy in China for the first time were announced in decrees promulgated by the Sacred Congregation for Propagating the Faith, which has jurisdiction over all missionary areas.

The decrees stated that China will be divided into twenty ecclesiastical provinces and its hierarchy will consist of twenty archbishops and seventy-nine bishops.

Thomas Cardinal Tien, who became China's first member of the Sacred College of Cardinals at the consistory last February, will also be China's first archbishop. A decree stated that Cardinal Tien, formerly Apostolic Vicar of Tsingtao, will be transferred to Peking, which will hereafter rank as an archdiocese.

Bishop Manning Calls for Reunion of Christians

Reunion of all Christians, "both Catholic and Protestant," was called for by the Rt. Rev. William T. Manning, Bishop of the Protestant Episcopal Diocese of New York, at the 163rd convention of the diocese in New York.

"At present," he said, "the Christian church stands with its witness weakened and its message confused and obscured by its own differences and divisions."

Declaring there can be "no world brotherhood and peace, and no salvation for this world, without God," Bishop Manning said "only a united Christian church can effectively call this world to that belief in the absolute sovereignty of God, and in the universal supremacy of his moral law, which is the world's only real hope."

"Christian unity does not mean a union only of Protestants on the one hand and Roman Catholics on the other," he asserted. "Christian reunion means reunion of all of us, all who are baptized into Christ and accept him as God and Savior. Christian reunion means the reunion of all Christians, both Catholic and Protestant."

Students Praise Bible Reading in Schools

Testimonials from parents and pupils were presented at the 21st annual meeting of the Committee on Bible Teaching in the City Schools of Charlotte, N. C.

Testimonials from the pupils included such statements as "If it had not been for this class, which I will never forget, anything could have happened. Instead, I have dedicated my life to full-time Christian work."

Another pupil declared, "After taking this course, I have found that I can understand the Bible much more easily, and have made it a regular habit to read it daily. Though I was a Christian before I entered this class, I find that I am a far better one now, and it seems easier for me to know what Jesus wants me to be like and to do."

"Before I came into this Bible class," said another pupil, "I hadn't thought of my work in the future, but since I came, I have planned to be a missionary."

Bible classes, inaugurated in this city in 1925, now are being taught in the Central, Harding and Tech high schools.

Methodists Ask Labor Legislation

Corrective legislation to eliminate future labor disturbances such as have existed in the soft coal and railroad industries was recommended by the Philadelphia Conference of the Methodist Church at its annual meeting in Philadelphia. Telegrams embodying the group's recommendations were sent to President Truman and members of both branches of Congress.

The conference suggested that negotiations for renewal of annual agreements between management

and labor be started "at the beginning of the 12th month and continued not more than ten days." It was urged that, if the negotiations fail, the question be submitted to a board of arbitration composed equally of representatives of both groups and the public.

President Truman also was asked by the conference that wages of conscientious objectors, "now impounded at Washington, be returned to the C.P.S. men or their dependents, provided that any expenses incurred be deducted."

Urge Development of Protestant Leadership in Welfare Field

Development of better trained Protestant leadership in the welfare field to insure "a religious quality" in social work was urged by the Church Conference on Social Work at the closing session of its annual meeting in Buffalo recently.

"The ideal of infusing all community welfare work with the ideals and principles of Christianity requires a well-trained leadership in the field of church social work and in the ministry," the report said. "Wherever social work is done the church has a responsibility for it and must provide the leadership which can lift its standards."

109,705 New York Children on Released Time

A total of 109,705 elementary school children attended classes under New York City's released-time program for religious education during the past season, it was announced by Assistant Superintendent of Schools William Jansen.

In a report to Dr. Walter M. Howlett, executive secretary of the Greater New York co-ordinating committee on released time, Jansen pointed out that this figure was a drop of only 1,906 from last year. The elementary school register decreased by 16,000 pupils in the same period.

The borough of Brooklyn reported the largest attendance, 43,829.

The Churchman to Award Prizes For Goodwill Sermons

Cash prizes for sermons stressing better relations between religious and racial groups will be offered to clergymen by The Churchman, it has been announced by Dr. Guy Emery Shipler, editor.

The sermon competition, which will be an annual event, will have awards of \$1,000, \$500, and \$250.

Competing sermons, Dr. Shipler said, must be preached before a congregation and then submitted to a

committee of leaders in religion and journalism, appointed by the publication.

The three best sermons will be chosen by the committee monthly, and the best of the thirty-six sermons delivered over the yearly period will receive the \$1,000 award. The second and third best will win the additional prizes.

The author of the Sermon of the Year will be invited to come to New York as guest of The Churchman at its annual award dinner to broadcast his sermon over a national radio network.

Dr. Shipler explained there would be no restrictions as to the number of sermons a clergyman could submit. He said sermons could be on interreligious topics, such as promotion of better relations among Protestants, Catholics and Jews, but that his publication was interested mainly in subjects of an interracial nature in connection with the contest.

Urges Soul-winning Among World Leaders

Asserting that "if 50 per cent of the few men in the most important positions in world affairs were genuine Christians," the present world crisis could be solved, the Rev. Dr. M. Ray McKay has proposed that Southern Baptists select six men who will devote the next six months to personal "soul-winning" among world leaders.

Dr. McKay, pastor of the Second Baptist Church in Little Rock, Ark., also proposed that the soul-winning program "would be the special object of prayer for our almost six million members."

Shall the Church Use the Radio?

God has given us ways and means that we have never had before of getting his great plan to the whole world. I am thinking especially of the radio and the phonograph.

You know, the Bible says, "The king's business required haste." In Rev. 2 the minister is called the angel of the church. Could the radio and transcribed and recorded messages not be a means by which our ministers could spread more quickly and effectively than ever before the message of Christianity?

I think, for example, of all the mission points that could be helped through sermons by our church leaders. So many of the great sermons preached today can be heard only in our large churches and at Annual Conference. I think our preachers of high talent should belong to the brotherhood and not just to one congregation.

It is true that we still have the Messenger, and that we can purchase books of sermons, but I know of only one book that carries with it the heart of the Christian message, and that is the Bible. While we will always need our books and magazines, I am wondering whether it would cost a great deal more to spread widely, by radio and transcription, our evangelistic message to all the churches of the brotherhood.

There may be many obstacles to overcome before such a system could be worked out, but I think we ought to start planning now.—Mrs. John H. Shickel, Rocky Mount, Va.

Women's Work—Second District of Virginia

This year marks the twenty-fifth anniversary of organized women's work in the Second District of Virginia. In 1913 there were at least ten aid societies in the district working individually, having little or no co-operation with, or understanding of, each other.

In 1920 five churches met at Sangerville in a joint program of inspiration, fellowship and business. Desires were expressed for a more unified program of district work, and these resulted in an organization which held a conference in 1921 at the Elk Run church.

Many charter members have passed to their reward, but "their works do follow them!" As we review the brief records, and note one advance after another, in missions projects, finances, and elsewhere, we are inspired to work harder and better to keep pace with those who so nobly laid our foundations. The record of 1913 shows 376 women enrolled in ten aids. They raised \$701.59 to carry on their work. A synopsis of the first conference in 1921 lists 586 women as raising \$2,686.82 through twenty-three aid societies.

Sister Ida Fry was given special recognition last year for twenty-five years of faithful service as district treasurer.

Our record for this year is: the national project, \$800.78; our district, \$408.80; the regional project (Bethany building fund) and dues, \$227; heifer project, \$230; India share plan, \$130; general relief, \$1,341.39; blankets and seeds of goodwill, \$1,000; miscellaneous (Red Cross, relief centers, Conference Budget, etc.), \$482.15; local church work, \$2,661.57. The total cash contributions were \$7,609.04. We have given to relief and C.P.S. 4,871 pounds of used clothing, 1,000 pounds of soap, 500 pairs of shoes, 8,000 cans of food, 100

Christmas boxes packed for overseas, cartons of canned milk and foods, linens, cooking utensils, needles, thread, buttons and over 6,000 garments. (One sister furnished material and 500 pieces.) These contributions came from thirty-two organizations counting in their membership 1,200 women.

On May 4 we met at Beaver Creek in our district conference. We felt our theme, Christianity in Action, had been in practice last year and we were inspired to do more this year by the message of Mrs. Metzler of New Windsor. She praised the past and pleaded for the future in a way that will always be a challenging reminder.

We adopted this year the rotation system of officers' service, as recommended by the general council of women's work. Our new president is Mrs. Elvert Miller, Bridgewater, Va., and Mrs. Ernest Craun, Mt. Solon, Va., is secretary.—Mrs. Mattie F. Wise, Bridgewater, Va.

Elder John Rutter Rhoads

Elder John Rutter Rhoads, son of John and Elizabeth Rhoads, was born in Pennsylvania, May 30, 1872, and passed away at Fresno, Calif., May 9, 1946. On Nov. 20, 1898, he was united in marriage to Miriam Betts, who survives him together with their one son, Paul R. Rhoads of Fresno. Although a long-time resident of California, Brother Rhoads had lived for a number of years in Missouri and North Dakota. It was during his residence in the latter state that he was called to the ministry. He was a very able and active member of the Church of the Brethren throughout his life. He and his wife were charter members of the Fresno church at its organization on Nov. 2, 1912. At that time Brother Rhoads was a minister in the second degree. The Fresno church advanced him to the eldership on Dec. 13, 1915. He carried many responsibilities both in the local church and as a member of the district mission board for a long period of years. Funeral services were conducted by the undersigned at the Lisle funeral home and interment was in Belmont Memorial Park.—Forest S. Eisenbise, Fresno, Calif.

William F. Hale

Bro. Wm. F. Hale was born Feb. 28, 1862, and died Aug. 7, 1945. He was married to Sister Fannie Garber on Nov. 14, 1883. They lived happily together for nearly sixty-two years, three sons and one daughter coming to grace and bless their home. Mother Hale and all the children survive.

In the holy memory of Brother Hale they have a rich legacy. All are members of the Church of the Brethren. Brother Hale was baptized in 1893 and was chosen deacon in 1901. He was a fine brother and an efficient deacon. Withal he was an extra fine churchman.



Brother Hale began his amazing life on the farm near Bridgewater and later opened a blacksmith shop at Midland, Va. From this occupation he moved into farming and horse training. His knowledge of horses and ability to train them came to be known near and far. His school training was very meager, but his long experience in farming, livestock raising, mail transportation, and the temperance cause enriched him. His liberality in church and education became locally famous. He took a very active part in the Prince William Normal School at Brentsville. When, in 1909, the school was moved to Nokesville, he gave \$1,000 to the project. His public spiritedness and life-leading ideas, and his efforts in behalf of the building of the new Brethren parsonage, overdrained him and no doubt hastened his going.

He was a true friend. He was generous hearted, a liberal giver, free from revenge, an energetic Christian gentleman of high type.

His body was laid to rest in Valley View cemetery to await the resurrection morn. The undersigned, aided by other Brethren, officiated at the funeral services of this outstanding deacon.—I. N. H. Beahm, Nokesville, Va.

Matrimonial . . .

Arndt-Martin.—Harold H. Arndt and Joyce E. Martin, both of Elizabethtown, Pa., in the Elizabethtown church, June 23, 1946, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Baker-Rowe.—DeLoss W. Baker and Doris Yvonne Rowe, both of Ann Arbor, Mich., in the Detroit church, June 29, 1946, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

Ball-Leece.—Dewayne O. Ball and Wynetta L. Leece, both of Superior, Neb., April 25, 1946, by the undersigned at his home.—W. W. Gish, Belleville, Kansas.

Beam-Dhein.—Harry Beam, Jr., and

Rita Dhein, both of Dayton, Ohio, in the First church, May 24, 1946, by the undersigned.—John D. Long, Dayton, Ohio.

Beckwith-Lewis.—Carl Beckwith of Fruitland, Idaho, and Carrie Belle Lewis of Weiser, Idaho, June 9, 1946, at the Weiser church, by the undersigned.—William W. Riddlebarger, New Plymouth, Idaho.

Block-May.—Ervin Block of Minnesota and Ethel May of Nokesville, Va., in the Nokesville church, June 15, 1946, by the undersigned.—Olden D. Mitchell, Nokesville, Va.

Campbell-Long.—Albert Campbell of Fairchance, Pa., and Dolores E. Long of Oliphant, Pa., at Fairchance, Pa., by the undersigned.—John Edwin Grim, Frostburg, Md.

Carter - Shepherd.—Avery Carter of Manassas, Va., and Louise Shepherd of Nokesville, Va., in the Nokesville church, April 14, 1946, by the undersigned.—Olden D. Mitchell, Nokesville, Va.

Cobb-Kagey.—William Harmon Cobb of Bridgewater, Va., and Anna Mary Kagey of Harrisonburg, Va., June 22, 1946, by the undersigned at his home.—C. B. Smith, Bridgewater, Va.

Detrick-Cannaday.—George A. Detrick of Waynesboro, Va., and Virginia M. Cannaday of Willis, Va., at the home of the bride, June 8, 1946, by the undersigned.—A. N. Hylton, Salem, Va.

DuPree-Sebelius.—Louis DuPree of Riverside, Calif., and Sibyl Sebelius of York, N. Dak., at the home of the bride, June 9, 1946, by the undersigned.—William H. Loucks, York, N. Dak.

Fulk-Mauzy.—Ernest Wilson Fulk of the Mountain Grove congregation and Evelyn Jean Mauzy of the Linville Creek congregation, at Timberville, Va., June 28, 1946, by the undersigned.—Robert D. Hoover, Timberville, Va.

Funk-Roynon.—Robert Burger Funk and Helen Martha Roynon, both of La Verne, Calif., in the La Verne church, June 20, 1946, by the undersigned.—Galen B. Ogden, La Verne, Calif.

Garrison-Schmidt.—Clay Milton Garrison and Esther Lily Schmidt, both of Polo, at the Polo church, June 23, 1946, by the undersigned.—Marvin E. Clingenpeel, Polo, Ill.

Hand-Crouse.—Lewis Dale Hand of Bremen, Ind., and Anna Helena Crouse of Queen Anne, Md., at the Ridgely, Md., Church of the Brethren, June 8, 1946, by the undersigned assisted by the bride's pastor, J. H. Rittenhouse.—Bernard N. King, York, Pa.

Heckman-Gibbel.—Daniel Heckman and Bertha Elizabeth Gibbel, at the Pasadena parsonage, June 23, 1946, by the undersigned.—I. V. Funderburgh, Pasadena, Calif.

Holdeman-Long.—Daniel Cleophas Holdeman of Greencastle, Pa., and Myrtle Nancy Long of Hagerstown, Md., at Shanks church, June 8, 1946, by the undersigned.—Dr. H. G. Bucher, Florin, Pa.

Hunter-Swing.—William G. Hunter of Kalispell, Mont., and Edith Adalyn Swing of Eureka, Mont., at the home of the groom, June 22, 1946, by the undersigned.—G. S. Strausbaugh, Columbiana, Ohio.

Keith-Dilling.—Marion Keith of Cherry Tree, Pa., and Ruby Glen Dilling of Nanty Glo, Pa., at the home of the bride, Sept. 26, 1945, by Chalmers C. Dilling, brother of the bride.—Catharine Dilling, Elgin, Ill.

Lehman-Keeney.—Edwin Lehman and Anna Mae Keeney, both of York, Pa., in the Madison Avenue church, June 9, 1946, by the undersigned.—M. A. Jacobs, York, Pa.

Lanter-Oakes.—Curtis Wayne Lanter of Hammond, Ill., and Beverly Ann Oakes of Maroa, Ill., in the Church of the Brethren parsonage, June 15, 1946, by the undersigned.—W. Harlan Smith, Cerro Gordo, Ill.

Mason-Dwyer.—Edward Mason and Vada Dwyer, both of Bealeton, Va., June 20, 1946, by the undersigned at his home.—J. A. Hinegardner, Midland, Va.

Meyers - Mitchell.—Joseph Shephard Meyers and Barbara Ann Mitchell, both of Fort Wayne, Ind., in the Fort Wayne parsonage, July 3, 1946, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

Miller-Nelson.—Russell Miller of Manassas, Va., and Mary Louise Nelson of Nokesville, Va., in the Nokesville church, June 16, 1946, by the undersigned.—Olden D. Mitchell, Nokesville, Va.

Miller - Nevin.—George E. Miller of Rochester, Minn., and Hilda F. Nevin of York, Pa., in the Madison Avenue church, York, June 25, 1946, by the undersigned.—M. A. Jacobs, York, Pa.

Mishler-Weimer.—Elder M. J. Mishler of La Verne, Calif., and Mrs. Lula Anna Weimer of Sully, Iowa, at the Morrill, Kansas, parsonage, June 25, 1946, by the undersigned.—W. A. Kinzie, Morrill, Kansas.

Mummert - Wagner.—Sherman Lewis Mummert and Carrie Emma Elmira Wagner, both of East Berlin, Pa., June 29, 1946, by the undersigned at his home.—W. G. Group, Waynesboro, Pa.

Myers-Naff.—Clarence Myers and Joan Naff, both of Fort Wayne, Ind., at the Fort Wayne church, June 22, 1946, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

Parrish-Miller.—John W. Parrish and Mary E. Miller, both of Dayton, Ohio, in the First church, June 27, 1946, by the undersigned.—John D. Long, Dayton, Ohio.

Richardson-Rench.—Dale Lee Richardson and Pearl Anna Rench, both of Fort Wayne, Ind., in the Fort Wayne parsonage, July 5, 1946, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

Schwenk-Kestner.—Robert C. Schwenk and Betty Jean Kestner, both of York, Pa., in the Madison Avenue church, June 22, 1946, by the undersigned.—M. A. Jacobs, York, Pa.

Shiplett-Taylor.—Weldon Shiplett and Josephine Taylor, both of Harrisonburg, Va., June 22, 1946, by the undersigned at his home.—Ernest E. Muntzing, Harrisonburg, Va.

Sigler-Harshbarger.—Millard Sigler and Elma Harshbarger, at the Spring Run church, May 10, 1946, by the undersigned.—Luther H. Harshbarger, McVeytown, Pa.

Westcott-Matheson.—Robert H. Westcott of Camden, N. J., and Opal R. Matheson of Randle, Wash., in the Ajlune church, June 26, 1946, by the undersigned.—E. L. Whisler, Ajlune, Wash.

Winegarden-Dyson.—Charles Winegarden of Keswick, Iowa, and Hilda Dyson of Sigourney, Iowa, June 2, 1946, by the undersigned.—A. Wayne Carr, South English, Iowa.

Fallen Asleep . . .

Batdorf.—Wilson W., son of Mr. and Mrs. William Batdorf, was born on Nov. 18, 1922, and died as the result of an automobile accident April 28, 1946. He was a member of the Church of the Brethren at Richland and was a veteran of World War II. He is survived by his wife, the former Elsie Clay, his parents, four grandparents, three sisters and two brothers. Funeral services were held at the Shuchers funeral home at Rehersburg by Elder Iram Lentz and Rev. A. R. Backmen and interment was in the Frystown cemetery.—Mrs. Ralph Yoder, Richland, Pa.

Driver.—Mary Elizabeth, daughter of the late Elder John F. and Sarah Driver, died at her home near Timberville, Va., June 12, 1946, at the age of seventy-three years. Surviving is one sister. Funeral services were held at the Timberville Church of the Brethren, where she held membership since childhood, with Bro. L. M. Clower and Bro. Robert Hoover in charge. Burial was made in the Timberville cemetery.—Samuel D. Lindsay, Broadway, Va.

Dudte.—George Henry, son of Michael

and Sophia Hawkey Dudte, was born Jan. 10, 1881, at Haysville, Ashland County, Ohio. His mother preceded him in death in 1931 and his brother, John, on May 16, 1946. For the past fifteen years he has spent much of his time each year with his sister, Dr. Margaret Dudte in Colorado Springs, Colorado. Funeral services were held at the Highland Evangelical church June 15, with his pastor, Bro. A. Blair Helman, and Rev. W. K. Schultz, pastor of the Highland Evangelical church, officiating.—Mrs. Charles Rodgers, Newton, Kansas.

Garber.—William H., the son of the late Martin and Elizabeth Wine Garber, died at his home in Timberville, Va., on June 31, 1946, at the age of eighty-two years. Surviving are his wife, one daughter, two sons, one stepdaughter, eleven grandchildren, two step-grandchildren and seven great-grandchildren. Funeral services were held from his home by Rev. George Herring and the undersigned and burial was in the Timberville cemetery.—Samuel D. Lindsay, Broadway, Va.

Longanecker.—Davis, son of Benjamin and Magdalene Longanecker, was born in Miami County, Ohio, near Potsdam, Sept. 13, 1857, and died June 6, 1946, at his home. He was united in marriage with Lydia Isenbarger, Nov. 28, 1880. To this union were born three daughters and one son, two daughters and the son having preceded him in death. His wife died April 23, 1931. When a young man, he united with the Church of the Brethren and has been an active and faithful member for over sixty years. He is survived by one daughter, eight grandchildren, six great-grandchildren, one sister and one brother. Funeral services were held in the Georgetown church by Bro. S. A. Blessing assisted by the writer. Interment was in the Potsdam cemetery.—Mrs. W. C. Detrick, Laura, Ohio.

McNeal.—John F., died at his home near Tenth Legion, Va., at the age of seventy-six years. Surviving are his wife, two daughters and four grandchildren. Funeral services were held at the Fairview Church of the Brethren, where he held membership, with Bro. Robert D. Hoover and Rev. S. W. Berry officiating. Burial was in the cemetery adjoining the church.—Samuel D. Lindsay, Broadway, Va.

Miller.—Viola, the daughter of the late Elder Isaac A. and Mary Wenger Miller, was born May 29, 1896, in Augusta County, Va., and died on April 28, 1946, at the home of her sister at Nokesville, Va. She has been a faithful member of the Church of the Brethren since early life. She attended Bridgewater College and taught school for some years. Funeral services were held at the Valley church by Brethren Joseph Caricofe, O. D. Mitchell and W. D. Bowman and interment was in the adjoining cemetery.—Merle R. Hamilton, Washington, D. C.

Payne.—John D., the son of the late John W. and Annie Kenny Payne of Singers Glen, Va., died at his home near Dayton, Va., June 2, 1946, at the age of forty-eight years. He is survived by his wife, one daughter, one stepdaughter, his mother, two brothers and one granddaughter. Funeral services were held at the Linville Creek church by Rev. Parks W. Wilson and the undersigned and burial was in the cemetery adjoining the church.—Samuel D. Lindsay, Broadway, Va.

Randolph.—Clara Cathrine Coldsmith, was born Oct. 30, 1857, in Franklin County, Pa., and died June 16, 1946. On Feb. 17, 1892, she was united in marriage to Samuel Randolph and to this union were born eight children. She is survived by five daughters, two sisters and one brother. Funeral services were held at the Lower Deer Creek church, with Bro. Lewis Deardorff of Brookston, Ind., officiating, assisted by the undersigned.—William L. Angle, Bringham, Ind.

Rhodes.—Claribel, daughter of Joseph and Rachel Swigart Dunmire, died at her home near McVeytown, Pa., June 16, 1946, at the age of seventy-one years. Her husband, Thaddeus M. Rhodes, preceded her in death seven years ago. She is

Books for Children

- ☐ **BABY ANIMALS, Brice**60c
Farm animal pictures on linen paper for the very youngest.
- ☐ **CHANCO: A BOY AND HIS PIG IN PERU, Stark**\$2.00
A South American boy and his pig make an adventure story juniors like and present splendid family relationships.
- ☐ **LET'S DO BETTER, Leaf**\$1.50
In typical Leaf illustrations and simple text children are shown the foolishness of quarrels and war and are led into ideas of peacefulness and co-operation and good leadership. For kindergarten and primary children.
- ☐ **NATHAN, BOY OF CAPERNAUM, Lillie**\$2.50
Jesus is brought as a character into a story that has for its central figure a Jewish boy living with his family at Capernaum. A choice book for juniors and intermediates.
- ☐ **NURSERY TALES, Gay**50c
Old favorite nursery tales with lovely illustrations.
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survived by one son, four grandchildren and two great-grandchildren. She united with the Spring Run Church of the Brethren in June 1888 and remained a faithful and active member of that church until her death. She taught a class of intermediate girls for many years. She was a charter member of the aid society and since its organization in 1905 had served as president thirteen years, as vice president eight years and as treasurer seven years. Funeral services were held in Spring Run church by Bro. P. L. Huffaker assisted by Bro. L. D. Ruble. Interment was in the Spring Run cemetery.—Mary S. Dunmire, Mattawana, Pa.

Runion, Florence, daughter of the late James and Artie Ettinger Dove, died in the Harrisonburg, Va., hospital on June 13, 1946, at the age of thirty years. She was a member of the Church of the Brethren. Surviving are her husband, three daughters, four sisters, and four brothers. Funeral services were held at the Zion Mennonite church by Bro. Robert D. Hoover and burial was in the cemetery adjoining the church.—Samuel D. Lindsay, Broadway, Va.

Staybrook, Joseph Henry, died at his home in Mattawana, June 14, 1946, at the age of seventy-two years. He was united in marriage to Clementine Harshbarger, who preceded him in death in October, 1935. Surviving him are two daughters, one brother and one sister. He was a faithful member of the Church of the Brethren for many years. Funeral services were held at his home by his pastor, Bro. Perry L. Huffaker, assisted by Bro. Milo Yoder of the Mennonite church. Burial was in the Pleasant View cemetery.—Margaret L. Miller, Mattawana, Pa.

Winger, Orval Jason, the son of Joseph

and Amanda Ellen Winger, was born June 14, 1908, and died May 3, 1946. He was a member of the Cart Creek Church of the Brethren. He was married to Juanita Inglis on June 12, 1938, and to this union one daughter was born. He is survived by his wife and daughter, his mother, seven brothers and four sisters. Funeral services were held at the Cart Creek church. They were conducted by Bro. J. O. Winger, assisted by Rev. Ray Lawrence of the Summitville Christian church. Burial was at the Summitville cemetery.—Ruth Winger, Marion, Ind.

Zirkle, Nina Belle, daughter of the late Angelo and Sarah Stark Helbert and wife of Luther K. Zirkle, died at her home in Harrisonburg, Va., June 23, 1946, at the age of sixty-two years. She is survived by her husband, two brothers and five sisters. Funeral services were held from the Harrisonburg church by the undersigned assisted by Rev. Allan H. Fenner. Burial was in the Woodbine cemetery.—Samuel D. Lindsay, Broadway, Va.

Church News . . .

California

Oakland.—The La Verne chapel choir was with us recently and gave a concert. We held our spring love feast April 14 with Bro. Andrew Holderreed officiating. Some of the San Francisco folks were with us at that time and participated in the service. We held our birthday dinner May 10, at which time we raised \$38.62 for the redecorating fund for the church. The women's work cabinet of the northern district met with our women's group May 21 with Martha Shick as the guest

speaker. She told of her work with the Chinese in Sacramento. Our women's circle is still sewing and mending for relief. The young people of the district were our guests on May 26. Some of our members attended the dedication service of the San Francisco Community church on June 2. We are sorry to lose Bro. Andrew Holderreed, and his wife and family, but wish them Godspeed as they leave for China. We are happy to welcome to our church Bro. W. T. Luckett, his wife and son to take up the pastoral work. Bro. J. W. Lear held installation services for them on June 23. At that time we had a fellowship dinner. The men's group redecorated the parsonage for the new pastor and his family. The Togasakis, a Christian Japanese family, were recently received into the church by letter.—Irene McElroy, Oakland, Calif.

Indiana

Buck Creek.—On Easter morning we met at the church for breakfast. At the morning worship hour the Easter message was delivered by our pastor, Bro. Kenneth Fisher. Our love feast was held May 11. Visiting ministers present were Elder E. O. Norris, who officiated, D. W. Bowman of Anderson and O. D. Werking of Hagerstown. Our oldest member, Bro. Davie Rhodes of Moorland, was present at this service. If he lives until Sept. 10, he will be one hundred years old. We are also happy to report five baptized May 10 by our pastor, Bro. Fisher. Our regular business meeting was held on June 9 with our elder, D. W. Bowman, presiding, at which time church officials were elected for the coming year. Our delegates to district meeting were Bro. Fisher and Sister Neva Cross. Our Conference offering amounted to one hundred dollars and our offering toward the dormitory at Manchester College was ninety dollars. Donations for the rebuilding of the Onokama church in Michigan amounted to \$61.62.—Mrs. Ella Oxley, Blountsville, Ind.

Roann.—Our church was host to the union sunrise Easter service. The spring

Announcements . . .

REGIONAL CONFERENCES

Southeastern Region—Roanoke, Va., Aug. 28-30.

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

Colorado—First Grand Valley, Aug. 16-18. Illinois, Northern, and Wisconsin—Lena, Aug. 31—Sept. 2.

Illinois, Southern—Virden, Aug. 24-26.

Indiana, Middle—(Undecided), Aug. 22-24.

Indiana, Northern—Camp Mack, Milford, Aug. 13-15.

Indiana, Southern—Union Grove, Aug. 20-22.

Iowa, Middle—Panora, Aug. 31—Sept. 2.

Iowa, Northern, Minnesota, and South Dakota—Worthington, Minn., Aug. 23-26.

Iowa, Southern—English River, Aug. 17-19. Michigan—Elmdale, Aug. 20-23.

Missouri, Southern, and Arkansas—Cabbol, Aug. 16-19.

North and South Carolina—Melvin Hill, Aug. 8-10.

Ohio, Northeastern—Camp Zion, near Canton, Aug. 27-29.

Oklahoma, Panhandle of Texas and New Mexico—Thomas, Aug. 20-23.

Tennessee—Pleasant Hill, Aug. 6-8.

Texas and Louisiana—Rosepine, La., July 25-28.

Virginia, Eastern—Midland, Aug. 14-16.

Virginia, Southern—Red Oak Grove, July 30, 31, Aug. 1.

West Virginia, Second—Valley River, Aug. 24.

communion was held April 18. On June 16 the juniors and the intermediates gave a play and the offering was divided equally between the two classes to be added to their fund toward a heifer for relief. Our attendance shows a substantial increase this summer. Carrots are being raised to be processed at our relief canning factory. The women are sewing for relief. Thirty-five comforters, some blankets and clothing were made during the winter and sent for relief early this spring. The men gave the women an evening's entertainment during Mother's Day week. The father and son banquet was served June 25, after which the men and women each held a business meeting. On June 26 twenty-two dressed chickens and ten bags of cornmeal were taken to our relief canning factory; also another lot of clothing and a few comforters were taken along to Nappanee. Two of our families drove to the Conference at Wenatchee. Bro. C. C. Miller served as our delegate. —Sarah Ranck, Roann, Ind.

South Bend, First.—Our church held meetings each night of Holy Week with the love feast on Thursday night. On Good Friday the play, *The Cross*, was given. The cantata given at the sunrise service Easter morning was followed by baptismal services and an Easter breakfast. A number of babies were dedicated on Mother's Day. On May 17 the missionary society sponsored a mother and daughter banquet. Our ladies are sewing for relief and the Sunday-school classes are sponsoring the food and heifer projects. A number of our juniors are now ready for Camp Mack. —Mrs. Edna Edson, South Bend, Ind.

South Bend, Second.—We met in council on the evening of May 24 with Elder Ira Long in charge. Several letters of membership were granted and several received. Bro. Blaine Carblener and wife were called to the office of deacon. Our pastor, Elder Edward Stump, who has served the church for a number of years, handed in his resignation, to take effect Sept. 1. Delegates elected to district meeting were Sisters Roy Metzler, Charles Snyder and Clinton Stanley, with Sisters Walter Barnhart and Claude Roose and Bro. Harold Yoder as alternates. We had a special service for our returned servicemen on May 24. In the absence of our pastor and his wife, who are attending Annual Conference, our pulpit is being supplied by other ministers. We have a 100% Messenger club again this year. —Mrs. C. H. Stanley, South Bend, Ind.

Maryland

Meadow Branch.—Sister Hattie Bare and Brethren Scott and John Garner served as delegates from our congregation to the district meeting which was held at the Locust Grove church. Our pre-Easter service was conducted by Bro. J. H. Hollinger of Washington, D. C. Seven were baptized into the church. Bro. Hollinger also officiated at our love feast and communion which was held on Holy Thursday evening. The primary and young people's departments presented two pageants on Easter. Our congregation entertained the district men's work convention on May 3 with Bro. Jesse C. Shaver serving as moderator and Bro. Shober of Bridgewater as guest speaker. Bro. William E. Roop and his wife were chosen as delegates to represent our congregation at the Wenatchee Conference. Various group from our congregation have assisted with the work of the relief center at New Windsor. Some of our members participated in a hymn sing which was held at the Beaver Dam church on June 23. The annual vacation Bible school is in session with an enrollment of 119 children. Sister Lavinia Wenger is the superintendent of the school. A two-week series of meetings will be held at our church beginning Aug. 11 with Bro. Herbert Miller of Elizabeth-

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town as the evangelist. —Mrs. William E. Brown, Westminster, Md.

Michigan

Marila.—Bro. Hugh Warstler of Durand, Mich., was with us in a two weeks' revival meeting in April. Ten were baptized May 5. The Sunday-school convention of this group of northern churches was held here April 28. The theme of the meeting was *The Fourfold Life*. Bro. Paul Halladay held a music workshop at the Lake View church on May 5, in which our group participated. At our spring council meeting officers for the coming year were elected. Bro. J. E. Ulery continues to be our elder. Brother and Sister Barkdoll resigned as pastors, effective Sept. 1. They have purchased a farm and will continue to live in our community. Our daily vacation Bible school was supervised by Sister Reta Russell, and closed with a program on the evening of June 14. The young married people have organized a class and are meeting in the homes once a month for a social hour. The young people's class has a Lord's-acre project this summer. —Mrs. Ernest Leckrone, Copemish, Mich.

Missouri

Plattsburg.—Rufus and Wanda Hoover King, at an all-day meeting, told us about their work in Puerto Rico. Wanda also spoke to other groups in our community. Ray Shepherd gave a report of his trip to Poland with a cargo of relief livestock. Ernest Vanderau preached for us one Sunday and officiated at the church wedding of his sister. S. G. Hoover gave us an account of his work in the Lyons veterans' hospital in New Jersey. Dedication services were held for babies on Mother's Day. Brother and Sister E. G. Rodabaugh visited us recently, at which time Bro. Rodabaugh delivered the message. Our teachers and children co-operated with the Methodist and Christian churches in a vacation school. Our Missouri youth camp will be held on the Plattsburg church grounds. Our pastor, Bro. Cop-pock, attended the institute of international relations sponsored by the Friends

Brethren Relocation Service

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 157. Cattle farm for sale in eastern Colorado in a friendly Brethren community.

and Drake University in Des Moines. Two of our servicemen lost their lives during the war. Ada Sell, long-time Messenger correspondent, passed away in March. —Bernice Hoover Cook, Plattsburg, Mo.

Montana

Whitefish.—The service for one Sunday evening in April was given by the boys from the C.P.S. camp at Belden, Montana. The service consisted of a quartet which rendered several numbers and a message by one of the boys. On Easter we had a short Sunday-school hour followed by a program presented by the children and the Easter message brought by our pastor. On Mother's Day a short program was presented by the children of the Sunday school. The pastor and his family presented one of the mothers with a beautiful potted plant. On May 23 members and friends of the church assembled at the home of our pastor to give him and his family a farewell party which was in the form of a hamburger fry and picnic. The family was presented with a gift. On May 29 Brother and Sister A. P. Becker and their two boys left for Nampa, Idaho. They were to attend Annual Conference and then tour California. The tour was to provide Bro. Becker with the good rest he needs for his health's sake. We regretted very much to see them leave the congregation, as they will be greatly missed. On June 9 we were very glad to have with us for the morning services Bro. James Beahm, Brother and Sister Phillips and Bro. Bowman from Indiana, all of them driving through on their way to Conference. Bro. Beahm had been our summer pastor in 1939. On June 9 and 11 a delegation from the church went to the Great Northern depot to greet the Brethren people on their way to Wenatchee to attend Annual Conference. Five went to Conference from our church. We are looking forward to services which will be held by Brother and Sister Strausbaugh from Ohio. They attended Conference and have agreed to stop with us for a few days on the way back. —Mrs. Elmer Smith, Whitefish, Mont.

Nebraska

Beatrice.—We have collected and sent food and clothing for European relief. We gave over \$100 for corn to be sent overseas. On May 5, during family week, we had a reception and dinner at the church for returned servicemen and for some new attendants. On Good Friday our church joined with the churches of this city in holding a three-hour service at the Methodist church. Some of our young people attended the district youth rally at Omaha, Nebr., April 5-6-7. We have a 100% Messenger club. As a result of the religious survey taken in this city we gained several new members. Our workers' conference closed with a meeting May 15 to be taken up again this fall. We had a children's day program with dinner at the Chautauqua park. Our evening services this summer will be held at Chautauqua park in union with the other churches of Beatrice. We held a vacation Bible school June 17-21. —Mrs. Elmer Wrightsman, Beatrice, Nebr.

Lincoln.—On the evening of March 17 Mr. A. B. Nebelsick, who accompanied a boatload of heifers for relief to Germany and Belgium, gave an account of his trip. Rev. Howard P. Buxton, pastor of the Trinity Methodist church, spoke on March 24. The teachers of the children's department entertained their classes at various times with dinners, parties and picnics during the month of March. The women's organization has been doing relief sewing at the meetings held each week. Our business meeting was held April 5 with our pastor, Bro. J. F. Baldwin, presiding. At this time Bro. Baldwin was elected delegate to Annual Conference, Bro. Jerry Mease was elected to the ministry and Brother and Sister Glenn Van Dyke were elected to full deaconship. C.P.S. units 1 and 2 gave a concert on April 7. On the first two Sundays of

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April the pastor gave lectures on the teachings and ideals of the church. As a result of the special services held one week before Easter, nine united with the church.—Mrs. Robert H. Evans, Lincoln, Neb.

North Carolina

Maple Grove.—We met for our regular quarterly council meeting June 16. Brother and Sister D. L. Pickett were elected as delegates to our district conference. Bro. Oscar R. Fike assisted in a week's meeting from May 3 to 13. We appreciated having the Fraternity folk down to give some special music during the meeting. As a result of these meetings, thir-

teen were baptized. Bro. Fike officiated at our communion service May 14.—Mrs. S. H. Flora, Winston-Salem, North Carolina.

North Dakota

Pleasant Valley.—We met in council May 24 with Bro. Loucks in charge. Sisters Art Burns and Otto Wurgler were elected church delegates for district meeting. We held our daily vacation Bible school June 3-4 with Eunice Swank in charge. We took in fifteen dollars and forty cents which will be sent to Africa. Brother and Sister Loucks attended Annual Conference in Washington.—Mrs. Otto Wurgler, Knox, N. Dak.

Ohio

Canton, First.—During the winter months our Sunday evening services consisted of visual education. The first three months of this year we raised \$305 to purchase a ton of dried milk for relief. Our Easter offering of \$510 was used to replace the roof of our church which had been damaged by a wind storm. We were happy to have the Manchester College male quartet with us the morning of April 28. That evening we held our communion service. On April 15 Bro. Luther Harshbarger spoke to us on his relief work in Europe. During Holy Week Brethren N. D. Cosner of Akron, Dr. Russell Bollinger of Ashland and Dr. A. R. Coffman of Hartsville, Ohio, filled our pulpit. The afternoon and evening of May 12 the first intermediate conference of the district was held in our church. The afternoon program was devoted to music and business. The evening program consisted of two sound pictures: It's the Brain That Counts, and Child of Bethlehem. Our pastor is representing our church at the Annual Conference. In his absence Bro. Harlan Grubb of Akron, Ohio, fills our pulpit. On June 9 we dedicated 101 cans of food given for relief. The women's organization is still sewing and mending clothing and making comforters for relief.—Mrs. Cora B. Masters, Canton, Ohio.

Prices Creek.—Bro. Henry Barnhart of Dayton, Ohio, is to be our pastor, beginning Sept. 1 of this year. We are installing an oil furnace this summer. Paul Getz, newly elected to the ministry at Prices Creek, is an attendant on a horse boat to Poland this June and July. An Easter sunrise service was held this year in union with Wares Chapel, a near-by Evangelical church. The men's work group is putting out a field of corn. A new library for the church is in the making, and many new books have been purchased. Two of our elderly sisters, Mrs. Andrew Miller and Mrs. George Miller, died recently. Mother's Day and Father's Day programs were given on their respective days. Bro. Harrison Wertenbaker gave the address on Mother's Day and Mrs. Minnie Bright gave the address on Father's Day. The children's day program will be given Sunday evening, June 23.—C. D. Emrick, Eldorado, Ohio.

Oklahoma

Washita.—Our two weeks' revival meeting with Bro. D. J. McCann, a former pastor, as the evangelist, closed on Easter. Nine were baptized on Easter in Spring Lake. These new converts are being given a special course in a class taught by Sister William Lowber. Two letters of membership have been received recently. Returned servicemen and their families have been honored by a dinner at the church, showers and socials. In March Bro. Peters and the male quartet from McPherson presented a program. The church sign on Highway 41 has been repaired and replaced. Two of our young people will help in our vacation Bible school to be held in July, assisting the district teachers who are giving a summer of service in vacation Bible school work. Our children and pioneer groups purchased a helper for relief. Christian family week was observed by a consecration service for five children and a candle-light service. On Conference Sunday a generous offering was lifted, a missionary program was presented and Bro. George E. Hallett delivered the message. Our elder, Bro. Albert Williams, of Thomas presided at our council meeting on June 24.—Mrs. R. A. Haney, Cordell, Okla.

Pennsylvania

Cherry Lane.—Our regular council meeting was held in April, at which time we elected Mrs. C. O. Beery and Mrs. Jacob Sollenberger as delegates to our district convention which was held at New Enterprise. Youth Sunday was observed with a program in the morning, consisting of song and Scripture, a char-

acter sketch on the life of Job, and special music by a boys' quartet. A candlelight service was held on Good Friday evening and an Easter program for the children of the Sunday school on Sunday morning. Shrubbery was planted on the church lawn which will add much to the beauty of the church. Our spring love feast was held on Sunday, May 12, with services the preceding week conducted by our elder, Bro. E. M. Detwiler. Since our last writing, two have been added to the church by baptism. The Clearville W. C. T. U. held a temperance institute at the church on Thursday, May 16. The ladies of the missionary society served the dinner, and the proceeds, which amounted to thirty dollars, were given to relief. On rural life Sunday Bro. Beery preached a very fine sermon on rural life today. He stressed the advancement made and pointed to the opportunity farm life affords now in comparison with its opportunities in the earlier years of his life. A Lord's acre was planted by the young people of the church for relief. Our church belongs to the 100% Messenger club. The women have sent to relief twelve dresses, twenty-one pairs of panties, thirty skirts, 125 cakes of soap, 132 quarts of canned goods, ten women's dresses, one child's dress, six coats, six pairs of shoes, two pairs of overshoes, three crib blankets, six comforters, fifteen dozen eggs, one heifer and \$250 for the purchasing of heifers. After eight years of faithful service, our pastor, Bro. C. O. Beery, has handed in his resignation to take effect the first of September.—Mrs. Lena Sollenberger, Clearville, Pa.

South Dakota

Willow Creek.—We painted the outside of our church building and made some improvements on the interior. All of this work was donated by the members. On June 2 our elder, Bro. W. O. Tahnreuther, and Brother and Sister Harlan Brooks and their daughter were with us. Brother and Sister Brooks gave some very interesting reports on their missionary work in India. Warren Hoover, of Marion, Iowa, is our student pastor for the summer. The young people meet each Sunday evening with Bro. Hoover as the instructor. Sunday school and church attendance is increasing. The aid society meets regularly once a month with good attendance. Our Annual Conference offering amounted to \$41.15. The Sunday school gave ten dollars toward the state Sunday-school work. The McPherson County Sunday school convention was held in our church June 23. A basket dinner was served. Bro. Hoover, Rev. Sletton of Leola and Mr. M. H. Nickerson of Aberdeen, S. Dak., were the speakers for the day.—Lena I. Heagley, Wetonka, S. Dak.

Virginia

Mill Creek.—A missionary play entitled *Two Years Ahead* was presented by the young people on April 14. Our communion service was held on Thursday evening of Passion Week with Bro. Jacob Replogle officiating. An Easter cantata also high-lighted the Easter season. The offering received on Mother's Day, amounting to \$154.40, was given for famine relief in India. We are happy to have the servicemen who have returned with us again in our services. Our Sunday school has sent \$150 worth of goodwill seeds to the European countries. We are looking forward to having Bro. Rufus Bowman with us in a revival service this summer. Bro. M. R. Zigler was with us on May 26. Our women have made 126 new garments besides sending blankets, comforters and used clothing to New Windsor. Plans are being made for a vacation Bible school in the near future. Several Sunday-school classes have planted vegetable gardens to be used for relief. We are also raising money for the heifer project.—Novella Cline, Port Republic, Va.

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Gospel Messenger

Volume 95

JULY 27, 1946

Number 30



The hand . . .
Wrought in a sad sincerity;
Himself from God he could not free;
He builded better than he knew;
The conscious stone to beauty grew.
—Bryant.

Philip Gendreau

Gospel Messenger "Thy Kingdom Come"

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Around the World

By fall 622,668 tons of seed valued at \$82,156,000 will have been sent to Europe and China by UNRRA. This will conclude UNRRA's seed procurement program for Europe, but it is hoped that additional seed can be had for the spring planting in China.

Three out of four schools in Poland were destroyed during the war. And in vocational schools 80% of the equipment and workshops were ruined. The revival of education is assuredly one of Poland's toughest postwar problems.

A shortage of teachers is likely to become the largest postwar school problem, according to Beulah Amidon, writing in Survey Graphic. The first postwar school year ended in June with proof, she says, that the end of hostilities did not bring automatic solution of education's problems.

The Anisfield-Wolf award of \$2,000, given annually by the Saturday Review of Literature for the best book or books of the previous year dealing with racial relations, has been awarded to One Nation, by Wallace Stegner, and the editors of Look, and Black Metropolis, by St. Clair Drake and Horace R. Clayton. The award will be divided among the authors.

"If Only Christ Among Us All Might Live"

On June 24, 1946, Representative Richard Harless introduced the following bill into the House of Representatives:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the President is authorized to enter into an agreement with the United Nations providing for the erection, at the expense of the United States, of a monument symbolizing peace, upon a site at the seat of the United Nations. The design of such monument shall be subject to the approval of the National Commission of Fine Arts, and there shall be inscribed upon such monument the following lines from the poem 'New Roads to Rome,' by James Patrick McGovern: 'War Would Ever Be A Fugitive if Only Christ Among Us All Might Live.'

"Sec. 2. There are hereby authorized to be appropriated such sums as may be necessary for the purposes of this Act."

In the years 1915-16 it is said 1,000,000 Armenians were systematically killed by the Turks. A portion of those remaining are now seeking freedom for their homeland, most of which is still ruled over by Turkey.

A "telecity," equipped with twenty-four large television studios and all the other facilities necessary for large-scale televising, is planned for construction in New York City. It is estimated that the cost of the project will be \$60,000,000.

The World Council of Churches maintains two coastal boats, equipped with necessary material to enable the clergymen aboard to conduct services along the western coast of Norway, where so many villages lost their churches through nazi destruction.—Christian Advocate.

In some places the American Indian is still getting a raw deal from the white man. At least 15,000 children of school age on the Navajo Reservation in Arizona and New Mexico are without educational facilities of any kind. An effort is being made now to get our government to provide schools for them.

A Mothers-for-Peace movement has been organized in the Northwest. It hopes to spread not only in this country but to England and the European continent as well. Its founder, Mrs. Victoria Booth Demarest, says, "If mothers in every land can be aroused to bring pressure on governments, there is no power than can cope with them."

The Christian Federation of Japan is preparing to undertake a three-year evangelical program in order to "create a new Japan through the gospel." Each Christian will be asked to try to convert at least three persons. Out of a fund which, it is hoped, will reach 60,000,000 yen, the bulk will be spent on reconstructing churches throughout the country. (WP)

To provide for the continuance of government in the event an atom bomb hits Washington, Rep. Trimble (D. Ark.) introduced a joint resolution to amend the Constitution and permit selection of an interim president by the military chiefs, and a new president by majority vote of the governors of the states. Senators and congressmen would be selected by majority vote in the state legislatures.

Editorial

Can the Good Also Become Criminal?

RECENTLY in Chicago a crime was committed which shook the nation. Six-year-old Suzanne Degnan was kidnapped from her upstairs sleeping room and presently dismembered so that parts of her body were recovered by the city

police in different streets of her neighborhood.

The day following this crime the writer sat in a barber chair for a necessary haircut when a middle-aged man came into the shop. As he sat down, he gave expression to his feeling of horror about the crime which every newspaper was headlining.

"It is the most awful thing I

have ever read in sixty years of living," he said. "Whoever did that was a demon, not a human. Only a man who was crazy or devil-possessed could be so inhuman."

Presently he added with even more feeling, "I hope they catch him soon. Then I hope they tie him down somewhere and carve him up while he is still conscious just as he did the little girl. I, myself, would like to take the knife and do the carving."

As we looked at him with some apprehension, wondering whether a man who felt that way should be unrestrained amidst sharpened razors, he continued, "Even that would be too good for him. I should like to carve on his body an inch a day keeping him alive as long as I could to make him suffer for his awful crime."

As we reflected on this, it seemed to us that this aged man, who had been deeply horrified by the crime, had allowed his anger to plunge him into a horribleness similar to that of the criminal. His desires were not hurting the criminal any but he was doing himself a lot of injury.

It is easy for an individual in the very vehemence of condemning his fellow man to plunge himself to the level of the one whom he so vigorously condemns. We have all seen it happen and it has filled us with regret. It is also easy for a nation to accept and purposefully propagate within itself the very thing it conscripts its man power and mobilizes its wealth to defeat in some other nation. This also we have observed happening and it has made our hearts heavy within us.

It is needful for all of us to set stern guards against this at our own hearts' doors and to keep them there at all times. For,

Thinking About the News . . .

What Atomic Bomb Scientists Talk About

The writer has journeyed several times to hear those who are called "top-flight" atomic bomb scientists speak. Some of them have spoken about the first explosion in New Mexico; some about visits to the gutted cities of Japan and of their observations there; others have told about experiments yet being made for mightier and more far-reaching bombs. In each case the speakers have been clear cut and almost evangelistic in their addresses. All the scientists' talks have been so similar that they might have come from one mold. The message in no case has dealt chiefly with science; it has dealt with salvation.

The writer has been reminded in each instance of the record of John Wesley, who with a warm heart went up and down England a few centuries ago, warming other hearts with his cry, "We must be saved!" The messages of the atomic scientists are similar: "The time is short," they say. "The chances are piled high against us, but if we, or any of the things we value, are to be saved, we must begin at once to seek salvation."

They do not talk of being saved out of the world, however, but of saving the world and of being saved in it. If the world is to be destroyed within five to twenty years or if at least most of the people in it along with all of the knowledge and the values which they have accumulated through the centuries are to be destroyed, there is not much use, the scientists believe, to talk about other kinds of salvation that might come later. So they talk only a little about science and a lot about being saved.

Salvation, they suggest, lies in these directions: 1. In redeemed men who behave with more than juvenile maturity and whose conduct approximates at least a small percentage of what they believe and know to be right in human relationships. This is a job for the church and for the school; it may not be achievable in the time remaining, they say.

2. In a program of legislation which shears the militarist of his power and places authority in the hands of those whose training has been to do good, not evil; to build, not to destroy. This is most urgent and it is a job which should be underwritten by every individual and every church or other organized group in America, they urge.

3. In a revitalized church and educational system which can direct governments to co-operative and good ends and rescue them from bickering power blocks.

4. In a world consciousness and a world government.

It is encouraging to see science at last come out of its preoccupation with the discovery of new truth and of new laws, and begin to concern itself with some moral responsibility for the application of those laws and truths. We can find still new fields of fruitfulness and constructive power through science or one can die quickly by the instruments it makes possible.

Mankind and the church would do well to heed the new evangelistic plea of the scientists and to move quickly in some of the directions they suggest before it is too late. But it is good to remember that their plea concerning the necessity of good men and good, world-wide, brotherhood behavior was not created with the atomic bomb; it is as old as the message of Jesus, the Savior.

D. W. B.

said Jesus, following through on his eager and continuous search for the inner workings of men's minds, "as a man purposeth in his heart, so is he." D. W. B.

How Can We Check Divorce in America?

I DO NOT have any home really," a high school lad said to us recently. "My dad and my mother are trying to get a divorce and I can't stand it to go where either of them is. So I just roam around among my relatives in town. When I don't come to one place, they think I am somewhere else and no one pays any attention to me. Some nights I hang about town all night."

He was a clever lad; he could have made good grades in school. It was too bad that no one cared.

As a church, we are concentrating on displaced children in Europe now. It is well that we should do that. But while thinking of them, we should not forget that in 1944 there also were 3,000,000 children in the United States who were displaced. They were the victims of broken homes. We have some obligation for them too.

Moreover, we have an obligation also to the many millions more, some of them as yet unborn, who will become the victims of divorce in 1946 and 1947 and 1960. Until recently most of the efforts to combat the rising divorce tragedy in America have been directed to the end of changing the divorce laws. But while it is legitimate to make it harder for people who have made a failure of marriage to escape from it through the doorway of divorce, it is certainly not the place to put the major em-

phasis. Rather would it not be better to place the emphasis on the side of helping them to discover how to make marriage a wholesome and a joyous experience so that they would not want to discover any exit from it?

There are a number of things that it would be well to do if this is to be achieved.

FROM the legal end the laws concerning entrance into marriage could well be tightened. If it were not so easy to get into marriage, and if the state, as well as the applicants, gave some

York Minster Cathedral, England

THE temple of God shown on the front cover was begun early in the seventh century but owing to fire and war the edifice had to be reconstructed many times. It was not until the fourteen hundreds that the present English Gothic building was completed. In this beautiful vaulted interior can be seen the typical English simplification of the more ornate French construction.

The high central arches and the wide aisle serve to draw the worshipers' interest forward toward the heavens. Even the pointed arch of the altar pulls the eyes upward. The geometric designs within the arches of the presbytery, or choir bay, behind and above the altar focus the attention upon the window beyond the organ, where it seems that the Spirit of God can be felt, in fact almost seen, as he enters this temple erected to his glory. The spirit of worship and adoration seems to have been caught and held here in unsculptured stone. D. W. B.

consideration to marriage fitness, perhaps not so many would rush hurriedly into a partnership from which they presently would wish to escape. In other words, if we guarded the door of entrance more carefully, the crush would likely be lessened at the door of exit. In all probability this would not cut down the marriage rate greatly; rather it would serve to avoid "hasty marriages" and to make marriages in general better marriages.

Stricter marriage laws would eliminate but a small part of the difficulty, however. The larger answer to the divorce problem lies in better training for and better training in marriage. Cer-

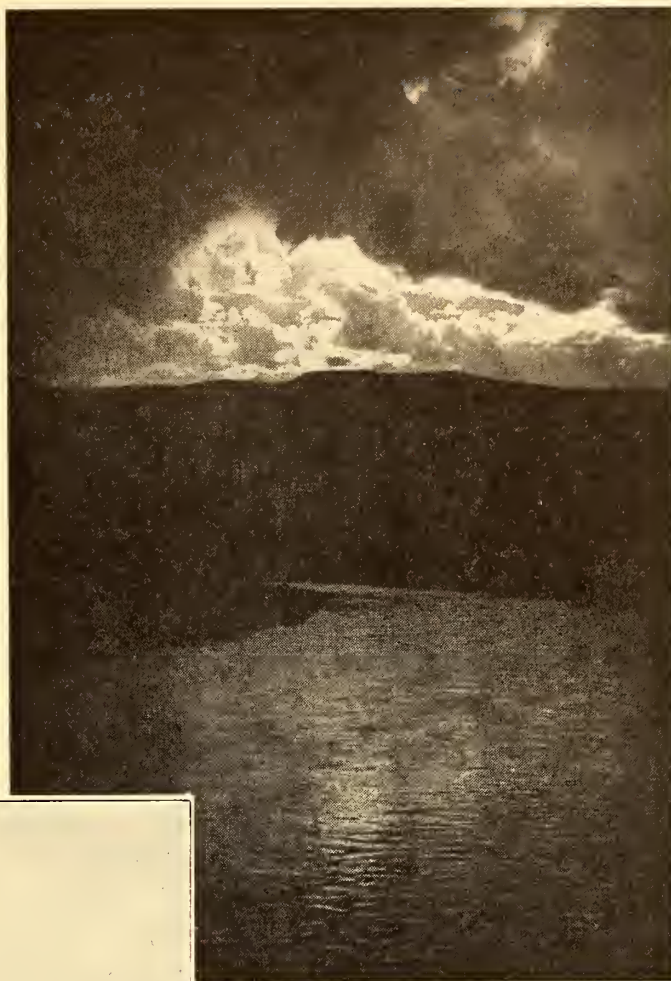
tainly the church, the school or some responsible organization should offer counseling service to youth who look forward to marriage, and some of these organizations should offer further counsel after the marriage has taken place. We spend years training our public school teachers, and before we will entrust American childhood into their hands they must hold a certificate from the state assuring us of competence. But those young people who will be the fathers and mothers of America's children of tomorrow and who will have much more to do with their training than will any public school teacher can enter into marriage responsibilities, at least in some states, without any regard to competence and without premeditation; they can become married while intoxicated and wake up to wonder when it happened.

Instead of such a condition, counseling concerning the proper relationships between husbands and wives and between parents and children, advice along economic lines and advice about church membership and the family's responsibility to its community should not only be made available to married couples and prospective married couples but it should begin to be made mandatory before they can be married. Some of this training can and should come through the school. But the church also should function in the giving of such counsel. The Spirit of Christ could become real in at least some of their lives. Thus they could become capable of building successful homes. Churches and schools should give thought to these things.

D. W. B.

Whither shall I go from thy spirit?
 Or whither shall I flee from thy presence?
 If I ascend up into heaven, thou art there:
 If I make my bed in hell, behold, thou art there.
 If I take the wings of the morning,
 And dwell in the uttermost parts of the sea:
 Even there shall thy hand lead me,
 And thy right hand shall hold me.
 If I say, Surely the darkness shall cover me;
 Even the night shall be light about me.
 Yea, the darkness hideth not from thee;
 But the night shineth as the day:
 The darkness and the light are both alike to thee.

—Psa. 139: 7-12



R. H. Miller

North Manchester, Indiana

Psalm 139

CERTAIN verses of this psalm are familiar, such as the ninth: "If I take the wings of the morning . . .," or the twenty-third: "Search me, O God, and know my heart. . . ." We ought to be familiar with all of it. Only as we see it in its entirety can we enjoy it and profit by it as we should.

The twenty-four verses of this

psalm divide themselves into four equal parts. In the first six, the poet sings about a religious experience which he has had. God has found him. His life is open and known to God. ". . . thou hast searched me, and known me." God is acquainted with all his thoughts and all his words. He has beset him behind and before and laid his hand

upon him. He concludes this part of his song by exclaiming, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." This poem begins where everything great and good begins—in rich personal experience. Lacking this, one can play only on the surface of life.

HERE follows the second insight of the poem. God is present throughout all of his creation. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me . . . the darkness and the light are both alike to thee."

Here is a supremely important truth about God's relation to his creation. And note that the psalmist attained this insight by way of a profound religious experience.

IN the next section he returns to his personal relationship to God. Verses 13-18 describe God's care of him. He was in the thought of God before he had a being. God presided over the formation of his physical body. His days are all recorded in God's book. They were imprinted there before he began to live them. "How precious also are thy thoughts unto me, O God! how great is the sum of them. If I should count them, they are more in number than the sand: when I awake, I am still with thee."

THE fourth step rises to a climax. There is a battle between good and evil. God is in it, the enemy of all unrighteousness. The psalmist is in it, too, on God's side. These are his words, "Do I not hate them, O Lord, that hate thee? . . . I hate them with a perfect hatred. . . ." (For us this refers to evils, not to persons.)

Having made his commitment with respect to the battle of right against wrong, he comes to

the conclusion of the psalm, with one of the profoundest, richest insights of religion. Man himself is unable either to judge his own life or to find the way in which he should go. These are his words: "Search me, O God, and know my heart: try me, and know my thought: and see if there be any wicked way

in me, and lead me in the way everlasting."

Put these four great truths together.

1. All secrecy in relation to God is a sham and an impossibility. God knows us completely.

2. God's knowledge of each and every one of us is a minia-

I Believe in Jesus Christ

Levi K. Ziegler

Huntingdon, Pennsylvania

JESUS Christ is the Son of God. He is begotten, not created (John 1:1-18). His coming to earth was in the form of a little child, incarnate in human flesh. Thus, he was also "Son of Man." The prophets and evangelists indicate that he was the son of a virgin (Isaiah 7:14; Matt. 1:23; Luke 1:27, 35), conceived of the Spirit of God. I believe in him as the only begotten Son of God (John 3:16). I believe in the threefold mission of Jesus Christ: to reveal the Father (John 1:18); to destroy the works of the devil (1 John 3:8); to save his people from their sins (Matt. 1:21).

Jesus set forth his mission in applying to himself the prophetic words of Isaiah (Luke 4:18-19). In this statement he indicates a twofold method for achieving the ends of his coming, namely, preaching and serving. It is thrilling to note the words and works of Jesus and observe that the way over which he traveled included victory over the devil, ministering to the needs of groups and to the heart hunger of individuals, setting forth spiritual standards for life at its best, absolute commitment to the will of his Father, his victorious and vicarious death on the cross for the redemption of sinful men, and his glorious resurrection and promise of return. Ours it is to believe the facts. He holds in his own counsel the methods and times of achieving the fullness of all his purposes. I believe in Jesus Christ the revealer of God, the beautiful and wonderful Savior, the servant and worker, the ultimate and absolute victor over sin, death and evil.

I believe in the commission of Jesus to his followers. He gave them a work to do: "Go, teach, baptize—and I will go with you," he said to his church. The church is his supplement, his complement, his extended arm ministering, his heart loving, his cross drawing, his voice calling, his body, in which he lives, moves and has his being.

I believe in Jesus Christ as having come from God and having gone back to God. I believe in him as counting in the circle of his fellowship all who will believe in him, all who repent of their sins and confess him as Savior and Lord.

I believe in Jesus Christ—"the same yesterday, today and forever."

ture pattern of his presence throughout the whole of his creation.

3. But this alone would be cold and majestic without the next step. God's wise and loving care is over each and every one of us.

4. Yet more is needed to make us men, self-respecting and fruitful. A battle is on. It is the age-old fight between good and evil. God is in it. We must be in it, too.

In so high a calling, man is unable either to know himself or to find his way. The climax of this poem is a prayer which expresses the soul's hunger for what God is always doing for his children: "Search me . . . know me . . . lead me."

Impressions of a Non-Brethren Brother

Harold Guetzkow

Past Chairman of B.C.P.S. Council

ONE day in 1941 I received a "greeting" from the president of the United States, informing me I was assigned to a Brethren Civilian Public Service camp. I had never heard of the Brethren; so I lugged out the encyclopedia and read an article written in 1910 on the Dunkards. When I was greeted by my Brethren camp director, the queerness I had expected from my encyclopedia reading dissolved into a friendliness. And at that hour I began a very worth-while comradeship with the Church of the Brethren. Brethrenism today means to me an ability to transform Christian ideals into concrete realities. Your Service Committee, which was swaddled in C.P.S., is healthily outgrowing its first major project. I trust the Brethren folks will continue to support their Service Committee in its practical demonstrations of the content of your religion.

I had never heard this rhyme by Edwin Markham until my second year in a C.P.S. camp:

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in.

But when I heard it, it struck home—for I had been flouted by my "Christian" brothers. You see, I was a nonaffiliate. The fact that I was not godless made little differ-

Conference Talks in Brief

The Extension of the Church Through Evangelism

Brief of an address delivered by Nevin H. Zuck, pastor Elizabethtown church, Pa., at the Wenatchee Conference

A recent pastor's magazine has suggested the following facts: sixty million of our fellow citizens in the United States have no affiliation with any religious group, Protestant, Catholic, or Jewish; two thirds of rural America is unchurched; forty per cent of our grade school children do not know what a church or Sunday school is; eighty per cent of our high school students participate in no religious activity, and have no loyalty to any religious group; ninety per cent of our college students live in self-satisfied indifference to organized religion; four out of five Americans never cross the threshold of a church except for a wedding, a funeral, or an Easter morning service.

Shortly after the establishment of the Church of the Brethren in America, fourteen men were sent on an evangelistic tour of the counties around Philadelphia. Preaching services were held in homes, closing with baptism and a love feast. Later, the Brethren practiced evangelization by colonization or by settlement. Of later years, they have used the two weeks' meeting, pastoral evangelism, and, in some churches, lay and visitation evangelism. The question for us now is: are we measuring up to the needs of this hour?

One answer to this question was made by a moderator of an eastern district conference when, in speaking on Favorable and Unfavorable Trends in the Brotherhood, he listed as an unfavorable trend the smaller rate of growth and a falling off of the number baptized. He suggested that while the Brethren surpassed the goal of a Million Dollars for Christ, no goal was set at the last Conference for the winning of men and women to Christ.

While we recognize that the term **evangelism** has been much misused, and that our attempts to evangelize have been sometimes superficial, the need for a holy crusade to win new converts to the Christian faith is obvious and urgent.

The Church of the Brethren is still far below what it should be in numerical strength, and in moral and spiritual influence. The church must, as in days past, go to the people. With a desire to do this—to go to the people—schools of evangelism have sprung up, community surveys have been made, prayers have been offered, and laymen have been sent out in twos to visit prospective members. However, a program to win men to Christ is not something that can be planned and put into operation by a majority vote. Within ourselves there must be what our fathers called "a passion for souls." This passion will come through an awakened sense of the meaning of the terribleness of sin, an exaltation of Christ, and a faith which changes life.

The following suggestions may be helpful as the Church of the Brethren goes out into another year to make Christ's message known: 1. We should get back into our life the New Testament concept of personal witnessing. Without fanaticism, let us invade personality for Christ. 2. We should put more education into our evangelism, and more evangelism into our education. "When education is evangelistic, it is successful; when evangelism is educational, it is permanent." 3. We should make a determined effort to enlist new converts into the program of the church. If this is not done, many of them will become liabilities. 4. We should use our present interest in the physical needs of people to encourage an interest in the total needs of people. 5. A good text for all of us to remember is Psa. 51: 12-13, for it is still true that "evangelism begins with an experience, and ends with an appeal."

ence—it was merely that I did not have a proper tag: Methodist, Brethren, Presbyterian, . . . But not having a tag meant much for my religious growth in C.P.S., for I was not precommitted to any particular viewpoint, and could pray and work with my fellow campers for more truth. I believe my nonaffiliate status meant something to my fellow campers, for they were not able to stereotype me and say, "Well, he's a Catholic." They learned to recognize religion without denomination.

Other men have experienced the value of the interdenominational life we led in Brethren Civilian Public Service. I remember how a Jehovah's Witness became bunk mate to a Lutheran boy; they were inseparable. I remember the five Sundays when men of seven denominations painted a Brethren church near the

camp, and then joined with the congregation in the evening services. In our discussions in camp, while on the work project, and during occasional week ends at the homes of friends in other denominations, the fundamental truth was constantly driven home: we are not men apart; we are brothers!

Someone has predicted that a goodly portion of the future church leadership of many denominations will come from its conscientious objectors. Our experiences together in C.P.S. may have one very important result—a desire of the various denominational leaders of the future to co-operate with one another, going forward in much-needed church unity toward our common goal, in worship of a common God.

The Church and the State

J. W. Lear
La Verne, California

THE FORTUNES of humanity have been promoted more satisfactorily when church and state functioned independently. To be sure, many interests of both are closely related. The major interests of the church are spiritual, moral and ethical. The major interests of the state are industrial, commercial and legal. Both church and state are interested in an educational system which will qualify leaders and workers for service in both church and state. The state attempts to provide secular education, material prosperity and political management. The church is more interested in building personal attitudes that will furnish a Christian ideology useful in all walks of life.

The sovereignty, the justice and the love of God and the value of human personality represent the fundamental emphases of the church. She constantly reminds man that his first duty is to reverence God and keep his commandments. She denies to the state the place of sovereignty over man's conscience or the privilege of calling him to serve in any capacity which would dishonor God or prostitute his own personality.

The state authority should be for the general good of man. She may claim no power over humanity that would demand disobedience to the voice of God. If the power of the state is ordained of God, then the state has no right to protect institutions or take revenue from them if and when they degrade and debauch personality. She must be a government for good or lose her

privilege to administer the power and purpose of God. When the state loses sight of justice and morality in making and enforcing demands, she manifests disrespect for the Creator of the universe. She then lends her influence to the culture of pagan philosophy and she calls upon her citizenry to deny the sovereignty of God and serve idols.

The state needs the church. The church can and should be a

servant for good to the state. To be so, her first loyalty must be to God. Her first citizenship should be in heaven. When the church loses the divine headship, she is no longer a divine organism but rather a human organization. The church must be the church, if she is to be the salt of the earth and the light of the world. The state of Israel would have preserved her strength had she listened to the prophets of God.

Is Peace Possible?

► Yes

Says one who spent much time with Brethren C.P.S. men and who provided the philosophical background for what is perhaps the nation's most active volunteer student movement—Students for Federal World Government.

► Peace Has a Price

Peace, like war, has its price. Thus far, nations, even so-called democracies, have always been willing to pay the price of war, not merely in money but in manpower as well. World War II, for example, has already cost the United States more financially than it cost to run the Federal government, the governments of the forty-eight states, plus all the civil governments of our counties and cities since the birth of this nation! When was this nation ever ready to pay such a price for peace, international understanding and co-operation? Is this nation ready to pay such a price even now? . . .

If we in the United States were willing to spend as much on basic education—that is, on re-motivating men—as we do on war and preparations for war, it is reasonable to believe that the task of creating a warless world could be accomplished.—Excerpt from *Is Another World War Inevitable?* Paul Arthur Schilpp, associate professor of philosophy, Northwestern University.

► What Do You Believe?

In most parts of the globe cities no longer fight each other as in days of old. Why is this so? Must nations always fight each other economically and with guns—or can they find a way to exist peaceably side by side?

► Let Us Hear

We want your opinions. Address Peace Education, Church of the Brethren, 22 S. State Street, Elgin, Ill.

Her downfall came when she compromised her ideals for the sake of national prestige among her pagan neighbors.

THE CHURCH can serve the state in two major fields:

1. *In a constructive capacity.* Governors, presidents, kings and dignitaries with titles of lesser significance have many perplexing problems to encounter. They need the assistance of specialists in the field of religion. Governments, if they expect to survive, must be established on justice. Justice will perish without a moral code. Morality must be undergirded with religion. The only religion worthy the name issues from a personal God. The church, therefore, by precept and example, must constantly keep alive "pure and undefiled religion." In the midst of the nations there must be the tree of life bearing the fruit of the Spirit of God.

2. *In a corrective capacity.* Again and again the state needs her attention called to the hot spots and danger zones in society. She needs stimulation to take the line of duty instead of that of convenience. The church, if she is to carry this challenge to the state, dare not lower her own standards. Her creed is God. His character is supreme goodness. The church must constantly be alert in the discovery of danger symptoms. Her duty is to warn against evil tendencies. She is to cry aloud and spare not. Her own separation and salvation depends upon her courage and faithfulness. If she fails to warn, she will be consumed in the same destructive tide which sweeps the state to her doom.

WHEN the church is unfaithful in her constructive mission, she fails to give birth and prominence to the Christian principles and ideology which form the groundwork of a strong and an enduring state. When she be-

comes timid or indifferent with reference to the correctives needed by the state, she fails to call attention to the parasites and the barnacles which sap strength and retard the progress of the ship of state. Open saloons, places of prostitution, broken homes, delinquent children, economic injustice, unfair industrial organizations and war are all symptoms of state decadence. The state may, for the sake of revenue, give license and protection to these cesspools.

There is grave danger that the church may compromise with evil for the sake of patronage. It is easier to go with than against the current. But watchman! what of the night? The morning comes, also the night! The morning is the church's opportunity for a constructive and a corrective faithfulness. The night will be her dismay and doom if she fails to take advantage of the morning. The fearful would as well return home. Those who manifest indifference had about as well join them. Only the courageous and alert will be of value in time of danger to the state, the church, or God.

Where Can God Be Found?

Martha N. Parker

Puerto Rico

IN THE midst of my work I stopped for a moment to gaze up at the sun-drenched palms waving in the morning breeze. Without the usually necessary preliminary time of disciplined quiet, I found close fellowship with God. Closeness with the Eternal comes like that sometimes, and I wondered as I sat there why it is not always so easy to find God near.

In mind I found myself back in the farm home of my parents, kneeling by the bed where I slept with one of my sisters. Reverently and quietly I knelt beside the bed. That evening, just like this morning, I found God at once. Fellowship with him was real, and a new conse-

cration of my life to him had been the result.

I began to compare the two experiences. This morning there was no formal preparation for prayer. When the inspiration came I just reached over and picked up my Bible and sat down on the edge of the bed which I had been making. As I continued to gaze on the beauties of nature which are continually before us here in Puerto Rico, God seemed very near. That other time, kneeling with bowed head and closed eyes, he seemed just as near. One experience was as real as the other. Evidently the form and place of worship does not matter to God.

I have found God close, very close, sitting in church by the side of a sister who afterward saluted me with a kiss and a firm handclasp. I have found him near with some of my friends in an Episcopal service with all its ritual, and, likewise, I have felt him in our midst as I sat in silence in a Friends meetinghouse.

I do not question which of the above personal experiences of fellowship with God pleased him most. I simply know they were all acceptable to him, for he was near when I sought him each time.

Today the church needs more than ever to have unity of spirit and unity of effort in taking Christ and his message of love to a world worn and torn by war and hate. Let us have in the church of Christ a great, universal Christian missionary effort.

Let us share with the peoples of the world Christ's message of a loving heavenly Father and of the brotherhood of man, and help them to find for themselves how best they may worship him. For "neither on this mountain nor in Jerusalem. . . . But . . . true worshipers will worship the Father in Spirit and truth" (Revised Standard Version).

A great challenge today is that of preventing frictions between nations from flaming into war. How can this be done? What methods have proved successful elsewhere?

This article is the second of a series exploring the question, "Can large-scale conflicts be resolved without resort to war?"

Dan Suits wrote this article while spending three and one-half years in Brethren C.P.S. units.

A WAY WITHOUT WAR

Nothing New

Dan Suits

EVERYBODY knows how the nazis overran Europe, how the army of occupation and the Gestapo overturned the lives of the people of Europe and with their guns and their threats forced millions to fit themselves into the working pattern of the German war machine.

But there is not much that is new in nazism.

In 1851, Franz Josef, emperor of Austria, was faced with the threat of war with Italy on one side and war with Prussia on the other. He too, needed to weld together his empire of Austrians, Czechs, Slavs, Slovaks, and Magyars into a solid fighting machine. It was pretty easy to do; everybody fell right into line. Everybody, that is, but the Magyars—the people of Hungary. They did not fit so well. They were independent-minded and stubborn.

Franz Josef gave the special job of fitting the Hungarians into his war-machine empire to his minister, Alexander von Bach. Bach set about the job in a straightforward, army-like way. He set up a supreme government over Hungary, responsible to the emperor alone. He increased and intensified the police and spy system. He kept Austrian and Germanized Czech troops at hand. German was made the only official language of Hungary—some of the Austrian and Czech officials could not speak Magyar. He set up a Germanized educational system, industrial and agricultural controls. He built military roads and railroads.

The Hungarians are a proud people. They felt strongly the insult to their institutions, the restriction to their freedom, the limitation to their lives. They grew restless. They wanted to resist, yet they felt weak and helpless before the power of the Austrian army and police. After all, what can you do when

your country is overrun with foreign spies? What can you do when foreign soldiers are quartered in your own home?

But Francis Deak did not give up so easily. He told the Hungarians, "Your laws are violated, yet your mouths remain closed! Woe to the nation which raises no protest when its rights are outraged! It contributes to its own slavery by its silence. That nation which submits to injustice and oppression without protest is doomed!" And Deak organized a scheme for independent Hungarian education, agriculture and industry—a campaign to ignore the orders of Austria.

The Hungarians under Deak's leadership refused to recognize the authority of the Austrians in any way. They refused to buy Austrian goods. They refused to pay taxes. But they kept their resistance peaceful. "This is the safe ground," Deak told them, "on which, unarmed ourselves, we can hold our own against armed force. If suffering must be necessary, suffer with dignity."

When the tax collector came, the Hungarians treated him politely and politely refused to pay. Naturally the Austrian government took their property. But when the Austrian tax officers tried to hold an auction to sell the property they had taken, nobody in Hungary would be the auctioneer. So the Austrians brought auctioneers from Austria. But they found that when the Austrian auctioneer tried to sell the property, nobody showed up for the tax sales. Or sometimes the Hungarians would come and buy back the property for

almost nothing. So the Austrians brought bidders from Austria too. Only by this time, the expense of getting the property sold was more than they could get from the sale.

The Austrians billeted their troops in the homes of the Hungarians. The Hungarians did not resist the order, but the Austrian soldiers soon became uneasy, living in houses where everybody hated them. The soldiers themselves asked to be moved elsewhere.

The Austrian government then declared the boycott of Austrian goods was illegal. They said that the people had to buy Austrian goods or go to jail. The Hungarians still did not buy. The police put some people in jail, and the Hungarians still would not buy. The police put so many people in jail that the jails were full and there was not room for anybody else!

What can you do with people like that!

Emperor Franz Josef began to give up. He offered the people a compromise. The prisoners were released from the jails and the Hungarians were offered partial self-government. But the Hungarians did not want compromise. They wanted a full, complete restoration of their rights. Nothing halfway!

The emperor's answer to this was to increase the pressure. He declared universal military conscription in Hungary. After he got all the Hungarians in the army, he would be able to show them who was boss! But the Hungarians did not join the army. They would not be conscripted; they resisted the order.

On February 18, 1867, after years of trying to beat the Hungarians

If you want to check the facts or learn more of the details of this incident, you can find them in:

Encyclopaedia Britannica, eleventh edition, vol. 13, pp. 918-919.
Gregg, The Power of Nonviolence, pp. 19-21.

into the Austrian military mold, Emperor Franz Josef gave up. The Hungarian constitution was restored.

No, there is nothing new about nazi methods. Their terror tactics are tried and true. But they will

not work when the people cannot be scared and fooled. When people have the courage to stand up and say, "If suffering must be necessary, we will suffer with dignity," where is the power of spies and armies then?

Bethany Biblical Seminary Presents the Class of 1946

Rufus D. Bowman

President, Bethany Biblical Seminary

Forty-three young people graduated from Bethany on May 26. There were thirty-seven from the Seminary and six from the Bible Training School. Thirty-two received the Bachelor of Divinity degree and five the Master of Religious Education degree from the Seminary. Two of our strong churchmen, Harper S. Will, pastor of the First

church, Zion, Ill. Those who were awarded the two-year certificate in the Bible Training School are LaPortie R. Bucklew, Lois Eleanor Carter, and Naomi E. Kinsel.

The immediate fields of service for the class of '46 are as follows: twenty-four ministers are entering pastoral service; one is an active missionary and four are planning to be-

son of Mr. and Mrs. F. W. Baker; ordained to the ministry in 1942; received A. B. degree from La Verne College in 1943; held summer pastorates at Fresno, Calif., and Manassas, Va.; married Betty Brandt of La Verne, Calif., May 31, 1944. One son, Frederick Warren, aged five months, blesses their home. Entering pastoral service in Southern California.

Victor Chris Bendsen. Home, Chicago, Ill.; son of Niels and Ingeborg Bendsen; ordained to the ministry in the First church of Chicago; A. B. from Manchester College; served as summer pastor at Outlook, Wash., in 1942 and as student pastor at Buchanan, Mich., during 1945-46; married Lucille Huffman in 1940. One daughter, Fern Irene, born Nov. 28, 1942, graces their home. Entering pastoral service in Washington state.

James C. Boitnott, son of Ivan and Essie Boitnott of Wirtz, Va.; A. B. degree from Bridgewater College; served as summer pastor at Copper Hill, Va.; and Wooddale, Pa.; married Daisy Belle Berkebile, daughter



Mervin and Betty Baker



Victor and Lucille Bendsen



James and Daisy Belle Boitnott

church of Chicago, and Leland S. Brubaker, secretary of the General Mission Board, finished the requirements for the B. D. degree and graduated with the class of 1946. Three of those who received the M. R. E. degree are Mennonites. They are Robert W. Hartzler, Gerhard Newfeld, and La Verne Rutschman.

Those who received the Bachelor of Sacred Literature degree from the Bible Training School are Merrill S. Heinz, Verne D. Lucy, and Mildred Dorothea Wood. Verne D. Lucy is a minister of the Christian Catholic

come missionaries; three are ministers' wives; one is a Christian education worker; one is a college teacher of music; three are continuing their education in graduate school, and one is entering medical school, preparing to become a missionary doctor. These young people love the Lord and are worthy of the confidence of the brotherhood.

The pictures of the Seminary graduates and their wives appear in this article together with brief sketches of their lives.

F. Mervin Baker, Glendora, Calif.;

of Elder Walter and Daisy Berkebile of Rockwood, Pa., on June 3, 1944; starting full-time pastoral work at Toledo, Ohio, in June.

Harold Z. Bomberger, son of Howard B. and Venona Bomberger of Annville, Pa.; ordained to ministry Sept. 10, 1940; graduated from Elizabethtown College with A. B. degree in 1944; married Margaret Elizabeth Mann, daughter of Mr. and Mrs. William Mann of Columbia, Pa., June 3,



Harold and Betty Bomberger



Calvin and Harriett Bright



Robert and Helen Byerly



Clyde and Eleanor Carter



Merlin and Jane Cassell



Galen and Anna Crist

1944; served as summer pastor at Markleysburg, Pa., Westmont, Pa., and Vidora, Saskatchewan, in Western Canada; has accepted the pastorate at Allentown, Eastern Pennsylvania.

J. Calvin Bright, son of Brother and Sister J. Homer Bright, missionaries to China, now of Union, Ohio, received his B. S. degree from Berea College, Ky.; on May 26, 1945, was married to Harriett L. Howard, a teacher in Berea College; during the past year served the Peoria church

their home. Before coming to Bethany Robert Byerly served as pastor of the Big Creek congregation, Okla., from 1939 to 1943. For the last two years he has served as student pastor at Kokomo, Ind., and after graduation began full-time service with the Kokomo church.

Clyde L. Carter, son of Mrs. Dora W. Carter of Perris, Calif.; received A. B. degree from La Verne College in 1943; ordained to the ministry in the La Verne church, May 28, 1944; served as summer pastor at Emmett,

two years, entering Bethany the fall of 1945; married Jane Elizabeth Plunkett, June 14, 1941; one daughter, Rebecca Jane Cassel, born Sept. 6, 1945, brings joy to their home. The Cassells are beginning full-time pastoral work with the Plymouth church, Northern Indiana.

Galen B. Crist, son of Isaac C. (deceased) and B. Florence Crist of Bridgewater, Va.; received A. B. degree from Bridgewater College, Va.; served as summer pastor at the Valley Bethel church, Bolar, Va., and



Frank and Marie Durand



Raymond and Doris Flory



Donald and Faye Frederick

as student pastors. Harriett and J. Calvin have consecrated their lives to missionary work in China.

Robert A. Byerly, son of Oscar and Myrtle Byerly; graduated from Oklahoma A. and M. College with the A. B. degree in 1942; ordained to the ministry at Uniontown, Pa., in 1936 and to the eldership at the Big Creek congregation, Okla., in 1941; married Helen Ruth Bailey of Toledo, Ohio, in 1936; two children, Kennedy Brandt Byerly, nine years, and Mark Allen Byerly, twenty months, bless

Idaho, and Bakersfield, Calif., and as student pastor at the Naperville church during the past year; married Lois Eleanor Snare, daughter of Mr. and Mrs. Elvin H. Snare of Saxton, Pa., Aug. 25, 1945. Clyde and Eleanor are under appointment as missionaries to India.

Merlin E. Cassel, son of Mr. and Mrs. H. S. Cassel of Union, Ohio; received B. S. degree from Manchester College in 1941; served as summer pastor at Sheldon, Iowa, in 1942, and as pastor of the West Charleston, Ohio, church during 1944-45; attended Bonebrake Theological Seminary

the Broadwater church, Essex, Mo.; married Anna Elizabeth Garber, daughter of Elder D. B. Garber of Barboursville, Va. Galen and Anna will serve the Melvin Hill and Mill Creek churches in North Carolina, and Galen will also serve the district of North and South Carolina as field worker.

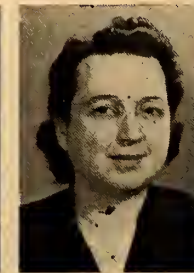
B. Wayne Crist, son of Elder and Mrs. Floyd Crist of Quinter, Kansas; received A. B. degree from McPherson College in 1943; served in summer pastoral work at the Sunshine mission near Quinter, Kansas, and at the Burr Oak church, Kansas.



Wayne and Barbara Glick



Kenneth and Helen Hollinger



Paul and Naomi Kinsel



Harvey and Ruth Kline



Wilburn and Joy Lewallen



Roy and Arlene McAuley

Wayne is an ordained minister and will enter full-time pastoral service the first of September.

Frank B. Durand, son of Mr. and Mrs. F. P. Durand of Omaha, Nebr.; received the A. B. degree from Omaha University; ordained to the ministry in June 1946; served as director of the work camp, Yakima, Wash., in 1943, and as summer pastor at the Kaskaskia church, Southern Illinois, in 1945; married Marie C. Jensen, June 18, 1941; two children, Ruth Charlotte, three years, and Rebecca

Donald R. Frederick, son of Elder and Mrs. John D. Frederick of Napanee, Ind.; received the B. S. degree in music from Manchester College; taught public school music at Brookville, Ohio, from 1939 to 1943; served as summer pastor at the New Hope church, Southern Indiana, and the Maple Grove church, Northern Indiana; married Faye Kathryn Teach, daughter of Elder and Mrs. Roy Teach of Brookville, Ohio, on Aug. 11, 1940; one son, Dennes Roy Frederick, born Sept. 26, 1944, bless-

herd this church while Wayne continues graduate work in the university.

Kenneth W. Hollinger, son of Elder E. S. and Elizabeth Hollinger of Beaverton, Mich.; received the B. S. degree from Manchester College in 1935; taught school for eight years in Preble County, Ohio; served as pastor of the Prices Creek church for five years during his public school teaching; married Helen Louise Darley, June 1, 1938. Mrs. Hollinger graduated from Manchester College



Galen and Marie Miller



Harold and Louise Miller



Walter and Alma Peckover

Carolyn, ten months, grace their home. The Durands are entering pastoral service at Phoenix, Ariz.

Raymond W. Flory, son of W. E. and Emma Flory of the Cooks Creek congregation of Northern Virginia; received A. B. degree from Bridgewater College in 1943; served as summer pastor of the Flat Rock church, Northern Virginia, and the Shiloh church, Second District of West Virginia; married Doris Finks on June 1, 1944; one son, Samuel David, born Feb. 23, 1946, brings joy to their home. The Florys are entering full-time pastoral service.

es their home. Donald Frederick will become teacher of music at McPherson College in September 1946.

G. Wayne Glick, son of Elder John T. and Effie Evers Glick of Bridgewater, Va.; received the A. B. degree from Bridgewater College in 1941; taught school one year at the Mt. Sidney high school, Va., and served as pastor of the Richmond church during 1942-1943; married Barbara Zigler, Jan. 1, 1943. Barbara is a graduate nurse. Wayne and Barbara have been serving the York Center church, Ill., during the past year. They will continue to shep-

in 1937 with the A. B. degree and graduated from Bethany Biblical Seminary with the M. R. E. degree in 1946. The Hollingers have three sons: John David, aged six, Richard Eugene, aged four, and James Elvin, aged two. Kenneth and Helen have accepted the pastorate of the West Manchester church, Middle Indiana.

Paul W. Kinsel, son of Mr. and Mrs. D. L. Kinsel of Brookville, Ohio; received the A. B. degree from Manchester College and the M. A. degree

Continued on page 23



Harry and Ruth Reeves



Benton and Ruby Rhoades



Paul and Verna Ruth Sanger

Our Family Went to Annual Conference

IT WAS some time after the first of the year that we began to make plans to attend Annual Conference at Wenatchee. For a number of years we had been attending Conference but we always thought it impractical to take our three children. So plans were usually made to leave them with either relatives or friends. But somehow, right from the start, we talked and planned to take the family. It would be a long trip, and we would be gone almost a month. The idea of making it a rich family experience kept growing as we talked and planned.

Some very definite planning had to be done; a trip with a family could be a lot of hard work for parents if each did not take his share of the responsibility. There were five of us traveling in the car. We carried with us a small tent, cots, bedding, our picnic basket, a small canned heat stove, our steamer trunk and suitcases. These extras would help on expenses as we traveled along. The boys always set up cots in the cabin (we rented one each night and set up cots for the children) and unrolled the bedding. Our daughter was very efficient at writing up the day's diary, helping make sandwiches, and performing other domestic functions. The task of getting ready for our night's relaxation was a pleasant experience. We always talked of the interesting happenings of the day. It was with a feeling of happiness that we thanked God each evening for the beautiful world we were enjoying as we traveled.

One experience we shall never forget was the evening we stopped in the Black Hills to spend the night at a little cabin nestled almost at the foot of a

Mrs. Carl Smucker
Rockford, Illinois

peak. After renting the cabin we fished awhile in a beautiful clear lake; our luck was very poor, but the experience was good. After a bite to eat the boys wanted to climb the rest of the way to the top of the mountain, a proposal to which we finally gave consent after a great deal of hesitation. They were gone for some time and we were beginning to wonder if they might have become confused and lost their way. But markings they had made on trees brought them back. They dashed into the cabin, breathlessly shouting, "We've seen it! We've seen it!" They had climbed to the peak and as they came into a clearing they saw, far toward the sunset, The Shrine to Democracy, the faces of Lincoln, Roosevelt, Jefferson and Washington carved on the side of Mt. Rushmore. It was too dark and late for all of us to go to the top; so we decided to wait until morning.

The next morning we arose at five o'clock, dressed warmly, went out into the frosty morning and climbed to the top. The sun was just beginning to send its rays into the early morning sky. We all agreed that God must have directed us to stop at this beauty spot.

Back down to our cabin we went and excitedly packed our car again. We wanted to get close to this great shrine.

When we arrived at the scene we were alone. It was still early. The morning was quiet and cool and the sun shone warmly against the great side of the mountain. There in front of us the morals and high ideals for which these four great leaders of our nation stood seemed to be engraved in the very rock of God's earth. All of us were made conscious of the fineness of good, clean Christian living. I noticed that even the children were quiet as we walked back to our parked car.

On Sunday we drove into the
Continued on next page



Walking With God Today

Mary Stoner Wine

Compassion

When little children cry for bread
 With reaching pleading hands,
 When starving parents beg for food
 To meet their child's demands,
 God pity us who eat and have to spare

If we withhold in greed
 The food and clothes thou givest us
 While others die in need.
 Lord, fill us with a love like thine,
 A great compassion deep
 That reaches to our brother man,
 Full hands their empty hands to meet.

Lord, bless and multiply the bread
 That comes to us from thee.
 O feed the hungry multitudes
 And turn their hearts to thee.

Monday, July 29

Is It Nothing To You? Lam. 1:11-12.

How little we who prosper seem to care for the people who are homeless and hungry. We wear our good clothes, eat delicious food and enjoy luxurious homes. We give money, cast-off clothing and food. Yet do we care? Is it nothing to us who pass by? Is it nothing to me?

Help us to see and care for the need of others.

Tuesday, July 30

Cast Thy Bread Upon the Waters. Eccles. 2:1.

Bread is basic food, the sustainer of life. Should such important substance be thrown into the river? When we give is it our best, our living? The waters may carry it far; we cannot see or know the receiver. Do we sometimes long for the kindness of another? Bread cannot come back that has never been shared.

Help us to share our gifts with others for Christ's sake.

Wednesday, July 31

Blessed Are Ye That Sow. Isa. 32:20.

"Give to him that asketh thee and from him that would borrow of thee turn not away." "For if ye love them which love you what reward have ye? Do not even the publicans the same?" (Matt. 5:42-46). "Be not deceived—for whatsoever a man

soweth, that shall he also reap" (Gal. 6:8).

Help us to share with all needy peoples, in Christ's name.

Thursday, August 1

What Does the Lord Require? Isa. 58:6-11.

"Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him: If thou draw out thy soul to the hungry and satisfy the afflicted soul, then thy light shall rise in obscurity."

Teach us, O God, to have the tender compassion that is thine.

Friday, August 2

Ministering to Christ. Matt. 25:31-40.

Hungry men are being fed, thirsty people are given drink, homeless people are given shelter, sick are nursed and prisoners are comforted—all in the name of Christ. Many of these people are Jews, the racial brethren of Christ. Does my worship include an outreach to suffering humanity—to all races? Can we worship without serving?

Help us to share as though we were sharing with thee, our Lord.

Saturday, August 3

The Test of Faith. James 2:14-16.

The prayer of faith moves mountains, even to the extent of reaching into a billfold and leaving it empty. The words of faith, "God bless you," will not share the warmth of good clothes and food. The deeds of faith are mighty in bringing joy to saddened lonely hearts. What kind of faith have I?

Give us enough faith to empty our full hands.

Sunday, August 4

The Compassion of Love. 1 John 3:16-18.

If Jesus came to my door today would I give him a crust or a loaf, a worn garment or a new, a coin or a bill, a sandwich or a place at the table? If he starves today in a far-off land do I love him enough to send gifts along with my prayers?

Measure my love by my compassion and love to the starving.

Continued from page 14

Yellowstone National Park. We had not been there long when we met other Brethren also on their way to Conference. Since there was no church in the park we decided to stop by the side of a lake way up in the mountain and have a worship service. In the distance we could see the snow-capped mountains with a silent lake providing them a footstool. It was a beautiful setting for meditation and worship. Our worship closed with the family singing together My God and I.

We arrived at the Old Faithful geyser soon after noon. It was interesting to notice that hundreds of people waited, in complete faith that this great wonder of Mother Nature would not fail to erupt at the set time. Yet a few asserted that Old Faithful would be tardy. As usual it was on time. The forces of nature never fail; God's plans are perfect.

As we drew near Wenatchee we all began to talk a great deal about what Conference would be like. The children were eager to see who would be present. They wondered if a program would be planned for them. So it was with a great deal of anticipation and high hopes that we drove down the mountainside and into the valley where flows the mighty Columbia River.

The children did feel a very important part of the Conference. Vespers, recreation, early Sunday morning sunrise services in the beautiful Ohme gardens, a foodless banquet and many other things were planned for them. They also enjoyed discussions on work camps and volunteer service. The children said that the missionary convocation was the greatest worship experience they had ever witnessed. Yes, our children discovered that they, too, had a place in Annual Conference.

... Kingdom Gleanings ...

Brotherhood Theme for 1945-1946

Witnessing for Christ

Calendar for Sunday, July 28

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, Jesus and Reverence for Spiritual Values—Exodus 20: 7; Leviticus 19: 12; Isaiah 1: 11-18; Matthew 5: 33-37; 6: 5-9; 7: 15-23; Mark 7: 5-8; 8: 34-38; Luke 18: 10-14. Golden Text, But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matthew 6: 33.

B.Y.P.D., Choosing What I See.

Gains for the Kingdom

Eight baptized in the Coventry church, Pa.

Six baptized in the Fostoria church, Ohio.

One baptized in the Chippewa Valley church, Wis.

Seventeen baptized and seven received by letter in the Canton, Maple Avenue church, Ohio.

With Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

Bro. C. D. Bonsack of Elgin, Ill., in the Lebanon church, Va., Aug. 1-11.

Bro. B. J. Wampler of Vienna, Va., at the Mt. Horeb church, Va., July 28—Aug. 4.

Bro. R. W. Schlosser of Elizabethtown, Pa., in the Longmeadow church, Md., Aug. 11-25.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Stanley, Wis., church July 30—Aug. 11; at the White Rapids church, Wis., Aug. 13-25.

Personal Mention

Dick Miller of North Manchester, Ind., and Anna Norris of Chicago were first-time visitors at the Publishing House on a recent Tuesday.

W. D. Sherman of the Goshen, Ind., church stopped in at the Publishing House for a visit on July 12. He plans to enter Manchester College this fall.

Brother and Sister Levi Fahnestock of Manheim, Pa., were recent guests at the Publishing House. They were on their way for a visit to the West Coast.

Elder J. M. Blough of Vyara, India, suffered an attack of fever earlier in the summer. After a vacation at Bulsar Brother Blough has regained his strength and has returned to his work.

Bro. Clinton I. Weber, pastor of the Dallas Center church, Iowa, had a heart attack on July 11, and will be confined to his bed for several months. The prayers of the brotherhood will be appreciated.

Bro. Leland S. Brubaker arrived in the States from China on July 14, according to a telegram received in the Mission Board office on July 15. He had left Shanghai by plane about July 11. Messenger readers will be eager to hear his fuller reports on the work in China as soon as he has them prepared.

Bro. Alvin Franz Brightbill will be one of the instructors in the Northwestern University summer school of church music, which will be held at Evanston, Ill., Aug. 5-16. Brother Brightbill will instruct this large interdenominational group in the spiritual, ethical and cultural possibilities of our hymnody. We are glad that these insights of Brother Brightbill's can be shared outside of our own church.

Recent visitors at the Publishing House were Brother and Sister U. H. Hoefle and two of their children, from Vinton, Iowa. Brother Hoefle is a doctor in Vinton, but for many years has served the church at Garrison as its pastor.

Bro. J. D. Webster of the Bethlehem congregation, Calaway, Va., was a recent first-time visitor at the Publishing House. He was returning from Conference at Washington. Up to this time he had flown about 3,800 miles of the journey.

In a party of last Thursday morning visitors at the Publishing House were Brother and Sister C. S. Hoff of Glendora, Calif., Sister J. W. Schlotman of Carrington, N. Dak., and Brother and Sister Alfred Whipple of Del Paso Heights, Calif.

Bro. A. J. Caricofe is taking up pastoral work at the Hollins Road church in First Virginia. His address will be R. 1, Roanoke, Va. Brother Caricofe has completed seven years of pastoral service at Vienna, Va., where Marvin Clingenpeel is moving to take his place.

Brother and Sister Lewis Hyde celebrated twenty-five years in the ministry in June 1946, at their church in Lewiston, Minn. Brother Hyde has had a long record of achievement as a minister and elder, having preached nearly 3,000 sermons, baptizing numerous converts, ordaining men to the ministry and the eldership, conducting weddings, anointings and burials. He has served churches in North Dakota, Wisconsin and Minnesota.

Bro. J. J. Yoder of McPherson, Kansas, long-time member of the Mission Board, was stricken with a severe illness on his way to Annual Conference in June. The attack came while Brother Yoder was visiting with friends in La Verne, Calif. Brother Yoder's son in Texas was notified and flew at once to the bedside of his father. After five weeks in the hospital, Brother Yoder was sufficiently recovered that he could return to his home in Kansas. When we stopped to visit him there, he told us that he was feeling well and that he wished to express appreciation to his many friends from over the United States who sent him letters of greeting and good wishes while he was in the hospital. He writes, "Through these Messenger lines I thank my friends for their letters, cards, flowers and personal calls."

Bro. Clement Bontrager of Tonasket, Wash., writes to his congressman, Walt Horan, who spoke before the Annual Conference at Wenatchee, as follows: "There is one matter I am not at all happy about. It is the legislation that continues the draft for some months. I have compromised as long as I can. I hereby register my opposition to the entire Selective Service arrangement by turning in my registration card to you. I want it no longer. I dare not be party to an arrangement that is basically wrong and which will tend, I believe, to destroy America and what she stands for. I do not care what you do with the card. I shall do all I can to oppose the perpetuation of this unholy and un-American legislation. There are other things to do to guarantee American security. I shall co-operate in every good cause that may show itself capable of bringing peace on earth and goodwill to men."

Miscellaneous Items

Mt. Morris church, Ill., is selling the Salem church at public auction on Aug. 3 at 4:00 p. m. This means only the building, not the property on which it stands. The Salem church was built in 1860 and is located two miles south of Mt. Morris.

Special Notice

Because of a paper strike in the company which supplies all the paper to the Publishing House it has been impossible to replenish the paper supply since July 1. Consequently the Messenger issues beginning Aug. 17 will become half size only. This condition will continue until the strike ends and paper production is resumed. It is to be hoped that the strike will end before our stock of paper on hand is completely exhausted so that not even a half-sized Messenger can be printed.

The average expenditure for liquor in the United States last year was \$59 for every man, woman and child in America.

Superior Court Justice John A. Sbarbara, who hears an average of fifty divorce cases a day, says the most important factor in divorces is drinking. And he adds that "divorce is the most alarming social question facing our nation today."

Because of a complete shutdown of presses and machinery at the Publishing House the week of Aug. 5-10 there will be no issue of the Gospel Messenger for August 10. This is in the interests of allowing a vacation to all Publishing House employees at one time.

Special railroad cars or compartments for nonsmokers were asked in a resolution passed by the recent meeting of the National Association of Evangelicals. The resolution said, "There are still many people who do not smoke and to whom tobacco smoke is highly obnoxious."

The Peoria church, Ill., is planning a visitors' day on Aug. 11. The day will include morning services, followed by a basket dinner to be held in Fon Du Lac Park in East Peoria. Word from the congregation is that they would like to have as many churches represented as possible.

Slightly more than half of the United States' population have church affiliations. That is the estimate of Dr. Luther A. Weigle, dean of Yale Divinity School. Sixty per cent have Protestant affiliations; 32.3% Roman Catholic; 6.4% Jewish and 1.3% Old Catholic, Polish Catholic and Eastern Orthodox.

Brethren C.P.S. is expected to have shrunk by Nov. 1 to 145 men, located possibly in one induction unit at Bowie, Md., and a number of small units at College Park, Md., in the seagoing cowboy service, and in B.S.C. relief projects. These men continue the work in spite of the fact that the war has been over for almost a year.

U. S. Attorney General Tom C. Clark announced on July 3 that the government is considering amnesty for all conscientious objectors over twenty-six. This would mean freedom for these men now in prison and restoration of their civil rights. Clark's announcement was made to a special delegation which included Bro. M. R. Zigler.

The conscientious objectors of Camp Meade and their families will hold a reunion at Roop's Lookabout Camp near Westminster, Md., Saturday afternoon and Sunday, Aug. 3 and 4. Conscientious objectors of World War II are invited to attend. Reservations should be made at once by writing Cleason J. Forry, 815 Broadway, Hanover, Pa.

Lebanon church, near Mt. Sidney, Va., will observe home-coming day and the sixty-fifth anniversary of its founding on Sunday, Aug. 11. Bro. C. D. Bonsack will preach the morning sermon; in the afternoon there will be a service of remembrance; the closing service of the revival meeting will be held in the evening. There will be a basket lunch at noon.

Springfield church, Coopersburg, Pa., will hold its annual all-day home-coming service on Sunday, Aug. 18. There will be guest speakers and special music. Come and bring your friends.

Brethren farm homes in Southern Ohio will be hosts to Negro children (9-12) of Dayton, Aug. 4-14. Anyone in Southern Ohio wishing to take two of the children in this venture-in-brotherhood project may contact Lowell Erbaugh, R. 4, Dayton 9, Ohio. Phone: Trotwood 38-F 14.

The Chippewa church of Northeastern Ohio will dedicate the improvements on its building on July 28. Bro. A. C. Wieand of Chicago will be the guest speaker. Sessions will be held in the forenoon and the afternoon and a basket dinner will be served at noon.

"There are political questions on which the U. S. A. would be as ready as Soviet Russia to invoke the veto," writes James T. Shotwell in Survey Graphic. "Yet every thoughtful person knows that unless this insistence upon the sovereign rights of a nation can be lessened by international agreement, the organization of the United Nations will remain weak and ineffective."

The second annual action-planning conference of the Decentralists will be held at the East Bay camp, Bloomington, Ill., Sept. 11-14. This group, seeking to avoid the evils of the concentration of society in large cities, includes among its leaders Ralph Borsodi and Mildred Jensen Loomis. Anyone interested in attending the conference may write to Mrs. Loomis, Lane's End Homestead, Brookville, Ohio.

Brethren Ministers' Book Club members please note that the book selected for August is The Minister Teaches Religion, by Frank A. Lindhorst. This volume aims to give tested methods for carrying out the pastor's part in educating his people. If you already have the book, or if, for any reason, you prefer not to get it, notify the Brethren Publishing House, Elgin, Ill., at once. The date for mailing the book is Aug. 3.

As this issue goes to press a peace-planners conference is working on a long-time program of peace education and action for the church as well as on immediate steps that must be taken now in the light of urgent world needs. Not all the members have been identified as yet but seen about the corridors of the Publishing House were Burton Metzler, DeWitt L. Miller, J. H. Elrod, Hylton Harman, L. W. Shultz, Paul Bowman, Paul Bowman, Jr., Don Royer, Rufus Bowman, J. H. Mathis, Stanley Bittinger, A. Stauffer Curry and others.

Not everyone is agreed that we ought to ship wheat to the hungry people of Europe. Congress has had extreme pressure by the food and beverage industry against the 25% requisition of wheat at terminals for shipment abroad and the reduction of allotments to millers, brewers and processors. Secretary of Agriculture Anderson had forty telephone calls from congressmen protesting the curtailment of the brewers and distillers who had asked members of Congress to protest by telephone, according to the Friends' Washington Letter.

Men Drink While Babies Starve. The June issue of Farm Journal tells us that "more than a million long tons of grain went into beverage alcohol and beer the first four months of the year. Distillers used 6 million bushels in January, 7 million in February; 5¼ million in March, and about 4 million in April. Beginning May 1 they were reduced to 2½ million a month. They used 3½ million bushels of wheat in January and February, none since. They have been using corn, supposedly unfit for human consumption, at a rate of 3 million bushels a month, or a fourth more than prewar."

Our Mission Work



The Leper Colony Church

Main Street

Julia Lake Kellersberger

Mrs. Julia Lake Kellersberger is the author of *Congo Crosses*, which is a delightful and instructive book about Africa. She with her husband visited the work of leper colonies recently in the capacity of promotional secretary of the American Mission to Lepers. While at Garkida, Mrs. Kellersberger was impressed with the leper work and she has written the following story about the colony on the hill not far from Garkida.

All main streets do not belong to small American towns. We saw one in northeastern Nigeria that deserves another book by Sinclair Lewis. I doubt, however, that he would be willing to visit this community, for it was a City of the Sick. Main Street, bordered by palms and tropical flowers, was the principal avenue of a colony where lived those with leprosy, representing sixty-one different African tribes. This Christian village was a perfect example of how brethren can live together in unity in spite of diversity of tongues and customs. Christ had broken down "the middle wall of partition" between them. Main Street was like an artery giving lifeblood to the different tribes living in different sections of the colony.

We stopped at No. 78 to make an impromptu call. No. 78 was similar in appearance to No. 76 or No. 79. In fact, all of the houses on Main Street resembled each other externally, for each was protected by a tall round fence, intricately woven of palm fronds. Only the tops of round huts could be seen from without. Within, we found not one hut but several cuddling close to each other in the friendliest man-

ner. They constituted the owner's "estate" and were built by him.

No wonder mistress of estate No. 78 showed us with pride her guest house where visitors were seated on a goat skin spread upon the floor. There was another house for sleeping and another for cooking. There was a house for the sheep and a house for the chickens, and granaries as large as the houses, where these provident people stored their peanuts and beans and guinea corn against the days of drouth. Ashes sprinkled through the grain made it insectproof, and a peaked grass cap pressed tightly down over the barn made it ratproof and rainproof. A forked stick with gashes for steps served as a convenient ladder to reach high enough for the cap to be removed when the food was needed. I thought of the days of Joseph when I saw these houses, built of sun-dried bricks made with straw and storing grain for the lean months ahead. The sagacity of a woman on Main Street is judged by the amount of wood she has stacked perpendicularly on racks before the rains come. Our hostess at No. 78 Main Street was a woman of wisdom, for her woodpile was high and dry. She and her husband had prepared both for drouth and for rain.

Every "estate" in the colony consisted of round straw huts surrounded by round straw fences. There was an enviable privacy and security within them. This was home to many who had been homeless before. In fact, we found in this City of the Sick a more contented people living a more normal life than we found in many surrounding villages of Africans who did not have leprosy. The reason is easily explained. Garkida is a Christian colony established by the Church of the Brethren, and the devoted missionary doctor and his wife live on top of a beautiful hill right in the midst of the settlement and give all of their time to healing the sick and cleansing those with leprosy according to the command of Jesus.

My husband and I arrived on Sunday morning after a wearying automobile trip of more than seven hundred miles. Bad roads, heavy rains and prewar tires had greatly delayed us. It was church time and over 500 worshipers were already gathering. We forgot how travel-worn we were when we heard them singing in several languages at the same time *The Great Physician Now Is Here*, the *Sympathizing Jesus*. Then they prayed in several tongues that God might take the tiredness out of our bodies and make our visit a blessing to us and to them. The God of all tongues certainly heard each tribal prayer for we forgot physical weariness as we partook of spiritual refreshment.

We had heard how the patients at Garkida sang, but the half had not been told. Nowhere else in Africa had we heard original Christian hymns set to purely native tunes. The result was an enthusiasm and a spontaneity that would make envious any American choir director. No blackboard was needed with the numbers of the hymns written upon it. One song followed another without planning and without announcement. Each song had a different leader singing the melody. It was African music at its best because divinely inspired. On moonlight nights each village group had its own "singspiration" on the black volcanic rocks that sprinkle the surrounding hillsides. How beautiful must be the echoes of these combined song fests as they sing the doctor and his wife to sleep in their mountaintop home overlooking Main Street.

A visiting Nigerian pastor was

leading the service the morning of our arrival. Out of deference to him, the local pastor and church leaders did not wear their robes. His was of spotless white, newly made, and alas, not laundered before wearing; still on the skirt was the trade mark of the goods, heavily printed in blue ink. It was a picture of an African lion perfectly balanced on a round barrel. Beneath him was written "Heavy Weight. No. 397. Registered in Britain." Perhaps those who could not read English thought this ornamentation was some beautiful new phylactery on the robe of God's high priest. When I heard this dark-skinned saint preach the unsearchable riches of Christ I realized that he was a spiritual "heavy-weight" and that his number was the number of a man—not 397 in British records, but 666 in the Book of Life. His name was registered, not in England but in the New Jerusalem and the Lion he was exalting was the Lion of the Tribe of Judah, not printed on cloth but engraved upon the tablets of the heart.

After the service many friends, some maimed and marred by leprosy, crowded about to welcome us. *Usa* was the word of greeting, easy to remember for it reminded us of our own U. S. A. This time those time-honored letters stood for "please" and "thank you," "hello" and "good-by." For us, it was really "hello" and "good-by" because we had so little time to stay at Garkida; but between the "hello" and the "good-by" we had time to visit the clinic, where the sick were getting their injections, always kneeling in prayer before the medical work of the day is begun. In each tribal village, we visited the chapels, native-built, native-style and lit by primitive Oriental oil lamps. Upon the mud walls was written in whitewash "Come unto me all ye that labor and are heavy laden and I will give you rest." At the request of one village chief, we held an outdoor prayer service, kneeling in the midst of the village beneath the shade of a great tropical tree. In another village we had a musical recital with instruments made of gourds and strung with horsehair. A blind man kept time to the music with wooden blocks strung on a stick. We saw the cattle which gave milk and meat for the patients. We saw their chickens, their pigs, their goats, and their fields freshly plowed after the rain. In fact, we saw Main Street and all

the side streets of the Garkida leper colony and we can now understand why, when a patient is symptom free and is ready to leave the City of the Sick on parole, he begs for only a six months' leave of absence with permission to return, if necessary, to this place which has been a spiritual home to him during the years of his sickness and social ostracism.

My Shanghai Diary

Ernest L. Ikenberry

Feb. 28. We have a full house and Mary Schaeffer and Velma Ober are a very, very welcome addition. The UNRRA truck came in handy this morning in getting trunks up from the customs house. We now have fifteen people in the home but the more the cheaper for each of us.

March 1. Checked on the Tarn first thing this morning. They said that the passengers should be at the customs jetty at about two-thirty. I missed a meeting of the finance committee to get there and of course she did not get in until 5:30. It was good to see Wendell Flory coming up the ramp. There were not very many passengers; so they were lined up with baggage and Wendell got through with his in fifteen minutes as he had nothing particularly dutiable. We got a peddie cab to take the baggage and walked along with it, getting home in time for dinner before seven.

March 2. Sent a cable off to the board announcing the arrival of the three Brethren folks. Flory's boat was out at the river ahead of the girls but they had a cargo of gasoline; so he got in sooner at the Asiatic Petroleum docks. Wendell was off port five full days. The three went to the consulate and to cash travelers' checks into U.S. currency as the regulations change the fourth, after which they must be cashed into Chinese currency. Wendell found that they will need letters to get the consular permit to fly to Peiping. Will have to wait till Monday as offices close Saturday afternoon (except ours).

March 3. Wendell, Mary, Velma, Dwight Rugh and I took a taxi to the Community church early for the forum lecture. Got there early enough to visit the American school campus and buildings across the street. It is pretty run down after several years of occupation by Japanese and lately by U. S. marines, whom Boynton says treated it worse than the former did. Dr. Henry gave the lecture this morning,

speaking on relief work. Tracy Jones gave a very good sermon followed by the communion service. Dr. Boynton officiated at the communion service.

March 4. Spent the morning getting ready for the executive committee meeting of the relief committee. Flory, Schaeffer and Ober went out to the American Advisory Committee and got letters from Dr. Henry certifying that they are full-time relief workers. Still rain, rain, rain.

March 5. Had the usual long staff meeting in the morning. There were many problems, among them some place for the staff members to live who have come down from West China.

Wendell got his permit to fly to Peiping in a few minutes. Mary and Velma were held up on permits to fly. This may mean that the tension in Manchuria and North China is pretty serious. Wendell got a place on the plane and he may fly up on Saturday.

March 6. It was moving day this morning at the office. At the end of our office building, six rooms have been turned back to us by the liaison officers group, formerly headed by Dr. Frank Price. Now we can each have a room.

March 7. The sun is shining for the first time in two weeks.

March 8. Ernest Wampler's boat, Tillie Lykes, is reported off Woonung. Wendell Flory is keeping tab on her. We had a long staff meeting. Bishop Robin Chen called to confer on the Anhui relief committee setup. I got my report on the Japanese Christian relief up to the end of February off to Vaught in New York.

Monthly Financial Report

During the month of May contributions for the Conference Budget and all the General Boards and agencies in the budget totaled \$33,305.96 and the total received for the year beginning March 1, 1946, was \$64,685.55. Contributions for Brethren service totaled \$61,528.21 for the month and the total received for the year was \$164,711.93.

The following shows statement of condition of the following boards as of May 31, 1946.

General Mission Board

Income since March 1, 1946 . . .	\$ 35,576.28
Income same period last year . .	38,771.76
Expense since March 1, 1946 . . .	68,009.84
Expense same period last year . .	41,925.68
Mission credit balance 5-31-46 . .	77,434.79
Mission credit balance 4-30-46 . .	94,009.08
Decrease in cr. bal. May 1946 . .	16,574.29

Brethren Service Committee

Income since March 1, 1946 . . .	\$164,711.93
Income same period last year . .	67,518.47
Expense since March 1, 1946 . . .	116,682.61
Expense same period last year . .	91,306.53
B. S. credit balance 5-31-46 . . .	230,810.19
B. S. credit balance 4-30-46 . . .	168,313.89
Increase in cr. bal. May 1946 . .	62,496.30



A Mother of Starving Children Speaks

I am your sister in a war-torn land;
A mother too. Each day I watch and wait
Beside my little ones who beg for food:
My cupboard yields only an empty plate.
O Christian sister, fill with bread and milk!
Come soon, I pray, tomorrow may be late!

Must these I bore die while your children play
About your tables spread with sumptuous fare?
I ask not for the food they need, but give
The scraps you throw to dogs. In mercy share
Some portion small to fill that empty place
That causes hurt. See their bodies frail,
With listless eyes sunk deep in pallid face—
Eyes that must close forever if you fail.

I beg you for the crumbs that fall on floor.
Just crumbs, and love to light the flame of hope,
For we dine only on the fruits of war,
Famine and pestilence, disease and pain.

Come, sisters who love God, it's getting late;
Tomorrow bread and milk may be but vain.

I am a mother in a war-torn land;
My soul implores you fill my empty hand.
—Ruth B. Statler

Need Tractor Drivers to Help Save Chinese

The opportunity is still open for good men to join the China tractor unit. Unforeseen delays have arisen in the making of arrangements and agreements so that the first group of fifteen trainees started training July 18 at Rock Island, Illinois. For the remaining thirty-five men, selections are still being made. From these, two groups will be sent in succession to Detroit and to Milwaukee to become expert tractor operators.

Howard Sollenberger, director of the unit, states that of all UNRRA operations, the repairing of the Yellow River dikes, as recently portrayed in Life magazine, and the rehabilitation of the flooded land may be longer remembered in history than any other UNRRA project. Some one hundred thousand coolies have finished sufficient work on the dikes to permit work on the two million acres of flooded land. This will aid seven million Chinese people

who are now on the brink of starvation.

The plowboys should be men aged twenty to thirty-five who are able to learn easily and can "take it." Other qualifications include having some mechanical experience; physical, mental, and moral stability; a high school education, and a desire to serve the unit and China. Some of the work assigned by UNRRA to the men may be of a nature that demands great resourcefulness and extra abilities.

Travel and maintenance will be provided by UNRRA, and an allowance of \$10 per month given to each man. Additional advantages in the educational and recreational line will be provided, including the possibility of a full year of college credit for the study of the Chinese language and Chinese culture.

Correction Issued on Sewing for Relief

This page erred recently in explaining that the New Windsor center would appreciate the completion of sewn garments for relief by a certain date, points out Mrs. Earl W. Flohr of the cutting department. Although New Windsor very much prefers to have the garments completed in a reasonable length of time, no date for return of clothes is to be considered a rigid deadline that cannot be modified, she said.

Women are urged to continue their sewing of garments for the needy peoples of Europe, even though they are uncertain as to when the clothes will be finished. Mrs. Flohr also asked that emphasis be given to the opportunity available to girls and women in summer camps to knit garments for relief. New Windsor now has supplies of yarn available.

"All desire peace but they do not care for the things that bring peace."—Thomas a Kempis

Elgin Unit Described:

Women Workers Needed

The Elgin state hospital, where the Brethren service unit of young women serve as attendants, is considered one of the finest institutions of its kind in the country. The hospital contains 1,100 acres of ground with fifty-five separate buildings. There is a hospital for acute physical ailments, a diagnostic building, an occupational therapy department, an assembly hall for recreation and religious services. The patient population is about 5,250. There is a staff of twelve doctors, fifteen registered nurses, ten graduate nurses, and four hundred twenty-five attendants.

The Brethren unit of women, now

Modesto Center Sends Relief Goods to Korea

Korea is the destination of a large shipment of relief goods that recently left the Church World Service center at Modesto, Calif. Five hundred bales of woolen clothing (52,670 pounds), 97 boxes of shoes (12,962 pounds) and two boxes of medical supplies (293 pounds) were in the cargo.

It is expected that shipments will soon be made to Shanghai, China, and Siam. Food is to be sent to Shanghai and bales of cotton clothing to Siam.

Church World Service reports that Korea's first shipment of relief goods, recently arrived, was made up of medicines and surgical instruments to rehabilitate seven hospital centers set up in the American zone. C.W.S. represents the united relief and rehabilitation efforts of all leading U. S. Protestant church denominations.

Relief Achievement of One Small Community

Enviably is the record of the small community, State College, Pa., where, with a population of only six or seven thousand, nearly \$8,000 was recently raised for relief. It is just another example of what can be accomplished when a few people determine to help relieve the suffering of war's victims.

John A. Fergusson, in reporting the work, said that of the \$8,000, nearly \$1,000 was given for heifers. To date, ten heifers had been sent and six more heifers and a bull had been purchased for shipment to the heifer-project committee.

Information and Inspiration . . .

A. Powell Davis spoke eloquently not long ago of America's inadequate relief effort: "After winning the most costly victory in history, a victory which gave us world leadership, we have betrayed those to whom we made promises and those who trusted us; we have betrayed our own dead; we have betrayed the future. Instead of sowing the seeds of mercy and compassion, of goodwill and regeneration, we have allowed the war-sown seeds of cruel, needless misery to take root unchecked. We have invited everything that leads to future war. These past ten

months have brought us to the lowest point in the annals of our national history. It is our meanest hour."

neering the completion of two years of service at this institution, is asking for new applicants to carry on this service to the mentally ill. Women in good health, with emotional stability and at least a high school education, are desired. A sympathetic attitude, a willingness to understand problems and a genuine desire to help are essential.

Living quarters at the Brethren Fellowship House and educational opportunities are added features of this service program. Interested women should write to B.S.C. immediately for further information.

News of Heifers Shipped in 1944

We recently received this letter:

Dear Sirs:

Enclosed I am sending a check—. This is the gift of the primary department of the Riverside church school in New York, which became interested through the story of the first shipment of heifers, designated for Europe, but sent to Puerto Rico when a ship was not available for Europe.

Recently in Puerto Rico I saw some of the cows which were sent there in those first shipments, and wished I had some pictures of the heifers in their new homes to show the children.

You will be interested to know, that although this money was raised for European relief, the interest in Puerto Rico needs was so great that I was instructed to buy, with money left over, a goat for some family while I was on the island. I was impressed with the splendid work your people are doing on the project.

Cordially yours,

Jeanette Perkins Brown
Supervisor, Primary Department
Riverside Church School

months have brought us to the lowest point in the annals of our national history. It is our meanest hour."

The American Baptist Home and Foreign Mission Societies dedicated a collection center for heifers for relief at Green Lake, Wis., on May 17. The center will receive heifers from surrounding communities and keep them until shipments are arranged to New Windsor. Edward Ziegler, representing the Church of the Brethren, gave a brief talk at the dedication service.

Cable received from Budapest, Hungary: "Fifty-two bags seeds contributed by Francis Ver and wife Dayton, Ohio, through Brethren Service Committee arrived May 8—Reference Rev. Somogyi. He expresses grateful appreciation this contribution and reports his committee making distribution. States that over 200 families have received seeds and several report excellent results from plantings."

Cotton feed sacks are badly needed for relief purposes. Mothers in central Europe are using newspapers for diapers. With our cotton feed bags they can make diapers, underwear and sheets. In most places in Europe and Asia such items as these cannot be bought. Ladies are asked to rip open the seams, launder, and send feed sacks to their nearest church relief center: New Windsor, Md.; 101 Pine St., Dayton, Ohio; 1735 Vandevanter St., St. Louis, Mo.; Modesto, Calif.; 2247 East Marginal Way, Seattle 4, Wash.

Church World Service

Leslie B. Moss, director of promotion for Church World Service, the relief agency with which the Brethren co-operate, in a recent letter recommends the article, The Food Scandal, in the May 1946 Fortune magazine. Mr. Moss took a strong position in favor of continued rationing last year.

Church World Service has expressed its own stand on the present world food crisis. The new service agency called upon the President to set aside by executive order the necessary grain to cope with the present emergency and to provide for immediate shipment overseas, and to reinstate rationing in this country in order to provide the necessary supplies for the coming year to feed the starving in Europe and Asia.

The Church at Work

USING

the Local Church Program Guide

Free copies of the Local Church Program Guide for 1946-47 have been sent to ministers in charge of churches and to Sunday-school superintendents. Additional copies may be secured at 10c each or 12 for \$1.00.

The Local Church Program Guide has been prepared to serve as a resource and guidance manual for local church leaders. No one church will be able to carry out all the suggestions made in it. On the other hand there are always local needs and problems which may not be lifted up in the guide but which should receive the attention of church planners. An attempt has been made in this guide to provide suggestions for the over-all church program as well as more specific guidance for the various age groups. Consequently the guide is of value to a number of planning groups, committees and individual leaders in the church and will be used in various ways by different churches. The paragraphs which follow are merely suggestions to point out the possibilities in the use of this guide.

Let us imagine ourselves first in a *planning conference* as described on these pages last week. After the discussion of goals and general plans for the church these guides are distributed and time allowed for browsing through them. After leafing through the administrative section and noting the various headings and calling attention to the age-group sections, the group sets itself to a consideration of the church calendar (inside front cover) and to the calendar plan sheets. Their attention is called to the activities outlined and the ideas suggested on planning ahead, noting that these items require the attention of a large number of the church leaders. It is also noted that the Church at Work section of the Gospel Messenger carries more detailed suggestions on these items. As an example the October 5, 1946, Gospel Messenger is scheduled to carry a listing of Christmas and New Year's program materials (page 48 of the Guide). They glance through the Questions for

Consideration and note that some of these might well furnish the basis for discussion at workers' conferences and certainly should be considered by official boards or church cabinets. It is agreed that the church cabinet or official board will use the blank plan sheets to outline the activities of the church. This outline is then to be considered by the youth department, men's work, women's work and other groups as they build their separate programs to fit in with the total church program.

In a meeting of the Board of Christian Education the Program Guide is culled for suggestions and new literature resources. This group is especially interested in the sections under administration of the church school and leadership. They find here the outline of the Uniform Sunday-school lessons for the year ahead and discuss their merits. They may decide to call the attention of adult classes to other possibilities in study for a part of the year. Suggestions for such topics and study materials are found in the adult section of the guide. The leadership section is read and the specific suggestions for leadership



education considered. Someone also calls attention to an article on Discovering Leaders which appeared in the June 29 issue of the Gospel Messenger. The study sections of the children's, youth and adult departments of the guide are then scanned and a listing made of all new materials which need to be ordered or brought to the attention of the various church school leaders.

The finance committee finds in the Local Church Program Guide a listing of the special offering dates and information on the general church budgets for the year. These are noted and incorporated into their program for the year. Trustees or building committees find here a few suggestions and a listing of materials which are of special interest to them.

The first workers' conference of

You Ought to Know About . . .

Three new pamphlets on evangelism:

Essentials of Evangelism, Ralph Spaulding Cushman. 25c.

Primer of Evangelism, Charles C. Selecman. 10c.

Evangelize—Why, E. Stanley Jones. 10c.

New books added to the Brethren Loan Library:

When Life Gets Hard, Gilkey.

The Family and Its Christian Fulfillment, Bryce and others.

Fine Art Reproductions, Old and Modern Masters, a catalog of the New York Graphic Society.

The Local Church Program Guide, 1946-47. See accompanying article. Order from the General Boards, 22 S. State St., Elgin, Ill. 10c each; 12 for \$1.00.

The summer camps of the Church of the Brethren have done much to motivate my life in positive directions. In more than a hundred weeks spent in camps during the past twenty years I have tried to share and to inspire others to noble living. Last year I wrote Let's Go Camping. I have given my testimony for summer camps many times.

But yesterday something new happened. We took our eleven-year-old daughter to camp—her first camp experience away from her parents. For the first time I see camping through the eyes of a parent. Camp looks different now.

Anticipating camp was a thrilling experience for the entire family. When we arrived at camp we observed that each camper had previously been registered, paid her fee and been assigned to her cabin. The cabin counselor was in the cabin to welcome each girl as she arrived. The nurse and the director were in the administration building where a brief physical checkup was made. A certificate of health was required. Spending money was deposited in the camp bank. There was an interview between mother and director and then good-bys were said. Our daughter hurried to her cabin and we turned homeward. We had taken our daughter to camp. How little had I realized through the years how hundreds of parents had felt as they left their children at camp in our care.

It occurs to me that: (1) Much time should be devoted in the family circle preparing the camper for the anticipated experience. (2) Leaders and counselors should be chosen with the greatest care. Don't operate a camp unless adequate leadership is secured. Too much is at stake. (3) Preregistration is essential. (4) Director and staff must have a precamp conference and plan in detail for every aspect of camp. (5) Parents have a right to expect their children to return home with a more Christian attitude toward life as a result of their camping experience.

the new year finds the Program Guide particularly helpful. Some time is taken at the beginning of the session to outline the over-all plans which have been laid for the church. These are discussed and the group divides into age-group sections. The children's director, department heads and teachers in the children's department give careful consideration to the children's section of the guide. Listings of materials for the church school are noted. The Sunday-school superintendent has handed the children's director several fliers on the new graded lessons and the advisability of securing the new curriculum materials is discussed. These workers also look over the other suggestions for activities in the children's department and adopt several of them and place an order for a number of materials needed to carry them out.

The youth workers scan the intermediate and young people's sections of the guide, noting first the suggestions made for the Sunday morning church school. Both intermediate and youth leaders are interested in the materials and topics suggested for Sunday evening meetings and decide to call them to the attention of their program planners.

The adult teachers and officers of men's work and women's work meet with the adult Sunday-school superintendent to discuss their com-

mon responsibilities to the adults of the church and discover that the guide offers suggestions for all of them. They stay together long enough to lay over-all plans for the adult department and then proceed to work with their groups on more specific projects.

The minister and the superintendent often consult the program guide for through-the-year suggestions. Some of these suggestions are helpful in their particular situations; others are not. In either case they send their reactions to the General Boards so that a more adequate guide may be prepared for use the next year.

Class of 1946

Continued from page 13

from Ohio State University; attended Bonebrake Theological Seminary one year; ordained to the ministry in 1932 and to the eldership in 1941; served as pastor of the West Alexandria church, Southern Ohio, from 1941 to 1945; married Naomi V. Erbaugh, daughter of Elder and Mrs. Clarence Erbaugh, June 7, 1941; one daughter, Barbara Ann, born Feb. 9, 1944, is the joy of their home. The Kinsels are entering pastoral service in Southern Ohio.

Harvey S. Kline, son of Mr. and Mrs. Harvey W. Kline of Annville, Pa.; graduated from Elizabethtown College with the A. B. degree in 1943; ordained to the ministry in 1941;

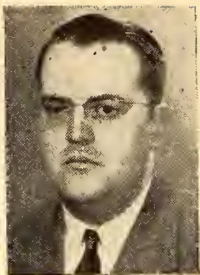
served as summer pastor of the Timberville, Linville Creek and Unity congregations of Northern Virginia and of the Maple Spring church, Eggleston, W. Va.; married Ruth Zimmerman, daughter of Mr. and Mrs. J. I. Zimmerman of Martinsburg, Pa., Aug. 14, 1943. Harvey and Ruth have accepted the call to the newly organized church at Des Moines, Iowa, the Stover Memorial church.

J. Wilburn Lewallen, son of Mr. and Mrs. D. G. Lewallen of Bisbee, N. Dak.; graduated from McPherson College with the A. B. degree; served four summers as pastor of the Zion church, N. Dak.; ordained to the ministry Sept. 4, 1938; served two years as pastor of the Larned church, Kansas, and principal of the Zook consolidated schools; married Joy Frances Smith, May 28, 1942; two children, Constance Ann, born Aug. 29, 1943, and Wilfred Eugene, born December 4, 1944, grace their home. The Lewallens will become pastors of the Maple Grove church, Northwestern Kansas, beginning Sept. 1, 1946.

Roy E. McAuley, son of Mr. and Mrs. A. B. McAuley of Wichita, Kansas; received B. S. degree from McPherson College in 1942; ordained to the ministry in the Wichita church in 1943; served the Wichita church as supply pastor during 1942-1943; married Ruth Arlene Micholson in 1943; one son, Arthur McAuley, aged eighteen months, is the joy of their home. The McAuleys are entering full-time pastoral service Sept. 1, 1946.

Galen L. Miller, son of Mr. and Mrs. R. H. Miller of Portland, Oregon; graduated from Pacific College, Newberg, Oregon, in 1943; served two summers as pastor of the church at Nezperce, Idaho; ordained to the ministry by the First church of Chicago; married Marie Wakefield, Dec. 15, 1942; one daughter, born in May 1946, brings happiness to their home. Galen Miller served as assistant pastor of the First church of Chicago during the past year. He will continue in this work and also carry on further graduate study.

Harold W. Miller, son of Mr. and Mrs. Vernon E. Miller of Nappanee, Ind.; graduated with the A. B. degree in 1940 from the college at Warrensburg, Mo.; ordained to the ministry Feb. 3, 1935, and to the eldership Nov. 3, 1939; served the Leeton, Mo., church three years as pastor; was district fieldworker for Middle Missouri for two years and pastor of the Middlebury church, Northern Indi-



Oscar and Olga Slifer



Carl and Carrie Lee Smith



Conrad and Irma Grace Snavelly

ana, for six years; married Louise Reed, Sept. 5, 1937; two children, Angilee Carol, four years old, and Kenneth Leroy, twenty months, grace their home. The Millers have accepted the call of the Woodland church of Southern Illinois and have already taken up the work.

Walter E. Peckover, son of W. A. and Lavina Early Peckover of Wichita, Kans.; graduated from McPherson College in 1927 with the A. B. degree; ordained to the ministry in 1920 in the Murdock church; has had twelve years of pastoral experience,

graduated from McPherson College in 1944; ordained to the ministry Sept. 5, 1943; married Ruth Elnora Miller of Weiser, Idaho, Aug. 22, 1943; served as summer pastor of the Bethel church, Arriba, Colo., the Mt. Hope and Forest Center churches, Wash., and at Monticello, Minn., and Weiser, Idaho. Harry plans to enter medical school in preparation for foreign missionary service.

J. Benton Rhoades, son of Paul J. and Orpha Rhoades of Astoria, Ill.; received the A. B. degree from Manchester College; served one year in

Draft, Va.; graduated from Bridgewater College with the B. S. degree in music; served as summer pastor in Floyd County, Va., in 1942; ordained to the ministry at Free Union, Va., in 1940; married Verna Ruth Flory, daughter of Brother and Sister Byron Flory of Bridgewater, Va., Aug. 2, 1942. Paul and Verna Ruth will remain in Chicago for another year while Paul continues graduate work in the field of music.

Oscar Raymond Slifer, Jr., son of Oscar R. and Lucy Slifer of Conrad, Iowa; received the A. B. degree from McPherson College in 1943; ordained to the ministry by the First church of Chicago, May 5, 1946; served as student pastor of the Darlow church, Kansas, 1941-1943; married Olga Alvin Unruh, daughter of Samuel and Mary Unruh of Hillsboro, Kansas, Dec. 22, 1941. Mrs. Slifer taught school during 1939-1940. Oscar Raymond plans to continue graduate study at Bethany and the University of Chicago.

Carl F. Smith, son of Mr. and Mrs. Franklin M. Smith of Staunton, Va.; graduated from Bridgewater College with the A. B. degree in 1943; served the Lebanon church, Va., part time for two years, the White Hill church for nine months and the Buena Vista church as summer pastor in 1944; married Carrie Lee Swift, Dec. 19, 1942; one daughter, Karyl Anne, born Oct. 22, 1945, blesses their home. Carl and Carrie Lee have accepted the call of the Bush Creek and Flower Hill churches of Middle Maryland.

Conrad L. Snavelly, son of Mr. and Mrs. Glenn N. Snavelly of Fostoria, Ohio; received the A. B. degree from Manchester College; ordained to the ministry Sept. 11, 1941; served as summer pastor at Harmon, W. Va., and Octavia, Nebr.; married Irma Grace Fisher, June 6, 1943. The Snavellys are taking up pastoral work at Manassas, Va., Sept. 1, 1946.

Merril S. Heinz, son of Mrs. Cyril Poor of Altoona, Pa.; Merrill graduated from Bethany with the B. S. L. degree and is finishing his college course this summer at Goshen Col-



Wayne Crist



Donald Rowe



Lawrence Rule

having served as pastor of the Seattlet, Wash., Clovis, N. Mex., and Nona, Texas, churches; four children bless their home, Walter E., Jr., Chester Burnel, Ruth Agnetta, and Vernon Keith. Mrs. Peckover is a graduate nurse. The Peckovers have accepted the call of the church at Topeka, Kansas.

Ira S. Petre, son of Mr. and Mrs. Samuel H. Petre of Hagerstown, Md.; received his A. B. degree from Bridgewater College; was married to Mary Guyton of Burkittsville, Md. Ira and Mary consecrated their lives as foreign missionaries. They took two years of school work at Bethany and then served one term on the Africa mission field. On their first furlough Ira completed his seminary work to graduate with the class of 1946. The Petres have three children.

Harry Irving Reeves, son of Michael George and Mary Catherine (deceased) Reeves, of Denver, Colo.;

home missions in Kentucky; married Ruby June Frantz, daughter of Elder Ira H. Frantz of North Manchester, Ind.; one daughter, Jeanne Marie, aged one year, brings happiness to their home. Benton and Ruby have gone as missionaries to Ecuador to open up a new mission field.

Donald E. Rowe, son of Elder and Sister Dewey E. Rowe of Seattle, Wash.; graduated from Manchester College; ordained to the ministry in December 1943; served as summer pastor at the Rock House church, Heisey, Ky., 1944-1945. Donald has accepted the call of the Dixon church, Northern Illinois, and will take up the work Sept. 1, 1946.

Lawrence J. Rule, son of Mr. and Mrs. Lawrence E. Rule of Goshen, Ind.; graduated from Goshen College, Goshen, Ind., in 1943; served as summer pastor; interested especially in the rural church; will take up full-time pastoral work the first of September 1946.

Paul B. Sanger, Jr., son of Brother and Sister Paul B. Sanger of Stuarts

lege, Ind. On July 17, 1941, Merrill married Mary Lydia Good of Altoona, Pa. They have one son, Roy Rinehart, born Nov. 8, 1945. Merrill and Mary Lydia served in the summer pastorate at Leamersville, Pa., and Decatur, Ill. They are entering full-time pastoral service Sept. 1, 1946.

News and Correspondence

Quakers Launch Relief Program in Japan

Launching of a Quaker relief program in Japan has been announced by Clarence E. Pickett, executive secretary of the American Friends Service Committee. Relief operations will be carried out through the Licensed Agencies for Relief in Asia, which operate under the American Council of Voluntary Agencies.

Mr. Pickett said Quakers have been authorized to collect food, clothing and funds for Japanese relief. Clothing supplies will be routed through the committee's warehouse at Pasadena, Calif., and food items through the Philadelphia warehouse. Contributions of money will be forwarded through the national headquarters in Philadelphia.

"Reports from Japan show," Mr. Pickett said, "that the official ration has dropped below 1,000 calories daily. There is a great need for clothing and the lack of soap and medical supplies has seriously impaired the health of the people."

The present relief program to Japan marks the second time the Quakers have aided the Japanese people. The first was after the earthquake of 1923, when American and Japanese Friends built a model village for low-salaried white-collar workers. This co-operative village was later used as a model for factory housing in Japan.

Philadelphia Presbytery Drafts Program to Eliminate Discrimination

A program to eliminate racial discrimination in the Presbyterian Church in the U.S.A. was adopted by the Presbytery of Philadelphia at a meeting here.

The presbytery called upon the church to eliminate racial discrimination in employment of staff members and workers, and urged laymen engaged in personnel work to consider jobs on the basis of the applicant's qualifications irrespective of race, creed or color.

It was also suggested that Presbyterian colleges and professional schools grant admission strictly on the basis of merit. Church members were asked to refrain from using derogatory racial terms and from repeating stories, humorous or otherwise, which reflect on a racial or religious group.

Presbyterian churches, it was urged, should minister to their communities with a view toward including members of other racial groups in their programs wherever possible, and should receive into membership all seeking to be received on the basis of profession of faith.

"The existence of Negro churches should never be used as an excuse for excluding any Christian from any church," the presbytery said.

Presbyterian institutions, such as hospitals and nurses' training schools, were urged to move toward a policy of accepting people purely on merit.

50,000 Attend Chicago Youth for Christ Rally

More than 50,000 persons attended the Memorial Day rally of the Chicagoland Youth for Christ movement in Chicago's famous Soldier Field stadium.

A choir of 5,000 voices, a band of 500 persons, 300 nurses in uniforms and a missionary pageant were features of the program, which was held at the end of a gigantic, 300-foot white cross which stretched out across the green field in the center area of the stadium.

Dr. Torrey Johnson, who returned recently from a tour of Europe, made a plea for support of missionary movements among the people of the devastated areas of the world.

"We must help Europe," Dr. Johnson declared. "Youth for Christ will do all we can. We must send teams to Great Britain, Scandinavia, Holland, Latin America, and Australia. We will not quit until the whole world shall know the message of the grace of God and how Christ died for our sins."

"Young people, you are not called upon at this moment to die for your country, but I do call upon you to offer your lives to Christ."

Says Missionaries Must Face Widespread Social Changes

Widespread social changes taking place in the various mission fields of the world are factors which the missionary today must learn to face objectively, Dr. Winburn T. Thomas told a group of 200 newly appointed missionaries and leaders representing fourteen Protestant denomina-

tions, in conference at Hartford, Conn., recently.

Increasing industrialization of backward areas, the growing spirit of nationalism, and the widespread influence of communism are among the factors bringing about social change, he said.

"A missionary is a minister of relief to meet the total needs of human beings," Dr. Thomas said. "Regardless of the theological point of view, he is likely to engage in a relief program when he is faced with the poverty, sickness and need of the people to whom he ministers. But more than relief is needed. The missionary must also seek to overcome the conditions which make relief necessary."

Berlin Food Conditions Called Desperate

Food conditions in the British sector of Berlin are so desperate that "many are tempted to commit suicide," according to a letter received by U. S. Army Chaplain W. D. Kuenzli from Frau Elsa Jensen, widow of the late Evangelical Bishop Jensen. The letter declared, "We shall perish unless help comes soon."

"We see hunger and death all around us," Frau Jensen wrote. "We have the impression that no one cares whether we live or die, and we are becoming bitter and desperate."

"With a little more food, the old folks could be saved. Must our promising babies and children die? Our worn-out mothers get more hopeless from day to day. Many are tempted to commit suicide—they can't stand this life much longer."

One of Frau Jensen's daughters is principal of the Christian kindergarten in the Staaken suburb of Berlin, and another is secretary of the Berlin Y.W.C.A. and dean of the Lutheran Bible School.

Methodists Plan Labor Day Institutes for Married Couples

Because of increasing interest, the Labor Day institute for young Methodist married couples this year will be given in two camp meetings, instead of one.

From 75 to 100 couples are expected at each camp. The couples are invited to bring their children and special leadership will be provided for their care when the parents are otherwise occupied.

The Labor Day institute has been held annually for five years, with

its main purpose "to offer Christian help and influence in creating and developing Christian family life."

Lectures will be offered on The Social Life of the Family, The Economic Life of the Family, Physical and Emotional Aspects of Family Life, and Spiritual Life of the Family. There will also be a Bible course and a recreation program including folk dancing and a hobby show at each camp.

A Church Plans to Serve the Community

The Memorial Presbyterian church in Indianapolis is planning a large program for young people.

The congregation voted to remain in its present location, rather than follow the trend to move to more desirable parts of the expanding city, and to devote its church plant to meet community needs.

A close relationship between the entire family and the church will be developed. Tentative plans call for a swimming pool, a gymnasium, and club rooms for boys, girls, young mothers, men and entire families.

Married Veterans Renew Vows at Spiritual Retreat

A one-day married veterans' spiritual retreat was held in the chapel of St. Mary's Academy in South Bend, Ind., at which more than 100 ex-GI's—now students at Notre Dame University—and their wives commemorated the sacredness of the marriage bond.

Believed to be the first service of its kind, the retreat was divided into three conferences: Marriage as a Way of Life; Virtues of Married Life, and Happiness in Marriage. The retreat was called the Cana Conference after the marriage feast of Cana at which Christ performed his first miracle.

Between the first and second conferences the group gathered in a wooded section of the academy grounds and said the Rosary. Intermission between the second and third conferences was devoted to a general discussion. A benediction and renewal of the marriage vows concluded the retreat, which was followed by a picnic supper.

Protestant Agencies Plan National Conference of Young Churchmen

A National Conference of Young Churchmen, designed to "mobilize" young men under thirty years of age for future positions of leadership in the Protestant churches, will

be held at Lakeside, Ohio, Sept. 3-6, under the joint sponsorship of the Federal Council of Churches and the International Council of Religious Education.

Delegates to the conference will be appointed by officials of the thirty-eight denominations composing the combined membership of the two interdenominational bodies.

An announcement of the meeting, released over the signatures of Bishop G. Bromley Oxnam, president of the Federal Council, and Harold E. Stassen, president of the International Council, commended American young men for their services to the country in the army, the navy, civilian public service camps, industry, and scientific research.

"While they have been away," it added, "the older churchmen have had to carry their responsibilities in the church. Now, as they are returning, the church must share with them its opportunities for service."

Plan Aviation Training School for Pastors

An aviation training school for Protestant pastors soon will be opened in Kenosha, Wis., the Rev. Gilbert Howe, Kenosha Baptist minister, has announced. Financed by Protestant churches, individuals and corporations, the school will train ministers for solo flying in a three months' course.

"It will be easier for ministers to reach outlying communities if they can fly," Mr. Howe explained. "This course will give them all the necessary instructions for solo flying in their own ships."

Two airplanes already have been contracted for and the school will use a modern three-runway airfield. A former army flight instructor will direct instruction, Mr. Howe said.

The course of instruction will include night and instrument flying with special attention paid to operation over wilderness and rough terrain areas.

Radio Challenged to 'Sell' Peace and Goodwill

A radio column in the Louisville Courier-Journal which took the form of a challenge to radio to bring its facilities to the fight for peace and goodwill has brought considerable comment from religious workers and others.

The column, an open letter addressed to Norman Corwin and Orson Welles as leaders in the field, asked them to use their talents toward telling listeners that peace was not a pact signed by diplomats, but a way of life which started in

an individual heart and spread throughout the world. Humanity, as a sponsor seeking to sell its twin products, peace and goodwill, was represented as coming to radio after all other media had failed. The column said it appeared there had been scant success with the old slogan, the Golden Rule, and that perhaps it needed commercializing.

Bill Ladd, the writer, said radio could and did sell dog food and cigarettes successfully, and that it was equally possible to sell goodwill by the same methods.

Corwin telegraphed Ladd, "I am going to carry the fight into action by my flight around the world as recipient of the Wendell Willkie One World award. I shall do my best."

Urges Clergy Be Given Courses in Radio Techniques

Clergymen should be given courses in radio techniques, delegates to the convention in Chicago of the American Association of Theological Seminaries were told.

Sterling Fisher, a National Broadcasting Co. director, said the churches lagged far behind secular institutions in the radio field.

"The church has been more backward than any other social organization or social group in adopting modern methods of instruction and communication of ideas," he said.

The Rev. Everett Parker, director of the joint radio committee of the Congregational, Methodist and Presbyterian denominations, said the clergy must find a way to use the radio as a means of worship and not only for instruction.

"No satisfactory worship program for radio has yet been developed," he said. "There is a desperate lack of thinking about the use of radio by religious groups."

Methodist Radio Station to Begin Operation in July

Methodism's first licensed radio station, WMRP (Methodist Radio Parish) of Flint, Mich., will go on the air sometime in July, delegates to the annual meeting of the Detroit Methodist Conference in Port Huron were told. It will be a 250-watt station, 1510 kilocycles, and will operate only during the daytime.

By a vote of the delegates the Rev. William B. Morford and the Rev. Cedric Harger, who have been working on the project 13 years, were released from all pastoral duties to give their full time to the radio project.

The station will give about 20 hours a week to carefully selected

and supervised religious programs, Morford said, and also will sponsor school and other community service programs. It will have a radius of about 50 miles.

Financial assistance has been given to the station by the denomination's board of church extension, and if the project is successful further development of radio will result, Morford said.

College to Offer Master of Rural Religious Life Degree

Theological students headed for a career in rural communities can set their sights on a brand-new degree: Master of Rural Religious Life.

Courses leading up to the degree, only one of its kind offered in any school, will be launched in September by the graduate section of the University of Missouri's College of Agriculture in conjunction with the Bible College of Missouri. The combined agriculture-religion curriculum will permit students to take 34 hours of concentrated religious courses in the Bible College.

Church College Abolishes Required Courses

In what is believed to be the first move of its kind, Transylvania College, Disciples of Christ institution at Lexington, Ky., has adopted a program of liberal education which abolishes the traditional practice of having required courses in the curriculum.

The new plan, announced by Dr. Raymond F. McLain, president, will be initiated in September and will place more emphasis on the liberal arts and sciences and less on highly specialized vocational training subjects.

"Transylvania must be completely committed to the task of building the new person for the new world," Dr. McLain said.

Radio Program Launches Relief Appeal

In what is believed to be the first plan of its kind, the Salvation Army is joining with the Breakfast Club radio program of the American Broadcasting Company to sponsor a major relief program to obtain food for overseas relief.

Under the Share-A-Meal plan, as it is called, the program master of ceremonies, Don McNeill, will make daily appeals for two months, or longer, over the nation-wide network. He will ask his listeners to contribute eleven-pound packages of food to the Salvation Army, which in turn will ship them to France, Holland, Italy, Finland and the Philippines.

Distribution of the packages overseas will be supervised by Salvation Army officers.

In his first broadcast appeal, McNeill called upon "our 900,000 charter members to round up their friends and get them in the Breakfast Club Share-A-Meal plan right away."

Northern Baptists to Outfit 200 Russian Orphans

Through the World Relief Committee of the Northern Baptist Convention, 200 Russian orphans will receive complete clothing outfits, the Rev. Stanley I. Stuber, executive secretary announced here. The \$4,250 allocated for the program will be sent through the Interfaith Committee of Russian Relief as an initial contribution towards its interdenominational goal of 100,000 outfits.

The clothing will be shipped free of charge on Russian ships, Mr. Stuber said. Each outfit consists of two sets of underwear, two pairs of stockings, a sweater, trousers, an overcoat, a pair of shoes, a pair of rubbers and a cap. A boy's outfit costs \$21.50, a girl's \$21.

Southern Presbyterians Set Up Committee on Negro Work

In what was termed "the most momentous action ever taken by the church," the General Assembly of the Presbyterian Church in the U.S. (Southern) set up at its annual meeting a special committee on Negro work.

The new committee will have a budget of \$100,000 to create Negro outpost missions, provide new churches for Negroes and to make Stillman Institute at Tuscaloosa, Ala., a four-year college with a school of religion. The committee will be headed by a permanent secretary.

A resolution introduced by Dr. William Crowe, of Wilmington, N. C., also was adopted, calling for the assembly to appoint a committee to explore the possibility of setting up a separate church for Negroes in the various assemblies, with assurance of financial support.

Seagoing Cowboys Given Bibles to Carry Overseas

Each month about thirty boatloads of cattle, for relief purposes, are sent from the United States. This program is sponsored by the Church of the Brethren. The heifer-project committee of New Windsor, Maryland, is in this way responsible for about 900 cattle attendants each trip. The committee appealed to the Bible Society for copies of Tes-

taments and Bibles that might remain on the boats and be used on each voyage. It was also found that these seagoing cowboys usually had a little time while in the port cities for sightseeing, etc. Some of the men, especially those who made repeated trips, have been taking bits of food, needles and other helpful articles for the war-stricken people they meet. The Bible Society provided them also with gospels to distribute to those who may hunger for God's Word. The books have been furnished in Italian, German, French, Polish, Croatian and Yugoslavian as well as English.—American Bible Society.

Minnie Blanch Painter

Minnie Blanch Painter, daughter of D. W. and Mary Frances Cave, was born on Aug. 28, 1897, and died March 30, 1946. Surviving are her husband, Bro. C. L. Painter, her children, Ray, Albert, Mrs. Ashby Abshire, and Pauline, all of Luray, Mrs. Theodore Smelser, of Winchester, and five grandchildren.

She was a devout member of the Church of the Brethren for twenty-five years. Funeral services were conducted by Brethren Donald Royer (her pastor), Joseph Caricofe, and H. E. Wakeman. Interment took place in the church cemetery at Mt. Zion.—C. L. Painter, Luray, Va.

Veldia Umphlet

Veldia Umphlet, daughter of Brother and Sister Hall, was born Feb. 15, 1899, and passed away June 2, 1946, at the Fairview hospital. A throat ailment caused her death. She married Bro. Price Umphlet, who survives, along with a daughter and a son, her mother, and a sister and a brother. She was faithful in her duties as a minister's wife, and devoted much time to the ladies' aid.

Funeral services were conducted at the church by the three pastors who had previously worked here together: Brethren Kenneth Murphy, Herbert Zook, and Ben Cross. Interment was at Pine Lake cemetery.—Mary B. Cross, La Porte, Ind.

Matrimonial . . .

Ervine-Hartman.—Ralph Wayne Ervine of Weyers Cave, Va., and Ethel Anna Hartman of Mt. Crawford, Va., June 5, 1946, by the undersigned at his home.—C. E. Long, Grottoes, Va.

Frantz-Brownell.—Elmer Henry Frantz and Elsie Lettia Brownell, both of Reading, Pa., at the Norristown parsonage May 3, 1946, by the undersigned.—Jonathan F. King, Norristown, Pa.

Gottshalk-Kinckiner.—Albert C. Gottshalk and Helen P. Kinckiner, both of

Norristown, Pa., in the Norristown church, April 27, 1946, by the undersigned.—Jonathan F. King, Norristown, Pa.

Harsher-Zimmerman.—Kenneth Q. Harsher and Marietta R. Zimmerman, both of Frederick, Md., in the Frederick church, June 27, 1946, by the undersigned.—Ralph E. Shober, Roanoke, Va.

Hawkins-Sanger.—Lawrence Hawkins of Carrollton, Mo., and Louise Sanger of Springfield, Mo., at the home of the bride, May 12, 1946, by the undersigned.—Edwin Collings, Baton Rouge, La.

Hoover-Garver.—Robert Ross Hoover and Nancy Jane Garver, both of Roaring Spring, Pa., at the Trinity Methodist church, June 29, 1946, by the undersigned.—Wilbur R. Hoover, Cambridge, Neb.

Hurd-Crowell.—Paul Hurd and Hilda Crowell, both of Dayton, Ohio, June 14, 1946, by Bro. Norman B. Wine.—John D. Long, Dayton, Ohio.

Kitzmiller-Wallace.—Bernie Howard Kitzmiller and Beulah M. Wallace, both of Dundalk, Md., at the parsonage, July 3, 1946, by the undersigned.—Raymon E. Eller, Dundalk, Md.

Kuhn-Pate.—Emmett C. Kuhn, Jr., of Pasco, Wash., and Christine Pate of Richland, Wash., July 6, 1946, by the undersigned.—Jay G. Myers, Sunnyside, Wash.

Lowell-Knight.—James Russel Lowell and Phyllis Knight, at the Community Methodist church in Bothell, Wash., June 29, 1946, by the undersigned.—B. J. Fike, Portland, Ore.

Mathis-Denlinger.—Andrew Gladden Mathis of North Manchester, Ind., and Caryl Eileen Denlinger of New Lebanon, Ohio, in the New Lebanon Brethren church, June 2, 1946, by the undersigned.—John D. Long, Dayton, Ohio.

Miller-Cline.—Frank Elwood Miller and Lois Catherine Cline, both of Weyers Cave, Va., at the home of the bride, June 1, 1946, by the undersigned.—C. E. Long, Grottoes, Va.

Miller-Dandy.—Lewis Edward Miller and Frances Virginia Dandy, both of Baltimore, Md., at Weyers Cave, Va., June 1, 1946, by the undersigned.—C. E. Long, Grottoes, Va.

Oldham-Mock.—George C. Oldham of New Paris, Pa., and Alice M. Mock of Windber, Pa., in the Rummel church, June 8, 1946, by the undersigned.—Robert G. Mock, Windber, Pa.

Pilcher-Shaffer.—Charles E. Pilcher of Lincoln, Nebr., and Rachel Morieve Shaffer of Beatrice, Nebr., at the home of the bride's uncle, June 23, 1946, by the undersigned.—Lewis Naylor, Holmesville, Nebr.

Seese-Stull.—Ray Seese and Dorothy Stull, both of Windber, Pa., at the Shade Creek parsonage, June 1, 1946, by the undersigned.—Stewart B. Kauffman, Windber, Pa.

Shafer-Prowant.—Rex Shafer of Bluffton, Ohio, and Mary Prowant of Dupont, Ohio, in the Dupont church, June 22, 1946, by the undersigned.—David R. Landis, Dupont, Ohio.

Shaulis-Krum.—Don W. Shaulis of Franklin Grove and Dorothy D. Krum of Polo, at the Polo church, April 7, 1946, by the undersigned.—Marvin E. Clingenpeel, Polo, Ill.

Shelton-Harris.—Alfred Lee Shelton of Roanoke, Va., and Minnie Grace Harris of Salem, Va., in the Cloverdale parsonage, June 29, 1946, by the undersigned.—Chester I. Harley, Cloverdale, Va.

Shoemaker-Brooks.—Ray Shoemaker and Janet Lee Brooks, both of Timberville, Va., in the Linville Creek parsonage, July 29, 1946, by the undersigned.—Samuel D. Lindsay, Broadway, Va.

Shuttleworth-Armstrong.—Lowell Shuttleworth and Anna Lee Armstrong, both of Greenville, Ohio, June 29, 1946, in the Greenville church by the undersigned.—G. L. Wine, Greenville, Ohio.

Smith-Stout.—Orville C. Smith of Glen Park, Pa., and Leona Stout of York, Pa., in the South Waterloo church, June 30, 1946, by the undersigned.—W. H. Yoder, Waterloo, Iowa.

Stiles-Fike.—F. Earl Stiles and Eleanor R. Fike, both of Dundalk, Md., at the parsonage, March 4, 1946, by the undersigned.—Raymon E. Eller, Dundalk, Md.

Sundermier-McKeever.—George Sundermier, Jr., and Maryann McKeever, both of Norristown, Pa., in the Norristown church, April 22, 1946, by the undersigned.—Jonathan F. King, Norristown, Pa.

Thomas-Kohr.—Richard F. Thomas and Mildred L. Kohr, both of York, Pa., in the Trinity Lutheran church, June 15, 1946, by the undersigned, assisted by Pastor Crouse.—M. A. Jacobs, York, Pa.

Wampler-Brubaker.—Fred Cline Wampler of Weyers Cave, Va., and Frances Brubaker of Rocky Mount, Va., in the Antioch church, June 6, 1946, by the undersigned, assisted by the bride's uncle, Bro. John Neff.—Murray L. Wagner, Weyers Cave, Va.

Wampler-Heddings.—Ray E. Wampler of Weyers Cave, Va., and Jeannette M. Heddings of Catlett, Va., in the Midland church, June 9, 1946, by the undersigned.—J. A. Hinegardner, Midland, Va.

Weaver-Anthony.—Charles David Weaver of Biglerville, Pa., and Catherine Elizabeth Anthony of Hanover, Pa., May 11, 1946, by the uncle of the groom at his home.—B. F. Kline, Hanover, Pa.

Weller-Hathaway.—Melvin G. Weller and Catherine Hathaway, both of Sunnyside, Wash., May 21, 1946, by the undersigned.—Jay G. Myers, Sunnyside, Wash.

Wellfare-Kantner.—Carl Wellfare of Hastings, Mich., and Jean Kantner of Woodland, Mich., at the Woodland church, June 26, 1946, by the undersigned.—Harley V. Townsend, Battle Creek, Mich.

Wilkins-Delawder.—Rudolph W. Wilkins of Mathias, W. Va., and Ruby M. Delawder of Broadway, Va., June 22, 1946, by the undersigned at his home.—Arnold D. Wilkins, Fulks Run, Va.

Winner-Sullivan.—George D. Winner of Kokomo, Ind., and Maxine Sullivan of Indianapolis, Ind., at the Fort Wayne, Ind., parsonage, June 28, 1946, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

Fallen Asleep . . .

Armour, Mary Ethel, daughter of Calvin R. and Nora E. Wills, was born near Greenville, Ohio, July 16, 1896, and died in the Greenville hospital April 7, 1946. She united with the Church of the Brethren in 1913. She was united in marriage to Robert E. Armour Sept. 29, 1934. She is survived by her husband, three sisters, and six brothers. Funeral services were held by her pastor, the undersigned, in the Greenville church.—G. L. Wine, Greenville, Ohio.

Baker, Vermentia Rebecca Muth, the daughter of Grant and May Robinson Muth, was born near Waynesboro, Pa., May 12, 1912, and died in the Waynesboro hospital on June 24, 1946. In 1932 she united with the Church of the Brethren. Eleven years ago she married Daniel Baker. She is survived by her husband, one daughter, her mother, two sisters, one brother, her stepfather, one stepbrother and her grandmother. Services were held in the Church of the Brethren by her pastor, Bro. George L. Detweiler, and Rev. George H. Bricker of the Evangelical and Reformed church. Burial was in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Balmer, Allen, was born Oct. 15, 1869, and died June 28, 1946. He was a faithful member of the Middle Creek church for fifty years and served as a deacon for thirty-two years. He was married to Mary Grumbine, who preceded him in death six years ago. He is survived by two daughters, six sons, eighteen grandchildren and thirteen great-grandchildren. Funeral services were held by the home ministers in the Middle Creek church and burial was in the adjoining cemetery.—Emma L. Zook, Lititz, Pa.

Bashor, William E., son of Henry A. and Hannah Bashor, was born March 18, 1874, near Union Star, Mo., and died

May 17, 1946, at Denver, Colo. He is survived by two sons, two daughters, three brothers and three sisters. Funeral services were conducted by the undersigned in the Hoffman mortuary, Denver, and burial was at Hygiene, Colo.—I. J. Sollenberger, Denver, Colo.

Besecker, Clara Elizabeth, daughter of Jacob and Mahala Fuls, was born near Johnsville, Montgomery County, Ohio, Aug. 21, 1874, and died Feb. 22, 1946. On Nov. 24, 1894, she was united in marriage to Marcelus Besecker. To this union were born four children. Mrs. Besecker, together with her husband, united with the Church of the Brethren on March 29, 1911. She was a faithful worker in the ladies' aid society. She is survived by three children, one sister and five grandchildren. Funeral services were held in the Greenville church by the undersigned.—G. L. Wine, Greenville, Ohio.

Broadwater, William Henry Harrison, was born Oct. 11, 1875, in Bristol Township, Minn., and was killed in a runaway May 6, 1946. On June 11, 1910, he was united in marriage to Miss Nellie Whelan of Lanesboro. He is survived by his wife, four children, two grandchildren, one brother and two sisters. Funeral services were held at the Root River church, where he had been a faithful member, by Bro. Mark Burner and burial was in the Prairie Queen cemetery.—Mrs. Rebecca Alexander, Preston, Minn.

Browning, Minnie M., daughter of Mr. and Mrs. James Brumbaugh, was born in Elkhart County, Ind., May 31, 1870, and died at her home near Goshen, Ind., June 16, 1946. On March 29, 1894, she was married to Samuel Browning, who preceded her in death in 1922. Surviving are one son, one daughter, three grandchildren, two brothers and one sister. Mrs. Browning was a member of the West Goshen church, at which place her funeral was held by Brethren M. D. Stutsman and Lewis Overholser. Burial was in the Sugar Grove cemetery.—Edith Huber, Goshen, Ind.

Cripe, Amsa, son of Mr. and Mrs. Emanuel Cripe, was born near Goshen, Ind., March 24, 1868, and died at his home in Goshen, June 1, 1946. On Dec. 8, 1889, he was married to Martha Ellen Lutz, who preceded him in death June 24, 1902. On Nov. 29, 1903, he was married to Martha Swihart, who died Nov. 29, 1945. Surviving are three sons, four daughters, thirteen grandchildren, five great-grandchildren and one sister. Mr. Cripe was a member of the West Goshen church, at which place funeral services were held by Brethren M. D. Stutsman and David Miller.—Edith Huber, Goshen, Ind.

Hapner, Ona Vesta Noffsinger, youngest daughter of Jacob and Libbie Noffsinger, was born Dec. 30, 1897, and died Sept. 16, 1945. She was united in marriage to Chester Hapner on May 16, 1917. To this union were born two children. At the early age of eight she united with the Poplar Grove Church of the Brethren. She is survived by her husband, two children, one granddaughter, her mother and two sisters. Funeral services were held at the Greenville church by the undersigned.—G. L. Wine, Greenville, Ohio.

Humphries, Alma Lee, daughter of Mr. and Mrs. David Gilbert of Staunton, Va., was born July 18, 1900, and died May 21, 1946. Her husband, one son and one daughter survive. She united with the Church of the Brethren in her youth. Funeral services were conducted by her pastor, Bro. Warren D. Bowman, at the Chambers funeral parlors and burial was at Staunton, Va.—Mrs. Jacob H. Hollinger, Washington, D. C.

Lehman, John Kenneth, the son of Mr. and Mrs. J. D. Lehman of Guthrie, Okla., was born July 13, 1910, at Guthrie, Okla., and departed this life May 24, 1946, at McCook, Neb. He accepted Christ as his Savior in early youth and served him as a member of the Church of the Brethren for the remainder of his life. He was united in marriage with Inez Hock-

inson of Holbrook, Neb., Oct. 31, 1937. To this union were born one son and two daughters. He is survived by his wife, one son, two daughters, his parents, two brothers, both of whom are elders in the Church of the Brethren, and one sister. Funeral services were held in the First Methodist church of McCook with the pastor, Rev. Prouty, in charge.—Lawrence E. Lehman, Thomas, Okla.

Lentz, Mary Jane, daughter of Mr. and Mrs. Samuel Sivert, was born July 26, 1899, at Quincy, Ohio, and died May 31, 1946. She was united in marriage to Roscoe Lentz on April 14, 1918. To this union were born two sons. She united with the Church of the Brethren in the year 1918 and lived a faithful life until the end. She served as secretary-treasurer of the women's work society of the Middletown church for almost eleven years. She also taught a class of girls in the Sunday school. She is survived by her husband, two sons, two daughters-in-law, one grandchild, her father, one sister, three half sisters and three half brothers. Services were held in the Middletown church by her pastor, Bro. C. Walter Warstler.—Mrs. Herman H. Lawrence, Middletown, Ohio.

Lewis, James E., was born at White Top, Va., July 1, 1869, and died June 2, 1946, at Rosepine, La. He was united in marriage to Emma Loyd, who preceded him in death two years ago. Bro. Lewis spent many years in carpenter work. He united with the Church of the Brethren in his youthful years and was a faithful member until death. He is survived by three sons, seven daughters, two brothers, one sister, twenty-five grandchildren and seven great-grandchildren.—J. B. Firestone and Ova Edwards, Rosepine, La.

Peck, Mary A. Miller, the daughter of Ephraim and Mary Miller, was born at Summit Mills, Pa., Oct. 17, 1855, and died June 24, 1946, at Our Lady of Perpetual hospital at Falls City, Nebr. She united with the Summit Mills Church of the Brethren at the age of twelve years. On Sept. 14, 1879, she married Urias Peck of Falls City, Nebr., who preceded her in death Jan. 11, 1896. Six children were born to this union, four of whom survive. In 1897 Sister Peck married Ephraim Peck, a brother of her former husband, who also preceded her in death, together with their two children. She is survived by twelve grandchildren,

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six great-grandchildren, two great-great-granddaughters and two great-great-grandsons. She, together with her husband, served in the office of deacon for many years. Funeral services were held at Chaney's funeral home by Bro. Milton Early, pastor of the Omaha, Nebr., church, assisted by Rev. Cecil Johnson of the Brethren church of Falls City and burial was in the Silver Creek cemetery.—Mrs. W. K. Peck, Falls City, Nebr.

Randolph, Clara Catherine, daughter of Jacob and June Goldsmith and wife of Samuel Randolph, was born Oct. 30, 1867, in Adams County, Pa., and died June 15, 1946, at the home of her daughter near Camden, Ind. Her husband preceded her in death. Surviving are five daughters, eighteen grandchildren, seventeen great-grandchildren, two sisters and one brother. Funeral services were held at the Lower Deer Creek church and burial was in the Musselman cemetery.—Sadie Wertz, Camden, Ind.

Church News ...

California

Los Angeles, Calvary.—The La Verne Chapel choir presented an inspirational program and contributed the offering given in their behalf to Brethren Service relief work. At the regular council meeting on May 26 LeRoy Doty, Jr., was licensed to the ministry for three years. The following men and their wives were elected to the office of deacon: L. L. Martin, C. D. Harris, B. E. Forney, Claude Smith and Paul Lentz. Installation of these new officers was conducted by Bro. M. S. Frantz, assisted by Brethren J. W. Cline and J. E. Steinour. A farewell dinner for the departing pastor and his wife, Brother and Sister M. S. Frantz, was held on May 27 with tributes and gifts from their many friends for their ministry at the Calvary church. A special meeting was held on June 9 to welcome the new pastor, Bro. David Waas. The membership was greatly saddened by the death of Elder Emeritus Joseph W. Cline on June 23. The funeral was conducted on June 25 at the Calvary church by Bro. I. V. Funderburgh, assisted by Brethren M. S. Frantz, J. E. Steinour and David Waas. The Calvary B.Y.P.D. group visited the Long Beach B.Y.P.D. on June 23 for a joint service. Bro. L. L. Martin, Calvary delegate to Annual Conference at Wenatchee, gave a report of the Conference to the church.—Paul Lentz, Los Angeles, Calif.

Idaho

Moscow.—Brother and Sister Dean Faringer, who will take over the pastoral work here during the summer, arrived on June 1. They served as our summer pastors here last summer also. Our Sun-

day-school attendance is on the increase. Bro. Milton Taylor and his wife of Louisville, Ohio, stopped with us on their way home from Annual Conference and conducted a series of meetings which closed June 27, at which time fourteen were added to the church by baptism and one was received by a former baptism.—Emma Estes, Moscow, Idaho.

Indiana

Burnettsville.—Our ladies' aid was asked by a group of people to put on a father and son banquet, at which over sixty-seven dollars was cleared. The men of the church served a mother-daughter banquet recently. We plan to have a father-son banquet soon. We meet every month to sew for relief and make comforters. We also bought pictures of Christ for the church. The church is getting an oil-burning furnace, toward which the ladies' aid has \$100 to contribute. Bro. J. O. Winger of North Manchester came May 30 and began his series of twelve inspiring sermons. Two persons changed their church relationship and five young folks were baptized June 15 just preceding the love feast. Some of our aged members were there. Our pastor, Bro. B. D. Hirt, has resigned, taking effect Sept. 1. Our elder, Bro. T. A. Shively, and Sister Shively will come July 14 and give a report on the Annual Meeting. Sister Shively was our delegate to Wenatchee.—Martha R. Tobias, Burnettsville, Ind.

Ohio

Marble Furnace.—Our church council meeting was held May 24 with Bro. Friend Couser of Dayton presiding. It was decided that a fund be started to be used for the upkeep of the cemetery. It was also decided that repair and painting should be done on the church. Our communion was held on Good Friday with Bro. Henry Barnhart of Dayton officiating. The children presented an Easter program and also took part in the township Sunday-school convention. Our evangelistic meeting Aug. 11 will be held by Lon Karns of Trotwood. It will close Aug. 18 with an all-day home-coming meeting. We hope to have all former members and friends with us on that day.—Irene McGowan, Peebles, Ohio.

Pennsylvania

Ephrata.—On April 5 Bro. Luther Harshbarger, who has spent over a year in Brethren service work in Europe, gave us an interesting report of his experiences. The annual community Good Friday service was held in our church. On Easter day seven young people were baptized by our pastor. In the evening the choir presented a cantata. Most of our

Announcements ...

REGIONAL CONFERENCES

Southeastern Region—Roanoke, Va., Aug. 28-30.

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

Colorado—First Grand Valley, Aug. 16-18. Illinois, Northern, and Wisconsin—Lena, Aug. 31—Sept. 2.

Illinois, Southern—Virden, Aug. 24-26.

Indiana, Middle—(Undecided), Aug. 22-24.

Indiana, Northern—Camp Mack, Milford, Aug. 13-15.

Indiana, Southern—Union Grove, Aug. 20-22.

Iowa, Middle—Panora, Aug. 31—Sept. 2.

Iowa, Northern, Minnesota, and South Dakota—Worthington, Minn., Aug. 23-26.

Iowa, Southern—English River, Aug. 17-19.

Michigan—Elmdale, Aug. 20-23.

Missouri, Southern, and Arkansas—Cabool, Aug. 16-19.

North and South Carolina—Melvin Hill, Aug. 8-10.

Ohio, Northeastern—Camp Zion, near Canton, Aug. 27-29.

Oklahoma, Panhandle of Texas and New Mexico—Thomas, Aug. 20-23.

Tennessee—Pleasant Hill, Aug. 6-8.

Texas and Louisiana—Rosepine, La., July 25-28.

Virginia, Eastern—Midland, Aug. 14-16.

Virginia, Southern—Red Oak Grove, July 30, 31, Aug. 1.

West Virginia, Second—Valley River, Aug. 24.

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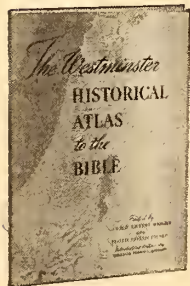
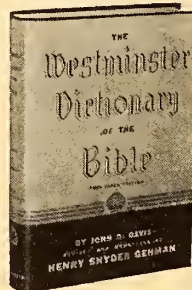
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servicemen have returned and we are glad to welcome them back into the fellowship of our church. The men's fellowship and covered-dish supper was held April 16. Our communion service was held on April 28. Bro. Rufus King was our guest speaker on May 5. In the evening we had a program by the Elizabethtown College male quartet. Our mother and daughter banquet was held on May 7 with Mrs. A. C. Baugher as our guest speaker. Bro. Stauffer held a dedication service for children on Mother's Day. A program of sacred music, sponsored by the Friendship Bible class, was given by the Elizabethtown chapel quartet on June 2. Our children's day service was held June 9. On June 23 our pastor brought us an inspirational message from Annual Conference. Our women have collected clothing and canned goods, and have done sewing for relief. —Mabel M. Myer, Ephrata, Pa.

Mechanicsburg.—At our council meet-

ing on July 2 we elected Brother and Sister Widdus and Brother and Sister John Whorley to the office of deacon. On May 8 our church observed national family week by holding a fellowship banquet with Bro. Cyrus Bucher of Biglersville as the guest speaker. On June 16 the children and youth presented a special Father's Day program. Beautiful red geraniums were presented to the oldest and youngest fathers present. Our church co-operated in the community vacation Bible school June 10-21 in which there were 250 enrolled. They closed the school with a united worship service which was held in the First United Brethren church on Sunday evening, June 23. Our church is participating in the union vesper services held each Sunday evening, June through August, on the lawn of St. Marks Lutheran church. Our Conference offering this year amounted to \$182.50. On May 12 Bro. Nedrow tendered his resignation to become effective Sept. 1. Bro. Nedrow closed his fifth year as pastor on April 1 and will take up his new duties in the Wooddale church of Western Penn-

sylvania on Sept. 1.—Mrs. Herman J. Bowser, Mechanicsburg, Pa.

Norristown.—We have rounded out a year of full-time pastoral work here. For many years this church had been served by part-time pastors but a year ago it was decided to have a pastor for full-time work. That this may have been a wise move is indicated in the progress made. The Sunday-school enrollment and attendance has increased and so has the attendance at worship services. We have just closed a very successful daily vacation Bible school with an enrollment of forty-three. The offerings totaled sixteen dollars and were dedicated to the work of the Grimleys in Africa in behalf of the African children. In the department of handwork of the school we made thirty pieces of cloth cuddle toys to be forwarded to Puerto Rico. As the result of a recent relief effort, we have on hand canned food and clothing to be sent to New Windsor. A check goes out each month for both the Conference budget and the Brethren service work of the church. Our women have made many pieces of garments for relief. Eight of our Sunday-school boys and girls will be attending Camp Wren's Nest. Brickwork at the parsonage has been repainted and we are looking forward to painting and papering the interior of the church in the near future. We are in great need of a larger church building and especially bigger Sunday-school rooms. With an active ladies' Bible class and a reorganized men's Bible class we should see larger things just ahead.—Jonathan F. King, Norristown, Pa.

Pine Glen.—As a result of our evangelistic meetings conducted by Elder M. J. Brougher of Greensburg, Pa., eleven were received into the church by baptism. One person was baptized at Easter; one was received by letter. Because of the efforts of the men's Bible class, we again have a 100% Messenger club. They also sponsored a father and son banquet with Chaplain James Reed as the guest speaker. Bro. C. C. Ellis brought us a message on Juniata College day, at which time an offering was given for the college. Brethren S. C. Swigart and Luther Yoder represented the church as delegates to the district meeting. A wedding was held in our church on the Saturday preceding Easter when Miss Stella Mae Smith became the bride of Richard Beatty in a double ring ceremony performed by their pastor, Bro. Huffaker. On Easter, Bro. Luther Harshbarger was our guest speaker, telling of conditions and needs in the parts of Europe where he has been serving for over a year. Our spring love feast was observed on May 18. Our Conference offering amounting to seventy-two dollars was received on May 26. A mother and daughter banquet was held on June 6 with more than one hundred and fifty mothers and daughters in attendance. The program consisted of readings and a playlet. Our daily vacation Bible school this year was the largest since our school began. We had over 150 boys and girls enrolled with an average attendance of 131. Members of the school with their parents enjoyed a picnic on the closing day of the school and the final program was given on June 23. The offering of the school amounted to \$76.21, a part of which will be used for the needy children around the world. A Sunday-school class of intermediate boys, assisted by their teacher, have planted potatoes, the proceeds to be given for relief. The B. Y. P. D. has planted a Lord's acre of corn as its money-raising project for the summer. The women of our church and Sunday school have been quilting and sewing for relief. Seventy-five pounds of used clothing, twenty-one layettes, four comforters, two blankets, shoes, soap and canned and dried foods have been sent to the New Windsor relief center by our Brethren service chairman. Various classes and organizations of the church and Sunday school have also made the following contributions: \$362.50 for relief, \$355 for wheat, thirty dollars for seeds and \$150 toward the support of Dr.

Directory of Missionaries and Relief Workers

Missionaries

CHINA

National Christian Council, 169 Yuen Ming Yuen Road, Shanghai, China

Ikenberry, Ernest L., 1922.

Ping Ting, Shansi Province, China

Flory, Wendell, 1944.

Ober, Mary Velma, 1936.

Schaeffer, Mary, 1917.

Wampler, Ernest M., 1918.

On Furlough

Angeny, Edward T. and Helen F., Juniata College, Huntingdon, Pa., 1940.

Clapper, V. Grace, % Mrs. Harriette Noon, R. 5, Johnstown, Pa., 1917.

Crim, Bessie, R.N., Box 101, Covington, Ohio, 1940.

Crumpacker, F. H. and Anna, 22 S. State St., Elgin, Ill., 1908.

Cunningham, Dr. E. Lloyd and Ellen, Box 184, Riverbank, Calif., 1938.

Flory, Roland C. and Josephine K., % R. G. Keever, Urbana, Ind., 1940.

Hutchison, Anna, 140 N. Washington St., Easton, Md., 1911.

Ikenberry, Olivia, 1503 E. Euclid, McPherson, Kansas, 1922.

Myers, Minor M. and Sara, Bridgewater, Va., 1919.

Parker, Dr. Daryl M. and Martha N., R.N., % B. Merrill Allen, 538 Grove St., Greensburg, Pa., 1933.

Rothrock, Hazel, Omak, Wash., 1938.

Senger, Nettie, South English, Iowa, 1916.

Shock, Laura, R. 1, Huntington, Ind., 1916.

Sollenberger, O. C. and Hazel, 30 Forest Ave., Los Gatos, Calif., 1919.

Thomas, Susie, Brandonville, W. Va., 1939.

Wampler, Elizabeth B., R.N., 106 Armstrong St., Greenville, Ohio, 1922.

Under Appointment

Bright, John Calvin and Harriett H., Lowpoint, Ill., 1946.

Detrick, John W., Freedom and College Sts., Alliance, Ohio, 1945.

Flory, Marie, R. 2, Box 11, Broadway, Va., 1945.

Holderreed, Andrew and Louise, R. 1, Oakville, Wash., 1942.

Snader, Earl, Jr. and Dolores, 150 East Second Street, Waynesboro, Pa., 1945.

ECUADOR

Rhoades, J. Benton and Ruby F., Casilla 455, Quito, 1946.

INDIA

Ahwa, Dangs, Surat District, via Bilimora, India

Royer, B. Mary, 1913.

Shull, C. G. and Susan, 1920 and 1927.

Anklesvar, Broach District, India

Bollinger, Amsey and Florence M., 1930.

Shickel, Elsie N., 1921.

Bulsar, Surat District, India

Blickenstaff, Dr. Leonard and Betty, R.N., 1940.

Blickenstaff, Verna, R.N., 1919.

Cottrell, Drs. A. R. and Laura, 1913.

Lichty, D. J. and Anna, 1902 and 1912.

Dahanu Road, Thana District, India

Brown, Dorothy, R.N., 1945.

Messer, Hazel E., R.N., 1931.

Nickey, Dr. Barbara, 1915.

Palghar, Thana District, India

Ebbert, Ella, 1917.

Ebey, Alice, 1900.

Shull, Ernest M. and Lois, 1945.

Umalla, Broach District, India

Fasnacht, Everett M. and Joy C., 1940.

Miller, Sadie J., 1903.

Vyara, via Surat, India

Blough, J. M. and Anna, 1903.

Grisso, Lillian, 1917.

Kiracofe, Kathryn, 1937.

Olive Widdowson, 1912.

Bombay, 115 Mahatma Gandhi Road, Post Box 32, India

Blickenstaff, Lynn A. and Mary B., 1921.

On Furlough

Alley, H. L. and Hattie, Juniata College, Huntingdon, Pa., 1917.

Brooks, Harlan J. and Ruth, % D. L. Forney, 2259 Fourth Street, La Verne, Calif., 1924.

Kinzie, Wm. G. and Pauline G., R. 3, Salem, Va., 1937.

Moomaw, I. W. and Mabel, 22 S. State Street, Elgin, Ill., 1923.

Swartz, Goldie E., 265 North Sandusky Street, Delaware, Ohio, 1916.

Warstler, Anna M., Goshen, Ind., 1931.

Ziegler, Emma K., Hatfield, Pa., 1930.

Zigler, Earl M. and Rachel M., Broadway, Va., 1937.

Under Appointment

Carter, Clyde and Eleanor S., 105 E. 6 Street, Box 177, Perris, Calif., 1946.

NIGERIA, WEST AFRICA

Jos, Nigeria, W. Africa, Box 145

Myer, Clara, 1946.

Heckman, Clarence C. and Lucile, 1924.

Shisler, Sara, 1926.

Garkida, via Jos and Damaturu, Nigeria, W. Africa

Bosler, Dr. Howard and Edith, 1931.

Bowman, James B. and Merle, 1945.

Burger, Richard and Ann, 1945.

Dick, Velva Jane, R.N., 1945.

Eikenberry, Ivan and Mary, 1945.

Kulp, H. Stover and Christina, 1922 and 1927.

Wirth, Lena, R.N., 1944.

Wandali, via Damaturu, Nigeria, W. Africa

Landis, Herman B. and Hazel M., R.N., 1938.

Lassa, via Jos and Damaturu, Nigeria, W. Africa

Brumbaugh, Grayce, R.N., 1937.

Grimley, John and Mildred, 1945.

Plattzgraff, Dr. Roy E. and Violet, R.N., 1945.

Royer, Harold A. and Gladys H., 1930.

Marama, via Jos and Damaturu, Nigeria, W. Africa

Baldwin, Elmer and Ferne, 1944.

Harper, Clara, 1926.

Utz, Ruth, R.N., 1930.

Chibuk, Nigeria, W. Africa, via Maiduguri

Petre, Ira S. and Mary M., 1939.

On Furlough

Dadisman, Mary, R.N., 3420 Van Buren, Chicago, Ill., 1941.

Faw, Chalmers E. and Mary P., 404 S. Homan Avenue, Chicago 24, Ill., 1939.

Horn, Evelyn J., R.N., Roseville, Ohio, 1930.

Studebaker, Dr. Lloyd and Modena, New Paris, Ind., 1934.

Weaver, E. Paul and Zalma, R. 6, Huntington, Ind., 1939.

Under Appointment

Albright, Lyle C. and Rowena, % Frank Wampler, McPherson, Kansas, 1945.

Cassel, Dr. Franklin K. and Margaret M., 40 S. Broad St., Littitz, Pa., 1943.

Myer, Dr. Everett and Miriam L., P.R.R.A. Castañer Project, Adjuntas, Puerto Rico, 1943.

Rupel, Claude and Marie P., 4644 McKenzie Avenue, Fresno 2, Calif., 1946.

SWEDEN

Spangatan 38, Malmö, Sweden

Esbensen, Niels and Christine, 1943.

FIELD UNDETERMINED

Sewell, Laura, Box 694, Weiser, Idaho.

Relief and Rehabilitation Workers

BELGIUM

14 Rue de la Paille, Brussels

Burke, Eldon R.

Earhart, Isaac.

Harshbarger, Luther H.

Horne, Dwight.

Ritchey, Emma Grace.

Switzer, Roscoe.

ECUADOR

515 Panama, Guayaquil

Grady, Reta Jane.

Casilla 455, Quito

Wolfe, Claude and June.

ENGLAND

% International Y.M.C.A., 4 Great Russell Street, London W. C. 1, England

Barwick, John W.

Lefever, Ernest W.

FRANCE

Rupel, Martha

American Relief for France, 20 Rue de la Baume, Paris XIII

Webb, Charles and Ruth.

HOLLAND

Hotel Centraal Stadhouderskade, Amsterdam

Rupel, Lois.

266 Valerius Straat, Amsterdam

Burke, Cecil and Alice.

ITALY

Brethren Service Committee, % UNRRA Italian Mission, APO 794, % Postmaster, New York, N. Y.

Bowman, Walter.

Ebersole, Mark.

Frantz, Merlin.

Lichty, Eugene.

Mays, Robert.

MEXICO

Palacio Municipal, Huiztilac, Morelos

Michael, H. D. and Elsie.

PERU

Callao High School, Apartado 240, Callao

Landis, Mrs. Frances.

PUERTO RICO

PRRA Castañer Project, Castañer

Bachman, Martha Wenger, 1946.

Haag, Walter, 1946.

Helfrick, Drs. Francis W. and Sylvia, 1945.

Hertzler, S. Kathryn, 1946.

Idleman, Ruth, 1946.

Kimmel, Betty, 1946.

King, Rufus B. and Wanda, 1946.

Mathis, Gladden and Caryl, 1946.

Miller, Velma M., 1945.

Myer, Dr. Everett B. and Miriam, 1944.

1945.

Platt, Margie, 1946.

Sollenberger, Donald, 1946.

Webster, Knight and Dorothy, 1946.

Wolf, Josephine, 1946.

Barbara Nickey in India. A number of our boys and girls are attending Camp Harmony. Plans are under way for a community sale to be held for relief.—Margaret L. Miller, Mattawana, Pa.

Smithfield.—Our love feast was held on May 5 with Bro. Hanawalt of the Morrison Cove Home officiating, assisted by our pastor, Bro. Emmert Frederick. We are happy to have Bro. Frederick with us regularly again. We repainted our church building both inside and out this spring. A number of our folks donated wheat for relief. Quite a few of the children of our Sunday school attended the union Bible school at Clappertown and a number of our young people are attending Camp Harmony training school this summer. We are looking forward to our evangelistic meetings to be conducted by our elder, Bro. D. I. Pepple of Woodbury, beginning July 29 and ending Aug. 11.—Mrs. Fred Hoover, Martinsburg, Pa.

Welsh Run.—Bro. Harry Eshelman of Elizabethtown, Pa., held a series of meetings for us May 12-25. Our love feast was held May 25 with Bro. Eshelman officiating. Bro. Albert Niswander was also with us at this meeting. Bro. Eshelman preached to us on May 26. One was baptized on June 30.—John D. Martin, Mercersburg, Pa.

West Conestoga.—Bro. Ralph Schlosser conducted an all-day Bible institute for us recently. Bro. Milton Hershey preached on a recent Sunday. He used as his subject, Give Ye Them to Eat, and talked in the interest of the corn project. The Apollo Four from East Petersburg rendered a

musical program in the evening. The offering, raised through the men's work for the corn project for Poland, amounted to \$2,000. At our last council meeting we decided to enroll in the 100% Messenger club. Our revival services were conducted by Bro. Clyde Weaver, as a result of which six were baptized. Our young people presented an Easter program. One of our members accompanied a shipload of cattle to Europe. Our love feast was held May 22 and 23 with Bro. Clyde Weaver officiating. The visiting Brethren were George Wolf, Wilfred Stauter and Clyde Weaver. On Mother's Day the Berean Bible class sponsored a Mother's Day program with Sister Mary Snyder Forney from Berlin as our guest speaker. On June 16 the children rendered a children's day program with Bro. Clarence Horst as the speaker. Sister Elizabeth Gibbel represented our church as a delegate to Annual Conference. Sister Susie Thomas, a missionary to China, told of her experiences while interned in the Philippines for over three years and also of some of her work in China.—Emma L. Zook, West Conestoga, Pa.

Virginia

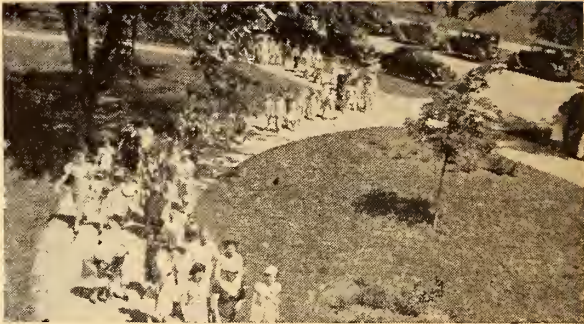
Lynchburg.—A reception was held on May 30 at the home of Brother and Sister A. L. Warner, our pastor and his wife, on their twentieth wedding anniversary, for the benefit of relief. Friends were asked to bring food, clothing or money for relief instead of personal gifts. Twenty pieces of clothing, 356 cans of food and ten pounds of soap were received as well

as twenty-seven dollars in cash. Bro. Warner is the chairman of the United Church Committee for Overseas Relief and our church has co-operated in sending approximately nine tons of relief goods from our city. Our church also sent three hundred dollars in money. Our men sent a heifer. This heifer was reported to have arrived in Naples, Italy, on July 1. Our women are still doing relief sewing. The church had the privilege of hearing Sister Mary Gosnell give an illustrated lecture on the work in Puerto Rico. On May 8 our mothers and daughters enjoyed an evening of fun and fellowship sponsored by the women's work. On the morning of June 16 our pastor conducted a child consecration service. Our intermediates had a picnic at Bedford Lake on the morning of June 29. Bro. Leonard Norris, who has returned from overseas duty, was recently elected as our music director.—Mrs. David B. Weaver, Lynchburg, Va.

Valley Bethel.—Five of our young people attended the regional youth round table at Bridgewater April 27-28. Brother and Sister Kenneth Frantz of Chicago, Ill., were here June 1-10 and held a vacation Bible school. We also had night sessions which included music, slides and talks by Bro. Frantz. The young people have collected five dollars for the heifer project from the sale of E. Stanley Jones' booklet, *How to Pray*. The young people have charge of the worship service three Sundays of each month. Bro. W. G. Kinzie, a returned missionary to India, and his two sons were here on June 11. Bro. Kinzie showed slides of India and gave us an interesting report of his work there.—Genie Bussard, Bolar, Va.

Washington

Seattle.—A dedication service was held for our new parsonage with Bro. J. W. Lear as the guest speaker. The following week most of our people went to Annual Conference. Our guest speakers during Conference were Brethren J. G. Myer, J. W. Lear and Robert Mohler. Brother and Sister Arthur Hassinger of Huntsdale, Pa., also went through Seattle and stopped for a visit. We are having a good attendance for the summer months. Our church has been contributing much to relief work. Our aid society is doing relief sewing. We have a relief depot in the city and our ladies are helping with that work also.—Mrs. Ethel Hade Hopkins, Seattle, Wash.



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Gospel Messenger

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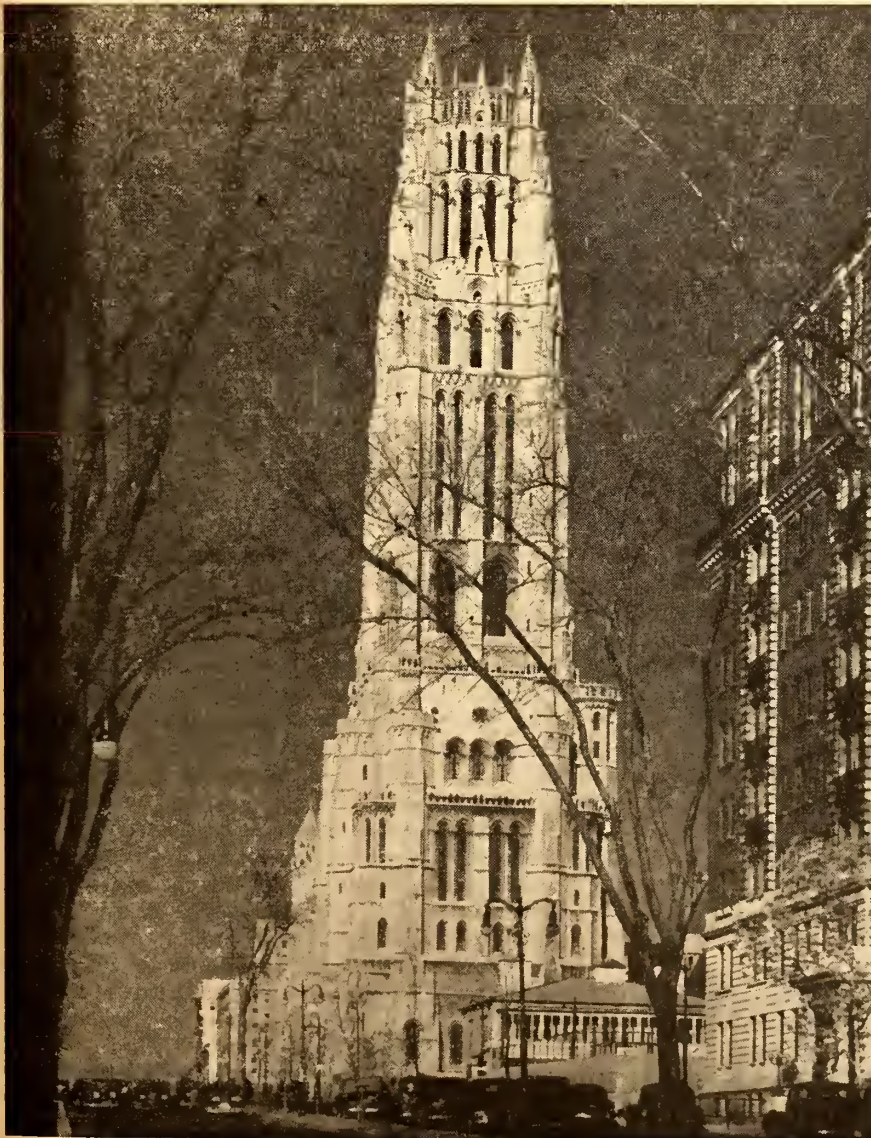
Riverside Church, New York

THE Gothic ideas of temple structure which flowered so beautifully in Europe found their way to America as the European people came here. On the shores of the mighty Hudson the Riverside church with its lofty twenty-eight storied tower was constructed within the present century. Some of the ornateness of the French Gothic is lacking in this building and the points of its many arches are less

pronounced but the narrow height of window structure, designed to draw men's eyes and thoughts upward toward God, stretch past many stories in length. With American practicality this tower, instead of standing empty, is used to house the church school for a membership which numbers about four thousand, and to furnish meeting places for the many and varied activities of a busy city church. The interior of the church is both comfortable and beautiful. The Gothic style is adhered to throughout.

The world's largest carillon, composed of seventy-two bells, tops the tower and to the many students who study at Columbia University, or at other institutions near by, they ring out a frequent benediction and blessing.

D. W. B.



Philip Gendreau

Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
PAUL W. KELLER - - Assistant Editor
H. A. BRANDT - - Managing Editor

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Around the World

Tavern owners in Newark, N. J., expressed themselves as concerned over the state of affairs lest general public repugnance to the popularity of lone women drinkers accelerate a noticeable trend toward prohibition.

Soviet Russia has a land area three times that of continental U. S. It ranks first in the production of iron and platinum and third in the production of coal. Its population is made up of 50% Russians, 20% Ukrainians and 30% White Russians.

The Friends Intelligencer reports a survey showing that China and India, with forty per cent of the world's population, account for only two per cent of its manufacturing and eight and four tenths per cent of its imports of manufactured goods.

Accompanied by a surprising lack of notice by outside countries Sweden is moving to guarantee unlimited hospitalization to every citizen in need of it. A new law has been drawn up by the government itself, and will soon receive consideration in the legislative council. It will go into operation July 1, 1950. Linked with it is a new and equally all-inclusive program of compulsory health insurance. Every citizen will have to pay either an insurance premium of twenty-four kroner per year, with an illness allowance of three and a half kroner per day, or a premium of sixteen kroner for an illness allowance of two kroner daily. (A Swedish kroner is equivalent to about 45.37 cents in U. S. money.) The cost to the government will run to some 200,000,000 kroner per year, or \$4,408,000. (WP)

Preamble to the United Nations Charter

We the peoples of the United Nations determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom, and for these ends to practice tolerance and live together in peace with one another as good neighbors, and to unite our strength to

Even though the Belgians suffered greatly in the war just past they have collected more than 1,000 books and 53,000 francs (about \$1,200), as a friendly gift to Peru, to help in the restoration of the National Library, burned in Lima two years ago. (WP)

Canada, through a Parliamentary Flag Committee, has been working for the adoption of a national flag, to be flown beside the British Union Jack. Suggested designs have been sifted and are reportedly down to two, one of which must be selected soon. (WP)

Military drill has been discontinued in all primary schools in Moscow and militarism was conspicuously absent in the first big physical culture exhibition since the war. This was reported by a correspondent of the Manchester Guardian, England, and relayed by Wordover Press.

Secondary schools in the U. S. occupied zone of Germany are being put back into operation as rapidly as possible. There are now 481 schools with 4,703 teachers and 157,047 students. This can be compared with the 1942-43 figures when there were 524 schools, 10,057 teachers and 180,517 students.

Rather than solicit funds for the purchase of a new organ, the younger members of the Pretty Prairie, Mich., church are growing three fields of corn, the proceeds of its sale to be used to buy the organ. Local farmers "lent" the fields, and the church members used nine tractors to plow the ground, then did their own planting.

maintain international peace and security, and to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and to employ international machinery for the promotion of the economic and social advancement of all peoples, have resolved to combine our efforts to accomplish these aims. Accordingly, our respective Governments, through representatives assembled in the city of San Francisco, who have exhibited their full powers to be in good and due form, have agreed to the present Charter of the United Nations and do hereby establish an international organization to be known as the United Nations.

Editorial

Joe

JOE WAS an American soldier. He was sentenced to death in Japan recently for killing two Japanese. He had expected to get back to his New Jersey home by Christmas time. When he did not arrive his parents, not knowing the special

reason for his detainment, had kept the Christmas tree up. Underneath it could be found a little pile of presents marked "To Joe." The parents had seen the notice in the paper about the soldier who was to be killed but it never occurred to them that it might be their Joe who was thus

involved. Then one day a neighbor called to tell them that Joe was not likely to step into the front door at any moment; that rather he was to be shot to death by a firing squad in Japan.

"It couldn't be Joe," they said at first. "Why, Joe always got along with everybody and everybody liked him. Joe couldn't kill anybody."

Then they remembered that since Joe left them the thing that he had been trained to do was to kill someone. Heartbrokenly, they wired the President; the town held a mass sympathy meeting and also asked the President for clemency.

Joe's mother wrote the President and the Secretary of War at once. "Even if Joe did it," she said, "it was not his fault. Ever since you took him from us, you trained him to kill. You made him an expert at it. If he forgot himself for a moment and did what you trained him to do why do you now kill him for it? Was he to blame or were those who trained him? You shouldn't be too hard on him if his nerves didn't stand the strain of changing his hate to love."

THERE was another thing about Joe which his mother did not know. The army had also made Joe an expert drinker of liquor. On the night in which he did the stabbing Joe was drunk. Two other soldiers were with him when he spied two Japanese in a park and pursued one of them, calling to his companions, "Let's get 'em."

He stabbed the Japanese civilian twenty times with an eight-inch bayonet before the three walked on, letting the victim lie in his own blood. Fifteen minutes later Joe stabbed another defenseless Japanese in the same way.

Joe was a good boy, his bud-

Thinking About the News . . .

A New Kind of Empire

We have been shocked from time to time by various national plans to turn the results of the last war, like those of a previous futile world war, to the perpetuation and extension of empire. It is only a short distance down that road, if we follow it, until we will come to the end.

We have been gratified, however, at the appearance of other evidences which indicate a possibly emerging new kind of empire.

1. The British, in spite of Churchill's protests, are seeking for a relationship with India and Egypt which will stress mutual confidence and respect rather than power and servitude. Moreover, they have offered to place some of their colonies under a joint world trusteeship, provided the United States and others will treat certain of their colonial possessions similarly. This British action could become the beginning of a cure of this festering sore in the body of humanity.

2. The religious bodies of the world, including those of Germany and Japan, are manifesting new vigor and vitality. World youth conferences, interrupted by the war immediately after the Amsterdam meeting, are to be resumed this summer. An international conference of Christians and Jews is to be held at Oxford, England, beginning July 30. Catholic international brotherhoods are staging various meetings this summer. At Geneva the World Council of Churches is setting up an ecumenical institute to train youth for world church co-operation. Discussions of unity and co-operation are taking place among many churches in America as well. Whereas none of these movements envision widespread denominational unity immediately, they do seek to implement the co-operative action of the united Christian church against the sin which threatens to engulf us all, both personally and internationally.

3. It is being realized that even if Christian peoples can learn finally to work together, that in itself will not be enough. There are also in the world some hundreds of millions of followers of Confucius, some hundreds of millions of Hindus and a hundred and fifty million Moslems. Newest in the field of the major religions, the Moslems are still often a belligerent evangelical group somewhat like the Christians were at a similar period in their historical development. The Christians cannot hope to evangelize these groups in any immediate future. We must learn rather to live with them and to share with them and from them in a world where tolerance will replace belligerency. Is not this the real Christian evangelical method anyhow?

4. We are learning that peace can never come and the will of God for his creation can never be achieved as long as men are selfish either personally or nationally. Our problem is not the atomic bomb or any other more horrible weapons which science tells us are now being developed. Our problem lies rather in the hearts of men. When men's hearts can become right, atomic bombs and other weapons will no longer interest them. Science and religion together are learning that now.

Organized religion and the Christian ministry never before have had such a chance. May God give them wisdom and courage to show to the world how empires of power can be replaced by an empire of universal goodwill.

D. W. B.

dies testified. He got on well with the Japanese and seemed to like them. The army often used him as a "front" man with the Japanese. "The Japanese seemed to like him," they said.

But something destroyed Joe's mind. And when his control over his mind was gone, his emotions and his muscles acted as they had been trained to act. In a park, under the open sky, Joe became a murderer. He would never open the pile of Christmas gifts waiting for him under the Christmas tree at home.

WHO should have been sentenced for the crime?

Joe wrote a letter to his battery mates: "Good-by, fellows," he said. "I guess you heard that I am going to be shot. Well, that's the army for you. I'm sorry it had to end this way. Best of luck. Joe."

Joe has to die. But a vicious system is as guilty as Joe. He drank until he was no longer the Joe whom everybody liked. Then he fulfilled his training. No, Joe was not alone in his guilt. **The system** which destroyed Joe must some day also be eliminated. If it is not, it will eventually destroy every Joe in every land. The Joes deserve a better fate than that.

The sequel to this, written some months later, is that after long weeks, during which many reviews were conducted, the President of the United States commuted Joe's sentence from death to thirty years in prison.

D. W. B.

More Than Money

THIS is a time of great generosity. As never before people are granting gifts to colleges, welfare institutions, relief agencies and churches. Much of the unprecedented giving is being done in the name of religion.

Typical is the record of the Church of the Brethren. The \$1,537,604 given by our members

in the year ending Feb. 28, 1946, is far and away the largest giving total in our church history. Our giving for relief increased 147% and we proudly announce that, in giving thirty-nine cents out of every dollar to benevolences outside the local church, we have the best record of any of the twenty-four denominations listed by the United Stewardship Council. Perhaps too often these days we are inclined to say, "Look at us. We are good stewards."

But this evidence of generosity is not enough. It is good to feel the satisfaction that comes with the writing of a nice check for the alma mater, or donating a coat to relief. But it should not be thought that real religion can be bought. Real Christian living makes itself known in a constant thoughtfulness and love of fellow man—not in the calculated act of giving for a specific drive. The door into the garden of the good life cannot be opened with the key of superficial giving. Paul had something to say to this point in his first letter to the Corinthians: "Though I bestow all my goods to feed the poor . . . and have not love, it profiteth me nothing." A Hitler may order the construction of huge charities and in the same day's business sign the death warrant for his political enemies. A typical American churchgoer may plump a twenty-dollar bill in the plate when a special relief offering is taken, and go home to castigate his wife and make life unpleasant for his neighbors.

All the principles that govern our giving also govern our living. The record of our dollar-and-cents giving is good—although even this could be improved. How is the rest of our giving? Are we willing to spend time as well as money for the work of the church? Are we willing to share our abilities for the good of mankind even as we share our dollars? Are we eager to live at

peace with our neighbors each day even as we are eager to become respectable contributors to relief?

The answers to these questions are the guides to Christian giving. How we as individuals will answer them remains to be seen. How Christ answered them is written in every page of the gospels—the supreme story of stewardship. P. W. K.

Are You Nearsighted?

A YOUNG lad held his book only a few inches from his eyes and moving it back and forth he read painstakingly. Presently he came across a beautiful picture in color which covered the entire page. Systematically and deliberately he moved the book from side to side and up and down. Presently he said, "The colors are beautiful but I cannot see the picture."

Later he was fitted with glasses to remove his exceeding nearsightedness. He turned to his mother at once and exclaimed, "Mother, I can see all of you now. You are more beautiful than I thought. How much more I shall love you now that I can see you all at once."

We rejoiced with the lad.

SOME Christians are like that nearsighted boy. They see Bible verses here and Bible verses there; they like the color of the verses and repeat them over and over. They remark that these verses are beautiful. They are.

But because they are spiritually nearsighted, some of these Christians do not see the total beauty of God which the Bible story in its totality, coupled with their own experiences with God, should present to them.

Perhaps they too need glasses. Some of the elements which will remove spiritual nearsightedness are: faith, resolution, intelligence, self-control, steadfastness, patience, godliness, brotherliness, and finally, Christian love (2 Peter 1: 9). D. W. B.

BUILDING A NEW AGE

Foster M. Bittinger
Westernport, Maryland



Chaos, destruction, starvation, moral and spiritual collapse—these dominate in the picture of the present age

OUR present age has a great responsibility. We of America, unusually favored with blessings, have a great responsibility. Our Master expects us to use these blessings, invest them, and serve our present age. I should like to talk about what is expected of us in building a new age.

First, let us analyze our present age. Our speakers, politicians, ministers, scientists and magazines tell us since the atom bomb that another war will destroy civilization. The majority of our literate public is convinced that this is true. The idea is not entirely new. Some advanced it before 1914. More suggested it before 1939. Is there any evidence that they were right? Let us see.

In the political picture about the only nations of Europe with stable governments are Russia, Great Britain, Switzerland, and Scandinavia. The rest of the nations collapsed, and recovery is but a distant hope. The economic picture is even worse. Mr. Hoover says half of Europe must be charity fed for a long time yet. Both UNRRA and the churches predict that this coming winter will be worse than the past. There is little industry left, and underfed and starving people have no strength with which to rebuild.

The moral and spiritual picture is still worse. Ruthless area and obliteration bombing and the burning to death of millions of innocent women and little children; the use of the destructive

bomb to wipe out whole cities when Japan was trying for peace and when, according to observers, Japan was done; the Potsdam agreement sending millions back to areas which when industrialized could not support them, and now, deindustrialized, can promise them nothing but starvation, or years of homeless, half-starved wandering; the use of prisoners of war by the millions for slave labor by a number of the nations of Europe—all these things can mean nothing but that our spiritual and moral order has in large part collapsed.

Now with the atom bomb in the lap of a world in such a state of collapse, we are confronted with the most crucial is-

sue before mankind today. Of this power scientists tell us there can be no secret. Even little nations may soon possess it. From its destruction there can be no defense. Large armies are obsolete. Whole cities may be destroyed before the suffering nation knows where the bombs are coming from. We are as madmen piling up bombs which may end life on our planet, acting as children having a comet by the tail but regarding it as a child's rocket. We have started a race in atomic bombs. The infernal machine ticks toward the final day.

Let the awakened ones speak. If our civilization has collapsed, or is collapsing, let the church be sure its faith does not go down also. Let church forget schisms and divisions, overcome their blindness and give themselves over to working with God in rebuilding for a new age. The time is short.

BUT how can we save ourselves? How can we build a new age?

(1) We must decide we want a new age, a better age, and choose what kind of a world we want. We certainly want one in which our children do not have to kill and be killed. We want a world where all recognize God as our Father and all men as our brothers. Do we really? We want a world wherein the will of God is done on earth as in heaven and where his kingdom comes increasingly into our hearts. We want a world wherein there is abundant life for all. Do we? If so, then let us set ourselves to attacking the problems of greed, narrow nationalism, master racism. It is one world or none, say those who know.

(2) We must renounce war forever. It is not only the pacifist saying that now, but also the experienced militarist, including General MacArthur.

Steps to a new age

- Eradication of greed, nationalism and master racism
- Renunciation of war
- A world government
- Application of the principles of Christianity



In the present age hungry children search for food; in a new age there will be no hungry

War settles nothing. Every problem we had before the war is still with us, as for example the overpopulation of Japan. We have been taught "if you want peace, prepare for war." It has not worked. On the pen which signed the Kellogg Peace Pact is a truer statement: "*Si vis pacem, para pacem*" (If you want peace, prepare for peace). In 1817 two men and two nations agreed to try that. The men, Sir John Bogat and the Quaker, Richard Rush, wrote a treaty removing forever all armaments and fortifications along the Canadian-United States border. The two nations accepted that agreement. They prepared for peace and peace has remained. Renounce war. Prepare for peace.

(3) We must replace lawlessness with a world government of law and order. All development is from the small to the great. In human affairs it has been the family, clan, tribe, feudal estate,

nation, and then the last step, world government. We must take that step. We are still in the frontier stage of lawlessness on the world level. Each nation takes the law into its own hands. The law of individual retribution holds sway. There is no recognized government, but only treaties and agreements among nations. These agreements are broken when convenient. Lawlessness exists. We must replace it with law. It is the will of God. Let a world government deal with world criminals as individuals and not hold whole nations responsible. Good government could get the Hitlers in time.

(4) We must preach and practice the principles of Christianity. Feed the hungry, clothe the naked and lay the foundations for world friendship. Whisper if we cannot shout the words: harmony, love, brotherhood, goodwill. The church should be old-fashioned in its belief in the

teachings of Jesus Christ; up-to-date in the method of applying them, and ahead of her time in her visions and ideals. She should lead the world, and this is more important than her theological differences. This is a question of our existence, of life and death. It is a matter of being a co-worker with God, of investing life and talents, and being true to responsibilities. Let us advance beyond the Old Testament picture of a God of vengeance and accept the Christian picture of a Father of love, tender mercy and forgiveness. If we as a church are too much interested in our controversies and miss the main part of Christianity, then let us say, "God, forgive us." If we have nominally believed the gospel of fatherhood, love, peace, and goodwill, but in doubts and fear have

hidden our faith, then we are as the man who in fear hid his one talent. May God forgive us and help us or there will be more of weeping and gnashing of teeth.

This we know: Neither salvation nor security can come by withdrawal. Jesus said, "Go, make disciples of all nations." Salvation will come only when the spirit of outgoing, self-giving love, as emphasized and taught by Christ, is emphasized and taught with all the knowledge we have; when the spirit of Christ has fired our personalities for creative living.

Let the church, let Christians, speak, live, and take the consequences. God will judge us according to what we do; according to whether we invest our lives for good, or whether in fear we hide what of good we have.

Two Lambeth Children Pray

Ernest Lefever

Written in London, England

SEVERAL days ago I met nine-year-old Valerie in an Anglican Sunday school. Her blue eyes laughed when she answered a question in class. She was alert, sensitive and poised. One would never guess that she knew nothing but war since she was a child of three.

Valerie and her playmates from the slums of Lambeth along the Thames, like thousands of other London children, have been uprooted six times during the war. Three times they were evacuated from the city; three times they were brought back. When the blitz started in 1939 the little ones were moved to the country. They returned when the bombing became lighter only to be uprooted again in the fall of 1940. Then again in 1944 with the arrival of the buzz bombs London children were evacuated once more.

These children were robbed of their birthright of peace and security. They lived in an atmosphere of anxiety and fear. Their homes were broken by war. For two years the schools were closed and the children who could not go to the country spent a large part of their lives in bomb shelters. Some cannot read or write. Many of them are restless. A few are delinquent. These are the war children who carry the marks of battle.

Now the war is over and it is safe for Valerie to attend Sunday school at Lambeth parish church. Some weeks ago her class made a book containing prayers written by the children. Valerie wrote a "thank-you-God" prayer and a "please-God-help" prayer:

Thank you, God, for food, tea, schoolhouse, clothes, bread, fire, dolls, doll-house, pictures,

AUGUST 3, 1946

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The Atomic Age

Don West

Naval Aviation Training Creed

- To train young men to fight with minimum danger to themselves, and maximum deadliness to the enemy.
- To direct their mighty energies and enthusiasms into channels of clear and quick thinking, nerve-steady fitness, effortless accuracy, and the determination to return from every mission.
- To conserve men, money and operational equipment by employing only the best and surest methods of training, devised especially for today's great airborne implements of war—the most powerful, most complex, most destructive implements ever created. . . .
- To inspire and guide these young men toward the ultimate of objectives: a well-earned "well-done."
- To imbue them with full knowledge of the affection with which they are held by their navy and their country.
- To harden their bodies and their fighting spirit, but never their hearts.

From the New Testament, the Foundation for Brethren Belief

- "Love your enemies. . . ."
- "Whosoever would save his life shall lose it."
- "The Son of man came . . . to minister . . . and to give his life a ransom for many."
- "Thy will be done on earth. . . ."
- "And [he] made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."
- "Suffer hardship with me as a good soldier in Christ Jesus."

Some Questions

1. What is YOUR attitude toward enemies?
2. Is self-preservation YOUR main determination?
3. Would YOU like to destroy property? People?
4. Whose "well done" do YOU care for?
5. Whose affection do YOU desire most?
6. Can YOU waste and kill without hardening your heart?

oranges, lemons, water, trees. Thank you for my little sister. Thank you, God, for peace on earth.

Please, God, help my friend and her mother because she has just been bombed out . . . our schools and churches . . . our English museums . . . the traffic and ships with our food. . . . Help the Dutch and Germans who have no food, those who have no homes, those who have no clothes to wear. Help the widows and their children.

Iris is also nine and is one of a fourteen-child family living in a London County Council flat in Lambeth. She wrote a "please-God-help" prayer and a "please-God-forgive-us" prayer:

Please, God, help Holland and

the Dutch people, and the patients who cannot walk or who have lost their arms or cannot see people, or who are deaf, and the bombed children and grownups.

Please, God, forgive us when we run into bombed houses and knock windows in and when we steal things when our mothers or somebody else is not looking, and please forgive us when we spoil anybody's game or break anything that they mostly like.

These are the prayers of children who have tasted the bitterness of war. Forgetting their own discomfort they remember those who have suffered more. May God grant each one of us a measure of their humility and sympathy. Lord, teach us to pray.

Through his parents' encouragement he spent two years at McPherson College, where Bro. A. C. Wieand was on the faculty. Then he plunged vigorously into his work as a minister. A Brethren "mission" was being opened at Kearney and Brother Snavelly gave part-time and free service to the pastoral need of this new center. The Wood River membership became a part of the church which grew out of this mission effort. Assisting him in the mission were Carrie Barkdoll, Hattie Conger and Virginia Wine, of Octavia, Nebraska.

He took Virginia Wine as his bride in 1899, and continued to serve the mission and the Kearney church until 1905, at which time he moved to the Black River church at Breedsville, Mich. Here, and in many other pioneer congregations across Michigan, Brethren families were laying foundations for future churches. The future was full of promise and the present, tense with evangelistic enthusiasm, brought Brother Snavelly many calls for revivals and Bible institutes. It was not long until the "gospel team" of J. Edson Ulery and I. C. Snavelly became widely known in these parts. The usual division of their duties called for

Fifty Years in the Ministry

G. E. Barkdoll

Copemish, Michigan

THE frontier home of Moses Snavelly and family, located six miles north of Kearney, Nebraska, was for many years the worship center for the Brethren families of the Wood River area and was the scene of many communions and church councils. This home and the schoolhouse near it were among many points at which Bro. S. M. Forney ministered to the scattered groups of members who were eager to build church units on the Western frontier. In the summer of 1896, on June 28, the Wood River membership met in this home to call one of the family's sons to the ministry. The son of their choice was Ira C. Snavelly, aged twenty. Bro. C. B. Smith presided at the installation.

Forty-five of the fifty years of pastoral service since that time have been divided by Brother Snavelly among nine churches across the Midwestern states.

These churches recall with pleasure and appreciation his special interest in the challenge of Bethany Biblical Seminary and its worth to the church, the work on the foreign mission fields, the never-ending need for personal evangelism, and the efforts on the home mission field close at hand.



The Snavelly Family

Brother Ulery to conduct the Bible institutes, and Brother Snavelly to have charge of the evangelistic session of each evening's program.

Through the four years shared in the field with Brother Ulery, Brother and Sister Snavelly caught the inspiration of the institute system of teaching, and left the Black River church in 1909 to enroll in Bethany Bible School. Brother Snavelly has given to the congregations he has served since the benefits from his contact with two systems of teaching the Word—(1) the inspiration of studying the Word in a specialized center, and (2) carrying its truth to the people in the field. The skill and talent he had in these lines make it possible to characterize his work as "a teaching ministry."

Locating as part-time pastor for the church at Naperville, Illinois, so as to be able to enroll in Bethany Bible School for three years, gave Brother and Sister Snavelly close contact with the missions interest of the church, which was at high pitch just then. The Black River church had said, "Brother Snavelly's zeal for foreign missions has done more to heighten the mission interest in our church than any other single factor." That zeal grew as he had contact with the returned and outgoing missionaries in school at Bethany, and the Chinese Sunday school there. He helped install Brethren Moy Gwong and Moy Wing and had them as guests in his home and at the church. Brother Snavelly also opened English classes in his home for "the men of China" living at Naperville. Here, as in his subsequent pastorates, the Sunday evening Bible classes, Bible book studies and life of Christ classes became prominent features of the church program, making the Word radiant for all the age groups.

In recognition of his teaching

skill the Bethany faculty asked Brother Snavelly to represent the school as fieldman in the state of Washington, where he held five Bible institutes during the years 1912-13. In 1913 he began four years of pastoral work at Flora, Ind. And following 1917 he gave pulpit assistance at Enders, Nebr. From here he went to the church at Haxtun, Colo., where he was pastor from 1925 to 1935. The years 1936-1943 were given to part-time pastoral service at

Bethel, Nebr., and Union Grove, Ind.

From the present Snavelly home at Nashville, Mich., two sons-in-law in the ministry have learned to draw, with profit, upon the Snavelly years of experience. The writer, favored as well with Bro. J. E. Ulery's guidance as the local elder, feels greatly indebted for the close contact with these leaders, whose love for the Word has made their service to the church radiant.

Waiting for Heaven or Working for It

J. P. Bosserman

Carson City, Michigan

WHILE attending the funeral of an elderly lady not very long ago, I was made to think of the future spiritual home of the saved. The lady had requested that the scripture for the sermon be taken from Revelation, that portion referring to the holy city, "whose gates never close because there is no night there."

The minister who delivered the sermon had spoken of the many times he had been in her home and how she often spoke of the heavenly city, as described in Revelation 21, and the eternal hope of being there with her Savior. She believed it existed just as described. For several years she had been a widow, and no doubt the hope of the eternal city brought her much cheer and comfort in her lonely and declining years. But she did not just sit and meditate about the heavenly bliss; she worked, too. With her purse, time and talents, she did whatever good she could for her church and the community in which she lived. I wondered whether all the veterans of the cross think much of the heavenly home, and whether the vision grows brighter as life's journey comes near the end. This would

seem to be the way it should be.

Then a more serious question arose in my mind. How about the younger people? What ideas do they have of heaven? A friend remarked some time ago that the present-day songbooks did not have in them the songs of heaven that the old ones had. He went on to say that this was well because when people sang so much about heaven, a place of rest, contentment and happiness, they would be likely to slacken in their efforts for the kingdom. However, that does not necessarily follow. I remember well that many of the songs and hymns that people sang when I was a small boy were about heaven. About the first song I learned to sing was *There Is a Happy Land*. I well remember, too, that often in wintertime two or three families would meet at some neighbor's home and, after visiting for a while, they would sing and many of the songs were concerning heaven. One song particularly liked was *Oh, Think of the Home Over There*. Let us not get the impression that because the people of the latter part of the nineteenth century

sang of heaven, they did not work, for they did.

Most of the rural churches in our country today were built in the period of time between fifty and eighty years ago, at least in the central part of the United States. Building a church in a newly settled community required faith, hard work, and sacrifice. Most of the old-time builders have long since gone to their reward, and some of the churches, from one cause or another, have been closed or even torn down and carted away, but most of them are still doing a great work in the community in which they are located. Who built those churches? The men and women who sang about heaven.

BUT building churches was not all they did. The ministers, as well as others, did much service along other lines. I think of two ministers who were active in pioneer ministering, in the early years of our own congregation. The one was Elder Daniel Chambers, and the other was my own grandfather, Elder Eleazer Bosserman. Though quite a young lad, I was in their homes many times, and I know they often took their horses and buggies (or sleighs in winter) and drove many miles, in all kinds of weather, to fill appointments, preach funeral sermons, visit some isolated family or sick person. The highways were dirt roads that were often hub-deep with mud in spring or fall. They seldom received anything for their services. Often they loaded into their buggies meat, flour, potatoes, apples, or some article of clothing for some needy family. I know, too, it was no uncommon thing for them to bring some homeless or sick person into their homes and care for them without compensation. They did not dream about heaven; they worked for it.

With Leland S. Brubaker in China

We continue to follow our Mission Board secretary on his tour of the China mission field. This is the second letter we have had from him; it was written from Peking on May 24.

Peking, the grand old city of China, is just about as it was twenty years ago when we lived there. The Japanese did some face lifting with the stores on Morrison Street, but most of the city is unchanged. Wars come and go, civil strife is all around, but this historic city is still intact with all its old beauty and interest.

I am staying in the hostel of the College of Chinese Studies. The accommodations are good (even some hot water in the common bathroom). Food is simple but well prepared. Cost is moderate. There are about forty people here now. Most of them are from the Swedish missions. Some are trying to get home. Others are trying to go into the interior to their work. Uncertainty is in the very air we breathe here. It seems no two people agree on what the future might hold except on one thing—the need for Christ and his message is more urgent than ever before. It impresses me even more than before that all of our people coming out here must be ready to go to any length to interpret rightly our mission. Delays, uncertainties, danger, misunderstandings, hardships—all must be taken, as it were, in stride, if the church is to grow and be appreciated. This cannot be stressed too much. Missionaries are and will be needed but they must be ready for anything and must be Christian in all their attitudes. Nothing less than that will do.

Yesterday I went to Tientsin, where I inspected the former missions treasurer's building in which we have a one-third interest. It is jointly owned by the American Board, the United Church of Canada and the Church of the Brethren. The outside is in good condition except in certain places. The inside, however, will take much repairing which will run into hundreds of dollars. The building is well located as far as the city is concerned, but whenever it rains, the basement is flooded. Right now the furnace is under water.

I am going to Ping Ting on next Monday, the 27th. That is, I am starting then. I have talked to a number of people here about going but there is no agreement at all. Some think it very foolish and dangerous to go in now. Others feel there is no more danger there than here. Anyway, my best judgment is to go in and if I get caught, I will at least be with our people. Not to go in seems unwise when others are doing it. So, armed with a Chinese visa permitting travel in interior China and with a communists' permit to travel in their territory, I am starting. I don't expect any trouble, but I will go prepared for almost anything.

A letter from Mary Schaeffer this morning says they are eager to see me and for me to see the church and our property. She mentions nothing about danger. It always has been that way. When we left in 1927 we felt no danger. The only time our folks needed to go was at the last when the church Christians asked them to go. She also says that the Japanese left our homes very, very dirty. That has been the case almost everywhere. Former letters from Shansi told about our buildings; so I will not repeat here.

I just had a good visit with Mr. and Mrs. Peter Yin and two children, Mrs. H. C. Yin and seven students who are studying here in Peking. These folks are all from Ping Ting or Liao Chow. They feel that our church is widely scattered and the members are now small in number. It is encouraging, however, to hear them say that they want the church to grow and to develop into strong, self-supporting groups. They were all happy in having an opportunity to come together.

My Chinese is improving daily, but I still have a long way to go. It comes in very handy while I am traveling alone. For buying tickets, securing rickshas, getting food, and such common things, it works O.K. I can understand a good deal more than I can speak.

Tomorrow, I shall attend the Union church services. Last Sunday I attended the Union church in Shanghai and the Sunday before that the one in Honolulu. Four weeks ago I was in our own Elgin church.

A WAY WITHOUT WAR

Power—and the People

Dan Suits

SICK with the strain of four years of war, tired of the burden of an absolute monarch, beaten and discouraged, the people of Germany at the end of World War I threw off the kaiser and the court. The Weimar republic was established.

But militarists are hard to convert. The generals returning from the war, the colonels and the other officers were used to their place in a society founded upon worship of the military. They found themselves outcasts, untrained for anything but killing and looking majestic in uniforms. They were used to the awed multitude of the common herd giving way for their majesty. They found themselves nobodies. The kaiser was gone; the court was gone; their place in the sun was gone; the government of the nation was in the hands of the common rabble—people like you and me.

The militarists knew how to handle rabble. Let them spend their time in their debates, in their windy talk, in their stupid democratic puzzles. The military men knew where the real power

lay—in guns, in troops, in bullets. And it did not take them long to lay hands on that power.

In March 1920 Dr. Wolfgang Kapp, a New York-born German, with General Walther von Lüttwitz, commandant of Berlin and a high officer in the army, and Major Waldemar Pabst, gathered support for a forceful restoration of the kaiser and a return to the good old days. On March 13, 1920, these men marched into Berlin at the head of an army of 8,000 soldiers and took power. The real government fled to Dresden, then to Stuttgart.

Yes, Kapp, Lüttwitz, and Pabst took power. The old military philosophy, the old royalist place in the sun, took power. They took power as they understood it. They were in power as they understood power. But what is power?

Is power something that guns and bullets can take? Is it something that can be stolen by the thief in the night? Is it something that can be surrounded by troops and captured? That's what the old army men thought.

But the workers of Berlin declared a general strike. The trains did not move. The telephones did not work; the water, gas, streetcar and electrical services were tied up. Except where it caused terrible suffering for the people, all work stopped. The people of the rest of Germany joined the strike. In the whole nation the wheels turned more slowly.

You know what happened. The only thing that could happen. The government that thought it had power was powerless. The leaders fled. The real government came back to Berlin. In three days the power of the army had melted like snow on a hot stove.

Guns, bullets, troops—these are not power. Not if that can happen. Power is not something stored in a closet in the city hall or a capitol building. It cannot be captured. It does not come with occupation of a building. The power lies with the people. You cannot separate it from the people. Usually you can fool the people into letting you have power. Frequently you can scare the people into letting you have power. But the power is still the people.

Directives of Annual Conference on Civilian Public Service

The Annual Conference of 1941 approved the principle of "alternative service" as opposed to military service and appointed the Brethren Service Committee as the agency of the church for the administration of Civilian Public Service and for representation of the church in relation to the government of the United States. The Brethren have had under their administration about 3,000 men and have expended approximately \$1,250,000 in this program during the period from March 1942 to March 1946. The men in our jurisdiction have contributed without pay 2,500,000 man days to those enterprises adjudged as of national importance. Expressed in terms of cash this would represent a gift to the government of about \$10,000,000. The United States government has collected from the labor of Civilian Public Service men about \$3,000,000, of which approximately one third may be regarded as the Brethren's share in the accumulated fund. These funds are now frozen in the United States treasury awaiting distribution under authorization of Congress. The Civilian Public Service movement, in spite of its disappointments and inadequacies, has been an impressive protest against war and has offered a constructive service related to soil conservation, to the development and protection of national and state forests, to the maintenance of public parks and public highways, to the administration of public health and sanitation, to the development of the dairy industry of the country, to the administration of institutions for the mentally ill, to the control and treatment of communicable diseases, to the experimentation with starvation and its nutritive treatment, to the collection, processing and distribution of clothing and food to many parts of the world for relief purposes, to the care and distribution of dairy cattle and other livestock to depleted and devastated areas of Europe, and to other enterprises of a humanitarian character. These enterprises have had the endorsement of our own government and have met with general approval of the world as a ministry of vast significance for goodwill.

The Church of the Brethren sought to advance the following objectives through the C.P.S. movement:

1. To demonstrate and extend the

spirit of brotherhood and justice as a way of life which leads to world mindedness and to international peace and security.

2. To offer a medium for the preservation and continued expression of the peace testimony of our own and other Christian bodies and to provide a witness against war and violence as instruments of national policy.

3. To assist our government in developing appropriate measures by which religious minorities which conscientiously reject military service may bear witness in times of war in a manner consistent with the principles of religious liberty and the priority of fundamental individual rights which a democratic government must guarantee.

Now that active fighting is over and our government must devote itself to the aftermath of bitterness and suffering and to the task of rehabilitation, we desire, in the spirit of Christ, to apply our resources in the fullest possible measure to the alleviation of human want and distress. We therefore resolve:

1. To request our government to demobilize Civilian Public Service units as rapidly as possible in order that our resources may be more fully devoted to relief and reconstruction. We cannot now determine a date of withdrawal from Civilian Public Service administration, but we register our unwillingness to continue it indefinitely.

2. To ask the President of the United States to grant amnesty and the restoration of civil rights to all conscientious objectors who have been imprisoned, and to classify as "work of national importance" those measures of relief and humanitarian service upon which we may mutually agree as important and urgent, and to release all qualified Civilian Public Service men not now eligible for discharge to detached service on a basis such as has been done for cattle shipments under UNRRA and the B.S.C.

3. To labor to the full measure of our ability against the extension of the Selective Service Act and to put the full weight of the church against any form of peacetime conscription for military purposes. In case of continued conscription we urge our government to accept alternative service projects for our young men under church control and on a purely voluntary basis.

4. To authorize and instruct the Brethren Service Committee to continue to represent the church in our relation to the government and to

Selective Service so long as our young men are subject to call or retention under the Selective Service Act. In case Congress should enact a peacetime conscription bill, we are unwilling to administer any type of alternative service unless it be free from government dominance. This Conference appoints the Council of Boards as its representative to give advice and counsel on this matter to the Brethren Service Committee.

5. To reaffirm our position that Christian citizenship implies full support of the state only insofar as it represents good government and the righteous will of God. We realize that the total rejection of government on the one hand means anarchy and the unquestioned acceptance of the authority of the state on the other hand means tyranny and totalitarianism. The Christian citizen must take his position somewhere between these two extremes. The Brethren accept the will of God as the supreme authority for the individual and deny to the state the right to violate personality or restrain religious faith and practice. They concede to the state the right to demand from its citizens financial support for the legitimate functions of government and to require obedience to laws which operate for the common welfare. But a society founded on the principle of democracy must guarantee freedom of faith and worship to the individual even in times of war and political crises. Where government is good, we support it gladly. Where it is bad, we strive to make it good by the processes of Christian democracy. We recognize disobedience to law as a matter of last resort in the strain between the freedom of conscience and the authority of the state.

The church as a champion of the doctrines of the worth of the individual, of the inherent rights of man, and of the supreme authority of the Divine Will must seek to preserve those freedoms which are essential to the good life and to the highest development of human personality. We are, therefore, compelled to deny to the state the right of absolute authority over the individual and to extend a ministry of material aid and spiritual succor to those whose personal rights are violated.

The Brethren are committed to the position of world peace through brotherhood and justice. We live in "one world" and are under obligation to give our loyalty to the people of the world in sympathy, co-operation, and allegiance even beyond national sovereignty.



Keystone

Another Trial

Ruby Rhoades
Quito, Ecuador

The discharge button gleamed
So brightly on his coat.
"Do you swear to tell . . .
And nothing but the truth?"
His answer wasn't needed.
The honest boyish face—
There was the answer.
His voice rang clear. "I do."
The trial wasn't long.
T'was murder and no doubt
The youth was guilty.
"Guilty of murder—
Sentenced to death."
He stood there straight and tall.
Emotions? None but puzzlement.

He asked to speak.
Who could refuse?
(Reporters grasped their pencils
tight.
A story—headlines perhaps.)

"I guess I wasn't different
From most young kids.
My mother—my teachers,
They all taught me how wrong,
How very wrong to kill.
I even didn't like to hunt
Because a helpless creature
Had to meet its death
For my joy and sport.

I never harmed a soul,
Mom knows that.
Don't you, Mom?"

And faces turned to Mom,
Quiet and old, who nodded
And smiled at her boy.
"Then came the war
And with the rest, I went.
I had a lot to learn,
A lot to unlearn, too.
New values, new attitudes.
Things I'd learned were wrong
Weren't wrong. Things like
Avoidance of venereal disease,
But no crime in prostitution.
Cheap talk and drinking—
All the thing to do.

Then after months of training
Came the bomber and Europe.
Mission after mission completed.
'Twas I released the bombs
That fell on German cities.
And then one day I had the
chance
To see what I had done.
Bodies there were
Not buried yet.
Innocent women, helpless chil-
dren,
I saw them maimed for life
And homeless, too.
I had dropped the bombs.
'Twas I who killed and yet
I had no hate for them.
And as my mind was running—
I received a medal
For heroic action, and praises
high.
Mom sent the clipping to me
From the home town News.
'Twas right. 'Twas good. 'Twas
fine.

I saw still more.
People cold and freezing,
No homes, no clothes,
People, little children, starving.
My food was bitter in my mouth.
But this was right.
My country knew the thing
That was the right to do.
The lawmakers, the voters, all,
This was what they wanted.
And so I had to change.
I did.

My home-coming wasn't all roses.
 She had changed: she was mean.
 All promises made, now shattered.
 She had wronged me,
 There I had some cause
 For death—these others—
 I cannot understand.
 You're just, you say,
 Ah, well, perhaps you are.
 By what standards do you judge?

You cannot instill in youth
 The rightness of any crime
 And then call him to judgment.
 My sentence is to die.
 But this I have to wonder,
 Just who is being judged today?"

Train Up a Child

Mrs. Mildred Caplinger
 Criders, Virginia

Train up a child in the way he should go: and when he is old he will not depart from it" (Prov. 22: 6).

THERE is much food for thought in this proverb. I've observed that as a general rule the folks who go to church regularly and take an active part in the work are those who have been taken to Sunday school and church when children and have been taught to love Christ and his church. So in order to have our children become true followers of Christ, we must take them to Sunday school.

We should be very truthful with them if we want them to grow up to be fine people. Let us explain truths to them and be truthful ourselves. Let us teach them unselfishness, patience and consideration for other people. Let us teach them to reverence God and his name and to be honest.

A good verse for moral training is the eighth verse of the fourth chapter of Philippians.

If we teach children to think clearly we have given them a

Continued on page 15



Seven Things That God Hates (Prov. 6: 16-19)

Because our Father God loves us
 With love so deep, so true, so strong,
 Because he is a holy God
 And just, he hates the sin and
 wrong
 That snares our souls. He hates the
 pride
 That worships self, the tongue that
 lies,
 The hands that kill; men's evil
 dreams,
 Mischievous feet, malicious lies.
 He hates the one who sows discord
 Among the faithful ones who know
 And love the Lord. He hates these
 sins
 Because he loves, he loves us so.

Monday, August 5

God Hates a Proud Look. Rom. 12: 3; 1 John 2: 15-17; Eph. 4: 17-19.

Does it seem strange that God should hate, he who is love? Love that is true and strong and deep is lavish in its expenditure of energy. The object of love is precious. We are the objects of God's love. Pride replaces God with self and selfish interests. God loves us but hates our pride.

Help us to set our affections upon thee, our Lord and God.

Tuesday, August 6

God Hates a Lying Tongue. Prov. 6: 17; Psa. 120: 1-2; Eph. 4: 20-25.

Jesus, the manifestation of God in the flesh, is "the truth." "All liars shall have their part in the lake which burneth with fire." A lie is the foundation of misunderstanding and heartache. God hates a lie. The tongue that handles a lie cannot worship.

Help us to be poor in spirit, meek and lowly in heart.

Wednesday, August 7

God Hates Hands That Shed Innocent Blood. Prov. 6: 17; Gen. 4: 8-14; 1 John 3: 11-15.

"Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." We who take time to worship would not take the life of an innocent person, would we? If I hate my brother, I am a murderer in the

Mary Stoner Wine

sight of God. God knows our inmost thoughts.

Lord, help us to keep our hearts with all diligence.

Thursday, August 8

God Hates Wicked Imaginations. Prov. 6: 18; Psa. 36: 1-4; Matt. 23: 27-30.

Even God's chosen may have wicked imaginations in the "chambers of his imagery, for they say, The Lord seeth us not." "As he thinketh in his heart, so is he." "Blessed are the pure in heart: for they shall see God." Seldom will one do a sin that has not first become alive in his thinking.

Purer in heart, O God, help me to be for Jesus' sake.

Friday, August 9

God Hates Feet That Be Swift in Running to Mischief. Prov. 6: 18; Isa. 59: 1-7.

"Blessed is the man that walketh not in the counsel of the ungodly." How swiftly the feet follow the imagery of the mind to carry mischief until the messenger is dwarfed in soul and some wounded heart must carry scars of injustice and sorrow. God hates motives back of feet that run to do mischief.

Dear Lord, may our feet be swift to carry messages of love.

Saturday, August 10

God Hates a False Witness That Speaks Lies. Prov. 6: 19; James 3: 2-14.

To bear false witness is to have "bitter envying and strife in your hearts," to lie against the truth, to sin in premeditation. Eyes that are proud, tongues that lie, hands that kill, brains with wicked imagery, feet that run to do evil are an abomination to a God of love.

Set a watch, O Lord, before my mouth; keep the door of my lips.

Sunday, August 11

God Hates Him That Sows Discord Among Brethren. Prov. 8: 19; Isa. 52: 7.

What a multitude of seemingly pious folk run to and fro sowing discord among brethren! Would to God those people were purged of their evil hearts to witness for God

with the earnestness and zeal they use to sow discord. "How beautiful upon the mountains are the feet of him that bringeth good tidings."

Lord, rebuke the sowers of discord. Turn their efforts "to publish good tidings."

Week of August 12-18

Divine Forgiveness (Psa. 51)

Thou blessed Lord of Calvary,

Thy crown of thorns I see;

Thy broken, pierced, bleeding heart
Poured out in love for me.

A penitent before thy throne,

Thy cleansing, Lord, I seek,

Oh, make me pure and white and
clean

And for thy service meet.

Forsaken by the God of love

To die on Calvary,

I now forsake my sin, O Lord,

To live and die for thee.

Monday, August 12

Sin Is Against God. Psa. 51:1-6;
Psa. 119:9-16.

Last week we studied the things that God hates. If we hate what God hates we will soon seek to have that sin removed from our lives. Only through the mercy and loving-kindness of God, according to his provision for redemption through Christ, can we ever hope to be forgiven.

Lord, help us to recognize the sin in our lives.

Tuesday, August 13

Forgiveness From Sin. Psa. 51:7; 1
John 1:8-2:2.

"If we confess our sins, he is faithful and just to forgive us." There is no forgiveness like God's, for he forgives our sins and iniquities and remembers them no more. We are justified through redemption that is in Christ through faith in his blood for the remission of sins. "He restoreth my soul."

Lord, help us to confess our sins and come back to thee.

Wednesday, August 14

Cleansing From Sin. Psa. 51:7-10;
Luke 3:21-22.

Christians must and will forgive one another but only deity can both forgive and cleanse. Every redeemed one knows the joy of forgiveness and cleansing. With the poet we can sing: Washed in the blood, cleansed by his pow'r, Gone are my sins Cleansed for aye, Jesus bore their guilt away.

Create in me a clean heart, O God; and renew a right spirit within me.

Thursday, August 15

Spirit Filled With Joy and Power.
Psa. 51:11-12; Luke 3:21-22.

Can you remember the day of your

cleansing, the baptism of the Holy Spirit and the triumphant joy of salvation? These experiences are the birthright of every forgiven, cleansed child of God. Some believers have never received the baptism of the Holy Ghost. Pentecostal joy and power are available for every child of God.

We thank thee, O Lord, for the joy and power of Pentecost.

Friday, August 16

A Life of Service. Psa. 51:13; Isa.
6:1-8.

Someone has said it was presumption for David to teach sinners after he had sinned so grievously. But God forgives sin that is confessed and forsaken. God cleanses and equips. If we tarry in the presence of the Lord until we are baptized with power, there will be no question as to our service.

Lord, give us power to win people to thee, for thy sake.

Saturday, August 17

Worship. Psa. 51:14-17; Psa. 100.

How natural and easy and delightful it is to worship when there is no shadow between us and our heavenly Father. As a child rests in the arms of its mother unafraid and secure so we may rest in the grace and love of God as we adore him in worship and praise.

Father, we thank thee for thyself, thy grace, thy love.

Sunday, August 18

Fellowship and Communion. Psa.
51:18-19; John 17.

What a high privilege it is to have communion and fellowship with God; to be able to think about him and the salvation he offers the world; to relate ourselves to his will as he leads us into his service! The way to service, worship, fellowship and communion has always been through forgiveness and cleansing.

Empower us for service as we contemplate thee, our Lord and our God.

Train Up a Child

Continued from page 14

measuring rod with which they will not go far wrong. The world is in its present state because to a large extent parents have failed to instruct their children to think clearly and to keep before them a good parental example. If we would think in terms of how Jesus would do or have us do, and teach our children to do likewise, we would not get entangled in a lot of the

things we do. I've often wondered how folks can be for war when Jesus tells us war is wrong. He came to earth to bring peace; he has been trying to teach us the way to a lasting peace but we are so military minded and are so filled with hatred that we will not listen to this message. Paul said: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay." Yet we have tried to make ourselves mightier than he by trying to repay the enemy. He also said, "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil but overcome evil with good." There is no better way for America to get rid of her enemies. Why do we parents not take more pains in trying to teach our children all this?

There are so many different phases of child training which need our thoughts and prayers. Let us get busy, parents, and turn to God and his Word as we direct the little ones along life's highway. One cannot train up fine Christian men and women without talking to God and asking his help in confronting the task. Nor can we expect church-going men and women if we neglect to take our children to Sunday school.

Yes, we can hand our faith down to our children. I often think of the words Paul wrote to Timothy, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."

Another thing we should think about is being a good example for our children to follow. They are watching every step we take. Are we directing them to the Master's footsteps?

... Kingdom Gleanings ...

Brotherhood Theme for 1945-1946

Witnessing for Christ

Calendar for Sunday, August 4

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, Jesus and the Sabbath—Ex. 20: 8-11; Neh. 13: 15-18; Ps. 92: 1-2; 118: 24; Matt. 12: 9-13; Mark 1: 21-34; 2: 23-28; 3: 1-5. Golden Text, This is the day which the Lord hath made; we will rejoice and be glad in it. Ps. 118: 24.

B.Y.P.D., Choosing What I Hear.

Gains for the Kingdom

Five baptized in the Big Creek church, Okla.

One baptized and five received by letter in the Lititz church, Pa.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. J. O. Winger of North Manchester, Ind., in the Chippewa church, Ohio, Aug. 4-18.

Bro. O. J. Hassinger of Huntsdale, Pa., in the Hanover church, Pa., Aug. 12.

Bro. Charles Cox of Claysburg, Pa., at the Woodbury church, Pa., July 29—Aug. 11.

Bro. Ammon Merkey of Lebanon, Pa., in the Maiden Creek church, Pa., Aug. 4-11.

Bro. Jesse W. Whitacre of Keyser, W. Va., in the Fairview (Georges Creek) church, Pa., Aug. 19—Sept. 1.

Brother and Sister B. M. Rollins of Keyser, W. Va., in the Mill Creek church, N. C., Aug. 4; in the Melvin Hill church, N. C., Aug. 11.

Bro. Harold R. Myers of Elkhart, Ind., in the Kaskaskia church, Ill., Aug. 5-18.

Personal Mention

Mr. and Mrs. J. Leon McKinney of Carlisle, Pa., were recent first-time visitors at the Publishing House.

Sister B. W. Smith of Romney, W. Va., died recently, we are informed. Her husband, Elder B. W. Smith, has long been an influential leader of the church in West Virginia.

Brother and Sister Frank Guthrie of Terra Alta, W. Va., were recent first-time visitors through the Publishing House. They were especially interested in the Revie Slaubaugh family since Mrs. Slaubaugh is a daughter of theirs. Brother Slaubaugh is an employee of the Publishing House.

Brother and Sister Dillon Gnagy and their daughter LaVonne were recent visitors in the Publishing House. They left with us a picture of the beautiful and newly completed church at San Francisco, where Brother Gnagy is pastor.

Mrs. N. E. Neiderhiser of Greensburg, Pa., was recently a welcome guest at the Publishing House. She was being shown about by Mrs. D. M. Parker, who with her husband will presently sail back to China.

Brother and Sister Paul Haworth made the Publishing House a visiting point in early July. Their home is in Cedar Rapids, Iowa, and they were visiting friends in Chicago on their present trip.

Brother and Sister Edgar S. Martin were welcome visitors at the Publishing House in early July. They were on the last leg of a leisurely trip back from Wenatchee to Daleville, Va., where Brother Martin is pastor.

Bro. Leonard Birkin writes that he will be open for revival meetings after Sept. 1. Address him after Aug. 25 at Summerfield, Kansas.

Bro. Willis E. Kurtz wishes to inform his correspondents of a change of address from North Webster, Ind., to 703 College Ave., North Manchester, Ind.

Bro. Albert Carper, father of Frank Carper, pastor of the church at Palmyra, Pa., died in his home at Palmyra recently. His obituary will appear in due time.

A brother and sister from Ohio sent a check and wrote: "The government took this amount from my salary for war purposes. I want now to give an equal amount for the extension of our church and its work."

Bro. Harry A. Holsopple and his son, Ira, both of DuBois, Pa., were guests in Elgin the latter part of July. Brother Holsopple was visiting Q. A. Holsopple, his brother, who is in work at the Brethren Publishing House.

Two faithful sisters from Maryland write: "We are enclosing a check of \$100, which is a part of our tithe from the sale of some building lots, to be used for general relief to foreign countries, for food, clothing, seed or whatever is most needed."

A sister from Indiana writes: "Please find the sum of \$100. I received the money from a will several months ago. I wish it to go to the support of a native worker in Africa to take the gospel to the people that are begging for a teacher to tell them the glad news of Christ."

Brother and Sister Rafael Wolfe and their sons, Kirby and Terry, of the Glendora congregation paid a welcome visit to the Publishing House on July 24. They were en route to California from Indiana, where they had been spending a portion of the summer with Sister Wolfe's parents.

A sister in Indiana writes concerning her pastor, who is leaving to take up another church, "He is certainly a man after God's own heart. For four years he has preached a message of love and forgiveness. He preaches against war and against racial intolerance. The prayers of this church follow him as he takes up his new work." It is somewhat unusual to read kind words like these from a congregation concerning a pastor who is leaving them. But we think they are good words and we are glad to file them here at Elgin under the name of the pastor concerned. They may help him when some other church asks about him. More of us should try speaking such words.

Miscellaneous Items

The University of Illinois library recently ordered bound copies of the Gospel Messenger for 1918-1945. This is to complete and bring their files of the Messenger up to date. It may be more important to keep complete files of our publications than some of us have realized.

A number of the Local Church Program Guides, which were mailed recently to pastors and superintendents, were found to be lacking several pages. Any person receiving imperfect copies may secure the complete guide by writing to the Board of Christian Education, 22 S. State St., Elgin, Ill.

Purchase Line church of the Manor congregation in Western Pennsylvania will have its home-coming on Aug. 18. Bro. Paul Lemon of Lewisburg, Pa., will speak in the morning and Bro. Dorsey Rotruck of the Tire Hill church, Pa., will be the afternoon and evening speaker. There will be a basket dinner and supper at the church. Everyone is invited to attend.

Dr. Joseph Thimann of the Washingtonian hospital, Boston, says, "The cost of caring for alcoholics in the mental hospitals of the United States is approximately \$13,000,000 per year."

The William Penn Association, a group of young C.P.S. men and others, is planning to publish an international weekly, devoted to world news without national bias. The weekly will be entitled World. This has possibilities for a lot of good. More will appear about it later.

Regular weekly attempts to bring up legislation in Congress providing for fair employment practice for the United States have consistently failed so far. Unless there is much education on this subject and concerted efforts by church groups, fair employment may not be exercised in the United States for a long time.

"Its songs of home and love, sunshine and stars, laughter and tears, faith and hope are a timely antidote to the cynicism and despair of our dark days." So writes the editor of The Otterbein Teacher concerning Chariots on the Mountains, by Mrs. Myra Brooks Welch. This book may be had for one dollar per copy through the Brethren Publishing House.

Three thousand men during the remainder of 1946 are needed to serve as cattle attendants on UNRRA boats taking livestock to devastated Europe. Prefer men who can handle horses or cows, men of good moral character and those who are interested in helping to rehabilitate Europe. Each trip lasts four to six weeks; the pay is \$150. Write Ben Bushong, Church World Service Center, Box 26, New Windsor, Md.

An interesting new development in America is the effort of the United States to arm China and Latin America on a large scale with standardized arms. These, it is hoped, can be supplied from America and replaced from America. The American government is also agreeing to supply arms to the Philippine Islands for "sale, loan, exchange, lease or gift." This is all an obvious part of the program of arming against Russia and propagandizing against Russia in preparation for war.

The Church Makes Provision for Her Ministry. Harl Russell, the chairman of the Pension Board, announces October 27 as the date for a brotherhood-wide offering for the \$125,000 supplemental benefit fund for ministers and missionaries enrolled in the ministerial and missionary pension plan. R. E. Mohler, president of the Council of Men's Work, reports that the men's organization desires to co-operate with the Pension Board, and wherever there is an active men's work group it is called upon to assume major responsibility for the raising of this fund. Many congregations have already taken action and a total of \$29,718.83 has been contributed to date.

Concert in Gdansk. "On our last day in Gdansk, three of us went to a concert being given by a newly born Gdansk orchestra. We took a German girl along who used to play Mozart on her family's piano. She had not heard any music for a year, and the total cost of our tickets was more than her father could earn in a fortnight. The audience listened very, very carefully to every note being played as if it were a jewel and a light just poked out of the wreckage. The orchestra, all Polish now, played with assurance and with a richness of tone that is rare in America except in really good orchestras. It occurred to us then that here again was music acting as the great unifier, binding together the sympathies of people who were ordinarily enemies. If only the differences of people could be blended together to form harmonies the way notes form music."—A livestock attendant.

More About Paper

We still are unable to buy Messenger paper because of a strike in the paper mills. Consequently, the Messenger for Aug. 17 will be half size. (Next week there will be no Messenger because of the annual one-week shutdown of the Publishing House.)

We are now purchasing leftover paper in various weights and colors from different paper companies in the hope that we might continue to print some kind of a Messenger in the days ahead. Do not be surprised if the Messenger presently appears in green or yellow and if it is of a size or weight different from formerly.

The Lutheran World Action office has just made available an interesting list of the denominational appeals now being made for contributions to "relief, rehabilitation, and advance." The list shows that a total of \$122,990,976 from twenty denominations is being asked. This includes the current goal for these purposes in the Church of the Brethren. The continued upsurge of activity in the field of human want is encouraging.

Dr. Hans Lilji, executive member of the Evangelical Church in Germany, declared on a visit to Geneva that despondency is increasing among German youth because of present discouraging conditions in their country. He said that the churches must race against time if German youth are to be saved. Dr. Lilji stated, however, that on the other hand, when German youth are given an opportunity, they demonstrate an amazing response to Christian teaching. They are avidly seeking religious guidance and example. In Hanover, he said, fifteen to twenty thousand young people attended a recent open-air religious meeting.

The Michigan district conference will be held at the Elmdale church, Aug. 20-23; board meetings are scheduled to begin at one o'clock on Tuesday, Aug. 20. The Elmdale church is located four and one-half miles west of Clarksville or four and one-half miles east of Alto; both of these towns are about two miles south of M 16 between Grand Rapids and Lansing. Those contemplating traveling by Greyhound bus between Grand Rapids and Lansing should buy tickets to the Lowell Road and those traveling from the south on the Ft. Wayne to Grand Rapids line should buy tickets to Hastings. Meals will be served at the church. Bro. V. F. Schwalm, president of Manchester College, will be one of the guest speakers.—Ray Wieland, church clerk, Freeport, Mich.

Tractor Plowboys

Two units of tractor plowboys for China have been very conspicuous about the Publishing House for some time. They have camped in the Elgin Church of the Brethren and there they have entered enthusiastically into the beginning study of the Chinese language and into a study of Chinese geography, history and culture. This week they have moved to Chicago, where these studies will be pursued further in preparation for their sailing to China to reclaim Chinese land and to teach the Chinese how to reclaim land in a more rapid way than they have been able to do it hitherto by hand-labor methods. One of the boys has promised to write us of their adventures and findings as their work develops and unfolds in the days ahead.

These lads come from many different denominations and widely separated parts of the United States. Howard Sollenberger, who has spent many years in China, will be the director of the unit of fifty men. They will remain in China for eighteen months.



Whitecaps

Lois Netzley Shull

Palghar, India

The ship was moving! Passengers lined the railings to get the first thrill of it. Two tugboats were pulling the Marine Jumper out into the channel. To the people standing on the deck above, the tugboats appeared very small and inadequate for the job, for the Marine Jumper was 521 feet long and weighed many tons. In spite of their size the tugs chugged on relentlessly, and gradually the huge ship eased away from the pier.

For four days we had been waiting for this moment. On Feb. 14 we had come on board this transport ship, expecting to leave the harbor of Seattle that night. But, like many other people in America, the black crew (the name applied to deck hands) was on strike. On the last trip out the first steward had gone on vacation, leaving them to eat dehydrated eggs for three days, and they wanted to make sure it did not happen again. It was Feb. 18 at 8:00 a. m., when they finally signed the papers; and now at 11:30 the ship was moving out.

The Marine Jumper had moved twice in those four days: once, to allow another ship to come in, and once when the earthquake came. Seattle was quite shaken up by the earthquake. The tall Sears building was left with a gaping crack in its side, but the ship only rocked very gently.

Powerful lights from the top of the ship shone down on the tugs. Suddenly the water started churning, the ropes were loosed and the tugs drifted away. The sound of swirling waters mingled with excited voices as we moved out into the Sound under our own power.

The ship glided along as if she were sliding on a ribbon. We watched with eager eyes the beautiful panorama of Seattle. The city is built upon seven hills and its myriad lights twinkled their reflection in the water, making a twin city at our feet. Down by the waterfront there is a huge neon sign reading Port of Seattle. Hanging low above the city was a full, misty moon. It was as though our last memory of America was to be one of indelible beauty. In a few minutes we were past the city and in its place were low mountains standing like sentinels in the darkness.

We awakened the next morning to a beautiful day. The sun shone brightly upon the rippling waters of the Sound, and the mountains on either side of us were a hazy blue in the early light. Kathryn Kiracofe and I took the children, Linda Kay (aged four) and Jimmy (aged ten months), on deck for some sunshine. Ernie was already there with his binoculars, studying the birds.

Since the Marine Jumper was a troop transport ship staterooms were not provided for families. The men had their staterooms while the wom-

en and children were placed in other rooms. It was just our good fortune that Kathryn was in the same stateroom with me and the children. The room was shared by Silvia Culver and her baby of the Oriental Missionary Society.

About midmorning we came to the mouth of the Sound. The points of land on either side slowly receded and disappeared, leaving the ship completely surrounded by water. What a circle the horizon is when no objects obstruct the view!

The ship was scarcely out of sight of land when the water ceased to be rippling. All around us it seemed to rise up, like some huge monster, moving, breathing, but not quite awakened. The Marine Jumper began to rock, not just from side to side, but from bow to fantail.

Ernie did not care for any lunch. By dinnertime Kathryn, Linda and I decided we were not hungry either. Jimmy did not seem to care what kind of fancy diving we were doing; he wanted his meals regularly. The cabin boys (when they were able) brought loads of crackers and oranges, which are supposed to be good for seasickness.

Of the 132 passengers on board fifteen were able to eat the next day. I longed for one level moment! The captain said this spot just outside Puget Sound is one of the most consistently turbulent areas in the world.

By the third day we began to get used to the Jumper. Everything had been tied fast that could be tied; wet towels under the trunks kept them from sliding across the cabin; wet tablecloths on the tables kept the dishes in place; railings along all the walls helped people to stay on their feet. Jimmy had a walker. Since the stateroom was very small, it was his delight to run up and down the halls in it. The rolling of the ship would sometimes send him skidding into other people's staterooms for unintentional visits.

The fourth day out something new was added. The Jumper began to jump! The ship would ride high on a wave for a minute; then the wave would fall away, letting the ship come down with a bump. When the ship was rolling at a thirty-degree angle one day I tried to boil Jimmy's milk bottles in the ship's pantry. Suddenly the ship lurched, sending the boiling water sliding toward me. A quick hand from over my shoulder grabbed the pan in time to prevent a serious accident.

Mrs. Cox was an elderly missionary returning to China. She had been ill when she came on board. She had wanted to return so much and she had waited so long for passage that she did not want to miss this opportunity of going on the Marine Jumper. But she waited until we had left Puget Sound and then called the ship's doctor. The medical corps did everything possible, but they were unable to save her life. The following day after a memorial service in the officers' lounge, her body was lowered into the sea. Her intense desire to serve in China left a deep impression upon everyone.

In spite of continued rough weather, seasickness began to subside and we were able to start getting acquainted with the other passengers. There were 132 civilians and 64 soldiers. Most of the civilian passengers were either missionaries or representatives of the State Department. Living in such an intimate fashion, it did not take very long to learn to know everyone. We of the green variety liked to sit by the hour listening to the experiences of the veterans.

A group of veteran India missionaries were speaking one day of what they had learned from the Indian people. Later, someone said to us: "Unless a missionary can see the good things that are unique to the people with whom he works, I am afraid he will never be a good missionary. The Indian people are especially outstanding for their genuine hospitality, their long patience is remarkable and their ability to control their tempers causes all of us to pause. There is much good among every people."

To be continued

Letter From Moy Gwong

South China

It has been a long time since I have written. A great war interfered with many things we wished to do. For a time we were blockaded; communication was very difficult and mail was most uncertain.

China has been in the war for more than eight years. During this time the nation suffered much and especially was this true during the last part of the war. For a time my family and I also suffered hunger. We did not know whether we would be able to live over the war period or not. But God was good to us and gave us sufficient strength to endure the most difficult time.

Our district of Toyshan lost one fourth of its population by killing, disease and starvation. The church

here lost more than a dozen of its members by starvation.

We are glad for the cessation of war and we all look for better times, but eight months have already passed and conditions are improving very slowly. Even to the contrary, some things have become worse than before. The food problem is certainly a big one. Famine attacks the people everywhere.

Prices have gone up beyond reach. Rice sells for \$900 a catty, in local money. A catty is about one and one-fourth English pound. This is a vast difference compared with the price of eight or nine cents a catty before the war. Pork sells at \$1,700 a catty, sugar at \$1,350 a catty. Two light meals of rice a day for one person cost over \$30,000 per month. A pair of ordinary leather shoes costs \$18,000 or \$20,000. Such high prices seem unbelievable. Perhaps many American friends and even the Chinese people in America cannot realize the

real suffering of the people over here at this present time.

But in spite of these conditions, God is very good to us. He has blessed our work. During the long period of war the work of this mission has been pushing along without stopping. For this we praise the heavenly Father. The membership of this church now is 250. The enrollment of the day school for this semester is 262.

One thing that makes it very difficult to carry on the school is the high price of things. During these hard times we dare not ask the pupils to pay very much tuition, and yet it takes a great deal to support the teachers and to meet the expenses of the school. We are giving the teachers just enough for their food. I am glad to say that we have five teachers who are willing to make the sacrifice and stand by the work.

Pray for us and for the work. May God bless you abundantly.

Here and There in Missions . . .

Christian missionaries in China will benefit from the latest means of transportation under a plan evolved by Dr. Daniel Nelson, China relief director for the Lutheran world convention. He has bought a C-47 transport plane which seats twenty-seven passengers and has engaged a crew of Americans to staff it. The plane will make regular trips to Calcutta to transport missionary personnel and bring back reinforcements, medicines and supplies. It will connect with a plane from Europe.

Vigorous mission work is being carried on throughout the Scandinavian countries, according to reports of delegates attending the annual conference of the Swedish Missionary Association in Stockholm. Foreign delegates were present from the United States, Czechoslovakia, Norway and Finland. A representative of the Norway Missionary Society described the efforts of pastors to reach remote fishing villages in northern Norway by means of a specially equipped barge-church.

Seventy-six newly appointed missionaries who will serve in fifteen foreign countries have been formally commissioned by the Board of Foreign Missions of the Presbyterian Church in the U. S. A. They will leave this country for service abroad this summer and fall.

Four Christian missionaries returning to Japan and six returning to Korea sailed in June from San Francisco to Tokyo on the American

President Line ships, according to announcement from the office of the East Asia committee of the Foreign Missions Conference of North America in New York.

Negro missionaries will work in the Egyptian Sudan field of the Board of Foreign Missions of the United Presbyterian Church of America under a plan announced at the denomination's general assembly. Following action of a former assembly, a request was made of the British government for permission to use Negro missionaries in the Sudan and the request was granted. The missionaries will work under the Rev. W. Don McClure of the mission station at Akobo Post in the Sudan.

Dr. Chester Miao, head of the National Christian Council in China, has sent word to church leaders in Tokyo that he will visit Japan to attend the National Protestant Church rally there on June 9. Two other Chinese clergymen will also attend.

Increased activity by the Methodist Church in Alaska is foreseen with the announcement at the annual Alaska mission conference of the church that a ten-year religious development program within the territory is being projected.

Dr. John Reisner, executive secretary of Agricultural Missions, Inc., will leave in October for a six-month tour of India to study the rehabilitation of rural and village life.

Robert Root Tells Conditions Found in Berlin, Russian Zone

BERLIN—Heinrich Grueber probably knows more about the relief needs of Berlin and the Russian zone than any other Protestant churchman in Germany. He says that, while still bad, conditions of deportees from the east have improved. But the population in and near the capital of Germany is much worse off than a few months ago.

Pastor Grueber has thin grey hair, bright eyes, a nervous, energetic way. He looks like a vigorous and heavy-set American businessman who has not been eating too well. He is dean of Berlin, pastor of the largest and oldest Protestant church of the city, head of relief for the German churches in Berlin and Brandenburg, and in charge of refugee questions throughout all Germany for the World Council of Churches.

An ex-inmate of Sachsenhausen and Dachau, Dean Grueber has his office in the Berlin city hall, in the Russian sector, where I chatted with him.

"Pastors and their families come to tell me they have not enough to eat," he told me. "This morning the wife of a preacher came in to say that her husband had broken down on the street for lack of food. Another man came in with a certificate from his doctor that he is getting tuberculosis and must have more food."

Dozens of women come to him, he said, to tell how their children are crying with hunger. But for none of these is he able to do very much.

Typical daily diet in Berlin, he said, consists of dry bread and ersatz coffee for breakfast; soup made of rape, usually fed only to cattle, for lunch; and bread or soup for supper. Children get some milk and sugar, and he said the churches hope to be able to do something special for them.

Clothing is wearing out; none can be bought in Berlin, he said, and some people make clothes out of blankets—if they have them.

Stolen goods are sold on the black market, but at fantastic prices. Getting potatoes and bread is the big problem. Potatoes can be had, at

600 marks for 100 pounds; butter brings 1,000 marks a pound. If that does not sound bad, consider that an ordinary worker earns 200 marks a month, the assistant of a bishop, 400 marks. The assistant, in other words, would have to work four months simply to buy 100 pounds of potatoes and a pound of butter.

In the period before CRALOG started its thin stream of aid to Germany, the German churches, almost alone, were doing what they could to help. From their own members, at a sacrifice, and from churches in Switzerland, the Protestant *Hilfswerk* had received wurst, fat and flour and distributed it. The World Council of Churches sent medicine to Berlin but this was sent on for distribution, where worse needed, in the Russian zone.

The death rate in Berlin has stayed around levels four or five times as high as in peacetime, Dean Grueber declared. Four out of five newborn babies continue to die, and one fourth of the children cannot go to school because they have no shoes!

Starvation Meal Gives Emphasis to Relief Need

To understand better what low-calorie meals really mean, the Kansas City Church of the Brethren sponsored a 500-calorie dinner on June 21. The meal was prefaced by the showing of the slides, Brethren in Action, and the recordings of The Missionary Cow and The Cow That Went to Sea. The people were asked

Mailing Packages to Germany, Austria

Ordinary unregistered and uninsured gift parcels not exceeding eleven pounds in weight can now be mailed to the American zone of Germany and Austria, except the American sector of Berlin. Parcels must be addressed, carry proper customs labels, and postage. Inquire at your post office for details. Packages should be securely wrapped and bound with strong cord. Glass and other breakables should not be sent.

Methodist Sees Needy Receive UNRRA Goods

Returning from a thirty-day survey trip of Europe, Roy L. Smith, editor of the Methodist Christian Advocate, declared, "I came home more determined to support the relief program of the American government than ever before."

"For all the charges of bungling that are made against UNRRA I have but one answer: 'I have seen relief at work and I have heard the testimonies of the people.'"

"There was the humble man in one village, for instance, who said, when I commented on the fact that the people thereabouts seemed to be getting on with their crops all right, 'Yes, thanks to UNRRA. Every horse and cow within three miles of this village came to us through that agency.' Perhaps he was mistaken in his statistics. I do not know. But I am convinced that he thought he was stating a fact, and I am also convinced that a more grateful soul could not have been found."

"It made me proud to open a bale of clothing that had reached the Central Methodist church in Prague, Czechoslovakia, and see what excellent material it was—little sweaters, hoods, jackets, and woolly things for babies and children. And I saw a Czech mother's lip quiver as a Methodist preacher, wearing a 'relief suit,' handed her two tiny garments for her baby only a few weeks old. They were the first 'new' things the baby had received, and the mother was overjoyed. The bale had come through in perfect condition, packed by the united church service center in New Windsor, Md., in verminproof and waterproof paper and heavy canvas."

"Yes, I saw relief at work, and I'm going to be sending some more back as fast as I can."

to come from work, eat this meal and then not eat again until the next morning.

Literature on famine conditions and the needs of the hungry was used as napkins, so that all had an opportunity to read about the relief situation. A "bread line" was formed to further the effectiveness. Money collected not only paid for the food which the ladies of the church prepared, but provided a modest beginning for a milk-for-relief campaign.

Information and Inspiration . . .

Word has been received that Miss Reta Jane Grady of Waterloo, Iowa, has arrived at Guayaquil, Ecuador, where she will teach in the Reed mission school. She is being sent by the Brethren Service Committee to help in this good work in a needy area.

Isaac Earhart is hauling relief goods in Holland, and Roscoe Switzer was doing the same in France the last that we heard. These men are the truck drivers who recently went to join our personnel in Europe.

A budget of \$14,956,000 for overseas relief has been adopted by the Executive Board of the Church World Service. This service was formed recently by the merger of three agencies representing twenty-six Protestant denominations, including the Church of the Brethren. Supplies will go to Asia and Europe.

Recently we read a statement by Assistant Secretary Clayton that of every three persons in the world, one is desperately hungry. He said that we are still consuming more food per person per day than ever before the war, and that the present rate of food shipments should be increased.

Rome, Italy, was the place selected for a recent meeting of our five relief workers in Italy. Each man is working in a different section of the country helping to supervise the transport necessary in providing materials for rebuilding of homes. They report an enjoyable period of inspiration and fellowship as well as planning of the B. S. C. work there.

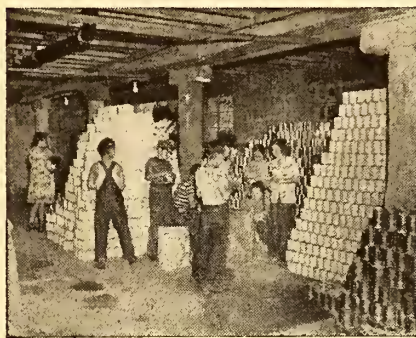
Reports from daily vacation Bible schools across the brotherhood indicate a lively interest in the service projects. Many have purchased a heifer or two; others have collected canned goods; and in some cases they are collecting books, toys and games for the children's homes in Holland.

The work camp at Greenbelt, Md., under the direction of John and Virginia Bowman is progressing nicely. A recent report states that there is a maximum of seventeen persons participating.

Mrs. Peter Krueger of Annville, Pa., is the latest addition to our relief personnel in Europe. She is working among the refugees in Belgium at present, but plans to go to Germany for the same type of work as soon as proper arrangements can be made.

Do You Have Surplus Food? Put It in Cans and Help Feed Europe

Nothing could be more criminal than to allow food to spoil or waste this summer. Canning must continue to be the keynote through the summer. Brethren service canneries, such as those at New Paris, Ind., Wenatchee, Wash., and Sunnyside, Wash., are handling larger amounts of produce and canning in tin for relief. People near these centers should not fail to make full use of them.



Pictured is the Nappanee cannery. Above are some of last year's tinned goods ready to ship. Below are some of the processing kettles where the food was prepared.



Elsewhere Brethren are often able to take their produce to a local cannery and have the processing done. There are some community canneries where facilities are available for use, and people come to do

John Metzler, director of relief goods, has returned to the office in New Windsor, after an extended trip through the West with his family, following Annual Conference. He visited many of the relief centers and B.S.C. projects on this trip.

The first group of men who have been selected for the China tractor project are now in training at the tractor factory in Chicago. These fifteen men spent July 14-16 at Elgin for a preliminary instruction and orientation course.

New Windsor Ships Two Millions in Relief

Over two million dollars' worth of relief goods were shipped through the Church World Service center at New Windsor during the first six months of 1946, it has been announced. This represents the donations of churches, communities and individuals. It ranks New Windsor as one of the largest church relief goods depots in the United States.

Clothing was the item of highest value; 2,019,350 pounds were valued at almost two million dollars while 3,530,882 pounds of food represented a monetary value of \$155,000. Also shipped in the six-month period were 4,334 pounds of toys and tools, 55,707 pounds of soap, 3,095 pounds of medical supplies, 1,104 pounds of kitchen utensils, 66,838 pounds of field and garden seeds, and 792 pounds of sewing thread. Total shipments were 5,648,012 pounds of goods valued at \$2,156,592.17.

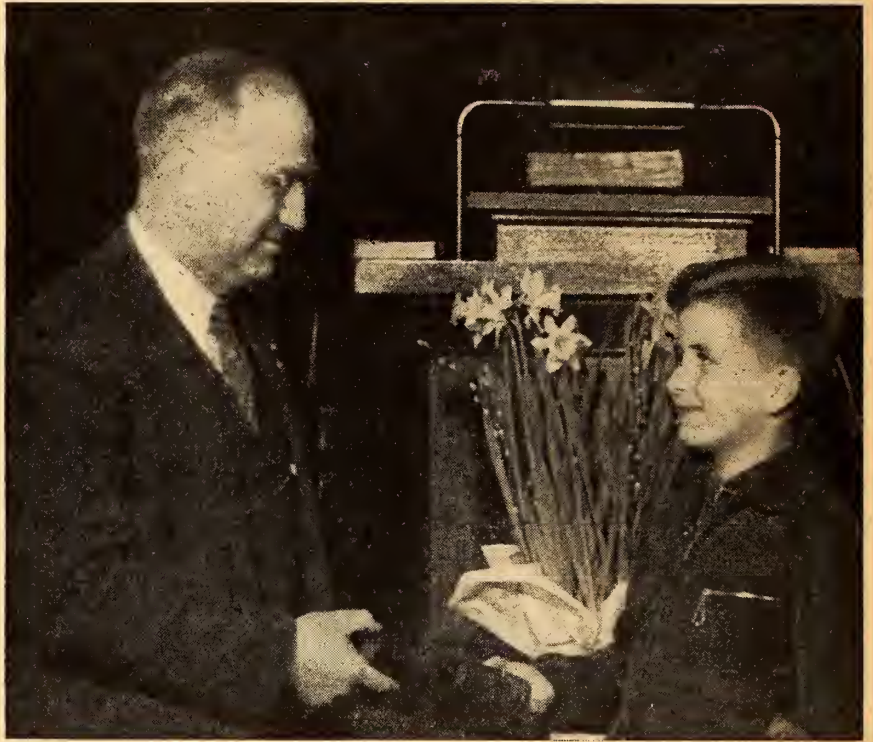
The total amounts of food also include grains and cereals bought in carload lots with cash contributions. Relief shipments were made to sixteen countries, with local church officials doing much of the final distributing overseas.

their own canning. "Canning bees" organized in a community often save a great deal of work and time through co-operative effort.

One thing must be emphasized. It is essential to can in tin. Glass jars are not acceptable for overseas shipment. Canning in tin, while unfamiliar to most Brethren women, is not difficult. Equipment for this work consists of a can sealer in addition to the regular material. Probably there are people in the community who would lend you a sealer. If not, perhaps the church would buy one for canning bees, or for the use of families in the community. Sealers are available from the mail-order houses. Sears, Roebuck and Co. has one for eleven dollars. Cans cost from \$3.50 to \$4.50 per 100, and also may be obtained through mail order.

For handling and shipping efficiency, you should use a standard-size can. Pack the cans in boxes, and keep the different foods separated and labeled. Send the canned goods to your nearest Brethren-operated center. Your meat, vegetables, and fruit will be helping to prevent starvation and death in Europe this fall.

**A primary boy's promotion
to the junior department is
honored by the presentation
of a Bible**



Pleasant Valley Church Observes Religious Education Week

Preparation

It all started in July at the first meeting of the newly elected officers for the church year beginning in October. After a discussion on goals and general objectives for the Pleasant Valley church, Superintendent Brown suggested that Religious Education Week—the first week of the new church year—offered an excellent opportunity to implement some of their goals and to get the work of the church off to a good start.

The minister, the superintendent, and the age-group directors carried the chief responsibility in planning for this observance. The minister promised to lift up the teaching ministry of the church in the morning sermon on the first Sunday of Religious Education Week. This Sunday was designated as the time to take a special offering for the work of the general Board of Christian Education. Orders were placed with the Brethren Publishing House for the new promotion certificates. The pastor agreed to plan for the installation service for church workers, also scheduled for this first Sunday.

The superintendent and the age group directors planned carefully for

a workers' conference to be held during Religious Education Week and also for an all-church fellowship to which every member and prospective member of the church school was to be invited. There was some discussion as to whether this contact with the homes of the church might not be attained better through a program of visitation or through departmental socials to which parents of children in the departments would be invited. The first plan was adopted for Religious Education Week and the others held over as possibilities for through-the-year contacts.

The second Sunday of Religious Education Week, which is also World Communion Sunday, seemed a good time to stress attendance at both church school and church service. The old rally day idea was modified, leaving out the elements of competition but retaining the spirit of enthusiasm characteristic of this observance. Plans for the day included special invitations to all church school members for this first Sunday in the new year. All teachers were urged to contact those homes which were known to be somewhat delinquent in attending Sunday school and church. Plans

were made for a love feast. This too seemed a good way to encourage attendance by the members of the church and to lift up the oneness of the Christian fellowship around the world.

As the planning proceeded the minister told of a dinner meeting for church workers sponsored by the community council of church education as a part of the Religious Education Week observance. The superintendent saw to it that each of his teachers received an invitation to attend this meeting to hear an outstanding leader in the field of religious education.

First Sunday

Looking in on the Pleasant Valley church school on the first Sunday of Religious Education Week, we found the children eager and excited about their promotion. All ages had assembled in the church auditorium. Teachers and department superintendents named each child being promoted. Those promoted from department to department received special recognition and were given attractive promotional folders.

The morning sermon called the workers in the Pleasant Valley church to a renewed consecration to the tasks before them. They were

With the Minister . . . H. L. Hartsough

The sermon is still central in the work of the minister. The ever-increasing demand on the pastor's time and leadership in the modern parish is a subtle temptation to slight his high calling, to preach the Word. However, there are a score of things the pastor is called to do that should enrich the sermon, for the sermon grows out of the needs and the heart-throbs of the people more than out of books. No pastor can be a great preacher who does not live close enough to his people to sense the deepest longings of their hearts. The minister should also be a keen and discriminating student of the life of his day so that he may give intelligent direction to his people.

The pastor must not only live close to his people and to life but also close to God. Here is where the sermon becomes a sacrament. Neither churches nor ministers sense this deeply enough. If they did there would be less light remarks made about the sermon by ministers and laymen. We do not speak lightly about administering the communion, for it is a sacrament, or about the morning prayer, for it is a sacred act of worship. If the minister really felt that he was a "voice," his sermons would be less wordy and better received.

The sermons as sacraments that we offer on the altar of the church should be as nearly perfect as possible. God demands the best to be offered on his altars. But when concern for the perfection and artistry of the sermon exceeds the concern for its redemptive power it may cease to be a sacrament; it may be accepted by men but rejected by God.

made to see in a new way the importance of their work in touching individual lives and in building a strong church which would make its influence felt in the community and beyond.

Following the sermon an offering was taken for the Board of Christian Education. The minister explained that this was their means of supporting that part of the general brotherhood work which brought to the local church guidance and resources for the church school, for children's work, for the program for youth and adults, resources in temperance, home and family life education, leadership education, and the many other phases of the program of Christian education. The special envelopes distributed the previous week brought in an average offering of twenty-five cents per member—just a little more than is needed to carry the budget of the general Board of Christian Education of \$37,500 for one year.

The high point in this service was the installation and consecration of church workers. This simple but dignified service brought home to each person in the audience the significance of work in the church and the need for co-operation on the part of each member of the church.

Through-the-Week Activities

On Tuesday evening a large group of people gathered for the all-church fellowship hour. This was an informal period of singing, recreation and fellowship. Special effort was made to make everyone feel at home, introduce teachers, pupils and parents. Several families which had

been irregular in attendance had been prevailed upon to attend this meeting. They were made to feel so much at home with the church group that they resolved to take advantage of the fellowship of study and worship offered by the Pleasant Valley church each Sunday.

The workers' conference scheduled for Wednesday evening opened with a brief devotional period. Plans were laid which would provide for a program of leadership growth throughout the year. Several of the suggestions in the Local Church Program Guide were considered.* After some discussion the group decided to promote the two-books-per-leader plan and to recommend to the church cabinet that the books appearing on this list be purchased for the church library. Because of an annual community leadership training program the Pleasant Valley church decided not to conduct its own classes but to co-operate with the community project. Attendance at conferences and other meetings of particular interest to various leaders was suggested as one means of acquiring new ideas and inspiration. The superintendent was happy to report at this point that the church budget carried in it an item which would cover expenses of leaders to leadership training conferences and institutes of various types.

Following this discussion on leadership education the group turned its attention to the activities of the previous evening and the need for following up this all-church fellowship with contacts with each home by the teachers of the Sunday

school. Each teacher agreed to visit in each home represented in his class within the next two weeks. The meeting closed with a brief talk by the minister, a prayer of consecration and the singing of the hymn, Lord, Speak to Me That I May Speak.

Second Sunday

The events of the previous week and the special invitations sent to all members and prospective members of the Sunday school resulted in a record attendance on this first Sunday in the new year. Pupils gathered in their new classrooms, some of them with new teachers. Each teacher realized the importance of a good take-off on this first Sunday and made a special effort to make the class period both enjoyable and profitable.

The sermon lifted the sights of the congregation beyond their own church and community to the significance of World Communion Sunday and prepared the members of the Pleasant Valley church to participate in the love feast with a greater sense of unity within their own group and with the fellowship of Christians around the world.

Resource Materials

Local Church Program Guide. 10c each; 12 for \$1.00.

Religious Education Week poster. Free. (To be mailed to Sunday-school superintendents)

Religious Education Week Offering Envelopes.

Radio and Publicity Manual. 50c.

A Service of Consecration. 5c; 10 or more, 3c each.

A Service of Installation and Consecration (in Minister's Manual). \$1.25.

Every Home Visitation. Free.

For promotion certificates and rally day invitations see the Brethren Publishing House Catalog.

The Committee on Christian Education in the Local Church. 10c.

Improving the Total Program of Your Church. 20c.

How One Church Does It. \$1.00 per hundred. Sample copies free.

Suggestions for Workers' Conferences. Free.

The Workers' Conference. 10c.

First Series Courses of the New Bulletin 502. 15c.

Order materials listed here from the General Boards, 22 S. State Street, Elgin, Ill.

*See pages 7-9 of the Local Church Program Guide for 1946-1947 for current suggestions.

News and Correspondence

Seeks Funds to Restore Canterbury Cathedral

An appeal for funds to resume restoration work on Canterbury Cathedral which was interrupted by the war was made in London by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury.

Dr. Fisher estimated that 300,000 pounds (\$1,200,000) will be needed to ensure the structural stability of the cathedral, to reconstruct surrounding buildings, and to supplement the cathedral's depleted income.

Congregational Youth Group Urges Church Merger

Representatives of 190,000 Congregational Christian young people meeting at the National Council of Pilgrim Fellowship voted for "aggressive efforts" in merging their denomination with other denominations.

The resolution said that the Christian church had been weakened by "divisive and competing denominations" and supported the "ideal of a united church."

These principles were set forth in a statement supporting the proposed union of the Congregational Christian denomination with the Evangelical and Reformed Church. There was thorough discussion of this proposal, and while a minority held out for the "freedom and independence" of Congregationalism, most indicated they wanted more speed in merger than their elders were giving them.

Church "Representation" in Washington Growing

Never before has there been so much agitation among American Protestant churches for "representation in Washington" as there is today. Religious representation is on the increase in Washington and, if the present trend continues, will win more attention in the months to come.

The decision of two more denominations—the Baptists and the Church of the Brethren—to maintain representation in the nation's capital serves to call for an examination of some of the factors which have made religious "lobbying" a necessity in modern American life, and to examine just how great is the representation among the three great faiths—Protestants, Roman Catholics and Jews.

With the addition of a Baptist rep-

resentative in the person of Dr. J. M. Dawson and a Brethren representative in the near future, Protestants will present a fairly solid legislative front in Washington, for there are a number of legislative representatives working for other denominations here. Already in action are workers for the Congregational-Christian Churches, the Methodist Church, the Women's Christian Temperance Union, the Friends (Quakers), the Christian Scientists, and the United Council of Church Women. Allied generally with these groups on some occasions are representatives of colored Protestantism speaking for such organizations as the National Council of Negro Women and the National Baptist Council.

The fast-growing National Association of Evangelicals, now representing twenty-one denominations with a million members, definitely plans to maintain a Washington office, it is learned.

The Federal Council of Churches maintains a "listening post" in Washington in the person of Dr. Benson Y. Landis, but this is definitely not a "lobby" office. Dr. Landis stays busy finding out what has happened

and what is likely to happen in church-government circles — and that's enough to keep any one man busy.

Roman Catholics are well represented in Washington. Enconced in an imposing building on Massachusetts Avenue, the National Catholic Welfare Conference is under the day-to-day direction of the Very Rev. Howard J. Carroll, general secretary, who has several dozen organizations and more than a hundred employees to make known the will of the hierarchy to Congress and the nation.

The Jewish groups speak to some extent in Washington through the National Jewish Welfare Board, which appears to be better financed, relatively, than either the Protestant groups combined or the Roman Catholics. However, this organization speaks only on rare occasions, carries its messages to the public as well as to Congress in all cases. A few other Jewish groups, notably the B'nai B'rith, maintain their offices in the nation's capital.

The three groups, Catholics, Protestants, and Jews, are together much more than they are apart. In the

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

The Autobiography of William Allen White. William Allen White. Macmillan, 1946. 649 pages. \$3.75.

An important book because it reveals a period of American history through the eyes and life of one who was in the very midst of things. It is sometimes rambling and earthy, but significant because of the light it sheds on a great American character and his times.—H. A. Brandt.

The Invisible Sun. Mildred Lee. Westminster, 1946. \$2.50.

This is still another, but an excellent, story of a young minister who chose to serve the people of a small town rather than to succeed in a large city church. John Paul Gregory and his wife, Olivia, face all kinds of discouragements in Maybury—prejudice toward Negroes, indifference to Christian ideals and neglect in paying the minister's salary. But John Paul, directed by an "invisible sun," finds ways of helping young and old, restoring their faith, challenging their limited vision and proving that there are ministers who truly represent the Lord whom they proclaim.

Young people and adults will read this book for its human interest and be inspired by its picture of a Chris-

tian leader. Ministers will find in it help for their pastoral work and encouragement for tasks and duties which often are undervalued.—Kenneth Morse.

Together. Rufus M. Jones, E. Stanley Jones, and ten others. Abingdon-Cokesbury, 1946. 125 pages. \$1.00.

Twelve outstanding Christians have spent days together the past three years in prayer, seeking to make available the resources of Christ for the world's crucial need. In this book they seek to extend their fellowship, each contributing his best insights. Besides Rufus Jones and E. Stanley Jones, the group includes Frank Laubach, Walter Judd, Glenn Clark and others equally devoted.—E. G. Hoff.

Fifty Cases for Camp Counselors. Roland W. Ure. Association Press, 1946. 96 pages. 75c.

This counseling manual should be of special interest to the younger counselors or a teacher of counselors. The use of specific situations in analyzing camp problems illuminates the areas which need attention. The fifty cases listed cover adequately the whole gamut of camp experiences.—Don M. Snider.

past year, they have spoken with one voice in favor of federal aid to education (although differing over the point of aid to private as well as public schools), against the passage of universal military training legislation, in favor of continuance of the Office of Price Administration without crippling amendments, in favor of the McMahon Bill relating to atomic energy, and for many other diverse pieces of legislation.

California to Vote on F.E.P.C. Law

An F.E.P.C. campaign has made political history in California. Devoted work by thousands of people has assured that a Fair Employment Practices initiative measure will be submitted to the voters next November. A house-to-house campaign for petitions was accompanied by a crusade to secure registration of all persons approving the law. Sponsors are now educating the masses to vote for the issue they believe essential to future progress of the state in democracy without discrimination. If the balloting is favorable, California will become the third state to adopt such legislation. (Worldover Press.)

Women's Work Convention of Middle Maryland

The women of Middle Maryland held their convention in the Pleasant View church on May 16. Their theme was Witnessing for Christ. Miss Grace Bowman was in charge of the music and Mrs. Bowlus led in the opening devotions. Mrs. Austin Cooper then gave the address of welcome. Mrs. Wreatha Uphole, the vice-president, was in charge of the conference because of the absence of the president, Mrs. May Rowland, who has been in ill-health.

We were very fortunate to have Sister Zola Detweiler address us on The Home Voyage during the morning session and on Christianity in Shoes during the afternoon session. Mrs. John Metzler, from the clothing center, gave a stirring address on the need of our continued giving and sewing for relief. Bro. Ora DeLauter addressed the meeting in the afternoon on Building Spiritual Forces in the Home and Family Circle and in the Church. A reading, The Master Is Coming, was given by Mrs. Nora Sheply. The district directors each gave splendid talks on their departments.

During the business session each local group gave a report of the work it had done through the year. Each report showed that the women have been very busy through the year and are planning to be busy during the coming year. Mrs. May Rowland

sent a letter of resignation to the conference. The women of Middle Maryland greatly regret this loss and will miss Mrs. Rowland very much. It is their sincere wish that she improve in health so as to be able to meet with us again. The women went on record as advocating devotions from 9:00 to 9:30 each morning. It was decided to continue the scholarship fund of fifty dollars to a student minister from our district. A committee was appointed to meet with the district ministerial board to decide to whom the scholarship should go, since there are several ministers in our district.

Our officers are as follows: president, Mrs. May Zeller, to fill the unexpired term of Mrs. Rowland; vice-president, Mrs. Wreatha Uphole; secretary-treasurer, Miss Ruth Reichard; ladies' aid, Mrs. Anna Reid; missions, Mrs. Grace Grimm; Bible study, Mrs. Ruth Coffman; home enrichment, Mrs. John Graham; peace and temperance, Miss Ruth Bowlus.

A very beautiful service was held, with Mrs. May Zeller in charge, in memory of Mrs. Ruth Ausherman, Mrs. Nellie Kaetzel, and Mrs. Frank Miller. This was also given in memory of Sister Ida Shumaker, who died on the India mission field and whom many of the women had loved.

The next conference will be held in the Myersville church in May 1947. The chairman made appropriate closing remarks, after which the hymn, Sweetly, Lord, Have We Heard Thee Calling, was sung and Bro. Austin Cooper led in the closing prayer and benediction, concluding a most inspiring and enjoyable eighteenth annual convention of the women's work of Middle Maryland.—Ruth Reichard, secretary-treasurer, Fairplay, Md.

To Help Interpret German Church Problems

Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of the Churches of Christ in America, has gone to Germany, where he will serve as Protestant liaison official between the German churches and the American military government under a plan approved by President Truman.

His duties as liaison official will be to confer with the German church leaders concerning their problems and to present them to army officials. Expressing his personal interest in the undertaking, President Truman, in a letter to Dr. Cavert, said: "It would seem to me that the revival of German religious life would greatly promote the Allied program for the

development of democratic principles in Germany."

Jewish and Catholic representatives have also been appointed under the plan, which was devised in response to a recommendation to President Truman made by Bishop G. Bromley Oxnam, president of the Federal Council, after his return from Germany in December.

In his memorandum to the President, Bishop Oxnam pointed out the difficulties German church leaders had in effectively presenting their recommendations to military representatives unacquainted with the history of the church in Germany. He also stressed the great influence of the church in Germany and the desirability of securing its co-operation in the re-education of Germany and in the building of spiritual bases upon which a free society can be reared.

Daily Vacation Bible School Closes

The daily vacation Bible school held at the Meadow Branch church closed on June 30, after an intensive two weeks' session. The closing was marked by a special program and pageant entitled Friends of Jesus. All the children took part. The main characters were taken by the intermediates, all in costume.

During the sessions of the school there were 124 children on roll. There was an average attendance of 100. The children contributed daily to foreign relief, the total amount being \$51.71. Besides this they contributed large quantities of clothing, shoes, food, and soap to be sent to war-stricken countries. During the two weeks the following sewing was done for relief: five Philippine kimonos, five dresses for Yugoslavia, eight gowns for the Netherlands, nineteen sacques for Germany. These were all made from new materials. The intermediates wrote letters and sent packages to individual families in war-stricken zones.

There was an exhibit of these materials together with the children's Bible workbooks and handwork done during the school. Other handwork done included scrapbooks for children's wards in the Baltimore hospitals, scrapbook on church relief activities, and other expressional activity in paper, wood and glass.

The daily assembly programs included pictures and slides of Biblical and mission activity and special speakers from the relief center at New Windsor.

The first-year beginners were taught by Ethel Rinehart and Mrs. Scott Garner. The second-year beginners were taught by Mrs. Lewis Beard. The first-year primaries were taught by Mrs. Harold Bixler. The primary girls were taught by Mildred Arbaugh and Ethel Roop. The primary girls were taught by Mrs. Earl Wetzel. The juniors were taught by Miss Edna Wilson. The intermediates were taught by Mrs. Carroll Rinehart. Harold Garner and Lavinia Wenger taught crafts and shopwork. Mrs. Granville Arbaugh taught the music for the entire school. Catherine Arbaugh was secretary and Helen Wildasin was a helper. The undersigned directed the school. A number of members of the congregation helped at the school and transported the children to and from the school.—Lavinia Wenger, Westminster, Md.

Southern Baptist Leader to Present Stalin With Bible

When Dr. Louie D. Newton, president of the Southern Baptist Convention, makes his scheduled visit to Russia this month, he will present Premier Stalin with a specially printed Bible. It will be inscribed "From one Georgian to another"—Stalin having been born in the section of the Soviet Union known as Georgia.

The Bible, which was printed by the American Bible Society, is in Russian and its cover is engraved with Stalin's name. Dr. Newton has announced he will underline with red ink certain highly significant Bible passages.

The Baptist leader, who is also pastor of Atlanta's Druid Hills Baptist church, will be one of a group of seven representatives who will visit Russia to inspect the results of the program conducted by the American Society for Russian Relief.

A Veteran Sees Futility of War

The Allies may have won the war but the victory has produced far more problems than it solved, Richard T. Baker of New York told 700 ex-servicemen attending the Methodist Bishops' Conference with Returned Veterans in Columbus, Ohio. Mr. Baker, assistant editor of World Outlook, served for three years as a war correspondent in the China-Burma-India and Pacific theaters and was a liaison teacher attached to the Chinese government in Chungking.

"The more I see of this victory we won at tremendous cost in life and property," he said, "the more I see of

how little it settled the outstanding problems of the world. War, as it is fought today, does not settle problems. It creates them. It confounds the normal processes of history. It negates its own goals. It fights for economic plenty at such cost that want is spread more widely among the people. It fights for a world society of nations, but it produces individual nations armed with such unprecedented concentrations of power that to make them work together is more difficult after victory than before.

"Governing Germany and Japan, meeting with foreign ministers in Paris, atomic energy commission deadlocks in New York, fascists in Spain and Argentina, displaced Jews in Europe, riots in Trieste and Palestine—these are our victory. The paradoxical victory, the Pyrrhic victory, that produced more problems than it solved."

French Protestant Youth Council to Hold International Conference

Delegates from twenty countries will meet in Versailles for a nine-day conference sponsored by the Protestant Youth Council of France at which problems of world church co-operation will be discussed. The conference will open on August 30 and will last until September 8.

It will be attended by a delegation of the French Protestant Federation who will discuss the development and progress of the World Council of Churches. The conference will be climaxed by an open-air meeting to which the public will be invited.

Japanese Methodist Church Reorganized

Reorganization of the Japanese Methodist Church in the U. S. to meet problems brought on by the war has been completed by 50 pastors attending the 47th annual Japanese Provisional Conference of Methodist Churches.

Led by Bishop Fred P. Corson of Philadelphia, who presided, the conference suggested that the Japanese Methodist Church divert itself from the "clannishness" of catering only to people of Japanese descent and expand its scope to take in people of all races.

Bishop Corson told the conference that about half of the persons of Japanese ancestry who were evacuated from the West Coast at the start of the war had returned to their homes. Supplementing the bishop's statement, the Rev. John Yamashita of Oakland said that the six Japanese Methodist churches in the San

Francisco Bay Area now have about 5,000 communicants.

The Rev. T. J. Machida of Seattle, who set up Japanese broadcasts under the foreign intelligence service of the Federal Communications Commission in Washington, D. C., during the war, declared that on the whole the American people have been tolerant toward Japanese Americans released from concentration camps. He said men in the armed forces who had served overseas with the 15,000 Nisei servicemen were particularly tolerant.

Say Church Must Choose Between Caste and Christianity

The church must choose between caste and Christianity, Dr. Buell G. Gallagher of the Pacific School of Religion, Berkeley, Calif., declared at the third annual Institute of Race Relations held at Fisk University here under the auspices of the American Missionary Association.

Dr. Gallagher charged that neither Protestantism nor Roman Catholicism is free of racial segregation, nor is any section of the country innocent of it.

He presented seven alternatives for solving the race problem:

1—Extermination, an example of which was the persecution of the Jews in Germany; 2—expulsion, such as the "back to Africa" movement; 3—a more rigid caste system; 4—the possibility of a 49th state of the Union; 5—race parallelism, which proposes the development of the two races to an equal degree but along separate social lines; 6—amalgamation; 7—integration.

The last alternative, Dr. Gallagher said, must be the Christian's choice. He defined it not as biological assimilation, but the creation of a society organized on the principles of Christianity where there would be no discrimination on the basis of ancestry. The church, he pointed out, has the means of remedying the caste system by preaching justice and brotherhood as complements of each other.

Declaring that four-fifths of the American people "live mental lives in which group prejudice plays an appreciable part," Dr. Gordon W. Allport, head of the Harvard University department of psychology, asserted that this prejudice crops out in riots during times of social strain.

"Victims of prejudice cannot live balanced and normal lives," he said. "They must either become aggressive and fight back or else sink into a condition of apathy."

Dr. Allport asserted that what he called "the peril of racism" was a

great danger to the United Nations, which "cannot succeed unless it operates on the basis of similarity and equality of all people. The world is more race conscious now than ever before and this is a problem which teachers and educators can aid in solving."

Teachers, he said, should tell students "there is no difference between races" and "should also teach what it feels like to be a victim of prejudice."

Youth Food Committee

Thirty-four teen-agers, representing seventeen national youth organizations, were to meet with President Harry S. Truman at the White House on July 15 to discuss plans for easing world emergency conditions and to launch a movement to mobilize thirty-two million American children "to save food for humanity," according to Dr. Isaac K. Beckes, executive secretary of the United Christian Youth Movement, one of the sponsoring agencies.

Speaking for all creeds and races in the United States, the group was to outline its plans at a conference attended by Chester C. Davis, chairman of the Famine Emergency Committee; Clinton P. Anderson, secretary of agriculture; Henry A. Wallace, secretary of commerce; Will Clayton, assistant secretary of state; and Charles P. Taft, president of the National Social Welfare Assembly.

The conference was to climax with an afternoon session at which delegates would recommend methods by which youth of the nation could participate in the movement. According to Robert Bondy, director of the National Social Welfare Assembly, the group will operate as a Youth Food Committee of the Assembly.

Congregationalists Ask Federal Council to Call Protestant Unity Conference

The General Council of the Congregational Christian Churches has approved a plan to call a conference of American churches to bring "immediate closer unity" in Protestantism.

By virtually unanimous vote, some 500 delegates asked the Federal Council of Churches to convene "a plenary session of representatives of American churches to consider the possibility of immediate closer unity of American denominations which already accord one another mutual recognition of ministries and sacraments."

Dr. Truman B. Douglass, executive vice president of the Board of Home Missions, who introduced the resolu-

tion, explained that the designation of denominations was not to limit but to enable immediate action to unify those parts of the church which want it. He said he could not estimate how many denominations the formula might cover. Current efforts toward union, he told the council, are all too denominational and Congregationalists are perhaps the only denomination which can push for multilateral union.

World Community Day— November 1, 1946

Women throughout America will gather in the nation's churches on November 1, 1946, to celebrate World Community Day. The day originated four years ago at a meeting of the presidents of the women's national denominational groups and has now become an annual event for the women of most Protestant churches, emphasizing the determination of the women of the church to build a peaceful world.

According to Mrs. Fred E. Luchs, chairman of World Community Day, the program will feature "the building of the machinery for peace," through supporting participation in the United Nations and urging that our own national government's activities be directed toward a lasting peace; "practice of the method" on the local level by substituting goodwill and co-operation for social, economic, and racial discrimination and intolerance; and "motive force" emphasizing religion as the basis of judgment and evaluation of all departments of life.

How a Church Was Started at Sampson Hill

In the year 1852 some faithful and far-seeing servants of the Church of the Brethren moved to Martin County, Indiana, from the state of Kansas. These pioneers, Leonard Stevens and his wife, Anna, bought eighty-one acres southwest of Shoals, Ind. To establish the concepts of their religious belief, they distributed church literature among their neighbors. It was upon this farm that many of the church's love feasts were held. The large barn was used for communion services. Sometimes services were held under some of the large trees in the neighborhood, in the large barn, at the homes of the members, or in some of the schoolhouses.

Henry and Susan Quakenbush Tranter, who read the literature of the church, were the first persons to be baptized by Bro. George Studebaker. The Brethren congregation did not have regular services for

eleven years. The early ministers were not college men and did not have written sermons. But in their plain and humble ways they preached the gospel, which is "the power of God unto salvation."

As the membership and enthusiasm grew it was decided to erect a house for meetings and worship. Jerome Hensler gave the ground on which the building was erected. Elias Harner and son, William, agreed to build the foundation, and hewed by hand the rocks used from the large stones. A few more inspired members agreed to do the carpenter work. The cost of the church was probably around \$500. The church building, located in Lacey, Ind., was completed in 1897. It was given the name of Sampson Hill Church of the Brethren. There are now sixty members who help to support it.

Among those who have served this congregation since the building was completed are Bro. Elias Caylor, Bro. Jeff Ross, Bro. John Greenhalgh, who came from Lanchester, England, and united with the Church of the Brethren after coming to America, Bro. Denton Harner, and Bro. Herman C. Branson.

The Sampson Hill church, built by stalwart Brethren pioneers, continues its Christian service today.—Bernice Sorrells, Shoals, Ind.

Elder Joseph W. Cline

Elder Joseph W. Cline, son of Elder John A. and Mary C. Cline, was born in Augusta County, Va., Sept. 11, 1866, and died at his home in Los Angeles, Calif., June 23, 1946.

Brother Cline was elected to the ministry in the Church of the Brethren at Philadelphia while a very young man. He organized the Sunday school in what is now the Geiger Memorial church, serving this church as pastor for a period of five years. During these years a fine new church house was erected. He graduated from Bridgewater College, teaching there during the school year of 1889-90. He also attended Temple University and Theological Seminary in Philadelphia.

In 1899 he was united in marriage to Dora Emma Kuns at Covina, Calif. Soon afterward they moved to Los Angeles, where he became the pastor of the Los Angeles First church. He was the first pastor in the Church of the Brethren in the state of California. He later served the Pomona church as pastor for three years, after which he returned to Los Angeles, where he spent the

rest of his life, pioneering in Sunday school, educational, church and mission work, serving his district and church as delegate to annual and district meetings many times. He was a member of the board of directors of the Los Angeles Bible Institute for five years. He served the District of Southern California and Arizona a number of years as district Sunday-school secretary. He was also a member of the general Sunday-school board for five years. For thirty years he was a member of the Calvary church in Los Angeles, where he served as elder for many years, and at the time of his death was elder emeritus.

Funeral services were held from the Calvary church in Los Angeles, by Elder I. V. Funderburgh, assisted by Brethren David Waas, J. E. Steinhour, and the writer. Burial was in the Forest Lawn cemetery in Glendale.—M. S. Frantz, Lindsay, Calif.

Matrimonial . . .

Barber-Lehman.—Arthur Barber of Stanton, Mich., and Carol Louise Lehman of Sheridan, Mich., at the home of the bride, Dec. 2, 1945, by the undersigned.—Wilmer M. Lehman, Crystal, Mich.

Bollinger-McConnell.—Raymond Bollinger of Vestaburg, Mich., and Norma McConnell of Stanton, Mich., at the home of the bride, June 9, 1946, by the undersigned.—Wilmer M. Lehman, Crystal, Mich.

Bond-Crist.—George E. Bond and Maurine R. Crist, at the home of the bride, July 7, 1946, by the undersigned.—W. B. DeVilbiss, Ottawa, Kansas.

Brower-Hammack.—Sterling L. Brower and Stella A. Hammack, at the home of Cassa Barklow, June 16, 1946, by the undersigned.—Charles E. Wolff, Myrtle Point, Oregon.

Clark-Grant.—Ralph O. Clark and Betty J. Grant, both of Dayton, Ohio, in the First church, June 27, 1946, by the undersigned.—John D. Long, Dayton, Ohio.

Dalberg-Rockwell.—Vergil Dalberg and Marilyn Rockwell of Blue River, Wis., at the Stanley parsonage, June 15, 1946, by the undersigned.—C. A. Bryan, Stanley, Wis.

Ebersole-Hall.—Emory H. Ebersole of Martinsburg, Pa., and Marie Hall of Roaring Spring, Pa., in the Martinsburg church, June 27, 1946, by M. G. Wilson.—Mrs. J. B. Ebersole, Martinsburg, Pa.

Fahrback-Seager.—Dean W. Fahrback of Wichita, Kansas, and Loris G. Seager of Arkansas City, Kansas, in the Navarre church, Kansas, July 14, 1946, by the undersigned.—Dan L. Blickenstaff, Navarre, Kansas.

Fesler-Smith.—Robert H. Fesler of Covina, Calif., and Virginia L. Smith of Long Beach, Calif., in the Immanuel Presbyterian church of Long Beach, June 4, 1946, by the undersigned.—Paul S. Hersch, Covina, Calif.

Goff-Souder.—Robert Goff and Arliss Souder, both of Lansing, Mich., in the Lansing church, April 27, 1946, by the undersigned.—Walter M. Young, Lansing, Mich.

Griffin-Barnhizer.—Robert Griffin and Rosemary Barnhizer in the Arcadia Methodist church, June 15, 1946, by the undersigned.—D. Alfred Replogle, Arcadia, Ind.

Halterman-Ritchie.—Ernest Earl Halterman and Melvie Ritchie, both of Criders, Va., in the Linville Creek parsonage, July

4, 1946, by the undersigned.—Samuel D. Lindsay, Broadway, Va.

Hineline-Mitchell.—Forest Hineline and Ruby Mitchell, both of Rice Lake, Wis., in the Stanley church, June 16, 1946, by the undersigned.—C. A. Bryan, Stanley, Wis.

Hinish-Emeigh.—W. Wayne Hinish of Curryville, Pa., and Janet Marie Emeigh of Roaring Spring, Pa., in the Curryville church, March 7, 1946, by the pastor, Bro. J. E. Whitacre.—Mrs. Vernon Stayner, Sr., Curryville, Pa.

Horst-Albright.—Robert Horst of Orrville, Ohio, and Patricia Albright of Wooster, Ohio, at the East Chippewa church, June 22, 1946, by the undersigned.—D. R. McFadden, Smithville, Ohio.

Jay-Stockment.—Russell Jay and Dortha Stockment, both of Monticello, Ind., at the Pike Creek church, June 1, 1946, by the undersigned.—Jay J. Johnson, Monticello, Ind.

Kauffman-Forrer.—Paul L. Kauffman of Smithville, Ohio, and Martha Forrer of Doylestown, Ohio, Sept. 23, 1945, by the undersigned at his home.—D. R. McFadden, Smithville, Ohio.

Kile-Bergant.—David John Kile of Thorp, Wis., and Julia Jean Bergant of Willard, Wis., at the Conklin home in Thorp, April 6, 1946, by the undersigned.—C. A. Bryan, Stanley, Wis.

Lavy-Weyand.—Orion Lavy of Uniontown, Ohio, and Kathryn Weyand of Louisville, Ohio, in the Center church, June 29, 1946, by the undersigned.—C. Ray Keim, North Manchester, Ind.

Lyke-Clune.—Wardell Lyke of Cope-mish, Mich., and Pauline Clune of Mes-sick, Mich., at East Lansing, Mich., May 12, 1946, by the undersigned.—Walter M. Young, Lansing, Mich.

McBane-Ulery.—Joseph McBane and Marian Ulery, at the home of the bride in Sheridan, Ind., June 30, 1946, by the undersigned.—D. Alfred Replogle, Arcadia, Ind.

McFadden-Over.—Ross L. McFadden of Smithville, Ohio, and Louise Over of Roaring Spring, Pa., at the Replogle church, June 7, 1946, by the undersigned.—D. R. McFadden, Smithville, Ohio.

Moore-Smith.—Ethridge F. Moore of Muncie, Ind., and Dorothy Rose Smith of Galveston, Ind., at the home of the bride, June 2, 1946, by the undersigned.—Jay J. Johnson, Monticello, Ind.

Moysey-Denlinger.—Walter Glenn Moysey and Mae Ferne Denlinger, both of Eaton, Ohio, in the Eaton church, June 2, 1946, by the undersigned.—L. John Weaver, Eaton, Ohio.

Newcomer-Andrews.—Hubert Rex Newcomer of Sidney, Ind., and Alice Nadine Andrews of Lincoln, Nebr., in the Spring Creek church, June 2, 1946, by the undersigned.—J. F. Baldwin, Lincoln, Nebr.

Newton-Dickson.—Saylor Newton and Jessie Dickson, at the home of George Fox in Arcadia, Ind., June 9, 1946, by the undersigned.—D. Alfred Replogle, Arcadia, Ind.

Rittgers-Wise.—John Henry Rittgers of Grimes, Iowa, and Elsie Arlene Wise of Dallas Center, Iowa, in the Dallas Center church, July 10, 1946, by the undersigned.—Clinton I. Weber, Dallas Center, Iowa.

Fallen Asleep . . .

Chapman. Willard M., son of Hanna and Sarah Chapman, died March 13, 1946, at the age of eighty-six years. In 1934 he united with the Church of the Brethren at Kent, Ohio. He is survived by his wife, Alma, one daughter, five grandchildren and four great-grandchildren. Funeral services were held in the Wood funeral home in Ravenna, Ohio, by Bro. M. S. Young, assisted by Brethren Elmer Brumbaugh and A. R. Coffman. Burial was in the Randolph cemetery.—Mrs. Russell Stickler, Hartsville, Ohio.

Cripe. Daniel LeRoy, son of Henry J. and Rebecca Weaver Cripe, died at his home near Peterboro, N. Y., June 28, 1946, at the age of seventy-one years. He united with the Church of the Brethren in early life and remained faithful until

death. He was married to Grace Bone-break of Cedar Rapids, Iowa, on June 26, 1901. To this union were born one son and three daughters, all of whom survive. He was called to be a deacon by the Cedar Rapids congregation and served in that capacity also at Robins, Iowa. In December 1919 he and his family moved to Peterboro, N. Y., transferring their membership to the Lake Ridge church at King Ferry, N. Y. However, only occasionally was the family able to attend church services at King Ferry. He is survived by his wife, four children, eleven grandchildren, two brothers and three sisters. Funeral services were held at the home by Bro. Elmer F. Nedrow of the King Ferry church and burial was in the Lennox rural cemetery at Canastota, N. Y.—Mrs. D. L. Cripe, Peterboro, N. Y.

Royer. Frank S., son of George J. and Barbara C. Royer, was born Nov. 15, 1866, near Waynesboro, Pa., and died at his home in Ottawa, Kansas, June 25, 1946. He was married on Sept. 4, 1895. To this union were born five daughters and one son. The mother died April 11, 1914. On March 16, 1924, he was married to Anna Sherfy, who, together with five children, eight grandchildren, one great-grandchild, six brothers and four sisters, survives. Bro. Royer has been a loyal member of the Church of the Brethren since 1894 and has served in the office of deacon for many years. Funeral services were held in the Coughlin funeral home in Neffsville by the undersigned and burial was in the Wellsville cemetery.—W. B. DeVilbiss, Ottawa, Kansas.

Shirk. Elizabeth Alice, daughter of Levi B. and Barbara Shelly Shirk, was born April 10, 1869, at Shannon, Ill., and died at Mt. Morris, Ill., June 28, 1946. Sister Shirk was a graduate of Mt. Morris College and a member of one of the first graduating classes of Bethany Biblical Seminary. As a young woman, she worked at the Hastings Street mission and the Chinese Sunday school in Chicago. A brother, Elder Nelson Shirk, preceded her in death. She is survived by one sister. Funeral services were held at the Mt. Morris church by her pastor, Foster B. Statler, and burial was in the Oakwood cemetery.—Foster B. Statler, Mt. Morris, Ill.

Shock. Rosella, daughter of the late Mr. and Mrs. Henry Shock, was born in Huntington County, Ind., April 22, 1871, and died at the home of a sister in West Milton, Ohio, May 26, 1946. Two brothers and three sisters preceded her in death. She is survived by three brothers and two sisters. She was a faithful and active member of the Church of the Brethren for many years. Funeral services were held at the Salem church by her pastor, the undersigned, assisted by Bro. Earl Gorrell. Further services were held at Huntington, Ind., by Bro. Galen T. Lehman, pastor of the Huntington church, and burial was in the Shock cemetery.—C. C. Sollenberger, Union, Ohio.

Wade. Fern Ullom, was born in Friend, Kansas, June 5, 1899, and died June 18, 1946, in Denver, Colo. She was united in marriage to Ezra O. Wade on Dec. 24, 1918, at Wiley, Colo. She is survived by her husband, one daughter, one son, three sisters and three brothers. She was a member of the Denver church. Funeral services were held in the Wiley church by Bro. Oliver H. Austin assisted by Bro. J. F. Burton and burial was in the Lamar Fairmont cemetery.—Mrs. Lucille Clannin, Champaign, Ill.

Woodman. Ellen R., was born in Montgomery county, Ohio, July 24, 1863. She was one of a family of fifteen. On March 1, 1883, she was united in marriage to Alfred Marker. To this union were born three children, one of whom died in infancy. In 1903 she, together with her husband, became a member of the Church of the Brethren in Greenville. Her husband died six years ago. She is survived by two children, five brothers and three sisters. Funeral services were held in the Greenville church by her pastor, the undersigned.—G. L. Wine, Greenville, Ohio.

on the new book shelf...

Religion in Russia

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A scholarly study of the development of religion in Russia down through the years.

Price, \$2.00

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Twenty-five addresses in which the author seeks to help men choose the better way.

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BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

Church News . . .

Alabama

Oneonta.—During the year we have painted our church on the outside and have purchased beaverboard for covering the ceiling boards on the inside. Beginning July 21 our evangelistic meetings were held with Bro. Jacob C. Wine and his wife as the evangelists. We were saddened recently by the sudden death of Lowell Edward Phillips, who met with an automobile accident on the morning of his high school graduation day. On May 7 an aged sister, known as Aunt Lucy Petry, died.—Mrs. E. M. Culler, Cleveland, Ala.

District of Columbia

Washington.—On May 2 our women's council held their regular monthly meeting at which time officers for the coming year were elected. Our semi-annual communion services were held May 5 with our pastor, Bro. Warren Bowman, officiating at the four-thirty service and our elder, Bro. J. H. Hollinger, officiating at the seven o'clock service. On Mother's Day twenty-one babies were consecrated to the Lord. Mrs. Warren Bowman delivered the Mother's Day message to the B.Y.P.D. group. Our annual mother-daughter banquet was held May 14 with Mrs. Kyle Booth as the guest speaker. On May 19 the B. Y. P. D. fellowship supper consisted of a sacrificial meal, the

proceeds of which were given for relief. The guest speaker was Bro. Travis Whitton from our church, who recently returned from a trip with a cattle boat. At the B. Y. P. D. service on May 26 Bro. J. H. Hollinger delivered a message on Why I Am a Member of the Church of the Brethren. On June 2 Bro. E. Lloyd Cunningham brought us the morning message. The Parents Club held a covered dish dinner at the church on May 26. On June 2 a male chorus from Arlington, Va., presented a program and on June 9 the New Windsor chorus, consisting of members from various churches throughout the brotherhood, was with us. Two of our young people, Freda May Cabbage and Warren Bowman, Jr., each won a five-hundred-dollar scholarship to Bridgewater College in a recent competitive examination. They expect to enter Bridgewater College in the fall. Installation services for the newly elected officers of our women's council were conducted by Mrs. Warren Bowman on June 6. Our annual Sunday-school picnic was held June 23 in Rock Creek Park.—Mrs. Jacob H. Hollinger, Washington, D. C.

Indiana

Four Mile.—Our love feast was held on May 5 with Bro. E. O. Norris from Richmond, Ind., officiating. On May 9 we had a mother and daughter tea at the church with Marea Eureka of South America as our guest speaker. On Mother's Day five babies were dedicated and a playlet was given by the young people.

Several from here attended the state Sunday-school convention at Shelbyville. Our pastor, Bro. F. E. McCune, represented us at Annual Conference. During his absence, Bro. Edward Lyons of Richmond, Ind., delivered the message on June 16, and on June 23 we had our children's day program. We are looking forward to the coming of Brother and Sister I. D. Leatherman of Elgin, Ill., to be with us in a series of meetings Sept. 3-15.—Alice M. Brower, Liberty, Ind.

Monticello.—Our mother and daughter banquet was held May 6 with Sister B. D. Hirt as the guest speaker. The young people sponsored a garden banquet May 18 with Bro. Raymond R. Peters of Elgin as the guest speaker. An all-day meeting was held at the church May 19 in observance of family week with Bro. Raymond R. Peters as the guest speaker. The afternoon was spent in discussions of family problems. Bro. A. R. Showalter, former pastor of the Monticello church and now of Virginia, and his family stopped in the community on their way to Annual Conference and a social was held in their honor on May 31. Children's day was observed in June by the children presenting a program. Rev. Sawyer, a visiting minister from Ohio, had charge of our evening service on June 9 while our pastor was in Kokomo helping with services there. Two were received into the church by baptism July 7. The young people have planted beans for relief. Sister Phyllis Emerick served as delegate to Annual Conference and brought back an interesting report of her trip. The regular quarterly council meeting was held July 8. Our pastor, Bro. Jay Johnson, was elected as elder of our church. Bro. Charles Oberlin of Peru, our former elder, is now going into evangelistic work and it would be impossible for him to carry on as elder here. The church is very grateful to him for the good work he so graciously did here for so many years.—Edna Sickler, Monticello, Ind.

Pittsburg.—Our communion service was held on April 18 with our co-operative minister, Bro. Lewis Deardorff, conducting the service. Our regular June council was well attended and election of Sunday-school officers was held, the new officers to be installed in October. One of our local farmers, who is not a mem-

Announcements . . .

REGIONAL CONFERENCES

Southeastern Region—Roanoke, Va., Aug. 28-30.

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

Colorado—First Grand Valley, Aug. 16-18. Illinois, Northern, and Wisconsin—Lena, Aug. 31—Sept. 2.

Illinois, Southern—Virden, Aug. 24-26. Indiana, Middle—(Undecided), Aug. 22-24.

Indiana, Northern—Camp Mack, Milford, Aug. 13-15.

Indiana, Southern—Union Grove, Aug. 20-22.

Iowa, Middle—Panora, Aug. 31—Sept. 2.

Iowa, Northern, Minnesota, and South Dakota—Worthington, Minn., Aug. 23-26.

Iowa, Southern—English River, Aug. 17-19. Michigan—Elmdale, Aug. 20-23.

Missouri, Southern, and Arkansas—Cabo, Aug. 16-19.

North and South Carolina—Melvin Hill, Aug. 8-10.

Ohio, Northeastern—Camp Zion, near Canton, Aug. 27-29.

Oklahoma, Panhandle of Texas and New Mexico—Thomas, Aug. 20-23.

Tennessee—Pleasant Hill, Aug. 6-8.

Virginia, Eastern—Midland, Aug. 14-16.

West Virginia, First—Morgantown, Sept. 6, 7.

West Virginia, Second—Valley River, Aug. 24.

AUGUST 3, 1946

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The Brethren Ministers' Book Club
selection for August is . . .

THE MINISTER TEACHES RELIGION

By Frank A. Lindhorst

"The Minister Teaches Religion has been selected to help meet the growing concern on the part of the minister that he is a Christian educator. He has associated with him a lay staff whose work to a large extent is determined by his spirit and knowledge. This book presents tested methods for carrying out the pastor's part in educating his people."—Raymond R. Peters.

THE BOOK CLUB PLAN

The Brethren Ministers' Book Club is a new way to make effective the Gish Fund arrangement by which Church of the Brethren ministers get personal copies of useful books at a reduced rate.

The book selected for any given month will be announced in the Messenger in the last issue for the month preceding. If a club member does not want the book for the month he should notify the Brethren Publishing House immediately. In the first issue of the Messenger for any given month the book for that month will be further announced, and then mailed out.

AN INVITATION TO PROFIT

Ministers of the Church of the Brethren who have not yet joined the Brethren Ministers' Book Club are invited to join and profit by this convenient and economical arrangement for keeping up with what is of importance to ministers.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

I am a minister of the Church of the Brethren. Please send me my personal copy of The Minister Teaches Religion by Lindhorst. I understand that the list price is \$1.00 per copy, but that the special Gish price is 80c.

You may enroll me as a member of the Brethren Ministers' Book Club. I want to be sure to receive the selections as released.

Name
St. or R.D.
P. O.ZoneState
Congregation

ber of our church, is sending a heifer through our church for relief as soon as arrangements can be made. Our harvest meeting will be held Sept. 8 and will be the first of a series of a two weeks' meeting with Bro. B. D. Hirt of Buffalo as the evangelist.—Helen Finney, Delphi, Ind.

Maryland

Longmeadow.—Our church sent one hundred family-size packets of seeds to Poland. Our offering for the milk drive amounted to \$182. The women sponsored a baby shower for relief, at which time they received 250 garments. Our Conference offering amounted to \$230. On Easter our newly ordained minister, Bro. Earl Rowland, preached his first sermon. He also preached on June 9. On June 16 Bro. Charles Byers, a recent graduate of Juniata College, preached for us. The junior class in our Sunday school sponsored a clothing drive for relief. They have also purchased a heifer and are feeding it. Our revival meetings will be held Aug. 11-25 with Bro. R. W. Schlosser of Elizabethtown as the evangelist. Bro. Rufus Bucher will be in our church on the evening of Sept. 1 to tell of his trip abroad. Since our last report, two have been received into the church by baptism.—Pearl Petre, Hagerstown, Md.

Minnesota

Root River.—Bro. Roy McAuley of Bethany Biblical Seminary conducted morning and evening services on April 7 and morning and afternoon services on April 14, with a potluck dinner at the church. He was also with us the two following Sundays. Our love feast was held May 5. On April 21 an Easter program was presented by the young people's class. A potluck supper was held May 11 in honor of the Burners, who returned here to conduct the funeral of W. H. Broadwater. On May 12 we enjoyed two inspiring messages by Bro. Byron Royer of Chicago. On the evening of May 14 Mrs. J. F. Souders of Lewiston talked on Christianity and Race and illustrated her talk by her display of dolls. The ladies' aid served a lunch and twenty-six dollars was forwarded to the children to boost their heifer fund. On May 19 Bro. Lawrence Rule of Chicago brought us the morning message. In the evening Brethren Charles Dumond of Waterloo and Harry Metz, president of the district men's work, spoke. Slides were also shown. Rev. B. M. Flukkema of the Greenleafton Reformed church delivered the morning messages on May 26 and June 2. Our Bible school was held from June 8 to June 15. The Bible school group presented a program on June 16. Our annual Sunday-school picnic was held June 15 in co-operation with the Bible-school

picnic at Granger Park. Mr. and Mrs. J. E. Burkholder represented Root River at the Annual Conference in Washington. On June 30 Bro. William Hamilton of Indiana delivered messages both morning and evening. On June 18 a group met and cleaned the church. On June 30 Iris Broadwater and Richard Morem were united in marriage by J. E. Burkholder at a church wedding. One hundred and fifteen pounds of soap, forty-two pounds of used clothing, thirty-eight jackets made from woolen pieces and yarn and 138 new garments have been sent for relief. Now we are sewing on forty-eight petticoats and blouses. The aid sent seventy dollars for dried milk and twenty dollars to purchase Bibles for Europe and Japan. Our Chinese relief offering for six months was \$73.54. The Bible school pupils raised \$142 toward the heifer project.—Mrs. Rebecca Alexander, Preston, Minn.

North Carolina

Fraternity.—Our vacation Bible school was held June 10-21. We had an average attendance of forty-eight. An offering taken for relief during the school amounted to \$39.60. At our last church council Mr. and Mrs. K. B. Nelson were elected as delegates to our district conference. Bro. Earl Mitchell will hold our revival services Aug. 18-26. The services will close with a love feast. Seven intermediates have attended Camp Bethel and some of the young people are planning to attend. The young people plan to can ten cases of food for relief and the women's group plans to can five cases or more. Quite a lot of sewing for relief has been done during the last few

Brethren Relocation Service

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 158. Opportunity for doctor in small, rapidly growing village in California. Two hospitals near. Village has an eight-teacher grammar school, small high school and three churches. Near Modesto Church of the Brethren.

No. 159. Opportunity for one or more doctors in a plan to get together a small nucleus of doctors who have specialties and are interested in giving group medicine on a regular salary. Also interested in laboratory and X-ray technicians and nurses. Salaries would compare to salaries in most rural areas. One hospital and another to be built the next year. Small, rural community in Tennessee. Academy in community. Near Church of the Brethren.

No. 160. Opportunity for married man to work on general farm with dairy herd in northern Illinois. Have all modern labor saving equipment. Yearly bonus in addition to monthly salary plus usual extras—milk, eggs, meat—and living quarters of three rooms and bath.

No. 161. Opportunity for several young men to work with Co-operative Builders in Hinsdale, Ill., in a plan for building homes. Need men with some experience in building, but will consider anyone who is willing to learn, believes in the plan, and has ability to work with the group.

No. 162. Desire to find a Christian home for seventeen-year-old boy raised in the city but capable of work on a farm; physically strong, handy with machinery and desires to make good. His need is guidance, a good environment and a chance to earn a little money.

No. 163. Opportunity for married man to work as dairy hand. Would start on salary basis with an opportunity to work toward partnership if satisfactory. Should have some farming experience and an interest in dairying. Three rooms available for living quarters.

Official Church Directory

Note: All addresses 22 South State Street, Elgin, Illinois, unless otherwise given

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months.—Miss Blanche Everidge, Winston-Salem, N. C.

Spray.—Since our last report four have been received into the church by baptism. The women's missionary groups presented a temperance pageant the second Sunday in March. This was very timely as the vote for open saloons was coming up the last Saturday in the month. The B. Y. P. D. recently sold around thirty-five of the E. Stanley Jones booklets on How to Pray, the proceeds of which went for relief. We held our vacation Bible school in June with an average attendance of a hundred and twenty-one. The offering amounted to twenty-five dollars and was given for relief together with one hundred and eighty-five cans of foodstuffs the children brought. The church has purchased another heater to be sent abroad soon. Our offerings for relief have been good. Plans have been made for our annual rally and home-coming day which will be the third Sunday in July. Bro. Guy Wampler will be the guest speaker. A basket dinner will be held on the grounds. We extend an invitation to all members to be present. In our last council meeting Bro. S. S. Dodson, Sisters Gladys Roberts and Edith Hale were elected as delegates to district conference.—Mrs. Flora Berry, Leaksville, N. C.

Ohio

Circleville.—We met in council on May 29. Our new elder, Bro. Clarence Erbaugh, and our preceding elder, Bro. John Good, who presided at the meeting, were present. We are sorry to report that our pastor, Bro. Lester E. Fike, will be leaving us September 1, to accept the call to the Springfield, Ohio, church. Bro. Carl Lauer, from Bethany Seminary, has accepted the call to Circleville. Sister Elna Fike, our delegate to Annual Conference, gave a report of the Conference on July 7. We are happy to report an increase in attendance in the children's department.—Miss Madeline Adams, Circleville, Ohio.

Eastwood.—Our love feast was held on May 12. We all enjoyed a Sunday-school picnic on May 30. Our newly organized men's work organization is having good meetings and many things are being planned for the future. On June 30 it sponsored an outdoor evening vesper service at the wooded grounds of Resh Camp. The ladies' group is busy with relief sewing and quilting. Our young people are taking an active part in our midweek services as well as their own youth meetings. They have also been making soap for relief. While Pastor Wilmer A. Petry was attending Annual Conference our pulpit was filled by Rev.

Thomas of the Akron Haven of Rest Mission, Rev. Harlan Grubb, Rev. Ryner and a speaker from the Anti-Saloon League.—Mrs. P. J. Remsburg, Akron, Ohio.

Pennsylvania

Coventry.—Children's day was observed on June 9. Our daily vacation Bible school was held for one week beginning June 17. The Sunday school is collecting money for Bibles for Europe. Bro. Dick and Sister Elizabeth Kulp represented our church at the Wenatchee Conference this year. On June 23 Bro. Dick delivered his farewell address in the morning, following which two were baptized and at 3:30 six more were baptized. On June 27 the Dick family moved to Chambersburg, Pa., where Bro. Dick will be the pastor. Bro. A. C. Miller will fill the pulpit at Coventry until a pastor is elected.—Mrs. Trostle P. Dick, Chambersburg, Pa.

Mingo.—Our council meeting was held recently. It was decided to have a mother and daughter organization. Sister Martha Martin conducted a Bible study at Skippack recently. A ten-week course on Biblical Basis for Brethren Practices was conducted by Bro. Galen Kihlfner. On May 19 the Annville chorus rendered a fine program and Bro. Perry Liskey preached an inspiring sermon. Evangelistic meetings were held May 20—June 2, with Bro. Hiram Gingrich as the evangelist. Ten were baptized. The Sunshine class started a drive for heifers for relief. As a result the two Sunday schools have sent five heifers. A vacation Bible school is to be held in the Skippack church.—Mrs. Paul List, Royersford, Pa.

Yellow Creek.—Bro. Merle Detwiler of the Koontz church conducted a revival at the Bethel house in May, closing with the love feast service. Four young people were baptized. The following week Sister Malinda Bagley, aged eighty-seven years, was baptized and a love feast service was held at the home of her daughter following the baptism. The missionary and aid societies of the Bethel church have sent blankets and clothing to New Windsor for relief. A community vacation Bible school was held in the school building with teachers from all of the neighboring churches. Our elder, Bro. J. H. Clapper, and his family attended the Conference at Wenatchee. Bro. J. H. Clapper served on the Standing Committee and his son, Horace, represented our congregation.—Mary Stayer, Hopewell, Pa.

Virginia

Topeco.—Our council meeting was held June 1, with Bro. S. B. Alderman presiding. Alvin Harmon, S. B. Alderman and Alvie Thomas were elected as delegates to the district meeting. Bro. Kermit Flory and his wife are to remain with us for another year as pastors. They attended Annual Conference, with Sister Flory acting as the delegate from our church. Temperance classes were held for three nights recently ending with a temperance program given by the children and young people on Sunday night. A program was given on Mother's Day by the women's group and a picnic lunch was held on the church lawn in honor of our returned veterans. On June 16 the children presented a program in observance of Father's Day. On May 5 dedication services were held for our parsonage. The main speakers were Brethren Guy E. Wampler, S. B. Alderman and Kermit Flory. The land for the parsonage was donated to the church by Bro. A. N. Hylton as a memorial to his wife, Sister Maggie Hylton. Beginning in July Bible schools will be held in the three churches, Rock Hill, Fairview and Topeco. The women are still contributing to the relief work. Our Sunday school is progressing nicely with a good attendance. Our evangelistic meeting will be held the latter part of September, with Bro. Raymon Eller as the evangelist.—Leeta M. Weddle, Floyd, Va.



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Gospel Messenger

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The Cathedral of Santiago de Cuba

Courtesy Julian R. Gromer

THE cathedral of Santiago de Cuba, located at the eastern end of the island of Cuba, is expressive of the Roman type of architecture. Roman architecture was widely used before the freedom of the uplifted arch was discovered at the beginning of the Renaissance. The windows and doorways are low and wide; they are topped by round arches rather than by pointed ones. Domes surmount the temple, rather than pointed spires. Usually a sculptured angel or saint stands prominently in the center of this type of temple just as the one which is pictured here.

An interesting feature of this Cuban cathedral is that the lower floor is given over to shops and mercantile establishments. Business is transacted actually within the edifice of the temple itself.

The Roman type building is much lower and darker in its interior than is the Gothic type. The God worshiped here seems to be a sterner and a more somber God.

D. W. B.



Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
PAUL W. KELLER - - Assistant Editor
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Around the World

The Aga Kahn of India, said to be the world's wealthiest man, is reported to have given a large sum to help purchase a site in the nation's capital at Washington for the erection of a multimillion-dollar Mohammedan mosque.

Dr. Gilbert F. White, thirty-five-year-old Quaker, who served prominently in the American Friends Service Committee relief program during the war, has been named as the new president of Haverford College in Pennsylvania. He helped with child-feeding and refugee work in France during 1942 and later helped organize the famine relief program of the Friends in Bengal, India.

Cancer Can Be Cured

During the war twice as many Americans died from cancer as from enemy action. Cancer is a disease which we often cannot diagnose early enough, and for which our present methods of treatment are inadequate. Yet the outstanding results accomplished by organized research on atomic energy suggest that this country has the facilities to make cancer as rare as we have made typhoid fever or diphtheria. The key to success, as the work on the atomic bomb by the Manhattan engineering district shows, is well financed, large-scale co-operative research by physicians, chemists, physicists and biologists. An answer to the cancer problem is no more impossible than was the development of the atomic bomb.

As director of the medical program of the Manhattan engineering district, I can say that we accomplished in less than two and one-half years results that would have taken ten to fifteen years in peacetime. We did it under the terrible pressure of the war, but in shouldering the task, we learned that we have the scientific capacity, the organizational know-how, and the drive to do a good job in any field. With sufficient funds, we could accomplish similar miracles—though more slowly—in peacetime. And we could profit from the new techniques and tools developed in the atomic bomb research, not to mention the utilization of many of the 2,000 experts whose enthusiasm and learning contributed to the medical part of that project.—Col. Stafford Warren, medical director of the Manhattan Engineer District.

Deaths by cancer are on the increase. Cancer causes more fatalities than any other illness except heart disease. To fight this threat there is a bill pending in Congress asking that \$100,000,000 be spent on the study of the causes and cures of cancer.

At least one businessman recognizes the usefulness of a place of worship for every faith. He is Sam Eig of Washington, D. C. In his Rock Creek Forest subdivision Mr. Eig has set aside three tracts of land valued at \$75,000 for the erection of places of worship for Protestant, Catholic, and Jew.

Only approximately one tenth of the American people, as well as of the British, attend church today, according to Dr. J. S. Ladd Thomas, dean of Temple University's School of Theology. Dr. Thomas says, "It is this decline of faith among the people and not the atomic energy that we should fear today."

Education in Russia experienced a remarkable growth between 1913 and 1941. In 1913 there were only seven million school children and only 173,000 college students. By 1941 there were thirty million school children and 1,370,000 college students. At the same time, illiteracy dropped from 65 per cent to 19 per cent.

Mohandas K. Gandhi, seventy-five-year-old Hindu leader, told the Home Spinners' League in India today that he plans to live another fifty years. He said his plan to reach the age of 125 includes an abundance of humor, balanced diet, avoidance of stimulants, adequate sleep, deliberate refusal to be annoyed, disturbed, angered or upset, resignation to the will of God and prayers twice daily.—New York Herald Tribune.

The Methodist Church hopes to reach in the next four years the following goals: (1) a 50 per cent increase in church attendance; (2) an increase of 50 per cent in the number of regular contributors to the church; (3) enlistment of a minimum of 1,000,000 proportionate givers, at least 500,000 of whom shall be tithers; (4) enlistment of 5,000 recruits for the ministry in the Methodist Church and 5,000 for life service in other aspects of church work. These, of course, are only a few of the many goals set for the church.

Our Young People Are Busy

NOT long ago the Wenatchee Conference held the center of interest in our churches. Reports of its inspiring meetings were carried to local congregations. It was hailed fittingly as a climactic event in the church year.

But Wenatchee was not the only scene of important Brethren action during the month of June. Quietly, without fanfare, the national Brethren Youth

Editorial

Council met in Chicago that last hot week of June—one hundred twenty-eight earnest young people interested in finding the role they could play in a world full of problems.

For five days they worked hard, splitting up into six seminars, and supplementing their work in these with special meetings. On the last day they brought the results of their work together in the form of ninety-

nine specific recommendations for Christian action. Their suggestions were directed to local groups, district cabinets, regional cabinets, the colleges, and the Youth Cabinet and staff.

The entire church ought to read these recommendations. They show ambition (one sets a goal of 1,000 volunteer workers by 1950); they show imagination (one asks full-time youth fieldworkers in every region of the church by 1950 and at least part-time workers in every district); they show Christian conviction (one advocates the establishment of interracial fellowships wherever possible). They are the result of sincere soul-searching and a deep-seated desire to serve. Before the meeting's close at least a dozen of the delegates had expressed a desire to devote their full time to Christian action—starting at once.

This should be one of the most encouraging and thrilling stories to come to the Church of the Brethren for a long time. The young people of the church are eager to share Christian responsibility. They are studying, planning, acting.

These young people represent the hope of the church for tomorrow. How well they fulfill that hope may depend on how the church responds to their eagerness. If pastors lend encouragement and counsel to their young people; if the adults of the church can say with enthusiasm, "We are proud of your efforts. We have faith in your ability to see the program through. Go to it, and we'll stand with you"; if the vision of the church can include the vision of its youth—then the hard core of Christian influence which the Church of the Brethren will need in meeting the days ahead is assured.

This is an opportunity we dare not miss. P. W. K.

Thinking About the News . . .

Can the State "Purify" the Church?

The attention of churchmen throughout the world has been focused with unusual interest upon the relationship between the allied military commands in Germany and the German church. The military authorities, often through junior officers who have had no training in matters pertaining to the church, have endeavored to put into effect certain disciplinary and "purification" directives. They have checked on the past conduct of ministers to see whether they may have been "pro-nazi" and have gone so far, upon occasion, as to censor their sermons and to give them preaching directives.

This has been denounced by both Catholic and Protestant churchmen in Germany as a "nightmarish" condition. They have maintained that military supervision of Christian practice and Christian preaching is wholly out of accord with the generally accepted understanding concerning the supremacy of the Christian church in the field of religious teaching and practice.

That the church must be free and independent is an understanding which is held everywhere by Christian peoples. In the early years of the last war the American government sent suggestions to ministers throughout the United States concerning the things of which they should preach. Sample or "canned" sermons were included. From one end of the country to the other there arose at once such a protest that the government very quickly withdrew from so obvious an attempt to direct the church.

Churchmen everywhere are looking with interest at this development in Germany because a fundamental church-government relationship is involved. If a military or a civil government can take over the control of the church, even in a defeated and an occupied country, the way will have been opened for government to take over the church in any land when, in the government's estimation, it is advisable to do so. This is a denial of the universality of the church and of God, whom the church represents and worships. Governmental direction of the church would seek to limit God, to make him a tribal God interested chiefly in one nation, small in geography and insignificant in span of time.

Because the relationship of church and state must be kept clear in Germany, both for the good of the civil governments involved and for the church, an attempt is being made to have leading churchmen advise with the government and act as liaison officers between the military and the German church. One representative will be appointed by the Protestant bodies, one by the Catholic bodies and a third by the Jewish bodies. It is hoped that by this means the German church may be allowed to become a real leader in the rehabilitation of Germany. For certainly one of her greatest needs is a sincere spiritual rehabilitation.

It will pay to keep an eye on this church-military relationship in Germany. The church, through Christ, can offer salvation to the world. It cannot do that, however, if it becomes in any manner subservient to military or to civil government.

D. W. B.

Beyond Victory

Charles E. Zunkel
Wenatchee, Washington

THESE are days when the prophetic words of Isaiah 2: 1-4 are being fulfilled. The extent to which these words may be fulfilled depends upon Christians. What will be our contribution and effort toward their fulfillment in these critical days? How concerned are we? How great is our vision and how deep is our consecration?

I want to point out some of the areas in which Isaiah's dream may be fulfilled and some of the tasks which lie ahead of us to be done. Let us make it exceedingly practical.

Swords Into Plowshares

The reconversion of industry into peaceful production is a gigantic task which has not yet been completed. The creation of instruments of destruction has given way to the production of machines, tools, and vehicles of peaceful living. Military personnel have slowly become civilian. Even more time will be consumed before reconversion is completed.

Where once we sent instruments of destruction and death, we are now sending relief units. Our churches also are rushing to this work of mercy in relieving the intense suffering everywhere around the globe.

When one stops to reflect upon the deeper meaning of all this, some questions inevitably arise in one's mind. These are some which come to me: Is not our



Butensky

Courtesy Metropolitan Museum of Art
Universal Peace

present activity evidence that war and destruction utterly fail? We rush our armies, navies and air armadas to destroy; then we face the stupendous problems of relief and reconstruction. Does not experience teach us that we finally solve nothing by destructive methods? Do not we only

make more difficult the ultimate problems of settlement? Now we are trying to seek controls and limits for the use and production of the atomic bomb. We know full well that further and unrestricted use of this creation of ours will mean only the destruction of civilization itself."

Must we not say, then, that in this year beyond victory we have faced the task of making a prophet's dreams come true? If we do not reconvert our business and economics to a worthy peacetime basis, we will have widespread unemployment and suffering and the threat of civil strife here at home. If we do not strengthen the United Nations as a method of adjusting our international needs and problems, and along with it the will to do so, we must face international suicide in another and more deadly conflict.

Yes, beyond victory must be the triumph of the purposes of God in our individual and collective life.

Intellectual Reconversion

Not only have we faced and do still face the problems of physical reconversion; we have faced intellectual reconversion, the reconversion of all our thinking. What I am trying to say may be put pithily into the comment of a radio news commentator who spoke a day or two after the Japanese surrender in approximately these words: "Now we must go back to the teachings of our childhood: of peace on earth and goodwill among men. These we have laid aside during the years of war, but now we must go back to them." Is not that a sad comment upon what has happened to us? Is Christ's way of life one that can be put aside at will as we would a jacket? It certainly is not. Nevertheless, many tried to reconcile Christ with our bloody business of killing. We tried to lay him aside and we did. But now do we think we can take him up again, without any remorse of conscience for our sin?

Here is an incident that illustrates this need for a reconversion in our thinking. A church lad was in Europe in combat. He saw plenty of it. Then he came home on furlough. He said this, "The church taught

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**And many nations shall come, and say. Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. . . .**

**And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid. —Micah 4: 2-4.**  
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us love and goodwill. War taught us the very opposite. Now we have nothing; we believe nothing."

I am led to make these observations: (1) We are faced with a tremendous task of re-education. It is a task for the church. If it fails, the task will not be done. (2) Our problems of re-education are not alone those of our attitude toward human killing. They touch all phases of morality, of personal purity, of the sanctity of the marriage bond, of temperance, and a host of other things. In my judgment, we have slipped hundreds of years in our moral outlook and life. We must beat our intellectual swords into plowshares.

So, beyond victory must be the triumph of the purposes of God in our thought life and morals.

Spiritual Renewal

Beneath all of these gigantic problems we have been pointing out lies the crux of the whole matter, that is, that we need hearts and lives redeemed by the Christ of God. If industrial and economic reconversion is to be lasting we will do it only by and through the redeeming spirit of Christ. Industry and economics will become just and will bless the commonweal if, and

only if, Christ controls. So is it with intellectual reconversion.

This leads us, then, to face our task. I am convinced that the church has too long played at the job. We have talked of our love for Christ, but we have yet really and vitally to demonstrate it. Some of the things needed are the following:

No inactive membership in the church. If we mean business, we will attend, support, work and serve. Anything less is mere mockery. We must become active in the life and work of the church. This does not mean attending once a month, or when one feels like it, or when the harvest is over. It means taking as seriously as you take your own business the work of the church.

Revitalization of the church school and special study groups. These are the means of re-education. Through these we must come to know the mind of Christ for our lives.

Dedication of money. In every church are many who never get under the financial load of the church. The tragedy is not so much the loss of this money to the kingdom, important as that is. It is far more the loss of spirituality which comes out of this attitude toward life and money.

More aggressive evangelism. Too long evangelism has been left to the minister and the evangelist. Everyone must be a flaming evangel, winning his neighbor and friend to Christ. If we were to take the task of evangelism seriously, we could easily double church membership in five years' time.

Renewed and intensified personal devotional life. This must and will include Bible reading and prayer and meditation.

Beyond victory must be the triumph of God in our individual and corporate life.

For the Facing of This Hour

A Report on the National Brethren Youth Council Conference

AT the hour of 1:00 p.m., Monday, June 24, it started. One hundred twenty-eight of the leading young people of the Church of the Brethren faced the registration table in Bethany Biblical Seminary's parlor. Then forty-two college students, thirteen teachers, fourteen farmers, four housewives, a barber, a proofreader, a telephone operator, and many others from twenty-one states unpacked their luggage for a week to find out what Brethren youth should do in the Atomic Age. It was the National Youth Cabinet, Harry Bowman, Gordon Shull, Kent Naylor, Carl Myers, Letha Snider and Arlene Schlosser, who planned the hours.

At the hour of 8:30 p.m., Friday, June 29, it ended. The last foot had been washed and the last cup of wine shared; recommendations were now being shipped home to become action. Certainly the most significant memories were not of the scramble for nylons, shoestrings, numbers and lost dignity on Monday, or of the very few (millions) of announcements about tie bans on Tuesday, or of the way certain cars drove to Elgin on Wednesday, or of the way we played My Face Is Awful on Thursday, or of the couples that roughed the long sidewalks on Friday, or even of the fabulous jaunt around Chicago on Saturday.

At each hour, what was significant about this conference was the sincere feeling and genuine response made by tomorrow's leaders in preparing to face this hour of history. It was superbly expressed in song: God of Grace and God of Glory, I

Joe Mow
Chicago, Illinois

Will Not Be Afraid, I'm a Rollin'. The Pacific Coast region delegation even created a relief song out of On, Wisconsin!

Food for freedom! Food for freedom!

This is our belief;
Share your money, use your efforts,

Give now for relief.
There are millions who are starving;

Listen, heed their plea!
Suffering men are crying, dying;
Give to make them free.

Indeed, what will be remembered most by the Chicago bus drivers on U.S. 20 was the pep song, "De ole sheep doan know de road; de ole sheep doan know de road! de ole sheep doan know de road; de young lambs mus' find de way."

At the hour of 8:30 a.m., Tuesday, Dr. David Hill, the atomic scientist, faced us. The atomic bomb in The World We Live In was a new problem, and it could be faced, said Dr. Hill, only by controlling its production and

not by putting atomic energy into the hands of the military. And the hour passed.

At the hour of 8:15 p.m., Tuesday, Chalmer Faw, professor of missions, faced us. There are four things to Facing This Hour With Light, he taught: (1) the lamp must be filled with oil and lighted; (2) the lamp must give a clean, bright light; (3) the lamp must be self-giving; (4) the lamp must be made to shine everywhere. For the making of this lamp, the suggested approach was that one start with individual spiritual resources, then branch out into community projects also, and then add wider projects to develop a three-way interacting process. And that hour passed.

At the hour of 8:15 p.m., Wednesday, Dr. Percy Hayward faced us. The Demands of Today Upon a Christian Leader, he elaborated, are six: (1) to be able to persuade others to join in carrying out his plan; (2) to be able to make it possible for others to be the best of which they are capable; (3) to be able

A Few of the Ninety-nine Recommendations

One thousand young people each giving a year of volunteer service between now and 1950.

A full-time youth fieldworker in each region by 1950.

A part-time youth fieldworker in each district by 1950.

A co-ordinated Sunday morning and evening youth program in every church by 1950.

An annual hilltop retreat for leaders in every district by 1950.

An adequate training program for camp leaders including college courses on camping and regional camp planners' meetings.

Interracial fellowship in all local youth groups, wherever possible, by 1950.

Every local group actively co-operating with local and state youth councils and with the total United Christian Youth Movement by 1950.

A complete listing of recommendations will appear in a later issue of Our Young People

to enter into the inner minds of others to make joint action possible; (4)) to be able to induct others into sources of life outside themselves; (5) to be able to stretch the minds, concerns and interests of other people; (6) to be able to create larger unities out of seeming divisions. And that hour was ended.

At 8:15 p.m., Thursday, it was Professor Edward Ziegler who spoke on Helping Other Young People to Be Christian. "At the most," he challenged, "we have five years to win the world of other youth to Christ, or it will be too late. . . . How shall we win youth to Christ? First, by recommitting our own lives to Christian characteristics of learning and ideals of sharing. Second, by winning the other half to membership in the church. . . . Here are some handles: (1) having a burning concern; (2) sharing personally through conversation; (3) reaching key young people; (4) training Christians in church membership; (5) taking friends along to camp; (6) co-operating with all other Christian youth groups."

At 8:30 a.m., Friday, Paul Miller recommended eight techniques of evangelism and the discussion which followed weighed heavily the relative advantages of living and of preaching the witness. Yet here was the keynote, for one of the number volunteered a year's service as a fieldworker. Some even advocated a full-time youth field worker for each district, though the seminar recommendation stated, "By 1950, one full-time youth fieldworker in each region." Here we found the way to face history's hour; it caught and impelled, and each one knelt in prayer before his seat. The eagerness for action showed itself at the end of the communion as conference members helped write letters in behalf of the Students for World Federation

Continued on page 8

Walking With God Today

Mary Stoner Wine

What God Loves

God loves the world; God loves his Son;
He loves his saints, the righteous one.
God loves the chastened humble heart,
A cheerful giver who'll impart
The love God gave to him. God loves the one
Who serves the risen Christ, his Son.
So free, so great, so rich, so deep,
So strong, so pure, so true, so sweet
Is God's eternal love,
Is God's eternal love.

Monday, August 19

God Loves the World. John 3: 16;
1 John 4: 7-9; Rom. 5: 2; Eph. 2: 4-5.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish." God's love is rich in mercy, deep in its reality, unbounded in its outreach. God's love is all inclusive. Jesus is the center of that love—from God to man, from man to God.

We thank thee for thy love that reaches all the world.

Tuesday, August 20

God Loves the Righteous. Psalms 146: 8; Prov. 15: 8-9.

"The Lord loveth the righteous . . . but the way of the wicked he turneth upside down." Righteousness is not of the flesh; it comes only by accepting the righteousness of Christ. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Accept us, O God, as thy beloved in Christ Jesus, our Lord.

Wednesday, August 21

God Loves a Cheerful Giver. 2 Cor. 9: 6-8.

When God gave his love gift to the world, heaven was glad. God gave with joy; his love was unmeasured, unending. There must be no selfishness in the presence of God. When God's own respond with their gifts joyfully, God is pleased, for God loves a cheerful giver. Does God love us?

Freely thou hast given to us; may we give joyfully to thee.

Thursday, August 22

God Loves Whom He Chastens. Heb. 12: 3-15; Prov. 3: 11-12.

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." How strange to our natures is the fact that love chastens. How often we need pride humbled, our tempers toned down and our willfulness disciplined. The strong love of our Father God reaches out in correction to keep his own from sin.

Father God, may thy strong, sweet love keep us close to thee.

Friday, August 23

The Lord Loves All His Saints. 2 Thess. 2: 13-17; 1 John 3: 1-3.

"Beloved of God, called to be saints." "Yea, he loved the people; all his saints are in thy hand." "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long." To be conscious of God's love gives security and peace.

Make us worthy of thy great love through Jesus Christ our Lord.

Saturday, August 24

God Loves His Son. John 5: 19-24.

When God sent his only Son into the world to die it would seem that God loved the world more than he loved his child. Christ being God, God gave himself. This is divine love, the perfection of love manifest in Christ. Jesus is the only begotten, beloved Son of God.

We worship thee for love so deep, so great, so wonderful.

Sunday, August 25

God Loves All Who Love Christ. John 14: 21-23; 16: 27.

"For the Father himself loveth you, because ye have loved me." He loved, he sought, he forgives, he saves. So great, so deep, so rich, so free is God's eternal love. How can we comprehend its meaning, its grace and its power? How can we help but love him!

We thank thee for thy love; help us to love thee more.

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, August 18

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, Jesus and the Sacredness of Human Life, Ex. 20:13; Prov. 1:10-19; 3:29-33; Isa. 59:1-9; Matt. 5:21-24; 10:29-31; 18:1-7, 10-14; Luke 9:51-56; Eph. 4:32a. Golden Text, But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment. Matt. 5:22.

B.Y.P.D., A Purposeful World.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. B. M. Rollins of Keyser, W. Va., in the Oakdale church, W. Va., Aug. 20; in the Martinsburg church, W. Va., Sept. 2.

Bro. J. E. Smeltzer of Canton, Ill., in the Guernsey church, Ind., Sept. 2-15.

Bro. Vernon N. Shanholtz of Ridgeley, W. Va., in the Johnsville church, Va., Aug. 19—Sept. 1.

Miscellaneous Items

Camp Creek church of Northern Indiana will hold a special harvest meeting on Sunday, Aug. 18. Bro. I. W. Moomaw will be the speaker of the day.

The Gospel Messenger this week is only half size. That is because we cannot buy paper owing to a strike in the paper mills. We are sorry, but it will need to continue this size until the strike ends.

Pleasant Hill church near Johnstown, Pa., will observe its home-coming day on Aug. 25. Brethren Grant Weaver and Arthur Rummel, both former pastors, will be the speakers. All members and friends of the church are invited.

Tire Hill church of Western Pennsylvania will observe its home-coming day on Sunday, Aug. 25. Speakers for the day are Brethren H. C. Hess, Russell K. Showalter and Cecil Showalter. There will be a basket lunch at noon.

Center church of Northern Indiana will hold its annual harvest meeting on Aug. 25. Elder John Stump will be the morning speaker. Following a basket lunch at noon Bro. Kenneth Long will address the afternoon session. All former members and friends are invited.

Fostoria church, Ohio, will celebrate its fiftieth anniversary on Sunday, Aug. 18. Bro. G. A. Snider of North Manchester, Ind., a former pastor, will be the guest speaker at the morning and afternoon sessions. There will be a basket dinner at noon. All friends and former members of the church are cordially invited.

Men Needed for China Tractors

Men are still needed to fill vacancies in the Brethren Tractor Unit. The first group of fifteen have finished their training and are ready for shipment overseas. But the quota of fifty men has not been filled, and tractors are waiting in China for American men who can teach the Chinese how to operate these engines of the soil and to cultivate two million acres of land. Men will receive complete maintenance plus \$25 a month and a \$3,000 insurance policy. The work will last for eighteen months and will be directed by Howard Sollenberger, veteran Brethren relief worker in China. Write China Tractor Unit, Brethren Service Committee, Elgin, Ill., for details and application.

As the Seventy-ninth Congress Closes

By the time our readers get these words Congress will have adjourned and our legislators will not be expected to return to Capitol Hill until January 1947, when the Eightieth Congress will convene. Here, in the meantime are some legislative items of interest to church people.

ATOMIC ENERGY. Many church people have been watching with concern the progress of the Atomic Energy Control bill. Those people have good reason to rejoice. On July 26, at the close of a long struggle, Congress passed a bill providing that control of all fissionable materials in this country be placed in the hands of a five-man civilian board. Materials to be used by the military would have to be released by the civilian board. Passage of this bill is regarded as a victory for those who want to see us de-emphasize our military activities.

HEMISPHERE DEFENSE AND ARMS FOR CHINA. On the gloomier side, a bill has been before the Congress urging that the U. S. seek to achieve uniformity of war weapons used by countries of the Western Hemisphere and to establish unity in the hemisphere's military strategy for defense. This step toward setting up a military power bloc is widely regarded as a step toward war, and the big hope was that it would die without reaching a vote. Another bill in the same category is one which would have the U. S. increase its arms supply to China, presumably for future use in case of a Russo-American war. It was hoped that this measure, too, would die with the adjournment of Congress.

All in all, the trend in legislation has not been too favorable for the religious groups, but the recess until next January gives church people a chance to organize their efforts for a renewed struggle against those elements which threaten to destroy the peace.

Berkey church near Windber, Pa., will celebrate its one hundredth anniversary with a home-coming service on Sunday, Aug. 25. All former members and friends are invited to attend. The principal speakers will be Brethren Ross D. Murphy and Alvin G. Faust.

Bear Creek church at Accident, Md., will commemorate its centennial on Sunday, Sept. 1, at an all-day meeting. A basket dinner will be served at noon. Prominent Brethren speakers will be present and talks will be given also by former workers in the church. Friends and former members are cordially invited to be present.

A centennial home-coming will be observed with a full day of meetings at the Summit Mills church, Pa., Aug. 25. The celebration marks the day in 1846 when J. E. Miller's grandfather completed the Summit Mills church. The program will include a good speaker for each session, a good historian, and fine instrumental and vocal music. The Mennonite male quartet will appear on the program several times. All members and friends of the church are invited.

For the Facing of This Hour

Continued from page 7

to people whose names were taken from the Chicago telephone directory.

These hours were the peaks and perches of the conference hill. But the solid core of the meeting was taken home in the form of Edythe Weaver's well-accumulated seminar recommendations. The long hours of morning and afternoon rotated around the six seminars: Dan West's Vocations of Service, Ray Day's Youth in Co-operative Action, Raymond Peters' Camping, Bob Tully's Recreation, Don Snider's District Organization, and Ken Morse's Materials and Programs. Every youth arose in standing acceptance of his part of the plans for action which came from these studies. So now the 8,760 hours of the coming year would be faced with 99 actions.

Our Mission Work

Whitecaps

Sunday morning came. Catholic mass and Protestant services were announced, but apparently the children had been forgotten. Linda cried with disappointment! Kathryn, who was always where she was needed most, went from stateroom to stateroom announcing Sunday school to be held in the ship's dining room at 9:00 o'clock. She invited several other girls to come and help. Fifteen children and three teachers spent an hour of worship together. The children were so pleased with it that they wanted to have Sunday school every day and that was the beginning of the day school.

There was very little for the children to do on board ship. The captain had forbidden any child to be on deck without an adult for the ship was not made to accommodate children. The decks were merely passageways with two railings two feet apart. A child could very easily fall overboard. This became the subject of many of my dreams. Parents had leather halters for their children when they walked on deck.

The mothers became enthusiastic about a nursery school to be held for an hour each morning. The pantryman supplied boxes and cans of all sizes and shapes. Out of my trunk I dug a new package of clay and some crayons. These with the toys each child brought provided plenty to do.

Several times during that first morning Linda came and stood beside me. She did not play normally at all. Down in the stateroom at noon she seemed very hot and her skin was dry. The lunch did not tempt her; she just lay on her bed, not caring to move. Her temperature was 102°. In alarm we called the ship's doctor. Dr. Greenspon made his examination and found moisture on Linda's chest. He left a bottle of medicine with the word that if her temperature rose he was to be called immediately.

Linda ate very little for dinner; however, she went to sleep early. When I was ready for bed at 8:00 o'clock, I took her temperature again and found it had gone up three fifths of a degree. I was so tired from being up with Jimmy the last few nights, for he had a very bad cough, that Kathryn said she would stay up and read for a couple of hours and then take Linda's temperature again.

Lois Netzley Shull

Palghar, India

Part 2

In another two hours her fever had mounted to 103 and three-fifths degrees. When the doctor came he immediately took Linda and me down to the hospital where he made another examination, finding definitely that Linda had pneumonia. He confessed that he was worried, for pneumonia at sea is a very dangerous thing. Penicillin was our hope.

After the doctor and his attendants were gone and Linda was sleeping restlessly, I lay awake thinking and praying. Even though I was very tired, sleepiness had gone.

What would the morrow bring? This was the first illness our children had ever had excepting Linda's measles. I could not think of life without Linda Kay. O God, we love her so!

I remember when she first came. What a sweet little somebody she was! The joy I had that first morning, realizing we had a girl. It would have been better not to have had her at all than to lose her now! No, I did not mean that. The past four years had been wonderful! My breath did not seem to come right and my throat ached. O God, if it be thy will may we keep her! Dear Father, give us strength and courage and faith for what lies ahead. I remembered that just that morning when Linda Kay and I had awakened we had seen a beautiful rainbow rising softly out of the sea and disappearing into the mist of the early morning sky.

It seemed that the night would never end. The hospital was in the bottom of the ship and the surging water beat relentlessly against the other side of the steel wall. At times as we lay in bed we were almost upright, for the ship rolled so far.

Ernie came down to see Linda early in the morning. He had not known about our transfer to the hospital. Every three hours brought another penicillin shot. Linda fought them with all her strength, for they were very painful.

For the next four days I left the hospital only long enough to make Jimmy's formula. Jimmy was under the doctor's care too, although he

was not nearly so ill as Linda. Slowly but definitely Linda's temperature began to drop.

Then one morning after five days in the hospital the doctor said Linda might have some sunshine on the very top side of the ship. The sea had finally calmed, leaving the water as blue as sapphire. The air was as balmy as that of the springtime. The passengers were putting away their winter clothes and digging out summer ones. Several people had sunburns. It was a wonderful feeling to lie there on a warm blanket in the sunshine, watching the sailors fix the rigging on the lifeboats. Linda was nearly well! It was just as though God had given her to us all over again.

An X-ray picture the next day showed Linda's chest to be completely clear. With many good-bys and good wishes from the medics Linda was formally dismissed from the hospital.

Miss E. M. Jones of Woodstock School

Emma K. Ziegler

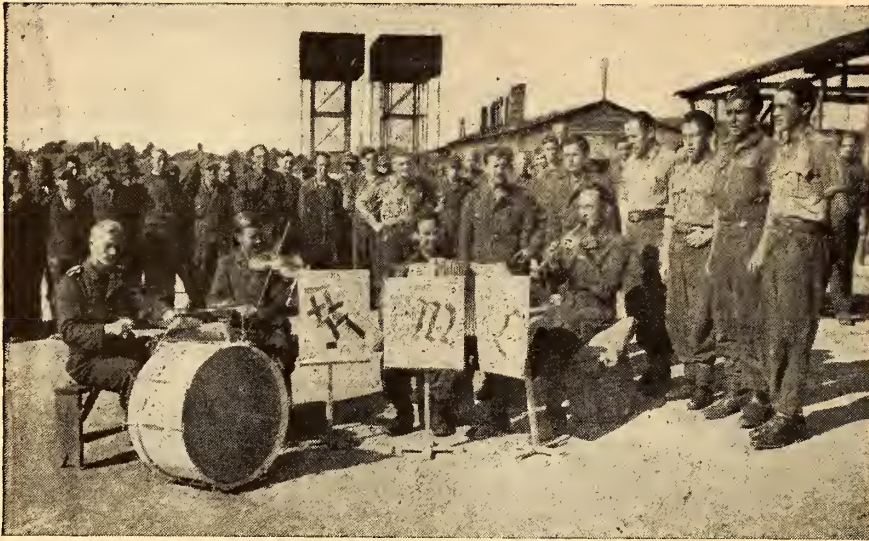
Hatfield, Pennsylvania

All India missionary families whose children attended the Woodstock School at Landour, India, will be sorry to hear of the passing of Miss Edith Jones. She left us on Good Friday. She was at Dehra Dun on her way up to Landour.

She had expressed her desire to be buried in the Hindustani cemetery below the hostel. On April 20 her casket was brought up from Dehra Dun and after a very beautiful service led by Mr. Weir in Parker Hall and a short service in the Indian Christian church, she was laid to rest just below her beloved college. It is a beautiful spot and a fitting resting place for her. It was wonderful to see how eagerly all her Indian friends took their turns in carrying her casket down the hillside to the cemetery. The helpers here at the school, the sweepers, dhobis and Hindus of the community and in the bazaar were all there. She was really the friend of all. These people were also at the memorial service.

Everyone will miss her. Hers was a wonderful life and her influence will live on in the lives of many Woodstock students.

Brethren Service



Passed by censors

Life in a prisoner-of-war camp can be a very bleak existence, but not for prisoners who have initiative and can get help. The Brethren are contributing in a significant way to the Y.M.C.A. program of help for these men in Europe. Pictured are some war prisoners who were able to get a few musical instruments.

John Barwick Heads Significant War Prison Work

John Barwick, Brethren service representative in England and secretary of the Y.M.C.A. work with war prisoners there, was 'praised recently at a field directors' meeting in Geneva, Switzerland, for his fine work. "Barwick has done a remarkable work in getting some phases of the service on a largely self-supporting basis, owing to the cinema programs and a publishing and printing project handled by the prisoners, which is now producing 15,000 books a week. The cost for these books and the cinema is shared voluntarily by the prisoners," the report stated.

Brethren service has been giving much support to the Y.M.C.A. prisoner-of-war work, sending not only considerable financial help, but able personnel. Besides John Barwick, Ernest Lefever, Luther Harshbarger, and Dwight Horner are serving also in this work. Mrs. Peter Krueger and John Bowman will be employed in this work soon.

The Geneva report summarizes the latest information and plans of the Y.M.C.A. work with prisoners of war and displaced persons in seven countries of Europe. In all there are nearly three million prisoners of war held in these countries. England has 370,000 and this is ex-

pected to rise to 485,000 shortly as readjustments are made in other countries. These prisoners' camps are to be continued indefinitely.

In Belgium there are, at present, around 140,000 German prisoners of war in British, American and Belgian hands. Those in the American and British hands doubtless will be repatriated to Germany, or sent to England soon. Approximately 60,000 to 80,000 in Belgian hands will remain indefinitely. The Y expects to serve them during 1946 and through 1947 if the Church of the Brethren support continues.

In France there are 1,300,000 German prisoners of war in French and American hands. The Americans are closing their camps or transferring their prisoners to the French. There is a staff of twelve men and a good stock of supplies available for this work. Expectations are for continuing in France at least until the summer of 1947 and if support is as good as it is estimated it will be, the hope is to continue as long as the prisoners are there or, at least, until Christmas 1947.

The Y is working among approximately 270,000 displaced persons and 30,000 prisoners of war in Austria. They are an exceedingly needy group. Although all recognize that their chief needs are food, the special work of the Y is timely, helpful,

Hundreds of Letters Tell C.W.S. of Gratitude for Relief Supplies

Church World Service has received hundreds upon hundreds of letters from grateful Europeans who have received clothes shipped through the C.W.S. centers. Recently C.W.S., the agency for which the Brethren operate the service centers at New Windsor, Nappanee and Modesto, released excerpts from many of these letters. Here are some you will want to read.

"We have two daughters, Tiny and Lotti. Their ages are eleven and five years. Both are very proud of the new and beautiful frocks. All our clothes are worn out now and we cannot buy new ones because

Continued on next page

and greatly appreciated. The plan is to continue on the present basis, sending in supplies during 1946 and 1947, if the need still remains.

Dr. Davis and ten American Y colleagues have organized a work in Germany to help both displaced persons and prisoners of war. There still remain 815,000 displaced persons. Probably 500,000 to 600,000 of them will not return to their former homes and will become a permanent problem. Fortunately the Y.M.C.A. has in all these groups, namely Estonians, Latvians and Poles, displaced persons who are trained Y. M. C. A. secretaries but who have been unable to get home. Some of them are Springfield College graduates who cannot return to their native lands. The whole emphasis in this work is on leadership training, conferences, program demonstrations, and camps for boys in their teens.

There are approximately 700,000 German prisoners of war in the camps in Germany. The Y plans include emphasis on the importance of personal visitation and religious activities. The hope is to be eventually the channel through which German pastors and Y.M.C.A. secretaries can have access to the men in the camps.

In Italy the Y service is among the 160,000 German prisoners of war, the 30,000 Yugoslavs and repatriated Italians. In Switzerland the work for 7,000 refugees still goes on but will gradually be closed out, or the responsibility transferred to the Swiss Y.M.C.A.

B.S.C. Project to Meet

Juvenile Delinquency

To meet the rising tide of juvenile delinquency, Brethren have begun a project of boys' and girls' clubs in Salina, Kansas. Designed to provide an environment and facilities for wholesome social activity for those young people who do not have such in their homes or who are alienated from their homes, the workers are now planning the purchase or construction of a building for a permanent center.

Mr. and Mrs. Jack Kough are directing and working on the project, giving their full time to it. The program includes such projects as arranging clubs which meet daily for recreation and craft work, working with the authorities to help young folks in trouble with the law, and making it possible for underprivileged boys to go to the Y.M.C.A. camp. They are taking in some paroled boys and acting as a responsible agent for them. The Koughs visit some of the families of children who attend the clubs. Education will be provided for the parents as soon as possible. The center is co-operating with other civic groups and enlisting community aid for the expansion of this service. It is a most promising and challenging project, and one that will likely assume a growing importance in the Brethren service program.

Letters Received

Continued from page 10

there is nothing to buy here. Receive our thankfulness and best wishes. Also some kisses from my little daughters, Tiny and Lotti."

"Eight thousand church Christmas packages arrived the other day and over 500 cases of powdered milk. I sat with the Central Committee as they planned their distribution. A package was opened to give an idea of the contents—their eyes filled with tears and they couldn't speak their appreciation for a moment. These gifts to the children meant so much. A cake of soap was passed around and each smelled it as though it were rare perfume—no soap in Rome in three years. And milk is rationed to children under eight (raised from three only this week) and to invalids over 65 at the rate of 100 grams daily. So you see what the powdered milk means."—From the Rev. Howard Yergin, Italy.

"We have received your gifts and we thank you very much. I had no shoes and my mother had not an

Information and Inspiration . . .

The diary of H. D. Michael of Huitzilac, Mexico, indicates that on July 14 they had 229 callers during the day. They had some colored Sunday-school pictures and papers to give out and it seems the news spread rapidly. To show appreciation, many of the people brought flowers, so that by evening they had eighteen bouquets in the house.

Miss Reta Jane Grady writes that she is well located in the Reed mission school in Guayaquil, Ecuador, where she is teaching English. She is rapidly learning to adjust to new living conditions and to like the different kinds of food.

Four hundred bales of mixed clothing left Baltimore recently, destined for China, one of the areas of greatest need at present.

Lynn Blickenstaff, who is going to India to serve as relief director for the National Christian Council, has been held in New York for some time, but word has just been received that his visa has been received and he will likely be on his way when this is read.

"Suppose some brother or sister

overcoat so we must always stay at home. Now I have got through our church a pair of shoes, and my mother an overcoat. The shoes I think very nice and the overcoat also. We are very thankful for your gifts."

"The situation in Germany must be terrible. It is not a question who has made the war in Europe, but how to help the children of our Lord, bad or not bad. I believe God's own country, America, can do that."—From Holland.

"We got clothing for our children and fortunately some swaddling clothes for the baby. Therewith you take off a large care from our shoulders for we can buy nearly nothing."

"It is with great gratitude, that the interchurch office of the Hague once more informs you of the arrival of about 184 cases and bags, containing clothes, shoes, etc., articles still so much needed. When war victims wearing clothes all lent to them by more fortunate people receive clothes which they can call their own again, their self-confidence seems to be restored somehow. They are grateful that in another country there still are so many men and women wanting to help other people who lost often everything, family and possessions."

is ill-clad and short of daily food; if any of you tells them, 'Depart in peace! Get warm, get food,' without supplying their bodily needs, what use is that? So faith, unless it has deeds, is dead in itself" (Moffatt translation of James 2: 15-17).

The first shipment of heifers to Greece has just gone out from Newport News, Va. You will recall that our initial shipment of cattle to Europe was that of six Brown Swiss bulls for Greece. One hundred ninety-nine heifers are included in this shipment.

Interest in the heifer project continues to spread. Just recently the Foreign Mission Board of the Southern Baptist Convention sent \$5,000 to the heifer-project committee. This amount was allocated from a three-million-dollar relief fund of this group.

A cablegram from India reads, in part, "India's claim upon larger share of world's available food rests upon solid facts. Danger imminent. Famine terribly real. Only staved off by admirably heroic efforts and constantly lowered rations. To 130 million now nearing danger point immediate additional cereal shipments imperative. Suggest private agencies continue and accelerate procurement."

Shipments of relief goods for Poland have increased recently. Late in June a shipment of 79,648 pounds of food valued at \$6,478.09 was sent from the relief center at New Windsor. Also a shipment of 100 heifers went to Poland about the same time.

The U.N. Economic and Social Council has voted to extend international relief to German and Austrian Jews as well as to foreigners and stateless persons who were forced into those two countries.

We understand that Martha Ruppel, who has so ably managed the office and headquarters in Paris, is at present taking a much-needed vacation and rest in Switzerland. The office in Paris is closed and Martha will go to her new assignment in Holland after her vacation.

Rufus King, director of the Castañer project, has arrived in Puerto Rico after a few months in the States. Mrs. King and their son will join him in August.

The choir from the New Windsor relief center recently traveled to Lancaster, Pennsylvania, one Sunday where programs were given in the morning and evening services.

The Church at Work

Suggestions for Panel Discussions

What Is a Panel Discussion?

1. *Its Meaning:* A panel discussion is a discussion among a selected group of persons under a leader and in front of an audience which joins in later. The form is conversational—no speeches by members or by leader.

2. *Its Place:* Panel discussion is a good plan when the crowd is too big for all to take part. For smaller groups, there is no substitute for round-table discussion; but with groups larger than forty or fifty, panels have definite advantages.

3. *Its Composition:* Good panels may number from four to ten persons; six or eight, in addition to the leader, is ideal—large enough for variety, small enough for genuine conversation.

4. *Its Purpose:* To get important facts and different viewpoints out into the open, stimulate audience thinking, and lay a basis for wide participation later.

Preparing for the Panel

The Program Committee's Preparatory Job

1. Select a timely and significant topic. State it clearly, and generally in question form.

2. Select members with care—people with different backgrounds, willing to re-examine their convictions, ready to give and take. A good voice and a clear and concise manner of speaking help.

3. Select leader and members early. Give them a chance for study and thought beforehand.

4. Allow enough time. Panels should never be rushed. Those shorter than an hour seldom succeed. But conclude while audience interest is still high.

The Panel Leader's Preparatory Job

1. Meet in advance with panel members—to get acquainted and to reach a common understanding on topic and method.

2. Discover major points to be discussed. In preliminary conference, frame an over-all pattern, a few principal questions to be raised. But discourage lengthy advance discussion. Agree about the beginning—one member to open the discussion and perhaps a second to

carry on. From then on let it be free, spontaneous, unrehearsed.

3. Look to the seating plan. "Set the stage" with an arc of chairs and tables on a slightly raised platform close to the audience. Do not seat members with similar viewpoints together; mix them up. Seat lively talkers on the ends, quieter ones near the center so you can encourage them.



THIS WAY

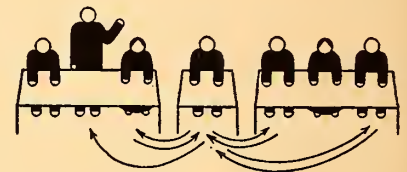
U. S. DEPARTMENT OF AGRICULTURE

as a whole or to a part of it. Do not question individual members, as a rule. Let participation be as free and spontaneous as possible.

4. Ask challenging questions—not the "Yes" and "No" kind, but "Why?" and "How?"

5. Dig out points of difference—not as in debate, but in friendly united pursuit of the truth. Work toward understanding, reconciliation. Strive to find the "common meeting ground."

6. Take time for occasional sum-



NOT THIS WAY

NEG. 39304 BUREAU OF AGRICULTURAL ECONOMICS

Conducting the Panel

As Leader of the Panel

1. Make your introduction short. Brevity is golden. Introduce panel members in a few words. Speak of general plan for panel and audience participation. Then say just enough to spotlight the problem, and throw out your first question; five or ten minutes is enough for this. After introduction, remain seated throughout.

2. Keep your own view out of it. Enter the discussion only to (1) ask clarifying questions, (2) interpret uncertain meanings, (3) bring discussion back to the track, (4) summarize, (5) ask "next step" questions, (6) interrupt speech makers. Be the impartial "moderator."

3. Address questions to the panel

maries, especially at the end. People like to know that progress has been made. Point out "loose-end" questions.

7. Invite audience participation somewhere around the half-way mark—statements of experience and opinion as well as questions. As leader, do not answer questions; refer them to panel or others in audience.

As Member of the Panel

1. Be alive to your opportunities. A discussion is a co-operative venture. Always watch for the right moment to speak your own viewpoint—vigorously, clearly, concisely. Help the leader keep the discussion balanced, lively, forward moving.

It Occurs to Me . . . Raymond R. Peters

The demands upon the modern minister are tremendous. He is expected to excel as preacher, administrator, counselor, teacher and priest and in many other ways. If he is to do a good job he must be well-disciplined intellectually and keep a growing edge on all fronts. No minister can guide a congregation acceptably over a long period of time unless he has time for study and preparation.

Unfortunately, in a large number of our churches, in addition to his major functions, the minister is expected to be an office boy, to write his own letters, to keep the church records, to prepare the bulletin, to run the mimeograph, to fill out numerous reports and to answer questionnaires. These details, all important and necessary for an efficiently run church, can consume so much time that the weightier matters are slighted. As a result the congregation becomes dissatisfied and whispers suggesting a pastoral change begin to circulate. A church can make or break its pastor.

It occurs to me that an employing committee or board should give serious consideration to providing adequate secretarial assistance to their pastor. This will pay big dividends and do much to make a church attractive to the pastor. Alert laymen will see this need and I believe will act upon the suggestion.

ORDER FORM

Date

GENERAL BOARDS

Church of the Brethren
22 South State St.
Elgin, Illinois

For our use in the Board of Christian Education offering as of September 29, please send us the following items:

- Offering envelopes
- Christian Education poster (This poster already has been sent to superintendents. Order another only if there is need for more than one copy.)
- Build Solid Foundations for Life Through Christian Education (two-page leaflet)

Name Address

City Zone State

Congregation State District

2. Remain seated throughout discussion, but remember your audience. "Speak to the back row."

3. Set an example of careful reflective thinking. Listen thoughtfully to others. Strive to get their viewpoints and what lies back of them. Try your own ideas in the court of public review, and join in a common quest of truth.

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Matrimonial . . .

Roach-Young.—Doyle Roach and Barbara Young, both of Barborton, Ohio, June 22, 1946, by the undersigned at his home.—D. R. McFadden, Smithville, Ohio.

Runion-Messick.—Weldon Aubrey Runion and Loraine Elizabeth Messick, both of Timberville, Va., in the Linville Creek parsonage, July 5, 1946, by the undersigned.—Samuel D. Lindsay, Broadway, Va.

Sharp-Potter.—George U. Sharp and Roberta Potter, both of Gillman, Wis., at the home of James Sharp, near Stanley, Wis., June 17, 1946, by the undersigned.—C. A. Bryan, Stanley, Wis.

Shilts-Miller.—Wilfred R. Shilts of Boyd, Wis., and Fern Miller of Stanley, Wis., at the parsonage in Stanley, Wis., May 10, 1946, by the undersigned.—C. A. Bryan, Stanley, Wis.

Stubbs-Brower.—Robert Earl Stubbs of Camden, Ohio, and Helen Marie Brower of West Alexandria, Ohio, in the Eaton church, April 11, 1946, by the undersigned.—L. John Weaver, Eaton, Ohio.

Obituary . . .

Dove. Edna Violet, died July 6, 1946, at Genoa, Va., after an illness of a few hours, at the age of twenty-eight years. She is survived by her parents and two sisters. The funeral was held at the Oak Grove church near her home by the undersigned and burial was in the cemetery adjoining the church.—Samuel D. Lindsay, Broadway, Va.

Eutsey. Anna, passed away at her home Dec. 22, 1945, at the age of eighty-two years. She was a member of the Church of the Brethren for many years. She is survived by six children. Funeral services were held at the home by Bro. W. H. Wimmer and interment was in the Eutsey cemetery.—Mrs. E. R. Coffman, White, Pa.

Halderman. Annie, wife of the late Reuben Halderman, was born March 30, 1870, and died June 7, 1946. She was a faithful

member of the Mingo congregation for many years. She is survived by two sons, two daughters and four grandchildren. Funeral services were held in the Skip-pack house by Bro. Joseph N. Cassel and interment was in the adjoining cemetery.—Mrs. Paul List, Royersford, Pa.

Henry. Fannie Koontz, wife of the late Samuel Henry, died May 2, 1946, at the home of her daughter in Roaring Spring at the age of eighty-two years. Her husband preceded her in death six weeks before. She is survived by one daughter, one son, seven grandchildren, one great-grandchild, three brothers and two sisters. She was a long-time member and faithful worker in the Church of the Brethren. Funeral services were conducted by Brethren J. E. Whitacre and D. I. Pepple and interment was in the Replogle cemetery.—Mrs. Vernon Stayer, Sr., Curryville, Pa.

Hostetler. James Wilson, was born at Degraff, Ohio, March 11, 1878, and died June 16, 1946, at the age of sixty-eight years. On Sept. 6, 1896, he was united in marriage to Ella S. Metzger who, together with five children, two brothers and three sisters, survives. Two children preceded him in death. Bro. Hostetler accepted Jesus Christ as his personal Savior and affiliated with the Old Order Brethren. At the time of his death he and his wife were members of the Church of the Brethren and worshiped with the church at Denver when health would permit. Funeral services were held at the Nickols-Hill funeral parlor at Englewood, Colo., by Oliver H. Austin, assisted by Rev. Price of the Baptist church in Englewood. Interment was in the Englewood cemetery.—Oliver H. Austin, Denver, Colo.

Hylton. Cora V., died at her home May 13, 1946, at the age of seventy-five years. She is survived by her husband, C. C. Hylton, two sons, and one daughter. She had been a member of the Church of the Brethren for several years. Funeral services were conducted at the Topeco church by Elder Kermit Flory and interment was in the church cemetery.—Leeta M. Weddle, Floyd, Va.

Jacobs. Annie M., wife of Howard E. Jacobs of York, Pa., died at her home July 1, 1946, at the age of sixty years. She united with the Church of the Brethren on Feb. 21, 1909, and remained faithful until death. She was a member of the Madison Avenue church at York. She is survived by her husband, four sons, two daughters, fourteen grandchildren and two sisters. One of her sons, J. Melvin Jacobs, is a minister in the Lower Conewago congregation. Funeral services were held in the Madison Avenue church by the undersigned and interment was in the Prospect Hill cemetery.—M. A. Jacobs, York, Pa.

Kessler. James Lee, son of Galen and Lillian Kessler, was born Jan. 15, 1923, at

Cando, N. D. His mother died at the time of his birth. He made his home with Elder and Mrs. James Kessler, his paternal grandparents. He was baptized into the Church of the Brethren in October 1933. As he was returning to his home, on July 8, he lost control of his car and was found unconscious in the wreckage. He was taken to the La Porte hospital but never regained consciousness. Funeral services were held at the Center church, with Bro. Edward Stump in charge, and interment was in the cemetery adjoining the church.—Wesley Brubaker, Walkerton, Ind.

Landis. Henry, son of Daniel and Susanah Deeter Landis, was born near Pleasant Hill, Ohio, Sept. 26, 1855, and died at Greenville, Ohio, Oct. 21, 1945. In 1883 he was united in marriage to Catherine Bashore, who preceded him in death more than ten years ago. In his early manhood he united with the Pleasant Hill church. In 1900 he was called to the office of deacon and worked in that capacity as long as health permitted. He was blind for a number of years. He is survived by one daughter, one son, three grandchildren and one great-grandson. Funeral services were held at the Pleasant Hill church by Bro. Ray O. Shank of Covington, and burial was in the Pleasant Hill cemetery.—Mary West, Greenville, Ohio.

Ludwick. Nora Mae, daughter of Jacob and Mary Buser Abe, was born Nov. 20, 1894, and died at the Potomac Valley hospital in Keyser, W. Va., May 15, 1946. She is survived by her husband, Charles D. Ludwick, and one son. Mrs. Ludwick was one of the charter members of the Keyser church and had spent many hours and days in the interest of her church. She has served the church as a deaconess, Sunday-school teacher, women's work secretary, class president and choir member. At the time of her death she was the superintendent of the cradle roll department. Funeral services were held at the Keyser church by her pastor, assisted by Bro. C. O. Showalter of Sipesville, Pa., and Elder B. W. Smith of Romney, W. Va. Burial was in the Arnold cemetery near the Beaver Run church.—A. R. Showalter, Keyser, W. Va.

McKenzie. Amanda Warner, the daughter of John and Catherine Warner, was born in Palestine, Ohio, Feb. 12, 1861, and died at the home of her daughter in Pratt, Kansas, July 7, 1946. Early in life she affiliated with the Church of the Brethren, of which she remained a faithful member throughout her entire life. In 1878 she was united in marriage to David H. Clear. To this union five children were born, four sons and one daughter. One son died in infancy. Her husband died in 1890 from the effects of wounds suffered in the Civil War. In 1891 she married James H. Mills. The family moved to Girard in 1892. In 1899 Mr. Mills departed this life. In 1905 she was married to Henry McKenzie, who preceded her in death. She is survived by one daughter, three sons, three grandchildren and three great-grandchildren. Funeral services were held in the Girard church by the pastor, Leland A. Nelson, and interment was in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Reed. Obediah, son of Jubal D. and Rhoda Duncan Reed, was born June 1, 1865, and died May 2, 1946. He was united in marriage to Mary Isabelle Reed, daughter of Mark and Polley Reed, on Oct. 11, 1900. To this union were born three sons, one of whom is a minister in the Church of the Brethren. He joined the Church of the Brethren in 1916 and lived faithful unto the end of his life. His body was taken to Pleasant Valley, where funeral services were conducted by Brethren Michael Reed, H. L. Reed and the undersigned. Burial was in the family cemetery beside his wife, who preceded him in death in 1929.—S. P. Reed, Floyd, Va.

Rufner. Samuel, son of John and Mary Boyer Rufner, was born April 3, 1862, at

Etna Green, Ind., and died July 9, 1946, at his home in Fort Wayne. On Jan. 19, 1884, he was married to Amelia Baxter, who preceded him in death twelve years ago. He is survived by several children, four grandchildren and four great-grandchildren. He worked for the Pennsylvania railroad company for over fifty-three years. Funeral services were held by the undersigned from the Klahn & Sons funeral home in Fort Wayne, Ind., and interment was in the Prairie Grove cemetery.—Van B. Wright, Fort Wayne, Ind.

Shriner. Elsie Harriet, daughter of the late Harry and Harriet Dilling Longenecker and wife of Homer Shriner of Martinsburg, Pa., was born Sept. 7, 1899, at Williamsburg, Pa., and died June 28, 1946, at the Mercy Hospital. Prior to her marriage on June 12, 1930, she taught school for a number of years in Blair County, Pa. She was baptized into the Fairview church when nine years of age and continued faithful until death, being a member of the Woodbury congregation for the past sixteen years. She is survived by her husband, her father, two daughters, four sons, two stepsons, one foster daughter, three brothers and one sister. Funeral services were held in the Woodbury church by Brethren Joseph E. Whitacre and D. I. Pepple, and interment was in the Dry Hill cemetery.—Mrs. Vernon Stayer, Sr., Curryville, Pa.

Wilson, Ed., was born in Illinois in 1873 and died May 25, 1946. He accepted Christ as his Savior several years ago and was a member of the Christian Church. He is survived by his wife, four children and five grandchildren. Funeral services were conducted at the Garber funeral home in Shepherd, Mich., by Pastor Ralph Fry and the undersigned. Burial was in the Shepherd cemetery.—Charles A. Spencer, Shepherd, Mich.

Zellner, Ellen S., was born in Northampton, Pa., Sept. 2, 1874, and died July 8, 1946. She was for many years a member of the Allentown church. She is survived by her husband, Edward, and several children and grandchildren. Funeral services were held at the Burkholder funeral home in Allentown by the undersigned and interment was in the Allen-Union cemetery at Northampton.—Jonathan F. King, Norristown, Pa.

Church News . . .

California

Lindsay.—The third home-coming day in the thirty-three years of the history of the Lindsay church was held April 28 with approximately 125 guests present. Bro. S. Paul Daugherty, fieldman of La Verne College, spoke in the morning on the subject, *A Vision of the Future*. In the afternoon there was a program of music and reminiscing. Nine of the twenty-four charter members were present. On May 6 the men held a meeting with R. E. Mohler, executive secretary of men's work, as their guest speaker. The men from the other churches in the valley were also invited to be our guests. On May 10 the annual mother and daughter banquet was held with Miss Evelyn Reeves of Los Angeles as the speaker. During the program three mothers in the audience were surprised upon being cited for outstanding service. A Bible school was held June 17-21 with an average attendance of eighty-eight. The women continue to gather relief clothing, and are finishing the making of ninety-five skirts for Filipino women. On June 27 our pastor, Bro. Paul S. Longenecker, left for Poland on a cattle boat. In his absence Bro. M. S. Frantz, a former pastor, will fill the pulpit.—Mrs. E. Stoltenberg, Lindsay, Calif.

Modesto.—Quite a number from here attended the Annual Meeting at Wenatchee, Wash., June 9-16. Our delegates

were Harry Pobst and Paul B. Studebaker. Our vacation Bible school, with an average attendance of 101, closed with a program on the morning of June 30. Bro. D. W. Bittinger, editor of the Gospel Messenger, delivered the morning address on June 30, and John Metzler, director of Brethren relief, was the evening speaker. At our regular quarterly council meeting on July 1, the church called Jack Dubois of Rocky Ford, Colo., to be our minister of music. The men's and women's work groups met Tuesday evening, July 2, for a joint potluck supper with separate business sessions following. On the evening of July 7 our committee on visual education presented the color film, *Los Rabanos*, which shows the work being done in the Castafier project in Puerto Rico. The location of our summer camp has been changed from Confidence to Alpine Lake and the time is July 29-Aug. 5. Paul B. Studebaker is the camp director. We will entertain the district meeting of Northern California in October.—Harvey W. Allen, Modesto, Calif.

Waterford.—Brother and Sister Frank Crumpacker were with us recently and gave their illustrated lectures and displayed some interesting exhibits. Our social hall was redecorated the middle of June. We held our vacation Bible school June 17-22. Our pastor and elder, Brethren Russell Burris and F. E. Miller, served as delegates to Annual Meeting. In their absence the pulpit was filled by Brethren David Fouts, Sr., Elmon Sutphin and J. R. Wine. Bro. David Fouts, Jr., pastor of the church at Virden, Ill., and Bro. John D. Metzler, director of relief goods at New Windsor, Md., stopped over with us for services on June 23 and 30 respectively on their return trip from Conference. On the evening of June 30 our congregation dismissed in order to attend the meeting at Empire, where Bro. Desmond Bittinger was the guest speaker. Our young people are selling the pamphlet, *How To Pray*, by E. Stanley Jones, and will use the money for heifers for relief. Several of our number plan to attend the summer camp at Camp Alpine July 29-Aug. 5.—Mrs. Hattie B. Dardorff, Waterford, Calif.

Indiana

Auburn.—Generous offerings have been given by our church for relief projects, such as dried milk for babies, rolled oats, eggs for Poland, and chickens for canning. An offering was given for the boys' dormitory at Manchester College and Manchester day was observed, at which time an offering was lifted for the college. Seventy-five dollars was given for the Conference Budget. Bro. Van B. Wright of Fort Wayne preached for us on pulpit exchange day and our pastor preached at Syracuse, Ind. Our semiannual business meeting was held recently, at which time the district meeting and Annual Conference delegates were chosen. Guest speakers from Manchester College had charge while our pastor, Bro. W. E. Hamilton, and his wife were attending Annual Conference. The ladies' aid society has made thirty-six skirts and has sent thirty-eight pounds of used clothing for relief, has given ten dollars for the purchase of Bibles and fifteen dollars for rolled oats, has bought six dozen tea-spoons for our local church and is quilting and making aprons.—Mrs. W. E. Hamilton, Auburn, Ind.

North Winona.—On May 4 we held our communion service with Bro. Edward K. Ziegler of North Manchester officiating. May 5 was pulpit exchange Sunday and Bro. Lee R. Cory from Milford delivered the morning message for us. In the evening Bro. Virgil Weldy and his family from Nappanee delivered a very instructive message with the aid of visual education and music. On the evening of June 16 we observed children's day. On the evening of May 29 a banquet was held in honor of the mothers and daughters of our church, with missions as the theme. The guest speaker for the evening was Sister R. H. Miller from North

Manchester and the guest reader was Sister Harry Nye from Warsaw. On July 7 our church met in regular council meeting with our elder, Bro. J. S. Zigler, presiding. Bro. Zigler was re-elected as elder for the coming year. The date of the homecoming or harvest meeting is Sept. 22. We are looking forward to our evangelistic services which will begin Sept. 29 with Bro. Roy Teach of Brookville, Ohio, assisting us in the meeting. Delegates to district meeting are Bro. Price Bailey and Sister Alma Hanawalt. Our church observed two weddings recently. Some of our members moved away this spring.—Mrs. Alma E. Hanawalt, Piercetown, Ind.

Maryland

Maple Grove.—Our young people presented a program on Easter evening and also on the evening of Mother's Day. On Easter morning our pastor held a dedication service for one baby. On May 12 Bro. Speicher performed a wedding ceremony in our church. On Mother's Day each mother was presented with a carnation. On May 22 and 23 Bro. O. P. Fike filled our pulpit. On May 24 Bro. William Kinsey of New Windsor, Md., was with us for the three services prior to our love feast, which was held May 26. Three were baptized just before our communion service. An offering of seventy-seven dollars was sent to Bro. Lawrence Bianchi by our Sunday school. The B.Y. P.D. prepared and packed fifteen dollars' worth of seeds to be sent to New Windsor. Since our last report seven letters of membership were granted. On June 2 Bro. Russell Devore with his mixed quartet was with us for two services and presented a program of gospel singing. Our ladies' aid have been meeting one day a week in the homes. On June 2 Bro. E. E. Muntzing began a two weeks' evangelistic meeting at the Bethesda house. As the result of these meetings, one was reclaimed and seventeen were baptized by the pastor, Bro. Charles Self. During these meetings an offering of \$250 was lifted for Bro. Lawrence Bianchi.—Mrs. Grace Resh, Grantsville, Md.

Ohio

Canton, Maple Avenue.—Our series of meetings was held May 3-12 with Bro. J. O. Winger as the evangelist. On May 17 we held our mother and daughter banquet. Our communion service was held on May 19 with Bro. Sowers presiding. Our women's work has been sewing rags for rugs, repairing clothing for relief and quilting. On July 7 was our quarterly Sunday-school night. A good program was given. Since our last write-up we have received seventeen by baptism and seven by letter. We lost one member by death and four letters were granted. We held a two-week vacation Bible school in June with a good attendance. We are planning on holding our Sunday-school picnic on July 21.—Mrs. S. Z. Paulus, Canton, Ohio.

Chippewa.—We held our love feast on May 5, with our pastor officiating. We had a short Mother's Day program on May 12, at which time carnations were presented to the mothers. On May 14 repair work was begun on our church house. A new oil furnace is to be installed. July 28 is the day set for the dedication of the house, at which time Albert C. Wieand of Bethany Biblical Seminary will be our guest speaker in the forenoon and the afternoon. Our aid has served lunches at two farm sales, the proceeds of which will be used to help pay for the new oil furnace and to buy new carpet for the church auditorium. Our aid has been doing relief sewing. Our church made a nice contribution toward furnishing and canning beef for relief. Our young people have given one heifer for relief which has already been sent to Europe. In the absence of our pastor on June 23 Elder S. A. Showalter delivered the morning message. On July 7 four members were received by letter. Our regular council meeting was held July 7, with our elder, Bro. J. C. Inman,

presiding. Church and Sunday-school officers were elected for the coming year. Brethren Stanley Bupp and Howard Murray were elected and installed into the office of deacon. We expect to have Bro. J. O. Winger with us in a two-week revival meeting beginning Aug. 4, with Bro. Donald A. Disler of Akron, Ohio, directing the music.—Mrs. Fred Yoder, Smithville, Ohio.

Gratis.—At our regular quarterly council, with our elder, Bro. William Deaton, presiding, Bro. John Hurst of the East Dayton church and now a resident of Eaton, was chosen as our pastor beginning Sept. 1. We elected Bro. John Good as our elder. We have a 100% Messenger club for this year. Our community Bible school, which was held in June, was well attended and very inspirational. We are looking forward to our series of meetings which will begin Aug. 19, to be conducted by Bro. Harold Helstern. Bro. Helstern was also our evangelist last year and did much to strengthen our faith in the work here.—Lucy E. Kiracofe, Gratis, Ohio.

Pittsburg.—With the help of our local churches we just closed a very successful vacation Bible school with an average attendance of 136 and an enrollment of 170. A program was given and a display of the work was shown on the evening of the last day of the school. During July and August union services are held each Sunday evening by the pastors of eight churches. The services are being held in the various churches. Five have been added to the church since our last report. Mr. Honeyman of the Potsdam church gave us a splendid report of his trip to Greece for UNRRA. This program was sponsored by the young people's class. This class is also preparing the play, *We Call It Freedom*, to be given soon here and exchanged with other programs of other churches. The young married people's class recently had a dedication service for a heifer for relief. One of our recent Sunday evening services was conducted by our men's organization. To raise money for their planned program each man is contributing a day's wages. While our pastor was at our Annual Conference, Bro. W. R. Swinger filled our pulpit. The primary rooms, which were recently remodeled, are serving nicely for the increased attendance.—Mrs. P. M. Jobes, Pittsburg, Ohio.

Reading.—Our quarterly church council was held on May 19, with Bro. H. C. Lehman presiding. Bro. Lehman handed in his resignation and will take up his new pastorate in Nickerson, Kansas. We then elected Bro. Edgar Diehm of Youngstown as our elder for the balance of this church year. Seven letters were granted. On June 9 Bro. Dale Gibbons, a graduate of Manchester, came to preach for us for three months. Plans are being made for securing a resident minister. On May 23 the Freeburg and Reading congregations held a farewell social and mu-

sical program for the Lehmans. On June 24 our women's work sponsored a program by the Lehman party of Washington, Pa. Our children's day program was presented on June 16. Offerings were given to Bethany, Manchester College, the Conference Budget and to a neighboring congregation whose church house had burned. Bro. Raymond Ridsen and his family of Howe, Ind., were with us on June 30.—Rena Heestand, Homeworth, Ohio.

Pennsylvania

Elbethel.—Our revival meeting with Bro. B. B. Ludwick of Markleysburg, Pa., as the evangelist began June 23 and closed June 30 with a love feast. There were seven added to the church by baptism.—Mrs. E. R. Coffman, White, Pa.

Greencastle.—We met in our quarterly business meeting on July 9, at which time we elected our Sunday-school officers for the coming year. Plans were made to hold a service of repentance as suggested by Annual Conference. Beginning this fall prayer meetings are to be held in the homes instead of in the church. A program of evangelistic meetings has been arranged for the next five years. The spring love feast was held April 23 by the pastor, assisted by W. G. Group and S. G. Parmer. On May 1 Sister Susie Thomas was the speaker at the mother and daughter meeting. A music institute was conducted by Bro. A. F. Brightbill of Chicago on May 17, 18 and 19. While the pastor was attending Annual Conference, the pulpit was filled by S. G. Parmer and W. A. Nicarry. Children's day was observed June 9. The annual father and son meeting was held June 26 with Dr. A. M. Stevenson, pastor of the local Presbyterian church, as the speaker. Rally day will be held Sept. 29. Our fall love feast will be held on Oct. 6.—Charles E. Grapes, Greencastle, Pa.

Virginia

Blue Ridge.—A committee which was appointed by district conference consisting of J. S. Showalter, C. M. Key and C. E. Eller met with us in church council to organize our church into a congregation separate from the Cloverdale congregation. We regret very much leaving the mother church but the congregation had become too large for one pastorate. So the leaders thought this an appropriate time for the separation. For many years we have had our own church organization which we feel will make our church a stronger unit. Bro. J. Price Bowman is serving as our pastor until we can locate a resident pastor. Bro. J. S. Crumpacker is our elder. The women's organization is still making quilts and collecting clothing for relief and their monthly meetings are well attended. An anniversary supper was sponsored by the organization with H. Lawrence Rice as the guest speaker and Mrs. Rice bringing a message in song. The proceeds from this supper

Announcements . . .

REGIONAL CONFERENCES

Southeastern Region—Roanoke, Va., Aug. 28-30.
Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

Illinois, Northern, and Wisconsin—Lena, Aug. 31—Sept. 2.
Illinois, Southern—Virden, Aug. 24-26.
Indiana, Middle—(Undecided), Aug. 22-24.
Indiana, Southern—Union Grove, Aug. 20-22.
Iowa, Middle—Panora, Aug. 31—Sept. 2.
Iowa, Northern, Minnesota, and South Dakota—Worthington, Minn., Aug. 23-26.
Iowa, Southern—English River, Aug. 17-19.
Michigan—Elmdale, Aug. 20-23.
Ohio, Northeastern—Camp Zion, near Canton, Aug. 27-29.
Oklahoma, Panhandle of Texas and New Mexico—Thomas, Aug. 20-23.
West Virginia, First—Morgantown, Sept. 6, 7.
West Virginia, Second—Valley River, Aug. 24.

LOVE FEASTS

Pennsylvania

Sept. 1, 6:30 pm, Maple Spring.

were given toward a new parsonage which we are hoping to build soon. Some of the men of the church helped bale clothing for shipment at the Roanoke relief center. The Sunday-school teachers met for their regular quarterly council in the home of the superintendent. The young people enjoyed a Saturday afternoon at Bedford Lake with a picnic supper, swimming and boating. One was received into the church by baptism.—Ruby Ellen Foster, Blue Ridge, Va.

Elk Run.—Our church met in its regular quarterly council on June 29. On the morning of June 23 our pastor brought to us a very interesting and helpful report from the Annual Conference. While our pastor was at Annual Conference, Brethren Eugene Smith and Cecil Ikenberry filled the pulpit. Our children's service, which was presented on the evening of June 16, was greatly enjoyed by all. This program was given by the pupils of the three lower grades of the school. A junior choir is being organized. Mrs. Queen Miller and children from the colored orphanage near Staunton brought to us a very interesting program on the evening of July 7. Our church continues to help in the relief work. Our men's organization has taken as its project the collection of canned goods to be sent to the relief center. Three heifers have been donated by individuals in the men's group, two of which have been sent across. The young people collected over twenty dollars for the heifer project by selling booklets. Our aid society gave one hundred dollars at the last meeting for the heifer project. To date our society has given \$286.71 in cash, 115 new garments, 8 comforters and 210 pounds of used clothing for relief.—Maude Whitesel, Churchville, Va.

Henry Fork.—Our revival was held from June 28 to July 7, with Bro. I. D. Hoy as the evangelist. His very inspiring messages were a big help to our church and two young people were brought into the kingdom. Rev. Tilman of the Baptist congregation of Boones Mill, Bro. Z. E. Mitchell of the Antioch congregation and Bro. Fike of the Bethlehem congregation were among the visiting pastors at the meetings. Bro. Humphrey and Bro. J. A. Naff assisted Bro. Hoy. There was special music, and a picture on relief was presented by Bro. Carl Spangler. A brief council meeting was held, at which time Bro. Elwood Humphrey was elected as pastor for the coming year.—Lois Turner, Rocky Mount, Va.

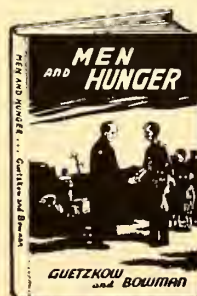
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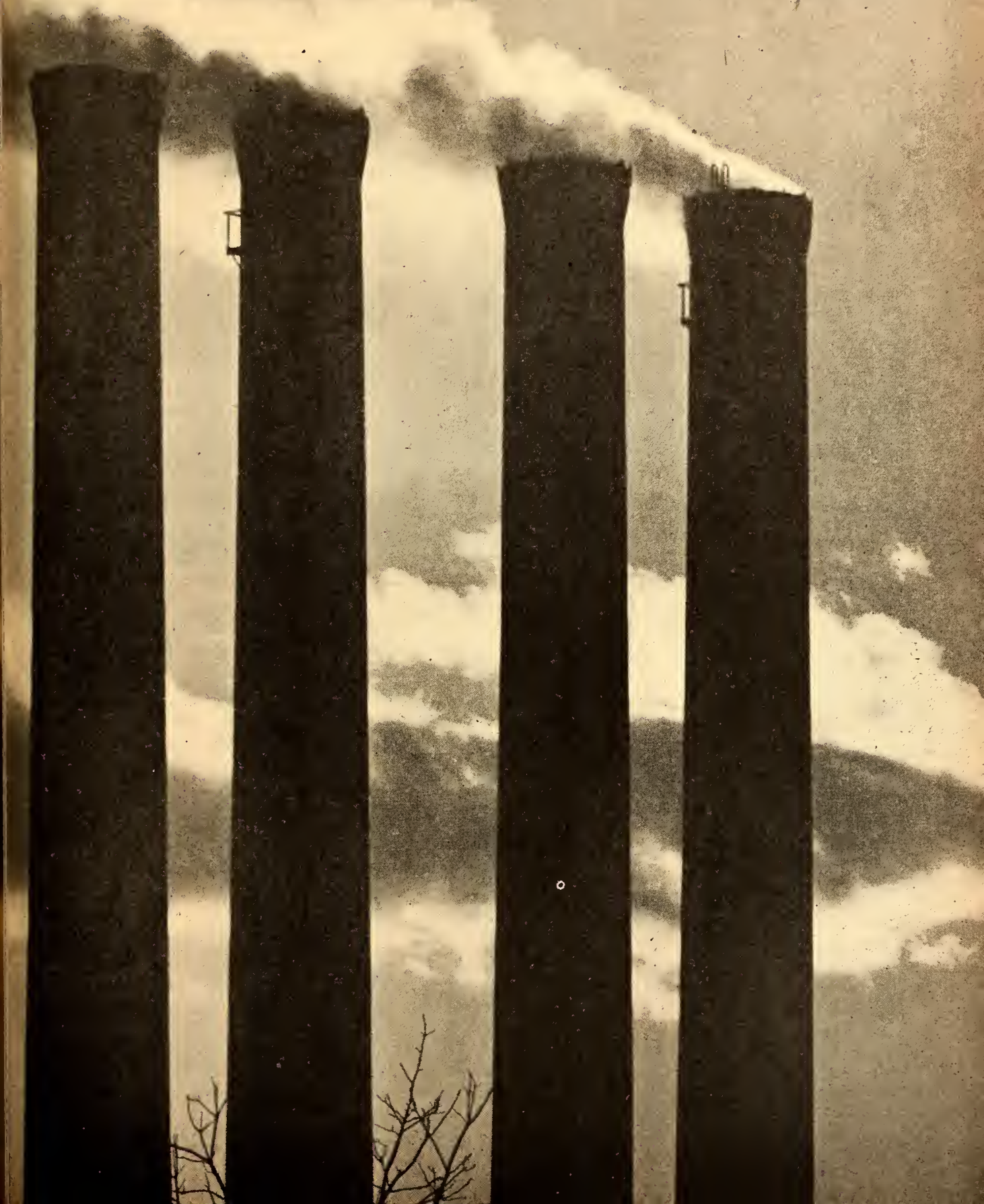
93. Junior to Intermediate Department
94. Intermediate to Senior Department
95. Senior to Adult Department

Gospel Messenger

Volume 95

AUGUST 24, 1946

Number 33





Around the World

On Labor Sunday the depth of human suffering in many lands must oppress the Christian conscience with particular force.

To meet the needs of this hour the church of Christ must be strengthened in body and spirit. For social sustenance she looks to the millions of men and women of every race and class and land included in her membership, and she expects of them, as Christians in an unchristian society, sacrificial and discerning service. For empowering of spirit she turns anew to the Lord of history and the Redeemer of mankind, the Carpenter of Nazareth, in loyalty to whom she finds her life, and by whose design the world must be refashioned.

Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
PAUL W. KELLER - - Assistant Editor
H. A. BRANDT - - Managing Editor

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AUGUST 24, 1946

Volume 95

Number 33

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In the past twelve months UNRRA has sent over 100,000 head of live-stock to Yugoslavia, Greece, Poland, Czechoslovakia, Italy and China. These included 82,000 work animals and 20,000 dairy cattle.

"Complete freedom" of religion is reported as existing in the Soviet republic of Armenia. Church property has been returned to its former owners, religious papers are being published, and theological schools are operating. The only demand made on the church is that it stay out of politics.

The Koreans are reported to be "beating their swords into ploughshares" with great ingenuity. They are converting Japanese scrap metal into ploughshares, bayonets into sickles, garrison caps into children's headgear, army shelter halves into fire department uniforms, and protective chemical warfare equipment into children's raincoats.

It may stretch the imagination a bit, but the amount spent by the United States in the six defense and war years was almost a trillion dollars. To be exact, the amount was \$987,000,000,000. During the same period the Federal debt grew to \$268,000,000,000. Interest on the debt amounts to \$5,000,000,000 a year.

Russia's farms had hardly seen any mechanical equipment before 1930. But by 1941 the country had 450,000 tractors. The same kind of industrial expansion took place in the shoe industry. In Czarist Russia there were only 17,000 pairs of shoes, while in Russia today there are 170,000 pairs.

Radio is rapidly coming to the millions of people in India. To help speed its coming there is an official plan which would establish a community receiving set in each of the 700,000 villages in India. This development offers the missionary effort in that country a promising new channel, and the National Christian Council at Nagpur is planning how the churches can best take advantage of it.

Maurice Webb reports in the Friends Intelligencer that Poland probably has suffered more than any other European country. She lost 6,000,000 killed either in battle or by deliberate killing. Four million of her people were deported either to Germany or to Russia. She has 1,000,000 orphans. Many more figures of this same sort could be added. But in spite of this terribly dark picture, Poland is reported making real progress on the road to recovery; her people are showing amazing vitality.

Harvests are coming in all over the world—in Europe they may be 90% of the prewar average, but in South China "severe famine conditions . . . have not been relieved by the winter crops," according to Department of Agriculture figures, while in India starvation is barely held in check by rigid rationing. The department forecasts an uncomfortably low world food supply in 1946-7 largely because of a sharp reduction in carry-overs from the previous harvests. In spite of this dangerous situation, Assistant Secretary of State Clayton, before taking off for the UNRRA Convention at Geneva, stated at a meeting of representatives of national organizations sponsored by Food for Freedom on July 26 that "the State Department is committed not to ask for additional funds for UNRRA." On July 30, in a statement issued by the State Department, he said, "We are hopeful that almost all of these countries will be in a position to finance their essential imports of

food and other relief supplies and to set up their own administrative machinery for handling their imports." In view of the fact that the International Bank for Reconstruction and Development cannot, in the Secretary's opinion (expressed at the meeting on July 26), loan funds for purchase of food or emergency goods, it is difficult to see how nations needing additional assistance can procure it without setting up further international machinery, possibly by the UN, if UNRRA ceases operations on Jan. 1, 1947, for Europe and April 1, 1947, for China.

All the trade agreements, all the atomic energy bills, all the "patience and firmness," and all the peace treaties we pass will avail us nothing if the world goes hungry for lack of intelligent planning. The plainest self-interest, as well as human decency, requires that we see to it that we do not "pass by on the other side." Our democratic practice must be as good as our preaching.

Study This Picture!

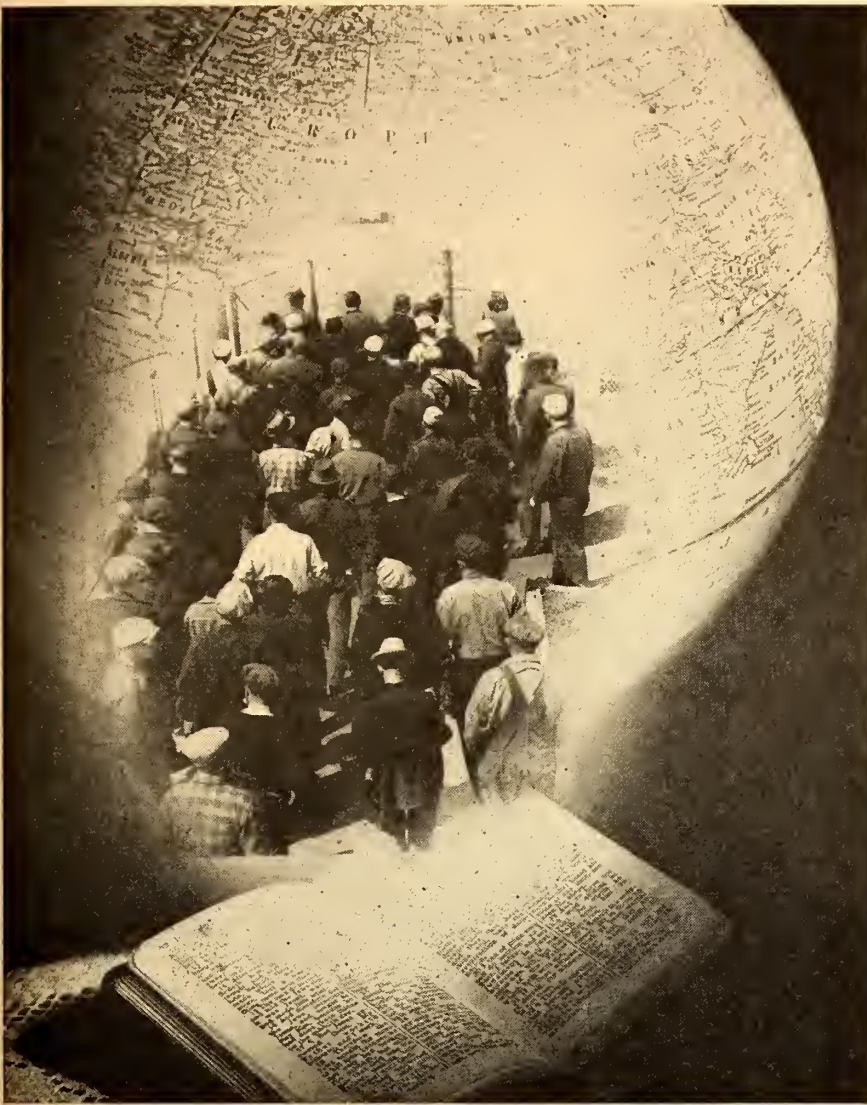
THE writer sat looking at this picture for a long time before he wrote anything. As he studied it, it became more and more meaningful.

The gates pictured here have opened; these workers—some young, some old, most of them men, some of them women—are entering into a waiting world. They are pressing through the gates rapidly, for work is waiting to be done. Furthermore, they know that the work waits for them to do it: it will not get done without them either now or later. They move now as a group, but soon each will set his hands to an individual task. Some may control vast machines, some may mix important chemicals, some may stoke fires, some may swing picks or push saws and others may keep records. Their particular tasks will vary but each will play his important part in completing the total undertaking which operates on the other side of these opened doors. Consequently, each of these men and women is important, for his or her contribution is essential to the completion of the total task.

This group, therefore, is made up of individuals who matter. They are just average individuals, but they matter because they have essential jobs to do.

The world, in general, is as this picture presents it. Its doors are open; its fields are white unto the harvest. It is a needy world, waiting for ordinary men and women who have a sense of mission, a consciousness of a job which waits to be done and which waits for them to do it.

In this task, the workers are of prime importance. There are those who can draft blueprints; they are important. There are



Carew from Monkmeyer

Thinking About the News . . .

Some of the Current News Is Encouraging

It is easy to become discouraged in these days as one reads the news of the world. The international situation is not healthy, the U. N. is only a cautious beginning in world relationships, the practice of graft is being revealed in government circles, the consumption of drink in America is mounting, youth, in growing numbers, turn to crime.

But hidden among this splashing, headlined news are nonheadlined events that bring encouragement:

1. In Germany 19,000 soldiers, disheartened by the policy of government which makes life difficult for all Germans regardless of their previous sympathy for or opposition to the Hitler regime, co-operated in distributing food and disbursing goodwill among the children of bombed-out Berlin.

2. In Japan American soldiers accumulated a substantial sum of money to make New Testaments available to Japanese citizens.

3. In Georgia, for the first time, the Negroes in large numbers were allowed to vote as proper citizens of our great democracy.

4. In the Cook County jail in Chicago the warden has recently given newly bound Bibles to all youthful criminals who cared to accept them. In addition he offers instruction in the Bible to all who care for it. The practice has raised the morale of the prison and as far as records now reveal it has greatly accelerated the rehabilitation of those who have been delinquent.

5. American soldiers returning from overseas testify they have dis-

Continued on page 4

those who can inspire others to high tasks and far-flung missions; they are important. There are those who can teach youth and prepare them for significant tasks; they are important. But in the end it is the worker who rolls up his sleeves and does the job by the sweat of his brow and with grime on his own hands who is the essential man. He must never be forgotten.

Finally, as pictured here, these men and women are backed by the Bible. In fact, they seem to issue forth from its pages. If one will examine those pages carefully, he can note two significant verses open before him: first, Jesus' words, "My Father worketh hitherto, and I work"; second, "I can of mine own self do nothing." These verses dignify work, for even God and his Son have worked from the beginning. Furthermore, they tie man into this union of work. Of himself man can accomplish nothing, but, working along with the Father, there is nothing which he cannot accomplish. Into his daily task, which may seem quite humdrum, man goes forth to serve the Father. Always, at his daily job and away from it, he and the Father are co-workers in the building of the kingdom. Together it will not be too difficult for them to achieve. Together God and his human co-workers will achieve the disciples' prayer.

Filled with such a spirit and fired by such a mission, men pour through the open gates to the work which waits to be done across the world. Pictured here they enter into Africa, Europe, Palestine, Turkey, India, and Russia. They will surge onward until the Spirit of God will cover the whole earth, even as water covers the sea.

Are you a partner in that undertaking, a brother in that fellowship?

D. W. B.

THE CHURCH

and Organized Labor

Winfield Fretz

This article written by a Mennonite should be of particular interest to Brethren people. It is reprinted by permission of The Mennonite.

DURING the summer of 1938 I worked in the Ford Motor Company at Dearborn, Michigan. I had the opportunity of working in different parts of this giant industrial empire and in this way was given the chance to talk with hundreds of Ford employees. Three of my chief concerns throughout the summer were: to find out how the average auto worker felt toward his job; second, how he felt about organized labor; and third, what his attitude was toward the church. Since that summer I have never been able to look upon the organized worker in the same way I did before. As in most things, the labor problem at close range and from within looks different from the way it looks at a distance from without.

What Does Labor Want?

The first demand of organized labor is a fair wage. By this is meant a fair portion of the total earnings of an industry. Many people not acquainted with the industrial worker feel that the organized laborer is already getting a fair wage. This attitude is reflected in a conversation reported between President Roosevelt and one of the automobile workers. The President asked one of the men what his hourly wage was. The reply was a dollar and a quarter an hour. "It seems to me that is a pretty good wage," said the President. The worker answered, "That is a good wage, Mr. President, but last year I worked only sixty-five days. My total gross was \$650.00." The President later told the press conference that

Continued from page 3

covered that they and their enemies were just "fellows" being pushed about by forces which they could not control. "We were both there because we had to be," testified one. "Neither held any hatred for the other but for each it was shoot or get shot, kill or get killed." Some of them add, "The time will come when common men who do not know each other will refuse to call each other enemies."

6. Japan, emerging from a position which was called medieval and pagan, has begun to lead the world, at least constitutionally, in the direction of a democracy which can become purer in form than any we have yet experienced; it releases its citizenry not only from the domination of kings and queens but from suppression by the military as well.

7. Political justice is being achieved in some quarters by those who are not militarily powerful. The Philippines have become free; India has made some long strides in that direction.

8. An interfaith group of Protestants, Catholics and Jews met in London in the interests of bettering the conditions of equality and justice throughout the world.

These are all achievements of value. They go a long way toward counterbalancing the discouragement which the headline news creates. To make this kind of news grow to replace present headline news offers a challenge to Christian peoples everywhere.

D. W. B.



Philip Gendreau

that little dialogue made him conclude that it was how much a fellow gets by December 31 instead of how much he gets per hour that counts. Labor feels that management earns big profits, and as long as that is the case it feels that management can afford to pay it a fair wage, that is, a wage that will allow a minimum standard of living the year around.

A second thing that labor wants is a share in industrial control. Most rugged individualists shrink away at the thought of this demand, but the workers in a modern industry feel that democracy must apply to industry as well as to government, and they feel that if they help produce wealth they should have some share in determining the conditions under which they

work, the length of time they are required to work and something about the policies determining their earnings. The recent automobile strikes in Detroit bore evidence of the desire on the part of organized workers for a share in management as well as an increase in pay.

A third demand of labor is its desire for a measure of security. This means the assurance that the worker can earn enough in the course of a year to keep himself and his family adequately clothed and housed. Nonindustrial workers often fail to realize how insecure the industrial worker is. Unlike the farmer or the businessman, he does not own, or even rent, the farm or factory in which he earns his living. He is just a hired man. He owns no tools, no machines,

no share in the building, and he can be discharged at the slightest provocation. If he is old, he may be discarded along with obsolete or worn-out machinery. If he loses his health he will be discharged and separated from the payroll much as will an unproductive machine in the factory. If times get hard he will be laid off without any sense of responsibility on the part of the employer as to what will happen to him or his family. Living in town he has no means of earning a living once his wages no longer continue. He must, therefore, begin to consume immediately any savings he may have had. Thus the modern industrial worker, in an attempt to gain some measure of security, joins with his fellow workers into a union for the purpose of bargaining collectively for a fair wage, a greater share in the control of his job and an increasing measure of security.

What Concern Is This of the Church?

The church must be indirectly, if not directly, concerned with any situation in which its members are vitally affected. In the present labor controversy it must be concerned, first, to break down or eliminate class warfare, that is, the struggle between the laboring class and the owning class. This is especially true since in many churches the two groups are members of the same body in Christ and for this reason should not be divided. Second, the church must be concerned with teaching ethical principles which will enable workers and their employers mutually to assist one another for the common welfare. It must teach the employer the sinfulness of exploiting his fellow man and must make the employee conscious of the responsibilities of the employer as the person who has risked his money

Labor and Religion

Kermit Eby

Washington, D. C.

for the sake of the enterprise which he is promoting and he must recognize that the employer is providing labor, although without his employees, he could do nothing. Third, the church must be concerned with teaching Christian peace principles. The doctrine of nonresistance, which is applicable in time of political international struggle, is equally applicable in industrial warfare. The methods of violence, vengeance and hatred are not to be used by Christians under any circumstances.

It is unfortunate that the Mennonite Church, which has been a bearer of the doctrine of nonresistance for four centuries, should not have paid more attention to the application of this doctrine to industrial situations in the last seventy-five years. Even now there is nothing said of an official nature in most church statements. It is also regrettable that of the many Mennonites who have entered the field of business and are engaged as employers there is no notable difference of employment policies among Mennonite employers from those of the average common establishment which makes no profession of having Christian men at its head. I know of no cases among Mennonite members where employer-employee relations have been worked on the Golden Rule basis such as were worked by the Nash Clothing Company in Cincinnati, Ohio. Here is an opportunity for much exploration and much future development of Christian businessmen. The church has a concern for labor problems, first to understand them, and second to teach its members how to solve them with the spirit of Christ. It must say with Eugene Debs that "so long as there is a lower class I am in it; so long as there is a soul in prison I am not free."

A brief of an address to the Friends Meeting at Cape May, N. J., at the end of June.

ORGANIZED labor and organized religion face a common crisis. They are both threatened by the disintegrating influences of past wars. They are faced with the danger of a new and even greater war.

It seems to me that this crisis of war is the project of our failure to find within the framework of our civilization a solution to the problems which produce war. On the one hand, we have mild, beautiful sentiments about justice. On the other, we have failed to execute them. We say that all men are brethren, and at the same time we have created a situation in which the American Negroes have had to appeal to the United Nations in the interests of fair treatment. We talk about brotherly love and send missionaries abroad who project these inconsistencies. As I have so often said, I never will forget the protest of the young Japanese against the terrible inconsistencies of our Exclusion Act.

It is not only in the field of race where we manifest this dualism. It is even more marked in the area of economics. When we think of democracy and freedom, we are too often motivated by the protection of monopoly, by the right of Alcoa to exploit within and the right of Standard Oil to exploit without.

The President of the United States and his strongest supporters fail to understand that the tensions which produce the strikes had their roots in rising living costs and were projected

by the rapidity with which the controls were taken from the profiteers.

At the present moment, restrictive legislation frightens me not nearly as severely as the growing crisis which will develop when family income is depleted by the lack of purchasing power. Strong unions can fight restrictive legislation but they cannot overcome unemployment and hunger.

At a conference like this, peace is on everyone's lips—but there can be no peace where there is no justice, when the fundamental moral criterion of the establishment of justice is in the field of economics. The American worker has not read Marx, is not a disciple of Keynes. Glib phrases do not come easily from his lips. Nevertheless, he understands what is to be the greatest lesson of the century, namely, that unemployment and hunger are no longer necessary. He learned this lesson as he produced the instruments of war. He saw with his own eyes the avalanche of guns and planes and tanks, and within himself he determined that peace should never again bring poverty.

Unless you and I understand that the business cycle will never again be accepted as an act of God and that American workers will not tolerate unemployment, we have failed to catch the moral imperative of our generation.

In this phenomenon rests the revolutionary dynamic of our age. It is the belief on the part of great masses of people that Russia offers the solution that gives her the influence which

she enjoys in world events. It means that you and I, if we are to maintain and strengthen our democratic institutions, must find within their framework the solution to this problem. We cannot in America or in the outposts of Japan permit the concept of democracy to be made synonymous with hunger.

Unfortunately, many of us who pose as Christians are afraid of the implications of brotherhood. Old ways and vested interests block our prophetic insights. We easily become the bulwark of the middle class, our churches the symbols of the status quo. We in our testimonies stress the little sins because we are afraid to mention the all-consuming ones and the injustice which is all around us.

The time has come, if we would have influence, to stand and be counted, to fight with every energy the injustices which grow out of intolerance, out of greed, and out of war.

Reprinted by permission of the Friends Intelligencer

How Can We Show That We Love God?

Howard Wyles
Everett, Pennsylvania

THROUGHOUT this country of ours there are none who do not know at least some of the commandments of God. Most of us say that we love God. How can we as Brethren prove that we really do love him?

These words Jesus spoke, saying, "If ye love me, keep my commandments." It is through the keeping of his commandments that we prove our love for him.

If we are willing to do this, all things will work together for good for us. In Romans Paul said, "And we know all things work together for good to them that love God." Brethren, let us prove that we love God by observing his commandments.

Walking With God Today



Mary Stoner Wine

Our Possessions

Our land and food and clothes and homes are won
By daily toil. The wealth we get and hold
We claim as ours. With anxious fear we run,
And plod to get more things that make more gold
Until the riches we possess become
The master of our souls. How happy he
Who properly evaluates the sum
Of honest gain, whose open hand is free
To give, to do the good, to lend, to lay
Up treasures which shall never pass away.

Monday, August 26

A Question and a Prayer. Micah 6: 6-8.

Burnt offerings, cattle or rivers of oil are not essential to worship. Justice, mercy and humility before God are pleasing to him. Purity of soul, "wicked balances and deceitful weights" do not belong to the same person. Yet how many Christians can excuse their unlawful gains by tithing? Does he want such gifts?

Help us to be just and merciful in our dealings.

Tuesday, August 27

The Second Mile. Matt. 5: 38-42.

Human nature resists evil and stands for its own rights. It demands justice rather than grace. The God-centered person lives above the law. Before there was a divine revelation of Jesus' second mile godly men could resist evil, not by giving evil in return but by the harder way of inner control and unselfish living.

Dear Father, help us to travel the second mile gladly.

Wednesday, August 28

Treasures on Earth. Matt. 6: 25-33.

A. T. Pierson said, "How true it is that men that live by their wits, thieves, grafters, crooks, gangsters, all these men generally die with few pennies in their pockets." These classes of men spend their lives in great anxiety, grabbing for the

property of others. God's kingdom is the first concern of consecrated Christians.

Help us unselfishly to seek first the kingdom of God.

Thursday, August 29

Zaccheus and His Possessions. Luke 19: 1-9.

What a day that was for Zaccheus when Jesus passed through Jericho! Many people along the road were not converted that day. Zaccheus "sought to see Jesus." It was costly, even to half of his goods and the restoration of a chief publican's ill-gotten gains. A truly converted person will restore what he has gotten unjustly.

Teach us thy way even though it may be the hard way.

Friday, August 30

A Gift of Love. Mark 14: 3-9.

While enemies were plotting against the Lord, Mary was glad to pour out her wealth in lavish love upon him. What a beautiful story this is, placed in our Bible between the plot of crafty priests and the unfaithfulness of his own followers. How sweet it is to have fellowship of love amid sorrow and pain.

Help us to be lavish in love to those in sorrow.

Saturday, August 31

The Limitations of Riches, Psalms 40: 1-9.

The riches of earth are not adequate to redeem a brother or the soul of the possessor. Money cannot buy eternal life. It is a gift through Jesus Christ our Lord; in him are the true riches, the abiding realities that cannot be stolen or corrupted. The riches unlimited are eternal.

We thank thee for the riches of glory in Christ Jesus our Lord.

Sunday, September 1

The Handiwork of God. Psalms 104: 24-34.

How impossible it would be for man to reproduce the beauty of God's creation: the manifold glories

Continued on page 9

... Kingdom Gleanings ...

Brotherhood Theme for 1945-46

Witnessing for Christ

Calendar for Sunday, August 25

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, Jesus and Pure Living—Genesis 1: 27; Exodus 20: 14; Proverbs 4: 14-23; 6: 20-23; 20: 11; Matthew 5: 8, 27-30; Luke 2: 52; 1 Corinthians 3: 16; Ephesians 5: 1-6; Philippians 4: 8; 1 Timothy 5: 22c. Golden Text, Keep thy heart with all diligence; for out of it are the issues of life. Proverbs 4: 23.

B.Y.P.D., Man's Place in God's World.

Gains for the Kingdom

One baptized in the Salem church, Ind.
Nine baptized in the Deshler church, Ohio.
Three baptized in the Cloverdale church, Va.
One baptized in the White Horn church, Tenn.
Two baptized in the Long Beach church, Calif.
Two baptized in the Knob Creek church, Tenn.
Two baptized in the Sand Ridge church, Ohio.
Four baptized and three received by letter in the Roann church, Ind.
Twelve baptized and eleven received by letter in the Danville church, Md.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Ernest E. Munizing at the Summit Mills church, Pa., Sept. 16-29.

Bro. D. W. Bucklew of Lebanon, Pa., in the Salem church, Va., Sept. 1-15.

Bro. John M. Geary of Hollsopple, Pa., in the Locust Grove church, Pa., Sept. 9-22.

Bro. Dorsey E. Roitruck of Johnstown, Pa., in the Pleasant Hill church, Pa., Sept. 16-29.

Brother and Sister B. M. Rollins of Keyser, W. Va., in the Martinsburg church, Pa., Sept. 2-15.

Bro. B. F. Lebo of Carlisle, Pa., in the Upper Cone-wago congregation at the Latimore house, Pa., Aug. 19.

Bro. B. M. Rollins of Keyser, W. Va., in the New Hope church, Tenn., Sept. 16; in the Leamersville church, Pa., Oct. 14.

Bro. Emmert Frederick of Roaring Spring, Pa., in the Holsinger house, Dunnings Creek congregation, Pa., Sept. 1-15.

Bro. John E. Rowland of New Paris, Pa., in the Maitland church, near Lewistown, Pa., Sept. 13—Oct. 6; in the Cherry Grove church, Ill., Oct. 23-27.

Bro. Emra T. Fike of Eglon, W. Va., in the Bean Settlement church, W. Va., Aug. 18—Sept. 1; in the Romney church, W. Va., Sept. 15-29; in the Juniata Park church, Altoona, Pa., Oct. 7-20.

Personal Mention

Bro. J. Edson Ulery, pastor of the Onekama, Mich., church for fifty years, was honored in a special service on Sunday, Aug. 18, at Onekama. The program included a community dinner and afternoon meeting and was carried through in spite of the fact that the Onekama church lost its place of worship by fire only a few months ago. Brother Ulery has been widely known over the brotherhood during his half century of service and is still contributing to the life of the church.

Bro. Robert L. Sink is leaving his work with the Ross-ville and Pymont churches of Southern Indiana to take up pastoral duties at the Mexico church of Middle Indiana on Sept. 1. His address should thus be changed to Mexico, Ind.

Bro. Merlin Shull is continuing to provide a ministry to servicemen and has recently sent a card to all pastors asking them to send him the names and addresses of any boys still in military training or service. The co-operation of everyone in keeping this list complete and up-to-date is appreciated.

Bro. Ralph E. Shober, pastor of the Ninth Street church, should be addressed at 1211 Ninth St., S. E., Roanoke 13, Va., instead of the address given in the Messenger for May 25. Bro. Shober became pastor of the Roanoke church on April 1, after serving the church at Frederick, Md., for over eight years.

Bro. Leland S. Brubaker arrived safely in Elgin on July 31. He had previously left Shanghai on July 11 and had landed safely at San Francisco on July 14. We all rejoice at his safe return from his trip to the China mission field. He will be making a report of his trip in a subsequent issue of the Messenger.

Sister Paul Wilkinson, of Hanford, Calif., writes that she has been unable to secure copies of the book, Glad Songs, which was compiled by the General Music Committee in 1922. The book is out of publication. The children at the Laton Sunday school, with which Sister Wilkinson is connected, are very fond of this songbook, however, and she is eager to get about twelve copies, if possible. If anyone knows where a copy or copies can be obtained he is asked to write Sister Wilkinson at 1000 Whitmore, Hanford, Calif.

Missionaries Earl M. and Rachel M. Zigler will conduct a revival at the Linville Creek church near Broadway, Va., Sept. 8-15. At the close of the meetings on Sunday evening, Sept. 15, a special service honoring the missionaries who have gone out from the churches of the tricongregational pastorate will be held. These missionaries are: Elsie N. Shickel, Earl M. and Rachel M. Zigler, to India; Ernest M. Wampler, Vida Miller Wampler (deceased), Vallie Miller Diehl, Louise Garber Holderreed, Marie Mason Flory, to China; Naomi Zigler Rupel, to Africa.

"Bro. Otho Winger passed away Tuesday evening at the Wabash hospital following another paralytic stroke. Funeral services will be held in the Walnut Street church, Friday afternoon at 2:00 p. m." This note was laid on the editor's desk the morning of Aug. 14 as the current Messenger was about to go to press. The whole brotherhood will feel a deep sense of loss at the passing of one who gave so much to the upbuilding of the educational, missionary and publishing interests of the church. In a little less than sixty-nine years he compressed the usual activities of several lifetimes. An account of his life and work will appear in the Messenger in due time.

Miscellaneous Items

As matters stand now, Japanese Americans, who suffered great economic loss when they were removed from the West Coast during the war, have no recourse. A bill in Congress was designed to set up a Japanese-American claims commission empowered to make awards to those Japanese Americans who could show evidence of loss during the evacuation. The bill, unfortunately, had only slight chance of passage.

West Goshen church of Northern Indiana has set aside Sunday, Sept. 8, as the day for its special harvest meeting. Bro. Rufus Bowman will speak at the morning, afternoon and evening services.

McPherson College has sent us two very interesting picture bulletins describing the college and its program. Especially important is the one describing their new rural life department. It can be had by simply writing to the college.

Ninth Street church of Roanoke, Va., will observe its twenty-first anniversary and home-coming on Aug. 25. Sunday school will be held at 9:45 a. m., and anniversary services will follow at 11:00 a. m. and 4:00 p. m. All former members and friends are invited.

A special Sunday-school and missionary meeting for all Eastern Pennsylvania Sunday schools will be held on Labor Day, Sept. 2, at Elizabethtown College. The sessions, scheduled to begin at 9:30 a. m., will be under the leadership of Paul M. Robinson, A. G. Breidenstine, Emma Ziegler, Roy S. Forney, Ruth Shriver and Nevin Zuck.

A new schedule for the release of C.P.S. men has been announced by Selective Service. It calls for discharge of all those who have completed twenty-two months of service, as well as all fathers, by the end of August. In September, men who have completed twenty months will be released. On October 1 and thereafter, men will be eligible to apply for discharge upon completion of eighteen months' service.

Another "auction for relief" is scheduled to be held at Manassas, Va., on Aug. 31. An effort is being made to attract people throughout northern Virginia to the sale at which only donated goods and livestock will be auctioned and from which all proceeds will go to relief. Members of the Church of the Brethren are co-operating with the various other denominational and community organizations in putting on the auction which they hope will raise a goodly sum for famine relief.

Washington City church would like to receive notification in advance of young people going to that city to assume positions. The church will attempt to have someone meet such persons at the station and place them in good homes. The names and addresses of members who have recently taken up residence in Washington are also desired. If you can supply either type of information you are asked to contact Bro. Warren D. Bowman, 2910 Twentieth St., N. E., Washington, D. C.

All queries for the Eastern Pennsylvania district meeting booklet should be in the hands of the writing clerk, F. S. Carper, Palmyra, Pa., not later than Sept. 10.

Somerset church of Western Pennsylvania will observe its annual home-coming and midsummer rally on Aug. 25. There will be sessions at 10:45 a. m., 2:30 p. m., and 7:30 p. m., with Bro. T. F. Henry of Huntingdon, Pa., as guest speaker. Everyone is invited.

A **Christian education workshop** will be held at Juniata College, Aug. 25-30. Aimed at producing more effective church-school and church workers, it will offer workshop groups in children's work, youth work, adult work, visual aids and church library. Bro. E. S. Kira-cofe of Juniata College will be dean of the workshop.

Religion and Co-operatives will be the high-light topic of one of the sessions of the American Institute of Co-operation to be held at Purdue University, Aug. 26-30. The huge conference, which will include delegations from Canada and South Africa, will consider mostly the role of co-operatives in agriculture. It is the first general meeting of "co-operators" since the war.

Blue River church of Northern Indiana has set aside Sept. 1 for an all-day meeting to mark the annual harvest and home-coming services. There will be Bible school at 9:30 a. m., a sermon at 10:30 a. m., dinner at 12:00 and an afternoon service at 2:00. Brethren H. U. Fisher of Peru, Claud Leslie of Waterloo, and Russell Pepple of Churubusco will be guest speakers. A general invitation is extended.

The **Fellowship of Reconciliation** will hold at Evanston, Ill., Sept. 6-8, its first national conference since the one at Lakeside in 1941. Sessions will be held in Dr. Ernest Fremont Tittle's church and in Garret Biblical Institute. Speakers will be Robert M. Hutchins, Chancellor of the University of Chicago, A. L. Muste, co-secretary of F.O.R., Earl Smith of South America, and a leader of the F.O.R. in Europe. The attendants will worship in Dr. Tittle's church on Sunday morning.

Dunnings Creek congregation, New Paris, Pa., will hold its annual home-coming at the Holsinger house on Sept. 1. The morning service will be devoted to harvest praise and will be followed in the afternoon at 2:15 with a special meeting at which Bro. John D. Ellis will bring the message. In the evening Bro. Emmert Frederick will open two weeks of evangelistic services at the church. All those who have participated in this good fellowship in the past will want to be present again.

Lynchburg congregation, Va., continues its efforts for relief. In late June it sent a heifer to Italy and provided leadership and help for a city-wide drive that netted a ton of clothing, a quarter-ton of shoes, 5,000 cans of food, many small items and a cash donation of \$160 for relief. It is good to hear of congregations still alive to relief needs.

Walking With God Today

Continued from page 7

of the sun, moon and stars, the autumn tints of green and gold against the blue of arching skies, or the ever-changing splendors of sunset. God renews the face of the earth "and the glory of the Lord shall endure forever."

Help us to see the riches of thy glory in nature.

Atomic Age

Dan West

With one new atom bomb test over and another coming on, our minds are fascinated by the wonder of scientific discovery and invention. Unbelievable physical power is under the control of weak mortals like you and me.

But of recent years our minds have been fascinated, also, by what the Russians are doing. Reaching out over Finland through the Baltic States, Poland, the Balkan States, clear to Yugoslavia on the Adriatic Sea, then Turkey, Iran, China and Korea, they are determined to have a group of "friendly" states all around the Russian empire.

Over on this side of both oceans and out into both of them, we Americans have been anxious for ten years or more to have only "friendly" nations around us, too. But the same policy followed by the Russians somehow looks different. The military and political power which they are building up tends to create distrust in weak mortals like you and me. The Russians have had the same distrust of us for long years, and apparently they distrust us more since the Bikini test.

Against this background, these words from Archibald McLeish are highly appropriate: "It is a curious thing that men in our time are more willing to believe in the incredible miracle of matter than in the simplest miracles of the human spirit. They are more willing to believe in the power of the invisible atom to construct and to destroy than in the power of the human heart to love and create."

Our faith in human nature is being tested, also our faith in the gospel. Will that gospel work in weak mortals like you and me—and the Russians?



Umalla, India, News

Joy C. Fasnacht
Umalla, India

Attending the Women's Institute

Five of the women from Raj Pip-la area, Miss Sadie Miller, and I attended the Anklesvar women's institute, May 13 to 16. There were about twenty-five women present. Rupabai Christi, a nurse who lives in the Bulsar area, attended the meetings and gave three very interesting talks on family health. She gave the women some good ideas about baby care and the women appreciated her help very much. Rupabai has two teen-age boys who are going to school. She nurses in a government dispensary every day and takes obstetrical cases in their own homes. There were also many good Bible talks and helps on how to live within one's income.

The Luscious Mango

This is mango season. How we have looked forward to this time! We have six trees in our compound which are bearing, two of them heavily. One tree has over three hundred mangoes on it. I shall go to Anklesvar to get some mangoes from grafted trees, for only those are suitable for canning. The juice of mangoes is very sweet.

Tea for the Queen

Miss Kathryn Kiracofe spent several days with us in May. One day while she was here an unusual in-

cident occurred. The railway track is near our bungalow, and one day we saw a special train in the station. Two men hurried from the train towards the bungalow. A Parsi, Mr. Darashaw, came up and breathlessly said, "Please give me tea for the queen. She is at the station. Her bearer forgot to bring the tea set and tea." So Kathryn and I hustled here and there hunting for teapot, creamer, sugar, milk, etc. We made six cups of tea and sent it to the station. Presently the man came back asking for another pot of tea. We sent it over. The royal train usually stops only a minute at Umalla, but this time it stopped fifteen minutes. The tea set was returned and the train hurried on its way. Mr. Darashaw came to the bungalow in the evening and thanked us for helping out. Then he invited us up to Raj Pipla the following day to take lunch with his family.

Visit to Raj Pipla

The following day Miss Kiracofe, Dean, and I set out for our visit to Raj Pipla. When we arrived we went directly to Mr. Darashaw's store. While there a clerk gave Dean some caramels, saying that they were "for the two boys from the Englishman in the inner room." This man turned out to be Mr. Perham, the executive engineer for water,

electricity, and power plants. Mr. Perham has two boys who go to school in Nasik. He asked where our older boy was. We said that he had gone to school in Landour.

In the afternoon Mr. Darashaw told us Mr. Perham would take us to the train in his car. When train time came, Mr. Darashaw called the station, telling them to hold the train for the "saheb." Finally the car came and we sped to the station. Mr. Perham bought our tickets, "compliments of the state." We invited Mr. Perham and his family to Umalla, but as he is very busy with a motor line, all services at the royal palace, ice plant, electricity, water supply, and printing press, he may not be able to come.

Morning Prayers

We have only a few women on our compound. Each morning from 7:30 to 8:00 we have women's prayers. On each Sunday evening we hold a meeting for non-Christian women. Beside the seven to nine women who come a large group of children attend. At present the schoolgirls are home from Anklesvar. They help in the singing. The women put down their water vessels and their grinding and come to sit attentively. Sometimes a small group of us visit the women in their homes to become acquainted. Pray for our meetings that these women may be led to a better life in Christ.

News From Marama, Africa

Doctor Bosler and Elmer Baldwin went to Maiduguri to meet the Burgers as they came in from America by plane. The Burgers were surprised early one morning to be awakened by a familiar voice when they did not know that friends were within a distance of at least 212 miles.

About the middle of February the Herman Landises went over to the new station of Wandali. They took some materials along and started the process of making sun-dried bricks.

The work of remodeling the house in which Clara Harper will live is coming along, although rather slowly. She should at least be out of the government guest house by the time the rains come.

The Baldwins are each teaching three classes of boys, as well as their men and women's classes.

Preparations are being made for the district meeting which will be held at Marama, beginning March 12.

Information and Inspiration . . .

Mr. and Mrs. Wayne Buckle, who have been working at New Windsor for eighteen months, will leave there. They will be located at the Greenbelt Co-operative for a while. The Brethren Service Committee wishes to express appreciation for their good work.

Nine bicycles, three boxes of hospital supplies, four cases of household articles, and seven boxes of toys were sent recently to be distributed under direction of Dr. Eldon Burke.

"All those who are born of God, who are gifted with the Spirit of the Lord, and who, according to the Scriptures, are called into one body of love in Christ Jesus, are prepared by such love to serve their neighbors, not only with money and goods, but also after the example of their Lord and Head, Jesus Christ, in an evangelical manner with life and blood."—Menno Simons, founder of the Mennonite Church.

Hookworm eradication in their area is the goal of the workers at the Castañer, Puerto Rico, unit. Incidence of hookworm in the mountainous districts is 90-100%, but through educational work and treatment, it has been cut to below fifty per cent in the relief unit's area. All families in the project now have sanitary latrines.

A new series of pamphlets is available from the American Red Cross at Washington, D. C., on the following subjects of interest to families and friends of veterans: Amputations, Loss of Sight, Malaria, Loss of Hearing, and Tuberculosis. Order direct from the Red Cross if you can use them.

Dr. Samuel McCrea Cavert of the Federal Council of Churches, who has been in Geneva for the past six months to help with the permanent organization of the World Council of Churches, says he has returned to America with "greatly deepened faith in the ecumenical movement and the world-wide Christian fellowship," which he describes as "the great new fact of our time."

M. R. Zigler, executive secretary of the B.S.C., spent the week of July 21-26 visiting the B.S.C. project at Huitzilac, Mexico, under the supervision of H. D. and Elsie Michael.



Elsie Thomas Culver photo

These little feet are poorly equipped to tread the road to democracy.

Children—First Victims in a Hungry World

Every day hunger is reducing the children of Europe to a more distressing and pitiful condition. It had been the opinion of many people that the conditions would become better after the winter season passed. Certainly it is a fact that not nearly as many are dying now because of the lack of shelter, but many thousands more are suffering from lack of food which leads to malnutrition, diseases such as tuberculosis, and nutritional anemia.

The group of people which suffer most in all cases are the children. In Czechoslovakia, one of the more fortunate countries of Europe, there are definite indications of malnutrition among the children. There has been an increasing incidence of T. B. and an ominous rise in rickets, and nutritional anemia is found in sixty per cent of the school children. Infant mortality has also taken a very evident rise in this country. In Yugoslavia diseases such as bone T. B. and scrofulosis are appearing, which had never been commonly found in Slovenia.

Italy is probably suffering the worst of all from the tuberculosis

scourge. Deaths of children under twelve years of age have increased sixty-six per cent, and death from this disease has doubled recently in cities. The only hope to relieve this is to give Italy more food. According to Italian studies ninety per cent of the children are in one way or another underdeveloped. Skin sores, eye troubles, retarded tooth development, rickets and scurvy are a list of common diseases.

These countries are only mentioned as examples of what the situation is in most places. The British zone in Germany and Japan are now considered the two places nearest the starvation level, exclusive of interior China where help is beyond reach.

In eastern Europe as well as in the southern part, the war orphans and homeless children are in great distress. They exist only by begging, raiding garbage heaps, and thievery. There are an estimated 1,200,000 children in five of the southern countries who will have to be taken care of by the state. In some of the southern countries homes have been found to provide very crudely for the orphans and homeless. Without more help now, we can hardly expect the children in Europe to be able-bodied and able-minded tomorrow, to lead on in the steps of Christian democracy.

A soap factory will be established at the B.S.C. center in Nappanee, Indiana. However, the B.S.C. would like to encourage as much as possible the continued making of soap in Brethren homes and community groups.

The Church at Work

Plan to Emphasize Stewardship in the Local Church

This year has been designated by the United Stewardship Council, a body consisting of twenty-eight co-operating Protestant denominations, as the year in which stewardship should be emphasized. It is the logical time for this emphasis. The whole philosophy of life is being examined as never before. We have come out of the recent war in a state of confusion and questioning. Some of the old values seem to be outmoded and new ones are not yet formulated. It is the opportune time for Christians to think deeply about the stewardship of life.

October has been the month in the life of the Church of the Brethren when stewardship has an added emphasis. Since enlistment for the church budget often takes place during this month it seems a good time to think into the scriptural basis for and the philosophy of the doctrine of stewardship. In order to make this as vital as possible in the life of the individual church member it should be remembered that stewardship is something vastly more than the giving of money. It is that, too, but it includes the giving of one's time and abilities as well and giving them all with joy.

The General Boards have prepared a prospectus, *Planning the Stewardship Emphasis*, for the use of local church leaders. It contains a bibliography of available materials, suggestions for education and commitment in stewardship. It is free and if you want to be certain that you receive a copy send a postal card to H. Spenser Minnich, 22 S. State Street, Elgin, Ill., and a copy will be mailed to you as soon as it is off the press.

In How Many of These Ways Can Stewardship Be Emphasized in Your Church?

Basic Ways:

1. Sermons.
2. Lifting up the teaching of stewardship in the Sunday-school curriculum.
3. A school of stewardship.
4. An every-member enlistment in the giving of time, abilities and money.

5. Introducing the Friendship Dimes Go Traveling project.

Additional Ideas:

1. Circulating books, pamphlets and leaflets among the members.
2. Theme for a worker's conference or board meetings.
3. Stewardship posters.
4. Presenting a stewardship play.
5. Showing slides and pictures.
6. Reading current articles. In the Gospel Messenger see the Sept. 14 issue for the article, Be an Administrator for God. In Our Young People see the Sept. 14 issue for the October Brethren youth program, Investing My Life.

7. Planning a stewardship essay, oration, poster, or Scripture memorization contest.

Plan a School of Stewardship

Some churches are finding it helpful to have a school of stewardship. Such a school could be held on a weekday evening or on Sunday evening as many schools of missions are conducted now. A school with three or four sessions may be feasible. The sessions could be centered around the themes, Christian Stewardship of Time, of Abilities, of Ma-

terial Possessions. The scriptural basis for and philosophy of stewardship could be the theme for one session. The stewardship of time, of abilities and of material possessions could be the topics for three other sessions. Or some combination of these might suit the needs of some churches. Maybe a stewardship play or the showing of pictures would fit into the plans.

In planning for a school of stewardship plan that there shall be classes for the various age groups. Children, young people and adults would be a good division if you are not already organized along some permanent grouping pattern. The basis for the proper Christian attitudes toward time, abilities and public and private property and for becoming stewards of God's world and creation, including the care of one's body and mind, are all laid in childhood and youth. The church needs to remember that in its stewardship program the children should be given the best leadership and materials which can be secured. The church of tomorrow is being built by the church of today. Are we good stewards of this tremendous opportunity and responsibility?

With the Minister . . . H. L. Hartsough

The Power of Calmness

"And the peace of God . . . shall guard your heart and your mind in Christ Jesus" (Phil. 4:7).

The other day I was reading in an old classic the description of a battle that changed the channels of civilization. The defending general knew that there were two strategic positions he must hold. Therefore, he garrisoned these positions with his strongest troops. The attacking general was just as wise. He knew he must capture these two positions. Therefore, he focused his heaviest fighting against them.

The battle of life is like that. We have two positions we dare not lose or the whole battle of life will be lost. These positions are our heart—our affections, our deepest emotions—and our mind—our judgment, our reason, our intelligence. If the enemy captures these the battle is lost. Therefore, we must guard them with our strongest garrison. St. Paul names the guard we should set at these positions. "And the peace of God shall guard your heart and your mind." Peace and calmness and serenity are the strongest and most trustworthy guards we have. More ministers fail here than at any other point.

Calmness is not inactivity. One can be calm in the midst of the heaviest toil and the most exacting work. Calmness is not passiveness. One can feel deeply, have firm convictions, move others to action and yet be calm. Calmness is not surrender. One can carry forward a vigorous program and be calm. Someone has said that calmness is a normal, constructive, positive attitude to life, with nervous tension removed. It is the satisfying consciousness that I am doing my duty within my limitations, and that right is the best policy.

General

Religious News . . .

Making Alcohol Education Youth's Own Business

W. Roy Breg says that young people are more eager than at any time in the past ten years to tackle their generation's drink problem on their own.

The analysis comes from the executive secretary of Allied Youth, who since 1936 has traveled 350,000 miles, reaching practically every state, plus Hawaii, with a type of message that would bring youth's interest in the drink problem to the surface.

In many scores of communities, Mr. Breg has helped organize a local youth post, or chapter, of the national movement of Allied Youth, to carry on its youth-led, adult-counseled activities in alcohol education and alcohol-free recreation.

Lectures, demonstrations, assembly addresses, printed helps, and all the other resources which Allied Youth makes available to high schools, churches, and other youth-serving institutions are regarded by Mr. Breg as secondary to youth's own interest in wanting to know and use the facts about alcohol. He differs from an emphasis often found in this field of education and persuasion by placing far more weight on the voluntary efforts of large numbers of American youth to find and apply facts to personal choices, while the common emphasis is on campaigning among the people (young or otherwise) in favor of social or political policies that might reduce alcohol's toll.

Says Communism in Czechoslovakia Not Antireligious

Communism in Czechoslovakia is not antagonistic toward the Christian churches, the Rev. Joseph Krenek, moderator of the Evangelical Church of Czech Brethren (Presbyterian Church in Czechoslovakia) declared in Edinburgh. The Czech churchman recently arrived in Scotland on a visit to Scottish church leaders.

"Communism with us," Dr. Krenek said, "is not the old type of materialistic Marxist communism. We have many communists who are very faithful members of the church and even the communism of nonchurch people is not entirely antireligious."

Dr. Krenek, who was forced by the nazis to resign from his office during the war because he refused to sign an appeal to found the Czech League

Against Bolshevism, stressed that "the attitude of the Russian government toward the church is not the same as it was in 1918."

"Recently," he recalled, "President Benes told me he had had assurances from both Premier Stalin and Foreign Minister Molotov that they did not want to interfere with the democratic freedoms in Czechoslovakia.

"Our churches are free to hold services, but the best example of religious freedom in Czechoslovakia is to be found in the fact that religious instruction is being given in the public school, as formerly.

Christianity or Irreligion in China

Dr. J. Leighton Stuart, nominated ambassador to China by President Truman, is an ordained Presbyterian minister who has served in that country for the past forty-one years as missionary, professor of theology, and college president.

Interned for three years and eight months after Pearl Harbor, Dr. Stuart, president of Yenching University, visited the United States last December for the first time since 1936 to confer with officials of the Associated Boards for Christian Colleges in China. During his visit he also lectured at colleges, universities, and divinity schools throughout the country.

At that time he declared that "a general feeling of friendliness and desire to co-operate" with the United States exists in China.

"There is an awakening consciousness that in trying to be a modern republic, to fit into the new world order, they need a moral strength which they lack," Dr. Stuart said, "and they see that real Christians have it. There will be no other religion in China in the future that will have any life to it. It will be Christianity or irreligion."

Congregationalists Ask Investigation of Government's Treatment of C.O.'s

A proposal that the denomination establish a new fund to pay the peace churches—Friends, Mennonites and Brethren—for maintaining 225 Congregational C.O.s in camps was adopted recently in a meeting of the general council of the Congregational Christian church. Total indebtedness of the denomination to the peace churches amounts to \$46,000.

The proposal was championed by a group of army chaplains. One of them, claiming to speak for thirty-eight of his colleagues who want C.O.s to have the same support the

chaplains received in order to maintain denominational unity, presented \$334 collected from chaplain-delegates to start the fund.

An ex-GI, speaking in behalf of the resolution, declared that soldiers overseas had respected the sincerity of C.O.'s and expressed surprise that his church had not yet met its financial obligations to conscientious objectors.

The council also called for a "prompt and impartial investigation" of the government's treatment of conscientious objectors. Call for the investigation came in a resolution protesting a situation which has caused strikes among C.O.'s at Glendora, Calif., and Big Flats, N. Y., where, it is claimed, they were forced to work under conditions "akin to slave labor." The resolution, advocated by Dr. Albert Palmer, new moderator, asked that conscientious objectors be put unequivocally under civilian control, be paid at military rates, and given dependency allotments. It also charged that men in Civilian Public Service camps are "being demobilized at such a low rate as to suggest a punitive attitude toward them" and urged a fair rate of demobilization.

Matrimonial . . .

Cedrone - Schusler.—Anthony Charles Cedrone of Chicago, Ill., and Violet Mae Schusler of Naperville, Ill., at the bride's home, July 21, 1946, by the undersigned.—Carroll S. Ringgold, Naperville, Ill.

Clark-Whitmer.—Roy James Clark of Staunton, Va., and Allegra Houff Whitmer of Ft. Defiance, Va., July 10, 1946, by the undersigned at his home.—Newton L. Poling, Mt. Sidney, Va.

Dickson-Brubaker.—John Emery Dickson and Delma Gayle Brubaker, both of Pomona, Calif., in the La Verne church, July 9, 1946, by the undersigned.—Galen B. Ogden, La Verne, Calif.

Finfrock - Schwartz.—Glenn L. Finfrock and Berniece Faye Schwartz, both of Hutchinson, Kansas, in the First Mennonite church of Pretty Prairie, Kansas, on June 12, 1946, by the undersigned.—Wilmer E. Brubaker, Hutchinson, Kansas.

Fry-Sotell.—Carl E. Fry and Erma Mae Sotell, at the parsonage, July 14, 1946, by the undersigned.—Dolar Ritchey, Hollansburg, Ohio.

Ganshorn-Metzger.—Worth T. Ganshorn of Etna Green, Ind., and Thelma Metzger of Claypool, Ind., at the bride's home, June 30, 1946, by the undersigned.—Willis E. Kurtz, North Manchester, Ind.

Gilroy-Heckman.—Henry D. Gilroy and Virginia Belle Heckman, both of Ottawa, Kansas, March 10, 1946, by the undersigned.—Raymond L. Flory, Lawrence, Kansas.

Graham-Gressley.—Vaughn N. Graham and Ruth Ann Gressley, both of Huntington, in the Huntington church, June 1, 1946, by the undersigned.—Galen T. Lehman, Huntington, Ind.

Gressley-Boyd.—Walter J. Gressley, Sr., and Mary Boyd, both of Huntington, at the Huntington church, July 17, 1946, by the undersigned.—Galen T. Lehman, Huntington, Ind.

Obituaries . . .

Armstrong, Arthur, son of John J. and Nancy Jane Armstrong, was born near Secor, Ill., Dec. 18, 1882, and died at his home in Secor July 19, 1946. He united with the Church of the Brethren when a young man and served the church in the office of deacon for several years. He was married to Flora Barnhart on Dec. 27, 1905. He is survived by his wife, one son, one daughter, two grandchildren and one brother. Services were held in the Panther Creek church by the undersigned, assisted by Rev. Rolland K. Wolters. Interment was in the Secor cemetery.—J. E. Small, Roanoke, Ill.

Bernhard, Patricia Ann, daughter of Abram L. and Pauline Hoffer Bernhard, was born July 31, 1936, and died June 18, 1946, at the St. Joseph's Hospital in Lancaster, Pa. She is survived by her parents, four grandparents, one sister and two brothers. She attended Rheems and Elizabethtown Sunday schools. Funeral services were held at the Miller funeral home in Elizabethtown, Pa., by Bro. John Hershman and Elder Abram N. Eshelman, and interment was in the Green Tree cemetery.—Mrs. Edyth B. Stauffer, Elizabethtown, Pa.

Geib, Clara, daughter of the late Israel and Amelia Troutman, died June 13, 1946, at the age of seventy-one years. Her husband, Daniel Geib, preceded her in death twenty-four years ago. She is survived by one daughter, one son, and one brother. She was a faithful member of the Church of the Brethren, but for many years could not attend services because of her physical condition. Because of her deeds of kindness and her cheerful disposition, she was loved by all who knew her. Funeral services were held June 16 with Brethren Michael Kurtz and Frank Layser in charge. Interment was in the Heidelberg cemetery.—Beulah Balsbaugh, Myerstown, Pa.

Green, Rosetta, daughter of Mr. and Mrs. Samuel Cruza, was born in Darke County, Ohio, May 27, 1863, and died July 11, 1946. She was united in marriage to Daniel Green June 6, 1884. Six children were born to this union, three boys and three girls, all of whom, together with the husband, preceded her in death. She was a member of the Christian church in which her husband was a minister. She is survived by one sister. Funeral services were held at the Meek's Mortuary in Muncie, Ind., by the undersigned and Rev. Dewey Hole of the Christian church.—J. Andrew Miller, Muncie, Ind.

Humbert, Emma, a long-time member of the Middle River Church of the Brethren, died at the home of her niece, Mrs. Earl Spitzer, of New Hope, Va., July 14, 1946, at the age of eighty-six years. Funeral services were conducted by her pastor, Bro. D. Howard Keiper. Interment was made in the adjoining cemetery. She is survived by two sisters.—D. Howard Keiper, Grottoes, Va.

King, David Allen, the son of Edward F. and Mary Freeland King, was born at Terra Alta, W. Va., on Aug. 19, 1865, and died in the Memorial hospital, Cumberland, on June 14, 1946. He became a member of the Church of the Brethren at an early age. He was married to the former Virginia Dodge, who died in 1904. He was then married to Olive Bolyard, Sinclair, W. Va. He is survived by his wife, Olive, two sons, three daughters, fifteen grandchildren and ten great-grandchildren. Funeral services were held at the Bear Creek Church of the Brethren in Accident on June 18, 1946, with the pastor, Bro. Olonzo P. Fike, in charge, assisted by Bro. Arthur Scrogum, a former pastor and elder. Interment was in the church cemetery.—Kathryn Speicher, Accident, Maryland.

Mills, Joseph, died July 10, at the age of seventy-two years, at the home of his brother, Ed Mills. He has long been a member of the Boones Mill church at

Cedar Bluff. His wife preceded him in death twenty-four years ago. Three stepdaughters and two stepsons survive. Funeral services were conducted at Cedar Bluff by Elder E. E. Bowman and the undersigned. Interment was made in the Hicks cemetery.—Oscar R. Fike, Boones Mill, Va.

Staton, Virginia Doris, aged ten years, died at the Lexington, Va., hospital May 25, 1946, after being struck by an automobile a few days previously. She is survived by her mother and father, two brothers and three sisters. Funeral services were held in the Oronoco church by the pastor, R. M. Figgers, and interment was in the adjoining cemetery.—Mrs. Frank Figgers, Buena Vista, Va.

Werner, Henry B., son of the late John and Amelia Werner, was born Oct. 9, 1894, in Brodbeck, York County, and died June 1, 1946, at the University of Pennsylvania hospital, Philadelphia. He united with the Church of the Brethren in the Sugar Creek congregation, Auburn, Ill., and was baptized Aug. 24, 1916. He remained a faithful member until his death. He married Sadie Eshleman, daughter of the late Elder Daniel Eshleman of Rheems, Pa., Oct. 15, 1922. She died May 8, 1931. He is survived by two daughters, one son, one sister and four brothers. Funeral services were held at the Rheems church by the home ministers and interment was in the Green Tree cemetery.—Mrs. Edyth B. Stauffer, Elizabethtown, Pa.

Church News . . .

California

Inglewood.—On April 28 our church enjoyed a musical program rendered by the La Verne Chapel choir. The district officers of the men's and women's groups met with our groups during the month of May. Two babies were dedicated on May 19. Bro. Marion Stern delivered the sermon in our church on exchange Sunday. Sister Stern brought a message to the children. Loren Crawford, violinist, who has just returned from Germany, and Mrs. Crawford, our organist, gave a recital of sonatas in our church. The offering at that time was donated to the heifers-for-relief project. Our church has raised enough money to purchase a heifer. Our pastor, G. R. Montz, and Mrs. Montz are attending Annual Conference.—Eugenia Brubaker, Hawthorne, Calif.

Santa Ana.—In the annual exchange of pastors on May 5, our pastor, Joseph R. Jennings, went to Covina and Bro. Harvey Brubaker from La Verne, substituting for La Verne's pastor, Galen B. Ogden, was the guest speaker in our services. Our Holy Week services, with Fred W. Butterbaugh as guest speaker each evening, came to a successful conclusion on Easter Sunday with six baptisms, and communion services in the evening. The young adult class enjoyed an Easter breakfast at the parsonage. Recently our church accepted an invitation from the Jewish synagogue to be guests in a Friday night religious service followed by a social hour. Our pastor, accompanied by his wife, was our delegate to the Annual Conference held at Wenatchee. In his absence the Sunday-school children presented the program on children's day, June 9, and Bro. Robert E. Lee occupied the pulpit on June 16. Our church is again active under the direction of Daniel Stover. An active boys' club has been recently organized under the leadership of Robert Lee and Harmon Summers. The mothers' and daughters enjoyed a garden party on May 10 with Mrs. Lucile Newland Hart from Compton as the guest speaker. On May 17 the family night program and supper was held in honor of two families moving away. On June 2 Rev. H. Van De Weitgraven from Amsterdam, Holland, showed motion pictures which he took during the German invasion, after which an offering was taken for Holland relief work. Our daily va-

cation Bible school will be held in co-operation with the city council of churches July 15-26, and Miss Miriam Hanawalt from La Verne will be the director of the school held in our church. The heifers-for-relief project is gaining momentum in our church with money already given or subscribed to purchase several heifers. During the summer months we are co-operating with other Santa Ana churches in Sunday evening union services. Bro. J. M. Wyne has been elected to be our elder to succeed Simeon Davis, who with his family has moved to Live Oak, Calif.—Iva A. Carl, Santa Ana, Calif.

Florida

Sebring.—We held our annual Bible conference recently. Sister Susie Thomas, our guest speaker, remained with us for several weeks. At this time many of our local members have gone north, and because of this many of the remaining are drafted to fill vacancies in church work. The response is very commendable. During the month of August our pastor, Elder D. D. Fleishman, will be given a vacation and local talent will fill the pulpit. During the summer months, our church and three of the other churches of our town have united in Sunday evening services. We also had a union vacation Bible school in June. Our pastor's report from the Wenatchee Conference was very inspiring. At a business meeting Bro. Edgar Stauffer was elected elder. Our different organizations are very busy in relief work. The aid is making comforters and garments to be sent. The Sunday-school classes have taken different projects. One class reached its goal of five hundred dollars and is making progress on the sum of two hundred and fifty dollars to be raised by October. At this time action is being taken to unite with other churches of the town to hold an auction for relief.—Edith Drake, Sebring, Fla.

Illinois

Kaskaskia.—We met in council April 7 with our elder, Ausby Swinger, in charge. Plans were completed to move the parsonage and garage which we purchased. We joined our neighboring church in an Easter sunrise service. This is the fifth year that we have met on Larimore Hill for services. Two church letters have been granted. Sisters Catherine Rogers and Berniece Childress were chosen as Bible school directors. Sister Rogers held her Bible school in the morning at the church and Sister Childress held it in her home. The young people helped with the Bible school. Bro. Otto Baldwin of Hurricane Creek preaches for us twice each month and Bro. Charles Wilkinson the other two Sundays. The young people's rally was held at our church June 30, with an all-day meeting and lunch at the church.

Announcements . . .

REGIONAL CONFERENCES

Southeastern Region—Roanoke, Va., Aug. 28-30.

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

Illinois, Northern, and Wisconsin—Lena, Aug. 31—Sept. 2.

Illinois, Southern—Virden, Aug. 24-26.

Indiana, Middle—Manchester College, Aug. 22-24.

Iowa, Middle—Panora, Aug. 31—Sept. 2.

Iowa, Northern, Minnesota, and South Dakota—Worthington, Minn., Aug. 23-26.

Ohio, Northeastern—Camp Zion, near Canton, Aug. 27-29.

West Virginia, First—Morgantown, Sept. 6, 7.

West Virginia, Second—Valley River, Aug. 24.

LOVE FEASTS

Indiana

Sept. 16, Spring Creek.

Pennsylvania

Sept. 1, 6:30 pm, Maple Spring.

Bro. Glenn Carr was the morning speaker. Bro. Durward Hayes had charge of the afternoon program, and Bro. Ausby Swinger was the speaker. Plans are underway to repair the cemetery fence. Our former pastor and elder, Bro. D. T. Wagner, and his wife of the Brethren Home in Girard plan to be with us in a few weeks.—Mrs. Berniece Childress, Beecher City, Ill.

Indiana

Sugar Creek.—After the morning worship on June 23 a carry-in dinner was enjoyed, and dedication services were held with Bro. J. A. Snell as the speaker. Special music was also rendered. The interior of the church has been decorated, the walls have been painted, the floors refinished and new lighting fixtures have been installed. On the evening of April 28 the ladies of the Whitley County home division chorus presented a program for us. A community vacation Bible school was held May 6-19 with a good attendance. The evening of May 19 was achievement night, with all the children taking part in the program. Revival services will be held for two weeks beginning Sept. 2; Bro. Clarence Sink is the evangelist.—Mrs. Aquilla Dimmick, South Whitley, Ind.

Iowa

Union Ridge.—Bro. Deardorff of Greene was the guest speaker at our birthday dinner. We have given an offering of eighty-one dollars, canned fruit and vegetables, and sent shoes, clothing, and eighty bars of soap to Brethren service. The Sunday our pastor attended the regional conference at McPherson, Mrs. Sorenson of Dumont brought us a temperance message. Easter Sunday was high-lighted with a program in the morning and a love feast in the evening. A program was presented during the worship hour on Mother's Day. We had daily vacation Bible school May 29—June 7, with Mae Burn of Glendale, Calif., as director. We had two other denominations co-operating with us. The children brought canned goods and money which was used to buy canned food for Europe. There was a total of 240 cans of food of which about 120 were baby food. The junior girls stuffed toys to be sent to European children. June 9 we had a dedication service for several babies. On June 15, 16 the sectional youth rally was entertained here. We were happy to have Don Snider with us for this occasion. We combined the regular father and son and mother and daughter banquets into a family-night dinner which was held recently. We have an active men's work program. They have put cupboards in the parsonage and done considerable repair work. They raised enough money to buy and ship six relief heifers, and at present are busy farming the church's eighty acres. The missionary society made four comforters for relief. They also sewed for Bethany Hospital and made a number of relief garments. They co-operated with the Methodists in Hansell in giving a banquet for the returned servicemen. Our pastor will be leaving the first of September and as yet we have not secured another pastor.—Ruby Dilley, Hampton, Iowa.

Kansas

Quinter.—On Easter thirty new members were received into the church. Classes for the instruction of the new members were conducted by our pastor and his wife for four Sundays following Easter. A cantata was given Easter evening in our church by the combined choirs of Methodists and Brethren. A deputation team from McPherson College was with us recently and gave two fine programs. A district B.Y.P.D. rally was held here April 26-28 with Bob Tully and Kent Naylor as leaders. We have recently reshingled and repainted our church and have also installed a new heating system. Our group has been very generous in relief work by donations of money, goods and work. Our B.Y.P.D. recently sent \$345 to the heifer project. They sponsored our 100% Messenger club

From Broadman Book Talk for July, 1946

Anna Elizabeth—Seventeen

By Lucille Long. Brethren Publishing House. 1946. \$2.00

Some books are different; this is one of them. It is the simple, almost quaint story of a Dunker maid of the middle 1700's. It is interesting for a number of reasons. The story of a fine young girl of seventeen is always interesting. Brought up under the rigid Puritanical control of a strict sect, Anna Elizabeth grows into self-realization and self-expression often in conflict with her elders. Her rather unromantic (from our viewpoint) love affair with a youth of character is satisfying to say the least. The light on the inhabitants of the territory between the Susquehanna and Philadelphia is perhaps the most attractive feature of the book—their languages, their occupations, their books, their economic system with particular emphasis upon the position of the indentured servant, their religion, their neighborliness—these make a strong story. There are many subordinate characters of whom "Uncle John" is the most attractive. Throughout the book there isn't a word that even suggests smut or dirt—an achievement.

(P.S. When ordered with the companion story, Anna Elizabeth, the two books may be had for \$3.00.)

again this year. We are very thankful for all of our young men returning from camps and overseas. Our pastor, Bro. Paul K. Brandt, attended the Wenatchee Conference. His report on June 30 gave us many high lights of the meeting and inspired us to do more for the church and suffering humanity. Bro. Wayne Bowman is going to China as one of the fifty tractor men.—Mrs. Emma Ulrich, Quinter, Kansas.

Minnesota

Lewiston.—Charles DuPont and Harry Metz of our Brethren service committee visited us on May 20 in the interest of Puerto Rico and the heifers-for-relief project. Our Bible school had an enrollment of fifty-four. A program was given by the students at the close of the session. The junior department of our Sunday school and the Bible school gave sixty dollars to buy a heifer. The ladies' aid entertained the children and mothers of the community at a party on Tuesday following Bible school. The pine trees sent to us by C.P.S. men were received and planted. It is our hope that these trees in years to come will serve to commemorate the ideals for which the church stood in the second world war. The twenty-fifth anniversary of Bro. Lewis Hyde in the ministry was observed by a basket dinner on June 26. Bro. Hyde told us some of the high lights of his experiences and the statistics of his ministry. A purse of money was presented to Brother and Sister Hyde and they placed

the money in the fund for improvements to the parsonage. Brethren young people from Fredericksburg, Iowa, and Preston were entertained at our church at the B.Y.P.D. convention. Bro. Meredith Rogers was the guest speaker.—Mrs. William E. Wright, Utica, Minn.

Michigan

Sugar Ridge.—Our vacation Bible school began June 10 and continued for ten days. The children decided to give their offerings, amounting to sixty-eight dollars, toward a heifer for relief. The heifer was bought, dedicated and is now on its way to some other land. At our quarterly council delegates were elected to district conference, which is to be held in the Elmdale church. We are looking forward to a love feast this fall. A father and son banquet will be held soon. Our ladies' aid is still busy sewing and quilting for relief.—Mrs. Elizabeth Cable, Scottville, Mich.

North Dakota

Carrington.—Sunday, June 23, Bro. Hugh Cloppert of Cincinnati, Ohio, stopped on a return trip from the Annual Conference and delivered the morning message. Delegates chosen for district conference were Brother and Sister D. T. Jones. The district conference was held here June 27-30. Two young girls were baptized during these meetings. On July 7 we held our business meeting. Our elder, Bro. Stemen, was elected for another year. Our church attendance is increasing.—Mrs. E. E. Wenger, Carrington, N. D.

Ohio

Akron.—Our church was enriched by the fine spiritual messages of Bro. Edward K. Ziegler, who conducted our spring evangelistic services. Five were received into the church by baptism. Bro. Ziegler was also the guest speaker at the father and son banquet. A number of intermediates attended the district intermediate rally at Canton on May 12. The mothers and daughters organization sponsored a program on Mother's Day. Mrs. A. R. Coffman of Hartsville spoke at the mother and daughter banquet. The B.Y.P.D. held their spring week-end camp May 18 and 19 at Camp Zion. Bro. Earl W. Flohr of Vienna, Va., was our guest speaker on June 2. Children's day was observed on June 9 when the children of the primary and junior departments had charge of the entire morning worship hour. Brother and Sister Cosner represented our church at Annual Conference. During their absence, guest speakers were J. D. Reber, A. B. Replogle, John W. Detrick, Harlan Grubb, Enos Nolt, D. G. Brubaker, Wil-

Brethren Relocation Service

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 164. Christian woman who loves and understands children needed for superintendent in Brethren children's home in Southern District of Pennsylvania.

No. 165. Member of Church of the Brethren would like work as caretaker, preferably on ranch in southern California. Kind disposition; reliable; no wages asked. House or cabin must be furnished. Will board self.

No. 167. Opportunity for healthy, middle-aged woman to make home on farm in central Virginia with Brethren family consisting of middle-aged couple and wife's invalid mother. Would need to help care for the mother and do some housework.

liam G. Detwiler and the Amstutz sisters trio of the Calvary hour. Our men's chorus has been very active in our own services and has made a number of appearances in neighboring churches. The church is sending the Gospel Messenger to each home. A De Vry sound projector has been purchased.—Edna Disler, Akron, Ohio.

Virginia

Pleasant Valley.—Bro. Guy E. Wampler, our field director, came to us on April 2 for pre-Easter services. We met in regular quarterly council June 15, with Elder W. H. Akers in charge. We elected three delegates to district conference which is to be held at the Red Oak Grove church July 30 to Aug. 1. We have recently graded a new road on our church ground, which we plan to gravel as soon as possible. Bro. Archie P. Naff came to Duncan Chapel, one of our mission points, on June 9 for a revival meeting and thirteen united with the church. We received one other member by baptism June 2. One of our elders, Bro. H. L. Reed, has been in the New Altamont hospital, Christiansburg, Va., and underwent a very serious operation, but has recovered sufficiently to be at home now. We ask the brotherhood to join in prayer with us for his speedy recovery.—Mrs. Everett Reed, Alum Ridge, Va.

West Virginia

Bean Settlement.—Elder M. L. Riggleman presided at our last council meeting, at which time we decided to re-roof and redecorate the church. On June 29 we had a community gathering. The men put on the new roof and the women cleaned windows and made two comforters for relief. A dinner was served and the children rendered a song honoring the birthday of our former elder, W. L. Riggleman. Our vacation church school, June 3-14, closed with a program on Friday night. We are expecting Bro. E. T. Fike to be with us in a series of meetings which will begin Aug. 18 and close with the love feast Aug. 31.—Mrs. Alice Bucklew, Kirby, W. Va.

Oakvale.—Bro. J. E. Barton of Bradshaw, Va., held his regular appointment at the Oakvale church July 20 and 21. The attendance was very good. Our Sunday school is progressing nicely.—Mrs. Fannie Boothe, Oakvale, W. Va.



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Gospel Messenger

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Number 34

Pastor Yin

As a young man H. C. Yin, now one of our leading Chinese pastors, taught B. Frank Heckman the Chinese language, and in return attended the new missionary's Matthew class. It was not long until Yin requested baptism and on March 12, 1912, he entered the fellowship of the Church of the Brethren at Ping Ting, China.



Yin became a trusted teacher in the boys' school and soon he was chosen principal. In regular Bible classes and daily prayers with the boys, he gave expression to his love for the church.

On December 24, 1917, he was elected to the ministry and he entered enthusiastically into full-time pastoral service. Among the country churches he found his greatest joy because the people wanted him and sought his guidance.

Within his own family circle, Yin knew the confidence and love of his good wife and loyal children. Theirs has ever been an outstanding Christian home.

During the past six years Pastor Yin has passed through the terrors of war. He has seen death and destruction and has known unspeakable grief. Age has come upon him. His faith has been sorely tried, yet he has been a tower of strength to his fellow Christians who came to him for comfort. Today he faces the future, testifying that his love for Jesus Christ and his hope for the church are greater than ever before. A. C. Mow

Annual China Number



"And I, when I am lifted up from the earth, will draw all men to myself" (John 12: 32, Revised Standard Version).

Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
PAUL W. KELLER - - Assistant Editor
H. A. BRANDT - - Managing Editor

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Around the World

In connection with the International Convention of the Jehovah's Witnesses, held recently in Cleveland, 2,602 Witnesses were immersed in Lake Erie in a mass baptism which lasted more than three hours.

Two missionary transport planes, St. Peter and St. Paul, are being used by the Lutherans to fly their China missionaries back to their stations. The planes are proving very useful in helping break the transport bottleneck facing so many missionaries now in Shanghai.

A record-breaking corn harvest of 3,341,646,000 bushels is predicted for the United States this year, and a near-record wheat crop of 1,090,000,000 bushels is expected as well. That means that America will be in an excellent position to help alleviate famine conditions elsewhere in the world.

A Senator Asks for Spiritual Reconversion

Senator Raymond E. Willis (R.-Ind.), in a speech summing up what he learned during six years in the Senate, put the greatest amount of emphasis on the necessity for a spiritual and moral "reconversion" in America, if this nation is to lead the way to a just and lasting peace.

"Why cannot we the people, not only in the United States, but in every nation, catch the living spirit of Christianity and co-operate to save the world instead of fighting always to destroy the world?" he asked.

"It is truer today than ever that they who take to the sword shall perish by the sword . . . We proudly boast that America leads among the nations of the world. Yes, we have led in producing the most destructive, the most horrendous force the evil genius of man has yet been able to devise. If we are to continue our dependence on that force for the salvation of our nation, if we are to enter into a race with other nations to keep ahead of them in stupendous might, we must realistically face the fact that our civilization will have to accept the most terrifying and soul-destroying limitations that have ever encompassed man. We are facing the alternative of a conflict that may destroy half the people of the world, or the compulsion of living together in toleration, in goodwill, and in soul-expanding qualities."

English schoolteachers will exchange jobs with American schoolteachers at some places for this next school year. This arrangement, aimed at promoting understanding between the nations, was made by our State Department and the British Foreign Office.

Penicillin ointment, 170,000 tubes of it, weighing more than a ton and worth \$14,000, was contributed to the Church World Service Center at New Windsor recently by a well-known New York drug firm, according to a report in the Friends Intelligencer. The product will be sent to India to be used in the treatment of eye and skin infections.

Americans are showing more interest in the United Nations than are the people of any other country, according to Trygve Lie, Secretary General of the United Nations. Especially in the schools, Lie thinks, America shows superior interest in U. N. In many of them "each floor has its own security council," Lie points out.

This country is facing a potential army of 6,000,000 criminals, according to J. Edgar Hoover. The crime increase this year is even greater than it was in 1945. At the head of Mr. Hoover's list of causes is "laxity in parental control." He asserts that "if all parents would fulfill their obligations to their children we would soon experience a sharp decline in crime."

"Christmas in July" may seem inappropriate, but a program built around that theme netted more than \$1,000 for the Calvary Baptist church in Washington, D. C., recently. The money is being used to buy Christmas items for mission stations in the Philippines and as a memorial to eleven Baptist missionaries beheaded by the Japanese on Luzon at Christmas time, 1943.

For years the villagers of Tegelen in the Dutch province of Limburg had put on their version of the Passion Play. Then the coming of the throes of war to that country stopped such activity and it seemed there might never be a Passion Play in Tegelen again. But the war is over and now comes word that a new open-air theater, replacing the one destroyed in the war, will help Tegelen produce a Passion Play to rival the famous one at Oberammergau.

Editorial

Our Church in China

Leland S. Brubaker

IT IS most difficult to describe adequately the present situation in China. The quickness of transportation brings out in bold relief the differences between one country and another. Never in all of my visits to China have I found that coun-

try so spotted as far as specific conditions were concerned. Politically, China faces a very uncertain future. From a political standpoint the communists are doing an excellent job in certain areas. In other areas, they are doing an utterly wretched job. This is also true of the nationalist party. Many people feel that the only solution for China is

some kind of fusion between these two present major political emphases in China. General Marshall and Dr. J. Leighton Stewart, the recently appointed ambassador, are finding this extremely difficult to do.

Economically, China still is terribly in need. True it is that some of the relief goods shipped in by UNRRA have filtered into black markets, but this, in comparison to the tremendous amounts sent in, is small. It is evident that UNRRA, together with its Chinese agency, CNRRA, has done, and is still doing, a great work in helping to tide the country over during this time of uncertain economic conditions. People are still starving in China in certain areas. In other areas they have plenty to eat.

The terrible eight years of war have produced in China certain social conditions which at the present moment seem almost impossible to solve. The history of China, showing how she has met similar social upheavals in the past, gives one a more optimistic viewpoint. Certainly the ability to endure and to take it and the resiliency of the Chinese people, together with well-trained leaders, will enable them to find a way out of their social difficulties at this time.

Through all of these vicissitudes our Chinese church has carried on. Its members have suffered. We know of several who have been killed. Reports are still inadequate as to how many of the leaders of the country churches have been able to carry on their work during this entire period. One of our Chinese Christians in reporting to Wendell Flory said, "True, we have suffered tremendously, but we have also learned to know the depth of the grace of God."

Thinking About the News . . .

A Peace Treaty for 1946 or for 1846?

In a spirit of tenseness the peace conference with twenty-one nations participating recently began meetings in Paris. More than a year has elapsed since the war ended. Many things in the direction of peace which should have been achieved have not yet been begun: German prisoners who are still serving as slave laborers are beginning to despair of ever seeing their families again, fearing that either they may never be released or that if finally they are, their families will have starved or become lost in the meantime. More than two thousand American objectors to war are still housed in American prisons. America is revealing herself as harsher and less realistic in dealing with such men than even nondemocratic governments.

In addition to such injustices carried over from the war, the nations of the earth have allowed themselves to drift back into a pathway which all of them know has again and again led to war. This is the pathway of vengeance, power politics and a "security" based on force rather than on agreement and trust. The peace which it is hoped might be built in Paris, according to present tendencies, will be constructed on coalition, compromise and delicate "trading." The maintaining of it will be based on fear.

About the best, they are now telling us, that can be expected from such a peace is a five-year extension of the present armistice. By that time mistrust, suspicion, and fear will have dominated all of us so completely that war very probably will be near.

It is interesting and tragic that in the face of such a possibility nothing has been said in any of the meetings of the major powers about the atomic bomb and the banishment of war. It is as if we walked knowingly and en masse toward a yawning abyss, conscious of our ability to turn aside but each determined not to be first to speak of the abyss or to lead out in turning aside from it. In the meantime the militarists press the scientists for more and more gruesome instruments of death. Says one of them, "We think rockets now on the drawing boards are already capable of traveling 13,500 miles. That means that you can hit any city on earth from any other city." And further, "There is one kind of cicada which might survive an atomic war. . . . It spends seventeen years underground."

In the face of all of this, peace is still being worked for along lines which have always failed. Why bother to talk about national military bases for security? For in this age there must be no military bases; militarism must be superseded by civilian control. There can be no "security" based on fear. These all spell death.

What then must there be? We must think and plan in terms of one world, one over-all government, one set of international law and one civilian police enforcement body. It will take centuries to achieve this, you say. We have five years in which to accomplish it, the scientists tell us; if we are later than that we will be too late. Five years is enough, but we must begin now. A peace treaty must be made for 1946, not 1846.

Christians should lead in building this kind of a world brotherhood; that is their commission.

D. W. B.

The privation and suffering of the Chinese Christians has in some instances caused them to lose their Christian faith, or to hide it for the time being. But the general reaction has been one of deepened religious faith and of increased spiritual power. Therefore, on the whole, our church in China is stronger spiritually, we believe, than it was before the war. There are several Christian groups in China which we can count on heavily for the future. They need refresher courses; they need good, solid Bible teaching; they need the fellowship of others of like precious faith. The tearing down of many of their temples and the utter failure of any other philosophy of life to carry them through these difficult days give the Christian mission a wonderful opportunity in China. One woman who saw her husband and several of her relatives killed said she searched for a long time to find that which would satisfy her heart's yearning. Through a very interesting circumstance she came in touch with our church in Show Yang. In a recent communion service at Show Yang she was one of the communicants. This is typical of the spiritual hunger of many, many Chinese.

The church in China sends her greetings to the church in America. She asks for continued sympathy and understanding of her problems. She asks for missionaries to come who are well trained, who know Christ, and who have had a deep religious experience. She asks for material aid during these days.

May we see China, destined to be one of the great nations in the future. She is offering to the world now a great opportunity for Christian evangelism. The Christian church will not be fulfilling the Christ's commission unless she rises with new vigor to the aid of China.

A Meditation

F. H. Crumpacker

Elgin, Illinois

IN RECENT months the reports coming out of China reveal the fact that the material destruction during the eight years of war has been so terrible that words fail to describe it in full. The loss of human life has been even more appalling than the material losses. We have, however, a remarkable difference in these two conditions and this almost stuns us until we get to thinking straight. Let us have a look at this difference.

At the close of the war the material losses in a very real way came to a standstill. Not so with the losses of life, for they continue and will persist for a number of years. One of the most appalling things to think of is that millions of the Chinese people will live on with a perverted outlook on life. Many of them will have an outlook on life that will be as bad as or worse than death itself.

If we are to think rightly we must have at least two fundamental premises. First, the fact that the spirit of the dead will continue to live on even though the individual's body is dead. All history testifies to this. The teachings and influences of folks live on and on after life has left their earthly bodies. "The good that men do lives after them." The second hopeful thing is that those who are living though stunted and dwarfed still have spirits capable of being stimulated to better and higher living. They have an inner urge to be better and to do better as they struggle on in their handicapped condition.

Here is an example. A young man, a student, Wang Chi Chun by name, came to me for Christian baptism back in 1939. He was of a good family intellectually, financially and morally. In these qualities, this family was beyond most of their neighbors. They lived in a small farming village.

Then came the eight years of the Sino-Japanese war. Their beautiful home was destroyed and high taxes ate up much of their land. Several of the older members of the family died of grief and fear along with hunger and exhaustion. Surely one would say there was not

much left to live for in a physical way.

But a letter comes to us from this young man's Christian brother, Wang Tung. "Dear Home Church in U.S.A.: Can you help Wang Chi Chun with some travel money? A university has offered him a scholarship for advanced study. He will not be put down by the disasters to home and family. He wants further to prepare to live and be helpful to himself, his church, his home folks and his fatherland." Yes, conditions surrounding this young man are terrible and yet his inner spirit calls on him to live and to press on to help not only self but others as well.

The hospitals, schools, and church buildings are lying in ruins, waiting for an outside force to rebuild them. Also there are bruised and hurt people, people who struggle on, living and desiring to help others to live.

To me this seems hopeful for war-torn China. Although bleeding and starving, those who are living will respond to that indestructible spark within that keeps them living. Losses in life have been terrible but rejoice at the way the living cry out for opportunities to serve. Many in our Chinese Christian fellowship have died during the war and because of this war, and many others have been cruelly treated. Yet our reporters visiting China tell us that large numbers of the Chinese Christians are holding on in faith. They give promise of rebuilding their homes and their ideals. Even the idealism of those who have died will live on. Although the body is dead the spirit lives and will be an inspiration as those who are left alive rebuild the church.

The work of war destruction has been done. The children and friends of the dead cannot and will not forget the teachings of those who were killed. The living, though terribly handicapped, will struggle on and do much to restore their former hopes and ambitions. Thousands like Wang Chi Chun will live on. We must help them and share with them as they face the future in their hope for better things.



Delegates came to Show Yang from Ping Ting, Show Yang, Tai Yuan and the village of Chin Chuan to meet with the missionaries and Leland Brubaker

"No Man Liveth Unto Himself"

Martha N. Parker

AFTER seven years in China, two years in the States, and most of four years in Puerto Rico, we are now preparing to go back to China. And I believe we are asked more frequently than before we left for our first term there, "Why are you going to China?" Or we may be asked, "Do you like China better than Puerto Rico or better than the United States?" These questions are hard to answer in just a sentence. So we often give as a short answer, "We like China very much. We speak the language, know the people, and know how much they need medical aid. Many of our friends are there and are asking us to come back." These answers are true, but only part of the truth. So here I would like to share with you some of our deeper reasons for going back to China, reasons that are much the same as when we first went out, but more urgent owing to world conditions.

"No man liveth unto himself" is as true for us today as it was almost two thousand years ago when Paul wrote that message to the Christians of Rome. It is overwhelmingly true for the whole world today. It was true for our forefathers who first settled here in America. They got away from persecution and built for

themselves communities where neighborliness and mutual helpfulness were the rule, where each one worked for the good of all. They had the give and take of the friendly fellowship of small communities.

Today the world has become a community. It has become small through radio and modern methods of travel. It took us but five hours to travel from Puerto Rico to Miami. In seventy-two hours we are supposed to be able to travel from our local airport to any place in the world. Quarantine officials have, therefore, a new problem on their hands. They can still stick a thermometer in our mouths when we enter port but what can they do if they find someone with a fever. When it took weeks or months to cross the ocean they could quarantine people, but now that it takes but hours folks refuse to sit for a two weeks' incubation period in quarantine. It seems that the only answer to that is to eradicate disease everywhere, and to have the same public health teaching and enforcement of rules in all countries.

Yes, the world has become a community with the problems of a community. But these problems are larger than the family, the state, the community or the nation. They en-

circle the world and even reach out into the universe. What happens to any one of the peoples of the world affects all of its peoples. The world has become a neighborhood without the spirit of mutual helpfulness, neighborliness and unity which make it possible for neighbors to live together in peace.

We must find a means, and that quickly, of unifying this world neighborhood if we would avoid greater catastrophe. Conscription and armies have failed and would fail again. All through history wars have failed to unite peoples. A great Chinese philosopher, Lao-tse, who lived about 500 B. C., said, "Where armies are quartered briars and thorns grow. Great wars are unfailingly followed by famines. A good man acts resolutely and then stops. He ventures not to take by force. Even victorious arms are unblest among tools and people had better shun them."

One of the greatest needs of man is his need for unity. Another ancient philosopher, one of Rome, put it thus, "If thou didst ever see a hand cut off, or a foot, or a head, lying anywhere apart from the rest of the body—such does a man make himself who separates himself from others or does anything unsocial." There are three relationships which make for unity of life: man's relationship to the universe, to God, and to his fellow men. One of our modern evangelists has given the definition of sin as "anything that separates us from God or man."

Christ gave as the chief commandment, the summary of all commandments, "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." Then he told us the story of the good Samaritan to show us who is our neighbor.

Neighborliness works both ways. One does not do all the giving, but each shares with the other. We cannot pretend to be neighbors with China or with our Latin-American neighbors unless we share with them and are willing to give them the same rights and privileges which we enjoy, including a proper place in the world neighborhood of nations. We also have to be willing to receive from them the things which they have to offer for world betterment. Without this mutual sharing any attempt at a good-neighbor policy or any other goodwill policy is futile.

"For none of us liveth to himself, and no man dieth to himself. . . . Let us not therefore judge one an-

other any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way. . . . Let us therefore follow after the things . . . where-with one may edify another."

On the train coming from Miami to Washington, D. C., we shared

Recent Pictures Reveal Destruction in Shansi

Follow the pictures from left to right and down the page.

Crumpacker, Vaniman Residence at Ping Ting, Front

Doors and windows were torn out of this house and the wood was used for fuel. The attic floor was removed. The roof was used for a signal tower. The house can be repaired. The Crumpackers lived here for about twenty years.

Ping Ting Hospital, Front

The hospital was completely stripped of every movable thing. Several floors and a few window frames remain in the hospital but all iron was taken out, including the heating plant. The operating room is left in terrible condition. This hospital was built by Dr. Fred Wampler, and during the following thirty years the work was carried on by Doctors O. G. Brubaker, D. L. Horning, A. R. Cottrell, Daryl Parker and Lloyd Cunningham and several Chinese doctors.

Doctors' House at Ping Ting, Front

This house may be repaired. It will need doors, windows and a new roof. Some floors are left, but they show the effect of hobnailed boots.

Flory, Ikenberry House at Ping Ting, Front

Nothing but the shell of this house remains. The inner walls are badly broken.

Sollenberger, Oberholtzer, Wampler House at Liao Chow

At Liao Chow there was complete destruction of the mission homes. Only heaps of rubble remain. The same is true of the boys' school and the girls' school.

Liao Chow Hospital, Side

Only empty walls stand of the once well-equipped hospital built by Drs. O. G. Brubaker and D. L. Horning. Nurse Myrtle Pollock gave many years of service here.

Liao Chow Boys' School, End

A shaft of broken brick is all that remains of the boys' school. Ernest Wampler stands among the ruins.

Show Yang Church

The church still stands but the windows are about all out. The whole building is dirty and must be cleaned from top to bottom. This was Minneva Neher's home church for many years.

"Big House" at Show Yang

This house is in fair condition. The roof has been repaired and walls have been cleaned. The large house was first built by the China Inland missionaries, later taken over by the English Baptists and then transferred to the Church of the Brethren.

Wu Hsiang Hsien in Ruins

Complete destruction was visited upon this little mountain village by Japanese bombs. However, the people learned of the coming attack and fled in time: only one pig was killed.

seats with two Jewish ladies, sisters, one of whom is a lawyer and the other a dentist. One had a husband and a three-year-old daughter in Palestine. These two sisters were born in Russia, lived in Europe, and went to Palestine. One brother died of starvation in a concentration

camp in Czechoslovakia; another relative was killed in Germany. They said things look not much less black for them now in Palestine. The dentist said she had no faith in the United Nations, for everyone works only for himself. She does not like the looks of the future.



Women Christians
Tsin Chow Christians
May 23, 1946

Our Dear Sisters in the Lord,

We have received your nice fine cloth which Pastor Wampler brought here. We are very glad to have it. We thank you very much for the cloth you sent us. It was appreciated more than we can tell. It shows the great love of Christ. Were it not for the love of him we would not have it.

Though we live in a different part of the earth, we can pray for each other. We think that God has heard our prayers and saved our lives in the past eight years. In the war we suffered much. Some of us had no food and some had no clothes. Even now we are not at peace, for the civil war seems soon to be started. Please pray that God may make peace in China and let the people live a better life. By seeing Pastors Wampler and Flory we know that the home church has not forgotten us. This letter shows that we think of you always.

Your friend,
Wang Yu Fang

Letter written to Mrs. D. F. Roller, Bridgewater, Va.

Dr. Lloyd Cunningham is field editor of this China number. While finishing his school work at New Haven, Conn., moving across the country to California and entering medical study in the Los Angeles County health department, he made assignments and requested his fellow missionaries to write for this special issue. The Cunningham family is making definite preparation to return to China as soon as they can.

On July 30 Leland Brubaker returned home from his trip to China and brought some recent pictures of Shansi. They should make clear to us the conditions under which our missionaries must work as they return to the field.

When we think of what she and her race have suffered, do we wonder at her attitude?

But what about us Christians who have been practically untouched by the hardships of war? What right have we to be despondent, although we are "in a crisis in the midst of darkness." The Chinese have a proverb which applies here: "It is better to light a small candle than to curse the darkness." This is what we should each strive to do. Our candles may be small but we can never know just how many other candles will be lighted from ours.

So why do we return to China? Because no man liveth unto himself, because the world is small, because we need a unified world, because we want to be one with God and our fellow men, because we believe that only in the sharing of Christ and his way of life with our neighbors can we find a solution for our own problems and the problems of our world neighborhood.

Mrs. Huo's Profound Question

Minnie F. Bright
Union, Ohio

ONE late autumn more than thirty years ago following the moon festival by at least two moons, I heard the big gates of our front courtyard swing open. Looking through the glass window which we had placed within the latticed paper window of this old Chinese house, I saw a peasant woman with her long staff coming through the gate and up the walk to the door. Her feet were bound and she walked painfully, as I could see by her every step. I met her at the door and welcomed her to a chair, but she

Continued on page 10

Walking With God Today

Mary Stoner Wine

Words

As bullets leave the gun and reach
their aim
To wound and kill and come not
home again,
So stinging words cannot come
back, but fly
To reach their goal, and faithful
friendships die.
As sunshine lights and warms a
springtime day
And causes life to grow from sod-
den clay,
So sincere words like warming sun
and rain
Bring life and love where once was
dull deep pain.

Monday, September 2

The Reward of Truth. Psalms 15:1-5.
The one who "speaketh the truth
in his heart" cannot lie with his
tongue. "As he thinketh in his
heart, so is he." He that tells the
truth need not fear the cross exam-
ination of the law. The reward of
the truth is a clear conscience. A
truthful man need not fear accusers.

*Help us to hide thy truth in our
hearts.*

Tuesday, September 3

The Reward of Deceit. Psalm 52:1-9.

This psalm was written when
David knew the deceitfulness of
Doeg, a servant of Saul. The story
may be found in 1 Sam. 21 and 22.
The Lord shall destroy the deceitful
tongue. The gates of heaven will
close upon those who love and make
a lie. Deceitfulness is the mother of
lies.

*Lord, we humbly pray to have
hearts that are pure and true.*

Wednesday, September 4

More Than the Letter of the Law.
Matt. 5:21-26.

These are solemn words from the
lips of our Lord. What little things
stir up anger! A bit of jealousy is
often the root of anger and false-
hood. Anger may be the reason for
an impoverished prayer life. Un-
repented anger can close heaven's
door. It can cause bitter anguish
both for the innocent and the guilty.

*Help us, our Father, to keep our
hearts with all diligence.*

Thursday, September 5

Ananias Fails the Test. Acts 5:1-11.

Deceitfulness and love of praise
were Satan's traps for Ananias. It
is dangerous to claim complete sur-
render and reserve a part for self.
How much of life is lived in pre-
tension. To be sincere in the sight
of God is worth more than the gifts
we may give before the eyes of men.

*Create in me a clean heart, O
God, and keep me true.*

Friday, September 6

Peter Fails and Redeems Himself.
Matt. 28:69-75.

Peter's fall was not premeditated.
Jesus told him he would be tempted;
his hour came and human strength
failed. The crowing cock, the look
from the Lord and the remembered
warning were enough to break his
heart. Peter was ashamed of his
sin, but he was not ashamed to re-
pent and Peter came back.

*Lord, give us grace to seek for-
giveness when we fail.*

Saturday, September 7

Jesus Speaks the Truth. John 18:
23-38.

Jesus is the truth. Plainly he an-
swered Pilate, "Thou sayest." To
others who would mock and crucify
he answered nothing. Truth may
lead to suffering but there are times
when we can "answer nothing." We
need never lie; neither are we com-
pelled to answer. It takes praying
lips to tell the truth.

*Keep the door of my lips, thou
who art the truth.*

Sunday, September 8

Speak Every Man the Truth With
His Neighbor. Eph. 4:25-32.

To speak the truth we must be
"renewed in the spirit of our mind."
A pure mind, true holiness and truth
are close companions. How strange
it is for brethren to speak untruth of
one another! "Let all bitterness be
put away from you and be ye kind
one to another."

*Help us to forgive as God has for-
given us.*

... Kingdom Gleanings ...

Brotherhood Theme for 1946-47

Christ, the Hope of the World

Calendar for Sunday, September 1

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson. Jesus and Right Use of Property—Ex. 20:15; Deut. 25:13; 27:17; Prov. 30:7-9; Micah 2:2-3; Matt. 5:40-42; 6:19-34; Luke 6:27-36; 19:1-8, 45-46; 2 Cor. 13:7. Golden Text, But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. Matt. 6:20-21.

B.Y.P.D., Learning to Know Our Minister.

Gains for the Kingdom

Two baptized in the Brookside church, W. Va.

Twelve baptized in the Mill Creek church, N. C.

Eight baptized in the Pleasant Valley congregation, N. Dak.

One baptized and one reconsecrated in the Bartlesville church, Okla.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Charles D. Bonsack of Elgin, Ill., in the Center church, Ohio, Sept. 8-22.

Bro. John M. Garst of Dayton, Ohio, in the Stone Lick church, Ohio, Sept. 2.

Bro. I. N. H. Beahm of Nokesville, Va., in the New Freedom church, Pa., Sept. 2-15.

Bro. J. O. Winger of North Manchester, Ind., in the North Liberty church, Ind., Sept. 16-29.

Bro. H. Q. Rhoades of Roaring Spring, Pa., in the Holsinger church, Pa., Aug. 26—Sept. 8.

Brother and Sister Harold R. Myers of Elkhart, Ind., in the Allegheny church, W. Va., Sept. 2-15.

Bro. B. M. Rollins of Keyser, W. Va., in the University Park church, Md., Sept. 30; in the Black Swamp church, Ohio, Nov. 4.

Brother and Sister J. W. Fidler of Brookville, Ohio, in the Zion Hill church, Ohio, Sept. 1-15; in the Killbuck church, Ind., Sept. 22—Oct. 6.

Personal Mention

Elder Ray Harris will represent the District of North Dakota and Eastern Montana on the 1947 Standing Committee.

Bro. J. G. Miller of R. 4, Nampa, Idaho, would like to secure several copies of The Lord Our Righteousness, by S. N. McCann.

Brother and Sister C. O. Deardorff of the Pine Creek church of Northern Indiana were visitors at the Publishing House on a recent Friday.

James Constable of Conemaugh, Pa., was a visitor at the Publishing House on August 14. It was his first visit to the church headquarters and he expressed pleasure with what he saw in the plant.

Bro. Rufus Bowman, president of Bethany Biblical Seminary, and **Bro. A. C. Baugher**, president of Elizabethtown College, will be guest speakers at the Accident, Md., church on Sunday, Sept. 1, when special services will mark the centennial of the founding of the congregation at that place.

Bro. Galen K. Walker, pastor of the Glendora church, Calif., explained the heifer project at a meeting of the Kiwanis Club of that city. Now the club is buying a heifer.

Mr. and Mrs. John D. Brenneman and son, Lynwood, of Detroit, Mich., were recent welcome visitors at the Publishing House. They were being shown about by Mrs. George Arnold, a sister of Mrs. Brenneman.

Brother and Sister H. D. Michael, who have been in rehabilitation work in Mexico for three years, plan to return to the States in August and are looking again toward entering pastoral work. They have a long record of success in the pastoral field.

Bro. Wilmer E. Brubaker writes to ask that we note his change of address. Since Aug. 9 he may be reached at Beattie, Kansas, close to which place he has taken up full-time pastoral duties at the Richland Center church. He had been serving the Pleasant View church.

Mrs. Della Glassco of Wenatchee, Wash., vacationing in the East, had two good reasons for spending some days in Elgin. The first was to visit with her sister, Mrs. F. H. Crumpacker; the second was to see the Brethren Publishing House, of which she has heard much through the years.

Recent visitors at the Publishing House were Opal Pence and Martha Sullivan of North Manchester, Ind.; Merlin Myers, a former C.P.S. man at Lyons, N. J.; Brother and Sister Dorsey Rotruck and their children, Darlene and Edward, from Tire Hill, Pa.; and Brother and Sister Roy Eisenhower from Indiana, who were visiting the H. L. Hartsough family here in Elgin.

Ben Fuson, teacher at Bridgewater College, calls our attention to the fact that the bit of poetry used on the front cover of the July 27 issue of the Gospel Messenger was not written by Bryant but by Emerson. The quotation is from The Problem. It does us good to know that some of our readers check up on us this closely and that some of them are authorities on poetry.

Brother and Sister V. W. Hornbaker of the Pleasant View church in Kansas were guests of the D. W. Bittingers in Elgin on Aug. 1. They forgot to reckon with Chicago's daylight saving time and thus arrived too late to go through the Publishing House. Most of their trip was still before them, since they planned to visit two of their sons still in C.P.S. at Camp Wellston and Duluth. They have two other sons already discharged from C.P.S.

Harold Hersch and Paul Kline, both of Manassas, Va., toured the Publishing House on Aug. 1. They had flown from Virginia in Harold's Piper Cub plane in less than ten hours, and were planning to continue to Minnesota before returning home. Their visit was another reminder that a new era in transportation is indeed upon us. The boys were guests of Harold's uncle, E. M. Hersch, manager of the Publishing House, and found time to give him a special view of the plant from the air.

Bro. W. E. Burroughs of Independence, Kansas, writes to say that the reading of the Conference News calls to his attention how many of the people whose names now appear prominently in church news were formerly pastors at Independence. Among such names are those of Galen Ogden, pastor at La Verne, Calif.; C. Ernest Davis, president of La Verne College; Raymond R. Peters, secretary of the Board of Christian Education; S. L. Barnhart, member of the Mission Board, and others.

Evelyn Stoner of the Bear Creek congregation, Ohio, paid a recent visit to the Publishing House. She came out to Elgin from Chicago, where she is working at Bethany Hospital.

Brother and Sister Orville Noffsinger of Defiance, Ohio, stopped at the Publishing House in early August. They were on the first leg of a trip through the West to which they had been looking forward for many years.

Bro. Earl Funderburg, former pastor of the Homestead congregation at Beulah, Mich., is now located at Clarks-ville, Mich., in Brethren service work and as pastor of the Elmdale church. His address is R. 2, or Clarks-ville Relief Center, Clarks-ville, Mich.

Sister Annie Long of the Mill Creek church in the Northern District of Virginia requested before her death that any money that might be spent for flowers be used instead for relief. This was done, and Sister Long's relatives recommend it to others as a very worthy way of honoring those who have passed on.

Bro. Wilbur M. Bantz has accepted the pastoral work of the Decatur church, Ill. His new address will be 431 E. Grand Ave. Bro. Bantz has been living at New Windsor, Md., during the past year, helping in the administration of C.P.S. work. He will be glad to learn the names of any Brethren people living in Decatur, who are not now attending the Decatur church.

Bro. J. J. Yoder of McPherson, Kansas, long-time member of the General Mission Board, who himself is recovering from a serious illness necessitating surgery in June, on Aug. 20 buried his youngest son, Joe, who succumbed to the ravages of carcinoma after more than two months' heroic but unsuccessful fight for health. Sympathy in his untimely passing goes not only to the parents but to his wife, June, and two small daughters, Janice and Jean, and to the two brothers, Dayton of Conway, Kansas, and Harlan of Pampa, Texas, and to other relatives and friends. Joe was a farmer in the Monitor community near McPherson, where he was stricken with the fatal illness during harvesttime this June.

Miscellaneous Items

Spring Creek church of Middle Indiana will hold its home-coming and harvest meeting on Sunday, Sept. 1, Bro. Galen Lehman of Huntington, Ind., will be the guest speaker.

North Liberty church, Indiana, will hold its all-day harvest meeting Sept. 8. Bro. Charles Light of Nap-panee, Ind., will be the guest speaker. A potluck dinner will be served at noon.

Sunday-school secretaries are asked to note that the order blank for October, November and December has been mailed to them. Anyone failing to get a copy ought to be sure to request one by simply writing to Brethren Publishing House, 22 S. State Street, Elgin, Ill.

Do not forget to order stewardship books from the Loan Library for use during your month of stewardship emphasis. Have you used these: Such as I Have, by Henry, To Whom Much Is Given, by Thomas, The Mes-sage of Stewardship, by Cushman, Stewardship in the New Testament Church, by Rolston? For other suitable books consult your Loan Library catalog.

Brethren Ministers' Book Club members will please note that the book selected for September is Together, by Rufus M. Jones and eleven others. This book had its birth in the close fellowship of a group who came to feel they had experienced a kind of new Pentecost. If you already have the book, or if you prefer not to re-ceive it, notify the Brethren Publishing House, Elgin, Ill., at once. The date for mailing the book is Sept. 7.

The Guernsey house of the Monticello congregation, Ind., will have a full day of home-coming services on Sept. 8. There will be a basket dinner at noon. All former members, pastors and friends are invited.

A recent action of the House Subcommittee on Mil-itary Appropriations reinstated the Starnes rider pro-hibiting conscientious objectors still in Civilian Public Service from serving abroad in relief projects even when paid for by private funds. Not even the end of the war seems to have lifted the curtain of prejudice which has prevented our men in C.P.S. from rendering this kind of significant humanitarian service.

Peace Campaign Winners. Dan West announces that the three winners of the peace action campaign are Mr. and Mrs. Robert Diehl in group one; Miss Elsie Ross-manith in group two; Mrs. Grant O. Washburn in group three. Judges for the campaign were Desmond W. Bit-tinger, Burton Metzler, and a committee of atomic scientists led by Mr. John Skinner. Forty-nine papers were entered, giving the judges a wide range of choice. Winning papers will soon be printed in the Gospel Mes-senger. Winners of the five-dollar bonuses will be announced in the next issue of the Messenger.

The fifth annual Rural Life Conference under the co-operation of the Brethren, Friends, Mennonites and the Rural Life Association will be held at Earlham College, Richmond, Ind., Dec. 12-14, 1946. Registration will begin at four o'clock on Dec. 12. The conference theme will center about the question, What Message Do Our Church Groups Have for These Troublous Times? The leaders are Clarence E. Pickett and Homer L. Morris of the Friends, Edward Ziegler and I. W. Moomaw of the Brethren, Guy Hershberger of the Mennonites, Leo Ward, Roger Ortmyer, Eugene Smathers, Russell Hoy and L. G. Ligutti. About 150 students are expected.

With Our Schools . . .

Elizabethtown College

A Bethany extension school was held on the college campus Aug. 5-17. Bro. Jesse H. Ziegler taught the Art of Counseling and Working With Youth. Bro. Chalmer E. Faw taught the Use of the Bible in Preaching and the Ethical Teachings of Jesus. These courses were well re-ceived by a number of church workers.

Dr. O. F. Stambaugh of Upper Darby, Pa., has been chosen to head the chemistry department beginning in September. Dr. Stambaugh received his Ph.D. from Pennsylvania State College.

Mr. Harry M. Book of Millersville, Pa., will teach art courses during the coming year. Mr. Book studied at Pennsylvania State College, Columbia University and the Grand Central School of Art in New York City.

Mr. Mahlon Hellerich of Allentown, Pa., has been chosen as assistant professor of history. Mr. Hellerich studied in Muhlenberg College and took his postgradu-ate work at Columbia and Temple universities.

Two dormitories are being erected on the campus by the Federal Public Housing Authority. Those dormi-tories will be used to house veterans during the school year.

Brethren A. C. Baugher and H. G. Bucher represent Elizabethtown College on the permanent advisory com-mittee of area II which has been set up to provide edu-cational facilities for the excessive number of men wishing to attend college and who cannot be admitted to the colleges now available. President Baugher has been chosen to serve as secretary of the committee.

Mrs. Huo's Question

Continued from page 7

was not used to sitting on chairs. She preferred sitting on the floor on the thick hand-woven rug. She laid her staff by her side and placed one of her small feet between her hands, gently rubbing it, and, with a serious face turned to mine, said, "I've come to ask you a question." She laid one foot down and took up the other one and gently rubbed it between her hands, changing from one to the other every few minutes. She continued, "I've walked fifteen miles to ask you a question. It was a long walk. I have never met you before, but I want to know if you can answer my question." Her eyes had not shifted from my face for an instant. She showed no interest in the strange things of our home which usually attracted the people. She was intent only on her one purpose.

"What is it that you would like to know?" I asked her. She replied, "We have a small child in your boys' school. He is the only one of our eight children living." She paused. Then she continued, "Look at my eyes. I have wept so much for my children that my eyes are nearly blinded. All we have left is this son twelve years old. He comes home to visit us once every two weeks, and each time that he comes he tells us very strange things. He tells us about a God we have never heard of before. He says he lives and is not dead like our gods. The little child's father and I can't understand it. We've talked a great deal about it in the child's absence and decided that I should come to ask you if what he is telling us is true. Is there another God we've never heard about? If there is, we want to know about it. My husband and I are growing old, and we are going to die one of these times. We've been faithful to the gods of our ancestors, but if there is another God besides these we want to know before we die. Is the small child telling us the truth?"

The emotion of that moment has never left me. That serious, upturned face, the simple peasant woman in her faded blue, clean clothing, tenderly easing the pain of her aching feet (the result of her long walk over rocky river beds and trails, over hills and valleys, to ask a serious question which to her meant destiny)—this was an unforgettable experience.

Her face kept searching mine for the answer. And to try to explain to her, who had never heard of the true and living God and in whose vocabulary there was no meaning for the words *hope, love, mercy, salvation*, and *Savior*, for the first time something of the great message, was a most difficult task. I told her that the story her son had been telling her was very true, and asked her if she might stay with us for two weeks, so that we could tell her many good things she ought to know. Her face brightened and she replied, "I will stay and you can teach me more."

At the end of two weeks she came

to give her farewells and said she must return to tell her husband that the child had been telling the truth.

Back through the stony river bed and on trails over hills and valleys, with her staff and aching feet, Mrs. Huo slowly made her homeward way to tell her husband, "The little child has told us the truth. Our question has been answered. There is another God who is greater than all our gods." The great message was repeated in simple words to her husband, as much as she could remember. A bit of light was dispelling the darkness. In time these two became the first Christians in the village.

Plans for Raising the Supplemental Benefit Fund

The Goal

The Wenatchee Conference adopted \$125,000 as the amount necessary to enable the Pension Board to provide a minimum of \$10 per month for all ministers and missionaries in the Ministerial and Missionary Pension Plan as of September 1, 1945.

Dates to Remember

Pension Fund Day—October 27, 1946. On this date a presentation of the need is to be made to each congregation, and an offering lifted, or financial consideration given.

December 31, 1946—the full amount given, or plans for giving reported to the Pension Board.

February 28, 1947—complete payment in cash by the end of the fiscal year.

Each Congregation's Responsibility

\$1.25 per recorded member, instead of \$1.00, is suggested as the goal for each congregation, because the Wenatchee Conference authorized an increase from \$100,000 to \$125,000. Many congregations will need to assume a responsibility larger than this to assure reaching the goal. Should the fund be over-subscribed, the additional money will accrue to the benefit of the older members of the Pension Plan.

Individual Gifts

Lay members who appreciate the services of the Christian ministry have a great opportunity here to express their interest by making substantial additional cash gifts which will apply to this goal of \$125,000.

Contributions on the annuity plan, and bequests, which will aid in the fulfillment of our responsibility to faithful ministers and missionaries, are also invited. Although gifts on the annuity plan cannot be

a part of the goal of \$125,000, they do strengthen the Pension Plan.

What to Do Now

Careful planning with respect to goals, the manner of official procedure, the informing of the membership, the assignment of responsibilities, and the time of giving the money, is necessary. In this work you are free to ask the help of regional and district officials.

Men's Work Chairmen: The men's work organization assumed leadership in presenting the Pension Plan itself when it was started, and the National Council of Men's Work asks all district and local officers to assume the responsibility of raising the Supplemental Fund. Although ministers need not feel modest, yet some prefer that the men in the church take the lead in this matter and arrange for the raising of this money according to the methods used in the local church.

Other officers of the church should co-operate with the men's work wherever it is organized to carry on this project. Where men's work is not adequately prepared to accept this responsibility, other officials should do so. The following suggestions are therefore made to these various officials as to what each may do.

Elders: Arrange proper consideration by your congregation in council.

Women's Work Presidents: The men will appreciate the co-operation of the women.

Sunday-school Superintendents: In many congregations the fund will need the help of the Sunday school.

Treasurers and Finance Board Chairmen: Proper clearance in the church budget and remittance of funds will help greatly.

Brethren Service



Ready to go are these boys who are taking part in the Quito soap-box derby sponsored by the Club Brethren in Quito, Ecuador. As the picture indicates, the boys were not the only enthusiasts. Great crowds lined the streets where the races were held.

Club Brethren Sponsors Soap-box Derby

Enthusiasm ran high among the boys of the Club Brethren in Quito, Ecuador, in June because of the plans for the second annual soap-box derby. A contest in which the boys make their own cars in the workshop of the club, and have a race along the street, this event has gained wide attention and popularity.

Early in the morning of June 15 this year the crowd started gathering for this race. About five or six thousand people were there, but it was a well-behaved crowd, and the thirty-five policemen on duty reported that there was not one accident. The band of the Quito regiment of the police force was present and furnished music for the event.

Sixty-five boys were ready with the cars which they had made themselves and decorated beautifully with banners. Fans of the boys were very enthusiastic and with their songs and shouts gave encouragement to their favorites. On the corner had been placed a beautiful sign giving the names of the autos whose dealers had contributed for the prizes and each car had a banner that contained the name of an automobile.

Fifteen elimination races were run to select the winners in the typical popular coaches and the super categories. Certificates and checks of one hundred, fifty, twenty-

five, and ten sucres were given to the following boys:

First popular class: Guillermo Martinez (Buick), Victor Armendariz (International), Eduardo Ordonez (Ford), Eduardo Erazo (Pontiac).

Second popular class: Hugo Rivadeneira (Ford), Hector Trujillo (Chevrolet), Alfredo Proano (Nash), Luis Teran (Chrysler).

First super class: Jaime Munoz (Fargo), Gustave Jaramillo (Chevrolet), Alcides Aguilar (Cadillac), Nelson Perez (Oldsmobile).

The race was organized by Claude E. Wolfe, Mario Viteri, and Sixto Salguero, directors of the Club Brethren. Fathers of the boys came to the directors to express their thanks and gratitude inasmuch as the race gave opportunity for the boys to show their spirit, steadiness and work.

This is but one of the activities of the club, which is maintained by the Brethren Service Committee in Quito. Last winter a great many pieces of relief clothing were given to these boys for themselves and members of their families who are from the underprivileged group. Many church groups and friends have sent recreational material to the club, which has been greatly appreciated by the boys themselves as well as by the director, Claude E. Wolfe, and the assistant director, Mario Viteri.

Information and Inspiration . . .

A load of food for Hungary sent recently included 206 bags of flour (100 pounds) which came from Iowa and Hagerstown, Md. The flour was milled from Brethren-contributed wheat.

There are ten times more calories in a pound of relief cereal costing 6¼c than in a 25c can of spinach. By special arrangement, a relief cereal is being made of wheat, oats and soybean grits. This is one of the foods being purchased with cash contributions.

A new relief and rehabilitation project has been started by the B.S.C. in Holland. Mrs. Eldon Burke and Miss Martha Rupel are at Flushing on the Island of Walcheren, where they are doing social work, such as community health and a sewing-room project. This promises to be one of our best projects.

Since January 1, 1946, the center at New Windsor has received from all co-operating groups a total of 2,151,164 pounds of clothing and 795,893 pounds of food.

C. P. S. men of the Brethren unit at the veterans' hospital, Lyons, New Jersey, have recently completed a local relief drive for dried fruit for Danzig. The drive was based on an idea suggested by a letter from Don Leiffer, who mentioned that even an eighth of an apple was a delicacy in Danzig. The amount donated totaled \$132.50.

MEN AND HUNGER: This concise little book, subtitled *A Psychological Manual for Relief Workers*, is designed for those who are going to work with the starving, but it should be read by everyone who wants to understand a little of what it is like to be hungry and who wants to get a realistic clue as to the relationship between hunger and democracy.

The responsibility lies heavy upon America to give to peoples throughout the world the opportunity to find the good life that is the proper heritage of mankind.—Arthur H. Comp-ton.

The Department of Agriculture reported that as of noon July 15, the goal of shipping 6,000,000 tons of bread grains overseas in the first six months of this year had been reached.

The Church at Work

Resources for Your School of Stewardship

See August 24 issue for general suggestions on planning for a school of stewardship in your church.

Stewardship Emphasis in the Brethren Graded Lessons

One of the best places to teach stewardship to the children of the church is in connection with the regular curriculum materials. A mimeographed sheet has been prepared which lists the various units and lessons where stewardship education can be lifted up. This has been done for the primary and junior curriculums and gives the approximate time of the year when these materials are used. Write to the General Boards, 22 S. State Street, Elgin, Ill., if you would like a copy.

Books and Pamphlets

THIS IS GOD'S WORLD—A Book of Stewardship for Boys and Girls. Mabel A. Niedermeyer. 64 pages; 24 illustrations, 4 in color, by Gedge Harmon. 40c (ready Nov. 1, 1946).

This excellent book for children is written to be read by the junior boy and girl. It can be used by a teacher and class in discussing stewardship as it is related to ownership, care of property, service, etc. The book is replete with poetry, excerpts from the Bible and experiences from everyday life.

CHILDREN AND STEWARDSHIP—Mrs. Florence E. Lee. 16 pages, 10c.

This pamphlet is an interpretation of stewardship education for children. A plan is set forth for the co-operation of church and home on this vital subject. It shows how our Brethren Graded Lessons can be used in emphasizing stewardship.

SUCH AS I HAVE—The Stewardship of Talent. Carl F. H. Henry. 63 pages, paper. 25c.

This book deals with the ways by which men and women earn their living and how these ways may be used definitely to the furtherance of the kingdom of God. The basis for the use of one's talents is put on the solid foundation of God's grace and man's response. The author enumerates over one hundred vocations and discusses concrete ways in

which these vocational abilities can be used in creative ways for God. In the introduction to the book, Lester R. Minion writes, "This book is replete with suggestions which if put into practice would revolutionize any church."



STEWARDSHIP IN THE NEW TESTAMENT CHURCH

A Study of the Teachings of St. Paul Concerning Christian Stewardship. Holmes Rolston with Foreword by Mark A. Dawber.

156 pages. \$1.00.

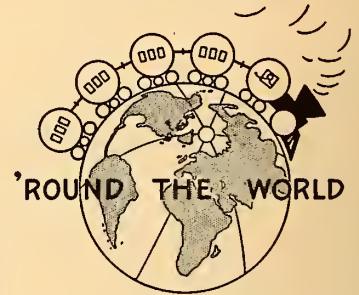
A superior book in the understanding of the meaning of stewardship. The teaching of Paul is set against the historical background and, to quote Dr. Dawber, "is in a very real sense the essence of the teachings of Jesus on stewardship." It is scholarly, and also most readable. The outline is definite and is conducive to study. Questions for discussion close each of the ten chapters.

Friendship Dimes Go Traveling 'Round the World

This is a folder for stamps for the support of the general program of the church and includes all items in the Conference Budget and Brethren service work of all kinds. The stamps are 10c each and each folder

FRIENDSHIP DIMES

GO TRAVELING



CHURCH OF THE BRETHREN

when filled will represent \$5.00 which has been given to the church. This folder has just been created and its use should be urged. It can be used by individuals as well as by Sunday-school classes, camps, families, etc. Children will be attracted by the pictures which require the stamps for completion.

You Ought to Know About . . .

The Best in Radio Listening, 1946.

A listing of worth-while radio programs for the use of church families. Adult classes might make these pamphlets available to their member families. 5c each; 20c per dozen.

The play, *Pilgrims of the Way*, by Dorothy Clarke Wilson. 4 m. 2 w. 40 min. No royalty first performance; repeats, \$2.50 each. 35c. An excellent play leading up to the conversion of Paul. Uniform lessons beginning in October will deal with the life of Paul and thus this play would be most suitable for presentation at this time.

It Occurs to Me . . . Raymond R. Peters

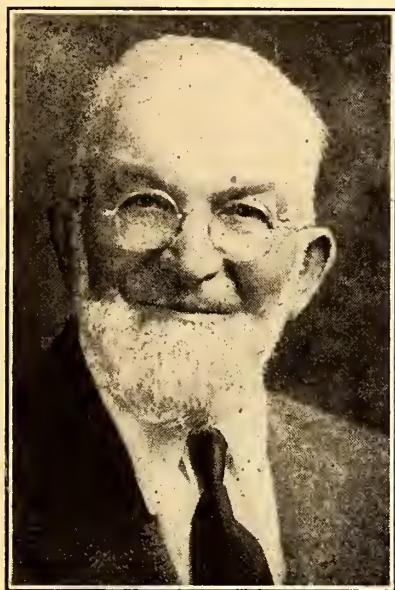
On the evening of February 11, 1946, I participated in the ceremony in which the Revised Standard Version of the New Testament was presented to the public. It was a historic occasion, for not every generation has the benefit of a new version of the Bible.

It occurs to me that every Christian should read this "most important publication in 1946." I have set that goal for myself and I have read many sections because of special interest. I am also attempting to read most of the books at one sitting. This procedure gives continuity and added meaning. We ought to use this new translation as an incentive to reread the New Testament in its entirety. A number of our own ministers are using the new version for public reading and are finding that it reads evenly and creates added interest on the part of the audience. Pastors would do well to encourage their people to buy and read this important translation.

Because of the great demand for these New Testaments the publishers are not able to supply them at the present time. Orders received now by the Brethren Publishing House will be filled as soon as they are available. Price \$2.00.

An Appreciation of a Faithful Elder

The Omaha church has asked that some words of appreciation be written in an attempt to evaluate the thirty-eight years of continuous



service which Bro. L. L. Meck of Octavia, Nebr., has rendered as presiding elder of the Omaha church, since its inception in 1908.

Bro. Meck has been a guiding spirit and counselor for the eight pastors who have come and gone during the life of the Omaha church. It is believed that never a word of criticism by any of the pastors was offered as regards Brother Meck's wisdom and mature judgment in a final ruling on any point of controversy. Brother Meck, being judged by the casual observer, would be classed as a conservative or of the older school of thought. Young people, as well as adults, found no difficulty in adjusting their thinking to his experience in spiritual living.

What more could one say of a wise counselor and loving friend? A faithful elder in the church, who has satisfied the thinking and spiritual desires of both old and young, always permeated by a spirit of optimism, is unique in church administration.

Brother Meck is still living quietly with his daughter at Octavia, Nebr. He is in his eighty-seventh year. May he have many more years of quiet rest and Christian fellowship. When his earthly labors are ended, it will truly be as a star that has gone out only to shine in another hemisphere.—Esther Dick-ey, Martha Meck, Vivian Lowell, Omaha, Nebr.

Conference at Chippewa Valley

On June 29 and 30 a very inspiring young people's conference was held at the Chippewa Valley church at Mondovi. The Eau Claire, Rice Lake, Mondovi, Stanley, Maple Grove and Worden young people were represented.

Before suppertime on Saturday afternoon, we enjoyed a fellowship hour of games and general recreation.

After the impressive vesper service in the evening, Brother Bucklew showed us slides of his trip through the West. We were very happy for this opportunity to see pictures of our neighboring states.

Our Sunday-school services were led by Brother Bucklew. The church services were in charge of Brother Petcher of the Rice Lake church.

At our business meeting on Sunday afternoon we decided to put the money in the treasury toward a fund for building a camp or for sending someone to a work camp. We also discussed how many times a year our B.Y.P.D. should meet.

We elected officers for the following year. They are: president, Lorraine Root; vice-president, Russell McInnis; secretary-treasurer, Marvella Reppert; cabinet member, the president; adult adviser, C. A. Bryan.

Special numbers of music were given by each church. We closed our meeting by singing Blest Be the Tie. We are hoping to see everyone at Worden next year.—Marvella Reppert, Stanley, Wis.

Camp Tonganoxie, Kansas

On July 7, nearly three hundred people from ten of the seventeen churches of Northeastern Kansas met at Camp Tonganoxie for services, the basket dinner at noon, and to look over the recently purchased camp property. The writer was privileged to share in the occasion.

This former 4-H camp has been taken over by the district and is in process of being repaired and improved as a district camping center. The grounds include nineteen acres of land. There are two old buildings which can be repaired and returned to use. Five new cottages were under construction and will be ready for use this camping season. Much of the work of improvement is being done by the individual churches on a project basis. A number of individuals have made substantial contributions in time and in money. Interest in the camp is keen.

On the day mentioned, services

were held in the forenoon, followed by a basket lunch. In the afternoon all gathered in a shady natural amphitheater to hear more about the new district camp and what could be done with it. Present plans are to make it the center for all district camping activities. Through the offering taken, about nine hundred dollars was given for improving the camp. Northeastern Kansas seems well on the way to having a convenient and lovely camp center.—H. A. Brandt, Elgin, Ill.

Weddings . . .

Brechbill-Chapman.—Franklin D. Brechbill of Avilla, Indiana, and Leah Joy Chapman of Churubusco, Ind., at the Pleasant Hill church on June 30, 1946, by the undersigned.—Arlo Gump, Garrett, Ind.

Guthrie-Wampler.—Wayne Spoerline Guthrie of Bridgewater, Va., and Mabel Miller Wampler of Fort Defiance, Va., at the Middle River church, New Hope, Va., May 25, 1946, by the undersigned.—Samuel A. Harley, New Windsor, Md.

Hanley-Tucker.—William Hanley and Julia J. Tucker, both of Pontiac, Mich., in the Pontiac church, May 18, 1946, by the undersigned.—L. W. Shafer, Pontiac, Mich.

Johnson-McManamay.—Douglas Johnson of Greenlee, Va., and Lydia Cordelia McManamay of Glasgow, Va., at the Buena Vista parsonage, July 20, 1946, by the undersigned.—Henry C. Eller, Buena Vista, Va.

Kauffman-Insley.—Glen Kauffman of West Liberty, Ohio, and June Insley of Bellefontaine, Ohio, in the church, July 14, 1946, by the undersigned.—I. R. Beery, Bellefontaine, Ohio.

Kelsey-Bodey.—William C. Kelsey and Vivian Bodey, at the home of the bride, June 30, 1946, by the undersigned.—Galen T. Lehman, Huntington, Ind.

Pennington-Pennington.—Clarence Pennington and Katherine Pennington, at the parsonage in Arcadia, June 2, 1946, by the undersigned.—D. Alfred Replogle, Arcadia, Ind.

Rudicel-Gilbert.—Gene B. Rudicel and Marjorie Nadine Gilbert, both of Huntington, in the Huntington parsonage, April 17, 1946, by the undersigned.—Galen T. Lehman, Huntington, Ind.

Schneider-Young.—Donald E. Schneider of Lawrence, Kansas, and Roberta Jean Young of Ottawa, Kansas, July 7, 1946, by the undersigned.—Raymond L. Flory, Lawrence, Kansas.

Sheets-Summers.—Robert Sheets of Nappanee, Ind., and Ruby Summers of Wakarusa, Ind., in the Wakarusa church, June 16, 1946, by the undersigned.—Willis E. Kurtz, North Webster, Ind.

Smeltzer-Bennett.—D. L. Smeltzer of La Verne, Calif., and Virginia Bennett of Ontario, Calif., in the Cathedral of the Foothills, Upland, Calif., June 30, 1946, by the undersigned.—J. A. Smeltzer, La Verne, Calif.

Strayer-Long.—J. Clarence Strayer of La Verne, Calif., and L. Lucile Long of North Liberty, Ind., at the La Verne parsonage, July 12, 1946, by the undersigned.—Galen B. Ogden, La Verne, Calif.

Tuttle-Maitlen.—Marvin Lee Tuttle and Genevive Garnette Maitlen, both of Muncie, Ind., July 20, 1946, by the undersigned in his home.—J. Andrew Miller, Muncie, Ind.

Underwood-Hylton.—Curtis Underwood of Bassett, Va., and Ruby Zelma Hylton of Martinsville, Va., at the parsonage, July 13, 1946, by the undersigned.—Garrett E. Phibbs, Bassett, Va.

Wine-Wesco.—James R. Wine and Maxine Wesco, at the Huntington parsonage, July 13, 1946, by the undersigned.—Galen T. Lehman, Huntington, Ind.

Winter-Hoffman.—John E. Winter and Jean Ruth Hoffman, both of York, Pa., in the Madison Avenue church, July 14, 1946, by the undersigned.—M. A. Jacobs, York, Pa.

Young-Neff.—Bruce Young of North Manchester, Ind., and Joan Neff of New Paris, Ind., at the New Paris church, July 20, 1946, by the undersigned.—Arlo Gump, Garrett, Ind.

Obituaries . . .

Beachley. Cora A., daughter of Josiah and Louise Hersh Brant, died at her home May 4, 1946, at the age of seventy-five years. She was a member of the Reformed church but was dissatisfied with their form of baptism; so was recently baptized into the Church of the Brethren at Beachdale. She is survived by her husband, two daughters and one son. Funeral services were conducted by her pastor, Bro. A. Jay Replogle, in the Beachdale church, and interment was in the Beachdale cemetery.—Pearle Brant, Berlin, Pa.

Blouch. Sallie, daughter of the late Elder Alfred B. and Elizabeth Herr Gingrich, was born near Fontana, Pa., and died at her home near Palmyra, Pa., Dec. 13, 1946, at the age of fifty-nine years. She was a faithful member of the Church of the Brethren for forty years. She served with her husband in the office of deacon as long as her health permitted. She is survived by her husband, Amos Blouch, two daughters, one sister and six brothers. One son preceded her in death. Funeral services were held in the Palmyra church by Brethren F. S. Carper and Frank Garber. Interment was in the South Annville cemetery.—Mrs. Irwin A. Allwein, Palmyra, Pa.

Demaree. Thomas I., son of Madison G. and Sarah S. Demaree, was born in York, Neb., Sept. 4, 1879, and died in Orange, Calif., Dec. 16, 1945. He is survived by his wife, Ruth, one daughter, three brothers and three sisters. He was a member of the Church of the Brethren for more than forty years. The funeral service was conducted by his pastor, Bro. Norman J. Baugher, at the Mottell mortuary in Long Beach, Calif., and burial was in the Sunnyside cemetery.—Mrs. Homer E. Fike, Long Beach, Calif.

Wilson. Suzanne, daughter of Peter and Sarah Wallace Hannan, was born at Burnt Cabins, Pa., March 22, 1873, and died at the home of her son, Dallas R. Wilson, Altoona, Pa., June 29, 1946. Her husband, William Wilson, preceded her in death eighteen years ago. She is survived by three sons, five daughters, thirty grandchildren and nine great-grandchildren. She was a faithful member of the Spring Run Church of the Brethren for many years. Funeral services were held in the Spring Run church by Bro. Lawrence Ruble assisted by Rev. J. C. Hart of Altoona. Interment was in the Newton Hamilton cemetery.—Mary S. Dunmire, Mattawana, Pa.

Zuck. John Quinter, was born in Franklin County, Pa., June 8, 1876, and passed away at the Dale hospital in Poplar, Mont., July 13, 1946. He was united in marriage to Ruth Willey in Cedar County, Iowa, Sept. 21, 1898. He was baptized into the Church of the Brethren at the age of twenty-one. For three years he was superintendent of schools in Scooby and Flaxville besides attending to his farming interests. Much of his life has been spent in public office and in civic affairs, his interests ever being with the common man. He is survived by his wife, three sons, three brothers, and three sisters. Funeral services were held with the undersigned having charge, and interment was in the Poplar cemetery.—Mark W. Emswiler, Froid, Montana.

Church News . . .

Kansas

Independence.—The mother and daughter banquet was held on May 8. On May 5 and 12 the Sunday school took offerings for the heifer project. The offerings amounted to \$100. On May 19, Sunday-school appreciation day, Bro. Earl Frantz of McPherson preached in the morning. On June 16 the church enjoyed a visit by Mrs. A. C. Daggett. Our Sunday-school picnic was held on July 14. Our members met in council on July 17 and reorganized the church and Sunday school for the next year. Bro. Cleo Beery was elected elder, R. T. Daggett, superintendent and L. A. Walker, pastor.—W. E. Burroughs, Independence, Kansas.

Michigan

Woodland.—The women have been doing relief sewing. We have completed forty-six comforters and expect to make it fifty by the first of August. A mother and daughter tea was held in May. On Mother's Day a play was given. On children's day a dedication service for babies was held. During the Sunday-school hour the children gave a program, at which time an offering of \$59.92 was taken for dried milk. Mrs. Mary Guy represented our church at Annual Conference. On June 26 the wedding of Jean Kantner and Carl Welfare was held in the church. The young people's choir held an ice-cream social recently to raise money for choir chairs. On July 7 a special service honoring the older people was held. Special recognition was given Bro. I. C. Snavely, who has completed fifty years in the ministry. Roger Flanigan has just returned home after a trip to Poland with a load of relief stock.—Florence Begerow Carr, Woodland, Mich.

North Dakota

Minot.—The members, with individual contributions, have installed a new heating plant complete with stoker and air conditioner. A young adult class has been organized here. The return of members from the armed service helped to make this possible. All of our boys are out of the service now, except one who is expecting to be out soon. We offer prayers of thanks to God for his protection and love. There have been no deaths and just a few injuries. The young people, with Bro. Ralph Petry and wife of Surrey, welcomed the returned men and their wives with a progressive housewarming party which terminated with a lunch and program at the church. Our church again has the 100% Messenger Club. We were very happy to have had Miss Ober, missionary to China, in our midst this last fall. Her enthusiasm for her work touched us all deeply. Our prayers go with her. The ladies' aid has given their entire time to relief work. Every fourth Sunday of each month we send our church and Sunday-school offering for Brethren service. Redecoration of our church is now in progress.—Edward C. Zook, Minot, N. Dak.

Ohio

Donnels Creek.—Our quarterly birthday supper was held in the church basement recently. Mr. Snyder from Springfield showed nature pictures. At the council meeting Brethren Glen Funderburg and Lester Snyder were elected to the office of deacon. On Easter morning a special dedication program was sponsored by the primary superintendent, in which teachers and their assistants, and the primary and junior departments took part. Following this program was a dedication service for babies. The district meeting was held at the church on April 24 and 25. Special Mother's Day services were given by the primary and junior departments. Each child presented his mother with a flower. The missionary society sponsored a mother and daughter banquet. The ladies' aid society has organized a junior aid society for the children through the summer

months. The children are weaving and making toys for needy children. The missionary society has sent a large box of soap to Dayton for relief. It is now sponsoring a canned food drive. Several members from the church gave a program for the folks at the Greenville Home.—Janet Kadel, New Carlisle, Ohio.

White Cottage.—A called council was held on June 3 for the purpose of determining what should be done about securing a new pastor for the church. Our present pastor, Bro. Zigler, handed in his resignation because his health would not permit him to go up and down stairs. Efforts were made to secure another parsonage where this situation would not exist but all efforts were unsuccessful. Brother and Sister Zigler have been with us for twelve years, during which time they have endeared themselves not only to the church members but also to the community people. They have done a fine work here and the church has grown in many ways under their leadership. Sister Zigler has served as our cradle roll superintendent and has been very active in the women's work of the church. Bro. Zigler has consented to continue as our elder since he is to remain in our district. We are praying that the Holy Spirit will lead someone to fill the vacancy here. Under the leadership of Bro. Zigler we had a vacation Bible school June 10-23 at our church. The whole community shared in this school. Three denominations were represented on the teaching staff and four denominations were represented by the pupils. The enrollment was ninety with an average attendance of sixty-one. The offering of twenty-five dollars was used to defray the expenses. One hundred and seventy-five cans of food were collected for relief during the school. Closing exercises were held on June 23 with Rev. Thomas of the M. E. church and our pastor as the guest speakers. Our prayers go with Bro. Zigler and his family to their new home that his health be regained and that he have many useful years yet to spend in the work of the Lord.—Mrs. J. F. Shrider, Zanesville, Ohio.

Oklahoma

Big Creek.—We appreciated the visit of the McPherson College quartet and the message of Bro. Peters, who accompanied them. The Pioneers presented the play, Simon the Leper, recently. This group recently has turned in forty-five dollars for relief. Bro. Mankey delivered pre-Easter sermons and special numbers of music were given. Bro. K. O. Thralls began a two weeks' evangelistic meeting which closed with a love feast on May 12, Bro. Thralls officiating. As the result of these meetings five were baptized and a young sister rededicated her life for special work. A children's day program followed the Sunday-school hour on June 9. We are grateful to Sisters Lucille Horner and Barbara Holderread, district vacation Bible school workers, for their efforts here July 1-7. Sisters Anna Mankey and Beulah Kinzie have been elected to serve as delegates to district meeting. At the present time our pastor is bringing us doctrinal sermons each Sunday morning.—Abbie S. Pote, Cushing, Okla.

Thomas.—We have just closed a daily vacation Bible school. In a recent council it was voted to retain Bro. Lawrence Lehman as pastor. Plans were also made for the entertainment of district conference in August. Since we, too, have a housing problem, it would be appreciated if visitors could bring available cots and bedding. Five were baptized following pre-Easter evangelistic services by the pastor. The men's work has sponsored a community drive for a carload of wheat shipped from Thomas for European relief. The church worked with the town for relief clothing and is still collecting for this purpose. The women's work has done sewing and made several quilts for relief. They enlarged, redecorated, and installed a gas heater in, a classroom which is to be used as a nursery and meeting

place for the group. The church basement is being enlarged to facilitate the care of district meeting.—Haven Hutchison, Thomas, Okla.

Oregon

Medford.—Since our last report one of our intermediate girls has been baptized. Bro. H. D. Krumel of Grants Pass held meetings the week preceding Easter. May 10 a mother and daughter tea was given at the church with Mrs. Bess Schmidt as the speaker. Several of our number attended Annual Conference. June 16 we enjoyed a dinner together honoring our fathers. On June 23 Mary Harlach Gibson told of her experiences while working at the New Windsor relief depot. Our church council was held June 30, Elder George Shade presiding. We enjoyed a sermon by Bro. A. P. Becker who, with his family, was passing through from Conference. We are now in the midst of our vacation Bible school, directed by Stanley and Phyllis Keller. During the evening hour July 7, Margaret Lininger told of her experience in the Christian education workshop at Olympia, Wash. July 14 Gerald and Clifford Pence gave a report of their time spent in the work camp at Springfield, Oregon. Our assembly at Camp Myrtlewood will be held July 22-28.—Teckla Olsen, Medford, Oregon.

Portland.—On March 25 and 26 we enjoyed illustrated missionary talks by Brother and Sister Crumpacker. The Crescendo ladies' chorus gave a program on March 24. An offering was taken for our Hammond electric organ. We held a two weeks' revival meeting before Easter. On Easter morning we enjoyed a sunrise service and breakfast at the Damascus church. We also held our love feast and communion on Easter evening. Brother and Sister James Moore were installed into the ministry on May 21. In the last quarter we have received four by baptism and two by letter. On June 2 we had a dedication service of our new Hammond electric organ. Bro. Fike was chosen as delegate to Annual Conference. About ten of our members attended. A daily vacation Bible school was held June 17-28. A fine program was given on the evening of June 28, when an offering of canned milk was given for relief. The annual Sunday-school picnic was held on July 4 at Laur-elhurst Park.—Mrs. Elsie Snelling, Portland, Oregon.

Pennsylvania

Lebanon.—Our church was represented at the Wenatchee Conference by our delegates, Brother and Sister John F. Brightbill. Our pastor, Carl W. Zeigler, also attended and brought to the church reports of the business and inspiration of the Conference. During his absence, our visiting guest ministers were Hiram J. Frysinger, Ammon B. Meyer, Ray A. Kurtz and Lowell Zuck. Our pastor delivered the baccalaureate sermon to the senior class of the Lebanon high school. Bro. Zeigler was elected secretary-treasurer of the ministerial association of Lebanon City. He also served as chairman of a city-wide drive for canned goods for relief. More than 20,000 cans were taken by truck to New Windsor. The men sponsored the drive in our congregation. Over two tons of food valued at \$600 were given. Our men, in co-operation with the men of the Lititz church, erected an outdoor fireplace at Camp Swatara. About thirty of our juniors, intermediates and young people will attend Camp Swatara this summer. The women were in charge of the Father's Day service, having as their guest speaker Paul Bicksler, children's aid secretary of the city. On July 10 and 11 we entertained the regional conference of the Eastern region of the brotherhood with our pastor as the acting moderator. On July 7 our church was the scene of a beautiful wedding when Rosalie Reinhold became the bride of Harlan Bross. Two of our boys, Richard Brightbill and Stanley Kettering, Jr., recently returned from a cattle trip to Poland. The church purchased a parsonage and the pastor's family will move into it in August. The women refurnished the young people's room. They sent soap and clothing to New Windsor. The Adam P. Smith family presented to the church additional nursery equipment and also had installed an amplifying system. We appreciate the gift of electric chimes donated by the Smith family. They enrich our worship services. Outdoor Sunday evening services are planned for August. Vacation Bible school will be held July 29—Aug. 9, directed by the pastor.—Mrs. Paul Sattazahn, Cleona, Pa.

Announcements . . .

REGIONAL CONFERENCE

Central Region—North Manchester, Ind., Oct. 14-17

DISTRICT MEETINGS

Illinois, Northern and Wisconsin—Lena, Aug. 31—Sept. 2
Iowa, Middle—Panora, Aug. 31—Sept. 2
West Virginia, First—Morgantown, Sept. 6, 7

LOVE FEASTS

Illinois
Sept. 7, Camp Creek
Indiana
Sept. 10, White
Sept. 16, Spring Creek

Pennsylvania

Sept. 1, 6:30 pm, Maple Spring
Tennessee
Sept. 14, White Horn

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urer of the ministerial association of Lebanon City. He also served as chairman of a city-wide drive for canned goods for relief. More than 20,000 cans were taken by truck to New Windsor. The men sponsored the drive in our congregation. Over two tons of food valued at \$600 were given. Our men, in co-operation with the men of the Lititz church, erected an outdoor fireplace at Camp Swatara. About thirty of our juniors, intermediates and young people will attend Camp Swatara this summer. The women were in charge of the Father's Day service, having as their guest speaker Paul Bicksler, children's aid secretary of the city. On July 10 and 11 we entertained the regional conference of the Eastern region of the brotherhood with our pastor as the acting moderator. On July 7 our church was the scene of a beautiful wedding when Rosalie Reinhold became the bride of Harlan Bross. Two of our boys, Richard Brightbill and Stanley Kettering, Jr., recently returned from a cattle trip to Poland. The church purchased a parsonage and the pastor's family will move into it in August. The women refurnished the young people's room. They sent soap and clothing to New Windsor. The Adam P. Smith family presented to the church additional nursery equipment and also had installed an amplifying system. We appreciate the gift of electric chimes donated by the Smith family. They enrich our worship services. Outdoor Sunday evening services are planned for August. Vacation Bible school will be held July 29—Aug. 9, directed by the pastor.—Mrs. Paul Sattazahn, Cleona, Pa.

Martinsburg.—At meetings held by Bro. Rufus Bowman, six were baptized. Our mother and daughter banquet was held recently. The King's Daughters class presented a program, The Family Album, a series of living pictures. The pastor, M. G. Wilson, was sent to Annual Conference. The men's work is promoting the Lord's-acre plan of raising funds for relief. About fifteen acres of sweet corn is being planted to sell to the local cannery. We recently held an institute on rural life and the church which was conducted by Brethren W. L. Gould, I. W. Moomaw, and William Mather. The Juniata College choir gave a sacred concert which was followed with a fellowship supper. A youth rally was held recently. Many of our young members are enjoying a week's vacation at Camp Harmony. Our women's work has been sewing for relief, and has also sent used clothing, food and soap. Deagan chimes, a gift by Bush Famelygare, add pleasure to our organ music program.—Mrs. J. E. Butts, Martinsburg, Pa.

Marsh Creek.—Bro. J. Herbert Miller of Hershey, Pa., was the evangelist for our revival meetings held in the Gettysburg church recently. There were no

immediate converts, but three were baptized a short time later. At our love feast Bro. J. I. Thomas of Smithsburg, Md., officiated. The fifty-fifth annual ministerial meeting and forty-eighth Sunday-school meeting of the Southern District of Pennsylvania will be held here Aug. 6-8—Mrs. M. L. Kepner, Gettysburg, Pa.

Myerstown.—Our men's work held a special service in honor of returned servicemen on Sunday evening, April 14. Each serviceman was presented with a gift. Our guest speaker was Rev. Herbert Miller, of Hershey. Bro. Galen Kilhefner conducted two sessions of the Bible institute on April 7. On Sunday evening, April 21, the young people of the Springville church rendered an Easter program in our church. On May 19 our young people sponsored a joint musical program, with five congregations taking part. We had a missionary sermon by Rev. Robert Hess on April 28, and on May 5 we were happy to have with us Brother and Sister Harlan Brooks, who brought the message in our morning service. Our baptismal service was held April 28, and our love feast May 25 and 26. At this time our guest ministers were Brethren Norman Patrick and Phares Forney. Bro. David Snader gave us a splendid Mother's Day message on May 12. Our mother and daughter meeting was held in the basement of the church on May 22. We met in regular council on June 2. We accepted the resignation of our elder, Harvey Frantz, and elected Elder Henry King as elder in charge.—Beulah Balsbaugh, Myerstown, Pa.

Palmira.—Since our last report two have been received by letter and one baptized into church fellowship. On June 9 a children's day program was presented in the morning. Conference echoes were given at the morning and evening services on June 23 by Brother and Sister F. S. Carper. Two of our Brethren donated 1,200 pounds of peas for relief which were canned in tin at the cannery. Our people contributed much dried and canned food and soap for relief. Our Bible school was held from June 17-28 with an enrollment of 223. The offering, which amounted to \$102.64, will be used for missions. On June 30 Sister Olive Widdowson delivered a message about her work in India. Our council meeting was held July 3, with Elder F. S. Carper presiding. Brethren Henry King and S. K. Wenger, members of the ministerial board, were present. Bro. William Fegan was licensed to preach for an indefinite time. Brethren Harry Meyer and Jacob Smith were elected to the office of deacon. The young people opened their Pine Woods summer programs on July 7

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and will have services every Sunday afternoon and evening. The young people of other congregations are invited to take part in these services. William Fegan is our summer pastor and will have charge of these services. On July 14 Sister Susie Thomas delivered the morning address about her work in China. She also spoke to the young people at the Pine Woods.—Mrs. Irwin A. Allwein, Palmyra, Pa.

West Green Tree.—Our spring love feast was held May 15 and 16 at the Rheems House with Bro. Joseph N. Cassel of Mingo officiating, assisted by Brethren Elmer Moyer of Indian Creek, Alton Bucher of Heidelberg, Samuel Eshleman of Chiques and Allen Becker of East Fairview. Since our last report three certificates of membership have been granted and two received. On the evening of May 26 at the Florin house Bro. Rufus Bucher from Quarryville told of his trip to Europe and of the need and suffering existing there. The offering taken for relief amounted to \$460. Our delegates to Annual Conference were Bro. Harry W. Eshleman and Bro. Henry T. Becker. They brought a very interesting report Sunday, June 23. Brother and Sister Samuel Parmer of Broadfording, Middle Maryland, visited our Sunday school and church services at Rheems June 30. Bro. Parmer delivered the morning message. On the morning of July 7 Bro. Daniel Weimer delivered a missionary message at the Green Tree house. Bro. Weimer and several others of the cowboys spent some time in the home of Bro. Jacob Eshleman, who had also accompanied them on the trip to Poland last spring. Every Thursday evening for the past ten weeks Bro. Henry Gottshall has been directing a class in singing at the Rheems house. On Sunday evening, July 7, this class presented a concert of sacred music. Our daily vacation Bible school will be held at the Florin House July 22 to Aug. 2. Our young people entertained the young people from East Fairview and East Petersburg in the afternoon and evening of July 14.—Mrs. Edyth B. Stauffer, Elizabethtown, Pa.

Woodbury.—We have had four missionaries visit our congregation: Brother and Sister Harold Royer, Bro. Edward Angeny, and Sister Susie Thomas. Delegates to our district meeting at New Enterprise were Brethren Elmer Wyles, Paul Stayer, Franklin Beach and Mrs. Vernon Stayer. Our pastor was sent as a delegate to Annual Conference. Our pastor called a special meeting of all the churches in the southern end of Morrison's Cove to conduct a community sale for relief. Seventeen churches responded and, as a result, almost fourteen hundred dollars was raised for relief. We held a mother and daughter banquet for all three churches in our congregation. Children's day was observed and Bible school was held by all three churches. Bro. L. K. Zeigler was with us on June 30 and spoke on peace. The men's work group of the Curryville church sponsored a program by the Lehman radio singers. Several of our young people are attending camp and some are serving as counselors. At our last council meeting Bro. J. H. Clapper was re-elected elder. Our church has decided to carry out the peace program with the brotherhood. A committee was appointed to carry on a program in the churches.—Mrs. Vernon Stayer, Sr., Curryville, Pa.

Tennessee

Knob Creek.—During the week of July 7-14 Bro. Rufus Bowman and family were with us. On July 14 members of the neighboring churches came to Knob Creek for all-day services with a picnic lunch in the church grove. The afternoon was spent in congregational singing and a talk by Bro. Bowman. Brother and Sister George Canfield, who were visiting in the district, led the singing on Sunday.

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We were host to the young people's conference July 8-12. Minor C. Myers, Homer Burke and Bro. Bowman were leaders. Thursday evening the whole congregation and the visiting young people assembled around a campfire for Bro. Bowman's message and a reconsecration service. The B.Y.P.D. has been selling the booklet, How to Pray, by E. Stanley Jones, for the heifers-for-relief project. They have also bought one heifer which has been shipped. Bro. C. R. Simmons went with a shipment of cattle to Poland. The ladies' aid society has started a summer of canning for the needy.—Helen Sherfey, Johnson City, Tenn.

Texas

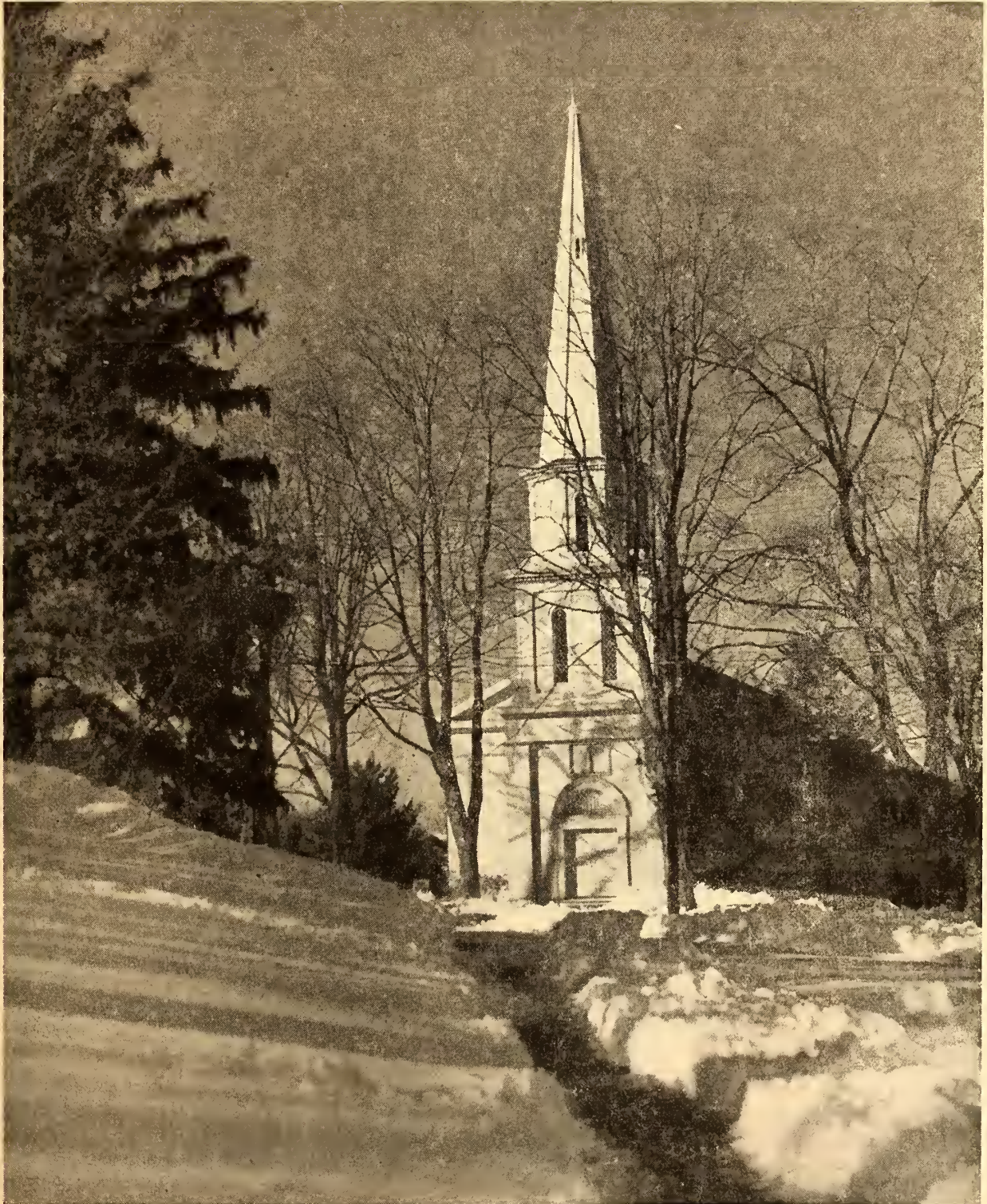
Nocona.—Bro. Lawrence E. Lehman held a revival meeting at our church June 24—July 7. One was baptized and one was reconsecrated. Our love feast was held July 8 with Bro. C. E. Schrock officiating, assisted by Bro. Ed Davis. Our church is again sponsoring the 100% Messenger club. Our vacation Bible school was held June 12-20. The ladies' aid is still sewing for relief. We held our council meeting July 14 with Bro. Schrock officiating. Brethren Ed Davis and Glenn Molsbee and Sister Schrock are delegates to district meeting.—Mrs. Maggie Molsbee, Nocona, Texas.

Gospel Messenger

Volume 95

SEPTEMBER 7, 1946

Number 35



Philip Gendreau



Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
PAUL W. KELLER - - Assistant Editor
H. A. BRANDT - - Managing Editor

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Around the World

Negro Methodist churches in Mississippi will receive \$100,000 from the million dollar forward movement to be carried on by Methodists in that state.

More than 3,000,000 copies of the Bible in twenty-three languages were sent by the American Bible Society during the war years to people in liberated areas. Many of these people had lost their homes and personal belongings and were eager to own a Bible again.

A study of the life histories of 120,000 persons revealed that, up to the age of fifty, the death rate of heavy smokers of tobacco is more than double that for nonsmokers, Professor Raymond Pearl of Johns Hopkins University has reported. Between the ages of fifty and seventy the number of nonsmokers who live is half again as many as the heavy smokers of the same age.

Quaker ambulance workers in Aachen, Germany, have reported discovering there a still-existing organization of pacifists, affiliated to the War Resisters' International. The emphasis of the group was political. Members are busily at work translating, for German distribution, peace pamphlets received since the end of the war from England, and express the hope of starting a pacifist newspaper when economic conditions permit. (WP)

I am gratified that Congress has passed the Joint Resolution authorizing me to accept membership for the United States in the United Nations Educational, Scientific and Cultural Organization. I attach the greatest importance to this agency.

UNESCO will summon to service in the cause of peace the forces of education, science, learning and the creative arts, and the agencies of the film, the radio and the printed word through which knowledge and ideas are diffused among mankind.

The government of the United States will work with and through UNESCO to the end that the minds of all people may be freed from ignorance, prejudice, suspicion and fear, and that men may be educated for justice, liberty and peace. If peace is to endure, education must establish the moral unity of mankind.—From statement by President Truman.

A fine up to \$100 or a jail sentence up to thirty days for the printing and distribution of "hate" literature under anonymous names is the penalty provided by an ordinance passed by the city council of Philadelphia.

The Augustana Synod, a Lutheran body, voted at its annual convention in Duluth, Minn., in favor of the formation of a federation of all Lutheran groups in the United States as a step toward organic union.

Pastor Martin Niemoeller was not able to attend the recent Conference on World Order held in Cambridge, England, because the British consul in Geneva refused to give him a visa, it was stated by Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches.

A series of two-reel color pictures based on stories from the Bible will be made by the newly organized producing company, The Living Word, B. P. Fineman, president of the company, announced. The first of the films will be released to the theaters next year. A board of consultants made up of prominent clergymen will supervise the selection, film treatment and production of the Biblical subjects.

The United States Senate voted 60 to 2 recently in favor of a bill committing this country to accept the compulsory jurisdiction of the World Court. Only one exception, and that a domestic matter, was made in this country's willingness to submit to the judgment of the court. The United States is the first big nation to join the court. Her action is a milestone on the road to lasting peace.

The Flowery, a secret publication circulated among conscientious objectors in Britain's Wormwood Scrubs Prison between August 1942 and March 1944, is being saved for posterity. The magazine, handwritten on ruled paper, and produced in complete secrecy, came out only in single issues. These issues are grimy and torn from having been passed from man to man and hidden inside shirt or sock. The magazine contained serious articles, sonnets and other poems, stories, book reviews, drawings, and many other items. Copies are being made for the Friends Library at Friends House in London so that this material will not be lost.

"Mother, We Can Read the Bible Too!"

JOHNNY, aged ten, held the Bible in his hand and Agnes, aged eight, held the Gospel Messenger in hers. They were seated about the table for their daily period of devotions. Agnes announced from the Walking With God Today pages of the Messenger the scripture indicated for that day and Johnny looked it up in the Bible and read it. Sometimes it took a little while to find it when it was in a part of the Bible not read as often as was the gospel story. But everyone waited patiently until it had been found and read.

Editorial

Then Agnes read the comment which was written in the Messenger together with the one-line prayer. Following this, all bowed together while Agnes prayed her own prayer as the family worship prayer for the day. Sometimes this service was enlarged by having a song at the beginning and quite often the entire family prayed together the disciples' prayer at the end. It was the usual family practice to discuss the scripture or the Messenger comment a bit further as the meal progressed.

This is the form of family wor-

ship followed in one Brethren family. There had been some family discussion concerning which meal should become the one for Bible reading and longer worship. Likewise the matter of what worship book should be used had been discussed by the members of the family. It had been decided that breakfast was too hurried; the children were trying to get to school, nearly two miles away, for 8:15 classes, and the worship could not be restful and helpful, they said, when one's eye had to be kept on the clock above the table. The evening meal seemed the best time for the service, they all agreed.

Concerning the booklet to be used for devotional purposes, it had been decided that it did not seem like a complete type of worship unless part of the reading came directly out of the Bible. And since the children wanted to take their turns at reading, it was felt the total reading should not be too lengthy.

The Bible Study Monthly readings were used for a while with two members of the family always reading, one from the Bible, the other from the written comment in the monthly. Now, since Walking With God Today is in the Messenger, the Bible and the Messenger lie together on a convenient shelf near the table and together they pass among the family members as they take turns in the reading and prayers. All enjoy it and are benefited by it. It is to be hoped that many other Brethren families will consider this possibility, and that a short family worship service similar to the one described, or different from it, will draw the many families together round a worship center day by day in the year ahead. If the Messenger readings help any we will be happy about it. D. W. B.

Thinking About the News . . .

Must We Fight Russia?

Russia is in everybody's thought now. Each newspaper and every newscast begins with or comes finally to Russia. Recent books, notably Ambassador Wm. Bullitt's *The Globe Itself*, and recent magazine reports present Russia as the world's greatest menace; some of them present her as the only menace.

Whether we agree with all of these, or with any of them, we must realize that we are now undergoing toward Russia what we underwent less than a decade ago toward Germany and Japan, a softening-up process which will make possible the beginning of a war when those in authority are ready to decree it.

The rapid general acceptance of the idea of an impending war with Russia has made it possible for the American government to begin movements in that direction. Plans are being made to match Russian man power and Russian force with similar American force. Arctic war maneuvers have gone forward and are being speeded up. Air bases in Iceland and in the Azores are to be opened once again, and in the Pacific they are to be expanded.

The answer of the military to protests against this is that such a display of force will convince Russia that we are neither weak nor soft, as we are told they accuse us of being, and that mutual fear will postpone war.

The testimony of history is uniform that such a procedure never has worked. It has always led to war, not because the problems between the competing nations were insuperable, but because the nations refused to face the problems sensibly. Why should we expect that the streams of history will flow differently this time?

Russia, which lies just across all three of our oceans from us, must feel about us similarly to the way we feel about them. Their propaganda about us is probably as good as ours concerning them.

Must we fight Russia, then? Is this destructive, annihilating, pagan, impending war unavoidable? No; war with Russia is not necessary. No problem is beyond solving when men will face it instead of fighting about it.

Part of our misunderstanding with Russia is due to language barriers. More of it is due to cultural and ideological differences. Most of it is due to active and purposeful propaganda, which is set up against us by them and against them by us. The total problem will be partly solved when these facts are realized and when they are accepted as part of the difficulty which must be overcome.

There is no necessary reason why the common people of America should fight the common people of Russia at all. More of us need to say we will not.

D. W. B.

How to Put Out a Fire

A WISE man who was good at observing things around him once said, "Where no wood is, there the fire goeth out: so where there is no whisperer the strife ceaseth" (Prov. 26:20).

This is an unusually good observation to bear in mind now. Not only will the discontinuance of "whispering" help to resolve the difficulties between neighbors and fellow church members but it will cause suspicions to be allayed between races and nations as well. I have been told of a lot of things which the Jews, the Negroes, the Catholics or the Russians want to do to my group and to me. I have refused to believe any of them and I discover that toward all of these people I have a feeling of sincere friendliness. I would like for them to feel that way about me.

Solomon was right. "Where no wood is, the fire goeth out."

D. W. B.

A New England Country Church

See cover page

THIS country church located at Canaan, Connecticut, combines some of the characteristics of both the Romanesque and the Gothic style of architecture. Thus its architectural rootings go all the way back to the beginning of Christianity, and embodied in this temple of God are many centuries of experience in temple building. Added to the experiences of these ancient years are some architectural discoveries of the early colonial period which serve to tie antiquity to the present in a living continuity.

The outstanding characteristic of this church structure is its spire; this should be symbolical of the church spirit as well. Higher than anything else in this rural community towers the tall church spire, pointing men's minds and purposes upward to God. D.W.B.

Christ

the Hope of the World

V. F. Schwalm

North Manchester, Indiana

The brotherhood theme for the church year beginning September 1 is Christ the Hope of the World. It is fitting that Bro. V. F. Schwalm's Conference Sunday sermon, based on this theme, should be used to introduce the new year. In Part I the author points out wherein our hope does not lie.

WE live in an unusually unhappy world. Perhaps never has the dark curtain of fear and of despair settled down so oppressively upon humankind in so many ways and in so many places as now. We are being told in monotonous repetition of the millions in Europe, in India, in China and in Japan who are hungry, cold, homeless, shelterless and friendless. Age-old sin, cruel and tyrannous, has its grip on millions of lives and holds them in its power. The sin of war has lately again wrought its terrorizing havoc and left behind it a train of added evils. Everywhere there is fear, uncertainty, anxiety, distress of body and of mind.

For some time we have been told that we have come to the end of an era. We now know that this belief is correct and that the end came on August 6, 1945.

Is there any hope for our world? Can the forces that make for disintegration and corruption be stayed and turned toward progress and happier days for mankind? If so, wherein lies this hope?

During late months there have been several happenings which point up our situation and indi-

cate in some measure where our remedy does not lie.

(1) On V-J day, when the allied military might had conquered over the military might of the axis powers, General MacArthur said in effect from the battleship Missouri, "We have had our last chance or Armageddon is at our door. Our problem," said he, "is basically theological. What we need is a recrudescence and improvement of spiritual character that will synchronize with the progress made in art, industry and education during the past 200 years. It must be of the spirit if it would save the flesh."

(2) We have been dramatically reminded of late that our hope does not lie in the direction of scientific discoveries.

For many years science has performed wonders. It has made the desert to blossom as the rose. It has made our homes miracles of beauty and comfort; it has made travel swift and comfortable; it has lightened our daily tasks and given us marvelous pleasure. People were hopeful that by its continued application to man's problems, humanity would grow better and happier.

But during this second world war, we saw the land where sci-



Screen Traveler from Gendreau
The Rio Corcovado Christ, Brazil

ence and culture had for many decades been foremost stoop to such brutalities and atrocities that the sympathies of the whole world were alienated. And then finally when atomic energy was released and when scientific men saw what awful power was thrust into the fumbling hands of man, scientists themselves were frightened, and the greater the scientist, the greater his fright. For he realized that they had touched a secret of God's universe which had the potentiality of destroying man and all his works—if not the whole earth with it.

Science cannot change the heart. It takes religion to come to grips with man at those depths out of which are the issues of life. So the scientist has called

in the minister of the gospel to tell him what can be done to save science from futility and self-destruction. Social salvation from the power of science lies not in more science, but in a change in the heart of man.

(3) Law-enforcing officers in our cities dealing with divorce and with juvenile delinquency find themselves at their wits' end. They realize that law and prison walls cannot make people good. In the face of overwhelming odds that threaten our civilization, they call upon the ministers and the churches to help with the problem that is beyond their control. Laws and courts cannot deal with the sin that lies at the root of most divorce and of crime.

The one encouraging sign in

such a world of need is the fact that the world recognizes its need. When military might turns to the theologian in recognition of the need of spiritual character; when the eminent scientists, frightened at their own discoveries, call on the clergy to help save the world from the misuse of their own discoveries; when the President of the United States, face to face with the overwhelming industrial strife of America, acknowledges the need of prayer; and when law-enforcing officers ask the churches for help, it would seem opportune and urgent for the church to speak, if it has a word of hope for this defeated world.

Incentive for Youth

Wilma Stern Lewis
Wilmington, Delaware

OUR church does a magnificent piece of work in sponsoring and carrying on successfully many major activities. Not for one moment can the importance of any of these be minimized. Our missionaries and our relief workers are doing a splendid piece of work, but the call comes for more workers. The need for ministers is great.

Many of the above needs could be alleviated if the church were willing to sponsor an "all out" program in the interest of our youth. Many of our young people are eager and willing to assume responsibility and become active church workers; all they need is the stimulation of an enthusiastic leader.

Our national youth director is doing a fine piece of work and I am well aware of the excellent program provided for our young people. But who can determine the far-reaching effects of providing our youth leader with a number of equally dynamic workers whom he could place in

various needy areas throughout the regions and districts of the brotherhood?

Time and time again I have seen young people become definitely interested in church work as a result of meeting outstanding personalities of our church in the summer camps. In a meeting of young people's leaders recently many attributed their interest in church work to our church leaders whom they had met in camp.

Where there is a strong church with a minister and an adult adviser wholeheartedly interested in youth work there will be obvious results. But where such situations do not exist, do we not as a church have a tremendous responsibility in providing the needed incentive for our young people?

Young people are eager to grow and to assume responsibility but they need the guidance of interested adult leaders. Far too often, and it is difficult to expect otherwise, the schedules of our volunteer leaders are exceedingly heavy, making it impossible for them to give youth the time and help which they need and so rightfully deserve.

Is it a far distant hope to believe that sometime we will realize the importance of choosing a number of our resourceful and animated leaders just as carefully as they are chosen for relief work abroad, and place them in our home field where they can show youth the way of abundant living through active participation in our church program? If such a program of action were instituted the demand for workers at home and abroad could be filled. A finer ministry and stronger churches would be an inevitable result.

The youth of today determine the church of tomorrow. Is our concern about the type of church that will be great enough to motivate us to action?

About the Yale School of Alcohol Studies

Raymond R. Peters
Elgin, Illinois

I am happy to represent the Church of the Brethren at this fourth session of the Yale School of Alcohol Studies. Mrs. Earl Flohr and Merlin Garber represented us in 1944 and 1945 respectively. Included among the one hundred eighty enrollees this year are sixty ministers. Professors, medical workers, probate officers, professional temperance workers, public health directors and representatives of the brewing industry make up the remainder of the enrollment.

This school is sponsored by the Laboratory of Applied Physiology of Yale University and has as its main purpose the presentation of factual data on the alcohol problem. The lecture series is presented by men who are schooled in the use of the scientific method. At the end of the first week of the school I am impressed with their objectivity. The interpretation and application of the data presented is left entirely to the individual.

Some people argue that since alcohol is harmful the only way to solve the problem is for men to leave it alone. I agree with the objective but feel that this is an oversimplification of the problem. We need to recognize the fact that the alcohol problem is both individual and social. Drinking is associated with many social functions. In fact, individuals seldom indulge in it alone. Therefore, to eradicate the drinking habit it is necessary to deal with related social factors. This point is often overlooked by temperance workers. In spite of many efforts at prevention men in almost all cultures and ages have drunk alcoholic beverages. So it seems time to take a new and comprehensive look at the problem in

order to understand more fully the personal and social factors involved and on the basis of that information to work toward a solution.

The Yale school is not a temperance movement. Neither does it support the wets. Some people would like for the school to come out and make specific pronouncements. Because it does not some temperance and liquor leaders have been critical. Various critical articles and leaflets have been circulated among the present school enrollment. After reading them I can see why some of our temperance movements fail. Very often there is more heat than light. If there are those who are critical or fearful of the Yale School of Alcohol Studies, I suggest that they keep in mind the objectives of the

My Brother's Keeper

Robert L. Byrd
Irricana, Alberta, Canada

My brother's keeper? How can I, Busied with duties mountain high, Be caught but just a neighbor-friend?

Why, such a course would never end.

Surely there must be some mistake.

Must I live for my brother's sake?

My brother's home, my brother's name—

If he should fail, am I to blame?

My brother's children, must I guard

Their welfare? Am I yet their ward?

My brother's happiness—must I Be one to lightly pass it by?

So be it, God, that I should be My brother's keeper, and may we Go hand in hand toward our goal,

A vanguard of each other's soul; And when at last his goal he's gained

Perhaps my own will be attained.

school and read Alcohol, Science and Society, a publication containing the full report of the 1944 lectures.

Brethren believe in total abstinence. It is our hope that we can teach so efficiently that our people—all of them—can achieve this goal.

They Come to Church in a Bus

Now that gas rationing is a thing of the past, at least two Brethren communities are making use of buses to enlarge their congregations.

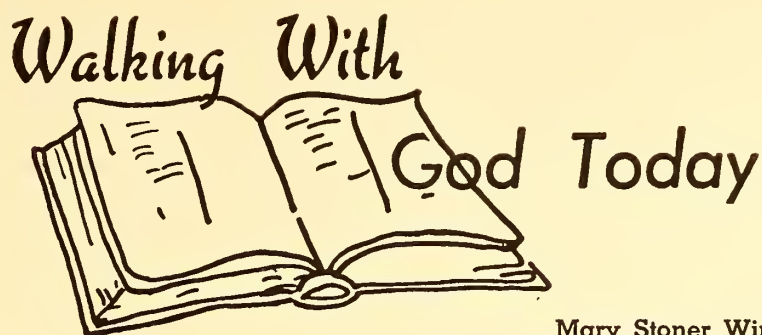
Down in Pulaski, Virginia, a little church that had once been a mission point about to close up has more than tripled its membership in the last few years. An important part of that growth has been due to the bus that makes two trips into the country around Pulaski each time there is a service to bring in anyone interested in attending. The bus, underwritten by one of the members and still being paid for by the church, cost \$1,000. But the congregation feels it is worth it. Thirty to thirty-five folks can come in every load with Pastor David Wampler usually in the driver's seat. A little cup is installed in the bus so that anyone who wishes can drop in a coin to help stand the cost of gasoline. All in all, the bus makes for robust Christian fellowship, with its load of happy members singing lustily as they go to and from the church services. The Pulaski church would not be quite the same without its bus.

A more recent, but no less successful, bus experiment is being tried at the Mt. Pleasant church, in Pennsylvania, where a bus has been bringing in from thirty-five to fifty people for each service since April 1 of this year. The Mt. Pleasant bus, rented from a regular company, is completely financed by Mr. Able McGiffin and his family, members of the church.

The experiment proved especially successful in the recent revival meetings at the Mt. Pleasant church when a goodly crowd rode in for each night's services. At the close of the revival twenty-nine were baptized.

The Mt. Pleasant church plans to continue its bus service indefinitely, or at least until those who want to come have ways of their own.

The moral of these stories is clear: There is more than one way to make a church grow.



Mary Stoner Wine

The Riches of God

The riches of God are eternal, sufficient for all of our need.

His grace is a fountain o'erflowing, to cleanse us, to comfort, to feed. The love of our God is eternal, unmeasured, unbounded and free.

His peace is as deep as the ocean, his mercy as wide as the sea.

And we are the Father's dear children, the heirs of his mansions above,

Redeemed by his Son the beloved, the heirs of his riches and love.

Monday, September 9

Ahab's Covetous Choice. 1 Kings 21: 1-5.

Poor old Ahab "sold himself to work wickedness in the sight of the Lord." He wanted land that rightfully belonged to one of God's children, and he provoked the Lord to anger. Ahab was denied enough land for a grave. Dogs and fowls became his vault. He who had plenty coveted more and had none.

Help us to evaluate things properly and keep us from covetousness.

Tuesday, September 10

Isaac's Generous Choice, Gen. 26: 18-30.

How interesting is this story of peace-loving Isaac! After he was driven from his wells his covetous persecutors followed him and said, "We have not touched thee and have done thee nothing but good." Isaac knew better, yet he had no stinging words of reproach. He gave them a banquet and they left in peace.

We thank thee for those who love peace more than wells of water.

Wednesday, September 11

Generosity Versus Greed. Prov. 11: 23-31.

How hard it is to learn that "he that watereth shall be watered also himself," but it is still harder for the worldly minded person to know that "he that trusteth in his riches shall fall." Trust is a spiritual thing; riches are material. Spiritual energy can find true recompense only in spiritual values.

Help us to trust in God the Father through Jesus Christ our Lord.

Thursday, September 12

The Rich Young Ruler's Decision. Luke 18: 18-27.

The rich young ruler was near-sighted; he saw Jesus and he wanted him. He saw his own wealth and he wanted it. The bigness of riches obscured Christ. He kept his money and his heavy sorrowful heart. We may choose today either Jesus or the world and sorrow of heart.

Dear Lord, may covetousness have no place in our lives or love.

Friday, September 13

Paul Writes About Possessions. 1 Tim. 6: 6-12.

What kind of eyes do we have? Those that see things or values? Money weighs heavily to natural vision. Covetousness causes astigmatism and hides temptations, snares, lusts and perdition. Spiritual eyes see righteousness, faith, love, patience, meekness—outweighing the love of money. What kind of eyes and weights have we—natural or spiritual?

Lord, grant us vision that sees spiritual values.

Saturday, September 14

Jesus Teaches About Covetousness. Luke 12: 13-24.

It is not wrong to farm, to raise good crops, to build barns. The sin comes in making self the center. God prospers such people as Crowell and LeTourneau and some I could name who are Brethren. These men are rich toward God. God was and is their partner.

Take covetousness from us and make us rich toward thee.

Sunday, September 15

The Great Gift. 2 Cor. 9: 6-11, 15. Why should we long and strive to deprive others for our own enrichment when all things are ours? The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. "Godliness with contentment is great gain." May God be our "all-sufficiency."

We thank thee for the riches of grace in Christ Jesus our Lord.

. . . Kingdom Gleanings . . .

Brotherhood Theme for 1946-47 Christ, the Hope of the World Calendar for Sunday, September 8

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, Jesus and Sincerity of Speech
—Exodus 20:16; 23:1; Psalms 15:1-5; Proverbs 26:18-28; Matthew 5:33-37; 23:16-22; 26:69-75; Acts 4:13-21, 23. Golden Text, Wherefore putting away lying, speak every man truth with his neighbour. Eph. 4:25.

B.Y.P.D., Working With Our Minister.

Gains for the Kingdom

Three baptized in the New Paris church, Pa.

Three baptized in the Pocahontas mission, W. Va.

Nine baptized in the Scalp Level church, Pa.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Jacob L. Miller of York, Pa., in the Manassas church, Perry congregation, Pa., Sept. 8-22.

Personal Mention

Sister W. N. Zobler of Gettysburg, Pa., wishes to express her thanks for the many cards and letters of sympathy that have come to comfort her since the tragic death of her husband.

Bro. Carl W. Zeigler writes to ask that his address be changed to 195 Walnut Street, Lebanon, Pa. The new address is the recently purchased parsonage into which the Zeigler family moved in August.

Bro. D. Howard Keiper, pastor of the Middle River church in the Second District of Virginia, has accepted a call to be the pastor of the Coventry church near Pottstown, Pa. The change of pastorates will be made Jan. 1, 1947.

From Hershey, Pa., came Brother and Sister Henry F. Long and their son, Joe, to visit their son, Henry, who is assistant to H. Spenser Minnich, financial secretary. They included the Publishing House in their list of places to see.

Brother and Sister W. M. Platt, of La Verne, were welcome guests at the Publishing House recently. They had come to Chicago to visit Sister Platt's daughter, Mrs. Chalmer Faw, who accompanied them on their side trip to Elgin.

Bro. H. C. Spangler announces the annual reunion of all conscientious objectors of both wars to be held Sunday, Sept. 8, at the Oak Grove church between Cave Spring and Salem, Va. The meeting will be held both morning and afternoon.

Brother and Sister Charles R. Oberlin are closing their work with the Peru church, Ind., on Aug. 31, after having served that church for seventeen years. They are entering the evangelistic field. Their new address will be 618 W. Main St., Peru, Ind.

Bro. J. H. Good writes to tell us that his address should be changed, following Aug. 15, to 39 South Smith St., West Alexandria, Ohio. Brother Good will be taking up the pastoral duties at the West Alexandria church on Sept. 1. During the fifteen years prior to this time he served the Springfield church, Ohio, helping with its development from the days when it was yet under the direction of the district mission board.

Middle Indiana has chosen Elders Charles R. Oberlin, Galen T. Lehman and Clarence Sink to represent the district on the 1947 Standing Committee.

Bro. Vernon F. Miller changes his address from Bryan, Ohio, to North Manchester, Ind. We understand that Bro. Miller is to assist in the pastoral work at North Manchester.

Bro. J. Homer Miller became pastor of the Barren Ridge church in Second Virginia on Sept. 1. Accordingly his address is changed from Port Republic, Va., to R. 1, Waynesboro, Va.

Brother and Sister J. L. Baker of Gettysburg, Ohio, stopped in to visit the Publishing House recently on their way to Canada. The Bakers had lived for many years in Canada and were planning to visit friends there.

Brother and Sister Joseph C. Grossnickle of Cave-town, Md., found the Publishing House an interesting place when they stopped in for a visit on their return trip from points farther west. Their home church is Hagerstown.

Sister Rachel Lowery of Carthage, Mo., writes from a nursing home there to express her thanks for the Gospel Messenger and to urge that all Christians seek to have fulfilled in their own lives the things for which we pray in the Lord's Prayer.

Bro. John W. Schlotman of Carrington, N. Dak., writes us a short article urging that every member of the church follow more closely the teachings of Jesus particularly as they relate to peace and war. This, he urges, is the only way the world can be saved now or that souls can be saved eternally.

Bro. Paul Keller left his duties as assistant editor of the Messenger the last of August to become publicity director for the Brethren Service Committee. The change was made as part of the expansion of the B.S.C. staff to care for an enlarged program of peace education and relief which the committee hopes to carry out during the coming year.

Will Judy, head of the Judy Publishing Company in Chicago, sent an offering and a letter to the Church of the Brethren at Garrett, Pa. In the letter was the following paragraph: "I like to think of the name Brothers-valley. I believe few other regions of America have been the scene of as happy, contented, God-fearing living as has this valley along Buffalo Creek. The Dunkers and others have been good farmers, good neighbors, good folks ever since the first ones settled there around 1770. I hope the Church of the Brethren in Garrett, at Beachdale and a dozen other spots in Somerset County will carry on with its faith, its belief in common democracy, in fair dealing and honest work."

Bro. I. W. Moomaw has been released by our Mission Board to assist Agricultural Missions, in response to their urgent request for help, for a period of from four to six months beginning about Sept. 10. Agricultural Missions, Inc., is the rural service arm of the Foreign Missions Conference and they have asked for Bro. Moomaw to aid in working on some long-term reconstruction plans following the war. He will continue to keep in touch with our own rural life program so that our own rural life work will not be too greatly interrupted. Requests for materials can be sent as usual to 22 S. State Street, Elgin, Ill. Other correspondence should be addressed to him at Agricultural Missions, Inc., 156 Fifth Avenue, New York 10, N.Y.

Women's Work Mission Programs, 1946

GOD'S BEAUTIFUL DAUGHTERS OF INDIA, CHINA, AND AFRICA is the annual Girls' School program, designed to bring to the home church a picture of what happens when the love of Jesus is allowed to shine into dark places. 5c

MY NEIGHBOR offers suggestions and material for an international appreciation program. Its purpose is the building up of goodwill and understanding leading to an appreciation of the worth of one's neighbors—be they near or far. 5c

MOSAICS FROM INDIA was planned specifically to supplement the mission study books on India, offering material from the lives and experiences of our own Church of the Brethren missionaries. 5c

CHRISTMAS IN OUR HOMES will bring a pattern for Brethren homes to follow in a day when we must present the Christ as the real Prince of Peace. 5c
Order from General Boards, 22 S. State St., Elgin, Ill.

Recent visitors at the Publishing House were Mr. and Mrs. Robert Dennis and their son, Randy, and Mr. and Mrs. Charles Dennis, all of Hagerstown, Ind. Miss Dorothea Chamberlain of the mimeograph department, sister of Mrs. Robert Dennis, was piloting them about.

Miscellaneous Items

Florence church, Mich., will have an all-day harvest meeting on Sunday, Sept. 8. Missionary Anna Warstler will be the guest speaker. There will be a basket dinner at noon.

The annual home-coming services of the Amwell church, N. J., will be held on Sunday, Sept. 8. Speakers will be Bro. G. W. Landis of the Springfield church, Pa., and Dr. Norman W. Paullin of Asbury Park.

Dr. Louie D. Newton, president of the Southern Baptist Convention and one of a seven-member delegation which visited Russia, reports that the Bible is being read in Russia and that copies are found in the pews of the churches.

Manor church, Md., will observe its home-coming on Sunday, Sept. 15, with regular Sunday-school and church services in the morning, a basket lunch at noon and an afternoon session. All former members and friends are cordially invited.

That Germany may have Bibles and Testaments, the American Bible Society plans to supply materials to produce 1,000,000 books which will be printed in Germany. To meet the demand until production starts, 250,000 Bibles and a large quantity of New Testaments are to be shipped shortly.

A conference of young churchmen is being held at Lakeside, Ohio, Sept. 3-6. Four hundred delegates under thirty years of age representing forty-two denominations are coming from all over the United States to discuss together what they think the program of the church should be. In addition they will seek to devise a plan whereby young people can serve their churches better.

The annual national convocation on the Church in Town and Country will be held this year at Des Moines, Iowa, Nov. 12-14. Leading churchmen, particularly those interested in the rural church and in rural life, will be present throughout the meeting for inspiration and instruction. M. R. Zigler is one of the officers of the meeting, and Howard H. Keim and I. W. Moomaw are some of the instructors from our own church. Those wishing to attend may secure programs and get information from the Committee on Town and Country, 297 Fourth Avenue, New York 10, N.Y. It is well to register in advance because of housing shortages.

Beech Grove church of Southern Ohio will have an all-day harvest and home-coming meeting on Sunday, Sept. 22.

Salem church of Northern Indiana will have a home-coming and harvest meeting on Sunday, Sept. 15. Elder Galen Bowman will speak at both the morning and the afternoon service. Instead of the usual basket lunch at noon a period of fasting will be observed.

The **National Temperance Digest** is the name of a new twenty-four-page monthly which the National Temperance Movement plans to publish. Scheduled to appear Nov. 1, the magazine will contain news of and comments about the temperance movement.

Bupps Union church near Loganville, Pa., will observe Sunday, Sept. 22, as home-coming day. Bro. Howard Merkey of Manheim, Pa., will preach at the morning and the afternoon service. The Codorus and Manheim churches will furnish special music. A basket lunch will be served at noon.

The **United Christian Missionary Society** lists **Puerto Rico: Unsolved Problem**, by Garver and Fincher, in its Reading List for 1946-47. The book has been especially popular in Puerto Rico because it presents a fair and constructive appraisal of the island's problems. The revised edition, now in process, may be ordered through the Brethren Publishing House at \$1.00 per copy.

The **paper strike** which has made necessary the recent publication of half-sized Messengers continues to be in effect at this writing. Though no settlement of the strike is in evidence, it is our hope that we may not need to cut the size of the Messenger still further. We have made every endeavor to secure paper from other sources in order that we may continue with at least a sixteen-page paper. This cuts down both the number and length of church news items and obituaries which we can use in each issue. We ask Messenger readers to be patient; it is our hope that the materials which you have sent us may finally appear.

With Our Schools . . .

Juniata College

The summer session at Juniata, a continuation of regular college work, was of ten weeks' duration. Of the 245 students in attendance, 55 were freshmen, 110 were veterans, and 23 were married students. The leading courses of study were chemistry, history, and ethics.

New members added to the Juniata summer school faculty included Prof. Charles Grimminger of Tyrone, Pa., retired language instructor of the Altoona high school, as instructor in German; Prof. F. Emerson Reed of the Manchester College faculty as instructor in Spanish; and Miss Emma Weber, of Huntingdon, Pa., as instructor in English.

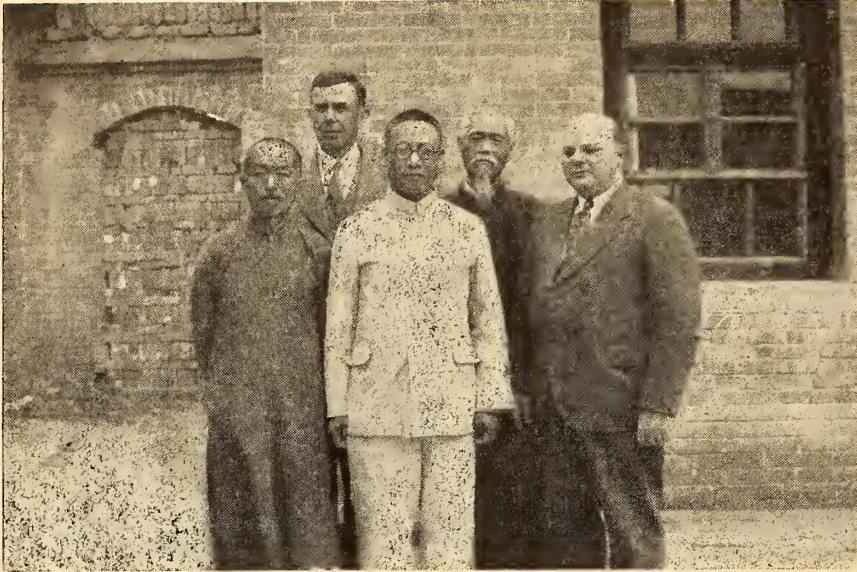
One hundred representatives from the state of Pennsylvania attended a School of Alcohol Studies on the campus June 17-21.

Professors F. E. Mallott and David Wieand of Bethany Seminary were the instructors at the fourth Bethany extension school during the two weeks' period from Aug. 5-17.

The district Sunday-school convention met in Huntingdon on Aug. 14 with the Bethany instructors as speakers.

From Aug. 25-30 a Christian education workshop was sponsored by the college, featuring such leaders as Raymond R. Peters, Jesse Ziegler, Stauffer Curry, Dessie Miller, Grace Hollinger, and Ruth Shriver.

Our Mission Work



Rev. Chao, Ernest Wampler, Dr. Hsing, H. S. Yin, Leland Brubaker

HOPE

Hazel Rothrock
Omak, Washington

ONE spring day in 1941 Grace Clapper and I went to the hospital of Peking Union Medical College to visit Dr. John Sung, the Chinese evangelist. He had served his Lord with passion and power throughout much of China and in Java and Borneo. Now his body was diseased and weak. His heavy black hair and pale face were in sharp contrast as he lay on the white sheets. But his heart was full of hope for his beloved country. "God will yet do great things in China," he said.

These words made a deep impression on me, for 1941 was a dark year for us. We Brethren missionaries had evacuated Shansi and most of the group had left for the States or the Philippines. Hundreds of other missionaries had gone also. Japan was ruling North China with a high hand and war with America seemed imminent. How encouraging and inspiring to hear with my own ears these words of a great man of God, "God will yet do great things in China!"

The years since 1941 have continued to be dark there. Saddest of all is the one now closing with the first anniversary of the end of war

with Japan. Civil war is worse than foreign war, as the centuries of China's confused history have proved. Political discord and fighting, famine, violence and death stalk the land. Many who had high hopes for peace and justice with the return of government control to their fellow countrymen have been greatly disillusioned. Morale and morals in many places are at a low ebb. Disastrous inflation has destroyed the sense of money values and brought acute distress and suffering. Native Christian leaders are in sore need of physical and spiritual rehabilitation. Missionaries are allowed to return only in very limited numbers. The outlook is not encouraging from a human standpoint.

In the face of such conditions we must draw heavily on divine resources for hope. God is not dead or infirm or discouraged. His promises to answer prayer are yet true. The gospel is still the power of God unto salvation. Christ's dear cross towers over the wrecks of time in the Orient as in the Occident. The Holy Spirit still guides and empowers, still bears fruit of love and joy and all the other graces so much needed by the Chinese and all peoples of the earth.

These statements are not mere

Birthstones or Bread?

One day in a certain daily vacation Bible school the offering was over \$10, and again on another day the offering was more than \$6. This seemed rather unusual, for the average attendance in the school was around forty-five. Those in charge wondered what had caused the children to give so generously.

This is what happened. Someone had told a short story to the class. It was about a young lad in Manila who had wanted a bicycle so very much that he worked hard and saved every coin he earned. But when he learned of the distress and suffering of the people in China the only thing he could do was to buy \$13 worth of bread for them. His heart had been too deeply touched to hold any money back for himself.

And then two girls in the Bible school had talked together. They decided to give the money which they had been saving to buy a birthstone ring. They put their carefully saved nickels and dimes into the offering plate and that accounted for the first big offering.

Others got the idea of sacrificial giving and the next big offering was received. In fact, after the necessary expenses of the school were met, the total amount which had been given amounted to something over \$54 to be shared with the needy people of the world.

platitudes and pretty maxims. They are divine truth and therefore give us certain hope for the future of the church in China, especially for us in Shansi Province. "God will yet do great things in China."

But we cannot expect great things unless we pray faithfully, believe wholeheartedly in the gospel, uplift the cross, and are guided by the Holy Spirit. If these conditions prevail in our home congregations and in each individual missionary on the field, no one knows what great things God will yet do in China.

For more than a year Dr. Sung has been resting from his labors on earth, but his works and his words follow him. "God will yet do great things in China." Let us accept our Lord's gracious invitation and receive his blessings, as expressed through Jeremiah so long ago: "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." Therefore have we hope.

Brethren Service

Church Relief to China Suffers Only Tiny Loss

Losses and thefts of goods sent to China have amounted to less than two per cent of the total sent by Church World Service to that country, says Arnold B. Vaught, executive secretary for China for the interdenominational relief and reconstruction agency, with which the Brethren are working.

His declaration came as a reply to a recent report published in the Chicago Tribune, which claimed that "organized pilferage on a huge scale" caused the disappearance of U. S. church-sent supplies arriving in Shanghai.

Since October 1945, Mr. Vaught said, C.W.S. has shipped to China 683,000 pounds of food, clothing, bedding and medical supplies. Of this, less than five tons have been lost, while cases of material weighing about ten tons have been tampered with. Thefts from these often were quite minor, he asserted, and the crates were resealed and sent to their destinations. He noted, too, that all losses were covered by insurance.

Of nearly 7,000,000 pounds of relief material sent to other parts of the world by C.W.S., scarcely a pound has been lost or stolen, it has been reported.

Information and Inspiration . . .

Howard Sollenberger and Forest Whitcher from the first China tractor unit left August 23 by air for Shanghai, where they will get ready for the twelve men who expect to fly early in September. The second group hope to sail in September.

Colonel Kosch estimates that there will be 885 men in C.P.S. after October first. Of these, 558 will be Mennonites, 126 will be Brethren, 125 will be government men and 76 will be of miscellaneous loyalty.

CHARLES AND RUTH WEBB, AT DUNKIRK, WRITE:

"During the month of July we have assisted American Relief for France in the distribution of 10,937 articles to 4,154 persons through 81 groups.

"Upon our arrival here we found waiting for us fifty bales of used clothing, two cases of used household utensils, one case of used silverware, one case of used carpentry tools and one box marked cod liver oil from the Brethren service center at New Windsor.

"We decided to distribute the most of these through the churches of this region. We asked, however, that they not limit the distribution to their own members but to give to any in need."

Paul Keller recently joined the B.S.C. staff as publicity director. He is doing a part of the work formerly done by Ida Shockley, who has moved to Bridgewater College, to become dean of students.

H. D. and Elsie Michael plan to return to the States the last of August, after serving the community of Huitzilac, Mexico, for a period of two and one-half years.

An interesting assortment of goods consisting of seven boxes of toys, games, etc., three boxes of silverware, one boxed baby crib, three boxes of surgical dressings, and nine crated bicycles was sent from B.S.C. to be distributed under supervision of Eldon Burke.

The Christian Science Monitor reports from London that the world's output of grain in this harvest will be 25% higher than that of last year, but that another European famine next spring can be avoided only if the governments hold both human and livestock consumption down to minimum levels.

The Brethren service cannery at New Paris, Ind., has purchased new equipment, and is in the midst of a busy season of canning for relief. Other units at Wenatchee and Sunnyside, Wash., are also canning for relief.



Boys and girls of the vacation Bible school of the Church of the Brethren, Nampa, Idaho, recently purchased a heifer for relief, thus following in the steps of the men's group, which had previously purchased and sent four carloads of

heifers overseas. The children's project was given impetus by two recordings on heifers, available from the Board of Christian Education at Elgin. The boys and girls named the heifer, shown above, Faith II.

The Church at Work

Financing the Local Church

How do you enlist financial support for your church? There is a keen bid in this modern age for the church member's dollar. Commercial interests seek to absorb it all. The church makes her bid, also, for a generous portion of the dollar. The church makes her bid on the basis of the commitment which a Christian makes as a matter of stewardship fulfillment and because adequate finance is needed in the program of the church.

Systems of enlisting giving vary, including all of the following:

1. Haphazard giving—no system at all.
2. Spasmodic offerings.
3. A taxation system.
4. Freewill offerings in Sunday school and church each Sunday morning.
5. An envelope system used by whoever is willing to use it.
6. Freewill offerings stimulated in amount by announcements stressing the need when the treasury is low.
7. The use of weekly offering envelopes making gifts applicable toward the program of the church as adopted in a church budget.

It is well agreed that every member, including the children, should annually make a personal commitment as to his program of giving. Many churches feel that some definite enlistment method should be employed. Without some definite period for enlistment, many individuals will not be adequately confronted with the need of making a decision.

The every-member enlistment may be made in various ways. The personal home visitation method is excellent when the visitors are properly selected and, prepared with a good spiritual background for their work, go into all the homes to present the program of the church. The difficulties of adequately preparing for this personal visitation are sufficiently great that many churches have found a Loyalty Sunday enlistment preferable. When such a Sunday is properly planned and suitable literature used, it can become the best kind of enlistment.

The following is presented as an outline for such an event:

Preparatory Literature

1. A leaflet setting forth the program of the local church.
2. A leaflet setting forth the local giving plans. This leaflet should have facsimile of a pledge card.

Loyalty Sunday

1. Stimulating sermon which informs concerning the church program, inspires, and explains the manner of giving.
2. Pledge services at the close of the church hour. The pledge cards would be handed out by the ushers. There would be a period for meditation and time for each person to make his pledge. The pastor would publicly lead in making his pledge. Members would be encouraged either to turn their pledges in to the ushers or to put them into a designated receptacle at the church before leaving.

Follow-up

1. Allow time through the second Sunday following for members who have not yet made commitment to bring or send in their pledges.
2. Personal visitation of remaining members. Organizing and training of visitors should be made and on the given date all members should be called on to hear a presentation of the program of the church and an invitation for their commitment.

Enrollment of Children

In churches where the children are not well represented in the church services the special enrollment plan may be carried out through the children's departments of the Sunday school.

Pledge Cards

The pledge card should read, "Because of my love for Christ and the church, etc.," rather than "In consideration of, etc." The back side of the card might list reasons for making a commitment.

You Ought to Know About . . .

A new folk songbook for juniors entitled **Come, Let Us Be Joyful**. For use in camps and local church. Single copies, 20c; in quantities, 15c.

The worship booklet for children, **Thoughts of God for Boys and Girls**, issued quarterly. Changes in price become effective on the next issue, **Thoughts of God for Boys and Girls** in Autumn. Price in quantities, 13c each; single copies, 20c to churches; 25c to individuals. Order from the Brethren Publishing House.

Two new pamphlets by Ralph A. Felton, **The Lord's Acre** and **The Church Farm**. The first provides detailed information and suggestions on promoting the Lord's-acre plan. The second outlines a church farm plan to supplement the pastor's living or to add to the church budget. 10c each.

Unless otherwise indicated, order from the General Boards, Church of the Brethren, 22 South State Street, Elgin, Illinois.

With the Minister . . . H. L. Hartsough

Is the church ready? The storm has been gathering for some years. The moral and spiritual fiber of our social structure is being tried. Can we stand the full strength of the storm when it breaks? Will the church step forward with a redemptive ministry in this hour? Every thoughtful person is asking himself these questions.

Rufus Jones, speaking for his church, the Friends, and for the Christian church of America, says, "We are not ready," not spiritually equipped to face this hour. Where have we failed, Mr. Jones? We have better church equipment, a more highly trained ministry and are doing more advanced thinking. We have overcome much of our superstition and have broadened our program.

Is the difficulty that we have become too materialistic and are not sufficiently Christ-centered in our approach? Our program must be twofold: first, an immediate action program in which we bring the saving gospel to the places of greatest need; second, we must continue our long-time program of spiritual enrichment. Are both of these programs in evidence in your church? We must recapture the spirit of urgency, but must not be so wasteful as to be in a hurry.

General

Religious News . . .

Rebuilding Ypres

The city of Ypres in western Flanders was almost completely destroyed in World War I. It is said that not one house remained intact in the entire municipality. The little Methodist church, which was organized there by a few Belgians, prospered for a time, but with the coming of the depression during the thirties the congregation suffered severely. During World War II the property in which the services were held was bombed out of usefulness and it has become necessary to rebuild completely. The sufferings of the Belgians in general, and of the Methodists in Ypres, make it almost impossible to raise the money with which to construct the little chapel so sorely needed.

When the Nazis first invaded Belgium they found a courageous and heroic young Methodist preacher serving the church at Liege. Henri Van Oest was not a man to be dismayed by German threats, and when he preached a sermon on The Cross of Christ Versus the Crooked Cross he invited martyrdom and died in a concentration camp at the age of forty-two.

Belgian Methodism, hard-pressed and well-worn, is attempting to build a beautiful chapel at Ypres in honor of the intrepid Henri Van Oest, and Rev. Kenneth Pope of the First Methodist church, Austin, Texas, is appealing to Texas Methodists to make it their special project. Contributions are already coming in, according to the latest report, and there is more than a possibility that the sum of \$17,500 needed will be raised during the next year.—The Christian Advocate.

Protestantism Reported to Have Lost Ground in France

Protestantism has lost ground in France during the past seventy-five years, according to a study prepared by Pastor Roquette and published in the Bulletin of French Protestantism.

Basing his estimates on lists of subscribers to Protestant publications and the number of church contributors and workers, Pastor Roquette reported there are at present 237,000 members of the Reformed Church, as compared with 480,000 listed in the 1872 official census of Reformed Church members. He said that only 180,000 of the present membership practice their religion regularly.

Tanks for Latin America?

The United States State Department proposes to help equip all nations in this hemisphere with interchangeable weapons and training in a common military technique. The purpose of this move, it is said, is to insure proper defense for the Western Hemisphere.

An article in Time magazine (June 24) points out the dangers of such a policy. The article sees the possibility of an arms race developing between Latin American countries. It points out that to equip a dictator's army is to give him a device for perpetuating his tyranny. It suggests that to pour such supplies into a struggling democracy is to strengthen the hand of the country's military caste and make democracy there precarious. And finally, the article favors aid in the building of highways and dams, rather than the sending of tanks. "Tanks," it says, "only become obsolete. . . . Highways and dams bolster a democracy instead of undermining it."

Religion to Use New Radio Discovery

Religious organizations are not going to be left out of the FM (frequency modulation) radio field, it is evident, although not as many church organizations have applied as had been anticipated.

The Federal Communications Commission announced in Washington the granting of an FM license to a Bible institute and the filing of an application for an FM license by a mission board.

The license already granted has gone to the Moody Bible Institute of Chicago, with WDLN as the new station's call letters. The application for a permit came from the Board of Missions and Church Extension of the Methodist Church, New York, which asked for a construction permit for a new FM (Metropolitan) broadcasting station to be operated on a frequency to be determined by the FCC's chief engineer.

Quaker Leader Asks New Church Handling of Youth

America's youth is seeking a scale of objective values which the conventional form of church attendance and church life fails to provide, Dr. John W. Nason, president of Swarthmore College, declared at the Friends general conference.

Dr. Nason said religious instruction on the college level must remain voluntary, aiming at development of character. A spiritual and moral element in college life, he asserted, is more important than formal instruc-

tion on theological and religious matters. Such courses, he added, at best may transmit opinions, but young people want principles of living and the "reality of action."

The chances of American youth to live in "one world" are slim, Dr. Nason declared. He expressed doubt that war, as a method of settling disputes, will be given up.

"We are temperamentally good at waging war," he said, "and we are temperamentally bad at holding peace although we are not a militaristic nation."

Weddings . . .

Agee-Wertz.—William N. Agee of Roanoke, Va., and Katherine Sara Wertz of Salem, Va., at the parsonage, July 3, 1946, by the undersigned.—H. Lawrence Rice, Roanoke, Va.

Aler-Staybrook.—Frederick Aler and Maxine Staybrook, both of Bellefontaine, Ohio, at the Stony Creek church, June 23, 1946, by the undersigned.—I. E. Oberholtzer, Bellefontaine, Ohio.

Bross-Reinhold.—Harlan D. Bross of Myerstown, Pa., and Rosalie Reinhold of Lebanon, Pa., in the Lebanon church, July 7, 1946, by the undersigned.—Carl W. Zeigler, Annville, Pa.

Curo-Gursky.—Joseph John Curo of Scalp Level, Pa., and Betty Iva Gursky of Jerome, Pa., at the parsonage of the Maple Spring church on July 6, 1946, by the undersigned.—John M. Geary, Hollsopple, Pa.

Erbaugh-Heeter.—Samuel Edward Erbaugh, Dayton, Ohio, and Eileen Ellen Heeter of New Lebanon, Ohio, in the Bear Creek church on July 20, 1946, by the undersigned.—Paul J. Wright, Dayton, Ohio.

Evans-Miller.—Charles Evans of Harrisburg, Pa., and Mary Lee Dougherty of Beattie, Kansas, at the Richland Center church, June 2, 1946, by the undersigned.—Ellis M. Studebaker, Chicago, Ill.

Follis-Wells.—Lee Follis and Mabel Wells, both of Modesto, Calif., at the Modesto church, June 15, 1946, by the undersigned.—D. F. Sink, Modesto, Calif.

Glass-Fry.—Marion Glass of Hollansburg, Ohio, and Imogene Fry of West Milton, Ohio, at the parsonage, June 1, 1946, by the undersigned.—Dolar C. Ritchey, Hollansburg, Ohio.

Holly-Sherfey.—George Holly, Jr., and Margaret Isabell Sherfey, both of Johnson City, Tenn., at the Knob Creek church, June 9, 1946, by the undersigned.—Frank W. Isenberg, Johnson City, Tenn.

Icenogle-Warstler.—Leon Icenogle of Lima, Ohio, and Bessie Warstler of Fostoria, Ohio, at the home of Mr. and Mrs. John Vetter, April 7, 1946, by the undersigned.—I. E. Oberholtzer, Bellefontaine, Ohio.

Jankowski-Smith.—Francis Jankowski of Tribes Hill, N.Y., and Marilyn Smith of Dayton, Ohio, in the Bear Creek church on July 6, 1946, by the undersigned.—Paul J. Wright, Dayton, Ohio.

Journey-Houston.—Arthur Journey and Ella May Houston, both of Sacramento, Calif., June 7, 1946, in the parsonage by the undersigned.—John H. Price, Del Paso Heights, Calif.

Kingery - King.—Harry Kingery and Stella Mae King, both of Salem, Va., at the parsonage, April 4, 1946, by the undersigned.—H. Lawrence Rice, Roanoke, Va.

Kirkpatrick-Burnside.—Donald A. Kirkpatrick and Ruby Burnside, both of Dayton, Ohio, in the Bear Creek church on February 23, 1946, by the undersigned.—Paul J. Wright, Dayton, Ohio.

Order Your Copy of the New...

BRETHREN MINISTER'S MANUAL

The 1946 edition of the Brethren Minister's Manual is a careful revision of the previous book. It embodies the changes necessary to bring all statements up to date with respect to Annual Conference rulings. All sections have been carefully rechecked and some completely rewritten. The new manual is the Brethren minister's pocket guide as to forms and procedures. The book is convenient in size and attractive in format. In these respects it is similar to the previous manual. The regular list price is \$1.25; but to ministers of the Church of the Brethren, less the Gish Fund discount, the special price is \$1.00 for a personal copy. Name stamped in gold is 25c extra.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

Please find encloseddollars for which you may send mecopy(ies) of the Brethren Minister's Manual. I understand that the regular list price is \$1.25, but that through the Gish Fund ministers of the Church of the Brethren may each obtain a personal copy for \$1.00.

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Obituaries . . .

Burkholder, Etta M., was born Feb. 12, 1890, and died March 4, 1946, after a short illness. She is survived by her husband, four daughters and two sons. She attended church and Sunday school at Beachdale. Funeral services were conducted by Bro. A. Jay Replogle, in her home, and interment was in the Fritz cemetery.—Pearle Brant, Berlin, Pa.

DeWeese, Philip A., died June 29, 1946, at the age of fifty years. He was a member of the Ninth Street Church of the Brethren. He is survived by his wife, Gertrude, and one daughter. Funeral services were held in the Ninth Street church by his pastor, the undersigned, assisted by C. E. Eller.—Ralph Shober, Roanoke, Va.

Doss, James Leon, aged twenty-seven years, died June 1, 1946, from injuries received in the Southwest Pacific. He was a member of the Ninth Street Church of the Brethren. Surviving are his parents, six sisters and five brothers. Funeral services were held in the Ninth Street church by his pastor, the undersigned, assisted by Chaplain Dean.—Ralph Shober, Roanoke, Va.

Groff, Christian E., son of the late John and Amanda Conrad Groff, died in the Lebanon Sanatorium, Pa., June 27, 1946, at the age of sixty-six years. He was a faithful member of the Palmyra church for a number of years. He is survived by his wife, Lena Forry Groff, two daughters, one son, five grandchildren, one great-grandchild, his stepmother, two sisters and one stepbrother. Funeral services were held in the Palmyra church by Brethren F. S. Carper and Frank Garber. Interment was in the Hanoverdale cemetery.—Mrs. Irwin A. Allwein, Palmyra, Pa.

Hostetler, Ada May, daughter of Jonas and Rebecca Hostetler, was born at Accident, Md., April 3, 1887, and died at her home in Fruitland, Idaho, June 28, 1946. She united with the Church of the Brethren in the summer of 1903. Her father and mother, one brother and one sister preceded her in death. She is survived by four brothers and two sisters. Funeral services were held in the Fruitland church by the undersigned. Interment was in the Riverside cemetery at Payette.—Albert Hollinger, Fruitland, Idaho.

Jamison, William, died May 19, 1946, at the age of twenty-seven years. He was a member of the Ninth Street Church of the Brethren. He is survived by his parents, his wife, and two small children. Funeral services were held in the Waverly Baptist church by his pastor, the undersigned.—Ralph Shober, Roanoke, Va.

Moomaw, David Bowman, son of Ananias and Catherine Garber Moomaw, was born near Versailles, Mo., June 29, 1885, and died at his home in Long Beach, Calif., May 20, 1946. He is survived by his wife, Mae E., five daughters, six grandchildren, four brothers and four sisters. He was a faithful member of the Church of the Brethren for more than thirty-seven years. Funeral services were conducted by his pastor, Bro. Norman J. Baugher, at the Patterson and Snively mortuary in Long Beach, and burial was in the Evergreen cemetery at La Verne.—Mrs. Homer E. Fike, Long Beach, Calif.

Moomaw, Frank O., son of Ananias and Catherine Garber Moomaw, was born on a farm near Versailles, Mo., Sept 27, 1882, and died at his home in Long Beach, Calif., April 15, 1946. He is survived by five brothers and four sisters. He served faithfully in the Church of the Brethren since 1912. Funeral services were conducted by his pastor, Bro. Norman J. Baugher, at the Patterson and Snively mortuary in Long Beach, and burial was in the Evergreen cemetery at La Verne, Calif.—Mrs. Homer E. Fike, Long Beach, Calif.

Myers, Josephine Summers, died at the home of her son in Frederick, Md., July 19, 1946, at the age of eighty years. She had been a member of the Church of the Brethren for many years. Surviving are one son, and three grandchildren. The funeral was held at the Linville Creek church near Broadway, Va., with the writer in charge. Burial was made in the Linville Creek cemetery.—Samuel D. Lindsay, Broadway, Va.

Price, Frank, the son of the late Samuel and Hannah Wiggins Price, died in his home Feb. 23, 1946, at the age of eighty-seven years. He was born near Ohio, and was a long-time resident of Fayette County. He was a member of the Church of the Brethren. Surviving are his wife, eight grandchildren and seventeen great-grandchildren. Funeral services were held in the A. D. Ferguson Funeral Home, with Bro. M. Guy West officiating. Interment was in Oak Grove cemetery.—M. Guy West, Uniontown, Pa.

Selders, Harold E., son of Harry Selders and the late Clara Fike Selders, was born near Farmington, Del., Sept. 29, 1922, and was killed in an automobile accident May 18, 1946. He became a member of the Church of the Brethren when he was twelve years old. Though he was a victim of infantile paralysis, he was always cheerful. Besides his father and stepmother, he is survived by one brother and two sisters. Funeral services were held in the Bethany church, Farmington, Del., by Bro. Wm. McDaniel. Interment was in the St. Johnstown cemetery near Greenwood, Del.—Mrs. V. B. Hostedler, Farmington, Del.

Sheller, Raymond G., son of Henry S. and Emma Gallagher Sheller, was born near Grundy Center, Iowa, Aug. 21, 1878, and died in the Las Campanas hospital in Compton, Calif., July 15, 1946. He became a member of the Church of the Brethren in 1891. On Dec. 25, 1904, he was married to Gertrude Luitzens, who survives him. He is survived also by a son, a daughter, five grandchildren, six brothers and three sisters. The funeral service was conducted by Bro. Norman J. Baugher in the Neels Memorial chapel in Compton; interment was in Compton.—Mrs. Homer E. Fike, Long Beach, Calif.

Brethren Relocation Service

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 168. Young couple with family wishes to locate in Brethren community to operate a fully equipped farm on per cent of net income basis. Some agricultural schooling and lifetime experience in farming.

No. 169. Wanted: Married man for general farming in Pennsylvania. Some poultry included and possibly some cows later on. Modern house. Good opportunity for progressive man.

No. 170. The following farms are for sale in northern Indiana:

1. 97 acres. 2 modern houses, 2 large barns, a large hog house, a corncrib, a large silo.

2. 240 acres. 40 acres of timber. House, two barns, hen house, corncrib, other buildings. No electricity but easily obtainable. Good productive farm.

3. 80 acres. Has had the best of care and has all conveniences. Very modern house, good barn, corncrib, and other buildings well improved.

4. 110 acres. Very modern with good buildings. Very good house, large barn and other outbuildings.

No. 171. Wanted: Middle-aged woman in good health to help in congenial family home. Would be permanent. Near active Church of the Brethren in northern Indiana.

Church News . . .

California

Waterford.—On the evening of July 14 at the church workers' hour we had a special service with Brethren Cecil Smith, director of relief work for the Western Region, and Russel Johnson, who heads up the heifer project for this region, to tell of their work and our obligation toward it. On July 25 our regular council meeting was held with our elder, F. E. Miller, officiating, at which time he was re-elected elder, Ida Weaver was elected as Messenger agent, and Sarah Sutphin as Messenger correspondent. Our delegates to district meeting are Russel Johnson, Sarah Sutphin and J. R. Wine. At a recent meeting of the church officers it was agreed to provide better educational facilities for the teachers and leaders and a more spiritual education for the whole church. Our harvest meeting will be held Oct. 27. We plan to have a school of missions in January. Our summer camp at Alpine is in progress from July 29 to Aug. 4. Our pastor, Bro. W. Russell Burris, is dean of young people at the camp. Bro. Stanley Sutphin, one of our young men, has gone to Europe with a group of seagoing cowboys. Through the month of July our pastor has given us some very fine messages from the Beatitudes.—Mrs. Hattie B. Deardorff, Waterford, Calif.

Colorado

Wiley.—We were represented at Annual Conference by Brother and Sister J. F. Burton. Our attendance and interest are increasing steadily under the direction of the Burtons. Sister Burton directs our choir. Our Sunday evening programs are well attended. Mrs. Burton and other able leaders direct the children's groups while Bro. Burton conducts a Bible study discussion. This is followed by preaching. Nine adults and eleven children have been baptized. Our regular business meeting was held on July 21, following a fellowship dinner at noon. Church and

Sunday-school officers were chosen for next year. Bro. Burton was chosen elder again. Victor Ullom and Mrs. Ruth McSpadden will represent us at district meeting in August. The men's work is being reorganized with Bro. David Ferbrache as leader. The women's work has done well under the leadership of Mrs. Ruth McSpadden. The women have sewed garments, made comforters and collected and shipped clothing for relief. About twenty young people and intermediates are attending camp at Palmer Lake.—Mrs. Lulu B. Miller, McClave, Colo.

Illinois

Mt. Morris.—Since our last report twelve have been received into the church by baptism, four on former baptism and one by letter. Mother's Day was observed as Christian family day. Four babies were consecrated. Bro. H. L. Hartsough of Elgin was the guest preacher. Children's day was observed on June 9 with a garden as the setting for the program. Our pastor, Bro. F. B. Statler, and his wife were delegates to the Wenatchee conference. Three from the local church attended the leadership training school at Camp Mack.—Mrs. Evan Kinsley, Mt. Morris, Ill.

Indiana

Mexico.—Manchester College day was observed with Bro. J. O. Winger as the speaker. A mother and daughter meeting was held on May 10 with Sister L. W. Shultz as the speaker. Mother's Day was observed with a program. On May 5 our church was host to the district men's rally. Bro. M. R. Zigler spoke about Brethren service. The evening service was in charge of Miss Virginia Asaka, a Japanese American; she showed pictures and told of experiences in a relocation center. With regret our church has accepted the resignation of Pastor T. G. Weaver. On Sept. 1 he will take up full-time work as district fieldman for Middle Indiana. Robert Sink will be our pastor. A report was given by our delegate to the Annual Conference.—Mrs. Walter Balsbaugh, Macy, Ind.

Kentucky

Flat Creek.—Five two-week Bible schools were held in various communities about us from the middle of March through May. The church sponsored all of these schools. At least one local girl helped in each school. Our girls' chorus has given several special numbers this summer. The ladies' aid is working on a quilt and doing relief sewing. Two girls from the Spring Creek Sunday school were baptized. Bro. John Good and his family paid us a short visit early in June. Twenty-four young people enjoyed a party on June 28. The church was represented at the Southern Ohio district meeting by Sisters Georgia Ledford and Mareta Shrider. Anna Adams helped one week at a Bible camp at Barboursville, Ky. Dr. Homer Burke and his family stopped with us on their way to Puerto Rico. On May 12 a new Sunday school was started in the Middle Flat Creek school house. Three local girls are giving valued aid. At present this Sunday school is meeting out under the trees. The old school building, which was in bad condition, has been torn down and a new one is going up in its place. At our regular quarterly council on July 5 two deacons were chosen and were installed with their wives. Our annual love feast was held on July 7. A number of visiting brethren and sisters from Indiana and Ohio were present. Following Sunday school on July 7, Bro. William Eicher gave an inspiring message at Elisha's Creek. Our pastor is bringing us challenging Biblical messages.—Mareta Shrider, Creekville, Kentucky.

Missouri

Carthage.—Two of our Sunday-school pupils have been baptized. The young people's rally for the western part of our district was held in this church. We had our annual church picnic on July 14. Sister Addie Amos, teacher of the adult

class, and aid president, accompanied Brother and Sister Adkins to the Conference in Wenatchee, Wash. She reported a splendid meeting. Several of our young people are attending the Brethren camp of the Ozarks this week.—Olive E. Holmes, Carthage, Mo.

St. Joseph, South.—The revival meetings held June 16-30 were followed by communion on July 1, conducted by Bro. L. L. McWhorter, pastor of the North Bethel church near Mound City, Mo. Two were added to the church by baptism.—E. N. Huffman, St. Joseph, Mo.

Ohio

Center.—Our pastor, Bro. M. M. Taylor, and his wife attended Conference. Bro. Taylor was the delegate from our church. Bro. Taylor conducted a ten-day revival service at Moscow, Idaho. While he was away we had a number of guest ministers including Brethren Harlan Grubb of Akron, Edward Shepler of Sugar Creek, I. W. Moomaw of Elgin, Ill., Elmer Frick of our church and Warren Shoemaker of the East Nimishillen church. The Gideon chorus of Canton had charge of the evening service on June 9. The Stack County men's federation meeting was held at the Center church on June 10. Dean John William Detrick of Alliance, Ohio, was the speaker. Miss Martha Domer attended the national youth conference at Chicago. On June 30 two men who had been ordained to the ministry at Center church at the same time were with us: Brethren Ray Keim and I. W. Moomaw. Pastor Taylor has resigned after thirty-three years of service. Bro. Harlan Grubb, a recently ordained minister, will be the new pastor, starting Aug. 11. The regular council meeting was held on July 12. Officers for the coming year were elected. Bro. Wilmer Petry was chosen presiding elder. On July 14 Bro. Taylor gave a report on Conference. In the evening the flying squadron of the men's federation had charge of the service.—Mrs. Grace Gloss, Louisville, Ohio.

Fairview.—We met in regular business session on June 3. One hundred dollars was sent for the men's dormitory at Manchester College. Bro. Fred Stutzman was our delegate to Annual Conference. We joined with the five churches of our township in a ten-day union tent meeting in June. On July 7 Bro. J. O. Winger of North Manchester, Ind., began a two weeks' meeting. Nine were baptized and one was received on former baptism. The church has been strengthened and inspired for better work for the kingdom.—Gertrude E. Guthrie, Metamora, Ohio.

Pennsylvania

Coventry.—On July 21 Bro. D. Howard Keiper preached for us at the morning service. Immediately after the service an election for pastor was held with Brethren Irvin Hoffer and A. C. Miller in charge. Bro. Keiper was elected pastor and will assume his duties in late fall or early winter. In the meantime Bro. A. C. Miller will have charge of the services.—C. P. Buckwalter, Pottstown, Pa.

Free Spring.—On the evening of May 1, the B.Y.P.D. of the Spring Run congregation presented the religious drama, For Righteousness Sake, at our church. The drama was written and directed by Bro. Perry L. Huffaker. Our children's day

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SEPTEMBER 7, 1946

15

Announcements . . .

REGIONAL CONFERENCE

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

California, Northern—Modesto, Oct. 11-14.
California, Southern, and Arizona—La Verne, Oct. 16-20.

Florida and Georgia—Arcadia, Oct. 11-13.
Kansas, Northeastern—Buckeye, Oct. 4-6.

Kansas, Northwestern—Quinter, Oct. 18-20.

Kansas, Southeastern—Mont Ida, Oct. 25-28.

Kansas, Southwestern—Monitor, Oct. 11-13.

Maryland, Western—Maple Grove, Oct. 12.

Missouri, Middle—Warrensburg, Oct. 4-6.

Missouri, Northern—North Bethel, Oct. 25-27.

Nebraska—Afton, Oct. 11-14.

Pennsylvania, Southern—Antietam, Prices house, Oct. 29-30.

Pennsylvania, Western—(Undecided), Oct. 23-24.

West Virginia, First—Morgantown, Sept. 6, 7.

LOVE FEASTS

Illinois

Sept. 7, Camp Creek.

Oct. 5, Liberty.

Indiana

Sept. 10, White.

Sept. 16, Spring Creek.

Sept. 30, 7:30 pm, North Liberty.

Oct. 5, 7 pm, Lower Deer Creek.

Pennsylvania

Sept. 15, 7 pm, Dunning's Creek, Holsinger.

Tennessee

Sept. 14, White Horn.

Sept. 14, 6 pm, Ewing.

West Virginia

Sept. 22, Hevener.

Sept. 29, Boyer.

The Brethren Ministers' Book Club

selection for September is . . .

TOGETHER By Rufus M. Jones and Others

Twelve Christian leaders of the caliber of Rufus M. Jones, E. Stanley Jones, Frank Laubach, Walter Judd and Glenn Clark have met in Washington annually the past few years for a period of fellowship in prayer in the light of world needs for the gospel of Christ. In this book an effort is made to share this fellowship and concern with believers everywhere, that there may be a new Pentecost. Each contributes a chapter on a vital theme. The book was written with the conviction that "the next twelve months hold more portent for the future of mankind than any year since the birth of Christ."—E.G.H.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

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program was given on the evening of June 9. A pageant, entitled Forbid Them Not, was given by the young people and children. We held a father and son banquet together with a reception for returned servicemen on the evening of June 14 with Rev. Daniel Shenk from Lewistown, Pa., as the guest speaker. On July 20 the churches of the community sponsored a relief sale at the cannery building near McAlisterville. The amount

realized from the sale, combined with the cash offerings from the various churches and Sunday schools, amounted to \$889.74 which was sent to the united church service center at New Windsor, Md. Clothing and other articles which were valued at approximately two hundred dollars were brought to be shipped direct. Our annual Sunday-school outing was held at Kish-ocoquillas Park on Aug. 3.—Mrs. Ira Shirk, McAlisterville, Pa.

Maple Spring.—A challenging missionary message was brought to our people by Bro. Harlan Brooks. On May 5, the Sipesville community chorus presented a program of sacred music. On May 8 Bro. Walter F. Berkebile, a member of the district ministerial board of Western Pennsylvania, officiated at a special council at which two deacons, Brethren Fred Ott and Meredith Barkley were elected. Bro. Ralph W. Schlosser conducted a

Bible institute May 10-12. He also had charge of the service installing the two new deacons with their wives. Our Bible institute was followed by a week of pre-communion services. Five new members were added to the church by baptism and three by letter. When our pastor became ill during the week of services, the meetings were concluded by Brethren Charles Blough, Kenneth Blough and C. O. Showalter. On May 30 the Penn male quartet from Goshen College was with us. We had a successful Bible school in June. Our coming revival meeting will be held Aug. 19 to Sept. 1. Bro. S. Clyde Weaver of East Petersburg, Pa., will be the evangelist. We will close with the love feast on Sept. 1.—Mrs. J. M. Geary, Hollsopple, Pa.

Schuylkill.—Mother's Day and children's day programs were held at the Big Dam house. Bro. H. G. Fahnestock was the speaker. On June 16 a children's day program was held at the Swoopes Valley house. Our love feast was held on May 25 and 26. Visiting ministers were Elmer Eversole, David Gible, and Perry Sang-er, who officiated. We organized a sisters' aid society. On June 23 the East Peters-burg male capella chorus presented a program. Bro. Lebo of Carlisle preached on June 30. On July 7 Elder S. K. Weng-er gave a report of Conference. Our home-coming services were held on July 14 at the Big Dam church. A basket lunch was enjoyed. The ministers pres-ent were Brethren George Snyder of Bethel, Ammon Merkey of Mt. Zion, and Ira Meyer of Elizabethtown.—Mrs. Arnold Zechman, Pine Grove, Pa.

Virginia

Mt. Hermon.—On May 19 Miss Jane Thompson, daughter of a missionary in Egypt, gave an interesting talk on the work in Egypt. The intermediates and juniors bought a pulpit Bible and present-ed it to the church at a program recent-ly. The young people will establish a library in the church. Guy E. Wampler has been elected as our pastor for two more years. Two heifers have been shipped to New Windsor. Several at-tended the school on Christian living at Bassett May 5-11. Pioneer clubs for both boys and girls have been organized in our church. Vacation Bible school was held June 5-15 with an average attend-ance of eighty-six. A mother and daugh-ter banquet was held again this year with seventy-four present. The women had charge of the evening hour on May 12 and presented a program entitled Living Pic-tures of Memory in poem and song. Five women worked at the relief center on May 16. Chester Harley of Cloverdale conducted a two-week meeting July 14-28. Tobe Ingram and Nash Haynes were delegates to district conference at Red Oak Grove July 30—Aug. 1.—Ruth N. Nolan, Bassett, Va.

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GOSPEL MESSENGER

Volume 95 SEPTEMBER 14, 1946 Number 36

A Thatch-roofed Temple

This thatch-roofed temple to God stands at Lassa in Northern Nigeria, West Africa. It was constructed by African members of the Church of the Brethren from the material which they had at hand. Its walls are of sun-dried earth, its rafters are of split palm wood, and its roof is of grass. The seats in the interior are of beaten earth and they are without backs. The floor also is of earth.

One would think that this is a style of architecture which is distinctly its own. Yet in the pointed arches of the openings, which constitute the windows and the doors, one sees the Gothic influence and in the over-all structure of the church, which seeks to approximate a cross, one sees an influence which reaches back as far as Rome.

Could it be that those who sit on mud benches in a simple structure such as this may come nearer to the heart of God than those who find themselves dwarfed in the expanses of great cathedrals? It depends upon the heart of man, for those who seek God can find him anywhere.

D. W. B.



Sketched by John B. Grimley

But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man who observes his natural face in a mirror; for he observes himself and goes away and at once forgets what he was like. But he who looks into the perfect law, the law of liberty, and perseveres, being no hearer that forgets but a doer that acts, he shall be blessed in his doing.

If any one thinks he is religious, and does not bridle his tongue but deceives his heart, this man's religion is vain. Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world (James 1: 22-27, Revised Standard Version).

Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
H. A. BRANDT - - Managing Editor

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Around the World

A Church of Christ in America to which all denominations could belong was advocated by E. Stanley Jones in an address to the Massanetta Springs Bible conference. He declared that a divided church cannot retain its moral authority in a world now seeking unity.

Every presbytery of the Presbyterian Church in the U.S.A. shows a gain in Sunday-school attendance for the first time in ten years, according to statistics released by the director of the department of church-school administration, Dr. Walter D. Howell. The gain of 35,897 members for 1945-46 brings the total school enrollment to 1,263,712.

There is no doubt that the Russians can make out a very embarrassing case against the British and American policy which demands internationalization for the Dardanelles but discreetly says nothing about Gibraltar. Already "top American officials" are talking of the dire consequences that would ensue should the Russians take the Dardanelles by force. They talk, too, of what this would mean to India and the Middle East and of how American interests would be threatened.

Now the truth is that no thoughtful man can sail through such enormously important geographical accidents—or even man-made waterways—such as Gibraltar or Panama or the Suez Canal or the Dardanelles without feeling in his heart that they should not be under the control of one or two nations, but rather belong to the world as a whole.

Surely, today, there can be no moral justification for one nation setting itself up as the sole determinant of power in channels where the commerce of the world must pass. Whatever justification of power and conquest may have existed in the past, that justification breaks down completely in a world such as we are trying to build today. The day must inevitably come, if we mean what we say about equality of opportunity for all in the world's commerce, when all of the world's great passageways must come under international control.

That clearly is a sign of the future.—From *Pre-atomic Thinking in the Atomic Age*, editorial in *PM*, Aug. 23, 1946. Copyright by The Newspaper *PM*, Inc.

The Civilian Public Service section of the American Friends Service Committee was liquidated on August 31. An interim committee will carry on services to Quakers affected by the draft.

Die Weltbuehne, a pacifist paper once edited by the late Carl von Ossietzky, is again being published in Berlin. The new editor is the widow of von Ossietzky, who has rededicated the journal to the fight for pacifism and democracy. (WP)

A campaign against liquor advertising in newspapers and magazines and over the radio and against drinking scenes in motion pictures is being launched by the Northern Baptist convention in October. The plans call for the use of specially prepared post cards and printed stickers as a means of protest.

Serious food shortages are threatening the continent of Africa because of three successive seasons of abnormally low rainfall. East Africa and the Union of South Africa are particularly hard hit. Grain has been purchased abroad and more acreage has been planted to meet the crisis.

The number of women alcoholics is increasing, says Dr. Robert V. Seliger, Johns Hopkins hospital psychiatrist. Four out of every ten alcoholics he treats are women; in the early days of his practice the proportion was not more than one in ten. He attributed this increase to the "chaotic and emotionally disturbing era in which we live."

A new daily Christian newspaper will begin publication soon in China, sponsored by the United Christian Publishers, whose headquarters are in Shanghai. The Canadian Mission Press, the Association Press, the Christian Literature Society, the Christian Farmer, the Religious Tract Society and Christian Youth will share in the publishing of the new daily.

A package of food will be sent to a person on the general relief list in Germany for every package sent through CARE to a friend or relative in that country. These general relief packages will be paid for by the agencies which send food to Germany and are required by the military authorities in order to insure absolute fairness in the amount of food available to all hungry families.

Children Are the Real Victims

Editorial

RALPH ESQUIVEL of Chicago, aged seven, was shot in the stomach at close range by another seven-year-old boy in an argument over a bingo game. Three boys, two of them aged seven and one ten, were playing in an upstairs room at one of their homes when the disagreement started. One of the boys got a shotgun, loaded it and in the ensuing fracas Ralph was shot. Physicians said he could not live.

Was he a victim of the war?

More tragic still was the recent fight between two sixth-

grade schoolgirls, aged ten and eleven, along a Chicago street. Maxine and Barbara had been friends until in the hurry of a recess time Maxine stepped out of turn in a line waiting to secure paper towels. Barbara had struck her and later, egged on by other pupils, the two girls had fought bitterly with their hands. Barbara's hair had been pulled and her head beaten until part of her scalp was torn loose and she suffered from cerebral hemorrhages. Her head was so swollen that even with X rays a brain specialist could not diag-

nose the full extent of the injury.

At the juvenile home Maxine wept. "I like Barbara," she cried. "I think she's cute. I don't want her to die! I didn't want to hurt her. All the kids kept yelling at us to fight. I didn't want to be a baby and back out. *I had to hit her!*"

Were these war victims also?

An interesting sequel to this last story is that the first journey Maxine made when she was released from her home was a shopping trip which took her to several stores before she found just the doll she wanted. When she found the right one she took it to Barbara's home with a request that it be taken to Barbara in the hospital. She was overjoyed to learn that there was a slight chance that Barbara would not die. "I never wanted to fight her," she said.

YES, these are war victims too; the children of every land become the most tragic war victims of all. These children had hurt each other because world military enterprises had screamed "fight" in their hearing for as long as they could remember. Billboards, newspaper advertisements and moving pictures had glorified fighting strength as the only strength worth accounting for during all the years of their young lives. Even their schools had insisted that they buy bombers, tanks, jeeps or bonds in order to help kill someone.

When the war was called ended and the victory days had come the commercial enterprises leaped at once into the breach and continued the same spirit. *Strike* became the holy word but the philosophy was similar to the previous one: get what you want by demanding it and marshaling enough strength to enforce your demands. This was better than overt war, of course, but

Thinking About the News . . .

These Facts Should Be Known

The writer feels reluctant to write again on this subject. Yet he knows that unless the subject is written and spoken about, not only once but again and again, the "betrayal of the world's youth" will not end.

Here are the facts. Venereal infection among occupation troops in Europe continues to rise phenomenally. Infections are now three and one-half times as high as they were a year ago and the percentages go up by the month. The current rate of infection averages 251 per thousand and runs as high as 771 per thousand. Two years after the other world war certain parts of the occupation army reported an infection of 1,050 per thousand, which obviously involved some reinfections. Whether it will again rise to a one hundred per cent infection in parts of Europe in spite of our improved medical knowledge remains to be seen.

Why does this leprosy destroy the youth of America and of Europe? There are several answers.

1. The age of the conscripts. The boys going to Germany and Japan now are children just out of high school. They are thrown into a world which is sharply different from the high school classroom; from it their old controls—home, teachers, community moral standards, church—are all missing.

2. The purpose which directs them. These lads could be actuated by purpose of rehabilitation and re-educating a people who have made a mistake. Instead, dominated by harsh Potsdam agreements, their purpose is oppression only. Oppression always brutalizes those who practice it. These venereal infection figures clearly reveal that.

3. Alcohol. Investigation has revealed that in most cases drinking accompanied venereal infection. These alarming infection figures do not reflect the total amount of sexual promiscuity; the infection is incurred by those too drunk at the time to take the precautions which the army teaches.

The American people did not want their youth to be placed in occupation armies. They protested peacetime conscription, but the military succeeded in having the draft extended until in effect that is what we have.

What is the remedy? MacArthur is suggesting it. Send the military home with their army of youth. Replace them with educators and churchmen bent on rehabilitation. Quit talking punishment, oppression and war. Talk peace, friendship, sharing and co-operation.

Shall we not let Congress know how Christians feel on this matter? Shall we not save our sons and the daughters of Europe for higher ends than these?

D.W.B.

tolerance and mediation were not taught by this means either.

Childhood was confused as a consequence of all of this. Hence in America seven-year-old boys sometimes shoot each other. Grade-school girls sometimes fight close to death, barehanded, and in Europe similar children starve to death. Are not all alike victims of war?

If we want to have peace we must repent for the awful things we have done to childhood and begin at once to train children in the ways of co-operation, fair play, decency, tolerance and Christian forgiveness. The home, the church and the school must work together in this Christian enterprise.

D. W. B.

While We Were Yet Sinners

IT IS generally easier to do good things for people who are good than for people who are bad. The current world philosophy seems to be that people who are bad should be punished or destroyed in the hope that their wickedness might die with them.

It comes almost as a shock, therefore, that "Christ died for us while we were yet sinners" (Rom. 5: 8). He told us while he was here that, as a great physician, he had come to heal those who were sick and to make them well. Those whom we call our enemies and whom we are taught to hate are the very people for whom Christ died.

But we, too, are sinners. Measured against the things which we should be and in the light of the opportunities we have had perhaps we are the chiefest of sinners. None among us can claim any great excellency. Yet Christ died for us in our littleness and sin.

Let us pray that we and all men may become like him and know his salvation.

D. W. B.

Be

an Administrator

for God

Mrs. Nevin Fisher
Bridgewater, Virginia

HAVE you ever had the thrilling experience of coming in contact with an idea, be it old or new, which you immediately knew would change your attitudes and the course of your life? "Be an administrator for God" is an idea of this kind. Begin to think about it and it has endless implications and possibilities.

In the first place it carries with it the idea that God has given you a trust, a stewardship. You have been chosen to administer a part of his estate—the part which he has entrusted to you. The root of the English word *stewardship* comes from the Latin and means to serve. A widely used dictionary gives the first definition as "to manage or direct the execution, application or conduct of."

A second implication is that of the relationship between the administrator and God, the owner of the estate. God gives each person time and certain abilities and allows the administrator to function as he is able and as he sees fit. God's confidence is unlimited. We are allowed freedom for action. Trial and error are not ruled out. How well are the affairs managed if left entirely with us? Even from a narrow point of view each person wants to make a success of his work since a sense of personal satisfaction in some area or areas of life is fundamental to human happiness and well-being.

And this brings us to the third point which should be emphasized with all of the vigor possible. Other factors being equal, in almost any endeavor success is dependent upon the degree to which one gives himself to it. Commitment precedes all else. Thus it is in being an administrator for God. In order to administer well we must first have given ourselves wholeheartedly to the owner and to the furtherance of his interests. Loyalty and devotion must precede action or we become unwilling workers. And that leads to frustration and stagnation on our part. Only as we give ourselves to an idea, to a cause, to God, and merge ourselves in something finer, greater, and outside ourselves, do we know complete joy and happiness. "To lose one's life is to find it."

Dr. Harris Franklin Rall of Garrett Biblical Institute writes, "Sonship is the best word to describe this life. It is sonship and brotherhood. That describes our freedom and privilege on the one hand, our responsibility and obligation on the other. Stewardship describes one side of this life, and is a good word, if we understand it. The Greek word for *steward* in the New Testament means the one in charge of a household, the one entrusted with power and held responsible. . . . In its religious meaning, it occurs but eight or ten times in the Bible, and only in the New Testament. Nowhere is there

Christian Stewardship

is the practice of systematic and proportionate giving of

**Time,
Abilities and
Material Possessions**

based on the conviction that these are a trust from God, to be used in His service for the benefit of all mankind



How are You Fulfilling Your Trust?

particular reference to property or income.

"Now we see the true meaning of stewardship. The world is God's house, and humanity is his household. To every member of the household—not just to one—God has given a trust, or stewardship. He has a purpose, not only for each individual, but for humanity; and he depends upon his children to work out his ends. Stewardship is vastly more than giving a fraction of time (Sunday) or of income (a tithe). What I am and what I have belong to God. What God wants is a day-by-day living of my life and using of my resources to serve the ends of his kingdom. Stewardship is man's free and responsible work in carrying out God's aim for himself and the world, through what he is and what he can become, through what he owns and all that he can do."

The United Stewardship Council has recently defined Christian stewardship as "the practice of systematic and proportionate giving of time, abili-

ties, and material possessions, based on the conviction that these are a trust from God to be used in his service for the benefit of all mankind." To this definition should be added the idea that the giving of our time, abilities, and material possessions should be done joyfully and willingly. To give from a sense of duty only or to give with reservations of any kind is not practicing the highest form of Christian stewardship or administration. Admin-

istrative functions which are performed grudgingly or unwillingly involve the owner as well as the administrator. Not any one of us likes to have someone do something for us in a spirit of unwillingness. Neither does God.

Time is a gift from God. Too often we speak of "my time." When one thinks of administering his time for God he finds that he can no longer spend his time in some of the ways that he possibly did before he had that concept. He administers his time so that he can do his work properly. He provides for adequate rest and recreation. He administers some of his time to include participation in programs of service for all people regardless of race. He has time to be kind. Much of our present-day inconsideration of other people springs from the fact that we are "too busy." Can each one of our activities be evaluated in the light of good administration? The church seems always to need teachers, committee members, etc., who will take their jobs se-

riously. This is often a matter of time. Responsibilities are shirked or even avoided altogether because of the lack of the efficient administration of our time.

Abilities, too, are God-given. When we view our lives in this light we know that all of life has a relationship to God. The distinction between secular and sacred begins to vanish. We no longer engage in certain types of so-called secular work in order to earn a living and to get the money to give our tithes and offerings to the church which we consider sacred. The ways by which we earn the money become involved. But if we begin with the premise that all of life is sacred then we begin at a wholly different place in our thinking. God as owner has given each one of us certain abilities—our part of his kingdom to administer. Therein comes the question of ascertaining his plan for our lives. Only as we administer what has been given to us to administer do we find our place in the universe. As has been previously stated, each one of us needs to have a certain amount of personal satisfaction in life which results from work well done, from skills mastered or some other form of achievement. This cannot be had when we ignore the God-given abilities which we possess and which we are to administer. We must know, too, that all inherent abilities of good which people have are important. No one kind should be considered better *per se* than any other kind. The difference should be in the degree to which one gives himself to his administrative responsibilities and development. Whenever any person discovers his abilities and is willing to administer them to the very best of his knowledge and capacity then he truly is working with

God and stands in the relationship of son to him.

Stewardship means the giving of one's material possessions, chiefly money, to the church and other worthy causes. Many people have come to think that this is the only meaning of stewardship, but as was pointed out in the definition given above it is only one of three; this of itself may not be any more important than any one of the others. When one is committed to the proposition that stewardship means the dedication of all of life, every aspect of our lives and living, then the stewardship or administration of one's material possessions follows as a matter of course. It is not something apart. It is part of the dedicated, well-administered life. It becomes a part of the whole and falls into proper perspective.

One danger should be noted here. When one dedicates his life and all of his possessions and possibilities to God there might be a tendency not to give as much money as he might otherwise give. He might argue thus with himself, "All that I have and am is God's. I have dedicated it all to him and therefore I do not need to give as many actual dollars as I would if I held another concept." Good administrative procedure is needed here as well as elsewhere. The practice of systematic and proportionate giving of one's money is the acid test of stewardship. Money is our medium of exchange today and is the fluid which can flow from us to the uttermost parts of the world.

To be an administrator for God is the supreme privilege of the Christian. There is no joy comparable to working with him in accord with the stewardship of time, talent and possessions which have been given to each individual to administer.

Is Peace Possible?

Yes

Say the backers of a resolution introduced at the San Francisco peace conference in 1945. They maintain that a safeguard against war can be provided through the following provisions:

1. Any nation seeking to make war upon any nation not at war, or seeking to aid a nation at war with war materials, shall, before so doing, hold a plebiscite of all voters including those of ages 18, 19 and 20.
2. A majority vote for war shall be the only manner in which war can be declared.
3. The vote shall be registered and each vote for war shall be considered as an enlistment into the military forces by the person voting.

Is This Practical?

... Is there any chance of such a law being accepted by enough nations to make it effective for preventing war?

... This measure might hold back pressure groups which stampede an unwilling nation into war but has it not always been possible to propagandize people to the point where the majority were ready to vote for war?

... How can we put a stop to the type of propaganda which makes a people ready to wage war and which would cause them to vote yes in the above plebiscite?

... Will nations stop using warlike propaganda before a system of world law is established which will (a) provide a means other than war for settling international conflicts and (b) which will have the power to forbid the use of war propaganda?

What Do You Think?

We want your opinions. Address Peace Education, Church of the Brethren, 22 S. State St., Elgin, Ill.

This idea was suggested by Bro. Nathan Heston of Nampa, Idaho

Yale School of Alcohol Studies

Raymond R. Peters

Second Report

IN this report I want to deal with some miscellaneous items and concerns.

The Scientific Approach. True, this does refer to the effect of alcohol on the body but it further means that the whole problem of alcohol as it affects the individual and society is approached objectively. Of course, we recognize that a scientist is a human being and is not capable of being 100 per cent objective. But, according to Dr. Jellinek, he and his group are honestly trying to provide unbiased data which is available to any organization. It is fortunate that at least one group will dedicate itself to this task. I have been amazed to discover how many scholars have given themselves to intensive research in the many fields related to alcohol.

Alcohol as a Food. This has given some of our people concern and I want to say a little

more about it. Dr. Haggard pointed out the fact that alcohol does possess some of the qualities of a food. This should not be used as an argument to condemn the school or to use alcohol as a food. It should be noted that he is not recommending that it be used as a food since it is deficient in vitamins and leads to physiological distress.

Moderate Drinking. There are a number of persons here who believe in moderate drinking. They feel drinking has definite functions to serve in a social way and when used moderately, good rather than harm is achieved. Such a statement, however, has not been made by any of the lecturers. The liquor interests are very much concerned over drunkenness and alcoholism, and the liquor industry has underway a powerful educational campaign to encourage Americans to drink moderately. If they are as successful as the American Tobacco Company has been, the future is not very bright. A great majority of people here, both men and women, smoke.

We in the Church of the Brethren must step up our education for total abstinence and we will need to give more ethical reasons to substantiate the case. A much stronger case can be developed on this basis than to approach total abstinence from a physiological standpoint.

Alcoholics Anonymous. This group is popularly referred to as A.A. The organization is about eleven years old and has clubs in many cities and towns. This organization is designed to rehabilitate the alcoholic. There are thousands of people in this country who are afflicted with this malady. Alcoholics are sick and must be so considered if they are to be helped. Those who are interested may order from the loan library the book, *Alcoholics Anonymous*, and read their story. You would do an alcoholic friend a good turn to get him in touch with the A.A.

I had the privilege of attending an A.A. meeting. In the testimonies that were given several referred to the fact that their drinking career began in social or moderate drinking. An alcoholic cannot be cured through moderate drinking. The A.A. platform is abstinence; they know one drink means a drunk. The members of A.A. are teetotalers of necessity and not so much from conviction. This organization is being recognized more and more as a positive force in aiding the alcoholic. Twenty-nine A.A.'s are members of this student body. They come from many walks of life but have developed a wonderful fellowship.

The material is given to us in lectures—two and three each day. Each lecture is followed by a question period. Not all lectures have equal interests and some of the lecturers qualify much better as research persons than public speakers. Nevertheless, the experience continues to be a stimulating one.

Walking With God Today

Mary Stoner Wine

Inasmuch

Jesus had no grave to claim him
when rejected by his own,
But the heavens opened for him and
the clouds upbore him home.
Always there were those who
missed him when they could have
shared their hoard.

Inasmuch as they failed others they
have failed the Christ their Lord.
In the hearts of lonely people Je-
sus still abides today.

We may give him food and shelter
through the humble in life's way.

Monday, September 16

The Sojourner. Deut. 24: 19-22.

After the harvest, gleaners were expected to search in the fields for the staples of their living—wheat, olives and grapes. These gleaners were the strangers, the fatherless and the widows. The most beautiful story of gleaning is found in the second chapter of Ruth. Would strangers and the poor be welcomed in our fields and orchards? Why not?

Help us not to forget the unfortunate who need substantial kindness.

Tuesday, September 17

The Foreigner. 2 Chron. 6: 32-35.

Solomon's temple was a beautiful Jewish house of worship. More than two billion dollars worth of gold and silver was used, beside other costly materials, in its construction. Yet "the stranger from a far country" was to be welcomed, and God was implored to hear their prayer. Do foreigners and strangers feel welcome at our altars of prayer?

Help us to know that thou hast made all nations of one blood.

Wednesday, September 18

United in Prayer. Isa. 56: 6-8.

We are "sons of strangers" who have "joined ourselves to the Lord." We have been made "joyful in the house of prayer." Since God is so gracious to us who were outside the household of faith, what should be our attitude to strangers to grace and to peoples of other races?

We thank thee that thou dost welcome all to thy house of prayer.

Thursday, September 19

Brotherly Unity. Psal. 133.

"How good and how pleasant" is the unity of believers. Jesus said, "My mother and my brethren are these which hear the word of God, and do it." Family unity is a good illustration of the larger fellowship and unity of God's children. Some day that union shall be perfected in the kingdom of God.

We thank thee for the unity of faith and the fellowship of believers.

Friday, September 20

Seeking a Homeland. Heb. 11: 13-16.

Why should God's chosen be "pilgrims and strangers" on earth? Perhaps because we seek his eternal city. It is lonely to be a stranger, to have no kindred spirit, no understanding friend or companion. But it is never necessary for a Christian to be friendless. "A man that hath friends must shew himself friendly."

Help us to be kind to the stranger and the friendless.

Saturday, September 21

God Cares for All. Psal. 146: 1-10.

The oppressed, the hungry, the blind, the prisoner, the bowed down, the righteous, the stranger, the fatherless, the widow are all the people of God's tender care. How different is the modern attitude. It cultivates the prosperous, well-fed, interesting people. How like God are we, anyway? Let's try tabulating our attitudes for a month.

Help us to see ourselves as thou seest us.

Sunday, September 22

The Final Test. Matt. 25: 34-46.

Our deeds to the unfortunate speak louder than our sweet words. A sheriff said to a farmer minister: "When you quit feeding and lodging shiftless people who have sob stories then we can put them in jail." The minister did not stop. He recognized human need and shared his bounty in Christ's name.

Help us to serve thee in the person of needy humanity.

... Kingdom Gleanings ...

Brotherhood Theme for 1946-47

Christ the Hope of the World

Calendar for Sunday, September 15

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, Jesus and Covetousness—Ex.
20: 17; 1 Kings 21: 1-16; Job 31: 16-25, 28; Prov. 11: 23-28; Luke 12: 13-21; 18: 18-23; John 6: 26-27; 1 Tim. 6: 6-8; Heb. 13: 5. Golden Text, He that trusteth in his riches shall fall: but the righteous shall flourish as a branch. Prov. 11: 28.

B.Y.P.D., Seeking a Lifework.

Gains for the Kingdom

Two baptized in the Decatur church, Ill.
Two baptized in the Windber church, Pa.
Three baptized in the Fort Wayne church, Ind.
Nine baptized in the Allison Prairie church, Ill.
Twelve baptized in the White Rapids church, Wis.
One baptized in the Chippewa Valley church, Wis.
Eight baptized and two received by letter in the Rosepine church, La.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. C. L. Cox of Claysburg, Pa., in the James Creek church, Pa., Oct. 7-13.

Bro. John T. Glick of Bridgewater, Va., in the York, Second church, Pa., Oct. 13-27.

Bro. Joseph Whitacre of Woodbury, Pa., in the East Dayton church, Ohio, Sept. 9-22.

Bro. Howard A. Whitacre of Altoona, Pa., in the Claysburg church, Pa., Sept. 23—Oct. 6.

Bro. Stewart B. Kauffman of Windber, Pa., in the Blough church, Pa., Sept. 23—Oct. 6.

Brother and Sister Harold R. Myers of Elkhart, Ind., in the Fairview church, Md., Sept. 16-29.

Bro. S. Clyde Weaver of East Petersburg, Pa., in the Lebanon City church, Pa., Oct. 13—Nov. 3.

Bro. D. W. Kesler of Sabetha, Kansas, in the Wakenda church, Mo., Sept. 2-15; in the Shelby church, Mo., Sept. 16-29.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Four Mile church, Ind., Sept. 3-15; in the Middlebury church, Ind., Sept. 17-29.

Bro. Charles R. Oberlin of Peru, Ind., in the Wabash country church, Ind., Sept. 1-15; in the Pleasant Dale church, Ind., Sept. 22—Oct. 2; in the Loon Creek church, Ind., Oct. 6-13; and in the Pleasant Chapel church, Ind., Oct. 27—Nov. 10.

Personal Mention

Brother and Sister J. S. Zigler of Warsaw, Ind., were recent visitors at the Publishing House. Bro. Zigler is the pastor and elder of the North Winona church.

Brother and Sister G. O. Stutsman are taking up the work of the church at Hermosa Beach, Calif. Their address is accordingly changed from Empire, Calif., to Hermosa Beach, Calif.

Brother and Sister Melvin Slaubaugh of Kingwood, W. Va., and their sons, Dale and Terry, were recent visitors through the Publishing House. They were guests of the Revie Slaubaugh family of Elgin. Revie is a Publishing House employee.

46,500 copies of this Messenger were printed. Is there a Gospel Messenger in every home in your congregation? Six hundred thirty churches use the 100% Gospel Messenger club plan.

Brother and Sister Glenn L. Gingrich are serving as pastors in the Perry congregation in Southern Pennsylvania. Their address is Blain, Pa.

Joel Leon has joined the family of Ivan, Mary and Melody Ann Eikenberry, who are serving in the church in Africa, according to recent word from them.

Mr. and Mrs. Damon Packard of Mt. Joy, Pa., stopped to see the Publishing House on Tuesday morning of last week as they were returning home from a visit to relatives in Montana.

Bro. Leonard Birkin changes his address from Beattie, Kansas, to Summerfield, Kansas. He states that he will be open for a while for revival meetings and can be addressed at Summerfield.

Bro. Charles R. Oberlin has closed his service with the Peru church, Ind., after seventeen years there to give full time to evangelistic work. He should be addressed now at 618 W. Main St., Peru, Ind.

Missionaries Goldie Swartz, Anna Warstler and H. L. and Hattie Alley and their two children arrived in San Francisco from India on Aug. 25, the mission office informs us. The Alleys went directly to Huntingdon, Pa.

Brother and Sister John H. Dilling of Pittsburgh, Pa., returning home from a visit to relatives farther west, stopped at the Publishing House to see how the church literature is produced and to see their niece, Catherine Dilling, of the Messenger office.

Bro. Claude C. Dell of Beatrice, Nebr., and his son, Joe, were recent visitors at the Publishing House. Bro. Dell has the distinction of having had four of his sons journey to Europe on cattle boats this summer. One of the boys has made the trip twice.

Brother and Sister Robison of the Belvedere church, Los Angeles, Calif., were recent visitors at the Publishing House. This was their first visit and they were being shown about by Chalmer Faw of Bethany, whose wife is a sister of Mrs. Robison.

Prof. Maurice A. Hess, long-time instructor at McPherson College, was a recent visitor through the Publishing House as he journeyed eastward to visit relatives in Indiana, Ohio and Pennsylvania. Professor Hess' experiences at the hands of the military because of his attitude of "nonparticipation" in World War I are well-known among the Brethren.

Alice Cary, who spent her childhood in Japan and later served the church there, went back to Tokyo about the first of July. She says in one of her letters: "We are wanted and needed. Our Japanese friends are counting on the Christians of America to send missionaries to them and are waiting eagerly and impatiently to welcome them."

Bro. Jesse F. Harsh of Eglon, W. Va., writes, "I am sending you a check for fifteen dollars to be used for relief. This is a memorial gift for my father, Lloyd E. Harsh, which would have been spent for flowers, etc., for his funeral, but part of the folks who would have spent for flowers desired that their money go for something which might help someone else to live."

Brother and Sister Herbert Fisher, summer pastors at Ladoga, Ind., will continue to serve there while taking work at Bethany during the winter.

Miscellaneous

The Brethren Church, whose publishing interests are at Winona Lake, Ind., announces plans for a \$100,000 seminary building to be built at that location. Plans also are to center all the activities of the foreign and home mission council at that place.

Only thirteen conscientious objectors are now in prison in England. This is contrasted to the 6,000 C. O.'s still behind bars in this country. It is another reminder that our President should restore these men, by proclamation, to freedom and their civil rights.

A new magazine entitled *Color Line*, which devotes itself to a nonemotional statement of advances which have been made in the interracial field, has started publication. It sells at a dollar a year and is published by the Carver Features, Mt. Vernon, New York.

Distillers have found a way, it seems, of getting around the restriction against using grains in production of hard drinks. They are using dehydrated potatoes instead of wheat. In spite of the talk of liquor shortages it is predicted that the sale of alcoholic beverages this year will set an all-time high since repeal.

Puerto Rico: Unsolved Problem, the popular study of Puerto Rico by Garver and Fincher, which someone said should be in the hands of every congressman, is presenting its own unsolved problem. How is the Brethren Publishing House to ration the few remaining copies while waiting for revisions preparatory to bringing out a second edition?

The prologue, *Out of the Depths*, which was given at Annual Conference on Saturday night, has been asked for by many churches that they might repeat it locally. In order that it might be made available to the churches, it has been decided to print it in *Our Young People* in a forthcoming issue. Those who wish to use it may then secure it from that source.

Robinson church at Robinson, Pa., is holding its sixtieth anniversary program from Sept. 8-15 inclusive. Different pastors of near-by Brethren churches are speaking during the week. On Sept. 14 the Gideon chorus of the Walnut Grove church will present a program. On Sunday, Sept. 15, an all-day program will be held. M. J. Brougher will be the speaker in the afternoon.

A C.P.S. directory, giving name, address, assignments, year of birth, dates of induction and release, church affiliation and occupation, for each man inducted before July 1946, will soon be available from the National Service Board. Orders for the directory can be placed by writing National Service Board for Religious Objectors, P. O. Box 1636, Washington 13, D. C.

Men and Hunger, the popular report of the Minneapolis experiment in which about three dozen human guinea pigs were starved in the interest of science, is receiving favorable press notices. Of this new dollar book Frank S. Mead of the *Christian Herald* writes: "It is harrowing and heroic; it will be of inestimable value in treating hunger cases in famine areas for years to come."

Summit Mills church, located two and one-half miles west of Meyersdale, Pa., celebrated its one-hundredth anniversary recently. It is spoken of as the oldest Church of the Brethren in Somerset County which has been in continual service since its origin. J. C. Beahm is acting pastor and Walter F. Berkebile is elder. An interesting centennial booklet has been written by J. C. Gnagey of Ridgefield Park, N. J. Those interested may secure copies of the booklet from him or from M. C. Gnagey, Meyersdale, Pa.

Peacetime Conscription

The military people in Washington fear that continued conscription will not be possible after March 31, 1947, unless the international situation continues to be agitated. A new bill has been introduced called the *Guerney-May Bill*, designed to extend conscription. The American Legion is already backing this bill and the War Department and the President are likely to back it also. The churches need to be ready to speak further to the government concerning conscription.

Beaver church, Iowa, will have its rally day and homecoming on Sunday, Oct. 6. It will be an all-day meeting with a basket lunch at noon. Friends and former members are cordially invited.

Pleasant Hill church, Ind., has set aside Sunday, Sept. 15, for its harvest meeting and homecoming day. There will be morning and afternoon services with a basket dinner. Sister Goldie Killion of Peru, Ind., will be the guest speaker.

Of Lucile Long's Anna Elizabeth and Anna Elizabeth, Seventeen, Edward Hocker writes in the *Norristown Times Herald* for July 10: "In preparation for her story, the author traveled about this territory just as persistently as her red-headed brain child, and studied the historical background with a degree of thoroughness that few writers would attempt simply to write fiction." Friends of Miss Long will be interested to know that she is now Mrs. J. Clarence Strayer.

The supplemental pension fund contributions as of Aug. 31 totaled \$31,984.40. Is a contribution from your church included? Annual Conference at Wenatchee set the goal as \$125,000, to be raised by the end of the fiscal year, Feb. 28, 1947. Begin making your plans now for your offering. Oct. 27, 1946, has been set as pension fund offering day. This fund is to be used to increase the retirement annuities of those members of the plan who have served the church long and faithfully, but who, because of their age at the time the plan was inaugurated or because of services rendered at low salaries, are not able to earn a sufficient retirement income.

With Our Schools . . .

La Verne College

Louise Larick, librarian, and **Lorell Weiss**, dean, are pursuing graduate studies at the University of Southern California this summer.

Fred Butterbaugh took a group of Pacific Coast Brethren youth to the young people's conference in Chicago in June.

Lucile Long, professor of English, was married on July 12 to Mr. J. C. Strayer and cast her lot permanently with the La Verne community and college.

S. Paul Daugherty and his wife are spending the summer among the churches of the Pacific Northwest and have attended camps in western Canada, Oregon, and Washington.

Enrollment prospects seem to indicate that, in spite of the housing difficulties, we shall have a normal number of students back in college next September.

Registration for the first semester will take place on Sept. 9 and 10, and the opening convocation will be held in the La Verne church on the evening of Sept. 10.

The Federal government has awarded one building to the college for the emergency housing of veterans. The school will attempt to convert the space on the gymnasium stage into a barracks for the housing of young men. By these temporary measures we are trying to meet the housing shortage until conditions become more favorable for the erection of the men's dormitory.

We Three Kings

John B. Grimley

Lassa, Nigeria, W. Africa

Yesterday evening I went down to the church to make a lithograph crayon sketch of it. Just as I was finishing the sketch I heard the strains of a familiar Christmas carol come floating to me from a group of boys in the neighboring bush. They were hunting meat for their evening meal. I thought it rather strange for the carol, *We Three Kings of Orient Are*, to be used as a pep song on such a hunt. However, I thought, it shows that all the work of the mission is not going for naught when young boys take the gospel message so definitely into their hearts. As I put the finishing touches to the sketch quite a group of the boys had gathered about watching; some of them had the results of their hunt tightly gripped in their hands. Then they called my attention and, pointing across the country, said, "*Allugwam*," which in Margi means camel. Surely enough, there slowly threading its way over the narrow bush path was a camel with his rider perched high upon the hump which was weighted down with merchandise from the East. And not only one, but three camels and their riders! Then the significance of the Christmas carol dawned upon me. The children had caught the parallel. The camels were coming and only a month after the birth of the Christ Child. How like the original wise men this was in point of time. But on the other hand how different they were. Lew Wallace presents the wise men riding upon beautiful white beasts of the desert. These animals were dirty and unkempt. Yet, for all that, they carried themselves with a dignity born of long successful journeys. The men, too, were interesting to behold—but certainly they were not kings. Grimy from their journey they looked little less worn than their desert steeds. And while they no doubt carried rich goods, I am quite certain they had no good news to compare with that of the ancient wise men. In fact, without doubt they were Mohammedans and knew

little of the message which greeted them from the boys in the bush.

Recently I have had several very enjoyable and illuminating trips to neighboring villages. It is helpful to get out and see how things are progressing in the newly opened village classes. It is my hope to be able to do a great deal of this type of work. Mildred and Johnny and

Here and There in Missions . . .

An appeal to Christians throughout the world to pray for an era of peace has been issued by the churches of Indonesia, it was reported at headquarters of the World Council of Churches at Geneva. "We know that pastors and many members of the church died appalling deaths during the troubled times of recent months and millions are still living in tragic circumstances. In obedience to the teaching of our Lord, we exhort everyone not to allow himself to be led away by thoughts or acts of vengeance," the statement said.

The Rev. S. S. Odonkor, African minister and moderator of the Presbyterian Church of the Gold Coast, declared in an interview in Edinburgh, Scotland, that missionaries are badly needed in Africa to introduce Christian education and thought into schools and to train natives to govern themselves. Though the church is far ahead in the matter of self-government it is still lacking in leadership.

A request that "perfect impartiality" be shown in the issuance of travel passport visas by the State Department to Protestant missionaries was ordered sent to President Truman and the State Department by the Washington Baptist convention, holding its meeting in Seattle.

Foreign missions on the college campus is a larger possibility than may be recognized. Within a few years, it is estimated, there will be 50,000 foreign students on the campuses of the United States. Christian workers with students will grasp this situation as a challenge to show forth both Christian princi-

I are planning to bike ride to Dille this next week if the chicken pox in the village dies out.

During our annual conference here at Lassa we truly had an inspirational and recreational time! It was a real treat to us all. It was a great introduction to the program of our mission work in Africa.

Recently I have had the opportunity to do some taxidermy work. A baby antelope brought to us too young to feed by bottle died and now its pretty little head graces our living room wall. One of the boys caught an *ela* (serval) in a trap and I just finished mounting its beautifully marked head.

ples and virtues and Christian thought and action.

More than \$5,500,000 left in his will by the Indian-born Rangi MacWalker, according to the Bombay Chronicle, is to be devoted to a campaign to eliminate the caste system in India. MacWalker was the son of an Irish father and a Parsee mother. He rose to prominence and wealth through his work with the Canadian Pacific railroad and died in 1944 in Baltimore. (W. P.)

Despite the paper shortage and other difficulties the production of Christian literature in India has made encouraging progress. Reports of the literature agency of the National Christian Council for 1944 show sixty-two new books published. Literature has been produced also by the specialist societies and denominational publishers.

Monthly Financial Report

During the month of July contributions for the Conference Budget and all the General Boards and agencies in the budget totaled \$23,566.87 and the total received for the year beginning March 1, 1946, was \$182,666.05. Contributions for the Brethren service totaled \$44,474.02 for the month and the total received for the year was \$259,400.17.

The following shows statement of condition of the following boards as of July 31, 1946.

General Mission Board	
Income since March 1, 1946....	\$ 82,753.33
Income same period last year...	87,914.75
Expense since March 1, 1946....	133,677.83
Expense same period last year...	90,889.17
Mission credit balance 7/31-46..	58,943.85
Mission credit balance 6/30-46..	70,844.46
Decrease in cr. bal. July, 1946..	11,900.61

Brethren Service Committee	
Income since March 1, 1946....	\$259,400.17
Income same period last year...	141,567.80
Expense since March 1, 1946...	257,793.76
Expense same period last year...	174,964.97
B. S. credit balance 7/31-46....	184,387.28
B. S. credit balance 6/30-46....	210,710.49
Decrease in cr. bal. July, 1946..	26,323.21

Brethren Service

Plowboys Fly to China to Begin Relief Work

The tractor unit is finally well under way with the departure for China of twenty-five young men who will serve as tractor operators and trainers. Howard Sollenberger, unit leader, and Forest Whitcher, Church of the Brethren, Falfurrias, Texas, flew to China on August 23. The following members of the first group, who were in training at the International Harvester Company, Chicago, flew to China on September 3:

Harvey Accola, Evangelical, Prairie du Sac, Wis.
Gordon Brand, Baptist, Bellingham, Wash.
Lester Brumbaugh, Brethren, Canton, Ohio
Oliver Eckles, Methodist, Elkhart, Iowa
Richard Hacmac, Lutheran, Owatonna, Minn.
Raymond Hoff, Brethren, Baltimore, Md.
Robert Joyce, Methodist, Minneapolis, Kansas
Joseph Mow, Brethren, Chicago, Ill.
Robert Pannabecker, Mennonite, Bluffton, Ohio
Ivan Patterson, Brethren, Dayton, Ohio
Gustave Schoenherr, Evangelical, Paynesville, Minn.
George Snyder, Brethren, West Chester, Pa.
Clifford Thor, Church of God, Minneapolis, Minn.

Eleven members of the second group which was in training at Ford-Ferguson, Detroit, Michigan, left for China by boat on September 11. The remaining five expect to depart in the next few days. All their names appear below.

David Cole, Methodist, Royal Oak, Mich.
William Eicher, Brethren, Rillton, Pa.
Robert Geisdorf, Presbyterian, Lansdown, Pa.
Harold Hackett, Nonaffiliated, Swampscott, Mass.
Ira Hatch, Presbyterian, St. Johnsbury, Vt.
Joseph Knepper, Brethren in Christ, New Kingston, Pa.
John Lambert, Brethren, Riffe, Wash.

Arthur Mitchell, Friend, Los Angeles, Calif.
Roy Nakadegawa, Nonaffiliated, Chicago, Ill.
Ralph Soelzer, Mission Covenant, Moline, Ill.
Darwin Solomon, Nonaffiliated, Tracy, Calif.
Paul Quinn, Roman Catholic, West Roxbury, Mass.
Franklin Wallick, Brethren, Dayton, Ohio
Otho Wolf, Brethren, Bunker Hill, Ind.
Leighton Wiant, Methodist, Nashville, Tenn.
Donald Wright, Brethren, Fort Wayne, Ind.

The formation of a third group of twenty men will depend on reports received from China. Indications are that there will be one, because enthusiasm in China for this project is very high.

An Opportunity for Service

The relief program of the church continues to seek out interested individuals in order to promote effective and efficient service to suffering mankind. Over the past year the response has been very commendable. Now, however, with the promise of one of the greatest relief years in prospect, we must contact individuals who will be interested in participating in this important work. Naturally, we are anxious to secure personnel who desire to volunteer their services but in cases of necessity we are prepared to hire a limited number of workers.

Since we will need personnel with administrative, clerical, maintenance, and general skills, we suggest the following as possible ways interested individuals can assist us in our relief program. (a) Write to us inquiring about our work and thus become acquainted with our service program, even though you may not be available for the immediate future. (b) Send us the names of persons whom we may contact if you feel that they will be willing to participate in this type of work. (c) Churches or districts—choose some promising individual from your group whom you would be willing to support at prevailing wages on a six-month or yearly basis. It will give your church a personal representative in the relief program.

Send any further inquiries or comments to: Church World Service Center, New Windsor, Md., Attention: Loren S. Simpson, Personnel Office.

Information and Inspiration . . .

HUNGER CANNOT WAIT—ACT TODAY—TEN DOLLARS BUYS 400 LOAVES

This was the slogan for the relief drive for wheat in Huntington County, Indiana. Rev. Galen T. Lehman, local Church of the Brethren pastor, Rev. Ira E. Weaver, chairman, and Harold Yates, treasurer, were instrumental in the organization of the successful project.

Goats may soon be joining their heifer cousins in Europe if heifer-project plans materialize. The Evangelical and Reformed Church is already collecting goats and expects to make a shipment about the first of October. Collection farms have been established at Gladden, Missouri, and Bloomville, Ohio.

Nothing worth doing is ever done in this world unless men are prepared to die if it is not done.—George Bernard Shaw.

Have you been disappointed because the good work done by your church did not appear on these pages? Some have told us so. We are sorry, but hope you will understand that there is room for only a few of such reports to be printed. We know you are doing wonderful work, and we appreciate it, but we hope that your reward will be in the satisfaction of having had a share in saving lives, rather than in seeing your report in print. We hope you will understand.

Tools for reconstruction in Europe were purchased recently by B.S.C. in the amount of \$1,836. They were secured from the Office of Foreign Liquidation Commission.

So scarce are shoes in Finland that an average of only one person in a family owns a pair.

RECORDINGS AVAILABLE

Suitable for phonograph or radio-victrola use are peace testimony kits now available from the visual education department at a \$1.50 rental charge.

Each kit contains these records:

- (1) William Beery relates his brother's experience in the Civil War draft.
- (2) H. H. Keim narrates two incidents illustrating the Christian philosophy in action.
- (3) Benton Rhoades answers the question, "Do you think that the way of Jesus such as the returning of good for evil would really work on an international scale?"

ATTENTION, PEACEMAKERS!

Putting a camel through the eye of a needle is about as easy as getting a clear picture of Russia today.

Much of our American press and radio reporting is poisoning our minds—the first step in pushing us into war.

Let us challenge this dangerous trend!

Let us work to reverse it!

Write the Peace Education Department to find out how.

The Church at Work

Suggestions for Temperance Sunday

I

A major problem of our time is indulgence in alcoholic beverages. Drinking increases crime, undermines health, wastes untold millions of wealth and destroys human personality.

We must be on the alert to give all possible aid and comfort to the positive, preventive side. This means working for happy, successful, healthy, well-adjusted children. These are produced by the good home, the effective school, and the church that is alive to its opportunities.

We must know facts. But it is not enough to work for preventive measures and to get the facts. People often know the facts about beverage alcohol and yet they indulge. We must find what these urges are that are stronger than the desire for health, stronger than the need to save funds for food, housing, education, and charity, stronger than the inner voice that tells them they are doing wrong. So we have to study the basic reasons that people drink.

The forces against us are many: the commercial interests, the example of many of the socially prominent, the subtle appeal of the drinking tradition, the general overstimulation and war-weariness of our time and many other things. Suggestions for Temperance Sunday—

1. Get a committee to assume definite responsibility.
2. Plan an attractive exhibit. Include posters, books, pamphlets. Use artists in your church.
3. Special sermon.
4. Plan age-group discussions on the theme, using also visual aids and/or drama.
5. Plan a follow-up during the week or the next Sunday with carefully planned discussion groups in the homes, grouped according to neighborhoods or by Sunday-school classes.

PROGRAM RESOURCES

Still Film Strips (35 mm)

(Rental 25c each)

Chance of a Lifetime. Simple scientific explanation of relation of alcohol to traffic accidents. For juniors and intermediates.

Dollars and Sense. Character education: gambling, drinking and smoking decried through positive approach to good habits. For juniors and intermediates.

He Ran a Race. A new kind of educational film using cartoon or "comic strip" technique, to tell an authentic story based on sound, scientific fact. Youth-and-child-centered with a message for parents too.

He Went Straight Home. This film strip will appeal to both children and adults because it is a realistic, interesting story of how beer may affect family life. It presents opportunities for discussion and study.

Smoking's Something to Think About. How two high school students learned about smoking and taught their young friends a valuable lesson through actual experimentation with a volatile oil from one cigaret. May be used with children, youth and adult groups as basis for discussion.

Tower of Strength. Children respond to this highly picturized story of the rules of good health. Toward the end of the film, scientific reasons for alcohol abstinence are established.

Sixteen Millimeter Sound

Motion Pictures

(Service Charge, 50c each)

It's the Brain That Counts (20

minutes). The subject is skillfully and convincingly handled in a way that will appeal to the average young people's group. May be used with parents as well as young people.

That Boy Joe (20 minutes). What may result from unfavorable home life is told in the film.

Plays

Better Choice, The. 10c.

A-Leadin'. A good play for women's groups. Deals with the problem of moderate drinking. Five women, 1 baby. 20c.

Net Is Cast, A. 35c.

Quest and the Cup, The. 5c.

Whirlwind, The. 35c.

Why Should I? 25c.

Discussion Resources

Temperance Begins at Home (four sessions). 15c.

Building a Wall for the Home Front (women's work program). 5c.

Alcoholic Drink in Life Today (four sessions). 25c.

Liquor and Modern Life (four-period worship and discussion guide). 25c.

Alcohol, Science and Society. \$5.00. Lectures from the Yale Summer School of Alcohol Studies (available from Brethren Loan Library).

For a complete listing of temperance leaflets, books, charts and plays see Alcohol Education in the Church. Free. Order all materials listed above from the General Boards, Church of the Brethren, 22 S. State St., Elgin, Ill.

It Occurs to Me . . . Raymond R. Peters

Today I had the privilege of leading a worship service in the Yale Divinity School chapel. During the Yale School of Alcohol Studies a number of worship services were conducted by ministers from the student body. These services were well attended and much appreciated. The atmosphere is conducive to worship. On entering the chapel one is brought immediately into a worship experience.

Our family spent the month of July in New England and worshiped in a number of different services. We have been impressed with the atmosphere of worship created by the architecture of buildings and the spirit of reverence which prevailed on the part of the worshippers.

It occurs to me that worship in the Church of the Brethren should be given more consideration. There is room for improvement. Among the things which would enrich our worship are a study of the philosophical basis of worship, building and architectural design for worship, preparation on the part of the people coming to worship, entering the church in an attitude of reverence, pausing a moment in prayer for self, the minister and the services, entering fully into the service with the receptive mood, making Bibles available along with hymnals, reading more scripture and reading it well, the minister spending a great deal of time in preparing the worship service and above all preparing himself spiritually to lead the people in an experience with God.

Brotherhood News . . .

Dedication of Memorial Organ and Church Chancel

The dedication service of the memorial organ and church chancel of the Huntingdon church was held on June 30. The organ is a gift of Mrs. Oscar R. Myers and her daughter, Mary Ruth, in memory of Prof. Oscar R. Myers. Prof. Myers was associated with the Huntingdon church and with Juniata College thirty-seven years, serving the college as professor of English and later as treasurer, and the church as minister, elder and faithful worker. The organ is a two-manual type, built by M. P. Moller of Hagerstown, Md.

In connection with the installation of the organ the front of the church sanctuary was rearranged, so that a communion table occupies the central focus of vision, and thus symbolizes the importance of the communion service in our church. An open Bible reminds the worshiper that "the Church of the Brethren has no creed but the New Testament." A lectern is provided for the reading of the Scripture, while a separate pulpit exalts the place of preaching in the Protestant tradition.

The dedication service was in charge of the pastor, Bro. T. F. Henry, assisted by Bro. C. C. Ellis. A dedicatory organ recital was presented in the evening by Mr. Henry Beard of Chicago, Ill.

The new organ is a helpful aid to worship and is greatly appreciated by the members and friends of the Huntingdon church. —T. F. Henry, Huntingdon, Pa.

Report of Eastern Pennsylvania Council of Men's Work

The Palmyra church entertained the men of the district by serving a men's work fellowship dinner on April 6, 1946. There were 468 men who enjoyed the fellowship meal and the program which followed. This was the largest fellowship in the history of men's work of this district. Thirty-five out of forty congregations were represented as compared with twenty-six, the highest number of congregations at any previous meeting.

Recognition was given to forty-nine discharges who were in attendance.

The program consisted of a short business session, group singing, special music by the chapel quartet, a report by Luther Harshbarger, who recently returned from Europe, and

an address by Elder Paul Robinson on the theme, One Plus God.

Surely those who had the opportunity of sharing in this fellowship received good food for both their physical and spiritual needs.—Jos. W. Kettering, Elizabethtown, Pa.

District Conference of North Dakota and Eastern Montana

Our district conference was held this year June 27-30, in the Carrington church, which is the oldest Church of the Brethren in this district.

The conference opened in the afternoon of June 27, with the women's work program. New officers chosen were: president, Mrs. Ray Harris; vice-president, Mrs. Dave Graham; secretary-treasurer, Ruth Glessner Barns; assistant, Mrs. Herbert Myers.

On Thursday evening the Carrington church put on a program celebrating the golden anniversary of their church. A representative of the Northern Pacific railroad was responsible for the colony of Brethren settling at Carrington, and contributed a large amount toward the building of their church.

On Friday forenoon the Christian education program was very interesting. We were grateful to have Ruth Shriver, Mrs. H. L. Hartsough and James Elrod as guest speakers.

The business period of the conference was held Friday afternoon. We have eleven churches in our district. All but two were represented. There were sixteen delegates. Elder Mark Emswiler was chosen moderator, with Elder William Loucks named as his assistant. Sister Eunice Swank was chosen reading clerk. We decided to change the date of our district conference, beginning the last Thursday before the fourth Sunday of June, and ending on Sunday. Elder Loucks was chosen president of the board of administration, with Elder D. A. Miller as assistant. Eunice Swank of Poplar, Mont., was chosen as district writing clerk. Brethren Walter Miller and D. G. Lewallen were re-elected on the district trustee board. Elder Ray Harris of Minot was chosen as a member on Standing Committee and Elder Chas. A. Zook of Minot alternate.

We were very fortunate in having Brother and Sister H. L. Hartsough with us this year. On Friday evening Brother Hartsough delivered the annual missionary address. At the close of the service an offering of \$153.30 was lifted for Brethren service.

In the ministerial program Saturday morning Elder Mark Emswiler was chosen chairman, and Elder Ralph Petry secretary. The chief speakers were Brethren H. L. Hartsough, James Elrod, Wm. Loucks and I. D. Leatherman.

The young people had their part of the conference on Saturday afternoon and Sunday. Bro. James Elrod gave the evening address. On Sunday our young people brought the conference to a grand climax. The main speakers on Sunday were Brethren Hartsough and Elrod.

We had quite a number of out-of-the-district visitors this year, for which we were grateful. Visitors are always welcome. Our conference in 1947 goes to the Surrey church.—Ray Harris, Minot, N. Dak.

Weddings . . .

Knoll-Basehore.—Daniel W. Knoll of Cleona, Pa., and Janet E. Basehore of Palmyra, Pa., in the Palmyra church, Pa., on June 1, 1946, by the undersigned.—F. S. Carper, Palmyra, Pa.

Lawson-Altis.—Ray J. Lawson of Morristown, Tenn., and Ruth Etta Altis of Roanoke, Va., at the parsonage, July 3, 1946, by the undersigned.—Ralph E. Shober, Roanoke, Va.

Mangus-Jackson.—Paul D. Mangus and Dorothy Mae Jackson, both of North Liberty, in the North Liberty church by the undersigned.—Ira E. Long, North Liberty, Ind.

Metzker-Pineo.—William Metzker of Waterford, Calif., and Margaret Pineo of Laton, Calif., in the Waterford church June 22, 1946, by the undersigned.—John H. Price, Del Paso Heights, Calif.

Moore-Jamison.—David Carlton Moore and Evelyn Virginia Jamison, both of Salem, Va., at the Oak Grove church, April 28, 1946, by the undersigned.—H. Lawrence Rice, Roanoke, Va.

Moyer-Harshbarger.—Delmar Moyer of North Manchester, Ind., and Dorothy Harshbarger of Virden, Ill., at the Peabody Memorial chapel, North Manchester, May 30, 1946, by the undersigned.—Lloyd M. Hoff, North Manchester, Ind.

Petersen-Iseminger.—Howard F. Petersen of Waterloo, Iowa, and Alice Pauline Iseminger of Hudson, Iowa, in the South Waterloo parsonage, Waterloo, Iowa, by the undersigned, July 17, 1946.—W. H. Yoder, Waterloo, Iowa.

Pfautz-Lebo.—Richard Pfautz of Myers-town, Pa., and Mary Lebo of Lebanon, Pa., in the Lebanon church, July 7, 1946, by the undersigned.—Carl W. Zeigler, Annville, Pa.

Richards-Jones.—Kenneth Richards and Norma L. Jones, both of Hollansburg, Ohio, at the bride's home, July 6, 1946, by the undersigned.—Dolar C. Ritchey, Hollansburg, Ohio.

Saufley-Rust.—Charles I. Sauflay of Palmyra, Pa., and Beatrice Kay Rust of Springfield, Ohio, in the Palmyra church, June 8, 1946, by the undersigned.—F. S. Carper, Palmyra, Pa.

Simmons-Gingrich.—C. Reynolds Simmons, Jr., of Johnson City, Tenn., and M. Kathryn Gingrich of Campbelltown, Pa., in the Palmyra church on June 1, 1946, by the undersigned.—F. S. Carper, Palmyra, Pa.

Smith-Curry.—Earl S. Smith of Richmond, Va., and Kathryn E. Curry of Palmyra, Pa., at the home of the bride, June 30, 1946, by her brother, A. Stauffer Curry.—Mrs. Irwin A. Allwein, Palmyra, Pa.

Obituaries . . .

Arnold, Charles F., son of Andrew and Lydia Flora Arnold, was born March 3, 1860, in Preble County, Ohio, and died June 30, 1946, at his home in Flint, Mich. On Oct. 22, 1882, he was married to Ida C. Crumrine, with whom he lived happily for nearly sixty-four years. This union was blessed with three sons and two daughters. Early in life he became a member of the Old Order Brethren church, but because of certain convictions which he held, he was later relieved of that membership. In October 1945 he was received into the fellowship of the Church of the Brethren in Flint. Surviving are his wife, three sons, two daughters, fourteen grandchildren and eleven great-grandchildren. Funeral services were conducted by his pastor at the Groves and Co. funeral home and burial was in Flint Memorial cemetery.—Walter J. Heisey, Flint, Mich.

Hall, James Eddie, was born at North Liberty, Ind., Feb. 23, 1871, and died June 21, 1946, at his home in Grand Rapids, Mich. He was united in marriage to Rosa Chadderdon on Feb. 22, 1892. To this union three daughters were born. He is survived by his wife, two daughters, seven grandchildren, seven great-grandchildren and a sister. He joined the Sugar Ridge congregation, Mich., of the Church of the Brethren and was very active in the work as long as his health permitted. Funeral services were conducted at the home by the undersigned, assisted by Elder L. U. Kreider, of Columbia City, Ind. Interment was in the Wyoming Township cemetery.—C. H. Cameron, Grand Rapids, Mich.

Kreider, Marilyn Sue, daughter of Mr. and Mrs. Albert Kreider, was born at the Goshen hospital April 17, 1946, and died at the home of her parents July 29, 1946. She is survived by her parents, three brothers, and three grandparents. Funeral services were held at the West Goshen church by Bro. M. D. Stutsman.—Edith Huber, Goshen, Ind.

Schneck, Charley Elsworth, son of John and Recy Riley Schneck, was born near Pymont, Ohio, March 15, 1863, and died at the Piqua hospital, July 24, 1946. On February 12, 1885, he was married to Alice B. Shafer, who died on July 6, 1945. Three daughters were born to them; one died in infancy. Soon after their marriage, they united with the Church of the Brethren in the Painter Creek congregation. He is survived by two daughters, nine grandchildren, six great-grandchildren and one brother. The funeral service was conducted by the undersigned at the Oakland church. Burial was in the Abbotsville cemetery.—Moyne Landis, Gettysburg, Ohio.

Shaver, Mary Agnes Brumbaugh, was born in Huntingdon County, Pa., Aug. 9, 1868. While on a pleasure trip she was stricken with a heart attack and died July 13, 1946. She attended Juniata College and at the completion of her course went to Iowa to teach. A few years later she went to McPherson, Kansas, where she met and on Aug. 11, 1891, married Edward E. Shaver. Mrs. Shaver was a member of the Covina church, Calif. Funeral services were held in the Covina church by the undersigned assisted by Bro. Leonard S. Brubaker.—Paul S. Hersch, Covina, Calif.

Shoemaker, Lanius R., was born near Plattsburg, Mo., in 1874, and died July 20, 1946. He was married to Barbara E. Hoover in 1898. His wife, one daughter, and one brother survive. He early became a member of the church. Bro. X. L. Coppock conducted the funeral service at the home.—Bernice Hoover Cook, Plattsburg, Mo.

Showalter, Mary Elizabeth, wife of the late J. W. R. Showalter, died at her home in Timberville, Va., July 18, 1946, at the age of eighty years. She was the daughter of the late Philip and Barbara Nice-

wander Depoy and is survived by one son, one granddaughter, and two sisters. She had been a member of the Timberville church for many years. The funeral was held in the Linville Christian church with the writer in charge. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Broadway, Va.

Statler, Clara E., wife of the late Bruce Statler, died at her home in Marion at the age of seventy years. She is survived by six daughters and one sister. She was a member of the Church of the Brethren at Browns Mill. Funeral services were held at the Browns Mill church by Bro. Lowell Gearhart and burial was in the adjoining cemetery.—S. C. Plum, Waynesboro, Pa.

Swovel, Earl, Jr., son of Earl and Ruth Swovel, was born near New Paris, Ind., July 30, 1936, and died at his home, Goshen, Ind., July 6, 1946. He had been ill for nearly two years. Surviving are his parents, three brothers, four sisters, and a step-grandmother. Funeral services were held at the West Goshen church by Brethren M. D. Stutsman and Eldon Evans. Burial was in the adjoining cemetery.—Edith Huber, Goshen, Ind.

Thomas, David L., was born March 15, 1872, and died July 12, 1946. He was married to Miss Alice Thomas on Oct. 17, 1874. To this union were born fifteen children, two of whom preceded him in death. He was a member of the Maple Spring church for over sixty years. He served on the cemetery board and on the ministerial board of the church for many years. Funeral services were conducted in the Maple Spring church by the pastor, the undersigned, assisted by Bro. Charles W. Blough. His body was laid to rest in the church cemetery for which he helped to care for so many years prior to his death.—John M. Geary, Hollsopple, Pa.

Thompson, Ida L., daughter of William and Magdaline Blough, was born at Hudson, Ill., Aug. 25, 1868, and died July 31, 1946. She was united in marriage to S. S. Thompson Aug. 23, 1905. She is survived by her husband, two daughters, eight grandchildren, two brothers and two sisters. She lived her entire life in the community of Hudson and was a long-time member of the Church of the Brethren. Funeral services were held at the Hudson M. E. church by Rev. Robert Brown and burial was in the Hudson cemetery.—Mrs. Delia M. Blough, Hudson, Ill.

Zeigler, Lovina Virginia Bupp, daughter of the late Jesse and Lorina Craumer Bupp, was born Nov. 9, 1859, and died June 12, 1946, at the home of her son in East Berlin, Pa. Her husband preceded her in death many years ago. She is survived by six sons, seventeen grandchildren, seventeen great-grandchildren and two sisters. She was a member of the Upper Conewago congregation for many years. Funeral services were held by Brethren George Hull and Bruce Anderson at the Mummerts meeting house and burial was in the adjoining cemetery.—Frances E. Shaffer, East Berlin, Pa.

Brethren

Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 172. Openings for the following workers at Bethany Hospital, Chicago: general kitchen workers, second cook, general duty nursing, helpers in house-keeping department.

No. 173. Two farms for sale: one of 160 acres and another of 130 acres; good farming section; central Indiana; in Brethren community.

Church News . . .

Illinois

Cherry Grove.—Fifteen have been baptized. Our young people realized the sum of \$232 from the sale of the E. Stanley Jones booklet, *How to Pray*. This money was designated for the heifer project. We held our love feast on June 2, with Bro. Wm. Kendall of Milledgeville officiating. We are planning an evangelistic meeting in October. A number of our young people plan to attend camp during August.—Mrs. Vinnie Brunner, Lanark, Ill.

Indiana

Bremen.—We met in a called council on July 17. Our church decided to take over the running of the Bremen nursing home. We miss the H. L. Burke family, who have gone to Puerto Rico. Our pastor, Bro. James Beahm, was our delegate to the Annual Conference. Mr. and Mrs. Milo Weaver will serve as delegates to district conference. The ladies' aid has been sewing for relief and will be busy sewing and canning for the nursing home. The harvest meeting will be on Oct. 6.—Mrs. Floyd Hemminger, Bremen, Ind.

Carl Creek.—A new roof has been put on our church and the interior papered and redecorated. We are all well pleased with the result. Our pastor, Bro. Ralph Hoffman, and his wife represented us at Annual Conference and gave very interesting reports of their trip. On July 28 Bro. Forrest Hostetler and his wife were here. On Aug. 4 two of our young folks were added to the church by baptism. Our ladies' aid is busy sewing for relief and sending food and clothing to the suffering. Bro. Loren Winger is planning to go with a load of cattle soon. Bro. J. O. Winger will conduct our evangelistic services the last of September after which we will hold our communion services. We are also looking forward to a home-coming soon. Bro. Ralph Hoffman is now both our pastor and elder; we appreciate his services very much.—Mrs. Emma Winger, Marion, Ind.

Fairview.—Our church met in council on the evening of Aug. 6 with our elder, Robert Sink of Rossville, presiding. Two letters were granted. We decided to hold our harvest meeting Sept. 8. Nine of our members attended Annual Conference. Bro. George Hildreth was our delegate and brought back a very good report. During the absence of our pastor, Brethren David Barnhart and Frank Replogle were our guest speakers. Our aid society is still making comforters and sewing for relief. It recently gave fifty dollars to a family who had lost their home by a fire which also caused the death of the mother. The young people of Fairview, Rossville and Pymont are having special Sunday evening services with Bro. Frank Replogle as the speaker. A number of our young people are attending Camp Mack throughout the season. Bro. Howard Miller of North Manchester was with us on Aug. 4 and delivered the message, telling us of some of the needs of the college. Our program committee prepared programs for both Mother's Day and Father's Day.—Mrs. Hattie Peters, La Fayette, Ind.

Iowa

Kingsley.—Rev. M. Mockler, a former Kingsley boy and now pastor of the Nazarene church of Valley City, N. Dak., delivered our morning message on May 19. Our pastor, Bro. Ernest Vanderau, tendered his resignation, which was accepted. Bro. Vernon Powell of Reading, Pa., delivered the sermon on May 26 after which a fellowship dinner was held in the basement of the church. Following this a short council was held in which the church extended a call to Brother and Sister Powell to fill the vacancy left by Bro. Vanderau. The call was accepted and they will assume their pastoral duties Sept. 1. On June 23 we entertained the young people's conference which included the churches of Worthington, Sheldon, Cur-

Galewood Crossing

Alta Seymour

After an exciting journey by wagon and oxcart from Ohio to Wisconsin the Gale family quickly adjusts to pioneer life. Tildy, a girl in her teens, has adventures enough to satisfy any teen-ager. Price, \$2.00

BRETHREN PUBLISHING HOUSE
Elgin, Illinois



lew and Kingsley. The discussion groups were led by Brethren Hart of Curlew, Iowa, Keyser of Worthington, Minn., and Vanderau of Kingsley, Iowa. Brother and Sister Earl Frantz of McPherson, Kansas, were with us over the week end of June 30 at which time Bro. Frantz delivered the Sunday morning message. The men's work have been busy beautifying the church grounds. They also did some floor sanding and renovated the newly acquired church parsonage. Many from this church have signified their intention of attending the district conference at Worthington the latter part of August.—Mrs. Mary Wingert, Remsen, Iowa.

Robins.—The Robins church feel very keenly the loss of their pastor and his wife, Mr. and Mrs. Earl Snader, and their son, Peter, who will soon leave for the China mission field. Our elder, Bro. Ruthrauff, who has served us faithfully, has also been called to a different field of service. The prayers of the Robins church go with them. We have obtained Mr. and Mrs. B. F. Buckingham of Prairie City, Iowa, to fill the pastorate for one year. Bro. Buckingham has also been chosen as our elder for the coming year. On June 26 the church held a five-day vacation Bible school with an average attendance of thirty-eight. Every child in the town of Robins was enrolled. At the close of the school five children expressed a desire to unite with the church. The church and Sunday school have been re-organized for the coming year.—Mrs. Earl Hoover, Cedar Rapids, Iowa.

Kansas

Parsons.—Our business meeting was held July 21 with Elder G. A. Zook presiding, at which time officers were elected for the coming year. Bro. Zook was re-elected as elder for another year. A gift of one hundred dollars was given by this church to assist in purchasing a carload of wheat. A very successful vacation Bible school just closed with Sister Alma Morrison as the director. She was also the director of a camp which five of our intermediates attended. Our church is co-operating with other churches of the city in conducting a week-day school of Christian education. Our communion service will be held on World Communion Sunday. Bro. Cleo C. Beery and a group of young people attended the young people's conference held in the Paint Creek church. Mrs. Beery is organizing a junior choir.—Mrs. Julia Jones, Parsons, Kansas.

Maryland

Danville.—Since our last report, the Lord has richly blessed the Danville mission. We have a full-time pastoral program. The organizations of the church are very active. A Mother's Day program was given on May 12. This was also the date of the beginning of our revival conducted by Bro. Ernest E. Muntzing of Harrisonburg, Va. As a direct result of the meeting, there were twenty-three baptized, eleven letters were received and several reconsecrated their lives for Christ. The daily vacation Bible school was held July 22-26 with an enrollment of fifty-seven children. The children

gave a program at the close. The children's offerings of \$8.17 were sent to the General Mission Board for China relief. The offering received at the program was nearly fifteen dollars. We appreciate the support of the district mission board as well as of the General Mission Board.—Vernon N. Shanholtz, Ridgeley, W. Va.

Michigan

Detroit, First.—Since our last report, twelve have been received by letter and seven by baptism. Two were lost by death and seven by letter. Fifteen members from a Methodist church attended communion services and presented to the church a check for \$210 for the heifer project. Schools and other organizations in the city are becoming interested in this project. Mayor Jeffries designated a week in May as heifer week. The mother and daughter banquet was held on May 10. The Manchester alumni held a meeting and potluck dinner on May 18. Dr. Lloyd Hoff, who recently returned from a teaching appointment in Italy, was the guest speaker. He also gave the morning address on May 19. The thirtieth anniversary of the church was observed May 26. Elder J. Edson Ulery gave the morning address as well as a fine message following the fellowship dinner. Children's day was observed on June 9 by a helpful program. The church people had an opportunity to see what the children were doing in their classes. Our minister attended the Conference. During his absence Rev. Shigeo Tanabe, minister to the relocation settlement of Japanese Americans, supplied the pulpit. Our vacation Bible school, under the leadership of Mrs. Waldemar Semich, was well attended. The church picnic was held on July 14.—Mrs. Walter Gordon, Detroit, Mich.

Minnesota

Minneapolis.—The Minneapolis church met in business session on the evening of May 18 with Bro. Tannreuther presiding. The church voted to retain our pastor, Sister Keller, for another year. Bro. Tannreuther preached on the morning of May 19 and in the evening we held our love feast with Bro. I. N. H. Beahm conducting the examination service and Bro. Frank Allen officiating. Our Annual Meeting offering amounted to twenty-six dollars. One the evening of May 22 Brethren Charles Dumond, representative of Brethren service, and H. I. Metz, district president of men's work, presented a program which was followed by moving pictures of the heifer project. Rev. Scheie was our guest speaker on Father's Day. The Minneapolis church entertained the young people's conference June 27-30. Our Sunday-school picnic was held in Camden park July 4. On July 28 the Gideons presented a program. Our council meeting was held on the evening of July 31 at which time our church and Sunday-school officers were elected for another year. Bro. Frank Allen was elected elder. Our love feast will be held Oct. 6. Opal Bobb will serve as delegate to our district meeting. We are looking forward to the coming of Brother and Sister I. D. Leatherman in May, 1947, for

a revival meeting. One of our young people will attend camp at Eldora, Iowa. We are doing some repair work at the church and will paint the walls. The ladies' aid pieced two comforter tops, made seven comforters, two baby quilts, twelve skirts, thirty-six blouses, twelve jumpers, thirty-six nighties and twelve girl's dresses.—Mrs. William Eisele, Minneapolis, Minn.

Nebraska

Afton.—Two of our boys were baptized recently. A junior choir has been organized under the direction of Sister Miriam Hoover, our pastor's wife, and it adds to the beauty of our services. The McPherson College male quartet, accompanied by Bro. Earl Frantz, gave a concert in our church on the evening of May 12. We had an all-day meeting on June 16 with a basket dinner at noon. Our community fellowship nights at the church will be resumed again in the fall. We meet once a month for an evening of fellowship, recreation and worship and everyone in the community is invited. The ladies' aid has been busy all spring with relief sewing. Committees are at work remodeling the church in preparation for district meeting in October. The men of the community met on May 9 and painted the exterior of the church and the parsonage. We have a 100% Messenger club.—Nellie Garman, Cambridge, Nebr.

Omaha.—On June 9 our elder, Bro. Lewis Naylor of Holmesville, Nebr., preached for us. This was the occasion.

Announcements . . .

REGIONAL CONFERENCE

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

California, Northern—Modesto, Oct. 11-14.
California, Southern, and Arizona—La Verne, Oct. 16-20.
Florida and Georgia—Arcadia, Oct. 11-13.
Kansas, Northeastern—Buckeye, Oct. 4-6.
Kansas, Northwestern—Quinter, Oct. 18-20.
Kansas, Southeastern—Mont Ida, Oct. 25-28.
Kansas, Southwestern—Monitor, Oct. 11-13.
Maryland, Western—Maple Grove, Oct. 12.
Missouri, Middle—Warrensburg, Oct. 4-6.
Missouri, Northern—North Bethel, Oct. 25-27.
Nebraska—Afton, Oct. 11-14.
Pennsylvania, Southern—Antietam, Prices house, Oct. 29-30.
Pennsylvania, Western—(Undecided), Oct. 23-24.

LOVE FEASTS

Illinois

Oct. 5, Liberty.

Indiana

Sept. 16, Spring Creek.
Sept. 30, 7:30 pm, North Liberty.
Oct. 5, 7 pm, Lower Deer Creek.

Kansas

Oct. 6, Conway Springs.
Oct. 6, Parsons.

Minnesota

Oct. 6, Minneapolis.

Ohio

Oct. 6, 7 pm, Center.

Pennsylvania

Sept. 15, 7 pm, Dunnings Creek, Holsinger.
Oct. 6, all day, Lower Cumberland, Mohler.
Oct. 6, Greencastle.
Oct. 6, York.
Oct. 6, 2 pm, Spring Grove, Kemper.
Oct. 6, 6 pm, Lebanon City.
Oct. 6, 6 pm, Reading.

Tennessee

Sept. 14, White Horn.
Sept. 14, 6 pm, Ewing.
Sept. 21, 7 pm, Liberty.
Sept. 21, 7:30 pm, Limestone.

Virginia

Oct. 5, Mt. Joy.

West Virginia

Sept. 22, Hevener.
Sept. 29, Boyer.

of the ordaining of Bro. Frank Durand to the ministry. He, with his family, have left for Phoenix, Ariz., to take up pastoral work at that place. Bro. Roy McAuley of Wichita, Kansas, has accepted the pastorate of the Omaha church starting Sept. 1. The trustees are going forward with their improvement work on both church and parsonage.—Esther Dickey, Omaha, Neb.

Ohio

County Line.—Our pastor and elder, Bro. J. L. Guthrie, continues to gain in health and has been able to worship with us this summer. Bro. Ellis Guthrie is with us as our summer pastor again this year. He is also leading us in Bible study on Sunday evening. Through the help of the ladies' aid our church reports a 100% Messenger club for the first time. Our evangelistic meetings will be held Aug. 11-25 with Bro. Freed of Findlay as the evangelist. Our annual home-coming will be an all-day meeting to be held Oct. 13 with Bro. Irvin Thomas of Pennsylvania as the guest speaker. Our ladies' aid is still doing relief sewing and is also sewing for Bethany hospital. The church has voted to buy a heifer for the heifer project. Almost all of our boys have returned from the service.—Margaret Balingier, County Line, Ohio.

Pennsylvania

Somerset.—We have received ten members by baptism and two by letter. The young people presented a program on the interpretation and singing of old hymns. Our revival services were conducted by Bro. Roy S. Forney of the Brotherton church, May 6-12. On Mother's Day a consecration service was held for cradle roll members. In the evening a musical program was presented by the Roof Garden male quartet. On May 17 we had a family night in honor of our returned servicemen. The Future Farmers of America of the local high school worshipped with us the evening of May 19. The Sunday school gave a children's day program on June 9. At the evening service on June 16 the men's work organization had a Father's Day program, with Captain Fred Berkebile as speaker. The young people of circuit four held a rally in our church on June 23. Our home-coming service will be held all day on Aug. 25, with Bro. T. F. Henry of Huntingdon, Pa., as speaker. Our regular quarterly council was held on July 8. We

have paid \$2,800 on our building fund this year. While our pastor, Bro. Galen R. Blough, and his wife are on vacation, Brethren I. Clifford Paul and F. J. Byer will preach for us and Bro. Joseph Shelly will bring a report of the Annual Conference.—Mrs. Charles Cage, Jr., Somerset, Pa.

West Virginia

Knobley.—Bro. Lorenzo Fike and his wife are our pastors. They have preaching appointments at Williamsport, Harness Run and Knobley. The vacation Bible school was held June 3-7, with Sister Blanche Hinkle in charge. Twenty-six pupils were enrolled. The offerings will

be used for China relief. The school closed with a program. The quartet from the Westernport church under the leadership of Russell Devoe gave a special program of music on June 30. Three letters of membership have been granted. Two new members were received by letter. The women of the church have sewed forty-eight woolen skirts for Russian relief, and some new and used clothing has been sent to New Windsor, Md. We extend our sympathy to Bro. B. W. Smith, of Romney, W. Va., in the death of his wife. Bro. Smith has served this church for many years as elder and pastor. Our regular council will meet on Aug. 2.—Maude Gardner, Antioch, W. Va.



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Gospel Messenger

Volume 95

SEPTEMBER 21, 1946

Number 37

Build Solid Foundations for Life

THIS young man is in search of truth. He is sturdy, robust and modern in his appearance. He has not been sheltered from life, and he is no sissy. He knows the struggles, temptations and tensions which confront modern youth.

He is looking up. He has a receptive mind. He is open to new light, willing to move forward and build. In his hand he holds the Bible—the Word of God. He is building his life on solid foundations—God, Christ, and the Bible. Rain, floods and wind beat upon this life, but it does not fall, for it is founded upon rock.

The forces that pull down and destroy come with terrific violence and pressure. Our world needs people with vision, insight, and courage to stand and work for the things that are right.

Fortunate is the young person who early discovers that a worth-while life must have a solid foundation. This young man and his comrades need the sustaining fellowship of the Christian church.

Christian education in our church has no other purpose than that of building solid foundations for life for all our people—children, youth and adults. Religious Education Week, September 29 to October 6, provides a marvelous opportunity to strengthen the teaching ministry and to make more firm the Christian fellowship.

Raymond R. Peters



Courtesy United Church Canvass

Religious Education Issue

You must keep these words of mine in mind and heart: . . . you must teach them to your children, talking about them when you are sitting at home and when you go off on a journey, when you lie down and when you get up; you must inscribe them on the doorposts of your house and on your gates (Deut. 11:18-20, The Bible, An American Translation).

Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
H. A. BRANDT - - Managing Editor

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Around the World

Walter F. Anderson, a Negro graduate of Oberlin College, has been appointed head of the music department of Antioch College, Ohio.

The World Council of Churches has received a request for fifty jeeps to help Greek Orthodox priests make their calls in places where conditions render travel almost impossible.

Fifty Bible stories for children are being recorded for phonograph use by the Bibletone Record Company. Two stories, David and Goliath and Daniel in the Lion's Den, are already on sale. Three more—Joseph and His Brethren, Noah's Ark and The Life and Ministry of Jesus—are in production.

Eighteen institutes on international relations were conducted this summer under the auspices of the American Friends Service Committee. These conferences—twelve for adults and six for teen-agers—were held in different areas across the country and provided an opportunity for study and discussion of the problems of world affairs.

• • •

As far as we know our personnel (UNRRA mission) have seen more details of the Soviet Union than any foreigners since some years before the war. In each of the Ukrainian areas we have visited ration stores, general stores, hospitals, factories, public utilities, schools, nurseries, collective farms, free markets, community institutions and any other places we chose to name generally. Our selections have been our own. Also, our two main interpreters are American citizens. In addition, the Ukraine has made available six other competent interpreters. . . . The Ukrainian government has readily furnished us with all facilities. . . . There has been no dawdling, no sidetracking. Furthermore, its officials have submitted to us all statistical data required by UNRRA. . . . The relationship of these two missions to the two republics (Ukraine and Byelorussia) and the collaboration of the Soviet officials there constitute just about the brightest signs throughout the world in Anglo-American relations with the Soviet Union.—From cablegram to Director-General La Guardia from Marshall MacDuffie, UNRRA administrator in the Ukraine and Byelorussia.

Rev. Prince A. Grey, a Negro minister, was elected president of the Greater St. Louis Christian Ministers' Association, which is predominantly white.

The International Harvester Company of Chicago has Negroes in every operation including the head office. Besides this advanced policy of race relations it has a profit-sharing plan, a retirement plan and a salary-administration plan.

Eleven United States educators have been invited by the state and war departments to serve as a thirty-day mission to Germany to observe and evaluate the educational program of the military government there. A similar mission visited Japan last spring.

Seven hundred fifty tons of foodstuffs and clothing have been sent by the National Catholic Welfare Conference in the United States to Hungary for distribution to war sufferers. This is the second shipment of relief supplies sent to Hungary by this organization.

Announcement was recently made concerning the organization of the One World Book Club. The purpose of this club is to promote racial and international understanding through books about minority groups. The first offering of the club is Jule, written by a Negro, which portrays the struggle of a Negro boy to amount to something.

The World Council of Churches, meeting in Cambridge, England, recently voted to establish a commission on international affairs to "lobby" in world politics. The new group will seek to influence international political and economic affairs along Christian lines. Outstanding churchman John Foster Dulles was named vice-chairman of the commission, which will likely have thirty members.

A workshop course on the use of radio in the field of religion, sponsored by the Federated Theological Faculty of the University of Chicago and the joint radio committee of the Congregational Christian, Methodist and Presbyterian churches, was held for one month at the Chicago Theological Seminary. The course was designed to improve religious broadcasting, which is generally poor when measured by the standards of good broadcasting.

Shall Religion Be Taught in the Public Schools?

RUSSIANS, as they recently examined life in the democracies, have expressed surprise that religion is not taught in our public schools. It is, they said, as if we had little faith in religion since we do not have trained teachers to teach it at designated hours each day.

This number of the Gospel Messenger is devoted to the question of religious education. Though there are many phases to religious education, the one which we wish to note particularly in the Messenger and to ex-

amine further in subsequent weeks is the matter concerning which the Russians have expressed their surprise.

Many points of view are to be discovered concerning religion and the public schools. Only three major ones need be mentioned:

1. Freedom of religion is a major tenet in a democracy. Any attempt to teach religion in a public school would infringe upon the "inalienable right" of each child to be religious or irreligious, Moslem, Christian,

Jewish or Confucian according to his own free choice. Let moral values be taught in regular class work but let religion as such be taught to the child by his parents and by his church if they so desire.

2. Religion is a part of the "inalienable right" of each child. Without an adequate understanding of the moral principles which religion teaches no child is prepared to enter upon the hazards of building a life in our day. Since the great moral issues are common to all religions, these should be taught by trained teachers in the public school. No other part of the public-school curriculum is as important as this.

3. The teaching of the underlying principles of religion to our children and youth is imperative. But we have few teachers in our public schools who are trained or qualified to undertake so important a task. Let the children therefore be given "released time" from the public school when they can go to the church of their choice to receive religious instruction under the direction of those versed in religious principles and in the religious tenets of the child's background.

Space does not permit a discussion of values implicit in each of these plans. The major inadequacy in the opinion of this writer is that for many of America's children none of these plans is being followed; the child does not receive religious instruction either at home, in school or in his church. This is due to the fact that a large percentage of the children of America do not go to Sunday school to get even a half hour of religious instruction a week. Moreover, the parents are neither interested nor informed concerning religious matters and do not instruct them at home. Finally,

Thinking About the News . . .

Why Do Our Governments Treat Us Like Juveniles?

Only a year after the ending of the great epilepsy called World War II we have felt the beginning tremors of a third similar world sickness. This one could be fatal.

The writer was in two Brethren conferences, one with about twelve hundred attendants and the other with half that many, while we passed through the recent international crisis. He was pleased to note among the Brethren no enthusiasm for the ultimatum which our government issued. Most of the people present, from fifteen-year-old youth to ninety-year-old aged, recognized that this was a manufactured and "phony" crisis set up to gear our thinking in the direction of war, to elevate our national ego, and to make us even more juvenile.

"Tito Bows to U.S. Ultimatum," shouted the newspaper headlines, or "Russian Bluff Called by Uncle Sam." Some American observers, who do not do much thinking for themselves, thereupon said the words about Russia which the government and the newspapers wished to put into their mouths: "Well, I guess we have Joe Stalin on the run now!" But more mature Americans who realize that it takes more to make a nation helpful in the world than an unrestrained exercise of its ego, said, "This sort of power madness is both dangerous and childish. Why not find out what the trouble is between our peoples and work to remove it? If our present government leaders cannot think in those terms, let us get some who can."

That kind of thinking and talking in America or in any nation is a service to every other nation and to the entire world.

Actually the crisis in Yugoslavia was of little consequence, not worth the lives of five Americans or of five people of any nation. Failure on the part of our own fliers to heed what was supposed to be an internationally understood signal for airplane landing gave rise to at least some of the shooting. It is easy for us to blame Russia or Yugoslavia but if "foreign" planes began to fly over Newport News, Miami and Ft. Knox, then we would do the shooting and then, of course, we would be in the "right."

This crisis is only a beginning. There will be many more crises similar to it coming up. They will be purposeful; they will be designed to thrust us emotionally within the power of the warmakers. These warmakers of all lands understand one another and they think they understand us. The writer thinks, however, that they are underrating us: they place our intellectual and emotional development at fourteen years of age or less. We should be older than that.

Weighing the events of the day against the teachings of the Son of God is the best means of growing up which the writer knows. May those of us who call ourselves Christian try hard to measure events that way. Let us not be juveniles; let us grow. D.W.B.

the school passes over the matter of religion as if it were either taboo or beneath school notice.

This last point is the one that seems an unnecessarily unkind blow directed both at the child and at religion. Why should the child who goes to Sunday school spend time learning there about Jesus, where and when he was born and how our calendar years date from his birth, then have his school history fail even to mention Jesus' name? Or why should the non-Sunday-school lad who hears about Jesus only at Christmas time, and then indirectly, have his curiosity concerning these things strangled by the studied avoidance of any explanations of them by those who are called his teachers?

The writer's plea is: Let us all together surround our children with religious instruction. Even if they are instructed during the school hours and at home and in church, they will not get too much of it. Every public-school teacher should know the principles which underly all good religion. Moreover, she should know how to teach such principles and her life should demonstrate them. If that were true concerning our teachers then actual hours set aside for religious instruction would not be so important, for every school hour and every school subject would become an appropriate means of imparting religious instruction. We must grow in the direction of expecting and demanding that kind of teachers.

Religious instruction by "released time" or by special teachers during school hours may not be a matter of major importance. But whether or not our children receive religious instruction is of major importance. The home, the church and the school must work together on that.

D. W. B.

Beatitudes for Teachers

Blessed is the teacher who is punctual even at the cost of his Sunday morning sleep for he says in tones louder than words that Sunday school is important.

Blessed is the teacher who is present regularly, who does not put his own pleasure above the needs of his group, for he is bound to see rich results from his fidelity to his task.

Blessed is the teacher who prepares his Sunday-school lesson early in the week so he can enjoy his Saturday night—and still enjoy his class on Sunday morning.

Blessed is the teacher who participates wholeheartedly in the service of worship, for verily it will begin to mean something not only to him but to his pupils as well.

Blessed is the teacher who secures a substitute when forced to be absent, and who notifies his superintendent well in advance, for such consideration will command the pupils' respect and help to put religious education on a par with secular.

Blessed is the teacher who gives his pupils opportunity to take part in class, for though they may listen politely if he does all the talking, they learn best when they participate themselves.

Blessed is the teacher who uses his imagination in his lesson planning, for he will have a varied program and his pupils will not be bored beyond endurance.

Blessed is the teacher who calls on his pupils, seeking ever to discover their latent possibilities, who never wearies in his efforts to win them to their best, for thus will he prove his love to them and will make them his friends.

Blessed is the teacher who has a personal knowledge and experience of God, for by his Christlike purity and beauty of character will he best be able to bring others into the kingdom.

An American Dilemma

Cleo C. Beery

Pastor, Parsons, Kansas

MOST of the early schools in America were founded with a religious aim. Children were taught reading so that they could read the Bible. Colleges and universities were founded so that young men could prepare for the ministry.

During the years since that time, public schools have greatly expanded. Pioneer children attended school only a few months of each year, and many of them completed only the fifth or sixth reader. Now children are required to attend school for the greater part of each year, and in some states to continue their schooling until they are of sufficient age to complete high school. In addition, subject after subject has been added to the course of study to give each pupil a completely rounded education.

While this growth was taking place in the schools, an opposite tendency affected the teaching of religion. Many of the pioneers

were refugees from Europe who had come to America to worship in freedom. They often disagreed as to what should be taught in the religious courses; parents objected to their children being taught religion by a person of another faith. As a result the courses in religion were eliminated until in recent years it has been unusual to find any kind of religious studies in the public schools.

Thus there have been two exactly opposite movements in public education: one to increase the time spent in school and the number of subjects studied so that the pupil might be given a completely rounded education, and the other to eliminate religious instruction completely.

These two opposite movements were caused by the same underlying reason—the desire for freedom, and an honest, earnest attempt to secure freedom. The schools added more subjects of study so that every

child, whether poor or rich, talented or not, might have the opportunity for good training and to take his place as a free citizen in a free country. The public schools eliminate religious instruction so that the religious faith of any child and his family might be protected.

This analysis reveals the great American dilemma—how can freedom and religion both be fostered? Some people say that there is no need to foster both freedom and religion. Their plan would be to nurture only one of these two. There are educators who claim that religion should have no place in the public schools, but that the schools should train only for democracy and freedom. On the other hand, certain religious leaders feel that freedom is of less importance than religious instruction, and that therefore pupils should be forced to take religious training whether they want it or not.

A great number of educators and of religious leaders, however, see it as a real problem. When one suggests that religion should be excluded from the schools, they counter with the assertion that whether the schools want to do so or not they must deal with religion. How can history or sociology be taught without mentioning the influence of the church? Or how can music be taught without including the church music of Bach or art without considering the religious pictures of Raphael? Schools even without formal classes foster religious or irreligious attitudes.

If religion is left out of the instruction of the youth of the land as much as possible, or if irreligious attitudes or non-religious attitudes are cultivated in the public schools, what will happen to democratic freedom? If, in America, the day should come when the majority of the people would be irreligious, and they and their elected leaders



Frink from Monkmeyer

Religious education—weekday or church school—is emphasized or nullified by the influence of the home environment

would lack the religious virtues of honesty, a belief in right and wrong and respect for other men, what would happen to American democracy? These religious virtues are important to democracy!

On the other hand, when a religious leader suggests that schools must teach religion and that all the pupils must be forced to take such studies the principle of freedom is ignored, and freedom is too precious to lose.

The issue, then, is to provide the opportunity for religious instruction without forcing it upon dissenters and without developing a state church or a state worship. Certainly, if American school pupils are to be given a completely rounded education, they ought to be given the op-

portunity to include spiritual learning also. There are those who feel that the opportunity is not being given for a sincere appraisal of the agencies responsible for the religious education of our children leads us to admit that they fail to reach multitudes of young people. Many children are growing up without even an elementary knowledge of religion, of the church or of the spiritual life. Perhaps the churches ought to increase the scope of their own religious training. Perhaps it can best be done in co-operation with the public schools. One thing is certain: educators and religious leaders still have work to do if our children are to have adequate spiritual nurture.

Current Problems of Weekday Religious Education

Roy D. Boaz

STARTING at Gary, Indiana, in 1914, schools in weekday religious education have multiplied until they are now operating in 1,800 communities, in forty-six states, and enrolling one and one-half million pupils. In order to guard the state from any specified religious influence or control through such instruction, most states have passed legislation which varies in detail but which embodies the following general principles:

Pupils are released by the school board for such instruction by responsible religious groups such as ministerial associations, councils of churches, groups of churches and individual churches, for a specified period varying from one to three hours per week.

Funds, teachers and places of meeting are provided by these teaching agencies.

Such instruction is not to replace the regular public-school teaching load but must be supplementary.

Permission from parents must be received.

Credit is sometimes given, sometimes not.

Such a program in a free society is necessarily laden with many problems among which are these:

Shall such instruction be based primarily on a knowledge of religion or shall it be doctrinal or evangelical?

Shall religion be taught as a system of religious faith which we think is a necessary factor in democracy? (Some founding fathers presupposed that reli-

gious faith was necessary to make democracy live.)

Shall we inject the peculiarities of denominational interpretation into such a program?

Thirty years of experience have revealed that the weekday schools which have failed have for the most part been those of the denominational type, those set by a few ministers and overzealous folk who had all the answers before they started and those who started where inter-church comity and fellowship had not been developed. It is a matter of fact that out of such situations lawsuits for the most part have arisen. For it is true that any person anywhere in any community has the right in a free state to hire an attorney to test the legality of such teaching.

Champaign, Illinois, has furnished us with the most recent test case. A citizen there, professing to be a "rationalist," challenged the legality of such a school and involved the board of education in a lawsuit.

What of the future? These

problems are inherent in the very nature of the church and a democratic state, and there is no reason to believe that in the present state of unrest they will vanish. We who believe in these schools and want to see them flourish must not close our eyes to this important fact: we should not use these privileges extended by the public-school authorities to lay those foundations of personal faith, Christian loyalty and denominational belief which we have so often failed to teach in our Sunday schools. These doctrines should be taught in our Sunday schools and churches, for it is there the religious basis for a denominational faith should be laid.

There is a tremendous need for a presentation of unbiased religious faith and facts which will enable the younger generation to become fortified in the knowledge of the fundamental religious principles absolutely essential in an ongoing democracy. Weekday schools of the future can survive only if we broaden our base and diminish the areas of religious strife and confusion. There are very few educators, school-board members and community leaders who do not recognize the need for such instruction on such a broad basis. The strife and the confusion occur when we seek to impress our favorite interpre-

Results of Peace Action Campaign

Ideas ranging from a proposal to raise rabbits to a convocation of nations for a federal world government poured in from all parts of the country in time to meet the August 1 deadline of the peace action campaign. The judges, expecting to receive a dozen or so papers, were startled when forty-nine programs were laid on their desks. However, they set to vigorously, reviewing plans varying in length from one short paragraph to sixteen typewritten pages.

When D. W. Bittinger, Burton Metzler and a committee of Chicago atomic scientists had finished their work, a mother of two children in Detroit, a co-ed at Manchester and a C.P.S. man and his wife in Ohio emerged as the fellowship award winners. First prize in group one went to Mr. and Mrs. Robert Diehl of New Lebanon, Ohio. First prize in group two went to Elsie Rossmanith of Rensselaer, Indiana. First prize in group three went to Mrs. Grant Washburn of Detroit. The winning papers will be published as soon as the paper shortage allows.

Five-dollar bonuses were awarded for good ideas submitted by the following: Dorothy Carol Warner, Wilson Lutz, Howard H. Keim, Ann Heckman, Mrs. Louise Foust, Miss Martha Martin, Edson Sower, Mary Catherine Leckron, Dorothy M. Boddie, John Bowman, Howard N. Uhrig, Mrs. M. L. Miller, Ernest R. Jehnsen, Sel Copeland, Mrs. F. Earl Hoffer, Miss Rowena T. Foster, Chester Z. Keller, Miss Genevieve May, Gordon Shull, I. James Eshleman, Floyd M. Irvin, Leota Mae Snider, O. Stuart Hamer and Robert F. McCune.

tation on those who have a different interpretation.

These schools are reaching many of the "unreached"—those fifteen million boys and girls who are not in church schools. It has been fairly well established during the past thirty years that twenty-five per cent of the pupils enrolled in Protestant weekday schools are from the areas of the unreached. What an opportunity for pastors and teachers to gather these into our church and church schools!

Lessons From a Little Bird

Ezra Lutz

Lena, Illinois

As I sat by an open window on a beautiful summer day, I saw a squirrel run up a large maple tree close by the house. In a few minutes I heard a pitiful screaming and fluttering. I looked up into the treetop to see a little bird fluttering its wings furiously and screaming, fighting a squirrel intruding on its nest. In two minutes 500 little birds were on the scene fighting that squirrel. They combated the squirrel until all danger to the nest was eliminated.

I remarked about the loyalty, the sympathy, the love for one another. Can we not duplicate it in the Christian world? We do not appreciate one another as we should. Some are more exposed to the hardships in life than others.

Sin is sin around the world. From Adam to the present many homes are intruded upon as was the little bird's nest. No, we do not realize the good we might do the afflicted and discouraged people all around us troubled with problems over which they have no control. No one person can defeat the opposing forces of sin alone.

Let us repent of our lethargy and lend a helping hand to the needy in a time of affliction and win a crown that fades not away.



Mary Stoner Wine

Teach us the most excellent way of love.

Thursday, September 26

Love to Enemies. Matt. 5: 43-48.

God is my Father; he is the father of an enemy also. Then we must be brethren. Only God's love can love an enemy. We shall never be like him until we can love as he loved—with all our being. Only when we are in God's presence can he teach us love.

We humbly pray to be like thee, our Father in heaven.

Friday, September 27

Being a Good Neighbor. Luke 10: 35-37.

The Samaritan had his plans all upset that day. I wonder if he ever got his errand done at all. Jesus did not say. Perhaps the thing he did was more important. Have you been a neighbor to someone in need while your work waited? If you have, you may be a good neighbor.

Help me to be a good neighbor today, in Jesus' name.

Saturday, September 28

The Golden Rule. Luke 6: 27-38.

Love your enemies; do good to them that hate you; bless them that curse you; pray for them and turn the other cheek; give; be merciful; do not judge; condemn not; forgive. Jesus asks no impossibilities. He did all these things. Only those who know him can hope to keep his law of love.

Help us, O Christ, to keep thy law of love.

Sunday, September 29

The Higher Law. 1 John 3: 16-24.

To believe on the name of God's Son, Jesus Christ, and to love one another are God's commandments. Belief in Christ is not a passive thing. It requires our minds, our wills, our godly passion. It is shown both to God and to man, not in words alone, but in deeds. Such Christly souls live above the law.

May we dwell in thee and thy Spirit dwell in us.

Triumphant Living

The great rare souls who live above the lowlands

Of defeat are those whose lives are hid with Christ

In God. For he, our Lord, kept all the law's commands

In perfect love to God and man. He sacrificed

His all, that we believing in his name

Should have our righteousness in him alone.

Through him we live in love and without blame,

Triumphantly kept by his power, his loved, his own.

Monday, September 23

Heart Religion. Jer. 31: 31-34.

When God forgives sins and iniquity they are gone. If Christ is dwelling in our hearts through faith, this prophecy is being fulfilled in part in God's own today. If we are dwelling in his love we obey not from commandment but by the impelling love of God shed abroad in our hearts by the Holy Ghost.

Fill us with thy law of love, in Jesus' name.

Tuesday, September 24

A New Commandment. John 13: 34-35.

Do all men know us as the children of God? Wherever Bro. C. D. Bonsack goes people know he is a Christian. People love him. Why? Because he humbly and sincerely loves God and just as sincerely loves people. "By this shall all men know that ye are my disciples, if ye have love one for another."

Love of God, enrich the lives of others through us.

Wednesday, September 25

Two Great Commandments. Matt. 22: 32-40.

How much do we love ourselves? Just that much should we love our neighbor. If the weights do not balance we may know we have that much selfishness. There is only one way to get rid of selfishness: that is to love God first, no corner of our being reserved. Do the two loves balance?

... Kingdom Gleanings ...

Brotherhood Theme for 1946-47

Christ, the Hope of the World

Calendar for Sunday, September 22

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson. Jesus and the Law of the Stranger—Exodus 22: 21-23; Deuteronomy 24: 14-15, 17-22; 2 Chronicles 6: 32-33; Matthew 25: 31-45; Galatians 3: 26-29; Hebrews 13: 2. Golden Text, And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. Matthew 25: 40.

B.Y.P.D., Growing in Wisdom.

Gains for the Kingdom

Three baptized in the Greene church, Iowa.

Three baptized in the Long Green Valley church, Md.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. J. E. Rowland of New Paris, Pa., in the Maitland church, Pa., Sept. 22.

Bro. Clarence Fike of Freeport, Ill., in the Greene church, Iowa, Sept. 8-22.

Bro. Henry C. Eller of Buena Vista, Va., in the Mt. Joy church, Va., Sept. 15.

Bro. Earl Bowman of Harrisonburg, Va., in the Briery Branch church, Va., Oct. 13.

Bro. Nevin H. Zuck of Elizabethtown, Pa., in the First church, Canton, Ohio, Oct. 13-20.

Bro. J. L. Miller of York, Pa., in the Lower Cumberland congregation, Mohler house, Sept. 23—Oct. 6.

Personal Mention

Elder Alva Fike will be the 1947 Standing Committee delegate from Southern Missouri and Arkansas.

Bro. Robert A. Byerly will represent Southern Indiana on the Standing Committee for 1947. Bro. E. O. Norris is the alternate.

Bro. B. D. Hirt, who has served the Buffalo church for twenty-three years and the Burnettsville church for the past two years, is now devoting full time to evangelistic work and is available for revival meetings. He can be reached at R. 3, Monticello, Ind.

Bro. David Ensign has terminated his pastoral work at Richmond, Va., to train for relief work in Germany. His address is changed from R. 14, Richmond, Va., to C10 Training Section, American Friends Service Committee, 20 S. Twelfth St., Philadelphia 7, Pa.

Word from Quito, Ecuador, by the way of the mission office, informs us of the arrival of Janet Lee on Sept. 3 at the home of Benton, Ruby and Jeanne Rhoades, pioneer Church of the Brethren missionaries to South America. On Sept. 2 the Rhoades family was heard over the Voice of the Andes greetings broadcast by short wave.

Missionaries leave for fields of service. The Clyde Carters left the States on Aug. 30 and Olive Widdowson has reservations to leave Oct. 7 for India. The Claude Rupels hope to leave New York by plane on Oct. 3 for Lagos, Africa, by the way of Lisbon, Dakar and Monrovia. Sailing on the Marine Lynx on Sept. 11 were Olivia D. Ikenberry and Esther Marie, who will join Bro. Ernest Ikenberry in China.

47,000 copies of this Messenger were printed. We can make it 50,000 in 1947 if we all try. Every 100% Gospel Messenger club helps.

Bro. Charles A. Miller writes to inform us that his proper address is R. 3, Garnett, Kansas. Much of his mail has been sent to Wells, Kansas, and there is no such post office, he tells us.

Northern Illinois and Wisconsin is to be represented on Standing Committee for 1947 by Elders Merle R. Hawbecker and Paul E. Thompson. The alternates are Carl Smucker and Harry K. Zeller, Jr.

Brother and Sister Bruce Anderson and their son, Bruce, Jr., while in Elgin to visit another son, Charles, who is in the C.P.S. office here, stopped at the Publishing House to observe the printing of the church literature.

Prof. and Mrs. J. Clyde Stayer of Juniata College were recent visitors to the Publishing House. They were being shown about by Rev. and Mrs. Foster Statler. Prof. Stayer and Mrs. Statler are brother and sister, we were told.

Brother and Sister Lyle Albright, who are preparing to leave for their first term of service on the Africa mission field, were seen about the Publishing House recently. With them were Bro. Albright's parents, Brother and Sister G. W. Albright of Eldora, Iowa.

Dr. Robert F. Griggs, professor of botany at George Washington University and member of the division of life sciences of the National Research Council, was an early Monday morning visitor at the Publishing House. He was being shown around by his son, Julian, assistant in the peace education department.

Mr. J. W. Yoder, author of books which describe the life of the Amish people, among which is Rosanna of the Amish, is speaking rather widely among Brethren people in the churches of Pennsylvania. He says he would be glad to continue westward to Ohio, Indiana and Illinois in case the churches there would care to hear about Amish life. Anyone interested may address him % The Yoder Publishing Company, Huntingdon, Pa.

A national conference of young churchmen was held at Lakeside, Ohio, Sept. 3 to 6 with the purpose of planning a program whereby young churchmen might better serve the church. Among the several hundred delegates were the following from the Church of the Brethren: Richard E. Domer, Howard W. Ritchie and Robert L. Sherfy of Ohio, D. R. Beachley, Jr., of Maryland, James L. Eikenberry of California, William H. Cable and Vern Myer of Indiana and William Mumper of Iowa.

Brother and Sister Ross D. Murphy have sold their property in Philadelphia and moved into their home at 411 Franklin Heights, Shippensburg, Pa. Their home is located near route 11 just west of Shippensburg. Brother and Sister Murphy say they will expect Brethren people to stop to see them whenever possible. Sister Murphy will continue her liaison relationship for the Brethren Service Committee with the Friends Service Committee and she will spend such time in Philadelphia as may be necessary to do so. Bro. Murphy will continue to be engaged in the preaching ministry and in service to the brotherhood as opportunity affords. The Murphys have served the church in the Philadelphia area for twenty-four years.

Dr. and Mrs. Bosler are en route to America from Africa, we learned from a cable which arrived at Elgin on Sept. 4. Because of the speed of transportation in these days, they will probably have arrived in America many days before this announcement appears in the paper.

Miscellaneous Items

The annual home-coming of the Maitland church, Pa., will be held Sunday, Sept. 22.

Cedar Creek church of Northern Indiana will hold its annual all-day harvest meeting on Sunday, Sept. 29. Bro. T. G. Weaver, a former pastor, will be the guest speaker.

Bear Creek congregation of Southern Ohio will celebrate the 135th anniversary of its organization on Sunday, Oct. 20. Former members and friends are invited to attend the all-day home-coming service.

Reading church near Homeworth, Ohio, will observe Sunday, Sept. 29, as home-coming day. There will be services in the morning and afternoon with a guest speaker. Friends and former members are invited to be present.

Eversole church of Southern Ohio will hold an all-day home-coming and harvest meeting on Sept. 29. Pastor Oliver Dearing and Mrs. E. Friend Couser will be the speakers. There will be a basket dinner at noon. All visitors will be welcome.

West Manchester church of Middle Indiana will have a harvest service on Sunday morning, Sept. 22. This will be preceded by the communion service on the evening of Sept. 21 and breakfast at the church on Sept. 22.

A week of special services beginning Sept. 29 and ending with home-coming Sunday, Oct. 6, will mark the fiftieth anniversary of the Anderson church, Ind. Bro. C. D. Bonsack will be the speaker, and other special features are scheduled. Those who once lived there are invited to attend or to write.

At the death of Mrs. Anna May Rairigh Coblentz of Ohio members of the family, instead of spending a great amount of money for flowers, gave the money which they would have used in that manner to send relief to suffering people overseas. The check which they sent to Elgin was for thirty-eight dollars. We wish to commend this type of service.

Dr. John W. Holland, for many years pastor of The Little Brown Church of the Air, has just published a new book called *The World's Greatest Prayer and Other Sermons*. It was printed by the Brethren Publishing House, Elgin, Ill., and may be obtained through the House at \$2.00 per copy.

A letter was sent to President Truman by the outstanding Negro artists and actors of America, urging that immediate amnesty be granted to the many hundreds of conscientious objectors who are still in prison. They were led to this action, they said, because of the fine attitude which conscientious objectors have taken toward breaking down racial barriers in several of our Federal prisons.

Several hundred visitors have come to the relief center at New Windsor during the last two weeks to see relief supplies being processed and to take such reports back to their friends. Denominational conferences in near-by Westminster and Frederick have brought in large groups. The Methodists are holding youth and adult group conferences at Western Maryland College in Westminster and both the Presbyterian and Evangelical and Reformed churches have held conferences at Hood College in Frederick. These people like what they see at New Windsor.

Annual reports for the Church of the Brethren for the year ending Sept. 30, 1946, were mailed on Sept. 5 to the ministers in charge of churches or other persons responsible for filling in the annual report blank. A set of four blanks was sent for each church. The white blank is to be sent to the Elgin office; the blue one to the regional member of the General Ministerial Board; the pink one to the district ministerial secretary; and the yellow one is to be kept in the local files. For congregations in which there is more than one meeting place, a set of blanks is sent for each meeting place of the congregation. If there are not enough sets of blanks enclosed for the meeting places, please let us know at once and we will be glad to send the number required to make a complete report. The Annual Report for the year ending Sept. 30 is to be completed and returned by October 10. Be complete, accurate and prompt with your annual reports. Return the white report to the Elgin office by October 10.—General Ministerial Board.

North Winona church, Ind., will observe its home-coming day on Sunday, Sept. 22. Bro. James Beahm of Bremen, Ind., will be the guest speaker. A basket dinner will be served at noon.

A harvest meeting and home-coming day will be held at the Turkey Creek church, Ind., on Sunday, Sept. 29. Bro. Charles Light of Nappanee, Ind., will speak at 10:30 a.m. and 2:30 p.m.

Another appeal has been sent to President Truman by the Committee for Amnesty, asking that the several thousand conscientious objectors still in prison be given their freedom by presidential order. The new appeal praises our government for granting amnesty to almost a million young German political offenders recently, but suggests that charity begins at home. Christians want this injustice corrected.

THE WHITE HOUSE

Washington

June 18, 1946

Dear Dr. Ross:

I am glad to note that the sixteenth observance of Religious Education Week under the auspices of the International Council of Religious Education will be held September 29 to October 6, 1946. It is my earnest hope that this observance will serve to emphasize the basic importance for democracy of religious education.

Since I wrote to you a year ago our last Axis foe has surrendered. I fear, however, that our task is not half finished. We are learning day by day that peace imposes responsibilities not less arduous than the tasks of active warfare.

Of one thing we are certain and that is that we cannot build an enduring peace structure unless we build it upon Christian principles. Religious instruction inculcates belief in the fatherhood of God and the brotherhood of man.

These basic religious concepts are not intuitive; they must be learned; to be learned they must be taught. Unless they are learned the structure of democracy will crumble for want of moral cement; progress of democracy will halt for lack of spiritual dynamic. Democracy dare not neglect the religious nurture of its children, youth, and adults.

Very sincerely yours,
Harry Truman

Rev. Dr. Roy G. Ross,
General Secretary,
The International Council of Religious Education,
203 North Wabash Avenue,
Chicago 1, Illinois.

America's Ambassador to China

Anna N. Crumpacker
Elgin, Illinois

ACROSS the years there have been many missionary statesmen who realized that "righteousness exalteth a nation." In the face of that, these men have been compelled to bow their heads in shame, because of the political greed and corruption of the countries from which they came. However, their keen sense of justice and general efficiency have often caused them to be sought out as government advisers. Among such men are Dr. Arthur Smith, W. A. P. Martin, Dr. Peter Parker and many others.

Recently, President Truman appointed Dr. J. L. Stuart ambassador to China. Dr. Stuart was born in China seventy years ago. In 1905 he was appointed as missionary to China under the Presbyterian Board and subsequently taught theology in the Nanking University till 1919. At that time he became president of Yen Ching University near Peiping.

Under his administration the institution grew to be one of the largest and best universities in China. Even after the Japanese invasion he succeeded in keeping it more free than most institutions. He did this in spite of the fact that it was known that he was in touch with Generalissimo and Madame Chiang Kai-shek, as well as with the so-called communist group.

When America entered the war, he was put in close confinement in Peiping and his many friends were anxious for his safety. He was repatriated soon after V-J day. His great interest in Yen Ching led him to the old premises. There he found the buildings looted of all metal parts. Even the doorknobs and hinges were gone. The library had also been demolished. But why attempt a description! By August 17 he opened the university to the eager youth of North China.

Dr. Stuart had a wonderful mother. She went to China when she was a bride and later gave birth to her illustrious twin sons. In those days missionaries' furloughs did not come every seven years, and there

were no well-organized schools for their children. Therefore, she prepared her sons for entrance into American universities. She had a great soul and a keen mind.

I remember very distinctly a visit with her. Over the teacups she expressed grave concern over the Latin in her grandson was learning at school. She had already passed her seventy-fifth milestone, but the grandson was bringing his Latin papers home each week for her criticism.

When her sweet spirit left this old world, the Chinese government carried her body by rail in a special car to West China, where it was laid by the side of her husband. This was done in recognition of the work of a foreign woman who had served well as a missionary wife and mother. I know of no other case in history where China thus honored a foreign woman.

Of Dr. Stuart the Christian Century says, "The United States could ask for no abler or more distinguished representative at one of the most difficult diplomatic posts in the world." God bless Dr. Stuart as he works at this important task. May Christendom and the rest of the world wake up to the need of making our international relationships conform to the Golden Rule.

Rutni Langada

Sadie J. Miller
Umalla, India

Rutni never had school or church privileges. Her knowledge is only that acquired by experience. Her husband, Langada (lame), is really a lame man and he is not a farmer like most of the people; he is a storekeeper. Of the two, Rutni has a stronger personality. She also has more discernment. Fuli, the only child and a daughter, is much above the average child in the village. This is due, no doubt, to the precept and example of a mother with such splendid qualities.

On the day of Rutni's baptism she surprised all of us with her answers to the questions given her and the other applicants. If Langada ever measures up to the possibilities of a deacon, Rutni will do her part as a deacon's wife. The area in which they live is developing encouragingly enough to give hope for a church organization sometime. Any and all who are faithful and qualify will be helpful contributions to such a church.

There are many women in Rutni's village and she has more than ordinary opportunity to make contacts in the village store. We hope she will bring one after the other to the feet of the Master. Already one woman has become a Christian through the influence of Rutni. We are encouraging the slogan, "Everyone win one," and feel assured that Rutni will win not only one, but many souls.



Wife of Pastor Chang, Ernest Wampler, Velma Ober, Wendell Flory, Mary Schaeffer and Pastor Chang at Tai Yuan

Brethren Plan to Feed Hungry Austrian Children

Brethren hope to have a child-feeding project established in Austria shortly, announced M. R. Zigler at the end of last month. According to present plans, the work will be done in Vienna where the need for food is desperate. Ralph Smeltzer of Pomona, Calif., probably will be the B.S.C. representative to Austria and will leave as soon as arrangements can be made.

All food is rationed in Vienna except pickles, mustard and vinegar, and the rations during the latter part of July were only 1,161 calories daily (U.S. average: 3,300). Now, with cold weather coming, the suffering will be more intense.

Robert Root writes from Austria of the conditions: "The food crisis in Vienna is as simple as a wheat roll.

During the spring, school children received a daily supplementary meal of a bowl of soup and a roll. But because of the wheat crisis, said the Austrian food minister, shaking his head, they had to drop the roll from the 'menu.' Now the children got only soup and sometimes it looked as if there would not be supplies to continue even that!

"I saw one of the soup kitchens, where soup was brewed for 21,000 of the 126,000 Viennese children being fed. A sample given us tasted flat, but it was nourishing. Into it was going whatever outside friends would contribute—flour, bacon, dried peas, carrots. The Protestant churches contributed some. We went out to a school to see the soup being distributed. Spindly-legged adolescent girls stood in line with tin and china vessels and sat down to clean up the soup hungrily."

Find Heifer Plan Forty Years Old

Sending heifers to the needy is a much older idea than the Brethren Service Committee had suspected. In making a substantial contribution to the heifer project a few weeks ago, F. S. Harmon of New York City wrote:

"Nearly forty years ago in the little city of Canton, Mississippi, where my father was the pastor of the local Methodist church, a friend of his living in the country a few miles distant 'lent' us a cow. Milk and butter from this 'loan' supplied our family until the cow died of old age. Through this gift to your organization I would like to feel that I am returning this 'loan' with interest."



Twenty children of the Washita Brethren church, Cordell, Okla., have saved pennies and nickels for a year to buy this heifer which will be ready to ship to Europe in the spring. The children named their animal Spot and will care for her until she is old enough to ship.

Information and Inspiration . . .

Dr. Homer L. Burke and family:

Royce Burke, Lynn Burke, Wanda Brown, and Jeneba Burke of Bremen, Indiana, arrived at the Castañer project in Puerto Rico the last part of July. Dr. Burke will be medical director of the rehabilitation unit. Walter Keiser of Lakeville, Indiana, has gone to Puerto Rico to supervise construction of three new houses. Josephine Anderson of Nashville, Tennessee, has begun work as a girls' group worker. Paul L. Snively of Waterloo, Iowa, has gone to Castañer to do construction and maintenance work. Howard L. and Charlotte Wright of Clarksburg, Ohio, have also arrived in Puerto Rico. Mr. Wright will do construction and maintenance work and Mrs. Wright will be a nurse. All of these people arrived at the Castañer center during the month of August. This increased force of workers will be of immeasurable help in the work of the unit. Also returning to Castañer during August were Mrs. Rufus B. King and Rufus B. King, Jr.

Can you get fifteen minutes of radio time on your local station? Helen Herbert of Church World Service, 37 East 36th St., New York 16, N.Y., has written a good script that can be put on by a half dozen radio "actors," a few sound effects, and a minimum of practice. Why not write her?

The B.S.C. men in Italy have all been transferred to one community where they are working on transport materials for rebuilding homes.

Church World Service, relief agency through which B.S.C. sends

much of its relief goods, has now shipped to twenty-two countries. The increase in goods received in July over June is encouraging. As summer comes to a close, gather up all the clothing that you can spare and send to your relief center.

Wenatchee relief cannery reports a total of some 8,000 cans ready up to the middle of July.

Do you have any good men's shoes with the mates lost? Send them to New Windsor, as many men who lost a leg during the war can use them.

Auction sales for relief are popular. Recently the 100 workers at New Windsor, many of them volunteer workers and C.P.S. men, raised \$512.20 at such a sale one evening. This will purchase three or four heifers, the first being named "Wilma" for Mrs. Buckle, who worked at the center one year.

"A new commandment I give unto you, That ye love one another; as I have loved you" (John 13:34).

A survey shows that there are at present 11,000,000 orphans in Europe.

"The more genuine a man's repentance, the less does his repentance depend upon that of other men or groups."—Niemoeller.

Gambling, alcoholic beverages and crime are costing the American people \$34,600,000,000 annually, according to Mrs. D. Leigh Colvin, president of the national W.C.T.U. Is there some way you could help to direct this sum to help feed and clothe destitute peoples?

The Church at Work

Testing the Results of Our Teaching

Christine Thomas

Thirty years ago a teacher in the church school said, "I can measure the results of my teaching. By giving the student an oral or written test I can determine whether he learned forty or ninety per cent of what I taught him." She was testing for factual information and could test his memory of Biblical material quantitatively.

Since the Bible is part of our great religious heritage and our best resource material, testing for factual information from it should not be minimized today. Such learning may be measured quantitatively by true-false, multiple-choice, completion and essay-type tests. Given in the spirit of a joyful checkup in which one competes with his own past record, such tests may increase interest, attention and study, and serve as a challenge to do one's best.

That teacher thirty years ago was emphasizing only one part of our teaching. Today in Christian education we think of learning as actual growth in the quality of Christian living. We think of our teaching as guidance into desirable interests and experiences and toward worthy goals, that the student may grow not only in his thinking but also in his feeling and behavior as a Christian. Our goal now is Christian character, which is the by-product of Christian living, and factual learning is only a part of it. That teacher was assuming, too, that if one knew about Christianity one would be a Christian. However, the student could make an excellent score on her memory test of Jesus' teachings about brotherhood and yet ignore persons of Jewish or Negro races. To "learn" brotherhood he must not only know about it but also practice it. Accumulation of facts about brotherhood can be measured quantitatively but growth in "feeling" brotherly and "acting" brotherly cannot. The student is not forty per cent kind but "becoming more thoughtful of the needs of others" and "sharing more."

How then shall we measure growth in Christian attitudes? Let us take the following illustration out of the experience of boys of inter-

mediate age. The teacher of adults can readily work out the application of principles involved to the experiences of older persons. When one of my students says, "That school is full of Yankees. First thing you know it will be full of 'niggers.' Then 'niggers' will think they are as good as we are," he rates high in racial prejudice and low in racial sympathy, understanding, and brotherhood. Growth into a Christian attitude will not be brought about overnight. I emphasize certain material about great colored Christians where the student will lose himself in thinking of their unique contribution to mankind and forget the color. Through question and answer I push his thinking back to truth. I help him to see that prejudice is often contagious, based on fear or a few unfortunate experiences, and can best be overcome by practicing the golden rule.

It is difficult to measure changes or growth brought about through such methods but behavior and speech reveal them in time. Months later that same boy tells me with pride, "Sam, the colored boy who fixed my bridle and told me where

to gather nuts, says I'm not like other white boys. They run him and call him 'nigger.'" His attitude has been modified but who can measure the amount of change?

The best test of my own teaching is a "laboratory school" under my window where seven intermediates pitched a tent and lived for weeks with two dogs, an old horse, and plenty of army equipment. My observation sheet shows which of them rate low in self-worth, patience, happiness, generosity, and other Christian attitudes. It helps me remember which teaching points need emphasis every day that I may better guide as they "grow in wisdom and stature, and in favor with God and men." Sometimes I find that whole areas of learning have been neglected.

The best evaluation scale is a composite one made up from tests on the student. This would include his self-rating, and observations from his teachers, parents, and playground supervisor concerning his growth in attitudes and behavior.

The following resource material has been helpful:* Their Future Is Now, E. M. Ligon; Measure Religion, E. J. Chave; Improving Your Sunday School, Paul Vieth.

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*Available from the Brethren Loan Library, 22 S. State St., Elgin, Ill.

With the Minister . . . H. L. Hartsough

The following is a quotation from a letter sent from this office to our summer pastors. September 1 marks the close of another year's ministry for all of our pastors. Let us suggest that each pastor, regardless of his age or experience, do what we asked our summer pastors to do, with the exception that you need not send the evaluation of your work to this office. Do it for your own enrichment. I have found it very rewarding.

Will all the members of the church who read this ask themselves this question, "Have I helped or hindered my pastor in achieving his goals during the past year?"

"In a short time you will close another chapter in your pastoral experience. Let me suggest that you take a little time out before you begin your work to evaluate carefully the work you did this summer.

"You went into your work with high hopes and a definite program. You, no doubt, had worthy goals you planned to reach. Did you reach or at least approach these goals? Were you flexible enough to make the adjustments necessary after you got on the field? Were you the best pastor you could be—not the best you would like to be? Try to think of the tangible results of your summer to you and to your church. After you have done your best do not be overanxious about the results. Let the Lord carry his share of the responsibility.

"Soon I want to see an honest evaluation of your summer's work as you see it. You should get it down on paper immediately while it is clear in your mind. Be honest and put down the failures as clearly as the successes. If we have healthy minds we learn as much from our failures as from our achievements."

Brotherhood News . . .

Report of Homemakers' Camp in Northeastern Ohio

The annual homemakers' camp was held at Camp Zion the week end of June 29 and 30. Brother and Sister J. H. Mathis of North Manchester, Ind., had charge of the devotions. Bro. Edward K. Ziegler, teacher at Manchester College, gave three addresses. On Saturday evening he spoke on the Fine Arts in the Christian Home with illustrated colored slides. On Sunday morning he spoke on the subject, The Church in Your Home. Sunday afternoon his subject was Growing Up.

Mrs. J. D. Wyker of Huntsville, Ohio, who is president of the Ohio Council of Christian Women of the Disciples of Christ Church, gave two addresses on Sunday: Homemaking, A Joyous Responsibility and My Home Must Have a Ministry.

This was a very inspirational camp. The emphasis was placed throughout upon the necessity for making the home Christian. One hundred ten homemakers registered; they represented seventeen churches of our district. About thirty stayed overnight. This camp will go down in the memory of those who attended as one of the finest homemakers' camps we have had.—Elmer Brumbaugh, Kent, Ohio.

Daily Vacation Bible School at Columbus

The Co-operative Brethren church of Columbus, Ohio, for the seventeenth consecutive year, held a two weeks' daily vacation Bible school in July. The school opened on July 8 and closed with a program on Friday evening, July 19. Our church people and the people of our church community each year are enthusiastic about the school. Our closing program is always one of the largest attended services of our entire church year. The enrollment this year was 103. We stress regularity in attendance with good results; 101 was our largest attendance and 94 was the smallest, with an average attendance of 98.

Twelve earnest and faithful workers assisted the pastor and his wife in the conducting of the school. These workers were our church mothers and young people. Five of our young workers were former Bible school scholars. This gives them excellent training for service as Sunday-school workers. Also for ten years now our Bible school has

been enriched by the gratuitous assistance of Miss Mildred Etter, a schoolteacher and tireless church worker from the Ft. McKinley church, of Dayton, Ohio. Miss Etter also assisted in the church service on July 14, giving an address which was both instructive and inspiring.

We consider our vacation school one of the very best means of approach to many homes in our community. We try to link it with our Sunday school. During the school, offerings were given for buying milk for the children of Europe. We pray God's blessing on all who make our Bible school possible year after year. We desire an interest in your prayers for the work of the Lord here in Columbus.—D. R. Murray, Columbus, Ohio.

East Nimishillen Church Dedication Service

The East Nimishillen church of Northeastern Ohio held a dedication service on Aug. 11. The service dedicated a completely renovated building, one feature of which is a new church basement, which includes a modern kitchen, modern rest rooms for men and women, a baptistry, and a large area to be used for dinners and other activities. In it an automatic oil-burning furnace and heating system has also been installed.

In addition to the basement development, a tower fifteen feet square and thirty-five feet tall has been added at the west central side of the building. The main entrance had previously been at the north end, but in this location a window has replaced the door, now forming the background for the pulpit platform. A drop-side ceiling of Celotex tile, spanned by three boxed timbers, adds much to the interior attractiveness of the audience room. On the main audience level are a large sewing room and two other rooms which can be opened into the auditorium for overflow crowds. The interior of the first floor is finished in golden oak, and the colors are off-white and ivory.

The service also dedicated eight new Sunday-school rooms located on either side of a hallway that runs the entire length of the south wing of the building. Two of these rooms can be opened into the main audience room to be used as a balcony.

The entire church grounds have been regraded and sowed to grass and sixty evergreens have been planted to complete the landscaping.

The remodeling has been a great

piece of work on the part of the men and the women of the church. There have been hundreds of hours of labor voluntarily given and much of the credit goes to W. D. Shoemaker, a member of the official board of the church and chairman of the building committee, who has been in charge of the construction. The project started nearly ten years ago.

The main features on the program were the messages brought by Dr. F. L. Shoemaker, a professor at Ohio University, in the morning, and Bro. A. W. Cordier, serving as adviser to the secretary general of the United Nations, in the afternoon.—Elden M. Petry, North Canton, Ohio.

Elder Anson C. Priddy

Bro. Anson C. Priddy, son of John and Mary Himes Priddy, was born in Henry County, near the Buck Creek church, June 29, 1869, and died June 1, 1946. He was next to the youngest of eight children, all others of whom had preceded him in death.

He was united in marriage to Jane Turner in the year 1892. To this union were born eight children, of whom one son and one daughter also preceded him in death. His entire life was lived in this community. At the age of twenty-five he became a member of the Church of the Brethren and was later ordained to the ministry, serving as pastor and elder in the Buck Creek church.

He is survived by his wife, four daughters, two sons, twenty-one grandchildren and ten great-grandchildren. Funeral services were held in the Pleasant Hill church, with Brother Turner of Indianapolis officiating, assisted by Bro. Kenneth Fisher.—Ella Oxley, Blountsville, Ind.

Milton J. Hottle

Milton J. Hottle died at his home on April 12, 1946. The entire community was shocked by the suddenness of his death. He seemed in excellent health and had gone to work with a group of brethren on the foundation of the parsonage of the church. He became ill and went home about 9:30 and went to bed. At 11:00 he passed away.

Brother Hottle, son of Joseph and Katharine Phillips Hottle, was born Oct. 7, 1879, near Woodstock, Va. At the age of five he with his parents moved to the community of Manassas, where he spent the rest of his life.

He was married to Elizabeth Con-

ner, daughter of the late Elder Abram and Lavina Kinsel Conner, on Jan. 29, 1907. He is survived by his wife, two daughters, Mrs. George Arthur MacDaniel, and Mrs. Jerome Frampton, of Federalsburg, Md.; one son, Samuel J. Hottle of Baltimore, Md.; five grandchildren, three brothers and three sisters.

Brother Hottle became a member of the Manassas Church of the Brethren in his boyhood and was a faithful member till his death. In 1909 Brother Hottle was called to the office of deacon, in which office he served faithfully for many years. He also gave many years of service as a Sunday-school superintendent. At the time of his death he was a member of the Annual Conference locating committee for the Southeastern region.

The funeral services were held at the Canon Branch church by Elders A. J. Caricofe of Vienna and Paul E. Swigart, and burial was in the nearby cemetery.—E. E. Blough, Manassas, Va.

Lucy A. Blough

Lucy A. Blough, widow of the late Elder W. W. Blough, died June 9, 1946, at the home of her daughter, Mrs. W. K. Peck of Falls City, Nebr.

Sister Blough was born April 9, 1877, at Berlin, Pa. Her parents were Joseph J. and Lucinda Baldwin. She was married to W. W. Blough at Berlin, Pa., on Aug. 15, 1894. To this union two children were born: Harold William Blough, who died at Omaha, Nebr., Feb. 27, 1921, and Mrs. W. K. Peck.

Sister Blough united with the Church of the Brethren on June 20, 1899, at the Beachdale church, Pa. She and Elder Blough served the Beachdale and Garrett churches from October 1899 to May 1, 1909, at which time they accepted a call to the Falls City church. They also served the Beatrice and the Omaha, Nebr., the Rockingham, Mo., the Summerfield and the Olathe, Kansas, the Union Ridge and the Greene, Iowa, churches before Brother Blough's death on July 23, 1943.

Surviving besides her daughter are three grandchildren, three great-grandchildren, two brothers, William H. Baldwin of Meyersdale, Pa., and Ed. Baldwin of Berlin, Pa.

Funeral services were conducted at a funeral home in Falls City, Nebr., by Bro. Milton Early of the Omaha church. Burial was in the West Lawn cemetery, Omaha.—W. K. Peck, Falls City, Nebr.

Weddings . . .

Akers-Knickerbocker.—Carl Akers and Audrey Knickerbocker at the Seattle church, Aug. 2, 1946, by the undersigned.—Dewey Rowe, Seattle, Wash.

Albin-Birt.—Harold O. Albin and Dorothy Birt, both of Topeka, Kansas, by the undersigned, in the home of the bride, July 13, 1946.—J. Willard Agee, McPherson, Kansas.

Altland-Trimmer.—David L. Altland of Orrtanna, Pa., and Ethel M. Trimmer of York, Pa., in the Madison Ave. church, York, Pa., by the undersigned, father of the bride, June 15, 1946.—Chauncey F. Trimmer, York, Pa.

Betz-Winthers.—Ellard Betz and LaVon Winthers, both of La Verne, Calif., at the Trinity Methodist chapel, Pomona, Calif., Aug. 3, 1946, by the undersigned.—Galen K. Walker, Glendora, Calif.

Brinegar-Brooke.—Earl Brinegar and Mildred Brooke, both of Unionville, Iowa, at the Fairview Church, Udell, Iowa, June 9, 1946, by the undersigned.—Wayne L. Parris, Udell, Iowa.

Brumbaugh-Negley.—Norman H. Brumbaugh of Conemaugh, Pa., and Martha E. Negley of Huntsdale, Pa., in the Huntsdale church, Aug. 4, 1946, by the undersigned, assisted by John Brumbaugh, Conemaugh, Pa.—Otho J. Hassinger, Huntsdale, Pa.

Colby-Barnhart.—John Henry Colby of Moline, Ill., and Evelyn Maxine Barnhart of La Fayette, Ind., in the Pymont church, June 2, 1946, by the undersigned, assisted by the bride's grandfather, Elder Jeremiah Barnhart.—Robert L. Sink, Rossville, Ind.

Coverdale-Hailey.—Rollyn Eugene Coverdale of Ossian, Ind., and Betty Jean Hailey of Fort Wayne, Ind., at the Fort Wayne church, Aug. 10, 1946, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

Davidson-Ledford.—A. T. Davidson of Oneida, Ky., and Nancy Jane Ledford of Marcum, Ky., in the Flat Creek church, Aug. 3, 1946, by the undersigned.—F. C. Rohrer, Creekville, Ky.

Dumond-Kleinstieber.—Charles Dumond, Jr., and Grace Elizabeth Kleinstieber, at the First Methodist church in Canton, Ill., June 27, 1946, by the undersigned.—Charles Dumond, Sr., Waterloo, Iowa.

Eberly-Whitehead.—William Eberly of Huntington, Ind., and Eloise Whitehead of Warsaw, Ind., in the North Winona church, June 30, 1946, by the undersigned.—Perry L. Huffaker, McVeytown, Pa.

Folcomer-Sweigart.—Walter M. Folcomer of Spring Grove, Pa., and Thelma Jane Sweigart of York, Pa., at the home of the bride, July 27, 1946, by the undersigned.—M. A. Jacobs, York, Pa.

Greek-Kintner.—Ralph Greek of Alvordton, Ohio, and Betty Rose Kintner of Bryan, Ohio, at the Lick Creek church, June 9, 1946, by the undersigned.—Alvin Kintner, Chicago, Ill.

Herncane-Hofecker.—Donald Lee Herncane of Huntingdon, Pa., and Alice Jean Hofecker of Johnstown, Pa., at the Westmont church, July 27, 1946, by the undersigned.—Charles W. Blough, Hollisopple, Pa.

Hunt-Rummel.—John Hunt of Mineral Point, Pa., and Faye Rummel of Cone-maugh, Pa., at the Pleasant Hill church, July 3, 1946, by the undersigned.—C. H. Gehman, Johnstown, Pa.

Jenks-Hall.—Samuel Jenks of Roanoke, Va., and Kathryn Hall of Troutville, Va., in the Cloverdale church, Aug. 3, 1946, by the undersigned.—Chester I. Harley, Cloverdale, Va.

Simmons-Heffley.—Paul Simmons and Leona Heffley, at the parsonage, June 16, 1946, by the undersigned.—J. Oliver Dear-ing, Brookville, Ohio.

Stanley-Troyer.—Edward Clinton Stanley and DaMoris Troyer, both of South Bend, at the Second church, South Bend, Ind., July 21, 1946, by the undersigned.—Edward Stump, South Bend.

Stevens-Harlan.—Ray Stevens and Anna Bell Harlan, both of Johnson City, Tenn.,

January 26, 1946, by the undersigned at his home.—Frank W. Isenberg, Johnson City, Tenn.

Stringham-Gibbel.—Donald Stringham of Fenner, Calif., and Pauline Gibbel of Hemet, Calif., in the Hemet church, June 2, 1946, by the undersigned.—John H. Price, Del Paso Heights, Calif.

Taylor-Nienke.—Eugene Alvin Taylor of Baltimore, Md., and Lydia Legora Nienke of Salem, Va., at the Ninth Street church, April 10, 1946, by the undersigned.—H. Lawrence Rice, Roanoke, Va.

Williams-Hengsteler.—Robert G. Williams of Sidney, Ohio, and Miriam Hengsteler of Bellefontaine, Ohio, at the Stony Creek church, June 29, 1946, by the undersigned.—I. E. Oberholtzer, Bellefontaine, Ohio.

Obituaries . . .

Baker, Anna A., died on July 19, 1946, at the age of sixty-one years. She is survived by one daughter, one sister and two brothers. Funeral services were conducted by Bro. R. W. Schlosser at the Miller funeral home in Elizabethtown and interment was in the Mt. Tunnel cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Bashore, Abraham, son of George M. and Emma Kniesley Bashore, was born near Bradford, Darke County, Ohio, May 9, 1912, and died at the Dayton hospital July 28, 1946. Most of his life was spent near the place of his birth except one year which was spent at Miami University. He is survived by his parents, one brother, one sister, one half brother and three half sisters. Funeral services were held at the Oakland Church of the Brethren by the undersigned, assisted by Rev. Jacob Etter, and burial was in the cemetery near the church.—Moyne Landis, Gettysburg, Ohio.

Bechtel, Laura Grace, daughter of W. Scott and Anna Fouse Garner and wife of Homer A. Bechtel, was born in Penn Township, Huntingdon County, Pa., Oct. 12, 1890, and died at her home in Williamsburg, Pa., June 19, 1946. In 1937 she was married to Mr. Bechtel who survives together with three stepsons, one brother and three sisters. She was a member of the Lutheran Church but attended services with Bro. Bechtel at the Church of the Brethren. Funeral services were held in the Williamsburg church by Rev. Harold S. Knoll and interment was in the Fairview cemetery at Martinsburg, Pa.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

Beeler, Jesse, of Shady Grove, son of the late David and Susan Beeler, was born in Fulton County, Pa., and died at the home of Bro. Lowell Gearhart in Greencastle, Pa., at the age of sixty-five years. He was a deacon of the Falling Spring church for fifteen years. He is survived by his wife, Lula Faust Beeler, three sons, and two daughters. Funeral services were held from the Browns Mill church by Brethren Lowell Gearhart, Frank Wagaman, Wayne Nicarry and Omar Nicarry. Burial was in the adjoining cemetery.—S. C. Plum, Waynesboro, Pa.

Boone, Sarah Ellen Groner, was born near Honey Bend, Ill., and died in Decatur, Ill., July 11, 1946, at the age of ninety-one years. After her marriage she and her husband moved to Decatur where she lived for sixty-five years. Her husband passed away twenty-two years ago. She was the last surviving member of a family of ten brothers and sisters. She was a member of the Church of the Brethren for many years. Funeral services were held by the pastor.—John B. Wieand, Decatur, Ill.

Brandt, Harry H., died at his work on July 27, 1946, at the age of seventy-six years. He is survived by two sons, two grandchildren, two great-grandchildren, one brother and one stepsister. Funeral services were conducted by Brethren L. D. Rose and Nevin H. Zuck in the Elizabethtown church and burial was in the

Mt. Tunnel cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Brubaker, Matilda, daughter of Michael M. and Catherine Stump Petry, was born near Eldorado, Ohio, Aug. 25, 1860, and died at the Brethren home in Greenville, Ohio, July 23, 1946. She accepted Christ at the age of fifteen years and was a loyal member of the Prices Creek church for sixty-nine years. On Dec. 31, 1885, she was married to Charles H. Brubaker. Into this home was born one son. She is survived by three brothers and two sisters. Funeral services were held by her pastor in the Prices Creek church and burial was in the Stump cemetery.—Roy G. Engle, Eaton, Ohio.

Burr, Maggie Lehmer, the daughter of Philip and Lean Lehmer, passed away at the age of eighty-one years June 26, 1946, at the home of her daughter in McPherson, Kansas. She was married to Frank Burr, who preceded her in death in 1930. She is survived by three sons, two daughters, sixteen grandchildren, five great-grandchildren, one sister and one brother.—Mrs. Charles I. Myer, Chowchilla, Calif.

Cline, William M., died in the Washington County hospital at Hagerstown, Md., June 7, 1946, at the age of eighty-two years. He was a member of the Back Creek congregation for many years. Surviving are his wife, Emma Hoffman Cline, three children, thirteen grandchildren and nine great-grandchildren. Funeral services were held in the Shanks church by Brethren Albert Neiswander and Mauris Mentzer and burial was in the adjoining cemetery.—Mrs. Jacob Oberholzer, Greencastle, Pa.

Deatrick, Hayden G., son of the late Augustus and Mary Hollinger Deatrick, was born Aug. 2, 1868, and died June 15, 1946, at the home of his daughter. His wife, the former Catherine Fissel, preceded him in death Jan. 26, 1946. He was a member of the Upper Conewago congregation, having been baptized Feb. 10, 1946. He is survived by four children, twelve grandchildren, one brother and one sister. Funeral services were held from the W. A. Feiser funeral home in Hanover by Bro. Paul Miller and interment was in the Hampton cemetery.—Frances E. Shaffer, East Berlin, Pa.

Dewey, Emma, daughter of Peter B. and Catherine Wolf, was born July 20, 1864, in Burks County, Pa. She came to Kansas with her parents in 1878. In 1880 she was married to Dr. Charles Dewey, who preceded her in death in 1921. To this union was born one son, who passed away in 1933. She is survived by three

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sisters, two brothers and several nephews and nieces. Three years ago she moved to Elkhart, Ind., where she passed away July 9, 1946. Her body was shipped to Wichita, Kansas, where services were conducted by her pastor, Harvey Hostetter, and burial was in the Maple Grove cemetery.—Mrs. Lizzie Wolfe, Wichita, Kansas.

Church News . . .

Indiana

Logansport.—Our mother and daughter tea was well attended by the women while a number of the men went to the men's rally at Mexico. The sectional young people's conference was held in our church recently. On the last Sunday that our pastor, Lyle Albright, and his family were with us, we had a basket dinner at the church with a program in the afternoon. In the evening Bro. Albright delivered a short sermon and sang a number of songs. After preparing the church here for a new leader, and getting their things packed and sealed for shipment to Africa, the Albrights left us to spend two weeks with his parents in Iowa. Mrs. Albright went from Iowa to McPherson to spend the remaining time while Bro. Albright is working in camps

and on Youth Serves projects until they leave for the mission field. Bro. Roy Richey and his wife of Kokomo have taken over our church as part-time pastors for the summer. Our children's day program was given on the evening of June 30, at which time Bro. Albright stopped with us on his way back from a week at the national youth conference in Chicago and on his way to teach at the Camp Mack teachers' training school which was attended by some of our workers. Bro. Richey and his wife and several of our workers attended the young people's conference at Camp Mack over the week end of July 7 at which time Bro. Robert Seibert brought us the morning message. Some of our ladies are cleaning and painting the parsonage, preparatory to having it redecorated for a pastor this fall. We held our council meeting on July 11 with Elder Ray Zook in charge. Three letters were granted. Our church library is to be revived. Also it was decided to have a church night when all committees would meet. Two of our church girls have married recently, one of whom was our church pianist and who will be leaving us. Bro. Ben Hirt of the Buffalo church was our guest speaker on the Sunday of the exchange of pulpits. Mrs. Hirt accompanied him. We have recently purchased new Brethren Hymnals and Bro. Richey conducted a dedicatory service for them. Brethren Ira Smith and George Murphy are our delegates to the district conference to be held in the Manchester church.—Florence E. B. Arnold, Logansport, Ind.

Iowa

Ottumwa.—The district board met in Ottumwa on May 30. We have one sea-going cowboy from our congregation in the person of Harold Stevens, Jr. The young people's district conference was held in our church June 28-30. Daily vacation Bible school began June 10 and continued for two weeks with the program and display of handwork on the evening of June 23. The program consisted of Bible memory work and songs learned during the two weeks. We had an enrollment of seventy-five and an offering of sixty dollars. The boys and girls voted to apply the offering as part payment on a heifer for Europe. Bro. Charles Lunkley, who is serving our church as a summer pastor, was director of the school. Our regular pastor, Bro. C. A. Albin, is devoting full time to district field work this summer. The missionary society is packing boxes of clothing and making comforters. These are to be sent direct to a deacon of the Dutch Reformed Church in Holland to be distributed by him to the needy. Ten dollars has been given Miss Nettie Senger, a re-

Announcements . . .

REGIONAL CONFERENCE

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

California, Northern—Modesto, Oct. 11-14.

California, Southern, and Arizona—La Verne, Oct. 16-20.

Florida and Georgia—Arcadia, Oct. 11-13.

Kansas, Northeastern—Buckeye, Oct. 4-6.

Kansas, Northwestern—Quinter, Oct. 18-20.

Kansas, Southeastern—Mont Ida, Oct. 25-28.

Kansas, Southwestern—Monitor, Oct. 11-13.

Maryland, Western—Maple Grove, Oct. 12.

Missouri, Middle—Warrensburg, Oct. 4-6.

Missouri, Northern—North Bethel, Oct. 25-27.

Nebraska—Afton, Oct. 11-14.

Pennsylvania, Southern—Antietam, Prices house, Oct. 29-30.

Pennsylvania, Western—(Undecided), Oct. 23-24.

LOVE FEASTS

Colorado

Oct. 6, 7 pm, Denver.

Illinois

Oct. 5, Liberty.

Oct. 6, all day, Panther Creek.

Indiana

Sept. 29, 8 pm, Ladoga.

Sept. 30, 7:30 pm, North Liberty.

Oct. 5, 7 pm, Lower Deer Creek.

Iowa

Sept. 23, Greene.

Kansas

Sept. 28, 8 pm, Burr Oak.

Oct. 6, Conway Springs.

Oct. 6, Parsons.

Maryland

Oct. 6, 6 pm, Edgewood.

Oct. 6, 6:30 pm, Taneytown.

Oct. 13, 7 pm, Sams Creek.

Minnesota

Oct. 6, Minneapolis.

Ohio

Oct. 6, 7 pm, Center.

Oct. 6, 7 pm, Eversole.

Oct. 13, 7:30 pm, Pleasant Center.

Oct. 19, 7 pm, Beech Grove.

Oct. 20, Springfield, First.

Pennsylvania

Oct. 5, 6, 2 pm, Bachmanville.

Oct. 6, all day, Lower Cumberland, Mohler.

Oct. 6, Greencastle.

Oct. 6, York.

Oct. 6, 2 pm, Spring Grove, Kemper.

Oct. 6, 6 pm, Lebanon City.

Oct. 6, 6 pm, Reading.

Oct. 6, 6:30 pm, Maitland.

Oct. 6, 6:30 pm, New Enterprise.

Oct. 6, 7 pm, Claysburg.

Oct. 6, 7:30 pm, Green Tree.

Oct. 12, 13, 2 pm, Midway.

Oct. 13, James Creek.

Oct. 13, 10:15 am, Codorus.

Oct. 19, 20, 10 am, Schuylkill, Big Dam.

Oct. 19, 20, 10:30 am, Fall-spring Spring, Hade.

Tennessee

Sept. 21, 7 pm, Liberty

Sept. 21, 7:30 pm, Limestone.

Oct. 5, 7 pm, Mountain Valley.

Virginia

Oct. 5, Mt. Joy.

Oct. 6, 6:30 pm, Briery Branch.

turned missionary to China, to buy yarn. She is knitting sweaters and booties for the Chinese. The missionary society sponsored the mother and daughter banquet on the evening of May 28. The B.Y.P.D. has the booklet, *How to Pray*, to be sold for heifers for relief. The ladies' aid set a goal of one hundred dollars this year for the building fund. It has been paid. The bazaar which was held in May was a success. Afternoon cottage prayer meetings are held semimonthly in the homes of aged couples of the church who cannot attend regular Wednesday night meetings. The cabinet of the district children's workers met in Ottumwa July 14 to make out their program for district conference.—Mrs. Paul Ruby, Ottumwa, Iowa.

Maryland

Flower Hill.—Anna Edwards of Frederick was with us on June 5 and conducted a worship program. Those who preached for us during May, June and July were Brethren Ora DeLauter, Wilbur Bantz, Saylor Cubbage, John Byler and our elder, Bro. Samuel Harley. On June 9 the children's day program was presented after which we enjoyed a fellowship lunch together. On July 15 our new pastor, Bro. Carl Smith, arrived with his family. We joined with the Bush Creek congregation at his home and welcomed them with a pantry shower. On July 21 Bro. J. H. Hollinger of Washington, D. C., preached for us and installed our new pastor into our congregation. We have decided, together with six other local churches, to support religious education in the public school at Gaithersburg, beginning the next school term. Each denomination will support its own class.—Miriam Gloyd, Gaithersburg, Md.

Oregon

Newberg.—Since our last report, we have welcomed five new members to our church. Several of our number attended the Conference. Bro. Homer Withers gave a good report of the meeting on his return. Our aid has been working every Thursday making comforters, baby quilts and dresses; mending clothing and hose. Several sacks of shoes were sent through the welfare donation. Owing to the seasonal work, we have discontinued the aid for a few weeks. The Sunday-school picnic was held on July 14.—Gussie V. McPheron, Newberg, Oregon.

Pennsylvania

Bethel.—During the summer we have had E. Eugene Ankeny with us as our summer pastor. He has done much to beautify the interior of the church and has organized a church membership class to study our church heritage. To have more Christian fellowship the young people's group has been sponsoring roller-skating parties and wiener roasts. Our home-coming will be held on Aug. 18. We are planning a great day of fellowship. Special music is being prepared by the choir. Young people of all ages from our church enjoyed a week at Camp Harmony again this year. The Christian Endeavor is having Sunday evening vesper services. A water system has been installed in the church basement.—Jean Patterson, Uniontown, Pa.

Mountville.—Bro. John Metzler, who is now serving at New Windsor, brought us a challenging message about the needs of the world. Our love feast was held May 18 and 19 with Brethren Rufus Bucher and B. G. Stauffer as our guest min-

isters. Our mother and daughter fellowship supper was held May 23 with Sister Leah Zuck of Elizabethtown as our guest speaker. On May 29 Bro. Rufus Bucher gave us many stirring facts about Europe and its great needs. Bro. Ben 'Bushong served as our delegate to Conference. Our Sunday school sent \$405 for Bibles which will be distributed in Europe and Japan. July 14 was children's day with Bro. Henry Bucher of Elizabethtown as the guest speaker. Sister Susie Thomas brought echoes from China on July 21.—Mildred L. Miller, Lancaster, Pa.

Virginia

Mt. Horeb.—Our revival services were held July 29—Aug. 3 with Brother and Sister B. J. Wampler as the evangelists and as a result three were received into the church by baptism. Plans for enlarging the church program were discussed at recent meetings. It is planned to have a clean-up day in the near future to clean the church and surrounding grounds.—Virginia Robertson, Cartersville, Va.

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The Chicago Temple

NO study of church architecture would be complete without including the Chicago Temple. It is constructed in the downtown Chicago district known as "the loop." Its predecessor occupied this site more than a hundred years ago. It has grown up with Chicago and is called "the world's tallest church." Crowded in among the other office buildings it also has become an office building topped by a great Gothic spire. It has many lesser spires around the main one in the true Gothic tradition and additional spires on the corners of the building. The Gothic style is carried also into the sanctuary which is located on the first floor of the tall office building.

The space under one roof thus serves a double purpose: worship and business. To some this suggests a desecration: business in worship; to others it suggests a consecration: worship in business. At least this careful utilization of city space gave rise to a type of church architecture which characterizes this present age. D. W. B.

WORLD COMMUNION SUNDAY, OCTOBER 6

The Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is broken for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

"A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another."—Revised Standard Version.

Gospel Messenger

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Around the World

Women throughout the United States are showing an increasing interest in the ministry, Dr. Hazel E. Foster told delegates to the annual assembly of the American Association of Women Ministers.

The delegates to the National Conference of Young Churchmen held at Lakeside, Ohio, recommended that the church provide education for young people in marriage and family life, form interracial community councils to deal with local race problems, develop a sound, all-around adult program, secure better-trained Sunday-school teachers, and revitalize worship, with lay participation and committees on sermon subjects.

War and peace both have roots in human nature. War is the crassest expression of force, as peace is the ultimate expression of love. There never was a human society in which all force could be abrogated, and indeed such a society is unimaginable. We live, however, in a "peaceful" society, when force, though omnipresent, is veiled, not naked; where force is the instrument of law. Behind the law stands the policeman, and behind the policeman the prison and even the legal right to kill. The force exists, but it is delegated, by consent, to those who are in the service of the law. Struggles continue, between individuals and individuals, and groups and groups; between the well to do and the poor; between trade-unions and organizations of employers; between political parties, and even between branches of government. But in a civilized, peaceable society, all struggles are within the frame of reference to law—even the struggle to change the law. It is when struggles break loose from the restriction of law, and become naked tests of power, without reference to law; when force, that is to say, is not delegated, but employed, directly, that we are in a state of war—attended by all the fears and uncertainties of war. To establish peace, therefore, is not to end force, but to delegate force to the instruments of law. Without law there is no peace.—From *There Is No Peace*, by Dorothy Thompson. Reprinted by special permission from the *Ladies' Home Journal*. Copyright 1946. The Curtis Publishing Company

A new translation of the Bible into French is being planned under the auspices of the Dominican monks of France. Each book will be published as it is completed, and the work is expected to take ten years.

Miss Muriel Lester, noted British pacifist, will conduct a ten-week lecture tour in India, the New York office of the Fellowship of Reconciliation announced. This tour is undertaken on the invitation of Mahatma Gandhi and Dr. E. Stanley Jones.

A former air corps sergeant, Jacob de Shazer, who was captured and imprisoned for three years by the Japanese after the first Tokyo raid, is returning to Japan as a missionary. He says that he harbors no bitterness toward his former captors.

Radiotelephone calls, which have increased between the United States and other countries six times in five years, may now be made to forty-eight countries outside of North America. Service to thirty-one other countries, interrupted by the war, has not yet been resumed.

Educators from thirty countries in a conference in the United States established a world organization of teachers, designed to unify the teaching profession and raise its standards. The conference also adopted an eight-point program, the aim of which is to instill the importance of world peace and co-operation in the children.

Of the fifty-one members of the United Nations, twenty-four are classified as democracies, twenty-one as dictatorships and six as undetermined. Sixteen of the dictatorships, that is, those with one-party or one-man rule and no freedom of speech or press, are under English-American influence; five are influenced by Russia.

A new publication, the World Quaker Quarterly Review, was approved at the meeting of the American section of the Friends World Committee for Consultation. The paper will be published in America and will feature articles on the Quaker attitude toward racial and industrial relations, trends in Quaker education and the peace testimony of the Society of Friends.

Just People

GEORGE WASHINGTON wrote the following in 1790 to a Jewish congregation located in New Jersey: "In America all possess alike liberty of conscience and immunities of citizenship. Haply the government of the United States gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it, on all occasions, their effectual support."

We are glad that Mr. Washington envisioned that kind of a government. If he had not,

Editorial

it is not likely that he would have endured a Valley Forge experience or that he would have challenged other men to leave their homes and suffer not only one but many winters of hardship.

It is because men saw such a government in the making that they stayed by in a constitutional convention without walk-outs until the girders which were to uphold it were laid.

No doubt it would be a disappointment to Mr. Washington were he to return and see that there is some bigotry in the land

which he fathered, together with some persecutions and some inequalities of citizenship. After his initial disappointment had subsided, however, he would probably realize that such things are not at once eradicated from any land with the writing of new constitutions. Neither are they eliminated from the world with the writing of Atlantic Charters or United Nations Charters. The actual achievement of justice and equality comes by a slow process of education; it must grow.

THERE are occasional indications that we are growing in America in the direction which Mr. Washington envisioned for us. We like to lay hold of such illustrations and lift them up for all to see.

1. Mrs. Emma Clarissa Clement of Louisville was chosen by the American Mothers Committee of the Golden Rule Foundation as the outstanding mother of 1946. Mrs. Clement is seventy-one years old and the mother of seven children. They include a university president, a professor of English and a professor of physics and an army chaplain. Mrs. Clement, who is the granddaughter of a slave, is the first Negro to be given this honor. Voting for her was a Kentucky woman who said, "I never dreamed I would ever in my life vote for a Negro. I'm a rebel of rebels or thought I was until this afternoon. But when I saw her record, I couldn't be fair and serve on the committee without recognizing it."

2. Dr. Alaen Leroy Locke was elected unanimously as president of the American Association of Adult Education. Dr. Locke was a Rhodes scholar; he is the author of numerous books and at the present time is serving as a visiting professor at the University of Wisconsin. Dr. Locke is the first Negro to become president of the adult edu-

Thinking About the News . . .

Relics of Death

On a recent trip eastward I saw a long train laden with broken-down implements of war being brought back from our widely scattered fields of conflict. The battle wagons no longer looked proud and new as they had when only short months ago they had been transported in the opposite direction. Trucks were dilapidated and their tires were flat. The guns which protruded from tank turrets no longer reached upward as if eagerly waiting for a job to do. Rather they swung downward as if drooping in saddened disillusionment at the things which had been required of them.

I wondered where this great trainload of broken war implements was going. Investigation revealed that the implements were destined for courthouse lawns and village greens across America. They were being given away without charge by the government to any town that could derive pleasure from placing such reminders of suffering and such relics of death on their lawns or parks for their citizens to look at as they do their shopping chores.

This trainload of broken cargo brought to this writer a sense of acute sadness. He had hoped that never again would we glorify the reminders of man's weakness before the eyes of our children and successors. It began to appear as if man's painful past must be lived over again; apparently we have neither changed nor learned anything. Our advancement has been only in making more efficient the implements of death, not in any spiritual control of the issues of growth and life.

There can be no doubt that brave men did operate these limping tanks and broken trucks; we cannot doubt that they were as brave as any people who ever operated the implements of warfare in the name of their country's welfare in America or anywhere else. But the broken implements of warfare can no longer stand as symbols of heroism and glory; we have grown beyond that. Rather they stand as symbols of man's inability to get along sensibly with his fellows.

There are real enemies of mankind who call for heroes to combat them everywhere. These enemies are disease, ignorance, special privilege, intolerance and fear. We have come to understand that to waste precious lives, materials and time while these real enemies gain in power against all of us is foolish and futile. These broken relics on our lawns, therefore, will remind us only of our inability to identify our real enemies, of our failure to be the full-grown men God has called us to be.

Let us pray and work that there may not be many trains creeping across our land carrying such relics of a past which we should hasten to outgrow.

D.W.B.

cation group. He will administer it for both whites and colored throughout the United States.

These achievements by our colored fellow citizens cannot do other than give all of us gratification. In America we are all just people, fellow citizens and brethren. We are learning that artificial distinctions are unchristian. There is no position in America from which any of us who have qualification and preparation should be barred. Are we Jews? Are we Negroes? Are we Caucasians? Are we Mongoloids? Yes, but we are also just people. We all need the grace and the mercy of God to help us to be better people.

This is a good thing to think about on World Communion Sunday. D. W. B.

World Communion

A SCIENTIST in Chicago said recently before a group of theologians, philosophers and fellow scientists that the Sermon on the Mount is the greatest poem in our literature but that no sensible philosophy of science or law can be based upon it. "To give him that asks will hardly promote industry or thrift. To turn the other cheek is neither sensible nor practical advice," he said.

Over against this sort of understanding is set World Communion Sunday, October 6. A genuine world communion service, which would involve at least the spirit of the upper-room foot-washing experience, if engaged in by the leaders and people of all nations would bring us at once into a relationship in which all of our difficulties could be ironed out amicably and for the good of all of us.

The spirit of the Sermon on the Mount is the only thing practical in a one-neighborhood world such as ours. D. W. B.

Christ

the Hope of the World

V. F. Schwalm

North Manchester, Indiana

In an earlier issue Bro. Schwalm pointed out some areas in which we cannot find the remedy to man's present condition. In this concluding part of his series he lifts up Christ as the hope of the world.

IS Christ the hope of our world? Does he offer the solution which military might, science, government and law do not offer?

As I see it, our problems are threefold: (1) What shall we do with sin and the inclination to sin in the heart of man? (2) What can we do to establish right human relations? (3) Whence comes the leadership to motivate noble human behavior?

First, Jesus Christ offers the power to deal with sin in the human heart. He offers power to make evil men into good men. He offers the power to destroy the evil in so-called good men.

Whatever may be the reason, man has a strong inclination toward evil and lacks the power within himself to overcome it. As Paul put it, "I do that I would not: O wretched man that I am! who shall deliver me?" C. S. Lewis of Cambridge, England, says, "Religion begins in a man when he gets to the place in his life when he says, 'Here, Lord, you take my life and manage it; I cannot do it of myself.'"

Let us not deceive ourselves. Culture, science, military preparedness, world organization, organized labor or college education offers no hope for the world if the heart of man is evil. Until we deal with the problem of sin, nothing else avails. In the hands of good men, many of these other things

have value, and can contribute to the enrichment and security of life. But we must have men and women who trust in the love of good and look to him obediently for guidance and leadership.

Second to the problem of man and sin is that of human relations. When one considers the major ills of mankind one is impressed by the great amount of trouble that grows out of wrong human relations: wars, strikes, race riots, lynchings, divorce, neighborhood quarrels and gossip.

Jesus Christ gave to the world a great ethical system which provides the framework around which to build a stable society. It is found primarily in the Sermon on the Mount but also scattered here and there through the gospels. Part of his teachings were by word of mouth and part of them were implicit in his matchless life.

His teachings were not all original with him but had come down through the law and the prophets. They constitute the great Hebrew-Christian tradition. Jesus took these Hebrew traditions and fulfilled and spiritualized them. He was not content with the externals of conduct but with thought and motive. He said it is not enough not to kill; you must not hate. It is not enough not to commit adultery; you must not look



Gedge C. Harmon

that our message is not a creed, not an organization, not a program, but a person. Our hope lies in Jesus Christ. The church has prospered most where it has made most of Christ. It has not prospered where it has lost itself in irrelevancies.

Let us then in our preaching let Jesus Christ have the place of centrality. We must re-incarnate him in the life of our churches. Weatherhead estimates **that**

with lust. It is not enough not to forswear yourself; do not swear at all. It is not enough to love your neighbor; love your enemies. Be, therefore, perfect.

But these great moral teachings no longer have authority in much of American society. D. Elton Trueblood says, "Every thoughtful person knows that the major problem of our day is the ethical problem. The mandatory need of our time is the discovery or recovery of an ethical creed that can give Western man at this juncture in his history steady moral guidance."

In our day there are some who would say, "There is nothing right or wrong but thinking makes it so. Right and wrong are subjective matters. Whatever I think wrong, is wrong for me; whatever I think right, is right for me." To this Trueblood would say, "Ethical subjectivism is the most dangerous of all philosophies." With this kind of teaching we are hopelessly adrift in a world where whirl is king.

Jesus Christ and his teachings are the only hope I know to stay the hand of the growing worldliness and the disintegration of our time.

No more inspiring chapter is now being written by the church than that of feeding the nations that were once called our ene-

mies. What a glorious thing that the church is now sending food and clothing and soap and heifers to the homeless, hungry peoples of Europe. What other religion inspires such a pouring out? For this we are indebted to Jesus Christ, who gave himself and taught that whosoever gave to others was really giving to him. Thus he tied all humanity together in a common brotherhood.

If there is any hope for one world it does not lie in universal military training, in the largest navy in the world, in atomic bombs, or in one great industrial machine. If there is hope, it lies in the direction pointed by Jesus. If we will not live together in love and goodwill, then there is no hope for a happy world.

That Jesus has the power and the wisdom to provide hope for the world, we do not doubt. The question is: Does the Protestant church have the vitality and the dynamic to mediate to a needy world the power and wisdom of Jesus?

Many would discredit the power of the church and say there is no hope in her. But despite the apparent weaknesses of the church it is still the only institution among us working at the job of redeeming mankind.

If we are to succeed at this task we must remind ourselves

perhaps 90 per cent of the people in our churches have not had a satisfying and transforming experience of religion. Trueblood believes it impossible to revitalize the great masses in our churches, but recommends that we discover the few who are willing to step out into a life of deep devotion, of consecration and self-denying service. Every church should seek to re-incarnate in the lives of as many people as possible the spirit and mind of Jesus Christ.

We need to take him to peoples who know him not. We need to do more than simply imply that we are Christian. We need to make our testimony explicit. The apostolic church grew as laborers, sailors, traders and merchants met each other face to face, lip to ear, hand to hand and told the story of their religious faith. It must be so again. Whether we go as missionary evangelists or with a loaf of bread, it is the spirit of the persons who go which determines whether the contact will be evangelical. If he who goes is a radiant and warmhearted Christian who loves God and his fellow men, he will touch men's hearts and bring to them the message of Christ who is their hope.

Let Us Be Worthy of Their Faith

Leland S. Brubaker
Elgin, Illinois

THERE is nothing quite so compensating in life as to know that one is doing the task which under the providence of God is his to do. To spend a lifetime at this task brings a glow of satisfaction in sunset years. For one who spends his life thus there will come the confidence of work well done and rest well earned.

Young ministers and missionaries take up their lifework with faith that the church will provide security as age overtakes them. Their faith is superb. The church has responded to their need in past years, but not always as adequately as many have wished she could.

At the McPherson Conference the church adopted the ministerial and missionary pension plan which assures a retirement income to every minister and missionary who enrolls. This is a dignified co-operative way of acquiring security in the later years of life. Over four hundred fifty ministers and missionaries have enrolled in this plan.

This year at Wenatchee, Annual Conference approved raising \$125,000 for the supplemental benefit fund of the pension plan, which will be used to increase the pension retirement annuities of those members of the plan who have served the church long and faithfully, but who because of their age at the time the plan was inaugurated, or because of services rendered at low salaries, are not able to earn a sufficient retirement income. The church should respond quickly and generously to this action which will mean so much to those who have served the church well. Younger ministers will be provided for

through participation in the plan. This is a call to supplement the retirement income of our men and women of the church who have already spent their lives in the work of the kingdom. Surely we will re-

spond and meet this need of our workers. Individuals, men's and women's councils, B. Y. P. D.'s, churches and districts are organizing to secure this fund. Let us all give to provide this supplemental pension fund.



A World Newspaper Is Born

Paul W. Keller
Elgin, Illinois

YOU may think you can "keep up with things" pretty well by reading your daily newspaper. But there is more evidence every day that people are more likely to be confused and misled than enlightened by what they read in the daily press.

Particularly are readers tricked into thinking of the news as "national," when in reality there is very little news-worthy material these days that logical-

ly can be separated from its effect on the whole world scene. In fact, it is this sort of emphasis on thinking in "national" terms that keeps us from understanding the other nations of the world and makes possible the building up of tensions that may lead to World War III. To see ourselves as part of "one world" and to understand how current news touches us and every other world citizen may be a substantial step toward lasting peace.

That conviction has impressed a group of ex-C.P.S. men to the extent that they, along with other like-minded individuals, have bent all their energies in recent months to the founding of World, an international weekly newspaper. It is hoped that the first issue can make its appearance in October.

In specific terms the aims of the new weekly are these:

1. To eliminate any geographic viewpoint from news coverage, to show the world sweep of common problems, to demonstrate that people live primarily in the world rather than in a particular portion of it.

2. To subscribe to news services both here and abroad, including the facilities of some of the world's better newspapers. Together with the dispatches of World's own correspondents, the composite will be presented factually, briefly and interestingly.

3. To present news as current history. Present editors rarely try to integrate stories from various sources on the same general subject, but leave it to the reader to piece them together.

4. To provide world news at the cheapest possible rate. Cost will be 5 cents per issue, \$2.50 per year for 12 to 16 pages weekly of tabloid size newsprint, complete with pictures, maps and charts.

The new venture has the blessing and support of our Brethren Service Committee, the American Friends Service Committee, and a number of other organizations and individuals. Its editor will be James Stanley, for the past three years editor of The Reporter. At the least, it is a noble experiment in promoting world understanding; at the most, it could become a vital factor in achieving real peace.

Anyone interested in subscribing to or in learning more about the paper should write to William Penn Associates, 1236 11th St., N.W., Washington 1, D.C.

Walking With God Today

H. H. Helman

I Pray Today

Nothing can take the place of prayer. It is mightier than the sword, slaying the enemies of the soul. It is a greater power in the transformation of the world than legislation or force of arms. The center of its power is in the heart that exercises in prayer. The scope of its influence is as extensive as the mind of God. In prayer big things seem small and small things become great. Prayer is a daily "must" for each of us. Prayer both measures the Christian life and makes it a part of God's life. It protects the Christian and makes him bold to face all the difficulties and problems of life. So, I pray today.

Monday, September 30

In Prayer I Worship God. Prov. 3: 1-6.

In worship I acknowledge God. I acknowledge his right to direct me and to insist on my surrendering myself to him; his ability to keep me and his mercy, his love and his forgiveness. I acknowledge him as my Father, my Creator and my Redeemer. I acknowledge my weakness and my dependence upon him. I acknowledge my obligations to such a loving heavenly Father.

Help me, O Lord, in all my ways to acknowledge thee.

Tuesday, October 1

Prayer Keeps Me in Touch With God. Isa. 41:10-14.

We cannot afford to lose contact with God. It is fatal to the soul and denies us life's sweetest fellowship. To be in touch with God is life's greatest joy. His presence changes everything. It is the secret of our spiritual power. "So panteth my soul after thee, O God." But we hear him say, "Lo, I am with you, alway."

Give us, O God, both the will and the power to receive thyself through time and eternity.

Wednesday, October 2

Through Prayer I Seek Forgiveness. Rom. 6:18-23.

Free from sin through prayer! What a privilege and what a blessing! Sin hurts and wounds and kills. We are ruined by sin. God helps us to deal with sin. He will not let it destroy us if we turn to him for help and forgiveness. Let us, therefore, come boldly unto the throne of grace that we may obtain

mercy and find grace to help in time of need.

O God, forgive us our sins, for we confess them before thee.

Thursday, October 3

Through Prayer I Seek Spiritual Strength. Psa. 121.

"My help cometh from the Lord." "The Lord is thy keeper." "He shall preserve thy soul." These words shine like stars at night. In a world of trouble we can have strength to endure, in a world of need strength to serve, in a world of temptation strength to overcome. He will keep us as we go out in the morning to our labor, and as we come home to rest. Under the power of this promise we can live each day without fear or dread.

O Lord, be thou our strength this day and always.

Friday, October 4

Prayer Helps Me Know the Will of God. Isa. 30:18-21.

God's guidance and grace are for every soul who will depend on him and give him control. We know his way is best. At our own best we falter and stumble. We need to know his will for us in order to achieve victory in life. It is not through an easy life that he leads us. Sometimes we may doubt his way and want to quit because it is difficult; but remember, the supreme blessing is at the end of the way.

O Lord, show me thy way today and always.

Saturday, October 5

In Prayer I Seek Heaven's Blessings. Mal. 3:7-10.

God wants us to have full value, an abundance of all good things. For thousands of years he has been supplying the needs of all the world. He is able to more than fill our baskets. We miss so much when we fail to ask God for his shower of blessings. Prove him, and the blessings from heaven will fall upon you and overflow.

O Lord, add thy blessings until my cup runs over.

Continued on page 13

... Kingdom Gleanings ...

Brotherhood Theme for 1946-47 Christ, the Hope of the World Calendar for Sunday, September 29

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and used by its permission.

Sunday-school Lesson, Jesus and the Law of Love—Ex. 20: 3-17; Psa. 119: 33-40; Jer. 31: 31-34; Matt. 5: 38-48; 22: 37-39; Mark 12: 30-31; Luke 10: 25-37; Rom. 8: 2-4; Gal. 5: 13-24. Golden Text, Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. Rom. 13: 10.

B.Y.P.D., Growing Up Devotionally.

Gains for the Kingdom

Five baptized in the Copper Hill church, Va.
Thirteen baptized in the Olivet church, Ohio.
Six baptized in the Melvin Hill church, N. C.
Three baptized in the Pleasant Valley church, Ohio.
Three baptized in the Lowman Valley church, N. C.
One baptized in the mission, North Wilkesboro, N. C.
Two baptized and one received by letter in the Lititz church, Pa.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. C. C. Ellis of Huntingdon, Pa., in the Salisbury church, Pa., Sept. 29.

Bro. H. L. Hartsough of Elgin, Ill., in the Palmyra church, Pa., Oct. 20—Nov. 3.

Bro. I. R. Beery of Homeworth, Ohio, in the Oakdale church, Pa., Sept. 30—Oct. 13.

Bro. Charles C. Cripe of Milford, Ind., in the La Porte church, Ind., Oct. 20—Nov. 3.

Bro. B. M. Rollins of Keyser, W. Va., in the Prices Creek church, Ohio, Nov. 18.

Bro. Samuel Meyer of Fredericksburg, Pa., in the Richland church, Pa., Nov. 10-24.

Bro. Clyde Weaver of East Petersburg, Pa., in the Hatfield church, Pa., Sept. 29—Oct. 13.

Bro. Paul Lantis of Greenville, Ohio, in the Pleasant Valley church, Ohio, Oct. 27—Nov. 3.

Brother and Sister Harold Myers of Elkhart, Ind., in the Pleasant Valley church, Tenn., Sept. 30—Oct. 13.

Bro. Howard J. Kreider of Milford, Ind., in the Maple Grove church, Ohio, Sept. 16-29; in the Richland congregation, Ohio, Oct. 28—Nov. 10.

Personal Mention

Bro. A. C. Baugher, president of Elizabethtown College, will be the speaker at the rally day and home-coming services at the Windber church, Pa., on Oct. 6. He will also speak on the preceding Friday and Saturday evenings.

Dr. Frank C. Laubach, author of Prayer, the Mightiest Force in the World, flew to Paris under the auspices of the Laymen's Movement for a Christian World to organize a prayer group to be in attendance at the peace conference. They will pray for the final success of its efforts.

Bro. Leland S. Brubaker, accompanied by William Beahm and Julian Gromer, will leave the States for Africa by plane on Nov. 27, if present plans are carried out. They will make a study of the needs of the Africa field and will take a new set of pictures for missionary education.

46,700 Messengers this week! In 1947 it will be fifty years since the Gospel Messenger became the official organ of the Church of the Brethren. Then why not 50,000 Messengers in 1947?

Henry Wenger, a student at Pennsylvania State College, was a recent visitor at the Publishing House.

Brother and Sister Joseph Hoffman of Collegeville, Pa., were recent first-time visitors at the Publishing House.

Standing Committeemen for Michigan for 1947 are Brethren J. Perry Prather and Roy J. McRoberts. The alternates are Brethren H. V. Townsend and H. Arthur Whisler.

Bro. Harold I. Deeter, former pastor of the Mansfield church, Ohio, writes that his address is changed to R. 2, North Manchester, Ind. Will his correspondents please note?

Sisters Merlin Frantz, Eugene Lichty, Robert Mays and Walter Bowman were recent visitors through the Publishing House. They were en route to Italy, where they will presently join their husbands.

Bro. John Detrick and Brother and Sister William Gahm and son were recent visitors at the Publishing House. For Brother and Sister Gahm this was a first visit. They will be in Bethany next year. Bro. Detrick is under appointment to China.

Bro. Clinton I. Weber of Dallas Center, Iowa, is now well on his way to recovery from a rather serious illness, we are informed by his wife. They wish to express to the church their appreciation for letters and prayers which aided him in his recovery.

Brother and Sister Gorman B. Grossnickle, father and mother of Edwin Grossnickle, treasurer of the General Boards, were recent visitors through the Publishing House. Accompanying them were Bro. Walter E. Boyer and Sister Verna F. Boyer. All of them were from North Manchester, Ind.

Bro. Jesse D. Reber of Cleveland Heights, Cleveland, Ohio, has been appointed a field secretary for the Church World Service. Bro. Reber's area of work will be in the Midwest and the South. His immediate work will be in the direction of helping to organize the program of relief and material aid for all denominations.

Bro. James A. Perrine, Canton, Ill., writes to suggest that in these days when many projects are being undertaken by the Brethren, it would be well to set up a project to enlist a greater interest in the Wednesday evening prayer meetings. He suggests also that Sunday evening services might be taken on as a project by certain groups within the church, and without outlay of money, more faithful attendance and participation in these two services might be brought about.

Walking With God Today

The devotional reading, Walking With God Today, is being tried in the Gospel Messenger as an experiment. Previously it had appeared as a booklet and the daily readings were much longer. In using a shorter comment the intention is that a part of each day's reading will come directly from the Bible.

Since this is an experiment, the editors of the Messenger would appreciate knowing from Messenger readers what their feeling is about it. Will you write us a card, stating whether you like this or whether you would prefer a devotional booklet? If you prefer having them appear in the Messenger, will you feel free to write suggestions on the card concerning any changes you would like to see made?

Bro. Paul Miller, pastor at Adel, Iowa, was a recent visitor at the Publishing House.

Bro. C. E. Grapes, pastor at Greencastle, Pa., passed away suddenly in his home from a heart attack on Sept. 9, we are informed through a clipping from the Greencastle paper. An obituary will appear later.

Before Brother and Sister Clyde Carter sailed for India early in September, the Stonerstown church, Pa., held a very interesting farewell dinner meeting for them. **Bro. Edward Angeny**, who had been a prisoner of the Japanese in the Philippines, was a speaker on the program. Mayor H. A. Brumbaugh of Altoona likewise spoke. Appropriate farewell gifts were given to the Carters. Mrs. Carter's parents live in Stonerstown.

Miscellaneous Items

Panora church, Iowa, will have its home-coming day on Sunday, Oct. 13.

The Publishing House is in need of a billing clerk, a stenographer and some other office helpers. Will interested persons who are qualified in office work please write the Publishing House.

Richmond church, Ind., is planning an all-day meeting for Sunday, Oct. 6. There will be services in the morning and afternoon, a basket dinner at noon and the love feast in the evening. **Bro. Estel McCullough** will be the speaker.

The new Brethren graded lesson series for intermediates is now available. The studies for the fall quarter are entitled *The Story of Jesus*. Copies of the pupil's book and the teacher's guide may be secured from the Loan Library for examination.

With Williams Our Secretary, by J. E. Miller, is the story of the life of J. H. B. Williams. Do you have a copy of this book that you would be willing to share with one who could make good use of it? Write Brethren Historical Commission, 22 S. State St., Elgin, Ill.

An anniversary and home-coming day will be observed in the Lansing church, Mich., on Sunday, Oct. 6. **Dr. Charles L. Anspach**, president of Central Michigan College of Education, will be the speaker. Former members and friends are invited to enjoy this occasion.

A harvest meeting will be held at the Richland church, Ohio, on Sunday, Oct. 6. The guest speaker will be **Bro. R. H. Miller** of Manchester College. Services will start at 10:00 a.m. and 2:00 p.m., and a basket dinner will be served at noon. All neighbors and friends of the church are invited.

Connellsville church of Western Pennsylvania writes us that it is in need of a pastor. The church and parsonage are located in a good community with good schools. The membership is about 175. **Mr. E. H. Wagner**, 410 East Murphy Avenue, Connellsville, Pa., heads the ministerial committee.

The current platform of the national W.C.T.U., adopted by its executive committee, contains the following: "National—We stand for the complete prohibition of traffic in alcoholic beverages; state—We stand for prohibition in every state and territory." These objectives will be reiterated at the national convention at Minneapolis, Sept. 19-24.

It has been our custom to publish or to make available the annual financial reports following the close of each fiscal year. The plan this year had been to present the reports in a special issue of the *Messenger*, but this has been made impossible owing to the extreme paper shortage. The Annual Conference Minutes for the Wenatchee Conference contain the consolidated financial reports. Copies of these minutes can be purchased from the Brethren Publishing House at six cents per copy in lots or at ten cents per single copy.

The paper strike in the plant from which the Publishing House secures its paper has now run for more than three months. There seems to be no prospect of its immediate termination. The pressroom tells us that there is paper for only a few more *Messenger* issues, even in the present reduced size of the *Messenger*. We may need to turn yet to scraps of paper of various colors in order to have any *Messenger* at all if the strike does not soon end. We shall certainly try to do everything we can to have a *Messenger* appear in the approximately 47,000 homes every week.

In the meantime, many items of church news, district meetings, obituaries, etc., are piling up here which we will not be able to use until we can get more paper. We ask for the exercise of patience on the part of the church under these difficult circumstances.

Maple Avenue church, Canton, Ohio, will have an all-day home-coming and harvest meeting on Oct. 13. **Bro. Elmer Brumbaugh** will be the guest speaker. All former members and friends are invited. Dinner will be served at noon.

Manchester College will be the host to the annual regional conference for the Central Region from October 14 to 17. In addition to strong leadership from within the Brethren group, **Dr. Henry Hitt Crane** and **D. Elton Trueblood** will be prominent speakers on the program. A large attendance is anticipated.

A book on the life of **Bro. Otho Winger** is being planned; **Bro. V. F. Schwalm** has been designated to prepare this biography. Anyone having any letters or other documents that would be useful in preparing this book, which they would be willing to donate or loan, will confer a favor by sending them to **Bro. Schwalm**.

Brethren Ministers' Book Club members please note the book selected for October is *New Testament Evangelism, How It Works Today*, by **Arthur C. Archibald**. The list price is \$2.00; Gish price, \$1.60. If you already have the book, or prefer not to receive it, notify the Brethren Publishing House, Elgin, Ill., at once. The date for mailing is October 5.

The Indianapolis Star of Indianapolis, Ind., reported recently on the activities of a committee of Northern Indiana members of the Church of the Brethren which has been set up to interview Congressional candidates of both political parties concerning their stand on foreign policy. Members of the Brethren committee are **C. Ray Keim**, **O. Stuart Hamer**, **H. E. Leedy** and **Charles C. Rohrer**.

The book store at Bethany Biblical Seminary is interested in obtaining used books which are related to the work of the ministry. Many valuable books which should be owned by young ministers are no longer in print. Perhaps you have some books in the attic or on the bookshelf which you would be willing to sell. Might some retired ministers be interested in having their inactive religious books find a wide usage among young ministers? If interested send a list of your books together with the condition of each book to the Bethany Book Store, 3435 Van Buren St., Chicago 24, Ill. Your response to this request will be greatly appreciated.

The Kentucky conference of the Methodist Church, comprised of more than five hundred delegates, called for "immediate curtailment of grain, sugar, potatoes, and fuel to all alcoholic-beverage traffic." They also called upon Christian citizens to enter a vigorous protest with national broadcasting companies for having distilling companies sponsor programs under the guise of patriotism, public welfare and moral uplift.

Our Mission Work

Dr. Leonard and Nurse Betty Blickenstaff
with Rosemary and Lynn



News From India and China

Ahwa, India, News

Susan S. Shull

We are in the midst of the monsoon and if the later rains come right there will be a good crop. The rice and *nagli* fields are beautifully green now.

Mail service has been very irregular recently, owing to the postal strike and the heavy rains. We are glad that the twenty-five-day strike has ended.

There have been changes in the recent months. The C. G. Shulls moved here May 17 and the Alleys left ten days later on furlough. They sailed from Calcutta the last of July. B. Mary Royer also started on furlough. She left Ahwa on July 10 before the heavy rains set in. She and Hazel Messer hope to sail from Bombay on August 20.

The Ahwa school opened June 13. There are 102 enrolled; thirty-four boys and five girls are in the boarding hostels. We hope for still more from local Christian homes after the planting season.

Alice Ebey with Gitabai as Bible woman has been calling on the village families quite regularly. Being close to their problems, she is able to give them counsel and encouragement. Recently they have started adult literacy work with several young married women.

The women's meetings on Thursdays have been well attended. The women take turns leading the devotions after which Sister Ebey gives a Bible lesson. At the present the women are sewing clothes for the preschool-age children. These garments will be given out at Christmas time. Likewise the school girls are sewing their own clothes, and some of the older boys want to make their own shirts.

Esther Shull and her mother will go to Landour, where Esther will enter Woodstock school on September 1 to attend for six weeks.

Landour, India, News

Betty Blickenstaff

The Gujarati language school has been at Fairview this year. Fifteen first-year students and one second-year student were in attendance. We are sorry that we do not have any new people for Gujarat.

Since the Gujarati language school was needing some help, Dr. Leonard Blickenstaff went over to Fairview daily for almost a month and taught grammar for a couple of hours each day.

Dr. Alter, who was principal of Woodstock School after Dr. Parker left, his eldest son, James, and his family live at Prospect Lodge, which is a short distance below Prospect Point. Along with them are Miss Pugh, daughter of the pastor of the

Welsh Presbyterian church in New York City, Ida Johnston, a nurse from Florida and Dr. Laura Lang from Baltimore. They and we have had many good times together.

On the Saturday before Easter at Prospect Point we colored some Easter eggs with the colors a friend had sent in a letter from America. Then our neighbors came over on Easter morning. We had an egg hunt, after which we had breakfast together in our living room around a fire. Then we went to church together.

A high light during our time at Landour came when we had a three-day trip out into the mountains. We left on Friday afternoon at three o'clock and reached a rest house by 6:30, where we had our supper. We slept out on the ground under the stars. The mountains were beautiful. Sleeping and eating in the open was a treat. We got back home on Sunday evening. Just after we reached home a tremendous thunderstorm passed over.

Alice Ebey was here with us from April 26 until June 10. We enjoyed her fellowship greatly. She met many former friends.

Paul Fasnacht has come up to Prospect Point out of the boarding school and is living with us for a while. What good times he and Rosemary have in their play! They have such keen imaginations that they can make anything happen.

News From Ping Ting, China

Velma Ober and Mary Schaeffer

The church building is completed now. It took much hard work to clean it and repair it. On July 22 Mary Schaeffer conducted a Bible class in it. There were about forty women present. Doubtless they will be divided into three groups.

From eight to eleven students are studying English. We have only four classes for them.

Excitement runs rather high. No one knows when the tide might change or how the people may fare. We had some "fireworks" recently.

We have been having a great deal of rain for the last couple of weeks. We are still having rather warm weather in this fourth week of July.

Our garden looks fine. The lettuce, corn, tomatoes, potatoes, beets, parsnips, cabbage and cauliflower are growing nicely. Since we cannot can anything this year we shall dry things.

Brethren Service

Over Seven Million Pounds of Relief in Nine Months

A recent report of the cumulative shipments of Church World Service, Inc., shows that 7,393,294 pounds of material aid valued at \$3,819,760 have been distributed in foreign countries. This covers the period from October 1, 1945, through June 1946.

The supplies listed include shipments made from the eight C.W.S. centers now operating and supplies which have been secured and processed by the New York office. These contributions are representative of denominational groups and organizations and have been processed mostly by religious agencies. They have gone to Italy, Germany, the Balkans, Holland, Belgium, France, Czechoslovakia, Norway, Sweden, Burma, China, India, Korea, Siam and the Philippines.

Clothing, bedding, food, medical supplies, soap, vitamins and many other sundry items are very essential for human existence. This list has been supplied by the efforts of a generous and liberal people and by the labor of volunteer workers. All credit to these people for this magnanimous piece of work! But remember the need has not been taken care of yet, and it will expand more rapidly as winter weather approaches.

The peace is not yet won. We can help to lay the foundations of friendship and understanding through continuation of this aid to humanity. Certainly there has been evidence of this very thing which has resulted from this program.

Brethren Group to Work in Poland

One of the most significant projects touched upon by the Sept. 4 meeting of the Brethren service executive committee was the relief mission to Poland headed by L. W. Shultz. The committee authorized Mr. Shultz to spend money contributed by camp groups and individuals for aiding orphans and for medical needs in Poland.

L. W. Shultz of North Manchester, Ind., together with John Miller of Plain City, Ohio, Harvey Stump of Walkerton, Ind., and Lee R. Cory of Milford, Ind., are planning (at this writing) to embark for Poland on Sept. 20. They are taking twenty tons of food, clothing, and books

DAY OF JUDGMENT

Georgia Harkness

After hearing M. R. Zigler give a firsthand account in a large Evanston church of what he saw in Europe, the author sat down and wrote this poem.

Starvation stalks. The ghosts of dead men laid,
We fondly dreamed that peace once more might reign,
And swords give way to plowshares while earth's frayed
And tattered remnants were made whole again.

Now spectral hunger forays everywhere,
Save in this land where opulence is rife.
The faces of the living dead declare
That God is mocked, Mars victor in the strife.

Did Christ not die to save us from our sin?
Do we not care that these his brethren die?
Shall we, as Christless, wall our plenty in?
Is it nothing to us, all we that pass by?

Then shall the God of Judgment sound our knell
And earth be plunged again in nether hell.

Information and Inspiration . . .

When good men die their goodness does not perish,
But lives though they are gone.

As for the bad,
All that was theirs dies, and
is buried with them.—Euripides

An auction for relief, held at Manassas, Virginia, in late August, netted over \$7,000. This form of drive

The next nine months will be just as important as has been the past one. Can we reach and go over a goal like this? Surely we ought to be able to since our processing centers are organized and can be run efficiently with the help of enough workers.

for relief funds has proved highly successful. It is a good interest catcher. More Brethren communities may want to try it. Suggestions for organizing an auction are available from the Elgin office.

Ann Heckman, who spent the past year working with Florida public-health authorities on the hookworm problem, will return to Florida this year as a public-school teacher in a hookworm-infested area. She hopes to be able to help build community action against the disease.

A report from Amsterdam praises the New Windsor center for the fine job of packing it does. The report says the center does the best job of baling of any relief agency. Bales coming from New Windsor are not opened so often for pilferage because of the steel bands.

Ida Shockley closed her work with the B.S.C. on September 7 to become dean of students at Bridgewater College. During her period of service in Elgin, she was responsible for personnel, publicity, and many other administrative matters. Henceforth, the work she was doing is to be expanded and divided among several persons.

Famine in parts of China is not the only problem besetting the Chinese people. Inflation is with them, too. Leland Brubaker tells of a missionary who purchased an article for \$70 and had to pay \$250 to get it transported to its destination.

The Church at Work

PLAYS



for the Christmas Season

Other Christmas program resources will be found listed on these pages next week.

The plays listed here may be purchased from the General Boards, 22 S. State St., Elgin, Ill. Copies of the plays may be borrowed from the Brethren Loan Library for examination and reading only. Because of the demand for plays and the limited number of copies, they may be kept only ten days and are not renewable. Send five cents postage for each two plays ordered from the Loan Library.

Adults and Young People

And There Were Shepherds, by O. G. Herbrecht. 4 scenes. Cast indefinite. 45 min. 25c. Luke's story developed to show the effect of the birth of Christ on Reuben and, in turn, the effect on the begotten children.

Bed of Hay, A. by Agnes Peterson. 1 scene. 6 to 8 m., 3 w. 30 min. 50c. Tender and effective picture of the well-loved Christmas story. Setting is in a stable yard of an inn.

Bethlehem in Our Town, by Lyman R. Bayard. 9 m., 1 w., 2 boys, 1 girl and choir. 35c each; 12 or more copies 30c each. Permission to perform granted with the purchase of 12 or more copies. The Christmas message developed in a modern setting. Simple costuming.

Blue Angel, The, by Hamill. 6 m., 2 w., and carol singers. 30c each; \$3.00 per dozen. As the plot unfolds tense conflicts arise for a businessman, a college student and a doctor. A Christmas temperance play.

Christmas Program Material, 1945. 20c. Included in this collection are four programs written and produced by Brethren people and shared now with other churches—two children's programs, a play for young people and a program for the whole church.

Dust of the Road, by Kenneth Sawyer Goodman. 1 act. 3 m., 1 w. 40 min. Int. 50c. Royalty \$5.00 when no admission is charged. A dramatization of the old legend that Judas is allowed to return to earth once a year to plead with some soul tempted to betray friendship.

Empty Room, The, by Dorothy Clarke Wilson. 4 m., 3 w. 40 min. Int. 35c. Hamar, a young Bethlehemite, seeks gold and prestige by renting his rooms to those of noble birth and thus misses the opportunity to entertain the Prince whose coming he had been awaiting. A good play for youth groups.

Fragrance of Myrrh, The, by Mildred Bowles. 3 scenes. 8 m., 3 w., 1 child. 1 hr. 50c. The kind innkeeper and his wife have had much sorrow and illness in their home. They share their room, bed and blanket with strangers who come and their stable is opened to a poor traveler and his wife from Nazareth. A great miracle happens in their home on the night when the child is born in the stable, for their daughter, Anna, is healed.

King Shall Reign, A, by Marion Wefer. 1 scene. 2 m., 4 or 6 w., 1 child. 45 min. to 1 hr. 35c. Royalty \$5.00. A Hebrew mother grieves for her slain baby. Her grief is hallowed as she lovingly gives shelter to travelers who flee the country with their child.

Lost Star, The, by Dorothy Clarke Wilson. 5 episodes. 9 m., 5 w. 30 min. 35c. Ten or more copies must be purchased for permission to give the play. The youngest of the Magi loses his way in following the star because of hatred for an enemy. Musical background.

Mimi Lights the Candle, by Edith Coulter. 1 act. 1 m., 8 w. 30 min. Int. 35c. No royalty to amateurs. An effective well-written play of modern life carrying its lesson of the beauty of kindness.

No Room in the Hotel, by Dorothy Clarke Wilson. 1 scene. 6 m., 4 w. 1 hr. 35c. A Christmas play which depicts a present-day problem in race relations.

Peace I Give Unto You, by Dorothy Clarke Wilson. 1 act. 4 m., 1 w. 30 min. Int. 35c. A Christmas peace play. It takes place in the humble cottage of Joseph and Marta, and tells the story of the first Christmas in its relation to universal peace.

Stranger in Bethlehem, A, by Charles George. 1 act. 3 m., 3 w. 1 hr. 35c. Christmas Eve in the town of Bethlehem, Pennsylvania, in a poor, unhappy present-day home. A stranger comes to the door and brings comforts and adjustment.

Tinker, The, by Fred Eastman. 3 acts. 4 m., 3 w. 2 hrs. Int. 75c. Royalty \$15.00. The play tells of the change in a home brought about by one who sees clearly which things are important and which are not. A religious drama though there is little or no mention of religion in it.

White Christmas, by Dorothy Clarke Wilson. 4 m., 3 w., and 2 small girls. Int. 40 min. 35c. A missionary Christmas play. The Marshall family, though they are givers to the missionary cause, still have to learn the true spirit of missions.

Why the Chimes Rang, by Elizabeth McFadden. 12 characters, children and adults. Royalty, \$5.00. 35c. A small boy presents his gift of love which brings the ringing of the Christmas chimes.

Intermediates

Night in a Little Town, by Leonora Sill Ashton. 5 boys, 2 girls. 25c. The joy and peace of the first Christmas come to three boys as they give themselves in service to others.

Old, Old Story, The, by Helen Perry Curtis. See description under children's plays.

Songs of Christmas, by Martha Bayly Shannon. See description under children's plays.

Children

Adoration of the Kings and Shepherds, by Mildred Emily Cook. 75c. The Christmas story is presented in pantomime and through the singing of familiar carols and hymns. Requires few rehearsals.

Christmas Always Lives, by Edna Becker. 35c. A play in which Christmas Sprite and the Spirit of Christmas believe that

greed and selfishness have taken their message out of the hearts of people and in which Christmas Angel shows them the many kindnesses which are performed in the true spirit of Christmas. Adaptable to any size group and all ages.

Christmas Program Material. See description above.

First Nowell, The, by Louise Grether. A tableau for children or adults. Angels, 5 or more shepherds, 3 or more wise men, Joseph, Mary. 10c.

Lighting the Way, by Esther E. Olson. 2 boys, 2 girls, 2 m., 1 w. 20 min. Children alone may people the cast. 25c. A wealthy lady from the city, because of an accident to her car, finds opportunity to play the role of Santa Claus' assistant to a group of unfortunate children.

Littlest Shepherd, The, by Florence Ryerson and Colin Clements. 8 boys, 3 girls. Royalty, \$5.00. 35c. The littlest shepherd, faithful to his task on the hillside, is shown the nativity scene in a dream and learns that to be happy one must make others happy.

Miracle of the Wooden Shoe, The, by Ellen Jane Lorenz. At least 14 children of all ages, and chorus. 35c per copy; \$3.42 per dozen. A play-pageant for primaries and juniors in which the Christ Child visits only Little Wolff, who showed love to the unfortunate.

Old, Old Story, The, by Helen Perry Curtis. One scene. Any number of children. Twelve or more copies must be purchased for permission to give the play. 35c. The story of the nativity in the words of the Bible, music and tableaux.

Paramount Plays and Pageants for Christmas. 25c. 3 plays and 3 pageants for the Christmas program.

Perfect Ring, The, by Flora Robinson Howells. 10c. A goodwill play using 1 man, 22 children and 2 larger boys and girls.

Songs of Christmas, by Martha Bayly Shannon. 4 girls, minor parts for younger children. 35c. A play depicting the origin of familiar Christmas carols by music, tableaux and dialog.

Street of Hearts, by D. M. Davis. 15 children. 25 min. 15c. A pageant for Christmas Eve. The Poor Little Boy finds a place for homeless Joseph and Mary after everyone else has turned them away.

Tidings of Joy, by Elizabeth McFadden. 1 act. 6 m., 2 w., 5 boys, 4 girls, 1 baby, other children. Royalty, \$1.50. 35c. Joseph and Mary Doe are about to be evicted from their home. Christmas carolers from a near-by church find them and give them help.

Why the Angels Sang, by Brewster and Walter. 9 children, 3-14; 3 adults; chorus. 30c; \$3.42 per dozen. A Christmas pageant in which the children, when they bring joy and help to others, hear the song the angels sang.

Pageants With Songs and Music

Nativity, The, by Rosamond Kimball. Adapted for any number of children or young people. Ext. 35c. Composed entirely of selections from the Bible story of the nativity. Tableaux accompanied by congregational singing of carols and hymns.

Star Gleams, The, by Florence L. Speare. 1 scene. 8 m., 2 w., 2 choruses and the audience. 1 hr. 35c. The story of the star told entirely by community singing and pantomime.

Why the Chimes Rang, by Martha Race. 1 scene. 4 m., 3 w., many extras. From 20 min. to 1 hr., depending on elaboration. Ext. 35c. This is a pantomime arrangement of the famous Christmas story, easy to present, as a reader gives all the lines. In order to be effective, the staging should be carefully done.

Board of Christian Education Offering

Remittance Blank

Date
GENERAL BOARDS, Church of the Brethren
22 South State Street, Elgin, Illinois
Please apply the enclosed amount, \$....., to the offering for the work
of the Board of Christian Education, set for September 29.
This amount is given by
(Individual, family, group, or church)
Congregation
State District
Name of Sender
Street Address or Rural Route
Post Office Zone State

Walking With God Today
Continued from page 7
Sunday, October 6
In Prayer I Renew My Covenant.
2 Tim. 1:7-12.

I have made a covenant with God. It was to remain faithful until death, to renounce Satan every day. I need to keep this covenant alive. I repeat it to God so that he will help me keep it. He gave me power to become his child. The covenant of my sonship is sacred. I talk to God about it so that I may surely keep it. For he is able to keep that which I have committed unto him.
O Lord, help me to give diligence to make my calling and election sure.

Brotherhood News . . .

South Waterloo Church Has Ninetieth Anniversary
The South Waterloo church in Black Hawk County near the center of Orange Township, four miles south of Waterloo, Iowa, celebrated its ninetieth anniversary on July 14, 1946, paying tribute to an inheritance of ninety years of church and

community life that has been built up by pioneer forefathers, and looking toward the future with its opportunities for expansion and growth.
This community lies in the midst of a fertile farming area and its history is closely linked with the sale of government land in the early fifties at the standard price of \$1.25 per acre.
Two men of Brethren faith—Martin Bueckley and Elias K. Bueckley—are known to have made exploratory trips from Pennsylvania to Black Hawk County in 1854. Elias K. was well impressed with the prairie land of Orange Township. People were buying land rapidly. He entered a quarter section southwest of Waterloo for himself and a number of quarter sections for friends and relatives before returning to Somerset County, Pa. While he did not move to Iowa until 1861, his influence brought many settlers to this vicinity.
In the spring of 1856 the Mathias Miller family came to the community, closely followed by others. The Mathias Miller farm has remained within the freundschaft these ninety years. At this time the railroad terminated at Dubuque and the 100-mile journey from that point had to be made by stage or ox team.
In May 1856 eleven charter members organized a Church of the Brethren in the Martin Bueckley home on lower Jefferson Street in Waterloo. Meetings

were held in schoolhouses and barns in Orange Township until 1868 when a large frame church was built just east of the present structure. In 1870 the stately maples which add much comfort and beauty around the church yard were planted. The commodious modern brick church was built in 1913.
In 1870 the fourteen-year-old organization entertained the Annual Conference. Seven foreign missionaries have gone out from this church through the years. Throughout its history the church has contributed large sums to the program of missions and other church activities of the denomination. In recent years it has given liberally to missions and relief at home and abroad. Sons and daughters of the South Waterloo church are serving in the local community and in other places of leadership throughout the world.
On the anniversary Sunday morning Dr. V. F. Schwalm, president of Manchester College, preached the sermon, entitled The Mission of the Church, with the pastor presiding. The anniversary offering was for world relief. Besides the cash contribution for relief, tinned goods in case lots were received for relief needs around the world. A fellowship basket dinner was served at noon. In the afternoon Miss Ava Johnson, news analyst for radio station KXEL, spoke on The Influence of the Church and Religion on the History of Iowa.
In the evening the day's activities were most appropriately climaxed by the presentation of the historical pageant, Our Heritage, in nine episodes. A cast of fifty-seven local people performed before a capacity house. The pageant was written by Mrs. E. H. Snavelly and directed by Mrs. J. Everett Miller, assisted by others. The narrator was Mrs. Homer E. Miller.
The entire community joined in the anniversary celebration. Several parts in the pageant were played by descendants of the pioneers. The part of Mrs. Mathias Miller was played by her great-granddaughter, Mrs. Lester R. Parris, who wore her great-grandmother's dress. Dick Lichty played the part of his great-grandfather, Hiram J. Lichty, who helped lay plans for the first church house. Homer E. Miller was his grandfather, Jacob W. Miller, an early Sunday-school superintendent, who fathered the idea of a community Fourth of July observance. Eliza B. Miller played her



South Waterloo Church

own part as the pioneer missionary from this church to go to a foreign field. In 1940 she retired after forty years of service in India.

Today, instead of prairie land at the center of Orange Township, there is the beautiful, well-cared-for church serving the community, the consolidated school, and twenty homes on the gravel road to Waterloo, the trading center. Surrounding this rural center lie the farms of the community. The church faces the future! It matters not whether one is of pioneer stock, for the future belongs to each one. The greatest opportunity for the church is before us to build upon the glorious heritage of a rich history. The inscription transcribed from the Latin on the tombstone of Elder Brewster, one of the Pilgrim fathers, helps us to build for the future upon the foundation and heritage which is ours—"What our fathers with so much difficulty have attained let us not relinquish lightly."—W. H. Yoder, Waterloo, Iowa.

Elder Charles Noble Stutsman

Charles Noble Stutsman was born in Elkhart, Ind., Jan. 5, 1883, and passed away at Nampa, Idaho, May 9, 1946.

He attended Manchester College, North Manchester, Ind., where he met, and in 1905 married, Margaret Whitmer, who preceded him in death in 1931. They made their home in the state of Washington. To this union were born one son and four daughters. After the death of his first companion he was united in marriage to Della Holsinger.

He accepted Christ at an early age and joined the Church of the Brethren. He was elected to the ministry at Centralia, Wash., in 1906 and served faithfully in the pulpit and as an elder for forty years, thirty-four years of which were in the free ministry. He served the church districts of Washington, Oregon, and Idaho and Western Montana in many official capacities for forty years.

In 1944 he suffered a light stroke from which he did not completely recover. In spite of recurrent ill-health he continued to be active until about three weeks before his death.

He is survived by his wife; one son, Dewey Stutsman, Tonasket, Wash.; four daughters, Eva Weisbrod, Zillah, Wash., Orpha Lawhorn, Lanark, Ill., Miriam Milam, Seattle, Wash., and Bunah Plank, Grants Pass, Oregon; one sister, Sadie Wampler, North Manchester, Ind.;

eight grandchildren, six stepchildren and a host of loving friends in all the communities in which he served.

Funeral services were held in the Church of the Brethren at Nampa, Idaho, May 11, by Bro. Francis Barr and interment was made at the Evergreen Memorial cemetery at Wenatchee, Wash.—Bunah Plank, Grants Pass, Oregon.

Weddings . . .

Joesten-Hohnadel.—Henry Joesten and Beverly Hohnadel, both of Oregon, Ill., in the Mount Morris church, June 6, 1946, by the undersigned, assisted by Rev. Clarence Denekas of the Ebenezer Reformed church.—E. R. Henricks, Mount Morris, Ill.

Keener-Hamberger and Hamberger-Albright.—Curvin F. Keener of York, Pa., and Helen M. Hamberger of Dallastown, Pa., and Walter L. Hamberger of Dallastown, Pa., and Jean Albright of York, Pa., in a double wedding in the Madison Avenue church, July 27, 1946, by the undersigned.—M. A. Jacobs, York, Pa.

Ketcham-Rodkey.—James S. Ketcham and Phyllis Jean Rodkey, both of Rossville, Ind., in the Rossville Methodist church, Aug. 4, 1946, by the undersigned.—Robert L. Sink, Rossville, Ind.

Lindeman-Schneider.—Perry Lindeman and Beverly Jean Schneider, at the Little Brown church, Nashua, Iowa, June 30, 1946, by the undersigned.—Charles Dumond, Sr., Waterloo, Iowa.

Lovell-Moore.—Graham Richmond Lovell of Bakersfield, Calif., and Joyce Marian Moore of La Verne, Calif., at the

La Verne church, Aug. 3, 1946, by the undersigned.—Galen B. Ogden, La Verne, Calif.

Loy-Hufford.—Frank F. Loy of Buck Creek, Ind., and Mary Katherine Hufford of Rossville, Ind., in the Rossville parsonage, Feb. 16, 1946, by the undersigned.—Robert L. Sink, Rossville, Ind.

Maloney-Beal.—Clifton Maloney and Mabel Lynda Beal, both of Rochester, Mich., in the parsonage at the Shepherd church, by the undersigned.—Ralph L. Fry, Mt. Pleasant, Mich.

Marcum-Weybright.—Thomas M. Marcum of Baltimore, Md., and Mary Ruth Weybright of Thurmont, Md., at the home of the bride, June 27, 1946, by the undersigned.—S. R. Weybright, Detour, Md.

Mears-Rager.—Carroll E. Mears and Elizabeth A. Rager, both of Baltimore, Md., Aug. 10, 1946, by the undersigned.—I. S. Long, Baltimore, Md.

Myers-Bolinger.—Frederick A. Myers and Evelyn Bolinger, both of South Whitley, Ind., in the Pleasant View church, Aug. 4, 1946, by the undersigned.—Paul S. Bowman, North Manchester, Ind.

Pattison-Davie.—Raylenn Pattison and Lillian Davie, July 26, 1946, by the undersigned, in Pasadena, Calif.—I. V. Funderburgh, Pasadena, Calif.

Paylor-Sheets.—James Paylor and Betty Sheets at the Seattle church, May 17, 1946, by the undersigned.—Dewey Rowe, Seattle, Wash.

Qualkenbush-Sorrells.—James R. Qualkenbush and Wilma M. Sorrells, both of Shoals, Ind., at the Muncie church, Aug. 4, 1946, by the undersigned.—J. Andrew Miller, Muncie, Ind.

Wickham-Fry.—Joe Wickham of Eau Gallie, Fla., and Bernice L. Fry of Lanark, Ill., in the Cherry Grove church, Lanark, Ill., March 17, 1946, by the brother of the bride, the undersigned.—Ralph L. Fry, Mt. Pleasant, Mich.

Announcements . . .

REGIONAL CONFERENCE
Central Region—North
Manchester, Ind., Oct.
14-17.

DISTRICT MEETINGS
California, Northern—Mo-
desto, Oct. 11-14.
California, Southern, and
Arizona—La Verne, Oct.
16-20.

Florida and Georgia—Ar-
cadia, Oct. 11-13.

Kansas, Northeastern—
Buckeye, Oct. 4-6.

Kansas, Northwestern—
Quinter, Oct. 18-20.

Kansas, Southeastern—
Mont Ida, Oct. 25-28.

Kansas, Southwestern—
Monitor, Oct. 11-13.

Maryland, Western—Maple
Grove, Oct. 12.

Missouri, Middle—Warrens-
burg, Oct. 4-6.

Missouri, Northern—North
Bethel, Oct. 25-27.

Nebraska—Afton, Oct. 11-14.

Pennsylvania, Southern—
Antietam, Prices house,
Oct. 29-30.

Pennsylvania, Western—
(Undecided), Oct. 23-24.

LOVE FEASTS
California

Oct. 6, 6 pm, Santa Ana.

Colorado
Oct. 6, 7 pm, Denver.

Illinois

Oct. 5, Liberty.
Oct. 6, all day, Panther
Creek.

Indiana

Sept. 29, 8 pm, Ladoga.
Sept. 30, 7:30 pm, North
Liberty.

Oct. 5, 7 pm, Lower Deer
Creek.

Oct. 6, Richmond.
Oct. 7, 7:30 pm, Anderson.

Oct. 11, Beech Grove.

Oct. 12, La Porte.

Oct. 12, 10:30 am, Buck
Creek.

Oct. 19, Union Center.

Oct. 20, 7:30 pm, Cedar
Creek.

Oct. 26, 7 pm, Howard.

Iowa

Oct. 20, Council Bluffs.

Kansas

Sept. 28, 8 pm, Burr Oak.

Oct. 6, Conway Springs.

Oct. 6, Parsons.

Oct. 12, Maple Grove.

Maryland

Oct. 6, 6 pm, Edgewood.

Oct. 6, 6:30 pm, Taneytown.

Oct. 6, 6:30 pm, Westminster.

Oct. 13, 7 pm, Sams Creek.

Minnesota

Oct. 6, Minneapolis.

Missouri

Oct. 22, Mountain Grove.

Ohio

Oct. 5, 8 pm, Deshler.

Oct. 6, 7 pm, Center.

Oct. 6, 7 pm, Eversole.

Oct. 6, 7 pm, Pittsburg.

Oct. 7, 8 pm, Pleasant Val-
ley.

Oct. 13, 7:30 pm, Pleasant
Center.

Oct. 19, 7 pm, Beech Grove.

Oct. 20, Painter Creek.

Oct. 20, Springfield, First.

Oregon

Oct. 26, 8 pm, Albany.

Pennsylvania

Oct. 3, 7 pm, Middle Creek.

Oct. 5, Maple Grove.

Oct. 5, 6, 2 pm, Bachman-
ville.

Oct. 6, Greencastle.

Oct. 6, Woodbury.

Oct. 6, York, First.

Oct. 6, all day, Lower Cum-
berland, Bermudian.

Oct. 6, all day, Lower Cum-
berland, Mohler.

Oct. 6, 2 pm, Spring Grove,
Kemper.

Oct. 6, 6 pm, Lebanon City.

Oct. 6, 6 pm, Penn Run.

Oct. 6, 6 pm, Reading.

Oct. 6, 6:30 pm, Maitland.

Oct. 6, 6:30 pm, New Enter-
prise.

Oct. 6, 7 pm, Claysburg.

Oct. 6, 7 pm, Salisbury.

Oct. 6, 7:30 pm, Green Tree.

Oct. 6, 7:30 pm, Pittsburgh.

Oct. 12, 13, 2 pm, Midway.

Oct. 12, 13, 10 am, West
Conestoga, Middle Creek.

Oct. 13, Carlisle.

Oct. 13, James Creek.

Oct. 13, 10:15 am, Codorus.

Oct. 13, 6:30 pm, Huntsdale.

Oct. 19, 2 and 6 pm, Hat-
field.

Oct. 19, 7 pm, Spring Run.

Oct. 19, 20, 10 am, Schuyl-
kill, Big Dam.

Oct. 19, 20, 10:30 am, Fall-
ing Spring, Hade.

Oct. 20, 2 pm, Maiden
Creek.

Oct. 20, 6 pm, Hanover.

Tennessee

Oct. 5, 7 pm, Mountain Val-
ley.

Virginia

Oct. 5, Mt. Joy.

Oct. 6, 6:30 pm, Briery
Branch.

Oct. 6, 7 pm, Linville Creek.

Oct. 12, 13, 6 pm, Pleasant
Hill.

Oct. 19, Barren Ridge.

Oct. 19, 6 pm, Pleasant Val-
ley.

Washington

Oct. 6, Olympia.

West Virginia

Sept. 22, Hevener.

Sept. 29, Boyer.

Oct. 6, 7 pm, Tear Coat.

East, Susannah Catharine, the daughter of Isaac and Susannah Flory, was born near New Hope, Va., May 25, 1862, and died at the Brethren home near Marshalltown, Iowa, June 3, 1946. When a young woman she attended Bridgewater College and then taught school until she came to Iowa to be with her older sister. On May 10, 1893, she was united in marriage to Joseph K. East of Waynesboro, Va., who preceded her in death June 3, 1929. After one year in Virginia they moved to Iowa where they lived between North English and Kinross. They were the parents of one daughter, who died in 1924, Sister East united with the Church of the Brethren at a very early age and remained faithful through her entire life. She is survived by one grandson, two stepdaughters and one stepson. Funeral services were held at the English River church by Bro. W. H. Brower.—Virgil Coffman, South English, Iowa.

Eberly, Cora Heckman, daughter of Mr. and Mrs. John Laughry, was born in Decatur, Ind., June 29, 1877, and died at Dixon, Ill., July 23, 1946. She was married to Jacob C. Heckman on Oct. 19, 1898, and to this union one son and two daughters were born. On Sept. 22, 1918, Mr. Heckman died. On April 30, 1937, she was married to John F. Eberly. She is survived by her husband, two daughters, ten grandchildren and one great-grandchild. She was a member of the Dixon church. A memorial service was conducted for her by her pastor, the undersigned.—William E. Thompson, Dixon, Ill.

Enos, Catherine, was born Nov. 17, 1873, and died June 5, 1946, in the Stormont hospital at Topeka, Kansas. She was married to Albert Enos Dec. 25, 1895. Mrs. Enos is survived by three sons. The family formerly lived at Ramona, Kansas, where Mrs. Enos had held her membership but recently she had been isolated from the church of her choice. Funeral services were held by the Methodist minister at St. Marys, Kansas, where she had been living recently.—Mrs. Martha Eisenhower, Navarre, Kansas.

Erb, Lanius, son of Paris and Mary Erb, was born June 4, 1881, at Lititz, Pa., and died June 9, 1946, at Anaconda, Mont. At the age of nineteen he moved to Anaconda, where he lived until his death. He leaves one brother and several nieces and nephews. Funeral services were held by the undersigned in the Finnigan funeral home and burial was in the Rose Hill cemetery at Minot, N. Dak.—Ray Harris, Minot, N. Dak.

Fahs, Annie, was born Aug. 21, 1867, and died Jan. 14, 1946. She lived in York County, Pa., her entire life. She was a

Brethren

Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 174. Vacancy on staff of janitors at Elizabethtown College by the end of October. Accommodations only for a single person or married person with no children.

No. 175. Need for leaders in Homestead, Mich., church. The following farms are available:

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long-time member of the Church of the Brethren. Funeral services were held in the New Fairview church by George Keeney and Martin Hartman and interment was in the cemetery adjoining the church.—Ervin Myers, Jr., York, Pa.

Halderman, John H., was born June 14, 1858, and died April 28, 1946. He was a member of the Coventry church near Pottstown, Pa., since 1890 and served as deacon for many years. He was married to Hannah E. Funk, who preceded him in death eleven years ago. To this union were born three daughters, and one son, all of whom are members of the Church of the Brethren. Funeral services were held at the home by his pastor, Bro. Trostle P. Dick, and interment was in the East Coventry Mennonite church.—Mrs. Trostle P. Dick, Chambersburg, Pa.

Hart, Ethel Harris, daughter of Frank and Ella Harris, died en route to the St. Joseph's hospital in Fort Wayne, Ind., on Aug. 2, 1946, at the age of forty-two years. She is survived by her father, her husband, three sons, two daughters and one sister. The mother and an infant daughter were buried together. She was baptized in the Fort Wayne church Jan. 3, 1935. Funeral services were held at the Fort Wayne church by the undersigned and interment was in the I.O.O.F. cemetery at Montpelier, Ind.—Van B. Wright, Fort Wayne, Ind.

Hummer, Rebecca, died in Cumberland Township, Pa., at the county home, March 13, 1946, and was buried at Marsh Creek on March 15, 1946. Funeral services at the graveside were conducted by Elder W. A. Keeney.—Mrs. Walter Keeney, Gettysburg, Pa.

Kint, William McClellan, of Mummasburg, Pa., was born March 12, 1864, and died at the home of his daughter, July 21, 1946. He is survived by his wife, six children, twenty grandchildren and seventeen great-grandchildren. Funeral services were held from the Bender funeral home by Elder Walter Keeney and interment was in the Marsh Creek cemetery.—Mrs. Walter Keeney, Gettysburg, Pa.

Kline, Thomas, son of Daniel and Leah Kline, was born in Pennsylvania March 29, 1868, and died July 17, 1946, in Para-

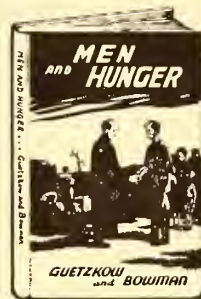
dise, Calif. He united with the Church of the Brethren while a young man. On Oct. 13, 1894, he was united in marriage to Anna Harris. He was one of the charter members of the Paradise church. He is survived by his wife and one sister. Burial was in the Paradise cemetery.—Addie E. Brown, Paradise, Calif.

Markey, Michael G., son of Walter and Emma Markey, died as the result of an accident which left him unconscious for nine weeks before his death, at the York hospital, York County, Pa., May 31, 1946, at the age of seven years. He is survived by his parents, four brothers and four sisters. Funeral services were held in the New Fairview church by Samuel Godfrey and Murray Lehman and interment was in the adjoining cemetery.—Ervin Myers, Jr., York, Pa.

McCormick, Sarah Ellen, the daughter of John and Nancy Clark, and wife of Thomas McCormick, was born at Flora, Ind., May 4, 1871, and died July 14, 1946, at her home in Delphi, Ind. She is survived by her husband, three daughters, four sons and three sisters. Funeral services were held at the Flora church, of which she was a member, by Bro. Ray E. Zook and burial was in the Maple Lawn cemetery.—Nellie Brubaker, Flora, Ind.

Miller, Ada V., died July 21, 1946, at the age of sixty-nine years. She united with the Church of the Brethren at Coventry in 1895 and was active in church, Sunday-school and ladies' aid work until her sudden death. She is survived by her husband, Samuel B. Miller, and one son.—C. P. Buckwalter, Pottstown, Pa.

Myers, D. Elmer, was born Sept. 13, 1873, and died April 16, 1946. He was a life-long resident of East Berlin and vicinity. His wife, Laura Ellicker Myers, preceded him in death ten years ago. He is survived by one daughter, one son, two grandchildren, three brothers, two sisters and one stepson. Funeral services were held in the East Berlin church, of which he was a member, by Bro. J. M. Danner. Burial was in the Friends meetinghouse cemetery near Wellsville, Pa.—Frances E. Shaffer, East Berlin, Pa.



Church News . . .

Indiana

Middletown.—Our love feast was held May 25. Visiting ministers present were Elders Estel McCullough, who officiated, D. W. Bowman and Clarence Hoover of Anderson. Our aid is quilting, doing relief sewing and piecing comforter tops. Our regular council meeting was held on June 2 with Elder Miller presiding. We have midweek prayer service on Wednesday night. Each leader chooses his own chapter of the Bible and we meet and have our devotions and discuss the chapter.—Mrs. Lula Solomon, Middletown, Ind.

Nebraska

Enders.—We enjoyed having Bro. Frantz and the men's quartet of McPherson College with us one Sunday in May. We were fortunate in securing the service of Bro. Dale Brown, student minister, as pastor for the summer. His good messages, pleasant association and kindly work among us have been an inspiration to all. On Aug. 4, after morning worship, a community dinner was held at the church in honor of Dale's parents and brother of Wichita, Kansas, who were with us. The women are still busy sewing for relief. Four were added to the church by baptism recently. Bro. Dayton Rothrock and Kent Naylor gave an interesting program at our church on work camps the evening of July 28. Our B.Y. P.D. plans to attend the youth camp near Crete, Nebr.—Mrs. Jess Quinn, Enders, Nebr.

Ohio

Eagle Creek.—Our young people reorganized this spring into an active B.Y.P.D. We have a program and Bible study every other Sunday evening at the church. We have taken as our project for the summer the gathering of food to take to the cannery for relief and the gathering of clothing. We have fifteen members. We are working with the county-wide Youth for Christ rallies held on Saturday nights in Findlay. Souls are being saved through this great movement here. Bro. Miller Mikell was our speaker at the morning service Aug. 4. He is the Youth for Christ chalk talker, artist, musician and evangelist who held the Saturday night meeting on Aug. 3. Our evangelistic meetings are Aug. 18—Sept. 1 with Bro. Renz of the Lima church as the evangelist and Brother and Sister Inner Basinger of the Pandora Missionary church as song leaders. Our church is co-operating in the plans for the Hancock county-wide evangelistic meetings to be held in October or November by Bro. John R. Rice of Wheaton, Ill., in the large high school auditorium in Findlay. Our attendance has been good. We are praying for a revival.—Marion Thomas, Findlay, Ohio.

Pennsylvania

Upper Conewago.—Bro. Ollie Hevener from Lititz, Pa., was with us in a series of meetings and three have been baptized as a result. Brethren Ollie Hevener and Abram Eshelman were with us for our love feast on May 18 and 19 at Mummerts. The Truth Seekers class of the Hampton Sunday school sponsored a Sunday evening service with Bro. Milton Hershey as the speaker. The East Berlin Sunday school had a program on July 21, 1946, with Brethren S. Clyde Weaver and Emra T. Fike as the speakers. During the past weeks we had as guest speakers in our congregation Brethren J. E. Trimmer, Hartman Rice, and Howard Danner. The Gleaners class of the East Berlin Sunday school sponsored a program one Sunday evening with Bro. Murray Lehman as the speaker. Our series of meetings will begin August 25 at the Latimore house.—Frances E. Shaffer, East Berlin, Pa.

Virginia

Mt. Zion.—The dedication of the new church at Luray which was scheduled for

May 12 had to be postponed indefinitely because some needed materials to finish it could not be secured by that date. The evangelistic services scheduled to follow the dedication were held with Bro. Homer Miller of the Mill Creek congregation as the guest speaker. Nine young people were baptized following the meeting. At our spring council we adopted the Lord's-acre plan as a means to raise funds for the building of a much-needed parsonage. This will be built as soon as funds and material are available. Several carloads of our men and women answered the call for help at New Windsor. A number of our young men are serving as seagoing cowboys. A group of students from Bridgewater College conducted a work camp in one of our communities this spring with some of our young people participating. The camp was led by Pastor Donald Royer. Through the co-operation of our pastor's sister-in-law in Belgium we have the names of twelve Dutch families who are in desperate need of food, clothing and other essentials. We hope by correspondence and aid to develop a lasting friendship. A vacation church school was held at Luray from June 10-21 and a similar school was held at Mt. Zion from July 1-12. The combined schools had an enrollment of 107 children. A bus route has been established since early spring through a remote section of our congregation and is serving a real need as well as swelling the attendance at Sunday school and church. The men's and women's work groups are actively engaged in the various avenues of relief work. Most of our boys are home again from the armed services and C.P.S. We are happy to have them at Sunday-school and church services again.—Mrs. H. E. Wakeman, Luray, Va.

Selma.—Our church work is showing some improvement with Bro. Paul Green as our summer pastor. Our vacation Bible school will take up Aug. 5. We are hoping to have a well-attended school. Bro. Allen Hoover was with us to conduct our council meeting July 28 at which time we elected church and Sunday-school officers. It was with regret that we accepted the resignation of Bro.

Allen Hoover, who has served as our elder for several years. We hope the vacancy may be filled in the very near future. We are planning to paint our church before this fall.—Mrs. Olivia Warlitzer, Selma, Va.

Washington

Mt. Hope.—Several members of our group attended the Annual Conference. Sisters Bertha Danilson and Lizzie Flory represented our church. A two weeks' vacation Bible school was conducted by Sister Ruth Arbogast of Omak, Wash. It closed with a program and a picnic dinner sponsored by the ladies' aid. The aid held a bazaar recently and contributed toward the papering of the church building. The church is also being painted. Hazel Rothrock conducted services for several evenings during the Bible school session.—Mrs. Leona Barnhart, Chewelah, Wash.

West Virginia

Allegheny.—The work in our church is progressing well under the leadership of our elder, Bro. Zina Cosner. The young people take an active part in Sunday school and conduct a B.Y.P.D. program each Sunday night. They have also organized a choir which furnishes special music for all occasions. Our children's day program which was given on July 28 was well attended and the children and young people were highly commended for the splendid program they gave. Dinner was served on the grounds and everyone enjoyed the noon hour in Christian fellowship together. All are looking forward to our revival meetings and love feast which will be held the last of this month.—Mrs. Frank Likens, Bismarck, W. Va.

Spruce Run.—Our church met for council in June with our elder, Bro. J. S. Showalter, presiding. We are having prayer meeting each Sunday evening prior to our revival services which are to begin Sept. 1 with Bro. C. M. Key of Roanoke, Va., as our evangelist. We are looking forward to the meeting with much interest and are praying that many will turn to God.—Mary R. Broyles, Lindside, W. Va.

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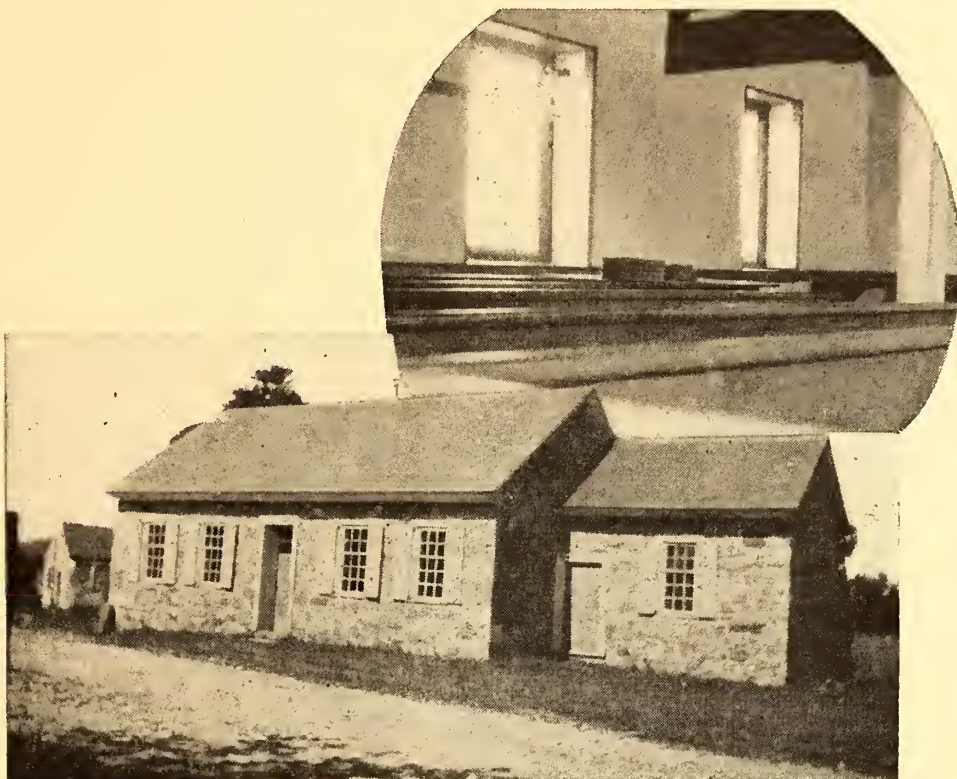
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GOSPEL MESSENGER

Volume 95

OCTOBER 5, 1946

Number 39



The Pricetown Church, Pennsylvania

THE Pricetown church was built in 1777 and is the second oldest church still standing in the brotherhood, being surpassed in age only by the mother church at Germantown. The Pricetown church remains as it was built, however, and, therefore, it becomes the oldest unchanged building of the Church of the Brethren.

Its construction was substantial but simple. The thick walls were of stone; there were no decorations outside or inside. The floors were of wide boards. The benches were of similar materials with but one narrow board comprising the back. The roof was supported on plain pillars which stood in the middle of the building. The "preacher's desk" was along one side of the building; it was on the same level as the other benches. Thus the "elevating" of a member to the ministry was a spiritual "elevation," not a physical one. The little shed at the end of the church was for storage since there were no rooms or closets within the plain building.

This plain building seems a long departure from the great cathedrals of France, England, and Germany which had been built only a few hundred years earlier. This physical departure makes emphatically clear the spiritual departure of these simple worshipers from the philosophy of religion understood by the cathedral builders. Each type of building was expressive of the religious understanding of those who built it and worshiped therein.

D. W. B.



Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - Editor
H. A. BRANDT - Managing Editor
ELIZABETH WEIGLE - Editorial Assistant

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Around the World

American people are on the move. During three years of war, one fifth of the population, more than 27,000,000 people, changed their locations.

The War Relocation Authority, which was created to take charge of the relocation of the Japanese Americans evacuated from the West Coast because of the war, was terminated on June 30 by executive order.

A new curriculum, entitled A Better World, has been introduced this fall in the New York public school system. Designed for use from the kindergarten through junior high school, the program stresses the importance of world co-operation and will utilize many classroom subjects to develop the concept of world organization.

Since the weapons of war have now reached a power which can destroy us, if we wish not to be destroyed we must end the use of the weapons. And since the weapons cannot be banned effectively if war is to continue, there is no choice but to end war. . . .

And the only way to have peace is to extend the reign of law to international relations, and to organize a power that will enact law and enforce it. . . .

Through the present United Nations organization there must be developed a world government with limited but adequate powers to prevent war, including power to control the development of atomic energy and other major weapons, and to maintain world inspection and police forces. The world government should operate through an executive body responsible to a representative legislative assembly; the legislative assembly should be empowered to enact laws within the scope of the powers conferred upon the world government; adequate tribunals and enforcement machinery should be established; and finally, prompt steps should be taken to obtain a constitutional amendment authorizing the United States to join a world government.

We can, of course, do nothing and let war come again. Or we can ordain a world law. One is the way of death. The other is the way of life. One is the way of sanity. The other is the way of suicidal madness.—Raymond Swing, *The Time Grows Short*, in *Journal of the National Education Association*, September 1946.

More than half of the children in the nation live in the rural areas, but only a little more than a third of the money spent for education is for the support of rural schools.

Station HCJB, the most powerful radio station in South America, run by Clarence W. Jones and his wife, citizens of the United States, broadcasts in ten languages. In order to be heard the station sold and gave away thousands of radio receiving sets to the Ecuadorans.

A program to strengthen church life in rural areas has been launched in nine Midwestern states by the National Lutheran Council. It will stress development of the home, encourage the family-type farm and strive for improvement of community living conditions.

Rubble is being used as building material to restore places of worship in Germany. The first church of brick and stone recovered from destroyed buildings is being built near Heidelberg. Wood for the interior is being contributed by the World Council of Churches.

Farmers' clubs have been started in the Punjab, India, to provide useful activity for the peasants, who have much idle time during half of the year. The program includes recreation, scientific agriculture, nature study, local history and geography. (WP)

Gift parcels of relief items, weighing not more than eleven pounds, may now be sent to persons in Japan at the rate of one a week. Mail service between Japan and the rest of the world with the exception of Germany has been resumed for postcards bearing messages of a personal or family nature.

One hundred twenty German prisoners of war in a camp in France are studying under a special Protestant faculty of theology in order that they might become evangelists upon their return to Germany. A similar plan is being carried out among the Roman Catholic prisoners in France.

Delegates to the third national missions conference of the Northern Baptist Convention focused their attention on national and international aspects of racial problems in their meeting in August. Among the leaders were a Negro, a Japanese American, a Mexican, and a quartet of Seneca Indians.

Narcotic Christianity

A LONG time ago I made a study of one of the religions of the Orient. The people who followed the religion of that study lived in a land where suffering and sorrow were everywhere prevalent. The central purpose of their religion seemed to be designed to enable them to live in the midst of daily pain and not to be conscious of it. They sought, rather, to lose themselves in contemplating a serene God and, lost in this contemplation, they would not see the pain of their

Editorial

own families or of their neighbors or even notice their own pain. To be at unity with God in the midst of sin and pain was the desired end.

Jesus also came into a world which was filled with pain. He sought, as did these other Oriental peoples, to be at one with the Father. But for him the more completely he achieved oneness with the Father the more distinctly he heard the cries of the suffering multitudes about him. Throughout his ac-

tive ministry the nearer he came to the Father the more his heart was moved with compassion by the sufferings of his neighbors.

The disciples of Jesus, since then, have sometimes tended more toward this ancient Oriental religion than they have toward the religion of Jesus. Some of them have called upon Christ to shut them off from a wicked world and to remove them from the sin and suffering which pressed upon them from all sides. Christianity for them was becoming a narcotic. Religion, they thought, was to deaden their sensibilities to the sin and sufferings of the world.

But Christianity for Jesus was not a narcotic. Instead of deadening his sensibilities toward his fellow men, it sharpened them, until, as he looked into the tear-filled eyes of his friends, he also wept.

We live in a world filled with the groanings of those who suffer. We walk knee-deep in ugly, deadly sin. Our prayer should not be that we may be deadened to the sin or removed from the suffering which is everywhere about us but rather that our hearts might be moved with compassion for the sinner and that our lives might be dedicated to lessening the pain of those who suffer. Even beyond this, in the strength of God we should seek to remove the causes of the sin and suffering in our world in order that God's "will might be done on earth as it is in heaven."

Christianity, when it is narcotic, is not the Christianity which Jesus taught. D. W. B.

Does the Church Make a Difference?

IN postwar Europe, we are told, the Christian church is having to prove its right to exist. Skeptics are saying, "Show us what the church is doing for our society. Prove that

Thinking About the News . . .

Racial Tensions Rise Toward Explosion Point

With rapidly rising tempo the racial situation worsens in the United States. More Negroes have been lynched within the last six months than were lynched totally within a previous six years. In addition to actual killings numerous beatings have been perpetrated, justice has miscarried in the courts, and Negroes' buildings have been burned. These evidences of our waning faith in the democratic way of life have not been confined to the South by any means: in one month twenty-seven Negro homes were bombed in Chicago alone.

The most brutal of the recent lynchings was probably the mass murder of two Negro couples by a jittery mob in Georgia immediately after the Talmadge election there. For this there was no excuse other than the ignorance and fear of its perpetrators. No progress has been made up to the present to bring these un-American peoples to justice. An even more insidious act was the one in which Isaac Woodward had his eyes gouged out deliberately by two South Carolina policemen only three hours after he had been discharged from the army and while he was en route home to visit his wife.

It is as easy to become indignant about these throwbacks to paganism and to blame the entire South for them as it was to blame all of Germany for the Nazi terror which reigned there. It is never right, however, to blame a whole people for the acts of a few of its "unenlightened." In general the South has been as horrified by the atrocities as have the peoples of all other sections of our world. The Georgia Council of Church Women published the following statement in the Atlantic papers immediately after the Georgia lynchings: "Every church woman in Georgia who takes her religion seriously must be distressed and horrified by the brutal crime against innocent and defenseless people which has been perpetrated in our state. . . . We call upon church women in every section of Georgia to speak out in this crucial hour against all intolerance and injustice. . . . To claim the name of Christian without positive Christian action at a time like this is sacrilege."

Other groups and individuals in both the North and the South also called for positive action with reference to the lynchings. Among such were women's organizations, ministerial groups and interdenominational agencies.

Horrifying sins of this kind must be laid at the doors of all of us. It is something of a mockery for us to be argumentatively concerned about liberty and justice in central Europe while these injustices can be carried on within our own family and dooryard.

The Christian church does right to protest. It would do even more right if all of its members in the North and in the South would teach away and live away the fears and prejudices which give rise to such events. They should.

D.W.B.

it makes a difference to have churches in our communities."

Perhaps most of us are not faced with challenges that bluntly put, but if we expect to gain members for the church in the months ahead, we will need to be ready with evidence of the church's effect in molding the lives of men.

One important bit of evidence which has come to light recently concerns this country's rising divorce rate. Someone has taken the trouble to make a survey of the divorces in sixteen central states. The results of this survey indicate that, for the total population, one out of five marriages ends in divorce. But where the couples attend church occasionally, only one out of fifty marriages fail. And where the couples are active church members the rate of failure is only one out of one hundred and thirteen!

Even allowing for some error those figures are striking. They show the influence of the church in establishing a basis for happy family life. They bespeak the value of the presence of Christ's teachings in the relations between man and wife. They establish religion as the cement with which our homes are held together. They present the church as the sustainer of the family—the foundation of our society.

This is evidence from just one area. Other evidence can be found elsewhere. We need to have it at our fingertips so that we can pass it along to others. We are part of an amazing institution, the Christian home. It can hold the answers to the problems that perplex mankind. It can help provide the basis for more abundant living. We ought to tell the world about it.

But even better than telling is to show to the world what Christian homes are.

P. W. K.

The Relation

Between the Harvest and the Planting

Ralph Bowman

Piney Flats, Tennessee

There is a direct relation between the seed we plant and the fruit we harvest. If we sow corn, we reap corn; if we sow fear, distrust and hate, we reap tension, discord and war. We reap what we sow.

NOT long ago a cartoon appeared in a local newspaper. The cartoon was entitled After the Storm. War was depicted as a storm. The storm had just passed. Its angry clouds still lingered in the sky. In the wake of the storm was ruin. In the center of the picture were three things: (1) a broken tablet on which was inscribed the Ten Commandments, (2) a broken and destroyed home, and (3) the handwriting on the ground, "Worldwide Moral Disintegration." What a graphic picture of our present situation! We are reaping the harvest of our own sowing.

The Apostle Paul did not pronounce that great truth of the moral nature of the universe for naught. Hear him as he speaks to the Galatians, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." God's moral law is inscribed in the nature of the world. Here is something with which men must come to terms.

We have sown to the breeze. Soon we will reap the cyclone. For four long years we taught

men openly to hate, to kill and to destroy. Do you think such a planting can fail to bring its own harvest? Already we see these fruits appearing. Homes are breaking to pieces. Men are killing each other in barbershop brawls. A six-year-old child is stolen from its bed and brutally slain. Drunken speeding demons menace the highway. Is not this saying true, "Be not deceived; God is not mocked for whatsoever a man soweth that shall he also reap"?

The picture is dark. In our despair we almost cry out, "Oh, what's the use! Is there no end to this ceaseless cycle of a evil planting and a horrible harvest? Is there no way we can have the harvest we earnestly desire as Christians?"

I believe there is an answer to our problem. The moral law that works woefully against us in the present hour may work for us if we will apply it. The writer of the proverb, "He that soweth iniquity shall reap calamity," also said, "He that soweth righteousness hath a sure reward." As Paul says, "he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap eternal life. We reap what we sow. The answer to our problem is as simple as that.



Eva Luoma

We reap the same kind of thing that we sow. If we sow wheat in our fields we are certain to harvest wheat, if we harvest at all. Suppose for a moment this were not true. Suppose we should plant a field of corn but instead of corn thistles would grow up. Suppose instead of hurting, a wound would feel good. Soon we would all be bleeding ourselves to death, "because it felt so good." "What a crazy world that would be," you say. And crazy it would be.

Is it not quite as foolish to expect good to come out of the thing in which we have been engaged? Suppose great good came out of wars. Suppose everyone would now go to church. Suppose there would be no labor-management disputes. Suppose everybody would be well and prosperous. Soon we would be engaged in killing more Germans and more Japanese so that we could all be more prosperous, contented and churchgoing. If this were true, God's moral judgment would not rest upon this awful business. But God's judgment does rest upon it and on us all. That is why we are reaping the present harvest.

Pushing this problem to its

ultimate—suppose that the worst sinner in the community who had ignored God and defied all of his laws went to heaven. If this should happen, heaven would cease to be heaven, God would cease to be God, and life would lose its meaning.

But the fundamental law of God still holds. There is a direct relation between the seed we plant and the fruit we harvest.

We not only reap the kind we sow. *We reap in proportion to the amount we sow.* Paul puts it in this telling sentence: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Drew Pearson, commenting on the news from Washington, D.C., on the eve of the New Year, predicted an unparalleled nation-wide moral slump in 1946. Such a gigantic moral letdown is bound to come. We are but reaping in proportion to our planting. We have just passed through the most stupendous moral debauch and nightmare the world has ever witnessed. How can we expect any less a harvest than we have planted? We will reap in proportion to our sowing.

This principle of proportion-

ate sowing and reaping applies to the positive as well as the negative. It will work in our church life. That is the application the Apostle Paul was making. The church gets out just what she is willing to put in. We can have the kind of harvest we want. The principle is as simple as this, "... whatsoever a man soweth, that shall he also reap." We can have the harvest we desire if we sow enough of the right seed.

I fear we are not sowing the right sort of seed in many places. We set out to make a hard peace for Germany. Someone has accurately said that there is no hard or soft peace. If any arrangement is peaceful it must be just, and being just it is neither soft nor hard. If the peace is not just it will be no peace. It will blow up in our faces. That, I fear, is the situation we face in Germany. The peace was not dictated by righteousness, fair play and justice. Rather it was motivated by hatred and revenge. We are planting the seeds of wars.

But we who are willing can redeem the times. We can plant the seeds of goodwill. We can joyfully harvest the fruits of the Spirit—"love, joy, peace, longsuffering, goodness—" if we plant this sort of seed. The harvest belongs to the planter. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

• • •

The great job of American education and of education all over the world is to teach boys and girls how to use the new instruments which we have fashioned as best we could for the great purpose of promoting peace among nations. For unless these children learn well and practice persistently, nothing that happened at San Francisco . . . will matter very much to the survivors.—William G. Carr.

There Still Is Hope for the Peace Planners

Jerry Haigh
Elgin, Illinois

WE are a long way from real peace. But we are far from another war. Russia without an air force or atomic weapons and still suffering greatly from the ravages of one war is in no condition to begin another. The United States, demobilizing, reconverting and turning atomic energy control over to civilians, is hardly likely to step out of its traditional role and openly declare war. No other country in the world can muster enough power to make the prospect of war even tolerable from their point of view.

Though we are not in actual armed conflict, international meetings are witnessing some heated verbal conflicts between the representatives of the United States and Russia. This may not be all to the bad. The frequent recurrence of mass slaughter should convince us that we human beings harbor some pretty hostile feelings toward one another. We can expect that these feelings will break out in international conferences. *What is important is that these hostile feelings not be allowed to drive us into an atomic war.* Specific conferences may not bring us much closer to real peace. But we should be encouraged by the willingness of nations to come together again and again for ironing out their differences.

It takes time and patience to work out international problems. The United States is using 11,000* men every day to prosecute the peace. We used

over 11,000,000 men every day to prosecute the war. It took us four years to achieve military victory. It may take us longer to achieve lasting peace.

Honest differences of opinion can cause hard feelings if they are not understood. One difference which has arisen among the Big Three is over the meaning of democracy. Russia thinks that democracy means a government which works for the good of the people but which does not have to be chosen by the people. England and the United States think democracy means a government like their own.

Many European peoples do not know how to take advantage of free elections because they have had no experience with them. (There are also many people in the United States who have not been given the chance to take part in free elections.) On the other hand, European people resent having a government forced upon them which does not really act in their best interests.

It takes time to educate people in the use of the ballot. (We still have a big job to do on that score here in the United States.)

It is not always simple to determine if a government is acting in the best interests of the people.

The men who represent the people of the world at international conferences will have to work slowly. We pray that they will patiently stick to the conference method for solving the world problems. No matter how slow, we know it is infinitely better than the war method.



**Paul H. Bowman Represents
Council of Boards at
Washington**

Rufus D. Bowman
Chicago, Illinois

At the recent Wenatchee Conference, the Council of Boards after counseling with Standing Committee decided to establish a Washington office. During the last five years it has been necessary for our church leaders to do much work in the capital city. Many conferences with government officials and representatives of other denominations were necessary. Washington is a city toward which the eyes of the world look and in which many movements and trends can be studied. It is not far from Philadelphia and New York, where strategic conferences are held in which the Church of the Brethren should be represented.

The Washington representative will serve the church in many ways and save time and expense for Elgin secretaries. His duties will include: representing the leadership of our church with reference to trends, policies, legislation and movements which have special significance for the spiritual and religious life of our people; interpreting for government officials the point of view of the Brethren on great national and international issues; representing the church in the peace movement as the various planning conferences take place in Washington; dealing with the problem of church and state relationships and seeking to conserve the basic concepts of Christianity and human freedom; and representing the General Boards and other church agencies in conferences with govern-

*Number of people on payroll of U. S. State Department as reported in Fortune in July 1946.

ment organizations and interchurch groups on such vital issues as education, public health, recreation, and rural and urban development.

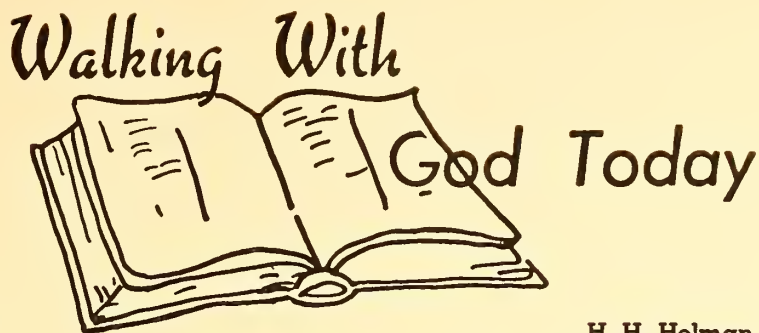
Paul H. Bowman, who retired from the presidency of Bridgewater College on July 1, 1946, after having served in that position with distinction for twenty-seven years, has been called by the Council of Boards to head the Washington office. Dr. Bowman has accepted this call upon a part-time basis and regards his work at the present time as exploratory. Through study, investigation and experience the service of the Washington office to the church can be evaluated. Dr. Bowman's experience as a church leader and a college executive, his ability to think clearly on great problems, and his constructive approach to leaders of government fit him well for this important service. After January 1, 1947, Dr. Bowman may be able to serve some of our local churches and districts by presenting the general problem of the relationship of church and state as well as trends in government and legislation.

MY SON IS FIVE

Genevieve M. Seese
Cleveland, Ohio

O God, he looked so small
This morning
As he started off to school—
He and his pal,
Judy;
Much too small
To cope with
The persistent rain
And the grey, oppressive
Clouds of fall.
Last night as I tucked
Him in
He looked so tall
In his bed.
I sighed
And said,
"My! How he grows."
But today, God,
On this dreary day of fall,
He looked so small.

Please guide him,
God, Friend
Of little children,
Help him grow
In faith and wisdom
To face the unknown
World tomorrow.



H. H. Helman

Our Redemption

Our biggest problem is sin. Our greatest need is redemption. God knows our problem and he knows our need. He solves our problem by bringing us redemption through his Son. He says, Behold the Lamb of God that taketh away the sin of the world. Jesus Christ suffered death upon the cross for our redemption; he made there a full, perfect and sufficient sacrifice for the sins of the whole world, including our own sins. The cross can neither be measured nor explained until seen as God's purpose to redeem each one of us.

Monday, October 7

Our Redemption Saves Us From
Eternal Condemnation. Rom. 7:
1-11.

"There is therefore now no condemnation." Without redemption we are condemned. We face eternity with the guilt of our sins upon us. That means death, eternal death. What an awful end we face, when our redemption is nigh! What a poor way to live when godly living is possible! Behold the Lamb of God!

We thank thee, O God, for bringing us redemption through Jesus Christ.

Tuesday, October 8

Our Redemption Brings Us Into
Fellowship With God and With
Christ. Rom. 8: 35-39.

Through redemption we are united with God and to our Lord. Paul says then nothing can separate us from the love of God which is in Jesus Christ our Lord. What more could one want this side of heaven than to be able to fellowship with the divine. Our redemption makes us pure, sinless, and saintly so that this fellowship becomes possible.

O God, keep us close to thee in all our days.

Wednesday, October 9

Our Redemption Brings Us Into Fellowship With God's Children. Rom. 8: 14-17.

We who are redeemed are in fellowship with the children of God. Our common sonship unites us in him and in the tasks he wants his children to perform. We are glad this puts us into fellowship with good people, the people of God. Ever

the world is too much with us. To fellowship with saintly people in an evil world is to taste heaven here.

Keep us eager and happy, O God, to fellowship with thy children.

Thursday, October 10

Our Redemption Makes Possible
Our Best Selves. Eph. 4: 13-19.

One is at his best when he is filled with all the fullness of God. The redeemed have this promise. God brings us unto our best. We grow and develop into his likeness. Our weakness and sins are gone. We climb daily to new heights. We get stronger day by day. God knows how to develop us into better sons. His power and glory can do it. We have but to reach out and grasp it.

O loving God, look not upon what we have been but what we long to be through Christ.

Friday, October 11

Redemption Empowers Us to Overcome Evil. 1 John 3: 5-11.

We abide in him and sin not. We separate from him and sin. "For whatsoever is born of God overcometh." What a struggle it is to overcome evil! Without God we could not. With him we can. Our redemption makes us able to withstand in the evil day, and having done all, to stand. In the hour of temptation God never deserts us.

The vain world of evil is about my soul, O God. Save thou me from it.

Saturday, October 12

Redemption Brings Us Into the Everlasting Kingdom. 2 Thess. 1: 2-5.

There is one kingdom that endures. By redemption we are in that kingdom. The devil could show Jesus all the kingdoms of the world; passing kingdoms they were. But Jesus knew of a better kingdom. The unrighteous shall not inherit the kingdom of God. But to the redeemed he says, "Inherit the kingdom prepared for you."

Continued on page 13

... Kingdom Gleanings ...

Brotherhood Theme for 1946-47

Christ the Hope of the World

Calendar for Sunday, October 6

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and used by its permission.

Sunday-school Lesson, Paul's Background and Early Life—Acts 21: 39; 22: 3, 27-28; 26: 4-5; Phil. 3: 5-6. Golden Text, Remember now thy Creator in the days of thy youth. Eccles. 12: 1.

B.Y.P.D., God and the Deserted Village.

Gains for the Kingdom

Four baptized in the Brooklyn church, S. C.

Five baptized in the Zion Hill church, Ohio.

One baptized in the Beaverton church, Mich.

Four baptized in the Dunnings Creek church, Pa.

With Our Evangelists

Will you share the burden which these laborers carry?

Bro. Bernard N. King of York, Pa., in the Sipesville church, Pa., Oct. 7-20.

Bro. Charles D. Bonsack of Elgin, Ill., in the Piqua church, Ohio, Nov. 3-10.

Bro. Dorsey E. Rotruck of Johnstown, Pa., in the Buffalo church, Pa., Oct. 6-20.

Bro. D. I. Pepple of Woodbury, Pa., in the Broadfording church, Md., Oct. 7-20.

Bro. Clayton Gehman of Johnstown, Pa., in the Ephrata church, Pa., Nov. 4-17.

Bro. Harold Bomberger of Allentown, Pa., in the Allentown church, Oct. 13-27.

Bro. David W. Fouts of Virden, Ill., in the Astoria church, Ill., Sept. 29—Oct. 13.

Bro. L. A. Walker of Independence, Kansas, in the Navarre church, Kansas, Nov. 3-17.

Bro. Ernest E. Muntzing of Harrisonburg, Va., in the Big Swatara church, Pa., Nov. 3-17.

Bro. Francis P. Litton of Martinsburg, W. Va., in the Mt. Zion church, W. Va., Oct. 7-20.

Bro. S. Clyde Weaver of East Petersburg, Pa., in the Hatfield church, Pa., Sept. 29—Oct. 13.

Bro. Jay J. Johnson of Monticello, Ind., in the Upper Deer Creek church, Ind., Sept. 23—Oct. 6.

Bro. Charles Helsel of New Enterprise, Pa., in the Carson Valley church, Pa., Sept. 30—Oct. 13.

Bro. B. D. Hirt of Monticello, Ind., in the Salem church, Ind., Oct. 7-20; in the Union church, Ind., Dec. 1-15.

Bro. Jesse W. Whitacre of Keyser, W. Va., in the Thurmont church, Md., Oct. 14-27; in the Mechanicsburg church, Pa., Nov. 4-17.

Brother and Sister J. W. Fidler of Brookville, Ohio, in the Annville church, Pa., Oct. 13-27; in the Carlisle church, Pa., Nov. 3-17.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Fostoria church, Ohio, Oct. 1-13; in the Akron church, Ohio, Oct. 20—Nov. 3.

Personal Mention

Bro. Wayne Parris of Bethany Seminary was a recent first-time visitor in the Publishing House.

Bro. J. E. Wells changes his address from Grand Marias, Mich., to Hermansville, Mich. Bro. Wells is a minister of the church who is serving also as a superintendent of public schools.

46,750 Messengers this week! In 1947 it will be fifty years since the Gospel Messenger became the official organ of the Church of the Brethren. Then why not 50,000 Messengers in 1947?

Bro. Donald Royer, pastor in Northern Virginia, changes his address from 148 South Court St., Luray, Va., to Box 106 in the same town.

Bro. D. M. Frantz of Holmesville, Nebr., was a recent visitor at the Publishing House. He stopped to see his niece, Wilma Frantz, who works here.

Recent visitors at the Publishing House included Brethren Milo Weaver, George H. Craig, G. A. Birkey and James H. Beahm of Bremen, Ind., and Merlin Cassel of Plymouth, Ind.

Sisters **B. Mary Royer** and **Hazel Messer** of India had hoped to sail from Bombay on Aug. 23 and reach San Francisco on Sept. 17. A telegram from San Francisco indicates that they have fulfilled their plans.

Bro. Mervin Baker has moved to 7240 Cartwright Avenue, Roscoe, Calif., where he is beginning the pastoral work of the new San Fernando Valley Church of the Brethren. He urges anyone who knows of Brethren who have moved to North Hollywood, San Fernando, Van Nuys or other parts of this valley in northwest Los Angeles to inform him of their addresses so that he can bring them into the fellowship of this new church.

Bro. Ralph Bowman of Piney Flats, Tenn., writes to suggest that we prepare an index at the end of each year of the materials which have appeared in the Messenger during the year. We are wondering whether there are enough Messenger readers who preserve and file their Messengers to justify taking this step. If it would be helpful to a considerable number of people it could be done. Will you write us what you think about it?

Bro. Charles V. Self of Ridgely, W. Va., has kept a record during the past five years of the chapters of the Bible which were read in the Old Furnace congregation in the First District of West Virginia during their evangelistic services. The record is as follows: twenty-two books and seventy-three chapters of the Bible were read from; 923 verses were read; 101 verses were read twice, and 47 verses were read three times. The evangelists during the five years came from the states of Virginia, Pennsylvania and Ohio.

An Announcement Regarding Personnel Changes

On Sept. 1, Miss Anetta Mow began full-time service as missionary education director for the Mission Board. On that date Miss Ruth Shriver became director of women's work and home and family life. Miss Shriver will continue to serve on the staff of the Board of Christian Education and will serve in a functional relationship with the General Mission Board.

Children's work will be carried for a few months until a permanent director is on the job by dividing responsibilities with Genevieve Crist, Mrs. Nevin Fisher of Bridgewater, Va., and the general secretary of the Board of Christian Education. The board is negotiating with personnel for the new director of children's work and hopes to be able to make an announcement within the next few months. Send orders and inquiries to Children's Department, Elgin, Ill.

An expanded program in missionary education and the need for the new department of home and family life made some shift in staff personnel necessary.

Both Miss Mow and Miss Shriver have rendered notable service to the church in their previous connections and we know that the same efficiency can be expected in their new relationships.

Bro. Edward Duncan of Barnum, Minn., has accepted the pastorate of the Libertyville church, Southern Iowa. His address is now Batavia, Iowa, R. 3.

Otto Laursen, pastor, writes that the Haxtun church, Colo., has contributed \$640 for European wheat relief under the sponsorship of the men's organization.

Brother and Sister Will Gnagey of Dayton, Ohio, and Brother and Sister Clyde Broadwater of Lanark, Ill., were recent visitors through the Publishing House. For the Gnageys this was a first-time visit.

Mrs. Elizabeth M. Daggett of 3515 Congress St., Chicago, Ill., received so many letters and other tokens of remembrance on the occasion of her eightieth birthday that she cannot begin to reply to all. However, she wishes those who remembered her to know that every message was appreciated.

Bro. Dennis Hufford of Rossville, Ind., has been broadcasting a preview of the International Sunday-school lesson for the past three years over Station WASK, Lafayette, Ind. Bro. Hufford is a church-school teacher in the Rossville Church of the Brethren. All those who live near by will be interested in tuning in to hear him.

Elizabeth Weigle, who has been employed at the Publishing House for twelve years and who has served as general office editor in the Messenger offices for four years, was employed officially as the Messenger editorial assistant by the directors of the Publishing House at their meeting in September. In addition to other editorial duties she will carry much responsibility for the general make-up and appearance of the Messenger.

Miscellaneous Items

The annual home-coming of the Nampa church, Idaho, will be observed on Sunday, Oct. 20.

Muncie church, Ind., will have a rally day and home-coming services on Sunday, Oct. 6. It will be an all-day meeting with a basket dinner at noon. Friends and former pastors, members and friends are invited.

Wabash City church, Ind., will observe its home-coming day on Sunday, Oct. 13. There will be services in the morning and the afternoon and a basket dinner at noon. Sister Goldie Killion of Peru, Ind., will be the guest speaker. Former members and friends are invited.

One Thousand Men

Are you one of our good, sturdy, mature laymen who could spare from five to six weeks to do a job in human service, between now and the end of the year? The Brethren Service Committee needs one thousand Brethren laymen to man the livestock relief ships sailing between Sept. 1 and Dec. 31.

Your Christian bearing and conduct on the other side will count for most in the contribution you make. You will represent the church, the Christ whose church we are, and Christian America.

Europe's need is most of all the need for Christian reassurance. Here is your opportunity to participate in a program to relieve the distress of Europe's dispossessed.

Write to Robert S. Zigler, Church World Service Center, New Windsor, Md.

Home-coming day at the Old People's Home, Fostoria, Ohio, will be observed on Thursday, Oct. 10. Bro. J. J. Anglemeyer will preach at 10:00 a.m. A work program, to cut the trees around the building, has been arranged for the afternoon. A basket dinner will be served at noon.

Schoolfield church of Southern Virginia will observe home-coming day on Oct. 6. There will be a forenoon and an afternoon service with lunch at the church. All former pastors, members and friends are invited.

Religion in the News, a commentary on religious happenings at home and abroad by Dr. Walter W. Van Kirk, returns to the air on Saturdays, beginning Oct. 5. This thirteen-year-old feature can be heard over the NBC network at 6:30—7:00 EST.

Seventy-five years of organized church activity in the state of North Dakota will be celebrated at Fargo, N. Dak., on Oct. 8, 9 and 10. The celebration will be sponsored by the North Dakota pastoral conference and will consist of pageants, music and addresses.

Handicapped workers in the Goodwill Industries of Los Angeles, Calif., who serve on less than standard wages, recently sent a gift of more than \$207 to the southern California branch of the heifers for relief project. This came out of real sacrifice and indicated their enthusiasm for this type of a relief program.

The jubilee home-coming and harvest meeting of the Cando congregation, N. Dak., will be held Sunday, Nov. 10, at the Zion church. A program, including sermons by the pastor and Bro. Jerry Kessler, who was present at the first service, has been arranged. A week of services conducted by the pastor will precede the jubilee. The love feast will be on Nov. 11.

Good News

The paper strike ended after running for more than three months. When it concluded, we had paper on hand for only one more Messenger, and our many efforts to get more had met with no success. By using up all our remaining supply of paper we are planning to bring out a full-sized Messenger next week. We do this on the strength of the company's assurance that by the following week their mill will have been in operation long enough to have manufactured and sent new paper to us. It is our hope that from now on they will continue to supply us with paper for full-sized Messengers.

The short-sized Messenger has made it necessary for us to hold up the appearance of certain church news items, obituaries, articles and other things that otherwise would have appeared. We appreciate the patience of our readers during this shortage.

The Atomic Age Can Become a Brotherhood Age

Dan West

More than forty years ago Albert Einstein came to the belief that mass and energy are equivalent, and he gave the simple formula, $E=mc^2$. (E stands for energy, m for a given mass, and c for the velocity of light.) That looks harmless at first, but it means this: two and two tenths pounds of matter (one kilogram) converted entirely into energy would be equivalent to the total electric power industry in the United States running for about two months in 1939. The figure is twenty-five billion kilowatt hours of energy. If we should burn the same amount of matter, as in coal, we would get only eight and a half kilowatt hours of heat energy.

Nobody believed Einstein then. It was too fantastic. Nobody had ever seen anything like this, but by 1930 a few other scientists came to believe it. Since we have the atomic bomb, every scientific thinker believes it.

More than nineteen centuries ago our Master gave out some simple statements like these: "Thy will be done in earth, as it is in heaven." "Blessed are the meek: for they shall inherit the earth." "If ye forgive men their trespasses, your heavenly Father will also forgive you." "Love your enemies . . . that ye may be the children of your Father . . . perfect even as your Father which is in heaven is perfect." "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

These precepts still sound fantastic to most of us, but a few "scientists of the spirit" in every generation have experimented with them. Everywhere these people have been called impractical dreamers, but already some reliable evidence has been discovered in prisons, in mental hospitals, in universities and elsewhere, that the formulas for release of spiritual energy given by Jesus are just as reliable as those given by Einstein for atomic energy.

Here, also, is need for honest and prolonged experiment, under the right conditions and on a sizable scale, for the release of spiritual energy. What the exact results would be we do not know, but the Master himself promised: "Greater things than these shall ye do."

Our Mission Work

A Prayer in a Deserted Church

Velma Ober

Ping Ting, China

Father, thou knowest how many have worshiped thee here in the years past. Thou knowest the hundreds who have taken thee as their Savior here, those who have been freed from the bonds of superstitions and fear. Thou hast welcomed many of these to thy mansions. Yea, many have suffered mistreatment and death for thy name's sake in these nine years of strife.

Thou didst witness the dismantling of this building and thou hast seen it standing with only roof and walls. But now, O Father, many wistful eyes are watching as the windows and doors of thy sanctuary take shape and are put back in place.

O dear God, we pray that as the dirt and dust are cleared away thou wilt dedicate this church anew with thy abiding presence and may it be truly a symbol of thy abundant power and abiding grace to those who are bound by Satan. May it provide release to the captives and salvation to all who seek thee.

May thy kingdom increase in this place day by day, and may all those who abide here be joined in Christian fellowship and prayer with all the saints around the world.

In the name of him, through whom we are all one, we pray. Amen.

My Shanghai Diary

Ernest L. Ikenberry

March 9. Flory got a call in the afternoon to be out at the Army Transport Command at 6:00 a.m. tomorrow to fly to Peiping. This evening we had a Brethren mission meeting. We had hoped to wait for Wampler's arrival. We considered this meeting a historic occasion. It was the first meeting of the China mission in China since the spring of 1941 (unless Myers, Clapper and Rothrock had meetings after the bulk of the mission family left). Well, anyway, we all felt the seriousness as well as the thrill of the occasion. We elected Wampler chairman, Mary Schaeffer, vice-chairman, Wendell Flory, treasurer, Mary Velma Ober, corresponding secretary; an office for everyone, it seems, as I am Shanghai representative (whatever that may mean). I gave a report on what has been done in Shansi up to date: \$300,000 sent in for Mr. Dart to handle, "au-



Ping Ting church as it appeared thirty-one years ago

thority to receive and hold and care for board property" sent to Pastors Yin and Chang and Mr. Dart, some of the property already recovered, etc. I received a radiogram from Wampler, saying the boat was held up for a berth. The port director says she will not be in tomorrow.

March 10. Rain and cold! Got up early to help Flory off to Peiping at 5:30. We were lucky to get a taxi easily. He phoned back before seven saying that they were about ready to start for the airport. He had no trouble on overweight as they did not weigh small hand luggage. We were glad he could get off.

March 11. Tillie Lykes still off Woosung. Spent the forenoon in bed caring for my cold. I found requests for relief, reports, vouchers, receipts, orders, minutes, and inquiries on my desk when I went to the office in the afternoon.

March 12. I had a long morning preparing relief committee minutes for the mimeograph. Since these go to the American Advisory Committee on the Church Committee in New York they need special attention. Dr. Boynton has given me the proper terminology; so my mimeographed records of the NCC relief committee activities will be "according to Boynton," who is the expert on such things and is a sort of grandfather to both the NCC and the AAC.

I got home about five and heard that the Tillie Lykes was finally due

at the customs house jetty; so I hurried down to the Bund. For once the launch got in on time. Mary Schaeffer had met Wampler. His customs examination was soon finished and they got a ride with the baggage in the S. D. A. mission truck. They passed me on the way. I was expecting them to be in rickshas. It was good to see Wampler again.

March 13. Wampler and the ladies went to the consulate. They came by the office and Boynton gave him a letter for the consul. We were very much surprised at noon when they reported that even Wampler was turned down for permit to fly to Peiping. Flory got his in fifteen minutes. This means the tension in Manchuria North China and the U. N. is increasing.

March 15. Dr. Cartwright and Bishop Chen arrived from Foochow after a very hard trip by small steamer commandeered by the Chinese military. The river boat nearly turned over on the high seas. It was overloaded as usual. The finance committee meeting met in the afternoon. The salary question is perennial now. It is just as it was in the days of the Shansi Piao (paper money) after the Yen-Feng revolt against the central government in the early 30's. As the paper currency went down in value we had to raise all the salaries of people once a month. We are faced with a "floating budget" for some time.

Brethren Service

The Way Opens to Japan

The people of Japan have needed help badly since the close of the war, but up until now private relief agencies have not been allowed to send goods there. Whatever relief work has been done has been done by the Eighth Army. In August that picture changed. An agreement was reached whereby relief groups belonging to LARA (Licensed Agencies for Relief in Asia) could start immediately to ship materials to Japan. The Church of the Brethren is one of the member agencies of LARA, as is also Church World Service; so the channels are at last open for us to help the little people of that country recover from the torment of a long, destructive war.

Goods shipped by LARA agents on the west coast will go to the army of occupation in Japan, which in turn will put these materials at the disposal of a committee of Japanese civilians who will see that distribution is made to those in need, without regard for color or class.

Already the B.S.C. has bought close to 14,500 pounds of dried whole milk with funds contributed generously by Japanese-American friends in Chicago, and this allotment is to be included in the first LARA shipment to Japan which may have gone before this reaches our readers.

More will be said in later issues about the growing relief work in Japan. But in the meantime, with the way open, you are invited to help build brotherhood with contributions of money and material goods for the Japanese needy.

Information and Inspiration . . .

Brethren people are eager to help European needy families. That is clear from the many requests that have poured into New Windsor since an article appeared in the June 15 Gospel Messenger offering to send the names of such families. Word from New Windsor is that so far sixty-five requests for names have come, and with some folks adopting more than one refugee family, ninety-five families are receiving packages. This is welcome evidence that there are still those in our fellowship who will continue to share of their goods as long as there are others in need.

Farm women of Waterloo, Iowa, have been turning their bountiful harvest into food for the hungry

Europeans. The women's council of the South Waterloo church sponsored the project, but many other interested women contributed their efforts and time. The canning of Iowa's golden corn took place in the homes of several of the women, and the canning of apples in the church kitchen. They have canned over 700 quarts this season.

The Castañer project needs an experienced cook. Personnel are employed on a two-year volunteer basis. For information write W. Harold Row, 22 S. State St., Elgin, Ill.

Material goods for relief should not be sent to the Brethren Service Committee at Elgin. They should be sent to your nearest relief center.

The women's work of Northern Indiana is promoting a meal-of-mercy plan. Every third Sunday of the month is designated as Mercy Sunday. The plan is for all the church families to go without the noon meal that day. The organization plans to buy relief cereal with the proceeds.

Mrs. Merlin Frantz, Mrs. Robert Mays, Mrs. Eugene Lichty and Mrs. Walter Bowman have recently visited Elgin on their way to New Windsor. They plan to secure their passports while there and sail to Italy to join their husbands, who are now doing relief work in that country.

Mr. and Mrs. H. D. Michael visited Elgin on August 30 after the completion of three years of service in Mexico. The Mexican folks with whom they had worked showered them with so many flowers at the farewell that they had to use pans and buckets to contain them. In return the Michaels presented a wall clock to the local school for a memorial given from the Brethren Service Committee of the Church of the Brethren.

The Friends C.P.S. committee concluded its work on August 31. Interim services will be continued beyond that date to the men affected by the extension of conscription but will be handled by an interim committee of the A.F.S.C.

Approximately 125 former Lagro C.P.S. men, their wives, children and friends, recently attended a reunion at Camp Mack. It was a gay scene to see a large number of ex-C.P.S. men get together and recall incidents of the past. The reunion was a great success.

Peace Priorities

I planned an ultra-modern home when priorities were lifted. . .
But a Belgian woman whispered, "I have no home at all!"
I dreamed of a country place for luxurious week ends. . .
But a Jewish lad kept saying, "I have no country!"
I decided on a new cupboard right now. . .
But a child of China cried out, "I have no cup!"
I started to purchase a new kind of washing machine. . .
But a Polish woman said softly, "I have nothing to wash!"
I wanted a quick-freezing unit for storing quantities of food. . .
But across the water came the cry, "I have no food!"
I ordered a new car for the pleasure of my loved ones. . .
But a war orphan murmured, "I have no loved ones!"
—Mayme Garner Millar, in World Call

Cattle Attendants

Opportunities for building and creating goodwill through the cattle-attendant program are unlimited, provided we send men of goodwill. The need is for men who are going for the service motive, not just for making a glamour trip. The job requires hard work and long hours going over, which means that men of stamina, patience and moral integrity are needed. "This," says Dayton Root, who was in charge of the work at the Newport News embarkation port, "is the crucial moment; if we fumble now, the whole program will crumble at our feet; if we act wisely, we can really make something of it."

The Disciples of Christ, it is estimated unofficially, constitute about 50% of the attendants. The Menonites are coming to the United States from Canada to take part in this project. Brethren participation has fallen off. The final push will be from now on until December, during which time approximately 1,000 Brethren recruits will be needed.

This program was inspired by the Church of the Brethren. It has provided many of our members with rich experiences. Let us see that it has its full quota of men for these next crucial months. Urge your church to send a group of recruits.

The Church at Work



Planning for Christmas



Almost all churches plan some special observance of Christmas, for this season offers a splendid opportunity to emphasize the Christian message. Program planners need to keep in mind and attempt to integrate all aspects of the Christmas observance: (1) public program or programs; (2) the contribution of music and drama; (3) observance of Christmas in the home; (4) social activities in the church and community; (5) offering for world-wide missions (The November 16 Gospel Messenger will carry a listing of offering supplies).

The materials listed below offer a variety of suggestions for your Christmas program. Suggestions on other types of material which should be made available in the future will be welcomed. Order all literature except anthems from the General Boards, 22 S. State Street, Elgin, Ill.

Candlelighting Services

Service of Candles and Carols, A. \$2.00 per hundred. Sample copy free. A complete service of reading, familiar carols and candlelighting printed in church bulletin form with attractive cover.

Service of Lights, A, and *The Great Light*, by Mattie B. Shannon. 35c. Characters required for the first are the minister, two readers and a choir; additional characters optional. Familiar music and candlelighting. The Great Light is a program of music and pageantry based on the events of the first Christmas.

Six Inspirational Christmas Candlelight Worship Services, J. Harold Gwynne. 50c. Outlines for six musical services with readings and poems interspersed. Readings are included in the book.

Music

Anthems (recommended by the Music and Worship Commission)

Behold a Simple Tender Babe, Marryott. 1363. Simple and appealing. 12c. (1)

Break Forth, O Beauteous Heavenly Light, Bach. 1905. Easy. 10c (2)

Lo, How a Rose E'er Blooming, Praetorius. 2484. Easy. 10c (3)

The Slumber of the Infant Jesus, Francois-Gevaert. 1163. Simple. 16c (4)

While by My Sheep, Yungst. 2532. Very easy; may be sung antiphonally by adults and children or by adults only. 10c (3)

Beautiful Savior, Christiansen. 51. Eight part, optional alto solo. 10c (5)

Behold a Star from Jacob Shining, Mendelssohn-Bartholdy. 1683. 20c (4)

Jesu, Joy of Man's Desiring, Anderson. 1578. Choir part easy; accompaniment difficult. 15c (2)

Gloria in Excelsis, Mozart. 3515. For large choirs. 12c (3)

Order direct from the publishers giving number and title.

(1) Clayton Summy, 429 S. Wabash Avenue, Chicago, Ill.

(2) Hall McCreary, 434 S. Wabash Avenue, Chicago 5, Ill.

(3) G. Schirmer, 3 East 43rd Street, New York 17, N.Y.

(4) E. C. Schirmer, 221 Columbus Avenue, Boston, Mass.

(5) Augsburg Publishing Company, 425 S. Fourth St., Minneapolis, Minn.

Cantatas

Carols of Christmas. A carol choir cantata for mixed voices. May be used as a background for a pageant. Difficult. 75c.

Chorus in the Skies, The. A Christmas choir cantata for mixed voices. Easy. 85c.

Christmastide. A Christmas cantata pageant for choir and Sunday school. 35c.

Gloria in Excelsis. A Christmas choir pageant for mixed voices. Music arranged from Mendelssohn. 85c.

Music of Christmas, The. A two-part Christmas choir cantata. For youth, junior or intermediate choirs. 50c.

Silent Night. A Christmas story cantata for women's voices. 40c.

Plays and Pageants

See these pages for September 28 issue for complete listing.

Readings

Legend of a Christmas Carol. Free.

Where the Young Child Lay. Free.

Why the Chimes Rang. Free.

Visual Materials

Christmas Story, The. A new set of twenty-eight 2 x 2 kodachrome slides produced by Cathedral Films. Excellent in technical quality. Rental \$2.00.

Christmas Story, The. A set of eighteen 3 1/4 x 4 slides including selected subjects centering about the story of the first Christmas. Rental: transportation costs both ways.

The following 16 millimeter motion pictures are available from the Brethren Publishing House through the Religious Film Service. Order six weeks or more in advance of date of showing.

Child of Bethlehem. 22 min. Sound. Rental, \$12.

When Jesus Was Born. 15 min. Silent. Rental, \$3.40.

A Savior Is Born. 30 min. Sound. Color. Rental, \$15.00.

For more details write for a catalog of the Religious Film Service.

White Gifts Services

As With Gladness Men of Old, by Erma Tubbs Gannon. Large caste. 25c. A pageant with familiar Christmas music and Scripture reading, showing the true meaning of giving. Closes with the presentation of white gifts.

White Gifts for the King, by Phebe A. Curtiss. 8c each; 85c per dozen. A service of music, Scripture reading and responsive readings providing for the presentation of white gifts.

Women's Work Programs

Beauty of Thy Peace, The. 5c. Christmas worship service and dialog centering about our heritage. Based upon Seventy Times Seven, by Rufus D. Bowman.

Christmas in Our Homes. 5c. A mimeographed program prepared by the women's work council for 1946-47. Gives ideas and suggestions concerning ways Brethren homes may observe Christmas.

Stars Beautiful. 5c. A planned program pageant.

General Program Material

Christmas Program Material, 1945. 20c. Included in this collection are four programs written and produced by Brethren people and shared now with other churches—two children's programs, a play for young people and a program for the whole church.

Christmas Program Material (mimeographed). A limited quantity of this material prepared for use in previous years is still available as follows:

Christmas in Other Lands (1939). 5c.

Christmas Observations (1940). 5c.

Christmas Program Material (1941). Free.

Christmas Program Material (1942). Free.

Christmas to the Ends of the World (1943). 5c.

Christmas Program Material (1944). Free.

Christmas With Children. Free. A listing of books, stories, plays and program materials for children.

Paramount Christmas Books, Nos. 11 and 12. Each 25c. Collections of exercises, recitations, dialogs, songs, for those who want this type of material.

Telling the Christmas Story, by Pearl Holloway. 25c. A varied and simple program of dialogs and recitations. For children.

Thanksgiving to Christmas, by Florence Martin and Frances Hill. 25c. A guide for keeping Thanksgiving and Christmas as Christian festivals in homes and churches. It contains rich ideas and resources.

Youth Program Material. See November 23 issue of *Our Young People*. A Christmas worship service for youth.

With the Minister . . . H. L. Hartsough

All of you who give to the supplemental pension fund for ministers and missionaries render service in three distinct ways. First, you make life easier and happier for aged ministers and missionaries who have served the church well in their generation and now at the place of retirement find themselves without means to care for the golden sunset of their years.

Second, you have an opportunity to pay off an overdue obligation to the ministry. Our ministers, who have served all these years at a great sacrifice while the members of the church went their way, forgetting the servants of the church, must be remembered now. This neglect may stand as a serious indictment against us. It ought to hurt our consciences that we are thus obligated. Now we have a chance to pay off that obligation.

Third, we are missing a good many of our fine talented young men who should go into the ministry because as they see ministers who have not been dealt with justly in the field of economics they pass by the ministry as a calling. We need them very badly! However, when these talented young men see that we are remembering our aged ministers, they will give more favorable consideration to the ministry.

Walking With God Today

Continued from page 7

Make me worthy, O God, of a place in thy everlasting kingdom.

Sunday, October 13

Redemption Prepares Us for Life After Death. John 17:1-6.

In a sense, the redeemed live in heaven here and now. They create the atmosphere of heaven about them. They possess eternal life under the limitations of their present humanity. But the complete realization of our eternal life awaits death. So we press on toward the prize of the high calling of God.

O God, prepare each one of us for life eternal that extends beyond the grave.

Weddings . . .

Dulany-Bishop.—Leslie B. Dulany and Vera E. Bishop, of the Beaver Creek congregation, Va., at the home of the undersigned.—Richard Reed, Floyd, Va.

Mason-Dewese.—Joseph Michael Mason of Mineral, Va., and Gwendolyn L. Dewese of Gauley Bridge, W. Va., July 6, in the Gauley Bridge church, by Rev. Austin Bagshaw.—Ada C. Dewese, Gauley Bridge, W. Va.

Raze-Weaver.—Dalton Raze of Minneapolis, Minn., and Grace June Weaver of Lebanon, Pa., in the Lebanon church, Pa., Aug. 3, 1946, by the undersigned.—Carl W. Zeigler, Annville, Pa.

Robinson-Edwards.—LaVelle J. Robinson of Fairfield, Idaho, and Dorothy Jean Edwards of Fruitland, Idaho, July 23, 1946, at his brother's home, by the undersigned.—Sam Bollinger, Nampa, Idaho.

Sheley-Johnson.—Louis C. Sheley and Dollie I. Johnson, both of Dayton, Ohio, at the First church, Dayton, Ohio, Aug. 2, 1946, by the undersigned.—John D. Long, Dayton, Ohio.

Sheppard-Burges.—Harold W. Sheppard and Jean Taylor Burges, at the Cedar Rapids church, July 28, 1946, by the undersigned.—Charles Dumond, Sr., Waterloo, Iowa.

Shoemaker-Essick.—W. Warren Shoemaker of North Canton, Ohio, and Dorothy Faith Essick of Pottstown, Pa., in the Italian Gardens, Harrisburg, Pa., June 9, 1946, by the Rev. F. G. Gholston and the Rev. J. H. Marshall.—W. Warren Shoemaker, North Canton, Ohio.

Smith-Dixon.—John Henry Smith of

North Manchester, Ind., and Margaret Page Dixon of Brightwood, Va., at the Madison church, July 7, 1946, by the undersigned, assisted by the groom's brother, William F. Smith.—Lee R. Smith, North Manchester, Ind.

Strycker - Greenawalt.—Sumner H. Strycker of Consul, Saskatchewan, Canada, and Mildred A. Greenawalt of Washington, D. C., at the First Baptist Church, Minneapolis, Minn., June 18, 1946, by Rev. Curtis B. Akenson.—Fred A. Greenawalt, Elgin, Ill.

Thomas-Pavish.—Robert Duane Thomas and Stella Irene Pavish, at the Waterloo City church parsonage, June 22, 1946, by the undersigned.—Charles Dumond, Sr., Waterloo, Iowa.

Walborn-McCurdy.—Raymond Walborn and Edna McCurdy, both of Palmyra, Pa., in the parsonage, June 4, 1946, by the undersigned.—F. S. Carper, Palmyra, Pa.

Wiest-Jacoby.—Paul G. Wiest and Sara M. Jacoby, both of Reading, Pa., in the Reading church, by the undersigned, July 27, 1946.—David H. Markey, Reading, Pa.

Zigler-Click.—John Hiram Zigler of Spottsylvania Court House, Va., and Hardenia Carolyn Click of Weyers Cave, Va., by the undersigned, pastor of the bride, in the Pleasant Valley church, July 27, 1946.—Murray L. Wagner, Weyers Cave, Va.

Obituaries . . .

Morelock, Mary Elizabeth, daughter of Daniel and Mary Jane Miller, was born in Greene County, Tenn., March 12, 1862, and died at the Brethren home near Hutchinson, Kansas, June 9, 1946. In 1874 she moved with her parents to McCoupin County, Ill., and in 1882, to Douglas County, Kansas. She united with the Church of the Brethren at the age of seventeen years. In 1899 she was united in marriage to M. M. Morelock of Lyons, Kansas, who preceded her in death in 1920. She is survived by one daughter and three sisters. Funeral services were held in the Brethren home by Bro. C. N. Van Dyke, pastor of the Monitor church, assisted by Bro. Wilmer Brubaker, pastor of the Pleasant View church, and burial was in the Pleasant View cemetery.—A. T. Alling, Darlow, Kansas.

Mott, Nannie Ellen, wife of the late James Mott, and daughter of Thomas A. and Katherine Leatherman Martin, was born Aug. 24, 1866, and died April 9, 1946. She was married Oct. 26, 1887. Six children were born to this union, four of whom survive. Sister Mott united with the Church of the Brethren early in life and remained faithful until her death. Funeral services were conducted by the undersigned at the United Brethren church at Antioch, W. Va., and interment was in the Thrush cemetery near by.—A. R. Showalter, Keyser, W. Va.

Neff, Jessie, daughter of Mr. and Mrs. Conrad Leatherman, died Aug. 2, 1946, at the age of sixty-five years. In the fall of 1945, she and her husband, Rollo Neff, moved to New Paris, Ind., where she passed away. She is survived by her husband, four daughters, three sons, nine grandchildren, two sisters and three brothers. She united with the Church of the Brethren forty-six years ago, placing her membership with the Maple Grove church. Funeral services were held at the Maple Grove church by the undersigned and W. I. Duker and burial was in the Maple Grove cemetery.—William Brubaker, New Paris, Ind.

Resser, Gerald L., was born Feb. 17, 1942, and died at the home of his grandparents at Gettysburg, Pa., April 27, 1946. Funeral services were conducted from the Allison funeral home in Fairfield by Elder Walter A. Keeney and interment was in the Flohrs cemetery.—Mrs. Walter Keeney, Gettysburg, Pa.

Rhine, Thomas Appleby, son of Benjamin and Ella Rhine, was born at Birmingham Aug. 19, 1897, and died at his home at Williamsburg, Pa., May 2, 1946. He was a member of the Williamsburg church. He was married April 17, 1924. He is survived by his wife, Hilda Rhine, two daughters, one son, his mother, three grandchildren, four sisters and one brother. Funeral services were held at the Williamsburg church by Bro. F. J. Byer of Hollidaysburg, Pa., and interment was in the Lutheran cemetery at Williamsburg.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

Robinson, Cletis, son of Mr. and Mrs. Norman Robinson of Ft. Loudon, Pa., died suddenly May 7, 1946, at the age of twenty-four years while undergoing a tonsilectomy. He was a member of the Church of the Brethren for twelve years. He is survived by his parents and two brothers. Funeral services were held by Brethren Edgar Landis and M. B. Mentzer and interment was in the St. Thomas cemetery.—Elizabeth Heckman, Lemaster, Pa.

Runk, Frank B., was born Dec. 29, 1881, and died July 28, 1946. He is survived by his wife, Anna B. Caslow Hollinger Runk, four sons, three daughters and eight grandchildren. Funeral services were held in the Lititz church by Bro. David Gobble of Manheim, Pa., and Rev. Youtz of Cleona, Pa., and interment was in the Moravian cemetery at Lititz.—Mrs. Louis Hubener, Lititz, Pa.

Sandy, John W., son of the late John H. and Miriam Caricofe Sandy, died at the Harrisonburg hospital, Va., July 25, 1946, at the age of seventy-three years. Most of his life was spent in the Brocks Gap section, west of Broadway, Va. He is survived by his wife, one son and two brothers. Funeral services were held from the Oak Grove church, where he held his membership, by the undersigned, assisted by Robert D. Hoover, Guy Ludwig and Freeman Ankrum. Burial was in the cemetery adjoining the church.—Samuel D. Lindsay, Broadway, Va.

Schwarz, William S., was born in Wayne Township, Pine Grove, Pa., Jan. 20, 1875, and died July 21, 1946. His wife preceded him in death March 10, 1934. He is survived by three daughters, three sons and eleven grandchildren. Funeral services were held at the Big Dam church by Elder S. K. Wenger, assisted by Bro. H. G. Fahnestock and burial was in the adjoining cemetery.—Mrs. Arnold Zechman, Pine Grove, Pa.

Shearer, Anna E., daughter of Benjamin and Mary Ann Laird Bowman, was born in Cerro Gordo, Ill., and died July 30, 1946, at the age of seventy-seven years. In 1910 she married Phillip Shearer, who preceded her in death. She became a member of the Church of the Brethren in March, 1884, and was very much interested in the missionary and educational work of the church. Her body was laid to rest in Decatur beside that of her husband.—John B. Wieand, Decatur, Ill.

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Church News . . .

California

Glendale.—Since our last report five have been received into the church by baptism and one by former baptism. The ladies of our junior aid sponsored a vacation church school under the leadership of Mae Burn, with an enrollment of ninety-six and an average attendance of fifty-eight. Twenty-nine dollars was contributed for food for relief. Our senior aid is collecting clothing for relief all the time. Our Sunday school and church are maintaining a good record in relief giving. One member donated two hundred dollars for relief. Our love feast was held on June 30. At our spring council meeting the church voted to adopt the church cabinet method of church administration. We also decided to have two extra communion services in addition to our two yearly love feasts. We are looking forward to having Dr. Lloyd Cunningham as our speaker at the worship service on Aug. 25.—Ida Pressel, Burbank, Calif.

Long Beach.—The pageant, The Path of Christian Living, was presented during the Sunday-school hour on children's day. While our pastor attended Annual Conference, Royal D. Glick and Frank Howell were our guest ministers. Our evangelistic meetings were conducted by Elder Rufus P. Bucher. On the evening of July 7 Bro. Desmond Bittinger and his family visited our church and had charge of the services. Our Conference offering amounted to \$544.06. During the three months just passed six letters of membership have been granted and six members have been received by letter. Our vacation Bible school was held during July with an average attendance of eighty-five. The offerings received amounted to \$70.45 and were given for the heifer project. The ladies' aid contributed twenty-five dollars to be added to this fund. The older girls made two comforters for European relief. While our pastor, Bro. Norman J. Baugher, and his wife were on vacation, Bro. Edward Frantz of La Verne, Calif., brought the messages at the morning and evening services. A number of our girls have attended the summer camps at Camp La Verne. On Aug. 4 Elizabeth Weirick, the oldest member of our church, celebrated her ninety-eighth birthday. At a recent Sunday evening worship hour the young adults sponsored the religious film, Journey Into Faith.—Mrs. Homer E. Fike, Long Beach, Calif.

Los Angeles, First.—Bro. A. D. Helser of the Soudan Interior Mission was with us and delivered four stirring messages. An offering of over six hundred dollars was received for work among the lepers

in Africa. The First church united with the Lincoln Heights Baptist church in a two-week daily vacation Bible school with an enrollment of eighty. Sixty dollars was contributed for work among the lepers. Dr. Helser spoke to the assembly of his work in Africa. The money was turned over to that work. There were fourteen decisions for Christ at daily vacation Bible school. Our pastor, Bro. Flora, is conducting a Bible class in a private home in Whittier* once a week. Three have been baptized since our last report. Our ladies' aid has made twelve comforters and prepared five large boxes of clothing and shoes for relief besides a number of boxes for the Red Cross and home missions. Our missionary and Bible departments donated ten dollars each to the Soudan Interior Mission, Grace Clapper, the New Testament League, the Jewish Mission, and Gospel Recordings and \$7.50 for Scripture posters in street cars.—Cora A. Rife, Los Angeles, Calif.

Indiana

Pleasant Dale.—On the evening of May 12 our observance of family week was climaxed by the showing of the film, Not One to Spare. A few weeks later the young people had charge of the Sunday evening service and showed the film, The Life of Bambi. Daily vacation Bible school was held May 27—June 7 with an enrollment of 272. On May 19 the local W.C.T.U. sponsored a junior speech contest at our church. Five contestants participated, four of whom were members of our church. A children's day program was given on the evening of June 30. Our pastor and his family were given a six-week vacation, part of which time they attended the Annual Conference as our delegates. The pulpit was filled during their absence by Brethren Mulligan, Gotshall, Schrock and Kintner and Mr. and Mrs. Paul Cox. We met in quarterly council July 31 with our pastor, Bro. Russell Weller, presiding. Bro. Joseph Baumgardner and Don Arnold were chosen as delegates to the district meeting. Sunday-school officers for the coming year were elected and plans were made for the home-coming and harvest meeting to be held on the third Sunday of September. A special offering will be taken on Aug. 11 for the new boys' dormitory at Manchester College. Our goal is \$300. Our aid is quilting and doing relief sewing. To date we have completed fourteen jackets, thirty-six jumpers and forty-eight Russian shirts. We also made a number of capes for the local Red Cross.—Mrs. Homer Arnold, Decatur, Ind.

Spring Creek.—Our attendance at both Sunday school and church has kept up well through the summer. A children's day program was given the evening of June 9. Bro. R. H. Miller of North Manchester brought the morning message on June 16 and in the evening Bro. O. W.

Neher showed the film, In the Land of the Monkey Bread Tree. The young people of our church held vesper services on the lawn on the evening of July 14. A committee collected over one hundred bushels of wheat and two hundred dollars in cash for the wheat-for-relief project. Several of our boys and girls have attended the training schools at Camp Mack the past several weeks. Bro. E. K. Ziegler will conduct meetings Sept. 13-15, followed by our communion service. We have had three marriages of our young people in our church since April. Our quarterly council was held Aug. 5 with Elder Edward Kintner presiding. We will elect at least two deacons soon. A committee will have charge of family night at Thanksgiving time and the planning for a Christmas program. The aid society continues to work on relief garments and to send out boxes of clothing for relief. Our district meeting will be held Aug. 22-24 at Manchester College.—Mrs. Ada Mishler, South Whitley, Ind.

Union Grove.—We observed Bethany day on May 5. Bro. W. W. Slabaugh spoke at the morning service. Also on May 5 the Everready Sunday-school class held their May breakfast at the church with the adult Bible class as their guests. Bro. I. W. Moomaw was with us for both the morning and the afternoon service on May 19. A basket lunch was served at noon. Since that time a local rural life committee has been appointed to act in an advisory capacity in our church and community. On the evening of June 9 the children of the Sunday school presented a play depicting a garden scene. Our church basement has been completely remodeled and redecorated. We now have a very adequate kitchen and lovely Sunday-school rooms for the children. One adult class installed an electric pump and another class bought a sink for the kitchen. On June 23 a dedication service for the basement was held with Bro. I. E. Weaver as the guest speaker. A basket lunch was served at noon and Miss Bessie Crim brought an inspiring message in the afternoon. Dedication services were held for two babies on June 30. The First Brethren church and the Church of the Brethren from Muncie and the Antioch and the Union Grove Church of the Brethren participated in the Sunday-school picnic held in our church grove on July 7. On the evening of Aug. 8 a large group attended an all-church social and shower for the church kitchen which was held on

Brethren

Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 176. Improved 80-acre farm for sale or rent. All tillable. Good farming section of central Kansas. Near school and church in Brethren community. Additional acres available to rent.

No. 177. Woman helper needed for Kansas Brethren Home.

No. 178. The following farms are for sale in Chester County, Pa., in Brethren community near Church of the Brethren:

1. 81-acre dairy farm: 60 acres tillable land, 11 acres stream-watered pasture, 10 acres woodland. House needs minor repairs. Electricity. Dairy barn for 18 cows built in 1940. New milk house.

2. 216-acre dairy farm. Attractive brick and stone house, 8 rooms, pressure water. Modern 30-stanchion dairy barn. Milking machine, milk cooler. Large silo.

3. 147-acre dairy farm. Attractive frame dwelling. Electricity, running water. Modern dairy barn, 26 stanchions. Silo. Poultry house.

the parsonage lawn. The Southern Indiana district meeting will be held in our church Aug. 20-22.—Mrs. Blanche Wenger, Muncie, Ind.

Upper Fall Creek.—We met in council on the evening of June 28 with Elder C. H. Hoover in charge. Three were baptized on the Sunday before our communion in May. We decided to re-roof the church house. Our delegate to district meeting was Claud Chandler. The offering toward the dormitory at Manchester was sixty-five dollars.—Mrs. Phoebe Good, Middletown, Ind.

West Manchester.—Dr. Harold Bender of Goshen College was the speaker at our township-wide relief mass meeting. The response in giving was gratifying. He spoke at our morning church services. The children under the leadership of Ruby Hoover gave a button collection for relief. The church through the gift of Bro. Alvin Bolinger is supporting Miss Ethel Adams on the Kentucky home mission field. The mother and daughter meeting was held May 1. Our annual birthday banquet was observed May 10. Bro. Jesse Ziegler of Bethany Seminary gave a fine address, The Christian Family in Our Times. On Rural Life Sunday Bro. Ira Weaver of Salamonie was the speaker. At the close of the services we went to the church farm for dedicatory

services at which Bro. Weaver and our pastor were the speakers. Our dedicatory offering was \$151. At the close of the services on the next Sunday morning we burned the church farm note, leaving the farm free of debt. That day marked the end of Bro. David Studebaker's pastorate. Bro. Kenneth Hollinger was chosen as his successor.—Dollie Wolfe, North Manchester, Ind.

Maryland

Locust Grove.—We have just closed a two weeks' series of meetings held by Bro. E. M. Detwiler. The attendance was very good. Many homes were visited and the church feels much encouraged. One has been baptized. Our ladies' aid met on Aug. 14, at the home of Sister Albert Esworthy. Some sewing has been done for relief.—Bessie R. Purdum, Mt. Airy, Md.

Michigan

Adrian.—Bro. Charles Bonsack of Elgin, Ill., held a five-day series of meetings May 8-12. Our love feast was held May 11. On May 12 our Mother's Day service was held, at which time forty mothers were honored. On May 13 the county Christian Endeavor held its monthly meeting in our church with Bro. Bonsack as the guest speaker. Our missionary society has made twelve new garments for Netherlands relief and has

also packed and sent two boxes of clothing. The ladies are now making hospital masks for Bethany hospital. A children's day program was given on the evening of June 23. On June 27 Brother and Sister Floyd Biddix and their family arrived from Clovis, N. Mex., to spend a ten-day vacation here among relatives and friends. During their visit here Bro. Biddix preached three inspiring sermons. A Sunday-school picnic was enjoyed on July 1, which marked the fourth year since the organization of our church. Our church and the Friends church had a two-week co-operative vacation Bible school beginning on July 8 with an average attendance of seventy. On July 10 our council meeting was held with our elder, Bro. Orville Noffsinger, presiding. The young people's class of our church took on the project of putting a new cement floor in the basement and making other improvements. The date for our fall revival was set for Oct. 20 with Bro. John Good of Springfield, Ohio, as the evangelist. Our pastor, Harold H. Hendricks, and his wife, together with seven others, attended the Annual Conference at Wenatchee. Our delegate was Sister Orpha Titler, who brought back an interesting report. A special service for our returned servicemen has been planned for Aug. 18, at which our service flag will be taken down. We thank God for his protecting care during the time they were away from us and for the fact that none of our boys was lost or seriously wounded.—Mrs. Lydia Roback, Adrian, Mich.

Nebraska

Lincoln.—Our daily vacation Bible school held from June 3 to 14 had an average attendance of about forty. On the last day the women's council sponsored a picnic for the children. In the evening the children gave a program which was followed by a display of accomplishments. The children gave over ten dollars for the heifer project. During the time our minister, Bro. J. F. Baldwin, attended Annual Conference and vacationed in California we had the following speakers: Rev. George Chenot, manager of City Mission, Rev. Virgil Anderson, associate pastor of St. Paul Methodist, Rev. C. L. Van Metre, pastor of Epworth Methodist and Rev. Kenneth L. Downing, superintendent of Lincoln Goodwill Industries. On July 7 during the evening service Brother and Sister J. F. Baldwin showed pictures and gave an account of Annual Conference and their trip to California. Our quarterly council meeting was held July 12. The treasury showed a fair balance with \$4,400 in the building fund. We decided to hold our church picnic on Aug. 2. The women's council has been sewing comforters for relief and has already made eight.—Mrs. Robert H. Evans, Lincoln, Nebr.

Ohio

West Nimishillen.—Our pastor, Edwin Petry, represented us at Annual Conference. During his absence the pulpit was filled by Brethren S. J. Holl, Edward Shepher and Minno Young. We have received a new pulpit chair. Our council meeting was held recently. A nominating board was not appointed; so we will meet the third Friday evening of September when officers for the Sunday school and church will be elected. At a previous council two deacons were elected and they and their wives were installed. We have erected a bulletin board in front of our church. Our members are looking forward to a harvest meeting to be held during our evangelistic meetings with J. Edson Ulery of Michigan as the evangelist. On July 21 a music contest was sponsored by the men's work. Most awards went to the young people. Solos, duets, quartets and instrumental music were given. Our ladies are busy quilting and sewing for relief. At present they are making pants for small boys. Our Sunday-school picnic was held July 12 at Hoover Camp. Six of our group attended

Announcements . . .

REGIONAL CONFERENCE

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

California, Northern—Modesto, Oct. 11-14.
California, Southern, and Arizona—La Verne, Oct. 16-20.
Florida and Georgia—Arcadia, Oct. 11-13.
Kansas, Northeastern—Buckeye, Oct. 4-6.
Kansas, Northwestern—Quinter, Oct. 18-20.
Kansas, Southeastern—Mont Ida, Oct. 25-28.
Kansas, Southwestern—Monitor, Oct. 11-13.
Maryland, Western—Maple Grove, Oct. 12.
Missouri, Middle—Warrensburg, Oct. 4-6.
Missouri, Northern—North Bethel, Oct. 25-27.
Nebraska—Afton, Oct. 11-14.
Pennsylvania, Southern—Antietam, Prices house, Oct. 29-30.
Pennsylvania, Western—(Undecided), Oct. 23-24.
Pennsylvania, Eastern—Richland, Nov. 6, 7.

LOVE FEASTS

California
Oct. 6, 6 pm, Santa Ana.
Colorado
Oct. 6, 7 pm, Denver.
Illinois
Oct. 5, Liberty.
Oct. 6, all day, Panther Creek.
Indiana
Oct. 5, 7 pm, Lower Deer Creek.
Oct. 6, Richmond.
Oct. 7, 7:30 pm, Anderson.
Oct. 11, Beech Grove.
Oct. 12, La Porte.
Oct. 12, Upper Deer Creek.
Oct. 12, 10:30 am, Buck Creek.
Oct. 13, 7:30 pm, Cart Creek.
Oct. 19, Union Center.
Oct. 20, Pleasant Hill.
Oct. 20, 7:30 pm, Cedar Creek.
Oct. 26, 7 pm, Howard.

Kansas
Oct. 6, Conway Springs.
Oct. 6, Parsons.
Oct. 12, Maple Grove.
Oct. 12, 7 pm, Washington.

Maryland
Oct. 6, 6 pm, Edgewood.
Oct. 6, 6:30 pm, Westminster.
Oct. 12, 5 pm, Brownsville.
Oct. 13, 7 pm, Beaver Dam.
Oct. 13, 7 pm, Sams Creek.
Oct. 19, 2:30 pm, Broadfording.
Oct. 19, 6:30 pm, Piney Creek.

Michigan
Oct. 6, Pontiac.
Minnesota
Oct. 6, Minneapolis.

Missouri
Oct. 5, Shoal Creek.
Oct. 22, Mountain Grove.

Ohio
Oct. 5, 7:30 pm, Georgetown.

Oct. 5, 8 pm, Deshler.
Oct. 6, 7 pm, Center.
Oct. 6, 7 pm, Eversole.
Oct. 6, 7 pm, Piqua.
Oct. 6, 7 pm, Pitsburg.
Oct. 7, 8 pm, Pleasant Valley.
Oct. 13, 7 pm, Castine.
Oct. 13, 7:30 pm, Pleasant Center.
Oct. 19, 7 pm, Beech Grove.
Oct. 20, Painter Creek.
Oct. 20, Pleasant View.
Oct. 20, Springfield, First.

Oregon
Oct. 26, 8 pm, Albany.

Pennsylvania
Oct. 5, Maple Grove.
Oct. 5, 6, 2 pm, Bachmanville.
Oct. 5, 7 pm, Perry, Three Springs.
Oct. 6, Greencastle.
Oct. 6, Lower Claar.
Oct. 6, Woodbury.
Oct. 6, York, First.
Oct. 6, all day, Lower Cumberland, Bermudian.
Oct. 6, all day, Lower Cumberland, Mohler.
Oct. 6, 2 pm, Spring Grove, Kemper.
Oct. 6, 6 pm, Lebanon City.
Oct. 6, 6 pm, Penn Run.
Oct. 6, 6 pm, Reading.

Oct. 6, 6 pm, York, First.
Oct. 6, 6:30 pm, Maitland.
Oct. 6, 6:30 pm, New Enterprise.

Oct. 6, 6:30 pm, Tire Hill.
Oct. 6, 7 pm, Claysburg.
Oct. 6, 7 pm, Marsh Creek.
Oct. 6, 7 pm, Salisbury.
Oct. 6, 7:30 pm, Green Tree.
Oct. 6, 7:30 pm, Pittsburgh.
Oct. 12, 13, 10 am, West Conestoga, Middle Creek.
Oct. 12, 13, 1:30 pm, Frederickburg, Meyer.
Oct. 13, Carlisle.
Oct. 13, Ephrata.
Oct. 13, James Creek.
Oct. 13, 10:15 am, Codorus.
Oct. 13, 6:30 pm, Huntsdale.
Oct. 13, 7 pm, Carson Valley.

Oct. 19, 2 and 6 pm, Hatfield.
Oct. 19, 7 pm, Spring Run.
Oct. 19, 20, 10 am, Schuylkill, Big Dam.
Oct. 19, 20, 10:30 am, Fall-ing Spring, Hade.
Oct. 20, Beachdale.
Oct. 20, Westmont.
Oct. 20, 2 pm, Maiden Creek.

Oct. 20, 6 pm, Hanover.
Oct. 20, 7 pm, Rockwood.
Oct. 26, 2 pm, Akron.
Oct. 26, 27, 10 am, Big Swatara.
Oct. 27, Stonerstown.

Tennessee
Oct. 5, 7 pm, Mountain Valley.

Virginia
Oct. 5, Mt. Joy.
Oct. 6, Middle River.
Oct. 6, 6:30 pm, Briery Branch.
Oct. 6, 7 pm, Linville Creek.
Oct. 12, 6 pm, Red Oak Grove.
Oct. 12, 6 pm, Wakeman's Grove.
Oct. 12, 13, 6 pm, Pleasant Hill.
Oct. 13, Concord.
Oct. 13, Montebello.
Oct. 19, Barren Ridge.
Oct. 19, 6 pm, Pleasant Valley.
Oct. 27, 7 pm, Fairview, Unity.

West Virginia
Oct. 6, 7 pm, Tear Coat.

The Brethren Ministers' Book Club

selection for September is . . .

NEW TESTAMENT EVANGELISM...HOW IT WORKS

By Arthur C. Archibald

Every pastor should own a copy of Arthur C. Archibald's new book, New Testament Evangelism. This is more than a treatise on the technique of evangelism. It is that plus the inspiration that must go with a successful program of evangelism. The author is a pastor who knows from personal experience how to use personal evangelism for the salvation of men and for the building of the kingdom. This book is practical, readable and timely.—H.L.H.

Copies of New Testament Evangelism will be mailed members of the Brethren Ministers' Book Club the week beginning Oct. 5. Other Brethren ministers desiring the book may order this \$2.00 book at the Gish price, \$1.60. Save time hunting books and save money buying books by sending us your name and address to be listed as a regular member of the Brethren Ministers' Book Club.

BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

the women's work program which was held at Camp Zion with Mrs. Elizabeth Wampler as the guest speaker.—Mrs. Clara Young, Canton, Ohio.

Middle District.—The West Charleston church shared their church with our congregation recently. All the collections taken on that morning were turned over to our building fund committee for the rebuilding of our church. The collections amounted to \$167. This act of kindness is very much appreciated at this time, and we thank the West Charleston group very much. The ladies of our church netted \$169 from the Cannaday farm sale dinner on May 18. Our local B.Y.P.D. entertained the Miami County group on the evening of June 16. Our church co-operated with the Fredrick Christian church at Fredrick, Ohio, in conducting the vacation Bible school this summer. The Monroe Grange of Tipp City, Ohio, held an ice-cream social on July 27. The proceeds of the sale were given to our building fund committee for the rebuilding of our church. This gift is very much appreciated at this time and we thank the grange very much for this favor in behalf of our church. Some of our men and women are still helping at the relief center at Dayton, Ohio, sorting and packing clothing for shipment overseas.—Bertha M. Heitzman, Tipp City, Ohio.

Pennsylvania

Heidelberg.—Michael Kurtz of Richland preached a sermon in German for us on the morning of June 16. Our delegates to the Sunday-school missionary meeting held at Reading on July 4 were Arlene Schlosser and Candace Royer. Our regular council meeting was held on Aug. 5. Barton Kreider of the Middle Creek church brought us a missionary sermon on the morning of Aug. 18.—Candace Royer, Myerstown, Pa.

Ligonier.—Since our last report, the B.Y.P.D. has had an amplifier placed in each of two homes, whereby two of our older sisters can enjoy the church services. Bro. Robert Mock of Rummel, Pa., a student minister at Juniata, is with us this summer as our pastor. The church had open house for him recently to celebrate his twentieth birthday. A recent council was held, at which time church officers were elected. Arthur Rummel of Conemaugh, Pa., was retained as elder. Sunday-school officers were nominated to be voted on the first Sunday after Labor Day. The church building has been retinted in white by the young men of

the church. On July 14 a reception was held in the home of Elder and Sister W. E. Wolford to celebrate their fiftieth anniversary.—Mrs. W. E. Wolford, Ligonier, Pa.

Lower Cumberland.—For the last several Sunday evenings Bro. Samuel Lehigh has taught some interesting Bible lessons at the Miller house. These lessons were helpful and inspiring to all who attended. On Sept. 15 Bro. Rufus Bucher will have charge of an all-day harvest-home meeting at the Mohler house. Beginning Sept. 23 Bro. J. L. Miller from the New Fairview congregation will begin a two-week evangelistic meeting. At the close of the meeting on Oct. 6, we will hold our love feast with an all-day meeting.—Ethel Snyder, West Fairview, Pa.

Reading.—Our pastor, Bro. David H. Markey, and Sister Ada Royer were our delegates to Annual Conference. During the absence of the pastor, his son, David, who is attending Elizabethtown College, filled the pulpit. The Willing Workers and the Faithful Workers classes recently sponsored a social held at Baer Park in honor of the servicemen and women of the church. A men's work group was organized recently with Bro. Charles Keller as the president. They decided to buy a heifer for relief. A women's work group was also organized with Sister Alice Markey as the president. They made six baby quilts and mended clothing to be sent to New Windsor. Bro. Vernon Powell delivered the sermon on the morning of Aug. 4 and in the evening of Aug. 11. He has accepted the call to go to Kingsley, Iowa, where he will begin his work on Sept. 1. Three have been baptized since our last report. On July 4 the regular Sunday-school and missionary meeting of the northern section of the Eastern District of Pennsylvania was held here.—Mary Seyler Folmer, Bernharts, Pa.

Richland.—Our regular spring council meeting was held in June. On July 14 Elder Rufus Bucher was with us and described to us the sufferings in Europe. A number of our people were at the Annual Conference, at which Bro. Jacob Wenger and Mrs. Monroe Good served as delegates. From July 15-26 our Bible school was conducted with Mrs. Monroe Good in charge. The average attendance was sixty and the offering went for relief. There have been several improvements made in the church this year. Our fall love feast will be held on Nov. 2 and 3. The district meeting will be held at the Richland church on Nov. 6 and 7. Our revival meetings will be held Nov. 10-24, with Bro. Samuel Meyer as the evangelist. The church is still contributing to relief by sending clothing, food,

soap and money overseas. A number of our young people are attending Camp Swatara.—Mrs. Ralph Yoder, Richland, Pa.

Tennessee

White Horn.—Our council meeting was held on July 20, with Elder G. C. Brown presiding. Bro. Brown was re-elected pastor for another year. Mrs. Cordelia Klepper and Miss Ruth Saulsbury were chosen delegates to district meeting. Our revival meeting, with Brother and Sister B. M. Rollins of Keyser, W. Va., as the evangelists, was held July 15-28. The men's quartet of the Baptist church at Bulls Gap presented some special music during the services. One was added to the church by baptism. On Aug. 4 Sister Dessie Miller, regional director of children's work, gave a talk for the benefit of Sunday-school workers and teachers. We are happy to welcome our returned servicemen back into our Sunday school and church. Our love feast will be held on Sept. 14.—Mrs. Edward Snapp, Bulls Gap, Tenn.

Virginia

Jubilee.—Bro. Charles Trubbs of Martinsburg, W. Va., held our revival services July 28—Aug. 11. As a result, eleven were added to the church by baptism. Our love feast was held on the evening of Aug. 10 with a good attendance. We are glad to welcome some of our boys back from the service. Our attendance and offerings are steadily increasing. We have recently purchased new Brethren Hymnals for the church and are planning on other improvements soon.—Mrs. Margaret Childs, Winchester, Va.

Washington

Wenatchee.—Brother and Sister Russell Eisenbise and their daughter, Brother and Sister Herbert Michaels and their son, from Kansas, Doris Murdock from Iowa, June Landis from Illinois and Rodney Davis from California were here all summer at the Brethren service cannery. Besides canning a good many tons of cherries, apricots and cabbage for relief, they have been a real addition to the church group. Various other young people have also come for short periods of service. Many more will be needed as the fall fruit ripens. Fifty of our folks attended the district summer camp at Westport. As a result, they discovered a most promising field where a mission point should be opened. Our young people have had a variety of vesper services following the regular church services. Miss Lenora Shoemaker will leave for Elgin, where she will receive several months' training preparatory to doing youth field work in the Pacific Coast Region. Most of our veterans are home from the service; the English bride and baby of one of our boys arrived just this month after a long separation. Bro. Zunkel held dedication services for their baby recently. We are expecting Claude and Marie Rupel home for a visit before they leave for their Africa field of service.—Geraldine Eller, Wenatchee, Wash.

West Virginia

Oak Grove.—Our revival services were held May 20—June 2 with Bro. B. M. Rollins as the evangelist. All-day services were held on June 2 and an offering was lifted for relief. We had a very good meeting with good attendance and as a result, five were received into the church and were baptized on June 3 by the pastor, Bro. Bruce Shanholtz.—Mrs. Delsie Shanholtz, Levels, W. Va.

Wisconsin

Chippewa Valley.—Bro. I. D. Leatherman and his wife conducted a revival meeting the first two weeks in July, closing with a love feast service. Two young people were baptized. Our elder, D. D. Funderburg, and Brethren John Heckman and Charles Deardorff were here to see about remodeling our church. At this time we decided to have a basement put under our church along with some other improvements. Our pastor, Bro. Bucklew, and some of our young people are in Naperville at a camp this week.—Blanche M. Scott, Mondovi, Wis.

Gospel Messenger

Volume 95 OCTOBER 12, 1946 Number 40



Fall Has Come

These three old men had reached the fall years of their lives. Their average age was ninety-three. David Vaniman, at the left, was born in 1851; John Gearhart, in the center, in 1852; and Charles Henry Watson in 1850. Their homes were in Southern Ohio not far from Dayton. Each labored long to help build his community, his church and his state. They helped to bring about many changes; life is different from what it was when they were boys.

Soon after they came into the world, the United States experienced a tragic Civil War, which left it with a great dividing wound that has been slow to heal. Other wars engulfed us as they grew to manhood and old age and finally in the midst of the last great conflict, their lives came to an end one after another.

As they are pictured here, there is hope upon the faces of these men, for they are churchmen. They know that life does not end here and they know that darkness gives way to dawn—that night gives way to morning. They are happy in the fall for they know that spring will come.

Shall those of us who are younger dedicate ourselves to serve our age as faithfully as men like these have served theirs?

D. W. B.

What does it profit, my brethren, if a man says he has faith but has not works? Show me your faith apart from your works, and I by my works will show you my faith (James 2: 14, 26, Revised Standard Version).

Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - Editor
H. A. BRANDT - Managing Editor
ELIZABETH WEIGLE - Editorial Assistant

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Around the World

Bicycles are being provided 100 German pastors by the World Council of Churches to help them minister to German prisoners in scattered labor camps in France.

The Moravian Church in the Provincial Synod of the Northern Province has reaffirmed its stand against alcohol in passing a resolution banning the use of alcohol by its members.

In Richmond Methodist, Baptist and Church of the Brethren denominations have joined forces to form a Virginia Church Temperance Council to co-operate with other state organizations in "an unceasing and uncompromising effort for law enforcement and law observance."

Of the 36,780,000 families in the United States 33,100,000 own a total of 59,000,000 radio sets. The average family uses its radio or radios up to four hours each day. More than 900 independent radio stations serve these families, 700 of them drawing upon national networks for part of their programs.

The people who are saying hard things about Soviet foreign policy would gain a better understanding of the situation if they would put the shoe on the other foot.

Suppose it was Russia which had the secret of the atom bomb and kept on adding to its supply of bombs while doing its best to hold on to that secret; suppose it was Russia which was maintaining the largest peacetime army in its history; suppose it was Russia which had a navy larger than all the other navies in the world combined; suppose it was Russia which proposed to establish, for the first time, peacetime compulsory military training; suppose it was Russia which seized military bases in Greenland, Iceland and the islands of the Pacific, or kept armed forces at our very doors in Manchuria, India, Germany, Italy and Greece. Then what would the critics of Russian policy say if President Truman and Secretary of State Byrnes did not work day and night to insure friendly governments in every capital from Canada to Argentina, if they did not use every means in their power to secure the secret of the atomic bomb?

Let us try to see ourselves as others see us.—Adapted from *As Others See Us*, by Scott Nearing.

More divorces were granted in America in 1945 than ever before, according to the U. S. Public Health Service. There were thirty-one divorces to every one hundred marriages.

Books and other reading matter are needed in Germany. The Friends have been asked by a youth book co-operative to purchase paper to send to Germany to supply the printing presses.

The per capita consumption of alcoholic beverages for all persons in the United States over fifteen years of age has increased from 18.96 gallons in 1940 to 28.17 gallons in 1945, according to statistics released by the Anti-Saloon League.

Stringent antigambling ordinances were passed by the Macon, Ga., city council following a demand of the ministerial association. A grand jury investigation had revealed widespread organized gambling in the city.

Five times as many women were arrested for drunkenness in 1944 as in 1932, according to a survey made by the FBI, and in spite of gas rationing drunken driving among women increased 226 per cent in the same period.

A strong resolution against the use of alcohol was adopted by the general council of the United Church of Canada at its recent meeting. The resolution asked all church members to set an example of total abstinence and to refuse to invest their money in any corporation related to the production and sale of alcoholic beverages.

Three official international agencies are authorized to care for refugees and displaced persons. In addition, thirty-one American voluntary agencies have been authorized by the War Relief Control Board to help bring aid to displaced persons. These agencies raised and spent in 1945 nearly seventeen million dollars for aid.

Fort DuPont, a multimillion dollar army installation covering 350 acres with some 200 buildings near Wilmington, Del., is the first army location to be dedicated to public use. The State of Delaware has taken over the camp for the care of indigents, rehabilitation of alcoholics and afflicted persons capable of cure, and the detention of juvenile delinquents.

Can Man Make the Final Choice?

RECENTLY I heard Theologian Adler of the University of Chicago speak on an atomic energy program. He began by suggesting that if God has decided it is time for the world to be destroyed and if he has chosen the atomic bomb as the instrument of its destruction then discussions of how to save us from atomic power are useless since God will follow his own plan. On the other hand, suggested Adler, if God has not decided this is the time to call mankind to a halt then atomic power in spite of all that man can do with it will not wipe out "civilization" and end the world, even though it

may wipe us out and end that which we now call civilization.

George Buttrick, well-known New York clergyman, speaking on the same theme, said recently: Man with atomic power in his hand will destroy himself unless he is saved by the purity of God. We can take consolation from the psalmist's pronouncement that "we are not our own for he hath made us." Because we are his we can have some confidence that he will not let us utterly be destroyed.

Thinking About the News . . .

Does America Want to Go This Way?

Our present foreign policy has been strikingly stated by Admiral William "White-Horse" Halsey, who on several previous occasions has characterized himself for juvenility and ineptitude. Speaking of the U. S. navy he said, in language too strong to print here, "It's nobody's business where we go. We will go anywhere we please."

We can by-pass Halsey as a mental seven-year-old; we cannot as easily explain why the State Department has not long since silenced him. The significant thing is that he rather clearly put into words what the policy of the State Department is. Cannot its policy also be branded as immature?

American foreign policy under Secretary Byrnes has decided to try to get "tough." The management of the Balkans, we have now assumed, has become our concern; the Mediterranean Sea has become our sea. Our frontier has moved from the Rhine to the Volga.

England of course is delighted with this aggressiveness on the part of America. The influential London Sunday Observer says that America is becoming "expansionist"; that the Julian Alps in Northwestern Yugoslavia have become the New World frontier and that on one side stands Russia, on the other America. In the forthcoming disputes which will result from this, Britain prefers to take a back seat, she says, and to let the United States spearhead the controversy and conflict. France indicates that she prefers to take a similar position. Both of them probably will; if war is to come, America will spearhead it, her sons will be among the first to die and her natural resources will be expended to perpetrate it.

The insistent question is: Do we want to go this way? Henry Wallace recently said, "No," and millions of people echoed his words. John Stella, national commander of the American Legion, said, "Yes," and added, "We ought to aim an atomic bomb at Moscow now."

If America wants to go this way, it is becoming more and more evident that she will have to bear the burden of it nearly alone: Germany and Japan will probably help her; England and France will help only in the beginning; China, India and Africa will most likely be on the other side along with Russia. We have but one seventh of the man power of the world; though we might win an initial round, eventual annihilation would overtake us down this road.

There is another way. It is a much better way for it alone will bring peace and survival for us and for others. It is the way of world co-operation: America is in a position to lead it. But to lead out in it we must at once (1) cease to manufacture atomic bombs; (2) destroy the stockpile of bombs we have; (3) turn our knowledge of atomic fission to constructive ends and share it with science in general; (4) lead out in establishing a real world government and repose effective sovereignty in it; (5) continue to share the products of our land with the world's oppressed; (6) seek peacefully to achieve justice for all in our own land and in all lands.

This is a difficult way, but it is the right way. A Christian nation should be able to follow it.

D. W. B.

This raises a question as to just how God does deal with his human creation. The question has never been settled, nor will it ever be settled to the satisfaction of all who care to discuss it. One school maintains, as is suggested above, that God holds the final disposition of man's fate and of the fate of the world in the "hollow of his hand," that the time of the world's ending is foreordained and decreed, that until the hand of God throws the switch or the heraldic horn is blown the continuing existence of mankind is guaranteed. But once the foreordained hour arrives, the switch will be closed and the end will come.

Another school insists that God, when he created man, placed within him something of his own Spirit and admonished him through Christ to grow toward perfection, "even as your Father is perfect." This school of thought insists further that God has reposed in man the complete right to make his own choices and to bear totally, for himself and for his world, the responsibility of his choices. They point out that God has surrounded man with much counsel concerning right choices; he sent his own Son as a teacher; he placed within man a conscience as a guide; he gave to

man a Holy Spirit as a counselor and friend.

This second philosophy insists that God does not withdraw himself from man and let him alone, but as a friend whom he trusts and loves, God lets man make his own choices. To this extent God allows his creation

The Second Coming

RECENTLY I have read some books on the second coming of our Lord and have heard some sermons preached on that subject. I am not sure that I know much about it yet, for the books failed to agree and the preachers did not preach the same thing. It is a very interesting subject, however, and I would like to know more about it.

I am willing, however, to accept the diction of Scripture that mankind is not to know the hour of his coming. For me a more rewarding enterprise than a detailed study of Christ's second coming is a contemplation of his first coming. He came once long ago that "we might have life and have it more abundantly," he said. If I give myself earnestly to the receiving of that life and engage myself fully in helping transmit it to others in order that all of us may live an abundant life, I will be pleasing him.

I am certain that the second coming is important; I want to be ready for him when he comes. Moreover, I want to help my neighbors get ready for his coming. But the best way I can think of to do that is to accept fully his first coming and to seek, in his strength, to achieve the things he set for us to do when he came that time.

If we do that, the second coming will work itself out to the profit and pleasure of all of us who are thus occupied, I feel sure.

D. W. B.

also to be Godlike and a self-determiner; man, together with the world in which he lives, can be saved or lost by man's choices.

The difference between these two understandings seems more significant in recent days since man presently may control enough power to destroy even the physical world itself. Can it be, the one group of thinkers say, that God will leave a choice like that up to man? They answer, "No, God would not trust man that far or put that much responsibility upon him."

The other school says, "God has trusted man so much and loved him so deeply that he clothed him with the divinity of self-choosing. Even in the face of an atomic power capable of destroying the world, God leaves it to man to determine whether he and his world will live or die; man, not God, must make that decision."

Regardless of which one of these schools is right, the fundamental task which is laid on us by God remains the same. It is, "Go . . . teach . . . occupy in my name until I come again." If we will do that, we need not worry too much about the final outcome, for whatever it is we will be ready for it. The atomic bomb has not changed our obligation to the world in which we live; it has only underscored and emphasized it. D. W. B.

The Passing of a Landmark

AT last Elgin is to have a new depot. This is the natural inference to be drawn from the fact that the old Milwaukee railroad depot has been torn down. Old-timers know that there has been talk of this for many years. Plans for a new depot have been drawn for almost as long. However, now that the old structure is gone, there are those who suffer the twinges of melancholy memory.

For nearly fifty years Messen-

ger editors and others who have had the vantage point of an upper-story east-facing window at the Brethren Publishing House, have had to reckon with the dingy depot in the foreground. The building was not much to look at, but it was almost impossible to overlook. In recent years the lifting of the Elgin skyline on the east side of the Fox River made for fair success in ignoring the little gray depot on the west side of the river.

Not too many of the Brethren, or even other folk, used the depot. It was usually so much more convenient to go by the "third rail" to and from Chicago. However, the Milwaukee depot was part of a far-flung railway system. It sat solidly and complacently just south of the west end of the Chicago Street bridge. For just how long it served those who came its way, I do not know, but for so long that it grew gray and dingy and outmoded in all but its humble will to serve.

During the time that the old depot was being torn down it was noted that the builders had served their day and generation well. The bronzed workers, prying with wrecking bars or pounding with sledge hammers, seemed to find each joint firm and holding to the last. Old unions were parted by main force. Boards and beams split in the process. Nails let go with long-drawn cries.

The old depot is gone now. After weeks of hard work it was reduced to piles of rubble and stacks of brown lumber. The inference is that a new and more useful structure is to rise in its place. But the old depot went down like a sound tree uprooted by basic forces. Those who are to build the new depot will have to give their best if the house they plan to give us will stand to the end of its natural life and serve the new generation as well.

H. A. B.

Accepting Ourselves

A first step toward finding and achieving useful avenues of self-expression is to know and accept ourselves

Paul Albrecht

SOONER or later, usually sooner, most of us sense a deep dissatisfaction with ourselves. Sometimes this may be because we have failed to live up to what society or our associates expected of us. More often it is because we have failed to live up to the goal we have set for ourselves. Between our actual selves with our abilities and circumstances and our desired selves as our dreams have pictured us is such a disparity that they seem to have no practical relationship. When what we are and what we dearly want to be thus face each other in seemingly hopeless disproportion, inward civil war begins.

The desire to achieve and find useful avenues of self-expression is natural for all of us. One of the glories of man is that he is not so much driven by compulsion as pulled by a picture of desired ends. Ambition, when guided by a sincere desire to be in the will of God, is the springboard of man's Christian efforts. This noble faculty, however, even in the service of religious goals, may be misused. Disruptive tensions result when our ambitions lose touch with reality—when the gap between the actual and the desired becomes too wide.

The question arises as to why we have this discouraging feeling that we have not lived or cannot hope to live up to our ideals. We may have a feeling



Phillip Gendreau

of inferiority because there is a real handicap—a physical disadvantage such as lameness or ill-health. We may feel we have limited intelligence, an unattractive appearance, or a host of other unfortunate attributes. These clear handicaps are frequently turned into humiliations. Or we may feel inferior because of what has been learned

as a childhood attitude—brother and sister were favored or we as children felt unwanted.

Perhaps, we do not have an overdeveloped sense of our own lack but rather have goals which are impossible for us to obtain. We have freedom within limitations. The child who was found

The Atomic Age Must Become a Brotherhood Era

Dan West

Before examining the positive side of the new age let us take one more look at its negative aspect.

1. Is it really an Atomic Age? Yes. The five bombs that have been set off so far—Alamogordo, Hiroshima, Nagasaki, and the two in the Marshall Islands—those things work. How many more bombs we have is not known for sure. One estimate is 1,500, with more and newer models in process. Some scientists are working on constructive uses. If they succeed, we shall have the power to feed, clothe and heal people all over the earth.

2. Can the bombs do as much damage as is pretended? Yes. According to one scientist, fifty of them placed just fairly well over the United States might destroy nearly every person in congested centers and many outside, leaving a remnant of human beings to carry on.

3. Will the Russians get the bomb some day? Certainly, if they want it, possibly in a shorter time than we got it.

4. Is an atomic war likely? Yes. It is in the making. We are in an armaments race with the Russians now, as distrust and power hunger increase.

5. In case of war, would they use the atomic bomb once they got it? Likely. They are probably not more virtuous than we Americans are. We used it first.

6. Would that be as terrible as predicted? Yes. Several scientists believe that more than two thirds of the human race might be wiped out. There is no military defense against the bomb, and none expected by scientists.

7. Might some scientist lose his mental balance while working on the bomb, and turn the thing loose where he works? That is at least not inconceivable. If it should happen the Russians would likely be blamed for it and then we might "retaliate."

8. Is there some danger that a chain reaction might destroy all life on this earth? Most scientists do not think so, but at least one well-known atomic scientist believes it is not outside the realm of possibility. One young mother said, "We are living on borrowed time."

In the light of all this, what must we do?

a. We must study to be intelligent on the main possibilities and dangers of the Atomic Age.

b. We must learn how to control atomic energy and direct it for good ends only.

c. We must search with the earnestness of the faith of our fathers for the formula, then set up the "spiritual chain reaction" that spreads brotherhood over the earth. Dr. Karl Compton said, "My colleagues in the atomic research are doing everything in their power day and night to tell you that we must live together with brotherhood or we will not live." Who are "we"? That means you, me, and every other person, especially Christians.

seriously debating whether he wanted to be a man or a woman will grow up to find his possibilities somewhat less boundless than he had supposed. Parents, when they have not realized a cherished ambition, often transplant this goal in children for whom it is not suited.

Sometimes we have set our goals unwisely through no one's fault but our own. We are unwilling to face our own inclinations and even our own limitations.

When we feel this tension between what we are and what we would like to be, we often mishandle it. Sometimes the "smoke-screen" method is used. Feeling inferior and not wanting others to know it, the shy become aggressive and the timid bluster and brag. We are all familiar with the person who

struts rather than walks, with his toes at ten to two and his mouth at twenty past eight.

Then there is the "sour-grapes" method. We act as if what we really desire is undesirable or unethical. In the parable of the talents, the man with one talent convinced himself that his master was unjust and unscrupulous—". . . an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed." Or, we may retreat into daydreams and phantasy. In this way we can control everything that concerns us. Finally, some of us acknowledge our inferiority in an exaggerated fashion. We are familiar with the person who is always "running himself down." All Sunday-school superintendents have to deal with some of us who refuse to teach a class because there are one or two

persons in the church who can do it better than we.

How then are these feelings of personal lack and failure to be handled constructively? The starting point is to know and accept ourselves. God has created his children according to infinitely variable patterns. Besides the many things common to all of us, there are real basic differences between us. There are the naturally dominant and the naturally submissive, the perfectionists who never get anything right and the rationalizers who never do anything wrong, the passive whose ideals are privacy, calmness and security, and the active whose ideals are power, popularity and applause. Paul states it in this way, "For the body is not one member, but many." Furthermore, this variability is necessary and desirable. "If the whole body were an eye, where were the hearing?"

If then in the body of Christ there are eyes, ears, feet and hands, it behooves us to discover which we are. In order to make effective use of ourselves in the kingdom, we must first know ourselves. This is an individual project. The preconceived ideas of families and friends may only confuse the issue. It takes courage to take time, perhaps with pencil and paper, to face ourselves—not only our limitations but also our inclinations. Mistakes at this point of departure however, carry heavy penalties. It is assuredly difficult but necessary to try with God's help to obtain self-knowledge. Working in co-operation with him, each of us can learn to know this person called "I."

Perchance we do acquire a measure of understanding concerning ourselves. Some may be inclined to say, "Well, this is what I am and this is all that can be expected of me!" But wait! This is only the point of departure—not the place to end

with complacent folded hands but the place to begin. After we discover ourselves we confront one of life's fundamental responsibilities—what do we do with the ten, five or one talent that we have.

Our lives are landscaping projects. We are given our plot of ground—be the soil rich, rocky, or dry—and we are to see what can be done with it. Some of us may feel we have been unfairly treated when our plot was given to us. It might be wiser to feel that we have been given special opportunities. Weaknesses often give impetus to effort—“. . . for my strength is made perfect in weakness.” History is filled with examples of the “runts of the litter” making the most development. Peter's shallow impetuosity when constructively handled became Peter's enthusiasm.

We may feel that the effort is hardly worth while since we have so little in our lives that seems valuable. However, all the members of the body are essential. We are not the whole but we need to be whole parts. Sometimes it seems to many as if men's lives were bits of toys thrown down by some irresponsible baby upon a nursery floor. But the bits are more like pieces of a jigsaw puzzle. They all fit. Each needs the other. Rough edges and queer angles have an important place. “But now hath God set the members every one of them in the body, as it hath pleased him.”

Although we often falter, in our best moments we know we should mobilize and dedicate all our resources. We must use them as best we can, knowing that, in this world or in another, the God who has given us our talents and who regards them jealously as among the assets and treasures of the kingdom will require them at our hands.

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Mennonite



Myslis

I Said, I Will Make a Song for Autumn

I said, I will make a song for autumn
(Thinking of you),

A song to capture its loveliness, hold it in words
That are accurate, true.

I will sing, I thought, of the autumn colors,
Breath-taking, warm:
Gold of the sunshine filtered through gold leaves,
Or orange, or brown.

Or russet, perhaps—at least like your hair in the light,
The soft brown of your eyes.

I will sing of laughter, maturity, tolerance
Kind as the skies.

I will sing of the wisdom of growth, of fruition, of peace,
Of simple belief
In all goodness, of the exquisite grace in the motion
Of hand and of leaf.

I said, I will make a song for autumn,
Accurate, true.

I fashioned my song with all love and delight—
It was all about you!

Lucile Long
La Verne, California

OCTOBER 12, 1946

7

With the Brethren on the West

Desmond W. Bittinger
Elgin, Illinois

WHEN the Church of the Brethren Conference goes to the West Coast it seems to have become customary for many of the Eastern Brethren to follow along the coast, northward when the conclave is in the South, southward when it is in the North, before returning to their homes and to their work in the East. This year the custom was continued; there was quite an exodus southward from the apple and cherry groves of the Wenatchee Valley in Washington to the orange groves of the Pomona Valley of Southern California. Since the Messenger editor had never visited any of the churches of California, it seemed wise to him and to his family to join this rolling stream of Brethren in order that they might also increase their acquaintances on the West Coast.

A description of the things we were privileged to see and to enjoy could fill a Messenger number or two. Since space restrictions and paper shortages make that inadvisable a mere outline of the journey can be given. Suffice it to say that we came back to Elgin brown in color, with an enlarged number of friends and with increased confidence in the strength and the direction of the Church of the Brethren.

From Wenatchee we drove by way of picturesque Stephen's Pass to Seattle and southward along Puget Sound to the Olympia church, where we spent a week in the West Coast workshop for Christian workers and in general evangelistic services each evening of the week. One

thrilling experience of the week was a visit into the great forests of virgin Douglas fir to see the felling and loading of these giant trees. This operation we were able to follow all the way through to the completed plywood. A little more about this will appear later. Another interesting side trip during that week was a visit to the federal penitentiary and prison farm on McNeil Island to see two of our Brethren boys who are incarcerated there for conscience' sake.

From Olympia we traveled to the great mountain of the Northwest, Mt. Ranier. We lived on this mountain for two days and climbed through thirty feet of snow as near to the top as fog and driving hail would allow us to go. From Ranier we turned southward to the Columbia River Valley and Camp Cascade

Locks. This camp was in process of closing but we spent an enjoyable evening visiting with the C.P.S. men who still lived there. The route then led southward around beautiful, Fujiyama-like Mt. Hood and deeper into Oregon. At one spot we were able to climb a fairly recent volcano peak, which thrust itself as a lava and ash cone out of the plain. From its top we could see snow-capped Ranier, three hundred miles away. In addition, Mt. Hood, Mt. Adams, Mt. St. Helens and Mt. Jefferson could all be seen reaching their glaciated heads toward the sky. Crater Lake was clothed in fog and surrounded by a blanket of fifteen feet of snow as we walked on its rim. Nevertheless, there were many there trying to see it.

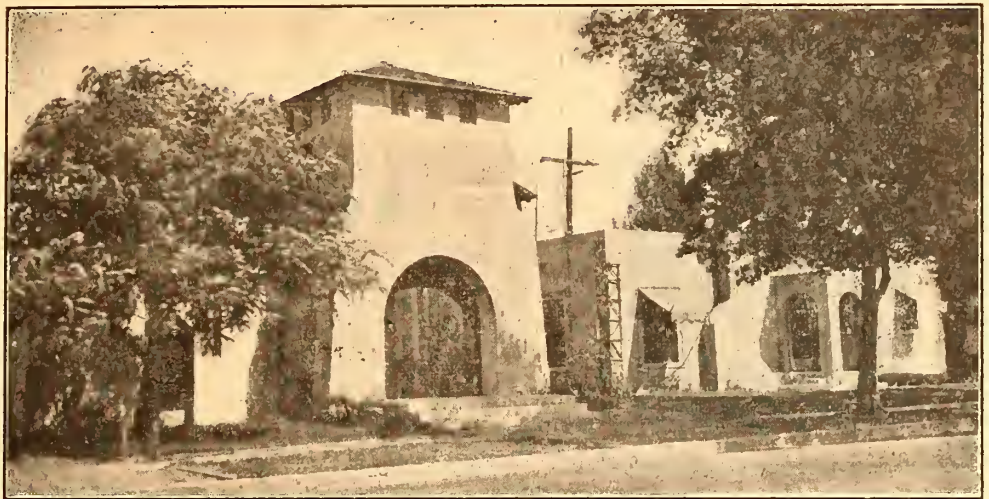
Presently we left the forests of Washington and Oregon to enter the widely heralded or-



Great White Throne, Zion National Park

Coast

Glendale Church
California



chard valleys of California. By way of Mt. Shasta we entered the Sacramento Valley. Here began olive orchards; there were walnuts, apricots and, to our surprise, a generous sprinkling of palms. Presently we crossed the Golden Gate bridge to get our first view of the Pacific Ocean.

San Francisco is a fabulous and a beautiful city; with Chinatown, cable cars, spacious parks, and unfamiliar building types bidding for the tourist's attention we found a few hours far too short to look at this city.

Passing over the Oakland bridge we hurried out to the Modesto and the Empire churches for a very pleasant week end of worship and fellowship. These church buildings are new; the congregations are wide awake and forward looking; the pastors are busy. Their possibilities for growth and service looked good to us. Here we walked in the groves, studied the irrigation system and enjoyed examining the interesting transportation museum of the Pierce Millers.

The next stop was Yosemite Valley. At Yosemite the waterfalls are unbelievably high; as one stands and looks upward the water which leaps over the ledges more than two thousand feet above seems to be pouring literally out of the sky. Our mountain-climbing interests were ac-

tivated and we hunted for the most difficult climbs in the park. The ledge trail which rises upward more than three thousand feet in a bit over a mile of climbing and the half-dome climb, part of which must be made on cables and necessitates a plodding foot journey of more than sixteen miles, were among the interesting ones we made.

From Yosemite we followed down the San Joaquin Valley through its orchards and vineyards. At Fresno we spent a delightful time with the Claude Rupels, who were getting ready to sail to Africa as missionaries. Then after laboring through hot Tehachapi Pass we dropped down into Los Angeles, Hollywood, and finally Pasadena.

In this area another delightful week end was spent with the Brethren. The Pasadena church in the morning and the Long Beach church in the evening impressed us with their interest and their possibilities. The pastors at both places seemed to be leading their churches well.

To give the children opportunity to use their Spanish we turned next toward Mexico. (Their Spanish was better than we had supposed!) A visit to El Capistrano Mission to see the famous bells and some dips in the ocean were a part of this day's experiences. The night was spent at Riverside with Paul Rupels, former African fellow

workers of ours. Here we were able to watch the fruits of the orange groves pass through the packing process.

After short visits at La Verne and Pomona we were ready to undertake the desert crossing which would start us homeward. The colorations were so beautiful that we discontinued our night journey in order to see them by day. Zion and Bryce national parks lay along this route; the colors of these parks must be seen to be believed.

Continuing northward through Utah and eastward through Colorado by way of Mt. Holy Cross and Mt. Elbert, Colorado's highest mountain, we came at last to the great plains and presently to McPherson, Kansas, our former home. Finally by way of Lincoln's historic New Salem town in southern Illinois we came into the Fox River Valley and back to the editorial desk.

We write only one general conclusion. Brethren have been able to find fertile river valleys all across America and to cultivate them into abounding life. The products of these valleys have been shared with other people. Brethren with their ideas of brotherhood, tolerance and peace are in a fertile river valley. Let us cultivate that valley into abundant life and share it with all the people of the world.



Rufus D. Bowman
Chicago, Illinois

the Moderator speaks:

ABOUT THE CHURCH

and to

IN our home we have Warner Sallman's picture of Christ. The face is strong and the eyes are looking far into the future as if the Master is living according to an unrealized dream. That dream is the kingdom of God. That goal is the redemption of men and a society in which dwells righteousness.

The Master is sad today and our heavenly Father is heart-broken because of the sins of man. The world war through which we have just passed came upon us because of man's sins. The war did not settle things. Goodness does not come through the exercise of evil. That is one of God's moral laws. The fruitage of war was the increase of hate, the extension of fascism, and the creation of the atomic bomb. And the nations are already talking of another war, an atomic war with destruction indescribable. The survival of civilization hangs in the balance. But war is the result of a sick civilization. The central problems of our age are moral and religious. People are talking about world government and in that the writer believes. But world government will never succeed unless it is founded upon a finer quality of life on the part of the people. Christ is the only hope of the world. This means a return to God and to the moral

and ethical ideals of the New Testament. It means a genuine repentance on the part of man and the acceptance of Christ's spirit of forgiveness. It means a repentant and revitalized church, for the church is the body of Christ to express his spirit and teach his principles to the world. Our hope for a better day rests fundamentally upon the church.

Some people have told the writer that they are tired of hearing about the Atomic Age. Well, the age is here whether we want to hear about it or not. Atomic energy may be directed for man's blessing or destruction. The Christian church cannot escape the issue. What then is the task of the Church of the Brethren in this Atomic Age? It is as follows—

1. To Be the Church of the Brethren at Its Best

There is no better way for the Church of the Brethren to fulfill its mission than to be the Church of the Brethren at its best. The Church of the Brethren at its best will teach to its members and to the world the church's historic ideals. These ideals include peace, brotherhood, simple spiritual living, temperance, the integrity of speech, tolerance, the permanence and sacredness of marriage, the New Testament as our rule of faith and practice, the

ordinances as a means of grace, no exercise of force in religion, reconciliation based upon Matthew 18, and the trustworthiness of Jesus Christ. The Church of the Brethren is at the crossroads. It may take the path along which these historic ideals will be lost. But it may, and we pray that it will, take the road of teaching and expressing their historical values. The contribution of the Church of the Brethren in the future will be in harmony with its historical principles.

2. To Recover the Sense of Urgency of Apostolic Christianity

Christianity in the early Christian community would have been crushed had it not been for the unconquerable zeal of those first Christians. They lived in the glow of a living Savior and went throughout the country preaching the Good News. Persecution could not stop them. To them it was urgent for men to repent and have life to the full.

Our churches are made up too largely of sitters and listeners rather than active personal workers. Every Christian should be a soul winner and should feel the urgency of personal evangelism. The rebirth of this urgency will come through a revitalized consciousness of God and the realization that men are lost without Christ. Personal

OF THE BRETHREN

Atomic Age

evangelism at home, the extension of foreign missions and reconciliation between individuals and nations are urgently needed. We should add to this the necessity for home evangelism. Non-Christians are not attending evangelistic services as they once did. To reach the unchurched, personal work will have to be carried on in homes. This calls for personal work with families and also holding services of worship in homes. The church must carry the gospel to the people.

3. *To Present Christ as the Foundation of Christian Doctrine*

Multitudes of people are confused regarding what to believe. They are listening to strange voices. They are wondering whether the Rock of Ages is still standing. They have lost their sense of authority. The voices of "thou shalt," and "thou shalt not" have become dim. The task of the church is to lead persons to a sense of authority. This authority is the trustworthiness of Jesus Christ. He was more than a mere man. Through Jesus God expressed his spirit, nature and word. "I and the Father are one," said Jesus. In this basic truth of Christian doctrine we have the Christlikeness of God and the deity of our Lord. Since God expressed himself through Jesus we have an index to the character of God. Since God is Christlike we know that he is doing Christlike work in

the world for the redemption of men. We realize, too, that God works in this world in ways consistent with his character and his goal for man, which is salvation. And since Christ expressed God's spirit, nature and word, Christ is the central authority of Christian doctrine. His ethics are the blueprints of the kingdom. Christ is the center of the New Testament and the Old Testament looks forward to him. He is the key which unlocks the door to an understanding of Christian doctrine. He is the Rock of Ages. He is the only hope of the world.

4. *To Issue a Call to Repentance*

The new church program must be built upon genuine repentance. All of us share in the guilt and sins of this world. The Christian church should repent first and then call the world to repentance. The Christian church has conformed too much to the sins of this age rather than challenging the sinful forces of society. The Christian church has endorsed every war from Constantine, 313 A.D., until the present time, and all war is sin, including World War II, which was the most sinful of them all. Genuine repentance on the part of the church involves real sorrow for sin, a cry to God for forgiveness, and the commitment to the spirit and teachings of Christ. When this is done the church will have

clean hands to call the nations to repentance.

The Church of the Brethren needs to repent. As members of the church we share in the guilt and sins of the world. The elders and ministers of the church should lead the way to repentance. We did not do enough to keep the war from coming nor did we teach and advise our boys sufficiently. Without pointing our fingers at anybody, let the officials of the church lead the way in repentance. Let elders, ministers and deacons, members who have harbored hate, businessmen who have profited economically by the war, young men who have participated in the armed forces, and all who have encouraged and supported the war business go to the altar in genuine repentance, consecrate life to the ending of war and to living according to the ideals of Jesus.

The Church of the Brethren made a good start with its service of repentance held at Annual Conference. That service made a profound impression upon the Conference. A number of districts have held such services. Local churches all over our brotherhood should hold services of repentance. Our brotherhood should hold services of repentance. No one can be forced to repent. Repentance is a voluntary matter. But all church members should be shown the need for repentance. A better world waits upon better men. Better communities and churches wait upon better men. Without repentance and faith man is lost. Man needs to see himself as a sinner before God and in need of redemption. Only a radical change in man through the Christian religion offers any hope for the world. Let the Church of the Brethren call the world to repentance.

To be continued

America, You Are Misinformed

Ilya Ehrenburg

Ilya Ehrenburg, noted Russian writer and correspondent, spent several months visiting America and then wrote the following article concerning his impressions. He sees no reason, other than purposeful propaganda, why America and Russia must start a third world war. We believe our readers will be interested in his words. This article appeared in a national magazine under the title, Ink and Blood.

THE United States of America is a great, unique and diverse country. I have been here two months. Of course this is too short a time to know America. But it has been long enough to recognize how little Americans know us and how little we know Americans.

I have traveled extensively in my life; I've been all over Europe. However, when I came here, every step I took held a surprise for me. Everything here is different: cities, trees and customs. I observed and I tried to understand. Poor is the traveler who sees only that which catches his eyes; his eyes must know how to catch those things that remain in the shadow.

New York City is magnificent in twilight when you look at it from one of the bridges. But I do not regret having gone to Mississippi, where I saw Uncle Tom's Cabin, after seeing skyscrapers. I have spent wonderful hours talking with writers, with people of great mind and of great heart. But no less significant were my meetings with ordinary Americans in ordinary cities where two or three skyscrapers loom above one-story houses, where there is a multitude of excellent comforts and terrible prejudices, where on Main Street walk not authors but heroes of written and unwritten books.

We know little of America; our conceptions of its good qualities and of its failings are too sketchy. In our newspapers that are few articles on life in the United States. This is not due to lack of interest but to lack of paper. If we had the paper that the American press devotes to descriptions of the concocted lives of Hollywood beauties, we would know much more about the real life of the American people. But never in our press can one find slanders

against the American people; we know little, but what we know is the truth.

I was stunned by the questions of American reporters: "Do the Russian people know that America helped them during the war? How do Muscovites learn about the stock market? Why do you prefer buttons to zippers on your trousers? Why do you have one political party and not two?" I think that the average American is finer and more intelligent than the papers he reads; nevertheless as a rule he is involuntarily influenced by newspapers, critics and publishers. The average American thinks that he dictates his tastes to the publisher and his ideas to the editor; actually, the ideas and tastes of the average American are often dictated by the editors and the publishers.

If our papers are at fault because of a scarcity of information about America, many American papers are at fault because of an abundance of misinformation about Russia. The anti-Soviet campaign now carried on by many supersede American newspapers is based upon tendentious and false information. The slanderers know that the impact lies not in editorials, which many people don't even read, but in cables that appear on the front page in bold headlines.

Some Americans have told me that I exaggerate the importance of the press. They prove this with one example: The majority of the newspapers were against Roosevelt but still Roosevelt was re-elected. I'll repeat it again: I am convinced that the average American is no simpleton, that you can't throw him off with articles. The average American, however, witnessed the actions of Roosevelt; and besides, Roosevelt made his voice heard. But by what means can the average American check the truthfulness of the re-

ports on the behavior of the Russians in Iran, in Manchuria or in the Balkans? Even if he wants to think independently, often all he has to think of is a heap of lies presented to him daily by his paper.

The average American might ponder as much as he likes over the question of why Soviet tanks were moving on Teheran; he might come to his own "independent" conclusions. But what he did not know was that Soviet tanks never moved on Teheran. However, the refutation never achieves the same effect as the original report; the power of slander lies precisely in the fact that it always leaves its mark.

Teheran is far away. But I have been right here in America, and nevertheless I have read many inventions about myself. For instance, I read that I traveled around the United States accompanied by "a representative of the G.P.U.," but actually, I was accompanied by a representative of the State Department, who was thus, according to the words of the deceitful reporters, an agent of the Soviet secret police.

Speaking of my trip around America, Time magazine exclaimed: "It was the kind of reportorial freedom that U.S. correspondents in Moscow often dream about but never know." This was published in Time, p. 70, June 10, 1946. In the same issue on p. 30, I read that an American journalist, John Fischer, had "returned from three months of unrestricted . . . observation in the Ukraine." I do not know of what kind of treatment Fischer was dreaming while in Russia. Maybe he regretted that no one accompanied him on his trip. I personally am very grateful to the State Department for its kind attention, particularly since Mr. Nelson is a man of great culture and tact and we've become good friends. But I can't help pointing out that Time used my trip to throw a shadow on Russia.

When Americans asked me what is needed to improve our mutual relations, I answered: "One measure." It is essential to use one measure in the evaluation of actions.

The American press has two measures: one for the virtuous United States and Great Britain, and another for sinful Russia. If Americans consider Iceland their base, then it is "a guarantee of world security." If the Soviet Union does not want her neighboring states to be used again as bases for aggression against Russia, then it is "Red imperialism." If Americans pro-

duce atomic bombs, it is the abstract work of scientists, or an innocent pastime like football. If Red Army men walk in formation along a Moscow street to the steam baths, that is "preparation for a third world war."

I talked with one farmer in Tennessee. This farmer told me that most likely Americans would have to fight the Russians. He was a peaceful man and absorbed in his cows. Thanks to the TVA he milked his cows with the help of electric energy, and this gave him sufficient time to study his local paper. The newspaper daily informed him of new Russian intrigues—in Trieste, in Korea, in Tabriz.

He probably read in a Tennessee journal of May 18 the appeal of a certain sect: it was stated that Moscow is Meshech, mentioned in Psalm 120:5,7; that Magog, mentioned by Ezekiel, is nothing else but Russia and that it is essential urgently to destroy the country of the Communist Magog. All this resembles delirium, but it was printed in black and white. One American journalist said to me: "Pay no attention to what is written in our papers; it is written by crazy people." . . . We have crazy people in Russia too, but they do not publish newspapers.

People who want to engineer a quarrel between our nations at any cost openly say that they don't like Russia. I will venture to add that these people don't like America either. They think of world domination, of oil, of atomic bombs, of an Anglo-American bloc, of anything, but not of American children.

The American newspapers write much about that "iron curtain," with which we have, they say, cut ourselves off from the world. Actually Russia is hidden from Americans by a smoke screen of lies, and this screen is the creation of many American newspapers. The wind will disperse a smoke screen. What will disperse a screen of lies?

Some American correspondents complain that they are not able to see anything in Russia. But to be precise—they cannot see anything that can be used in sensational headlines in the American press. They see the regular everyday work, but they crave for sensationalism; they see the reconstruction of homes, but they would like to report that Russia is preparing for the seizure of Teheran, Honduras or the moon.

I can tell them of scores of our "sensationalisms." We are excited



To help Russian youngsters like these Brethren service centers recently arranged facilities for shipment of food and more clothing into devastated portions of the U.S.S.R.

when a factory which was producing Petlyakov bombing planes is now turning out baby carriages. We are moved when a factory which had produced tanks is now producing buses or milk cans. We are proud that the people of Leningrad are repairing their homes after working hours. We dream of reconstructed Kiev. We write books; we care for the war orphans. Our children get married, our widows search for the graves of their dear ones and decorate them with flowers. We fought harder than all others, and more than all others we value peace. It is low and criminal to ascribe to our people aggressive designs.

Nowhere do our interests clash with those of the Americans—neither on the map of the world, nor in our hearts. America is a big country, and Russia is not very small. We can live in peace and we must live in peace. We do not want to force our tastes or ideas on others. I think that we can learn a great deal from the Americans, and the Americans can learn a great deal from us. It is better to learn than to fight.

Though American journalists demanded from me an answer as to why in Russia there is only one party and not two, I would not ask why in America there are two parties, and not three or not one, or why in the Southern states there is one party and not two. Each people lives as it wishes, and the mores of different nations should be respected, just as the ways of a next-door neighbor should be respected.

Our two peoples have much in common: forthrightness and frankness, energy, bigness, a freshness of outlook. Our soldiers, when they met the Americans on the Elbe, said:

"These are nice fellows." Then we were on the Elbe and we were friends. Now the Americans are on the Hudson or on the Mississippi and we are on the Volga or on the Ob. Why must we quarrel? Diplomats love to talk at a round table; it's their favorite piece of furniture. Let us say frankly that the round table of the diplomats has too many sharp corners. But the people are not diplomats and the people can truly sit together at a round table, and our two peoples can sit next to each other; they have much to unite them and nothing to divide them, except lies and slanders.

I leave many friends in America. I part with them with heavy heart, for in their eyes I see alarm. Wicked newspapers have done their part: they have inculcated in many Americans the idea of the possibility of a "third world war." There is an old French saying which says: "There is so much talk about Christmas that Christmas comes."

Newspapermen's stories about a "third world war" are dangerous in that they inculcate in people the idea that something is unavoidable, which in fact can and must be avoided. Some people don't spare their ink in the hope that other people's blood will be spilled. The Allies have not yet finished the prosecution of the Nuremberg criminals, when already a number of people, who hate the Soviet Union, are cultivating the thorny path of Hitler again. Was it for this that the Russians died on the Oder, and the Americans on the Rhine?

In all countries, including America, the free sale of poison is prohibited. Why then do Americans permit their worst citizens to feed people with poison which may prove fatal? In all countries including America, slander is prosecuted by law. Why then do Americans allow the slander of 200,000,000 people? Freedom is a great gift and there is nothing more wonderful than freedom of speech, and there is nothing more abhorrent than a poisoner at large who poses as a healer, or a gangster at large who plays the role of a defender of the weak.

I want to believe that the American people will find in themselves the strength of spirit, the perception and wisdom to say to the people who are preparing for a "third world war": "Enough! I do not intend to pay for your ink with my blood."

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Harold L. Phillips

Will Your Children Be Fit for Freedom?

Ralph W. Gwinn

Vice-president, International Council of
Religious Education

EVERY family must start afresh every time a child is born to teach him fitness for freedom, for self-government and for the defense of freedom. The child is unfit for freedom unless disciplined in religion. Without religion he lacks the necessary sense of duty to be a good citizen. Without a sense of duty he will not do right; he will not treat his neighbors as himself.

When he fails in the exercise of self-government, the compulsory state is substituted for self-government and it compels him to do what a mere man-made state thinks is right. Such a state takes away from him, by force of taxes, means by which

he may exercise to the fullest extent his powers of freedom. Either the child will be disciplined and free or undisciplined and dominated by others.

Every family should realize therefore that it is in a mortal conflict between two opposing ideas, whether in war or peace. One is the exercise of self-government under God's laws or, suffering defeat in this, submission to the discipline of the compulsory state without God.

The central concern must therefore be uninterrupted, unremitting education and discipline of every child and every adult through all the educational processes in our religious disciplines. If there is an interruption, a delay or an indiffer-

God in History

H. H. Clarkson

Freeport, Illinois

GOD works in a mysterious way, his wonders to perform," declares the poet. How often we fail to recognize the hand of God in directing affairs because we are given to attributing events of nation- or world-wide importance to every other force or influence than to God himself.

The student who studies history merely for the sake of acquainting himself with the past, giving no thought to God's place therein, will never grasp the full significance of much that the historians have preserved for us.

We cannot expect the worldly or carnally minded to see the hand of God, for the "carnal mind . . . is not subject to the law of God," but the Christian who fails to recognize God in history is forfeiting much of inspiration and courage.

History records that out on the sea the prow of Columbus' ship was pointed straight for Delaware Bay, when a flock of birds was observed flying southwest. Pinzon persuaded Colum-

ence, there results a loss of freedom, a loss of faith in God and his commandments, and a faith in the promises of false gods. Then the ordinary blessings of life which every family wants for its children, even the material things such as food, jobs, health and houses become lost through the false promises of the compulsory state.

Under God's promises, if we obey his commandments, all those things will surely be added to us. But all this depends on the teaching of the truth, our primary family function.

bus to change the course of his ship and sail after the birds. And so Columbus landed on a little island of the West Indies instead of on the shore of Delaware Bay. Some will see in this nothing but a flight of sea gulls, but the Christian, as he reads history, will recognize the guiding hand of his God. Could it be that God was reserving the American continent for the Puritans, the William Penns, the Alexander Macks, who later came here for religious freedom and individuality of worship? Even birds may reveal the will of God.

Constructor of Life

Glen Weimer

Pastor at South Bend, Indiana

In our age multitudes are taught to be destroyers of life. But the servant of God is called to be a constructor of life. Such a one faithfully adheres to basic reality and to fundamental spiritual principles. That is, he sees all life through the eyes of God and from the standpoint of God. This means that life, thought and deed are determined by what God is, and by what God does and is doing, instead of by the spirit and life of the age.

Moreover, the constructor of life agonizes over the sins of his age—carrying moment by moment in his heart the heavy hurt of the people. There is a literal agonizing in the agonies of the people. Behind the vicarious agony is intense purpose and meaning—that of redemptiveness—bringing them through the dark night to God's new dawn. It is an agony of opposition to the evils that affect, exploit and consume men, and an appeal for life to yield to God and his way. And it is also an agony of facing the opposition of mass opinion and entrenched evil.

Finally, the constructor of life builds bridges of fellowship where division and enmity reign; cleanses the wounds of life with God's living word of hope and promise; channels the spiritual forces of love, forgiveness, goodwill, co-operation, and sympathy where spiritual disease is rampant. Such is the vocation of the man of God in an age of destruction. Man cannot measure up to this when he is the measure and the means; God in human life alone is the measure and the means.

Walking With God Today

H. H. Helman

We Must Not Fail God

God can get along without us if he must. He is not expecting to do that. He rather looks for us to do the tasks he has assigned. If we respond, we then have a place in the great plan of God. Our own little plans are absorbed into the larger and wider plan which God has in mind; our little purpose is taken up into the eternal purpose of divinity. With an unfaltering trust in God's wisdom, we invest our talents and all we are in his service, persevering and achieving because it is his plan and his work.

Monday, October 14

God Has Specific Tasks for Us. Acts 9: 1-6.

When we turn to God, to love and to follow him, the spontaneous expression of the sincere soul is in obedience to what God wants us to do. The fruit of dedication is service. God shows his own what needs to be done, if not in one way, then in another. Happy that Christian who has found the God-assigned task.

O Lord, what wilt thou have me to do?

Tuesday, October 15

The Burden Is Light. Matt. 11: 28-30.

Divinely appointed tasks are never too difficult or heavy. The burden is light because it is a burden of love. Love's burden is always light. It is always so of those who go about doing good for love's sake. God does not expect too much of anyone. No divinely appointed task is burdensome.

We accept thy burden, O God, and bear it for thee today.

Wednesday, October 16

We Want God to Have Confidence in Us. John 15: 11-16.

Who can feel worthy of the confidence God has in us? Few of us really. But we must not betray this confidence. If we are chosen and ordained of God for service, we must not fail him. Let us bring forth fruit, the fruit God is confident we can produce, and our joy will be full.

We thank thee, O God, that even before we have chosen thee thou hast chosen us.

Thursday, October 17

Our Tasks Are Pressing. John 4: 31-35.

My work cannot wait. It is ready to be done. All spiritual work is pressing. It needs to be done at once. We dare not say there are yet four months or four days or even four hours. The tasks are due already. We must gather our tools and go to work at once for God.

Here am I. O Lord, send me.

Friday, October 18

My Tasks Are With Souls. Matt. 25: 42-45.

Human souls are reckoned as though they were our Lord. People at our door in need are as if it were Christ. What we do for them is as if it were done for him. Today we will meet somebody and it will be as if we meet Christ. What will we have for that soul?

O Lord, help us to let our light shine that others may glorify thee.

Saturday, October 19

We Work With God. 2 Cor. 6: 1-2.

Our work is teamwork. We do not work alone; we work with God. He is our divine partner. What a privilege it is to work with God. In another place Paul says it is God that works in us to will and to do his good pleasure. It is a holy partnership of service.

O God, work through and with each one of us to thy eternal glory.

Sunday, October 20

Our Reward Is Certain. Matt. 25: 34; 1 Cor. 2: 9.

Through life we love God and serve him. Then better things—better than we can imagine. That is the way God is. What he does for us is always better than our most daring hopes. The rewards of heaven will be an utmost surprise for those who serve him.

We thank thee, O Father, for the promised rewards for our faithful service.

... Kingdom Gleanings ...

Brotherhood Theme for 1946-47

Christ, the Hope of the World

Calendar for Sunday, October 13

Lesson material is based on International Sunday School Lessons. The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and used by its permission.

Sunday-school Lesson. Paul Makes a New Start—Acts 8: 1-3; 9: 10-19a; 22: 4-16; 26: 9-18; 1 Cor. 15: 8-10; Gal. 1: 11-16. Golden Text, This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. 1 Tim. 1: 15.

B.Y.P.D. Topic for October, God and the Deserted Village.

Gains for the Kingdom

Two baptized in the Nappanee church, Ind.

Three baptized in the Wakenda church, Mo.

Ten baptized in the Perry congregation, Pa.

Two baptized in the Rockingham church, Mo.

Six baptized in the Longmeadow church, Md.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Guy S. Forney in the Rummel church, Pa., Oct. 7-20.

Bro. R. E. Pepple of Laoto, Ind., in the Yellow Creek church, Ind., Oct. 13-27.

Bro. J. R. Jackson of Galax, Va., in the Lone Star church, Tenn., Oct. 6-13.

Bro. William Gould of Leamersville, Pa., in the Upper Claar church, Pa., Nov. 4-16.

Bro. Alton Bucher of Myerstown, Pa., in the Indian Creek church, Pa., Oct. 13-27.

Bro. Nevin H. Zuck of Elizabethtown, Pa., in the First church, Canton, Ohio, Oct. 13-20.

Bro. Medford D. Neher of Defiance, Ohio, in the Battle Creek church, Mich., Oct. 21—Nov. 3.

Bro. DeWitt L. Miller of McPherson, Kansas, in the West Dayton church, Ohio, Oct. 20-27.

Bro. Rufus P. Bucher of Quarryville, Pa., in the Ninth Street church, Roanoke, Va., Oct. 6-20.

Bro. T. G. Weaver of North Manchester, Ind., in the Lansing church, Mich., Oct. 14—Nov. 3.

Brother and Sister Harold R. Myers of Elkhart, Ind., in the Liberty church, Tenn., Oct. 14-27.

Bro. Galen T. Lehman of Huntington, Ind., in the Pine Creek church, Ind., Oct. 27—Nov. 10.

Bro. T. Wayne Reiman of Waynesboro, Va., in the Middle River church, Va., Oct. 27—Nov. 3.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Akron church, Ohio, Oct. 20—Nov. 3; in the Kokomo church, Ind., Nov. 5-17.

Brother and Sister B. D. Hirt of Monticello, Ind., in the Salem church, Ind., Oct. 7-20; in the Roann church, Ind., Oct. 27—Nov. 10; in the Spring Creek church, Ind., Nov. 11-24 and in the Union church, Ind., Dec. 1-15.

Personal Mention

Bro. Cecil W. Smith of Modesto, Calif., a former member of the Council of Men's Work, called at the Messenger office on his recent visit to the Publishing House.

Bro. Clement Bontrager is changing his address from Tonasket, Wash., to R. 3, Kent, Wash. This will be the headquarters address for the district pastor, he tells us.

Mr. and Mrs. J. D. Hicks of Hagerstown, Md., were recent first-time visitors at the Publishing House.

Elder Paul Miller will represent Middle Iowa on the 1947 Standing Committee. The alternate is Elder U. H. Hoefle.

Southern Illinois will have as its representatives on the Standing Committee of 1947 Elders Merlin Garber and Harold Miller. Bro. W. T. Heckman is the alternate.

Ethel McFeaters of Johnstown, Pa., was a recent first-time visitor at the Publishing House. She was being shown about by Mrs. Dorothy Kurtz of the Mission Board office.

Brother and Sister Merlin Brewer of Prairie City, Iowa, were recent first-time visitors at the Brethren Publishing House. They were returning to Iowa from visiting relatives in Ohio.

Sister Olivia D. Ikenberry and daughter, Esther Marie, sailed aboard the S.S. Marine Lynx on Sunday, Sept. 29, for China, to join Ernest Ikenberry, who has been in China for some time.

Mrs. W. H. Yoder of Waterloo, Iowa, was a recent visitor in Elgin and at the Publishing House. She was visiting her daughter, Alberta, who has been employed by the Ministerial Board for many years.

Bro. T. G. Weaver has assumed the duties of full-time fieldman for the Middle District of Indiana. Friends will please notice a change of address from Mexico, Ind., where he formerly was pastor, to 601 Wayne St., North Manchester, Ind.

Bro. A. R. Coffman changes his address from Hartsville, Ohio, to 1936 Sixth Street, La Verne, Calif. Bro. Coffman has left pastoral work in order to enter the college teaching field once more. Correspondents will please note his change of address.

Lyle and Rowena Albright with their daughter, Sylvia, flew from New York on Sept. 27 on the first leg of their journey to Africa by way of Europe, we are informed by the parents of Bro. Albright, who took them from Iowa to New York and stopped in to tell us about it on their way home.

Miscellaneous Items

Maple Grove Church, located near Grantsville, Md., celebrated its home-coming on Sept. 9, writes Bro. Ross Speicher, the pastor. One feature of the home-coming was the dedication of two heifers for relief which had been brought to the church that day.

Military Conscription Again

The most recent proposal of the army is that all young men be forced to register at seventeen and that they put in a full year of military training between the ages of eighteen and twenty. One half of this year would be spent in an army camp and the other half could be spent in a military academy, the national guard, or in some other specialized military division. This new proposal would involve one million youth each year and would cost about two and one-half billion dollars per year.

War Secretary Patterson says that the purpose of the army is twofold. First, we must continue to station our men in outposts all over the world. Second, we must retain a large standing army at home in order to impress the rest of the world with our military strength and make them afraid to lead their nations into war.

Most people who will give much thought to this will see it as a means of hastening the nations along the road to war. It is not fear of war which will perpetuate peace; rather it is the eradication of fear and suspicion which will lead the world to peace. Large standing armies and militant preparation for war will not make for confidence. Let us be ready to speak to Congress about this when the time comes.

Big Greek church near Cushing, Okla., will hold a home-coming service on Sunday, Oct. 27. Friends and former members are invited to be present.

The ministerial and Sunday-school meeting of Middle Maryland will be held at the Welsh Run church on Oct. 18 and 19, beginning at 10:00 a.m. Speakers for this meeting are Sister Susie Thomas and Brethren H. L. Hartsough, J. I. Baugher and John Metzler.

The home-coming of the Lick Creek church of North-western Ohio will be observed on Sunday, Oct. 20. A basket dinner will be served at noon. All those who ever attended church at that place are invited to enjoy the day with the congregation.

The annual conference of the Central Region will be held at Manchester College Oct. 14-17. The leading speakers outside of the brotherhood will be D. Elton Trueblood of Earlham College, Harold Ruopp, pastor of the Central church of Chicago, and Henry Hitt Crane of Detroit.

The new Danville church, Md., will be dedicated on the afternoon of Oct. 20 with Elder Foster Bittinger preaching the dedication sermon. There will be an all-day meeting and services nightly the following week. Everyone is invited to these services. This church is located on Route 220 leading out of Cumberland.

Dr. E. M. Jellinek, distinguished scientist, who has perhaps contributed as much as any other man now living to a better understanding of the alcohol problem, has this to say: "In a complex society, with so many tensions at work, we have the neurotic or diseased personality. It is natural that they should take recourse to intoxication to a larger degree than others. They probably constitute 40% of the inebriate population, but 60% come to alcoholism from an entirely normal origin and only in the course of drink. They are not seeking release. They are conforming to certain habits of their set."

"I have just finished reading your book, Let's Go Camping, and feel that it is a wonderful contribution to the camping field." Copies may be obtained from the Brethren Publishing House at \$1.25 each.

With Our Schools . . .

Elizabethtown College

The college found it necessary to postpone the opening of the fall session from Sept. 16 to Sept. 30 because the two government dormitories for men were not ready for occupancy. These buildings are known as North Hall and South Hall and will house sixty students. They are well constructed with shower rooms and lounge facilities. The floors are hardwood and each building has its own heating plant. Final painting is now being completed.

The largest student body in the history of the college is being welcomed at Elizabethtown this year. Over three hundred students have been accepted from more than six hundred applications. Quite a few former students who interrupted their college education to join the armed forces have returned this year.

Four new faculty members have been added to the staff for the new term. Dr. O. F. Stambaugh, Ph.D., Pennsylvania State College, will head the chemistry department. Harry M. Book, M.A., Columbia University, and a graduate student in the Grand Central School of Art, New York City, will be the art instructor. He succeeds Mrs. Mary B. Reber, who has retired after being on the staff for many years. Mahlon Hellerich, a graduate of Muhlenberg College and Columbia Uni-

Walking With God Today

Last week we suggested that those of you who have examined *Walking With God Today*, the two devotional columns which appear in the *Gospel Messenger* each week, should write to us and tell us whether it is helpful or whether you would prefer to have this appear in some other form. So far the replies which have come are about equally divided between those who like it in the *Messenger* and those who would rather have it in booklet form. Our hope in using the short devotional suggestion in the *Messenger* is that some of the daily reading will be taken directly from the Bible. Will others of you write to help us decide whether we shall continue to use in the *Gospel Messenger* *Walking With God Today*?

versity, has been elected assistant professor of history and will assist in the English department. Horace A. Kauffman, a graduate of Susquehanna University and a graduate student in Temple University, has been appointed as an instructor in mathematics and physics, taking the place of C. E. Heilman, who accepted a position as instructor on the Syracuse University faculty, where he will continue his graduate work.

President and Mrs. A. C. Baugher entertained the members of the faculty at their annual tea in their home on Sept. 28.

The faculty reception to the students, the first formal social function of the college year, was held in the auditorium-gymnasium on Oct. 3. Bruno Glade, a concert pianist who recently came to this country from England, entertained at the reception.

The annual convocation service for the student body was held on the morning of Oct. 4. Bro. R. W. Schlosser spoke on *Life at Its Best*.

Bro. Harlan Brooks and his family visited the college for a few hours on Sept. 24, on their way to New York City to fly back to India and their mission work. Bro. Brooks was an instructor in the department of sociology at Elizabethtown last year.

Juniata College

The entire faculty and sixty selected student leaders gathered at Camp Kanestate preceding the opening of school to exchange ideas and to plan activities for the college year.

More than fifty members of the Church of the Brethren took part in a learning-by-doing program at the college's Christian education workshop, Aug. 25-30. Each day's programs were high-lighted by a "town hall" meeting in the morning supplemented throughout the day with five study groups: children's work, youth work, adult work, visual aids and church library.

A work stoppage on the college's housing for veterans set back all hopes to have the ex-GI's comfortably situated by opening day. The project includes a large dormitory which will house eighty-six single men students and twenty apartments for the married veteran students in the village.

School opened on Sept. 16 with 575 students registered in the college's largest all-time enrollment. Of this total, 244 were freshmen. At least 260 of the students are veterans. Sixty are married.

Thirty degrees were conferred by President Ellis when, on Aug. 24, the college closed its largest summer session in fifteen years. Veterans numbered 119 in the total enrollment of 242.

Juniata will participate in a six-game intercollegiate football schedule this fall after a three-season layoff.

Our Mission Work



The Rhoades family boards the plane for South America

Pioneering in South America

J. Benton Rhoades

L. John Weaver
Eaton, Ohio

Pioneering our mission work in South America is only one more step in the eventful life of Benton Rhoades. Complete devotion to the will of God, coupled with splendid training and natural gifts, has already enabled him to contribute greatly to the church and the kingdom. Until called by the board to open up the mission field in South America for the Church of the Brethren, Benton had planned to serve as a pastor. He immediately saw that answering this call would be a chance to add an international dimension to his ministry in harmony with his peace and work camp philosophy.

Benton was born in a farm home near Astoria, Ill., March 31, 1920,

the son of Paul J. and Orpha Rhoades. He attended a country grade school, and, following that, Astoria High School, graduating with the class of 1936. His father is a deacon and the church holds an important place in the Rhoades' family life. Benton has been a member of the Church of the Brethren since he was seven years of age.

During the school year of 1937-38 Benton was enrolled at Manchester College. In 1938-39 he worked as a farmer and carpenter's apprentice. During this time he was licensed as a minister in the Church of the Brethren, being installed a year later. The summer of 1939 saw Benton attending the first Brethren work camp near Scranton, Pa. In 1939-40 he resumed his study at Manchester College, working at the college heating plant to meet expenses. During the summer of 1940 he served in Mexico under the American Friends Service Committee as assistant proj-

ect supervisor. The following summer (1941) he was pastor of the Romine church in Southern Illinois.

In 1942 he graduated from Manchester College with the A. B. degree, receiving a major in speech and a minor in social science. By this time he had taken two years of French and had a speaking knowledge of Spanish. He had been active in Student Volunteers, debate, oratory, and dramatics. During his senior year he served as student president and also was assistant to H. L. Hartsough, pastor of the local church. In the summer of 1942 he was pastor of the Eel River church in a rural community near North Manchester, Ind.

During the school year of 1942-43 he attended Bethany Biblical Seminary in Chicago. From 1942-1944 he was a member of the National Youth Cabinet, serving as chairman during the last year. In the summer of 1943 he was elected chairman of the Christian Youth Council of North America and began his two-year term as chairman of the Committee on the United Christian Youth Movement under the International Council of Religious Education. In the summer of 1943 Benton was director of a Brethren volunteer work camp in a Kentucky mining community. Here he supervised twenty students in the projects of repairing a school, carrying on community recreation, religious instruction and child and adult education.

On Thanksgiving Day 1943, Benton was married to Ruby Frantz, daughter of Ira H. Frantz of North Manchester, Ind. She shares his ideals and interests. In 1945 their first child, Jeanne Marie, was born. Benton and Ruby consider a Christian home one of the finest ways of making a lasting contribution to the betterment of the world.

After their marriage, Ruby continued her year of teaching in a Kentucky school and Benton completed a year of service on a home mission assignment in Turkey Creek, Ky. In the summer of 1944 Benton taught in youth camps, held an evangelistic meeting and chaired the Christian youth conference of North America at Lakeside, Ohio. In the winter of 1944-45 he resumed his studies at Bethany Seminary, spending his week ends in youth field work under the U.C.Y.M. During 1945 he was a member of the Federal Council's commission on the

church and minority peoples. In the summer of 1945 he worked in a mental hospital at Columbus, Ohio, while serving as a pastor to civilian public service men.

Benton was president of the student body during his senior year at Bethany Seminary. He was employed half time by the Brethren Service Committee as director of the Brethren ministry to resettlers in Chicago. This work was with both Issei and Nisei—directed at community integration and the counseling of hardship cases among Japanese families relocating in Chicago.

Benton and Ruby Rhoades were presented to the Wenatchee Annual Conference in the Sunday evening session. It was during Conference that they learned of plans for their leaving from the Miami, Fla., airport two weeks later. On June 30 the Rhoades family reached Quito, Ecuador, to open the Church of the Brethren mission field in that community.

Ruby Frantz Rhoades

Mrs. V. F. Schwalm

North Manchester, Indiana

Ruby June, daughter of Ira H. and Hattie Sellers Frantz, was born June 1, 1923, at Beattie, Kansas, where her father was serving as pastor of the Richland Center church. There were three boys in the home; so the coming of the baby girl was a very welcome event. While Ruby was still very young the family moved to Fruita, Colo., where they were living at the time of the mother's death when Ruby was seven years old. The loss of the mother was a severe shock to the entire family.

For the next few years Ruby lived in the home of her aunt, Mrs. J. Hugh Heckman, in the home of President and Mrs. V. F. Schwalm at McPherson, and in the home of Mr. and Mrs. J. E. Hornbaker of Clifton, Colo. After this she returned to live with her father and brothers. In December 1934 the family moved to North Manchester, Ind., and in December 1936 a new mother came into the Frantz home in the person of Alta Williams Frantz, a trained nurse, who became a confidant and counselor to Ruby.

Ruby completed her high school work in North Manchester and continued her college work at Manchester College. During her senior year in high school, Ruby was president of the Sunshine Society. In college she showed great ability as a writer

and speaker. A number of articles from her pen were published while she was in school. One of her articles, well remembered by the writer, was entitled Hands. She won a peace oratorical contest with the oration, A Bag of Beans, which was later printed and used in many declamation contests in Ohio. After two years of college, early in the summer of 1943, Ruby went to Kentucky to help in the backward mountain regions of that state. In July of that same year she returned to Kentucky and taught school there until the following February when she returned to college.

Ruby was married to Benton Rhoades of Astoria, Ill., on Nov. 25, 1943. Since their year in Kentucky together, Ruby and Benton have been in Bethany Seminary in Chicago.

Jeanne Marie was born into the home on Feb. 26, 1945, and has become the object of the affection of the family and has occupied a good share of Ruby's time.

Ruby is a young woman of strong and winsome personality. She has a brilliant mind, is socially and spiritually sensitive, has keen insight into spiritual problems and can turn her ability to practical use. Ruby has had great appreciation of her father and shares something of his ability to write. As she goes to the field, she has the love, good wishes and prayers of her family, her many friends and the church to support her in the arduous task she is undertaking as a mother, wife, and messenger of good tidings to other lands.

Furlough and Return

Bessie M. Crim

Covington, Ohio

Before entering mission work I often wondered what missionaries did with twelve or eighteen months' furlough. My first term of service was not exactly a normal one; neither has my furlough been normal.

Now the time has arrived to plan to return to China, and I find that my furlough has been very interesting and helpful. I have enjoyed my furlough because the members of the church throughout the brotherhood have been friendly and hospitable. Many have waited hours at railroad and bus stations, if the bus or train was late. I remember the morning I arrived in San Francisco after spending almost five weeks on the ocean. Brother Burris from the Oakland church waited from 8:30

a. m. till 3:30 p. m. for us to get permission to leave the ship.

My deputation work has taken me into many Brethren churches, homes and camps from Pennsylvania to Kansas. The churches showed great interest and responded well to the call of the mission work. The Christian fellowship I found in many homes was greatly appreciated. Family worship was a part of the day's program in many homes. Many homes, however, started the day without first remembering God.

Young people's meetings and camps were full of enthusiasm and interest. Questions asked dealt with mission work and world problems. The interest young people are taking in mission work gives great hope that the mission program will be carried on for years to come.

Last fall Bro. Ernest Wampler, Brother and Sister Rolland Flory and I attended the six weeks' rehabilitation course offered at Cornell University in Ithaca, New York. Lectures were given on the following subjects: Rural Sociology, Home and Family Life, Child Psychology, Foods and Nutrition, Public Health, Sanitation, Control of Epidemics and Co-operatives. These classes were full of valuable information which will be useful when we return to China.

We were able to take part in the communion service at the King Ferry church. The memory of our Christian fellowship there will linger long in our minds when miles of water separate us.

I attended the winter and spring terms at Bethany. This additional Bible training helped me to have a deeper faith in God and to be able to face the many problems as we plan to return with more courage and enthusiasm.

As plans are being made for our return it is necessary for many letters to be written and answered. Sometimes we wish the mail was a little faster and at other times we wish the mailman would miss us. It is also necessary to do a great deal of searching for needed supplies. The State Department, of course, has a great deal to say about sailing and many other things.

We are indeed grateful for the support from the home churches. We can go forward only as the churches are behind us at home. We pray that our hearts may be united in prayer to God for guidance as we return to China.

Brethren Service

UNRRA Due to Quit:

Brethren Will Carry On

Many have been deeply concerned about the termination of UNRRA on December 31 in Europe and on March 31, 1947, in Asia. "The need is going to remain large for some time to come," says Leslie B. Moss, director of promotion for Church World Service. This means that private relief agencies will have to redouble their relief efforts to meet the gap between needs and supplies.

Church World Service is the combined organization of the Church Committee on Overseas Relief and Reconstruction, the Commission for World Council Service and the Church Committee for Relief in Asia. It is the official agency of most Protestant churches in the United States for raising gifts of money and materials for overseas relief. The B.S.C. is one of these private agencies and is instrumental in operating three of the eight relief centers for receiving and shipping gifts from all denominations and social groups. Church World Service plans to continue as long as need exists abroad and Christians in this country respond to it.

Probably at least 80% of whatever supplies may be used in relief will come from the U.S.A. We must remember that the loans and credits of UNRRA have played the major role in what has been supplied thus far. This also means that all distribution will have to be carried on by the World Council of Churches. Of course, there are representatives, ministers and workers of many creeds and denominations helping to see that this is done.

All this adds up to a very earnest effort on the part of all churches of this country to supply gifts-in-kind, clothing, bedding, shoes, food concentrates, to enable the churches in various countries to expand their ministry of assistance. Many of these are minority groups whose position may be further imperiled when UNRRA stops.

Won't you do everything you can to stimulate the churches, ministers, women's and young people's groups in your denomination or area to do their utmost in marshalling their efforts to collect and send the things which will help sustain life through the coming winter? Things sent in now will save lives.



Greek girl wearing dress donated by Brethren. Her father's letter of thanks follows

Dear Sirs:

From a label which was on the dress in a parcel which I received through the Greek War Relief for my child, I understand that it was forwarded by you.

I have no words to thank you very much for your nice gift. As we have suffered very much during all these years of occupation these presents help us much as we are very short of clothing after so many years of war.

I enclose herewith a photo of my child wearing the dress she received for which she thanks you so much.

I have no doubt that you will not forget us again now that the winter is coming.

Thanking you in advance, I remain, dear sir,

Yours truly,
Tassos Karakassis
Workman

Attiki, Greece

Information and Inspiration . . .

The treasurer for the Brethren Service Committee reports that \$93,029.82 was received from March 1, 1946, to July 31, 1946, for real goods for relief. This giving has certainly been a very practical and evident method of showing your love and consideration for the brotherhood of mankind.

The meals-of-mercy plan noted in last week's issue found one church group in Northern Indiana district contributing \$118 with 101 people participating.

"As for God, his way is perfect" (Psalm 18:30).

Manchester College reports that sixty-three ex-C.P.S. men will be enrolled there for the fall semester. This goodly number is encouraging, especially in the light of the fact that most of these men have been without any source of income the past two to four years.

A. Stauffer Curry will take up his duties here as director of the B.S.C. field organization on October 15. He will have responsibility for coordinating B.S.C. activities in local churches, districts and regions all over the brotherhood. Formerly executive secretary of the Southeastern Region, Bro. Curry has been working toward the Ph.D. degree at New York University during the past two years.

The cattle attendants office is willing to consider groups of men or entire crews to be assigned on the same boat. Tentative arrangements should be made as soon as possible by writing to Robert S. Zigler, New Windsor, Md.

Gettysburg, Ohio, reports 2,047 cans of tomatoes processed one evening recently.

Burke: German Port Gets 5,000 Tons of Relief Goods

Eldon Burke, director of relief in Europe for the Brethren Service Committee and representative for CRALOG in Germany, recently sent in the following report. "As you know, we are primarily engaged in the wholesale distribution of relief supplies. Thus far over five thousand tons have come to the port of Bremen. The distribution has been slow because the German committee has moved slowly, partially because of lack of experience and in part

because of inability as a result of various restrictions imposed on them.

"Germany today is white with an excellent wheat harvest. The threat of immediate starvation has been pushed away for a few months. The opportunity for service is very great here, but the possibilities of the doors being open very soon are slight. This is a military government—something which people are prone to forget."

The Church Nursery

Parents with very small children often develop the stay-at-home-from-church habit. As a result there is a lowered church attendance and a consequent loss to the parents involved. On the other hand small children brought into the church often become a disturbing factor to the congregation. Where these are problems any group with a concern about the situation might consider the possibilities of establishing a church nursery.

The church nursery provides a place where parents can leave their children during the church hour or during both the Sunday-school and church period. The church nursery is a very good place for small children to learn first lessons in getting along with others. For many of them, it is the first experience away from home, sharing toys and taking turns.

The young married people's class might be the most likely group to sponsor the church nursery. Many mothers would gladly share in taking care of the group for a month or two in order to be free to attend the church services during the remainder of the year. One nursery was started on a ten-dollar subsidy from the young married people's class and continued with the class and the church sharing equally in the running expenses.

Rooms used by other classes for Sunday school would be available for the nursery during church services. The nursery, including the floor, should be warm in winter and have as much sunshine as possible. Plenty of floor space is required for "creepers, lap children, porch children and yard children," as one mother said who couldn't keep numerical track of her children's ages. Cupboard and closet space is needed for toys and other equipment. Children must be protected from dangerous stairways and similar menaces to safety. The nursery should be away from the main auditorium so as not to be distracting.

Minimum equipment required for the church nursery includes beds or bassinets for small babies (clothes-baskets set up on a long table will care for infants), large blocks, balls, trains, play-housekeeping equipment, jigsaw puzzles, a rockinghorse

and a play pen. Additional desirable equipment would be a large picture and story books and a victrola. An announcement or two in the church bulletin as to kinds of equipment needed will bring contributions of all kinds.

Most of the children will likely be under five years of age—oftener under three. The program will be entirely free and informal without too much direction from adults. There may be interest centers—a leader reading from a storybook for a few minutes or helping to build a block house, but by and large the program will be unplanned. Leaders will need always to keep an eye on the shy children who need a bit of encouragement and drawing out. Cracker or fruit-juice refreshments are in order; perhaps a rest on a rug for five or ten minutes.

New Year Program Resources

New Year: Candelighting Service. 35c.

The Voice of Time. 10c. A pageant of the months written and produced by Brethren people.

Watch Night Service program in the November 23, 1946, issue of *Our Young People*.

Steps in Getting Started

—Talk to a half dozen other key persons—including the pastor, several mothers and fathers whose opinions carry weight in the congregation—selling the idea to them.

—Present the idea to some organized group—either the young married people's class, homebuilder's group, aid society, or the board of Christian education or church cabinet. Be sure that you have sold the idea to a few key people in this group in advance.

—Don't push too hard for it, if the idea does not catch fire the first time; it might need to lie dormant for a month or a year or two.

—Once an organized group has agreed to sponsor it, the group should then ask approval of the church, through the cabinet, board of Christian education, and/or the church council. In presenting the idea, it will be well to anticipate all

objections and be ready to answer them.

—The church will either appoint a committee directly, or will ask the group sponsoring it to set up its own committee; in either case, appoint a supervisor, and a committee of two or more people.

—The committee will then begin to work, planning for the following items: how to get space designated; what toys and equipment will be needed and how to get them; how the Sunday-by-Sunday leadership will be provided; how to publicize the opening of the nursery so that parents will bring their children; decide what kind of coaching or help will be given to the Sunday-by-Sunday leadership.

Suggestions on Sunday-by-Sunday Leadership

The occasional church may find a rare soul, or several rare souls, who love children enough to take on the responsibility for the church nursery for the entire year. If they are capable, intelligent, trustworthy people, and are willing to do it, this is an ideal situation. Where this is not possible try getting teams of two or three people to work for a month at a time. The chairman of the committee or the personnel chairman, if you have named an extra person to be responsible, can arrange the teams, a year or a few months ahead of time. Where teams are used by the month, try having some overlapping personnel from month to month, so that there will always be someone on the team who knows how to go about things and whom the children feel they know. Names of teams should be published in the church bulletin or posted on the inside bulletin board, month by month. Each team needs a captain.

Where funds permit a few churches may wish to employ an individual for supervising the nursery throughout the year. One church now employs a trained nurse to do this.

The following list of suggestions grows out of the experience of one church. Each helper is given a mimeographed copy before going on the job.

1. Be at church by 9:30 each Sunday morning (or have one helper present).
2. Greet firstcomers; hang up

Everyone knows that a young man does not go into the ministry expecting to get "big" money. Any man who is capable of serving a church efficiently would be able to demand a higher salary in the business world.

Some men out in our pastorates have found it exceedingly difficult to pay off college and seminary debts, buy sufficient books and magazines, drive dependable cars and dress themselves and families adequately. It is usually difficult to make parsonage improvements, increase the pastor's salary or secure funds for secretarial help. People make some remarks like these: "The minister gets more than I do. The parsonage is better than my home. I don't have a stoker; why should I help buy one for the pastor?" Rather than this type of reaction people should put themselves in the place of the pastor and apply the Golden Rule.

There are some capable young men who do not accept the ministry because they do not feel that the laity of the church generally is sensitive enough to the economic needs of the ministry.

It occurs to me that the pension plan now in operation in our church provides a tangible avenue through which we can help our ministers. The supplemental pension fund of \$125,000 to be raised by Feb. 28, 1947, presents a moral obligation. Give liberally that our older ministers may have at least a minimum retirement income.

wraps, and prepare rooms for children.

3. Check roll and list helpers (cards for children's roll)—sheets on inside of closet door.

4. See that children are busy and happy—giving individual attention as need arises—checking with parents as to toilet habits and other care needed for the child.

5. List needed equipment (sheet on cupboard door).

6. Buy crackers (turn in expense sheet to supervisor monthly).

7. Be sure toys are replaced and room left tidy each Sunday.

8. Wash sheets each time they are used (return to drawer marked sheets).

9. Be at door when parents return so that no child will get away without parents.

10. Disinfect and wash all washable toys once a month. Toys children put in their mouths should be washed each Sunday.

Safety and Sanitation Precautions

With children so small, physical safety and a sanitary environment are of top importance. A nurse will usually be present at some time on Sunday morning to give general supervision. In addition, helpers will try to watch the following:

1. Older children should not be allowed to run up to cribs of very small babies.

2. The rockinghorse has to be watched when there's a baby in it; the baby could fall out.

3. High bassinets should be watched for babies sitting up.

4. Watch out for small objects for

the very small children; better not have them around.

5. Kleenex, soap and paper towels are kept in supply cupboard.

6. A bowl of antiseptic solution is kept on top shelf of supply cupboard for washing hands after changing diapers. This is a BK solution prepared by nurse. Be sure the BK bottle is kept on top of cupboard away from children.

7. A first-aid kit is available in the hall just above and to the left of the kitchen door.

For the monthly clean-up—use one kitchen sink for BK solution and other one for clean water to rinse the toys. There will be cloths in cupboard (in nursery) for washing and drying toys.

General

Religious News . . .

Baptists Seek Higher Educational Level for Clergy

Ways and means to raise the educational level of Baptist clergymen and college students were discussed at a five-day workshop conference conducted by the Association of Northern Baptist Educational Institutions.

Conferees heard reports on two recent surveys which revealed that only fifty-nine per cent of 7,000 Northern Baptist clergymen holding pastorates attended a college or seminary for one or more years; only thirty-eight per cent attended a Baptist seminary; forty-three per cent were trained in Bible schools and other seminaries; ten per cent received a high school education or less; and out of 357,311 students at-

tending 333 colleges and universities in thirty-four states less than five per cent are Baptists.

To remedy the educational condition of its ministers and students, the denomination is seeking to establish a million-dollar student loan and scholarship fund, it was announced by Dr. Luther Wesley Smith, executive secretary of the church's board of education.

Clergyman Lives on 74c Weekly Diet to Aid Relief

Just to prove it can be done, Dr. George Swann, pastor of Edenside Christian church in Louisville, Ky., ate for a whole week at a cost of seventy-four cents and gained one and one-half pounds in the process.

Dr. Swann pointed out that the money saved by following a carefully planned cheap diet for a week could be donated to the Famine Relief Committee.

Five years ago he made a similar week-long experiment. Those meals cost him fifty-one cents, "but that was before the cost of food had gone up," he explained.

Dr. Swann's basic food was whole wheat flour costing five cents a pound, mixed with soybean meal (three and one-half cents a pound). The proportion was two parts flour to one of meal.

A typical day's menu:

Breakfast: Three ounces of his mixed flour in cakes, peanut butter in Karo syrup. Total cost, one and one-half cents.

Lunch: One-half pint buttermilk, fried potatoes. Cost, four cents.

Supper: Pea soup, fried potatoes, bread, syrup, peanut butter. Cost, nine and one-half cents.

The menu was varied a bit, but the most expensive day cost him fifteen cents.

Questions We Cannot Escape

The purpose of American society to make steady progress toward the goal of liberty and justice for all has never been better defined than it was by Abraham Lincoln. Starting from the principles of the Declaration of Independence, Mr. Lincoln said, "Public opinion on any subject always has a 'central idea' from which all its minor thoughts radiate. The 'central idea' in our public opinion at the beginning was . . . 'the equality of man'; and, although it has always submitted patiently to whatever inequality seemed to be a matter of actual necessity, its constant working has been a steady and progressive effort towards the practical equality of all men."

What Mr. Lincoln said so truly and so clearly in the middle of the 19th century is still true and must always remain true of America. Democracy in this country is tested and proved in every generation by the degree to which it succeeds in applying these to the lives of all the American people.

Is there more opportunity for more people so that the sons of the lowliest may, by the exercise of virtue and hard work, attain the goal toward which they strive? Are the civil rights of all guaranteed and protected so that, in the wise employment of them, men of talent, however obscure today, may live to bless the common life of us all tomorrow? Is racial and religious prejudice—and its unseemly offspring, discrimination—consigned to the limbo of all foul and unjust things which do not belong in a country like ours?

These are the questions which sincere and conscientious Americans have always asked about America and to which they have sought the right answers. We cannot escape these questions today any more than Americans of the past could. We cannot escape them because, in Mr. Lincoln's words, the constant working of public opinion in America "has been a steady and progressive effort towards the practical equality of all men."—William C. Kernan, New York City.

Methodist Church in Poland Resumes Full Activities

The Methodist Church in Poland has resumed its full scale of activities for the first time since the German occupation, it was reported in Warsaw, Poland, at a three-day "reconstruction conference" presided over by Dr. Paul Neff Garber, American-born Methodist bishop in Europe, whose jurisdiction embraces eleven countries.

One of the few foreign churchmen permitted to enter Poland since the end of the war, Dr. Garber said he was "made to feel extremely welcome by the government." Warsaw newspapers reporting his arrival described him as "a true and tested friend of Poland."

In his address to the Methodist delegates, Dr. Garber thanked the government for the freedom granted to the smaller Protestant sects in Poland. He declared that the Methodist Church, which formerly could meet only under the name of the Southern Trading Corporation, is now permitted to organize as a religious body, to perform marriages and build churches.

Youth Group Meets to Discuss Plans for World Conference

Fifty youth representatives from eighteen countries gathered in Geneva recently to discuss plans for the World Christian Youth Conference to be held at Oslo, Norway, in 1947.

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, opened the five-day session by stressing the importance of the Oslo meeting—the first of its kind to take place since the Christian Youth Conference at Amsterdam in 1939. He told the youth leaders that unless they understand that Christ is not only their Leader but also holds all power, the gathering will be merely "just another meeting." He warned that youth must be prepared to combat movements and conditions which deny God and imply that men must set their own ethical values.

Vacation Bible School Launched for Children of Negro Migrants

A daily vacation Bible school for children of Negro migrant fruit pickers in Berrien County has been launched by the Kent County, Mich., council of church women.

The number of transient workers in Berrien County at the present time is about 6,000, with five sixths of them Negroes. The only provision for recreation, church services, child care or education afforded these people comes through the Berrien county council of churches and the Home Missions Council of North America.

Through these agencies several rehabilitated Negro families have organized a rural Christian fellowship association to integrate into the community migrant families seeking to settle here and to provide recreational and devotional services for the transitory population.

Catholic Women Hear Mass Deportations Scored

Mass deportations in eastern Europe by former allies of the United States are threatening more lives than were destroyed during the war, Miss Eileen Egan, of New York, told delegates to the twenty-first biennial national convention of the Catholic Daughters of America in St. Louis.

Miss Egan, who is supervisor of projects for war-relief services of the National Catholic Welfare Conference, charged that mass deportations begun when Hitler took an estimated 12,000 persons to Germany for slave labor are being continued by Russia, Czechoslovakia, Poland and other countries.

Characterizing the "real peace-makers" as those who "build and rebuild the broken bodies of men, women and children and not those who sit around conference tables," Miss Egan called upon the people of America, and particularly Roman Catholics, to continue their efforts for stricken peoples of Europe.

Says Young People 'Most Unchurched' Group in Nation

Young married couples and young people just out of college are the "most unchurched" group in the nation, Dr. Harry C. Munro, director of the national Christian teaching mission of the International Council of Religious Education, declared at the Montreat, N. C., Leadership School.

Dr. Munro said that surveys conducted in large cities, towns, and villages disclosed that young adults are not being reached by religious education programs or by church organizational work. The next largest unchurched group, he said, is that of very young children, which indicates that the children in the homes of the unreached young adults are not attending church schools.

"The church is failing to reach the young adults and is therefore failing to reach these children. This is serious both for the churches and the young adults who need the church. This group is the very backbone of the church."

Brotherhood News . . .

Fellowship Day in Western Pennsylvania

The churches of the Western District of Pennsylvania enjoyed a day of fun and fellowship at Idlewild Park on July 31. Cars and buses brought nearly 3,000 people to the all-day outing. Though rain during the day ended the softball competition and hampered the crowd somewhat, everyone seemed to have a good time. The day closed with a vesper service; Dr. C. C. Ellis brought an excellent message. He told the group that real happiness is to be found through loving in the sense of unselfishness, working in the sense of rendering service, playing in the sense of re-creation, and looking at the stars in the sense of worship. The Gideon chorus of the Walnut Grove church presented several musical selections during the service.—Clarence H. Rosenberger, Windber, Pa.

A New Church Is Born in Washington

On Aug. 13 Elder Clement Bontrager of Tonasket, Wash., was with us to organize our group as a mission church. Eleven of the twenty live within our bounds. The following officers were elected: Bro. Bontrager, elder; Anna Troh, church clerk; Charles Holly, Ed Mytting, Maurice Hathaway, trustees; Lottie Schneider, treasurer and church correspondent; Piccola Hathaway, Messenger agent. Brethren Charles Holly and Maurice Hathaway were elected to the office of deacon and with their wives were installed. Two sisters were reinstated to full fellowship. Elder John R. Peters, our summer pastor, is retained until a successor can be found.

If the future of our church can be judged by the fine spirit that pervaded our meeting, others will be won for Christ. Our Sunday-school attendance averages about forty and the attendance at the morning and evening worship services is good.

This new church is, in the bounds of the Stiverson church, which was organized about fifty years ago. It is situated thirty-five miles northwest of Goldendale, Wash., and the same distance north of Hood River, Oregon. We invite anyone passing through this section to stop and worship with us.—Lottie Schneider, Glenwood, Wash.

Sunday-school Convention of Middle Pennsylvania

On Aug. 15, 1946, the Middle District of Pennsylvania held its annual Sunday-school convention in the Stone church at Huntingdon, Pa. The theme of the convention was Christ, the Hope of the World. Bro. Berger Baker led in the singing. The devotions were in charge of Bro. Howard Whitacre, pastor of the Juniata Park church.

Bro. Floyd Mallott, professor of Old Testament and church history in Bethany Biblical Seminary, brought us an inspiring Bible message. Following the offering and special music by Lucille Snyder, we divided into sectional conferences.

In the young peoples' conference officers were elected to the district cabinet and the national youth council meeting was discussed.

The afternoon session was very helpful. Bro. David J. Wieand of Bethany Biblical Seminary gave us words of encouragement in his Bible message.

Bro. E. M. Detwiler spoke on the

subject, Best Method of Presenting the Bible Lesson in the Church School. Bro. Kulp's subject was How to Make Our Church School More Evangelistic. These talks were followed by an open forum.

A vesper service was held on Round Top. The devotions were in charge of the retiring B.Y.P.D. cabinet members. Bro. Floyd Mallott challenged us in his missionary message to discover our talents and put them to use and to go into all the world and preach. Bro. Levi K. Ziegler led us in a service of consecration of life and means.

I am sure that each one who attended the convention went home with a greater desire to serve the Savior who is the hope of the world.—Wilda Whitacre, New Enterprise, Pa.

Middle Indiana District Conference

The Middle Indiana district conference was held at Manchester College on Aug. 21-24. Its theme was Christ, the Hope of the World. The Bible hours were conducted by William Beahm, who also spoke on The Ministry of the Church. Other speakers on the program were Russell Bollinger, Jay J. Johnson, I. W. Moomaw, Ray Zook, C. Ray Keim, Clarence Sink, Roy D. Boaz, F. G. Kuebler of the Evangelical Church, Russell Weller, Mrs. E. K. Ziegler, Ralph L. Boyer and Glenn McFadden, all of whom delivered inspiring and timely addresses. The general tone of the meeting was that it is the duty of Christians to bring all men to Christ, who is the hope of the world.

The officers of the meeting were T. G. Weaver, moderator; Galen Lehman, reader; and L. W. Shultz, clerk. The moderator-elect for next year is Clarence Sink. The Standing Committee delegates for 1947 are Clarence Sink, Galen Lehman and Charles Oberlin, with T. A. Shively, Russell Bollinger and Edward Kintner as alternates. A significant action of the meeting was the election of Roy C. Gilmer of Huntington, Ind., as the one treasurer of the district funds.

The following paragraphs are a part of the resolutions which were passed by the conference:

"We are keenly aware of the spiritual decline and the moral looseness of our day. In the face of this we urge our members to re-examine and strengthen their faith in the adequacy of the Christian gospel to save men. We particularly urge our churches to give their constant

concern to combating such evils as divorce, immorality, drink, Sabbath desecration, etc., and to strengthen the Christian home and the good life.

"Conscious of the need of hungry millions, we believe that God calls upon us to share our food with them and to bind their wounds, and to teach them the love of God who is the Father of all men.

"In a day when men put their trust in material forces and we are aware of our own complacency in the face of it, we call upon our people to repent and to reaffirm their faith in the gospel of Christ as the hope of the world."—L. W. Shultz, North Manchester, Ind.

Catharine Hoke

Catharine Hoke, daughter of Moses and Susannah Maurer Miller, was born near Gettysburg, Ohio,



Sept. 29, 1869, and died at her home in Greenville, Ohio, June 9, 1946. She was of a family of seventeen children. Her father was for many years senior deacon of the Oakland congregation. In early youth she was received into the congregation near her home, where she resided for many years, and where her memorial services were held. Her body was laid to rest in the Highland cemetery near West Milton, Ohio. At her marriage to Seth A. Hoke, in 1894, she became mother to his six children. To this union were born two sons and five daughters, all of whom survive. Soon after the death of her husband in 1917 she moved to Greenville, becoming a faithful and helpful member of this congregation. She found great joy in the women's work, and continued in this service until ill-health overtook her. There are left of the two unions five stepchildren, her own seven children, thirty grandchildren, and eighteen great-grandchildren. Nine brothers and sisters survive her. The officiating minister was the undersigned, assisted by Bro. Glen Moyer.—I. G. Blocher, Greenville, Ohio.

Betty Huffman Hockman

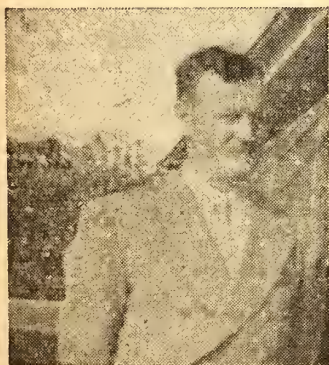
Betty Huffman Hockman, daughter of the late Elder and Mrs. J. B. F. Huffman, died in the Rockingham Memorial hospital at the age of seventy-one years. She is survived by five daughters, two sisters, three brothers and six grandchildren. Her husband, A. B. Hockman, preceded her in death.

Sister Hockman became a member of the Rileyville Church of the Brethren early in life and remained faithful until death. She was one of its most staunch supporters and for many years made the bread for communion services. She was ever ready to lend a helping hand to the sick and needy wherever she could. Her cheerful, helpful presence will always be remembered by all who knew her. Her faith in anointing proved a wonderful inspiration to her a while before her death.

Funeral services were held at the Rileyville church by Bro. N. D. Cool of Bridgewater, Va., assisted by Bro. Donald Royer of Luray, Va., and burial was in the Rileyville cemetery.—Mable L. Atwood, Rileyville, Va.

Bro. John Shenk

Bro. John Shenk, son of the late Mr. and Mrs. Elias Shenk, was born April 20, 1892, and was killed in an automobile accident June 24, 1946, while returning from Annual Conference.



Brother Shenk was a member of the Church of the Brethren for many years, having joined the church at the Mohler house near Ephrata, Pa. He served faithfully and willingly as a deacon and will be greatly missed in that capacity as well as in the community of Lititz, where he lived.

Brother Shenk, in company with his wife, Fannie Eberly Shenk, and Mr. and Mrs. Jacob Bard of Denver, Pa., left Lancaster County sometime in May, the destination being Wenatchee, Wash. They attended Conference and started east after visit-

ing Mr. Bard's brother in Oregon. The accident occurred near Eden, Idaho, when the automobile in which they were riding was struck head on by a truck. Brother Shenk and Mr. Bard were killed and Sister Shenk and Mrs. Bard were injured and taken to the Twin Falls County hospital. At this writing the women are reported to be getting along very nicely. Sister Shenk expects to spend some time with her daughter in Octavia, Nebr., and Mrs. Bard will return to her home in the near future.

Besides his wife Brother Shenk is survived by one daughter, one grandchild, two brothers and one sister.

Funeral services were held in the Lititz church on July 2 by the pastor, Elder Jacob T. Dick, and Elder H. F. King of the Heidelberg congregation. Interment was made in the Heidelberg cemetery.—Mrs. Louis Huebener, Lititz, Pa.

Camp Mack 1946

The 1946 season at Camp Mack was a good one in interest, attendance and offerings. The attendance and offerings for each camp were as follows: training school—150, \$102 for the Lassa hospital; youth conference—224, \$170 for heifer fund; Northern Indiana juniors—275, \$230 for heifer fund; juniors of other districts—297, \$266 for heifer fund; intermediate girls—251, \$352 for Polish war orphans; intermediate boys—189, \$350 for heifer fund; young people—354, \$1,240 for war orphans and heifer fund; laymen's fellowship—85, \$200 for medical supplies for Polish hospitals; total—1,825, \$2,910.

It is planned to have preregistration next year and to have two youth camps, one for those fifteen to seventeen years and the other for those eighteen years and over.—L. W. Shultz, manager, North Manchester, Ind.

District Meeting of Michigan

The district meeting of Michigan was held in the Elmdale church, Aug. 20-23. It was one of the best attended meetings we have ever had. The number of delegates present was the largest in the history of the district. Bro. M. M. Chambers, chairman of the council of boards since its beginning, was general chairman.

The Bible hour was conducted by Bro. H. V. Townsend. Men's work and women's work had their business and inspirational meetings. Mrs. V. F. Schwalm addressed the women's meeting, speaking about

the value and influence of the Christian home. State Senator Stanley Novak, who had been sent to Poland to study its condition and needs, spoke to the men, reporting on his trip.

Bro. V. F. Schwalm gave four addresses: Religion and Ethics, What Is a Christian College? Ministers of the Future, and Jesus Christ and the World Needs, the missionary address.

The Christian education program was a symposium in which Attorney James Golden of Battle Creek spoke on The Peace Problem as the Colored Races See It and Bro. J. Perry Prather, pastor of the Detroit church, spoke on The Peace Problem as the White Man Sees It.

Other speakers who contributed to the meeting were Brethren J. Edson Ulery, who gave the opening address of the conference; J. J. Cook and Homer Kiracofe, who reported on Annual Conference; C. H. Cameron; and W. J. Heisey.

Brethren service reported that more than \$20,000 in goods and money had been given for relief. More than \$6,000 was given to the General Mission Board and more than \$3,000 to the district budget. The missionary offering at this meeting amounted to \$1,407.50.

Bro. C. H. Cameron was elected moderator for next year.—M. B. Williams, Detroit, Mich.

Weddings . . .

Adkins-Shaffer.—Wayne Clifford Adkins, formerly of Sheldon, Iowa, and Ellen Elizabeth Shaffer of Windber, Pa., June 23, 1946, in the Windber church, by the undersigned.—I. Clifford Paul, Windber, Pa.

Albright-Metzler.—David Albright of Eldora, Iowa, and Anne Metzler of McPherson, Kansas, at the McPherson church, May 27, 1946, by the bride's father, the undersigned.—Burton Metzler, McPherson, Kansas.

Atherton-Myers.—Willard Irving Atherton of Prescott, Mich., and Miriam Edna Myers of Bridgewater, Va., in the Bridgewater church, Aug. 14, 1946, by the bride's pastor, the undersigned.—C. G. Hesse, Bridgewater, Va.

Beckwith-Wright.—Thurston H. Beckwith, Jr., of Fruitland, Idaho, and Arthena Wright of Quinter, Kansas, in the Quinter church parsonage, June 30, 1946, by the undersigned.—Paul K. Brandt, Quinter, Kansas.

Bird-Kohart.—Charles Bird of Dupont, Ohio, and Norma Kohart of Continental, Ohio, in the Dupont church, Aug. 24, 1946, by the undersigned.—David R. Landis, Continental, Ohio.

Bollman-Hibshman.—George Bollman and Grace Hibshman, both of Elkhart, Ind., at the parsonage, July 27, 1946, by the undersigned.—G. W. Phillips, Elkhart, Ind.

Byer-Wood.—Burnel B. Byer of Guthrie, Minn., and Mildred D. Wood of Yale, Iowa, at the Panora, Iowa, church, Aug. 18, 1946, by Meredith V. Rogers.—Ida M. Byer, Elgin, Ill.

Chalupsky-Clough.—Paul Allen Chalupsky of La Porte City, Iowa, and Wilma Beryl Clough, Waterloo, Iowa, at the home of the bride, Aug. 22, 1946, by the undersigned.—W. H. Yoder, Waterloo, Iowa.

Cool-Keller.—William Cool and Emma-gene Keller, both of Lima, Ohio, on June 2, 1946, at the home of the bridegroom, by the undersigned.—Edgar G. Petry, Lima, Ohio.

Hartzell-Fox.—Wilson Hartzell and Marion Fox, both of Lebanon, Pa., on July 27, 1946, by the undersigned, at his residence.—Perry H. Sanger, Lebanon, Pa.

Hatfield-Lehman.—Verlin Leroy Hatfield of Enterprise, Kansas, and Florence May Lehman of Abilene, Kansas, Aug. 14, 1946, by the undersigned, at Abilene, Kansas.—H. C. Lehman, Nickerson, Kansas.

Graham-McConkey.—Charles Leroy Graham and Willa Dean McConkey, both of Quinter, Kansas, in the Quinter church parsonage, July 19, 1946, by the undersigned.—Paul K. Brandt, Quinter, Kansas.

Hill-Miller.—Charles Edward Hill and Melva Rebecca Miller, both of Bridgewater, Va., in the Bridgewater church, Aug. 9, 1946, by the bride's pastor, the undersigned.—C. G. Hesse, Bridgewater, Va.

Hirt-Markarion.—Paul D. Hirt of Idaville, Ind., and Alice Markarion of Alexandria, Egypt, on April 14, 1945, by an American missionary in Alexandria, Egypt.—B. D. Hirt, Monticello, Ind.

Kewatt-Murdock.—Gerald L. Kewatt and Janelle Murdock, both of Eldora, Iowa, at the Ivester church, Aug. 4, 1946, by the undersigned.—Burton Metzler, McPherson, Kansas.

Krum-Krum.—Fred Krum and Mrs. Hazel Krum, both of Polo, Ill., at the parsonage, Aug. 19, 1946, by the undersigned.—M. E. Clingenpeel, Polo, Ill.

McClintock-Burroughs.—Claude E. McClintock of Fort Hill, Pa., and Mary Virginia Burroughs of Markelton, Pa., Aug. 9, 1946, by the undersigned at his home.—A. J. Beeghly, Somerset, Pa.

McConnell-Shaver.—David McConnell of Arkansas and Cammie Shaver of Copper Hill, Va., at the Copper Hill parsonage, Aug. 10, 1946, by the undersigned.—Robert H. Lloyd, Copper Hill, Va.

Miller-Deardorff.—Melvin Charles Miller of York, Pa., and Mary Pauline Deardorff of Wellsville, Pa., Aug. 22, 1946, by the undersigned, at his residence.—L. Elmer Leas, York, Pa.

Miller-Petersime.—Norman Miller and Ruth Carol Petersime, both of Gettysburg, Ohio, on Aug. 24, 1946, at the Oakland church, by the undersigned.—Moyné Landis, Gettysburg, Ohio.

Miller-Detrick.—Elton B. Miller and Thelma Jean Detrick, both of Bradford, Ohio, in the Harris Creek church, Aug. 15, 1946, by the undersigned.—Ernest Detrick, Bradford, Ohio.

Morgan-Bowden.—Richard I. Morgan of Lebanon, Mo., and Zola Mae Bowden of Hope, Kansas, at the Navarre church, Aug. 18, 1946, by the undersigned.—Dan L. Blickenstaff, Navarre, Kansas.

Munjoy-Benson.—Harold Munjoy and Alberta Benson at the South Woodland church parsonage, Aug. 15, 1946, by the undersigned.—Robert Ebey, Woodland, Mich.

Neher-Harvey.—Raymond M. Neher of Jasper, Mo., and Rosalee Harvey of Quinter, Kansas, in the Quinter church, Aug. 18, 1946, by the undersigned.—S. J. Neher, Jasper, Mo.

Press-Tuttle.—Lorne G. Press of Grinnell, Kansas, and Oneta Ruth Tuttle of Quinter, Kansas, in the Quinter church parsonage, July 25, 1946, by the undersigned.—Paul K. Brandt, Quinter, Kansas.

Prillaman-Bowman.—James Henry Prillaman and Vivian Juanita Bowman, both of Rocky Mount, Va., in the Antioch church on July 6, 1946, by the undersigned.—Guy E. Wampler, Bassett, Va.

Rumsey-Knoble.—Roy Rumsey and Miriam Knoble, both of Lafayette, Ohio, on June 21, 1946, in the Lima church, by the undersigned.—Edgar G. Petry, Lima, Ohio.

Runlon-Custer.—Walter Runlon and

Audrey Jean Custer, both of Cootes Store, Va., on Aug. 23, 1946, in the Linville Creek parsonage, by the undersigned.—Samuel D. Lindsay, Broadway, Va.

Shaver-Hollins.—E. Clifford Shaver and Malicia J. Hollins, at the Copper Hill parsonage, Aug. 10, 1946, by the undersigned.—Robert H. Lloyd, Copper Hill, Va.

Smith-Moore.—Harvey A. Smith, Jr., and Helen Moore, both of Whitten, Iowa, at the Ivester church, Aug. 20, 1946, by the undersigned.—Burton Metzler, McPherson, Kansas.

Stauffer-Heisey.—Glenn H. Stauffer of Lancaster, Pa., and Elva R. Heisey of Elizabethtown, Pa., on Aug. 17, 1946, in the Elizabethtown church, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Taylor-Hustead.—Thomas Taylor, Jr., of Dayton, Ohio, and Winona Click Hustead of Eaton, Ohio, in the parsonage, Aug. 6, 1946, by the undersigned.—L. John Weaver, Eaton, Ohio.

Tuttle-Selby.—Charles H. Tuttle and Roma Joyce Selby, both of Quinter, Kansas, in the Quinter church parsonage, July 6, 1946, by the undersigned.—Paul K. Brandt, Quinter, Kansas.

Weaver-Helbig.—William D. Weaver and Charlotte L. Helbig, both of Windber, Pa., on Aug. 26, 1946, in the Shade Creek parsonage, by the undersigned.—Stewart B. Kauffman, Windber, Pa.

Obituaries . . .

Applegate. Homer E., son of Ira and Catherine Applegate, was born Nov. 28, 1875, in Poweshiek County, Iowa, and died March 13, 1946, in McCook, Nebr. He was united in marriage to Edith Albin on April 29, 1906. To this union were born six children. He was a faithful member of the Church of the Brethren. He is survived by his wife, five children, one sister and three brothers. Funeral services were conducted by the writer in the Norcatut Methodist church, assisted by the pastor, Rev. Berg. Burial was in the Norcatut cemetery.—D. W. Kesler, Sabetha, Kansas.

Arnold. Elizabeth, daughter of Daniel and Barbara Weaver Arnold, was born near Lima, Ohio, Dec. 31, 1869, and died at Newfield, N. Y., June 25, 1946. She is survived by one sister and two brothers. She was graduated from McPherson College and attended Bethany Seminary. She served in South China for eight years with Sister Martha Shick. Funeral services were held by her pastor, Bro. Robert Eshleman, and interment was in the Pine Grove cemetery at Ludlowville, N. Y.—Mrs. C. W. Roller, Genoa, N. Y.

Arnold. William E., son of Daniel and Barbara Weaver Arnold, was born near Leeton, Mo., April 10, 1877, and died at Ann Arbor, Mich., Oct. 22, 1945. Surviving are one sister and two brothers. He was a member of the church for many years. Funeral services were conducted by Bro. Robert Nedrow, and interment was in the Pine Grove cemetery at Ludlowville, N. Y.—Mrs. C. W. Roller, Genoa, N. Y.

Blough. Belle, daughter of Mr. and Mrs. Henry Harrison, was born Feb. 6, 1872, at Dawson, Nebr., and died March 21, 1946. She was a member of the Church of the Brethren for many years. On Nov. 21, 1895, she was united in marriage to M. W. Blough. She is survived by her husband, three sons, four grandchildren, two great-grandchildren, one brother and one sister. In the absence of the pastor, funeral services were conducted by the undersigned in the Morrill church, and interment was in the Morrill cemetery.—D. W. Kesler, Sabetha, Kansas.

Craig. Thomas, was born in Glasgow, Scotland, and died at his home near Berlin, Pa., July 16, 1946, at the age of seventy-five years. He is survived by his wife, Mrs. Ada Craig, and one daughter. Funeral services were conducted by Bro. Roy S. Forney, and interment was in the Beachdale cemetery.—Mrs. J. C. Reiman, Berlin, Pa.

Dubble. Carolina, died at the home of

her son near Lebanon, at the age of eighty-nine years. She was a member of the Church of the Brethren for seventy-four years. Her husband, Joel Dubble, died seventeen years ago. She is survived by five sons, three stepsons, two stepdaughters, one stepsister, forty-two grandchildren, fifty-two great-grandchildren and fifteen great-great-grandchildren. Funeral services were held in the Heidelberg church, and burial was in the adjoining cemetery.—Candace Royer, Myers-town, Pa.

Dulaney. Aurora Esther Reed, was born Feb. 26, 1879, and died April 27, 1946. She united with the Church of the Brethren on May 16, 1890, and lived a consecrated Christian life. She was married to Ephraim Dulaney on Aug. 14, 1913. She is survived by her husband, two sons and one daughter.—Mrs. H. W. Spangler, Floyd, Va.

Fichtner. Lydia, a daughter of the late Peter S. and Christina Fike, was born March 5, 1874, and died July 31, 1946. Fifty years ago she was married to C. R. Fichtner, and although they had no children of their own, they reared three foster children, two daughters and a son, who survive. She is also survived by three sisters, one brother, one foster sister, eight grandchildren and one great-grandchild. Early in life she became a member of the Church of the Brethren. Funeral services were held in the Maple Spring church by Brethren D. B. Spaid and Ezra Fike, and interment was in the church cemetery.—Mrs. Claude Winters, Egdon, W. Va.

Foust. Lizzie May, died at the home of her son in Chambersburg, Pa., Aug. 17, 1946, at the age of sixty-six years. She is survived by one son, one daughter, three stepsons, two stepdaughters and several grandchildren and great-grandchildren. Her husband, Jacob Foust, preceded her in death ten years ago. She had been a member of the Church of the Brethren for almost forty years. For twenty years she served with her husband in the office of deacon. She was one of the charter members of the Greencastle church. Funeral services were held in her home in Greencastle by her pastor, the undersigned, and burial was in the Upton cemetery.—Charles E. Grapes, Greencastle, Pa.

Funderburgh. Ernest W., son of William and Sophia Funderburgh, was born Sept. 11, 1891, near Salem, Nebr., and died March 22, 1946, in St. Anthony's hospital at Sabetha, Kansas. On Sept. 8, 1920, he was united in marriage to Minnie Murray. To this union were born two children. At the age of eight he joined the Church of the Brethren. For a number of years he served faithfully and efficiently as deacon and Sunday-school superintendent. He is survived by his wife, two children, his mother and one brother. Funeral services were held in the Sabetha church by the pastor, assisted by Bro. Roy Kistner. Interment was in the Sabetha cemetery.—D. W. Kesler, Sabetha, Kansas.

Garber. Emma B., daughter of Jean Carl and Philibena Theiz Beinhauer, was born May 15, 1866, at Philadelphia, Pa., and died Aug. 7, 1946, at Dayton, Ohio. On Dec. 20, 1881, she became a member of the Church of the Brethren at Johnsville, Ohio. On Oct. 3, 1886, she was married to Reuben Garber, who preceded her in death in February 1911. To them were born eight children, three of whom survive. Surviving also are seven grandchildren, seven great-grandchildren and one sister. Funeral services were held by Bro. Norman B. Wine at the West Dayton church and burial was in the Eversole cemetery.—Esther L. Garber, Dayton, Ohio.

Geisel. Emma Statler, daughter of Barbara Thomas and John Statler, was born in Paint Township, Somerset County, Pa., Sept. 12, 1871, and died at her home, Aug. 21, 1946. She was the mother of five children. She also had twenty grandchildren and ten great-grandchildren. Funeral services were conducted in the Windber church by her pastor, the undersigned, assisted by Bro. George W. Wright of the

Rummel church. Burial was in the Berkeley cemetery.—I. Clifford Paul, Windber, Pa.

Green. Ada Ann Eikenberry, was born Feb. 10, 1882, in Darke County, Ohio, and died in the Miami Valley hospital, Dayton, Ohio, July 20, 1946. She was married to Frederick Green on Oct. 12, 1942. There are nine children, all of whom are living. She united with the Painter Creek church at the age of eighteen years. Her recent membership was with the Middle District congregation. Funeral services were conducted from the West Milton church by Bro. Harold Helstern and the undersigned.—H. V. Coppock, Tipp City, Ohio.

Hackenberg. Susan Margaret, daughter of Abraham and Sarah Teel, was born at Rocky Mount, Va., July 20, 1864, and died at Empire, Calif., Aug. 17, 1946. On Dec. 12, 1886, she was united in marriage to William L. Hackenberg at Burr Oak, Kansas. Her husband and four daughters preceded her in death. She is survived by one sister, four daughters, twenty-four grandchildren and twenty-four great-grandchildren. She joined the Church of the Brethren in youth and had been a faithful member of the Empire congregation since 1923. Funeral services were conducted in the Empire church by the undersigned, assisted by Bro. G. O. Stutsman. Interment was in the Wood Colony cemetery at Salida, Calif.—C. Ernest Davis, La Verne, Calif.

Harsh. Lloyd E., oldest son of the late Stephen and Mariah Porter Harsh, was born Sept. 9, 1852, and died July 3, 1946. He is survived by six sons, three daughters, fifty-one grandchildren, ninety-nine great-grandchildren, four great-great-grandchildren, two sisters and two brothers. His wife, Rachel Loughrie Harsh, and three children preceded him in death. He was a member of the Church of the Brethren for seventy-nine years, having been one of the first members at Egdon. Funeral services were held in the Maple Spring church by Brethren D. B. Spaid and Ezra Fike, and burial was in the church cemetery.—Mrs. Claude Winters, Egdon, W. Va.

Holsinger. Lula, wife of Russell Holsinger, died in the Harrisonburg, Va., hospital on Aug. 16, 1946, at the age of fifty-eight years. She is survived by her husband, two daughters, two sons and five grandchildren. Funeral services were held from the Broadway United Brethren church by Rev. Paul Slonaker and the undersigned, and burial was in the Linville Creek cemetery.—Samuel D. Lindsay, Broadway, Va.

Krider. Evelyn, daughter of George and Blanche Weimer, was born April 10, 1912, in Union City, Ind., and died at her home in Elkhart, Ind., June 20, 1946. In 1938 she was married to Oren Krider, who survives, together with three children, her parents, one brother and two sisters. Services were held at the Elkhart City church, of which she was a member, by Rev. S. A. Wells and burial was in the Prairie Street cemetery.—G. W. Phillips, Elkhart, Ind.

McCarty. Lawrence LaVerne, was born June 19, 1926, in Fairfield, Iowa, and died Aug. 16, 1946, as the result of a motorcycle accident. He was a member of the Libertyville church. He is survived by his parents, five sisters and one brother. Instead of flowers, the neighbors and friends gave seventy dollars for relief. Funeral services were held in the Libertyville church in charge of Bro. F. A. Oliver, and interment was in the Batavia cemetery.—W. N. Glotfelty, Batavia, Iowa.

Millions. Rosa Lee, was born in Franklin County, Va., Sept. 9, 1879, and died June 29, 1946. She lived for more than fifty-four years with the C. B. Jamison family in the Quinter neighborhood, coming to Kansas in 1906. In 1894 she united with the Church of the Brethren. Services were held by her pastor, the undersigned, in the Quinter church, and interment was in the Quinter cemetery.—Paul K. Brandt, Quinter, Kansas.

Mohler. Margaret, of Ephrata, Pa., daughter of the late Jacob and Mary Steinmetz Keller, was born July 3, 1862,

and died July 10, 1946, in the General hospital at Lancaster, Pa. On May 13, 1884, she was married to Christian Mohler, who preceded her in death many years ago. She is survived by several nieces and nephews. Funeral services were held in the Ephrata church by her pastor, W. N. Stauffer, and burial was in the Mohler cemetery.—Mabel M. Myer, Ephrata, Pa.

Myers. Walter B., was born on Sept. 24, 1896, and died on June 1, 1946, at his home at Cearfoss, Md. He was married to Catherine Cosey. He was a member of the Broadfording church. He is survived by his wife, one daughter, three sons, two grandchildren, one sister, and four brothers. Funeral services were held in the Broadfording church by Elder David Petre, assisted by Rev. Ira Weidner of the United Brethren church. Burial was in the adjoining cemetery.—Harry C. Myers, Maugansville, Md.

Nissley. Maggie Royer, wife of Henry Nissley, died at her home in Richland, Pa., July 6, 1946, at the age of seventy-five years. She was a member of the Church of the Brethren. She is survived by her husband, two daughters, three grandchildren, two great-grandchildren and one sister. Funeral services were held at the Richland church by Elders Michael Kurtz and Iram Lentz, and burial was in the Royerstown cemetery.—Mrs. Ralph Yoder, Richland, Pa.

Peck. Arthur K., son of Brother and Sister John E. Peck, was born near Meyersdale, Pa., Aug. 19, 1915, and died in the Somerset community hospital July 3, 1946. He united with the Church of the Brethren at fourteen years of age. On June 29, 1930, he was united in marriage to Orpha Kennel. He is survived by his wife, two children, his parents, two sisters and two brothers. Funeral services were held in the Brotherton church by his pastor, Bro. Roy S. Forney, assisted by Bro. Loren Bowman of Meyersdale. Burial was in the Brotherton cemetery.—Mrs. J. C. Reiman, Berlin, Pa.

Pugh. Benjamin J., son of William and Sarah Frantz Pugh, was born Aug. 19, 1870, in Franklin County, Va., and died Aug. 11, 1946. As a young man of twenty-four years he came to Mexico, Ind., where he lived during the remainder of his life. He was united in marriage to Anna Meyers on Feb. 2, 1899. Surviving are his wife, two sons, one daughter, six grandchildren, three brothers, two sisters, and one half sister. Mr. Pugh became a Christian in his early manhood and united with the Church of the Brethren at Mexico, where he was a member for almost fifty years. Services were conducted by Elders H. U. Fisher and T. G. Weaver.—H. U. Fisher, Mexico, Ind.

Simmons. Henry H., son of Solomon and Martha J. Propst Simmons, was born April 23, 1900, and died July 20, 1946. On Jan. 19, 1923, he was united in marriage to Effie Puffenbarger. He is survived by his wife and four sisters. His parents, two sisters and four brothers preceded him in death. Early in life he united with the Church of the Brethren and remained in that faith until the end. Funeral services were held in the Crummett Run church by his pastor, Bro. I. L. Bennett, assisted by Bro. J. M. Foster. Burial was in the cemetery near by.—Clara R. Bodkin, Sugar Grove, W. Va.

Shafer. Saloma, daughter of John and Susanna Prowant, was born Nov. 10, 1855, near Dupont, Ohio, and died Aug. 10, 1946. On Jan. 12, 1873, she was united in marriage to Samuel Shafer. Five daughters were born to this union. She was preceded in death by her husband in 1935 and also by two daughters. She was a long-time member of the Dupont church and served with her husband many years in the office of deacon. She is survived by three daughters, twelve grandchildren, forty-three great-grandchildren and thirteen great-great-grandchildren. Funeral services were held in the Dupont church by the undersigned, assisted by Jay Hornish. Interment was in the Fairview cemetery.—David R. Landis, Continental, Ohio.

Surratt. William, son of Alexander and Elizabeth Surratt, was born near Astoria, Ill., Oct. 15, 1891, and was killed by a falling tree near his home at Bentley, Alberta, Canada, July 21, 1946. He was married to Miss Lulu Burger, Feb. 22, 1912. To this union were born one son and one daughter. Bro. Surratt was active in community affairs, always striving for improvement. Early in life he was baptized into the Church of the Brethren, to which faith he remained faithful until death. He is survived by his wife, one son, one daughter, one grandson, one sister, one brother and one half brother. Funeral services were held in the town hall in Bentley, Alberta, Canada, by the undersigned, and burial was in the Fairview cemetery near Udell, Iowa.—Robert L. Byrd, Irricana, Alberta, Canada.

Wallace. John A., son of Josephus and Elizabeth Wallace, was born near Goshen, Ind., April 18, 1872, and died at his home in Elkhart, Ind., Aug. 4, 1946. In 1901 he was married to Agnes Mann, who died in 1929. He later married Mrs. Caroline Mayes, who survives. He is also survived by one daughter. For many years Bro. Wallace was a member of the Elkhart City church and for thirty-five years faithfully served as an usher. Funeral services were held at the church by his pastor, the undersigned, assisted by Bro. Frank Kreider. Burial was in the Prairie Street cemetery.—G. W. Phillips, Elkhart, Ind.

Westlake. John L., son of Wesley and Lydia Westlake, was born in Syracuse, Ind., May 24, 1872, and died at his home in Elkhart, Ind., June 7, 1946. He was a member of the Elkhart church. He is survived by his wife and four children. Funeral services were held at the funeral home by Rev. John Gingerich and burial was in the Prairie Street cemetery.—G. W. Phillips, Elkhart, Ind.

Withers. Agnes K., wife of the late W. A. Withers, died at the home of her daughter, Aug. 12, 1946, at the age of seventy-two years. Sister Withers is survived by two daughters, three stepchildren, six grandchildren and one sister. Funeral services were held in the Elizabethtown church by Brethren Nevin H. Zuck and F. S. Carper, and burial was in the Spring Creek cemetery at Hershey, Pa.—Nevin H. Zuck, Elizabethtown, Pa.

Church News . . .

California

Live Oak.—We have been pleased that many have stooped with us on the way to and returning from Annual Conference. A pound shower and welcome was given our new pastor, Glenn Harmon, and his wife and family. Several attended the summer camp at Alpine again this year. Our pastor was one of the leaders. Since the first of the year four new families have moved into our midst and eleven letters of membership were received. Our Sunday school is growing, the attendance for the last few Sundays ranging from 100 to 125. The craft service project is doing a good work in drying for relief peaches which would otherwise go to waste.—Mrs. Howard Johnson, Gridley, Calif.

San Francisco.—Mrs. Minnie Heckman is our parish worker. She has done a very valuable work in canvassing the community. Our Sunday school is growing rapidly as a result of her work. Mrs. Heckman organized the children's Sunday-school department. Mrs. Hallie Booth is now the children's superintendent and E. Wayne Heiny is the adult superintendent. Our children's Sunday school has more than doubled since our first Sunday. Our church co-operated with the Sunset Baptist church and the Church of the Nazarene in a two-week community Bible school. Over one hundred registered. We felt it an excellent response for the first Bible school ever held in the community. The primary group, under

the direction of Mrs. Heckman, used food for relief as their project. Mrs. Hallie Booth had charge of the beginners. Two cases of canned milk were purchased with their offerings. We invite anyone visiting or traveling through to come and worship with us.—Martha Heiny, San Francisco, Calif.

Illinois

Decatur.—Our three oldest members passed away this summer. Their ages ranged from seventy-seven to ninety-three. During July we conducted a two-week daily vacation Bible school. Bro. Merle Henriks of La Place and Sister Bessie Crim were speakers at our regular Sunday services. During August we supplied fifty-two campers to our four camps. We also furnished two camp directors, two camp managers and most of the cooks for three camps. Earl H. Traugher was called to the ministry and was licensed by Brethren Merlin E. Garber and Robert Richards. He plans to go to school to prepare for the work. Special speakers at regular services were Brethren C. H. Crumacker, Dwight Smith, Gordon Shull and Dan West. There were fifteen baptized during the month of August and seven were received by letter. The total number baptized in four and one-half months is thirty-six.—John B. Wileand, Decatur, Ill.

Indiana

Osceola.—Our church met in council on June 28 with our elder, Bro. Howard Kreider, in charge. Since our last report, twelve have been received into the church by baptism and three by letter. The intermediate and young people's classes each held a chili supper and the Friendship class had an ice-cream social. All proceeds are to be given toward the expense of remodeling the church basement. The ladies of our aid put on a mother and daughter banquet for the Methodist women; the fifty dollars cleared was also given toward the basement project. Our aid has been busy sewing for relief. At present we are making rugs and comforters which we will sell. Several members of our aid have gone to Napanee to help sort and bale clothing for relief. Our former pastor, Bro. Carl Yoder, handed in his resignation recently. Since that time we were fortunate in securing Bro. Earl Nausbaum and his wife to take care of our pastoral work for the rest of the year. Bro. Edward Stump and his wife have been elected to take over the pastoral work here. On the last Sunday evening of each month our church, together with the Osceola and Jamestown Methodist churches, meets for a song fest. The Sunday-school and church work is progressing very nicely. Brethren Esta Hill, Marion McClurg, Paul Singery and their wives were recently elected to the office of deacon. Installation services were conducted by Brethren Allen Weldy and John Frederick. The delegates to district meeting were Sister Carl Gordy and the undersigned.—Mrs. Nora Heffner, Osceola, Ind.

West Marion.—We have purchased a parsonage for our pastor, Bro. Walter G. Fisher, and his wife, and the men of the church have assisted in reconditioning it and are now building a garage. Several of our juniors and young people attended Camp Mack this year. Our Sunday-school picnic was held the last Sunday in June. Our delegates to district conference at Manchester are Hazel Huffman and Bro. Fisher. Bro. Charles Oberlin will hold our fall revival this year. A total of four heifers have been purchased for relief. The women are planning to do some canning for relief and the men have provided the corn for canning. An offering was lifted for Manchester College on Aug. 18, and an offering for wheat will be lifted soon. The men of the church recently cut wood for the church. We are glad to welcome back into the church those who have returned from service and C.P.S.—Mrs. Ralph Atkinson, Marion, Ind.



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West Manchester.—Our new pastor, Kenneth W. Hollinger, and his family began their services with us on June 9. He is the first pastor to occupy our new parsonage on our church farm. Bro. S. L. Young and his wife were our delegates to Annual Conference. Two members have been received by baptism and two by letter. Three letters have been granted. Our pastor gave the lesson hour two Sunday mornings to teaching the intermediate class the meaning of church membership. Our pastor will work with the schools of the two townships in an effort to establish church night in the community so that our dates will not conflict with school activities. Our district meeting delegates are Kenneth W. Hollinger and Ralph Boyer. Bro. Charles Oberlin of Peru was with us on the district pulpit exchange Sunday. On the evening of July 21 Bro. Hollinger and his family welcomed us to open house at their home. At eight o'clock a dedication service was held for the home by Bro. R. H. Miller and our elder, Bro. Elmer Gilbert. Twenty-seven young people of the Prices Creek church in Ohio, where Bro. Hollinger was the pastor for five years, visited us one Sunday. The colored children from Muncie are with us this week. Bro. E. S. Hollinger of Beaverton, Mich., delivered the sermon on Aug. 11. Our offering for the college men's dormitory was \$461.15.—Mrs. Frank Wolfe, North Manchester, Ind.

White.—Our elder, Bro. Albert Harshbarger, officiated at our council meeting, which was held on the evening of Aug. 8. Our new pastor, Bro. George Hagenbach, and his family from Chicago recently moved to our church community. We are all looking forward to a new reorganization of the entire Sunday school and church. Brother and Sister Adam Loveless were chosen delegates to our district meeting to be held in the Poplar Grove church near Muncie. We have just recently organized a new missionary society with Mrs. Albert Luper as the president; the opening meeting will be a community supper held in the church basement on Aug. 23. On Aug. 25 we will begin a two weeks' evangelistic meeting which will be conducted by our pastor. On the evening of September 10 we will hold our fall communion. We plan to hold our harvest meeting on October 20.—Mrs. Beulah Hildreth Baily, Colfax, Ind.

Iowa

Curlew.—The church held its annual council meeting on Aug. 11. Bro. Charles Dumond of Waterloo was elected elder upon the resignation of Bro. George Brallier. We plan to put a basement under the church and do some interior decorating as soon as material becomes available. Brother and Sister Russell Hart and a number of the children of the church spent some time at the junior and intermediate camps near Eldora. Two of the girls made a decision for Christ while there. We held a baptismal service at Silver Lake recently. The young people's class will present a one-act play on Aug. 18.—Mrs. Amos Brallier, Curlew, Iowa.

Kansas

Conway Springs.—Union vacation Bible school was held in June with an enrollment of about seventy. The young people's social is held once a month. Union services were held each Sunday evening on the Church of the Brethren lawn during July and August. Some of our young people are planning to attend camp at Lake Tonganoxie. A reconsecration service was held on July 28. Our council meeting was held on July 29. Bro. Harvey Hostetler, our elder from Wichita, was chairman of the meeting. Brethren Roy Frantz and Kenneth Beal and their wives were ordained to the office of deacon. Bro. Harvey Hostetler has been elected elder for another year. Our love feast will be held on Oct. 6. Delegates to district conference on Oct. 11-13 are Brother and Sister Roy Frantz. Church night was well attended on Aug. 2. A new roof was put on the parsonage in August. Our church bulletin for June 16 shows \$600 given to the church over and above the regular church budget.—Amos O. Brubaker, Conway Springs, Kansas.

Louisiana

Rosepine.—Our two weeks' revival was conducted by Bro. R. B. Pritchett of White Pine, Tenn. Sister Mary Blickenstaff, a missionary to India, was with us for three evening services recently. Our church held its annual love feast. The ladies' aid, in which the Methodist and Brethren co-operate, has been busy quilting and sewing for relief. Several boxes of goods for relief have been sent by our group. Our pastor, Bro. Ova Edwards, attended the Annual Conference and the national youth conference in Chicago. He gave interesting reports of these meetings upon his return. Our district meeting was well attended and we were enriched by the messages from Brethren M. R. Zigler and James Elrod as well as from other speakers. A number of our young people, together with Bro. M. L. Woodhatch, attended the summer camp at Cordell, Okla. Eight were baptized and two were received by letter. Our elder, Bro. J. B. Firestone, visits us quite often and delivers some inspiring messages.—Mrs. M. L. Woodhatch, Rosepine, La.

Maryland

Baltimore, First.—A fellowship meeting for servicemen and their friends was held recently. Men's night is being sponsored monthly and good speakers have been bringing the messages. Dr. William Shanklin, who spent twenty years as a missionary in Syria, gave an illustrated lecture on life in the Syrian desert. At another time Bro. William Kinsey gave a chalk talk. The basement of our parsonage has been converted into a sewing room for the use of the ladies of the congregation. Children's day was observed June 16 by the various departments of the Sunday school. We are experiencing spiritual prayer meetings every Tuesday evening. On June 23 we had a canned food collection for relief. Our pastor and his wife and Mr. and Mrs. Newton Long brought us splendid reports from Annual Conference. The primary children recently contributed thirty-five dollars to the heifer project. Our annual picnic outing was held June 16 on Bro. McKinley Coffman's farm. In the evening vesper services were held on the lawn. A

new Sunday-school class has been organized for young married folks. Our trustees are making plans for an addition to our Sunday school. In the young people's meetings pictures of the mission schools have been shown as well as descriptive pictures of the Brethren Publishing House. Fifteen have been received into the church membership by baptism and six by letter. At a recent meeting our pastor, Bro. I. S. Long, submitted his resignation to become effective the first of September. Our fall love feast will be observed on Oct. 27.—Mrs. Helen Kreider, Baltimore, Md.

Broadfording.—On June 23 Bro. Ora DeLauter gave us a report of his trip to Annual Conference and delivered a short sermon. Our vacation Bible school was held July 29—Aug. 9 with an enrollment of 125. The closing program was given on the evening of Aug. 9. On Aug. 4 an offering was taken for a family who lost their home by fire. Our quarterly missionary offering was lifted on Aug. 11. A group of our young people attended Camp Peniel this summer.—Harry C. Myers, Maugansville, Md.

Edgewood.—Our attendance has been good through the summer months. Sev-

eral ministers from the relief center at New Windsor have brought the messages on Sunday mornings and several night meetings have been held. Our B.Y.P.D. has had charge of services on several occasions. Our vacation school was held jointly with Sams Creek with an enrollment of 135. Our aid society has been having weekly meetings and has been doing relief work and quilting. The grounds around our church were graded and the parking space enlarged and improved. Our aid society had its annual picnic and outing at Big Pipe Creek park on Aug. 29. Our council meeting will be held on Sept. 8 and our love feast will be held on Oct. 6. Our annual Sunday-school treat and class meeting will be held on Sept. 6.—Mrs. C. L. Lindsay, New Windsor, Md.

Piney Creek.—We met in regular council on Aug. 10, with Elder Birnie Bowers officiating. Officers were elected for the coming year. Our love feast will be held Oct. 19. Our evangelistic meeting will begin Oct. 6 with Bro. Melvin Jacobs of York, Pa., as our speaker. Bro. Clyde Morningstar gave a talk to the young people on July 28.—Virgie A. Bowers, Taneytown, Md.

Michigan

Battle Creek.—At our church birthday banquet an offering of \$165 was lifted and was put in the church building fund. The men's work group have been very active, their summer project being a large garden, proceeds from which will be given to relief. They have also re-upholstered some of the seats and made new book racks. The young people's groups also have a nice garden. Our daily vacation Bible school was held for two weeks, beginning June 10, with Bro. Townsend as the director. The juniors of our Sunday school raised thirty-eight dollars for the special Bible fund. A group of young people went to Camp Mack on July 7. Several from the intermediate group were at the camp for one week. Our ladies' aid meets regularly and is still sewing for relief.—Florence M. Snow, Battle Creek, Mich.

Ohio

Hartsville.—Our congregation met in regular council on July 11, with Elder A. R. Coffman presiding. Four letters of membership were granted. Church officers for the coming year were elected. Bro. Elmer Brumbaugh of Kent was elected elder. Delegates to district conference are Virginia Bixler, Gladys Lindower and Ethel Stickler. The Samuel Kurtz family has moved to Las Vegas, Nevada, where Bro. Kurtz has accepted a teaching position. On July 21 the Sunday-school offering was given to the Benjamin Bollinger family, who recently lost their son, Orval. A fellowship dinner was enjoyed by our members on July 28. This dinner was in honor of our returned servicemen and also a farewell to Brother and Sister Coffman, who left Aug. 1 to go to La Verne, Calif., where Bro. Coffman will teach Bible in the college. The Dorcas society presented the church with a brass altar cross and brass offering plates. Dedication services for this gift were held at the morning service on July 14. Bro. G. K. Beach is serving as our supply pastor for the month of August.—Mrs. Russell Stickler, Hartsville, Ohio.

Hickory Grove.—Our young people made 100 pounds of soap and our ladies' aid has been sewing and making large and small comforters for relief. Our pastor exchanged pulpits with a colored minister, Rev. H. Strozier of Toledo, recently. We were especially happy to entertain the surrounding churches of Northwestern Ohio at the district meeting this year. A number of our young men have returned from service and we are happy to welcome them back into the fellowship of the church. On June 16 the children of the Sunday school presented a program in observance of children's day and Father's Day. Each child was presented with a small potted plant. Elder and Sister George Throne and Miss Martha Cocanower attended the Annual Conference. Brother and Sister B. C. Whitmore of Wheaton, Ill., and Rev. and Mrs. T. E. Lambert of St. Louis, Mo., conducted our morning and evening services on July 28. On Aug. 4 a special offering, which amounted to \$166.78, was lifted for the purchase of wheat for relief.—Mrs. Lee H. Wright, Pioneer, Ohio.

Lower Miami.—Our regular council meeting was held on June 5, at which time our elder, Bro. John Garst, who has been faithfully serving us for many years, was chosen to serve as our pastor. Brother and Sister I. D. Leatherman conducted a two-week evangelistic meeting for us recently. Twelve were baptized and one was received into the fellowship of the church by letter. We are happy to report the installation of a new Hammond organ. The dedication was held on May 19, with Madonna Wine Peters as our guest organist.—Freda R. Stebbins, Dayton, Ohio.

Poplar Grove.—We met in quarterly council on Aug. 28, with our elder, D. G. Berkebile, presiding. The plan for remodeling our church had been approved

Announcements . . .

REGIONAL CONFERENCE

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

California, Northern—Modesto, Oct. 11-14.
California, Southern, and Arizona—La Verne, Oct. 16-20.

Florida and Georgia—Arcadia, Oct. 11-13.

Kansas, Northwestern—Quinter, Oct. 18-20.

Kansas, Southeastern—Mont Ida, Oct. 25-28.

Kansas, Southwestern—Monitor, Oct. 11-13.

Maryland, Western—Maple Grove, Oct. 12.

Missouri, Northern—Wakenda, Oct. 25-27.

Nebraska—Afton, Oct. 11-14.

Pennsylvania, Southern—Antietam, Prices House, Oct. 29-30.

Pennsylvania, Western—Somerset, Oct. 23-24.

Pennsylvania, Eastern—Richland, Nov. 6-7.

LOVE FEASTS

Indiana

Oct. 12, La Porte.

Oct. 12, Pleasant View.

Oct. 12, Upper Deer Creek.

Oct. 12, 10:30 am, Buck Creek.

Oct. 13, 7:30 pm, Cart Creek.

Oct. 18, English Prairie.

Oct. 19, Union Center.

Oct. 20, Pleasant Hill.

Oct. 20, 7:30 pm, Cedar Creek.

Oct. 21, Salem.

Oct. 26, 7 pm, Howard.

Oct. 26, 7:30 pm, Middletown.

Oct. 27, Salamonie.

Oct. 27, 7:30 pm, Auburn.

Oct. 31, Nappanee.

Nov. 2, Bethany.

Nov. 2, 7:30 pm, Wawaka.

Nov. 4, New Paris.

Nov. 9, Pine Creek.

Iowa

Oct. 6, 7:30 pm, Prairie City.

Oct. 20, Council Bluffs.

Oct. 20, 8 pm, Robins.

Kansas

Oct. 12, Maple Grove.

Oct. 12, 7 pm, Washington.

Oct. 27, 7:30 pm, Belleville.

Maryland

Oct. 12, 5 pm, Brownsville.

Oct. 13, 7 pm, Beaver Dam.

Oct. 13, 7 pm, Sams Creek.

Oct. 19, 2:30 pm, Broadfording.

Oct. 19, 6:30 pm, Meadow Branch.

Oct. 19, 6:30 pm, Piney Creek.

Oct. 20, 6 pm, North Baltimore.

Oct. 20, 7 pm, Peach Blossom.

Oct. 20, 7 pm, Pipe Creek.

Oct. 26, 2:30 pm, Longmeadow.

Oct. 27, Baltimore, First.

Michigan

Oct. 13, Lake View.

Nov. 3, 7:30 pm, Lansing.

Missouri

Oct. 13, Greenwood.

Oct. 22, Mountain Grove.

North Dakota

Oct. 18, Pleasant Valley.

Oct. 20, 8 pm, Kenmare.

Ohio

Oct. 13, County Line.

Oct. 13, 7 pm, Castine.

Oct. 13, 7:30 pm, Pleasant Center.

Oct. 19, 7 pm, Beech Grove.

Oct. 19, 7:30 pm, Lick Creek.

Oct. 20, Painter Creek.

Oct. 20, Pleasant View.

Oct. 20, Springfield, First.

Nov. 3, Cincinnati.

Nov. 4, Poplar Grove.

Nov. 9, 7 pm, Union.

Oklahoma

Oct. 26, Big Creek.

Oregon

Oct. 26, 8 pm, Albany.

Pennsylvania

Oct. 12, 13, 10 am, West Conestoga, Middle Creek.

Oct. 12, 13, 1:30 pm, Frederickburg, Meyer.

Oct. 13, Carlisle.

Oct. 13, Ephrata.

Oct. 13, James Creek.

Oct. 13, 10:15 am, Codorus.

Oct. 13, 6:30 pm, Huntsdale.

Oct. 13, 7 pm, Carson Valley.

Oct. 19, 1:30 pm, Heidelberg.

Oct. 19, 1:30 pm, Springfield, Mohler.

Oct. 19, 2 and 6 pm, Hatfield.

Oct. 19, 2 and 7 pm, Bareville.

Oct. 19, 7 pm, Spring Run.

Oct. 19, 20, 10 am, Back Creek, Upton.

Oct. 19, 20, 10 am, Schuylkill, Big Dam.

Oct. 19, 20, 10:30 am, Falling Spring, Hade.

Oct. 19, 20, 1:30 pm, Little Swatara, Ziegler.

Oct. 19, 20, 1:30 pm, Upper Conewago, Latimore.

Oct. 20, Beachdale.

Oct. 20, Westmont.

Oct. 20, 2 pm, Maiden Creek.

Oct. 20, 6 pm, Hanover.

Oct. 20, 7 pm, Jennersville.

Oct. 20, 7 pm, Rockwood.

Oct. 20, 7:30 pm, Buffalo.

Oct. 26, 2 pm, Akron.

Oct. 26, 2 pm, Indian Creek.

Oct. 26, 27, 10 am, Big Swatara.

Oct. 27, Rummel.

Oct. 27, Stonerstown.

Oct. 27, Upper Codorus.

Oct. 27, 7 pm, Ridge.

Oct. 29, 30, 10 am, Mt. Hope.

Nov. 2, 1:30 pm, Welsh Run.

Nov. 2, 3, 1:30 pm, Richland.

Nov. 3, 10:15 am, Shrewsbury.

Nov. 3, 1:30 pm, Palmyra.

Nov. 3, 4:45 pm, Harrisburg.

Nov. 3, 7 pm, York, Madison Ave.

Nov. 3, 7:30 pm, Lititz.

Nov. 3, 4, 1:30 pm, West Greentree.

Nov. 4, Elizabethtown.

Nov. 9, 10, 1:30 pm, Annville.

Virginia

Oct. 12, 6 pm, Mt. Horeb.

Oct. 12, 6 pm, Red Oak Grove.

Oct. 12, 6 pm, Wakeman's Grove.

Oct. 12, 7 pm, Brick.

Oct. 12, 7 pm, Rileyville.

Oct. 12, 13, 6 pm, Pleasant Hill.

Oct. 13, Concord.

Oct. 13, Montebello.

Oct. 19, Barren Ridge.

Oct. 19, Christiansburg.

Oct. 19, 6 pm, Pleasant Valley.

Oct. 26, Valley Pike.

Oct. 27, 5 pm, Roanoke, Ninth Street.

Oct. 27, 7 pm, Fairview, Unity.

Nov. 2, 6 pm, Laurel Branch.

Nov. 9, 7 pm, Timberville.

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at a previous meeting and at this time our trustees and the financial board were named as the building committee. We are looking forward to the coming of Bro. J. O. Winger to assist in our revival beginning, Oct. 21. We will hold our harvest meeting with a basket dinner at the church on Oct. 27. Our love feast will be held on the evening of Nov. 4. Bro. James M. Moore, our pastor, was chosen to serve as our elder also. On July 21 Bro. Paul Halladay conducted a program of hymn singing which was much ap-

preciated. On Aug. 25 Bro. James M. Moore held a very impressive service in which four babies were dedicated. We were glad for our visitors from Michigan, Pennsylvania and other places who worshipped with us. The church seems to be progressing under the efficient and spiritual leadership of Elder James M. Moore and his wife.—Susie M. Blocher, Greenville, Ohio.

Union.—In our recent members' meeting Sunday-school officers were elected for the coming year. The communion service was set for Nov. 9. New pulpit furniture has been added to our church equipment as a memorial to some of our former church members. A community mass meeting was held on a recent Sunday evening in preparation for a wheat-for-relief campaign. Along with the drive a religious survey will be made to discover the unchurched homes in the community. Bro. Ray Petersime was present at the meeting and gave us a very impressive description of conditions in Europe as he saw them and showed moving pictures portraying the ravages of war. Bro. Petersime went by plane to Poland on the egg-project mission. The men's work of the church have reached their goal of \$150 for the Turkey Creek, Ky., mission. Our pastor, Bro. C. C. Soltenberger, is conducting a revival meeting in the Pleasant Valley church in Northern Indiana. Our young people will present a play entitled What Man Hath Put Asunder; the proceeds will go into their missionary treasury.—Minnie F. Bright, Union, Ohio.

Oregon

Weston.—Our vacation Bible school was held June 12-21 with Brother and Sister Shelly as the leaders. The average attendance was fifty-two. At the close of Bible school a program was given for the public, followed by a social hour. As yet, we have no pastor and we need workers. We have a new cannery and new people are coming in. We would like for anyone who is passing through and looking for a new home to stop with us.—Mrs. E. E. Tucker, Weston, Oregon.

Pennsylvania

Green Tree.—We are looking forward to our home-coming day on Sept. 8. There will be three services, special music and talks. We hope to see many of our old friends there. Our pastor and his wife, Brother and Sister Hanawalt, represented the church at Annual Conference in June. Our vacation Bible school was held the latter part of June, with Mrs. George Bishop and Mrs. David Ritchie as the leaders and an enrollment of seventy children. Rally day will be held Sept. 29. Plans are being made for the fall and winter program of the church.—Mrs. Ralph E. Dunmore, Oaks, Pa.

Midway.—Our vacation Bible school was

held in June under the leadership of Sister Katie Dubble with an enrollment of 230. All sessions were held in the evening with classes for children, young people, and adults. Twenty-four teachers and helpers gave their faithful service. The offering of \$115 was used to buy powdered milk for Europe. An offering of \$2,442 was given on Aug. 4 for the purchase of flour for relief. Our donations of clothing, canned goods, etc., have been very good. Our evangelistic meetings will begin Nov. 17, with Bro. Alton Bucher as the evangelist. Our love feast will be held Oct. 12 and 13. On Aug. 11 Bro. Chalmer Faw returned missionary to Africa, brought our education day address. An offering of \$50.38 was received at that time. On Aug. 18 the Codorus mixed chorus, under the direction of Bro. Henry Gottshall presented a concert of sacred music in the evening. Elder Peter Helsey will give our harvest-day address on Aug. 25 at the Cornwall church. Our B.Y.P.D. gave \$204 toward Camp Swatara. We met in our fall council on Aug. 13. Elders Musser and H. F. King of the ministerial board were present. Elder Samuel Wenger was re-elected elder for a term of three years. Sister Naomi Sanger was elected Messenger agent and Bro. Paul Forney Messenger correspondent. On Aug. 14 Bro. Deardorff of Elgin was with us to draw plans for remodeling our church building.—Perry H. Sanger, Lebanon, Pa.

New Enterprise.—Our pastor, Bro. Cleus Myers, represented the church at Annual Conference. He gave a very interesting report and showed pictures that were taken along the way to Conference. A vacation Bible school was held during the last week of June and the first week of July. Our Sunday-school outing was held on July 20. Our pastor held a two week meeting at the Salemville church. He gave helpful messages and visited in many of the homes. As a result, eight persons were baptized. Several of them had made the decision during the vacation Bible school. Sister Emma Ziegler who is supported on the India field by our Sunday school, spent several days with us the first part of August. On Aug. she spoke in the various departments of the Sunday school and gave a message in the evening. Twenty-three of our boys and girls attended camps at Camp Harmony. Several of our members attended the Harmony Assembly. Sisters Catharine Replogle and Gladys Gochmour attended the workshop which was held at Juniata College and Bro. Paul Hoove attended the Bethany extension school held at the same place.—Sara G. Replogle, New Enterprise, Pa.

Spring Grove.—On June 23 Bro. J. E. Trimmer of Carlisle, Pa., brought us the morning message. On June 30 Bro. Henry Becker of the West Greentree congregation brought us a missionary sermon

Brethren

Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 179. Brethren man, 60 years old, wants to spend the winter in Florida. Would like to stay with Brethren family near Church of the Brethren and do chores and odd jobs for room and board.

No. 180. Wanted: Married man to do barn work on dairy farm in Ohio. Near Church of the Brethren.

No. 181. Openings in the following positions in the office of the Brethren Publishing House:

1. Assistant order clerk: Involves ordering of materials, following through on material ordered, controlling the Brethren Ministers' Book Club and Every Sunday Bulletin Service, etc. Individual should be good typist and if she has stenography this might also be used some.

2. Billing clerk: This individual should be a good typist. Her duties will be the processing of orders as received from customers by writing them out on a fan-fold billing machine on 3 and 4 part forms.

No. 182. Two up-to-date dairy farms with supporting swine and poultry units for sale in Chester County, Pa. Brick main dwellings with all conveniences in each. Near good schools and Church of the Brethren.

No. 183. Middle-aged Brethren couple need to spend winter in Florida. Wife willing to work to cover living expenses. Experience in resort work.

No. 184. Desire to buy a fully equipped 160-acre dairy farm around Hastings, Mich.

Each Sunday evening during the summer months we have been having inspirational song services at the Kemper house under the direction of Bro. Samuel A. Sholtzberger of Lancaster, Pa. On the evening of July 28 the Bareville B.Y.P.D. rendered an interesting and helpful program at the Kemper house. On July 31 our church met in regular council with Elder Noah Martin presiding. Our harvest meeting was held at the Kemper house on the afternoon of Aug. 25 with Bro. Howard Bernhart of the West Greentree congregation as the speaker. A love feast will be held at the Kemper house on Oct. 6. From Oct. 20 to Nov. 3 a series of evangelistic meetings will be held at the Kemper house. Bro. Ollie Hevener of the White Oak congregation will be the evangelist.—Mary Esther Stoner, Littitz, Pa.

York, First.—Bro. Arthur H. Hess was recently installed into the ministry with the district ministerial board in charge of the service. Children's day was observed June 9 with a fine program by the children. Our former pastor, Edward K. Ziegler, was with us on June 16. Daily vacation Bible school was held June 17-28 with Rev. Carroll Bailey, pastor of St. Paul's Evangelical church, and Sister Ella King as directors. The men's work meeting was held on the evening of June 13, when they made final payment on the church parsonage. Our church is now free of a debt which amounted to over \$3,000. The men also held a public meeting on June 30, when Dr. Charles Weaver of Manheim spoke. Our annual church outing was held on July 27 and all proceeds of the outing were given to the building fund, which now amounts to \$2,200. Sheldon Mummert, who attended the national youth meeting in Chicago, gave his report on the evening of July 21. During the month of August our Sunday evening services are held jointly with the other churches in the vicinity at Farquhar Park. Bro. Jack Melhorn, who is a full-time worker this summer in youth work in our Eastern Region, delivered the morning sermon on Aug. 18. A Galilean service will be held by members of the B.Y.P.D. on Aug. 25. Our pastor and three other members attended Annual Conference. Our Sunday school was represented by two delegates at the Sunday-school and ministerial meeting held in the Marsh Creek church. Five have been baptized and eight received by letter since our last report. Our recent Brethren service offering sponsored by our men amounted to \$225. The women are sewing and knitting for the needy. About twenty-five have attended Camp Swatara from our

young people's department and six of our young married couples recently attended a week-end camp. Almost seven hundred cakes of homemade soap have been sent to New Windsor by the B.Y.P.D. Rally day will be observed in the Sunday school on Oct. 6. Our love feast services will be held in the evening. Our Conference offering amounted to \$564.—Mildred Meals, York, Pa.

York, Madison Avenue.—On June 19 we held a banquet for our returned servicemen and -women. The boys' victory choir, under the supervision of Mrs. Lester Bentz, gave several fine selections. The guest speaker was David R. Perry, special deputy attorney general of Pennsylvania. Our annual Sunday-school outing was held on July 4 at the White Oak park. The quarterly church business meeting took place on July 17. Elders G. Howard Danner and G. W. Harlacher installed Brethren Henry S. Kohr and Clarence Brenneman and their wives into the office of deacon. Walter M. Bachman, Jr., and I. R. Snyder were elected deacons. It was voted that Bro. John Winter's license be renewed. Several children attended Camp Swatara this summer. Mr. and Mrs. Walter Bachman were delegates to the Sunday-school meeting of the Southern District at the Marsh Creek church on Aug. 7 and 8. A report was given the following Sunday. We are looking forward to our revival meeting in October, which will be conducted by Bro. Rufus Bucher.—Mrs. H. S. Kohr, York, Pa.

Tennessee

Liberty.—We met in council on Aug. 24 with our elder, A. M. Laughrun, in charge. At this time officers were elected for the coming year. Bro. A. M. Laughrun and Bro. Ernie Rowe were re-elected as joint elders and pastors for another year. Brethren Jim Slaughter and Paul Howell each preach one Sunday a month. Mrs. J. B. Isenberg was elected Messenger agent and correspondent. Our love feast will be held Sept. 21. We are planning to hold revival services shortly after our love feast.—Mrs. J. B. Isenberg, Jonesboro, Tenn.

Limestone.—Bro. Harold R. Myers and his wife of Elkhart, Ind., held a revival for us July 15-28. Visiting members were appreciated. Sister Dessie Miller, regional director of children's work, spoke on the night of Aug. 2. Bro. Claude Simmons of Knob Creek spoke on Aug. 18 of his trip to Poland with a boatload of horses. He gave a description of the country and relief needed. Our council meeting was held on Aug. 24. Our love

feast will be held Sept. 21. Bro. Guy C. Presley preached for us on Aug. 25.—Honorio Pence, Limestone, Tenn.

Virginia

Ewing.—We met in council on Aug. 17 to organize our church for the coming year. J. H. Peterson was elected elder, E. J. Rowe, pastor, and the undersigned, Messenger correspondent. We will hold our communion service on Sept. 14. Visitors from other churches are welcome. Bro. Reuel B. Pritchett was with us on Aug. 17 and 18. On Saturday evening he gave us an interesting account of his trip to Europe with a relief shipment, and on Sunday he conducted a licensing service for James Crumely, one of our young men who is entering the ministry. We are having good attendance at our Sunday school and also at our Sunday night prayer services. These are conducted by the young people.—Cleo Jones, Ewing, Va.

Hiwassee.—Our pastor is Bro. Owen Horton of Pulaski, Va., who holds services for us every Sunday morning. Elder David Wampler, also of Pulaski, holds services at the church every other Friday night. A B.Y.P.D. has been organized for the first time. They hold their meetings every other Sunday evening. Prayer meetings are held every Sunday evening at the church. Bible school was held for two weeks during the month of July. The school was well attended. Revival services were held from July 19-23 with Bro. Archie Naff of Basham, Va., as the evangelist. Six were baptized. The meetings were closed with communion services.—Miss Dorothy Dalton, Hiwassee, Va.

Locust Grove.—At our last council meeting we re-elected Bro. Jacob Via as our elder for a term of three years. We also appointed a committee on finance and elected delegates to the district meeting. A new Messenger correspondent was appointed. The meeting was conducted by Brethren D. B. Garber of Cedar Grove and Harold Kettering of Evergreen. Our church recently sent \$118 to the relief center for wheat. Contributions have also been sent for food, clothing, blankets and heifers. Bro. Earl Bowman of the Harrisonburg church will hold our two-week revival, beginning Sept. 1.—Glasselle Branham, Earlysville, Va.

Oak Grove.—Very appropriate programs were given in the morning and the afternoon of the day on which our new parsonage was dedicated. Bro. C. M. Key officiated. Recently on Sunday evening we had an interracial service with three neighboring churches sponsoring the program. This service was enjoyed by all and a large audience was present. Our Bible school was held the week of July 8 and closed with our Sunday-school picnic at Fishburn's park on Saturday. The attendance at Bible school was good. Our pastor, Bro. H. Lawrence Rice, was our delegate to Annual Conference. He and Sister Rice are now living in the new parsonage. The ladies' aid is busy canning for relief. Sister Edna Eller of our church has recently gone to Puerto Rico for two years of Brethren service work.—Mrs. J. R. Jamison, Roanoke, Va.

Waynesboro.—Our church has placed an order for an electric organ which we expect to be installed this fall. We met in our regular council on Aug. 5. Brethren Roy Garber, Russell Thacker, O. E. Root, Hobert Hodge, Herbert Alford and Ellis Wyant were elected to the office of deacon. By council action a committee was appointed to study and plan for much-needed Sunday-school rooms. Mrs. W. J. Garber, Mrs. H. R. Alford, Mrs. Olin Cook and Misses Charlotte Craun and Dorothy Drumheller were elected as delegates to regional conference which will be held at Roanoke, August 28-30. A young adult fellowship is being developed among our folk. We are receiving an offering for Brethren relief once a month. In addition the children of our vacation church school brought gifts totaling more than \$100 to buy a heifer for relief. Bro. M. R. Zigler visited our church in May

Let's Keep the Anniversary

● In 1947 it will be 50 years since the Gospel Messenger became the official organ of the Church of the Brethren. Let's celebrate the occasion by pushing the subscription list to 50,000!

● Really we do not have far to go. More than 46,750 copies of this Messenger were printed. Even so there are yet Brethren homes without the church paper. We have a popular paper, but also room to grow.

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*The 100% Messenger club plan provides that in congregations where 100% of the resident family units receive the Gospel Messenger the rate will be \$1.00 per year, cash with order.

Let's keep the Messenger anniversary in 1947

For literature and suggestions write

BRETHREN PUBLISHING HOUSE . ELGIN, ILLINOIS

OCTOBER 12, 1946

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and spoke at a union meeting of all of the churches of our city in the interest of relief. Bro. William Rodefer preached an eight-day series of evangelistic sermons in the Blue Ridge chapel. Fourteen made application for membership. The pastor is conducting a class in preparation for church membership. Two vacation church schools were held in our congregation, at the Waynesboro church and at the Blue Ridge chapel. This summer our church is uniting with the other churches of the city in union Sunday evening services. Dessie Miller visited our church one week end in the interest of children's work. Three of our members served as teachers and assistants in the workshop at Bridgewater College. Bro. Rufus D. Bowman is to be our evangelist in September. Our church has been asked to broadcast its morning worship services over WTON, Staunton, Va., each Sunday morning in October.—Mrs. Viola Alford, Waynesboro, Va.

Washington

Sunnyslope.—Since our last report one has been baptized and one letter of membership has been granted. In the month of May two of our girls were married in the church, the ceremonies being performed by our pastor, Bro. N. E. Deardorff. The men have done extra work on the church this spring. We have been working on Brethren service and the heifer project and have contributed quite a sum of money. The intermediate girls raised \$180 for a heifer. One of our boys is returning home after helping on a cattle boat. The young people are having their vesper services every Sunday evening. Our ladies' aid has done much work for relief.—Mrs. George Deardorff, Wematchee, Wash.

West Virginia

Crummett Run.—On July 11 Brother and Sister Frantz came to conduct Bible schools at two of our churches and remained with us until July 25, spending one week at the Crummett Run church and one week at Thorn chapel. Sister Frantz taught Bible school during the day and Bro. Frantz preached at night. Since our last report, three were added to the church by baptism and four were granted letters of membership. Our council meeting will be held the first Sunday of September and our love feast will be held Sept. 7.—Clara R. Bodkin, Sugar Grove, W. Va.

Oakvale.—Bro. J. E. Barton of Bradshaw, Va., pastor and elder of the Oakvale church, held a revival meeting here Aug. 4-11. From the inspirational services and a visit to practically every home in the community, the results of the meeting were four who reconverted their lives and nine converts, three of whom went to other churches. Six were baptized into the Church of the Brethren by Bro. Barton on Sunday afternoon. We feel sure this revival meeting has been a blessing to this community.—Fannie Boothe, Oakvale, W. Va.

Wisconsin

Rice Lake.—We met in council on July 28, with our elder, Bro. John Heckman, presiding. Church and Sunday-school officers were elected for the coming year. Plans were made to take a special offering on church day, Aug. 11, to increase our improvement fund. During the summer months a number of our young people attended Bible camps in Illinois and Wisconsin. One of our young men, Carroll Mitchell, gave us a splendid report of his trip to Greece for UNRRA. He will soon return from his second trip. A baby daughter was born to our pastor and his wife on July 29. On June 16 Ruby Mitchell was married to Forest Hine line by Bro. C. A. Bryan of Stanley. Warren Hine line is attending Manchester College this fall. Delegates chosen for district conference are Bro. Rhett Petcher and Marion Hine line.—Mrs. Forest Hine line, Rice Lake, Wis.



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Gospel Messenger

Volume 95 OCTOBER 19, 1946 Number 41

Temperance Issue



Photos by
Ralph Guillunet
H. Armstrong Roberts

DURING the war years the liquor traffic consumed the grain and sugar products from approximately 5,339,500 acres of farm land. After the war some of the restrictions on the manufacture of alcoholic liquor were removed and during the past year of hunger and starvation the products of even more than five and one-half million acres of America's farm land were used to satisfy the gluttonous appetites of America's drinking public. An order issued by the President of the United States in February, which restrained alcoholic beverage manufacture only slightly, was to have saved 20,000,000 bushels of grain which otherwise would be used in the brewing of beer. A courageous order stopping all beer manufacture during this time would have saved many times that much grain.

Millions of dollars are being spent now by brewing companies to advertise their products through the papers and on the radio. Millions of bushels of grain are being sidetracked from places of starvation and need, into the nervous throats of a guz-

Continued on page 17

**Shall We Drink and Die or
Shall Others Eat and Live?**

Who is wise and understanding among you? By his good life let him show his works in the meekness of wisdom (James 3: 13, Revised Standard Version).

Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - Editor
H. A. BRANDT - Managing Editor
ELIZABETH WEIGLE - Editorial Assistant

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Around the World

The universities of Moscow, Leningrad and Sverdlovsk have been opened to students from Czechoslovakia, Bulgaria and Yugoslavia.

Protestants are reaching twenty-five per cent of their young people, Catholics fifty per cent and Jews seventy per cent, according to Dr. John Q. Schisler of the Board of Education of the Methodist Church.

More than 800,000 new members were received into the Methodist Church last year, Bishop Charles C. Selecman of Dallas said in giving a report on the year of evangelism of the church's Crusade for Christ.

Nearly 200 clergymen and theological students received clinical training in counseling this summer in twenty hospitals and similar institutions, according to Rev. Seward Hiltner, executive secretary of the Commission on Religion and Health.

So far as we were able to observe there is freedom of religious worship. All of the ministers and other religious leaders with whom we talked assured us that there was no governmental censorship of the pulpit. Of course, the pulpit does not conceive its message to cover certain social aspects which our American ministers discuss. . . .

The Russian religious leaders with whom we spoke stressed strongly the separation of church and state. Both government officials in charge of church relationships and ecclesiastical leaders agreed that church membership is growing. Certainly we had ample evidence of religious interest in the crowded churches we visited and in the long queues of people waiting admission so that they might join in the church services.

From direct observation we feel that there is considerably greater interest in religion in the Soviet Union than many of us have been led to believe. As far as we could see, no obstacles are interposed by the Soviet government which would prevent the free growth and development of religious institutions or the rights of individuals to pursue their faiths and to worship as they please. We found a number of churches making improvements in their buildings, an indication, we feel, of the forward strides of religious faith in Russia.—From report of Dr. Ralph W. Sockman, member of delegation representing Russian Relief which visited Russia.

Dr. Edwin G. Frye, for twenty-seven years editor of the Evangelical Messenger, has retired, it was announced by the Board of Publication of the Evangelical Church.

Fletcher P. Martin, city editor of the Louisville Defender (Ky.), was awarded one of the ten Nieman Fellowships for a year's study at Harvard. He was the first Negro to win such an award.

Any Minnesotan deprived of his civil rights may seek help from the Minnesota Bar Association, according to Robert McGuigan, executive secretary. Protection will be given largely to minority groups which are subject to discrimination.

The Ledger, a newspaper in Lakeland, Fla., has refused to take liquor advertising because "if through a liquor advertisement one boy or one girl should be led to a life of drunkenness, the Ledger would become a party to his or her downfall."

Dr. Ira De A. Reid, a Negro sociologist on leave from Atlanta University, has been appointed visiting professor of sociology at Haverford College, Dr. Gilbert White, the president, has announced. Dr. Reid is also a professor in the school of education at New York University.

Some 200 ministers of Richmond, Va., will meet on Nov. 11 for an institute on marital counseling. Faced with the fact that the city had half as many divorces last year as marriages, they will discuss effective methods of premarital instruction and postmarital counseling of all who seek their help.

Two courses to promote international understanding have been put into the curriculum of the Washington City schools. On a year's tryout World Background, a history course will be taught in the seventh grade and World Geography in the ninth grade. Similar courses have already been made a permanent part of the senior high courses.

Dr. E. Stanley Jones has been extended an unofficial invitation to go to China as an "ambassador of peace." The offer was made by Rev. H. I. Wang of China, a semiofficial representative of the Nationalist government. Dr. Jones stated that he is seriously considering the invitation because he feels that peace can be worked out if there is personal reconciliation between the leaders of the Chinese nation.

Editorial

People Pay for Poor Advice

AN anxious mother recently wrote as follows to a newspaper columnist who publishes advice on all sorts of questions which are asked of her: "My daughter is twenty. She is working as a secretary and her job entails luncheons and cocktail parties. She tells me it is almost impossible for her to refuse a cocktail without giving offense. Please give us, as parents, your advice." The advice which was given to this mother is the same as that which is being given in five-thousand-dollars-a-page magazine advertising and the same as the advice which is splashed on billboards across our countryside.

In essence, this syndicated advice is, "Since young people will some day be faced with the urge to drink strong liquor, it is the duty of mothers and fathers to teach their sons and daughters, while they are still young, to drink in the right way. Children, when they are fifteen or sixteen, should be given wine and cocktails so that they may be able to feel themselves a part of the adult group; thus they will not build up harmful neurotic feelings. Moreover, they should be taught to drink with social grace. All successful beauties, artists, writers and current heroes learned the art of social drinking while they were very young. If your daughter is taught young, she will learn to drink safely and smartly."

It will be seen at once that this is pernicious advice and that such advertising in our papers is untruthful and dishonest. If the advertising were truthful or the advice were honest, it would say, rather: "Teach your daughter to drink if you must. She will think it makes her smart and socially correct. Some of those who associate with her

will think so too, but actually this is what it will more probably do for her: It will have a good chance of breaking her home, of separating her from her children, of divorcing her from her husband, of destroying her beauty before she is middle-aged, of making her nervous and neurotic, of causing her to become an unsafe driver of automobiles and a menace to other people on the road, of lowering her ideals and keeping her from fulfilling the purpose in the world for which God made her."

A pure food and drug law was passed some years ago. If medicines or foods are advertised incorrectly, the advertisers are subject to fine and imprisonment. If this law were made to include the advertisers of alcohol and tobacco, all of them could be brought to trial for false and malicious advertising.

Christian people should be awake to the insidiousness of this "moderation" advertising. We should warn our children against it and protect them from it. We should drive it from the newspapers and from the billboards of our country. Let us be clear in our testimony and courageous in our action against this menace to our sons and daughters and to our society.

D. W. B.

The Brethren and Their Ministry

THE Church of the Brethren has always had strong preachers and a strong preaching program. If we look back over the history of the years, we find written clearly on the pages of our development the names of great Brethren preachers who guided us as we came along: Mack, Becker, Kline, Wolfe, Miller, Early, Bowman, Taylor, Fike, Hertzler, Frantz, Winger and others of a similar caliber stand out as light-houses in a storm.

Not all of the great Brethren preachers lived in the distant past, however. Some of them are aged now but still working; others are in their prime and now carry great responsibilities on their shoulders; some of the very best of them are in the seminary, the college and the high school. The full weight of their coming responsibilities does not yet rest upon the latter, for these great preachers-to-be are in the process of making. Because their opportunities will be greater, they will become the greatest preachers the Brethren have ever had.

One chapter of our history which does not read very encouragingly, however, is the one which concerns itself with what we did for our strong and gallant preachers when they became older. Not all of them needed help, for many of them were farmers and were otherwise independent. But some of them were not able to be successful as both farmers and preachers and when one or the other of their two callings had to be neglected, it was not the preaching that got slighted.

The writer has sat down to talk with some of these older men and he has seen beneath the lines written into their countenances by hard work some other lines etched there even more deeply. These deeper lines had been placed there by concern about their families and loved ones; what was to happen to them when father was old and could no longer preach and farm, or preach and teach for a living, they had been wondering. The writer also has seen the widows of some of these great men deeply concerned about how they were to continue to live until God finally called them to come up and rejoin their great preacher husbands.

The ministerial and missionary pension plan of the Brethren is designed to keep such lines from the faces of our present ministers and from the faces of our preachers who are yet to be. This is good and should have our united support. Moreover, the \$125,000 supplemental fund which was authorized by the 1946 Annual Conference is designed to extend this service in an amount which might really be helpful to those of our older ministers who could not otherwise benefit very much from the pension plan.

Money invested in this fund is money invested in Christian service and in faithful Christian servants. To invest money in this manner does not indicate a lack of the faith which our fathers had when they preached without any such assurances. Rather it indicates that a church still exists which has the faith of the fathers and which wishes to continue to have the service of its very best sons and daughters as ministers and leaders of the church. This plan belongs to our day just as other plans belonged to other days. Let us support it and keep faith with our ministers.

D. W. B.

This Is the Real Enemy

THE Pennsylvania Bureau of Highway Safety reported that deaths due to highway accidents have gained 166 per cent in rural areas in Pennsylvania in the first three months of 1946 compared to the first three months of 1945. The gain in other states is similar. Part of this can be blamed upon older cars with mechanical defects but the highway departments of the various states tell us that two out of three highway accidents are traceable to alcohol.

The consumption of alcohol in most of our states is on the increase. In Ohio alcohol sales were more than six million dollars greater for the first three

months of 1946 than for the corresponding period in 1945.

In addition to the physical toll which alcohol consumption brings about, its toll in delinquency, broken homes and ru-

ined character is greater still.

This is one of the real enemies of mankind everywhere. Would it not be well if mankind would together combat this, their real enemy?

D. W. B.

Thinking About the News . . .

Why Not Judge All the Guilty?

Before this can get into print, eleven of the Nazi leaders will have been killed either by hanging or shooting. A seventy-seven-year-old Britisher was in competition for this job against some Americans who also claimed to be experts in execution.

Those who will die were convicted on one or more of four possible counts. These were: (1) planning, preparing, initiating or waging aggressive war; (2) violation of the laws or customs of war; (3) crimes against humanity, namely: murder, extermination, enslavement, deportation, persecutions either political, racial or religious; (4) conspiracy to commit any of the foregoing acts.

The writer will not join his voice with some who lament that these men have been found guilty, or that Yamashita and some others in Japan were found guilty before them. (He does, of course, question man's moral right to inflict capital punishment upon his fellow men.) The writer feels rather that a step forward has been made when a recognized international tribunal has set down in black and white for all future generations to see those acts which are against common humanity, which are to be held as crimes everywhere, regardless of who commits them, and which merit the extreme condemnation afforded by law. Read them again: waging aggressive war (there is no other kind of war), murder, enslavement, racial, religious or political persecution.

No, the writer does not lament that these men were found guilty. They themselves knew that they were. His sense of fairness, however, convinces him that these sentences were too narrowly imposed and that history will be forced to pronounce this a court which passed sentence upon only a small fraction of those whom its published judgment found guilty.

The remainder of these lines may sound harsh to some; a sense of fairness, however, demands that they be said:

(1) The greatest crime of the war was the totally unnecessary dropping of the atomic bomb upon two of Japan's cities. The fact that their side won does not lessen the criminality of the ones who authorized and executed the act. (2) The number of prisoners of war who are held in enslavement still numbers into the millions; some are in Russia; others are in France, Britain and the United States. Enslavement, the court has decided, merits hanging; does it merit it less when victors do it? (3) Many conscientious objectors are still in prison in America and some thousands of them worked at enforced labor without pay during the war; religious persecution, the court has said, is criminal. (4) Need one write about racial persecution in our world? Why hang only a few who practice it?

In this same court there should have sat all the high contracting parties of the war, Churchill, Truman, Stalin and their generals. With them should have been the Rankins, the Bilbos, the persecutors of Jews and Negroes everywhere. But even if these were not there, the sentence of this court indicts them in the eyes of all humanity forever.

D. W. B.

The Christ

Warren Wheelock, Sculptor
(American, born 1880)



Courtesy of Walter L. Nathan

NOT content with his earlier success as a painter and graphic artist, Warren Wheelock, at the age of forty, took up sculpture. His figures of Abraham Lincoln and Walt Whitman are well known. The Christ, a revised version in stone-colored plaster of an earlier small bronze, has justly been called "the noblest conception of Our Lord yet created by an American artist." Whether Wheelock adheres to a more naturalistic style or boldly ventures into abstract design, he imbues his sculptures with the dynamic energy and rugged strength of his own personality, traits perhaps inherited from his early New England ancestors.

In this statue Wheelock has renewed the traditional interpretation of Christ's appearance in a decidedly modern spirit, based on the most disciplined concentration on dominant forms. This Christ is at once timeless and intensely alive, and while we can see him standing thus before the multitude that came to listen at his feet, his firmness of purpose and greatness in humility are of equal challenge to us today.

Eternal light from within illumines the majestic forehead molded by nobility and depth of mind. Justice rests on the perfect arches of the brows, on the resolute straightness of the nose. The delicate mouth is shaped by kindness and understanding. The deep shadows below the cheekbones bear testimony of the insight into human sorrows which shines with compassion from the deep-set eyes.

This quietly beautiful head rises firmly above shoulders strong enough to bear the sins of the world, and a chest protective and unassailable like a mighty fortress. Soaring verticals give his erect stance the strength and resilience which signify the leader of men. Yet the simplicity of hair and beard, and the plainness of the garment with its single sharp break inside the right elbow, deny all worldly pride. So meaningful is each form that even if we cover the upper part of the figure we still recognize the Christ, walking forward patiently and without haste. His right hand is half raised as if to knock at the doors of the sleepers and arouse them from their lethargy.—Walter L. Nathan

I am the light of the world; he who follows me will not walk in darkness. I am the bread of life; he who comes to me shall not hunger. I am the good shepherd; I know my own and my own know me. I am the way, and the truth, and the life; no one comes to the Father, but by me.

—John 8:12; 6:35; 10:14; 14:6, Revised Standard Version

WHO

Is to Blame?

J. H. Elrod

Regional Secretary, McPherson, Kansas

DURING a recent stay in a rather important city of our country, so far as Brethren are concerned, I was faced with a very interesting observation. It happened while searching for a place to eat and while waiting for a bus. I noticed a group of five high school boys at a liquor counter, apparently in the process of making a purchase. That this was true became apparent later on. Some of these boys came to the corner where the bus was to stop and discussed very freely some very definite plans for the party they were having later.

Three of them boarded the bus I was to ride. We had gone but three blocks when we came upon a crowd in the street. The driver moved the bus on as fast as the crowd would give way. When we approached the center of the group, the reason for the congestion was apparent. There were the police measuring and gathering evidence. There were broken glass and the damaged car. There was a puddle of blood. There was one of the young men I had seen but a short time before. He was following the officers about and by his actions pleading for some vindication for what had happened.

His friends on the bus saw his predicament and one said, "Bill has really got himself in a mess now. I'm glad that's not I." I observed with considerable in-



Keystone

terest not only the reaction of the friends, but also that of other passengers on the bus. One older man, seemingly disturbed, remarked, "I'm glad I had nothing to do with that." I wanted very much to suggest that he did have something to do with it.

Those youth were not responsible that one building in every five or six in this city dispenses alcohol. They did not make the laws that permit reaping large profits from this vicious business. Mr. Adult, you say you are not responsible? Your generation is actually saying, "We want profits and indulgence more than life."

Because of this and other experiences, I, like Dr. Thomas A. Williams, pastor of the First Methodist church, Wichita, Kan-

sas, have come to some definite convictions on the matter of alcohol. I quote from a message to his congregation: "I have conviction:

"That the personal consumption of alcohol, in any form, is sin.

"That the concept of temperance, which is so freely proclaimed, is a delusion and a snare. . . . Temperance presupposes a 'golden mean' between complete abstinence on one hand and unbridled excess on the other.

"That the consistent practice of abstinence is the only adequate way of dealing with the dangers in alcohol.

"That those 'interests' that push the manufacture, distribution, and sale of alcohol are ir-

herently immoral in all their dealings.

"That severely stigmatized, cruelly castigated prohibition is the only safe and sound procedure.

"That the social use of alcohol in any form in homes, clubs, and social gatherings anywhere is always destructive of Christian character.

"That the only hope for a better world is to be found in a people altogether sane and sensible, sober and steady, trustworthy and dependable."

Alcohol, however, is not the only enemy of the abundant life. We sorely need abstinence in many other relationships of life. The following Gideon Bible Society statistics, published in the official paper of the Kansas Council of Churches and Christian Education, furnish evidence of this.

In 1945 there was one divorce to every three marriages in the United States of America. Sixty-two per cent of our youth from 16-24 years of age drank liquor. There are 412,000 taverns and over 700,000 liquor stores operating today. Two billion gallons of liquor was consumed last year at a cost of \$54.00 per person. One murder was committed every twenty minutes. Moreover in 1945: \$16,000,000,000 was used to combat crime; \$1,000,000,000 for cigarettes; \$76,000,000 to advertise liquor; \$275,000,000 for perfumes and cosmetics; \$650,000,000 for jewelry; \$1,000,000,000 for theaters and movies; \$1,000,000,000 for soft drinks; \$90,000,000 for chewing gum.

American people spend more for candy than for all religious activities put together.

Ninety per cent of all church members do not have family altars. How much are Christian peoples to blame for these conditions in our world? Have we done enough to combat the enemies of the abundant life?

Liquor Advertising

R. H. Martin
Washington, D. C.

THE writer has just completed an investigation of liquor advertising with a view to securing the approximate amount spent in advertising alcoholic beverages. In every case he has gone to non-propaganda sources for this information, for the most part to advertising agencies which have the most reliable figures on this subject. In some cases estimates had to be made, but they are on a conservative basis.

The investigation covered only 142 of the larger companies engaged in the manufacture of alcoholic beverages—50 distilleries, 13 wineries, and 79 breweries. According to the alcoholic tax unit of the U. S. government, as of September 30, 1945, the number of establishments licensed to produce these beverages were as follows: distilleries, 142; breweries, 463; wineries, 865. It should be emphasized that the figures that follow do not include the advertising expenses of a large number of the smaller concerns engaged in producing alcoholic beverages—one thousand three hundred or more. Figures on many of these smaller companies are not obtainable.

For the year 1944, the advertising expenses of these 142 distilleries, wineries and breweries totaled \$75,600,000.

The figures on which definite information from reliable sources are available, and the estimates which make the above total, follow.

The cost of advertising in three media—newspapers, national magazines and chain radio—by seven big distilleries totaled \$23,004,052. These 142 companies advertised on an average over eleven media, billboards, streetcar and bus cards, electric signs, window and counter dis-

plays, trade papers, catalogs, besides the media mentioned.

Outdoor Advertising, Inc., New York City, places national outdoor advertising at \$3,000,000.

Our estimate on the remaining media is: streetcar and bus cards, \$2,500,000; window and counter displays, \$1,500,000; other media, \$2,000,000. The total cost for the advertising of these seven distilleries in all media was \$32,004,052.

The following is a summary of those magazines whose advertising is in the million-dollar class.

The published rates for advertising in Life are: one page, one color, \$10,000; two colors, \$12,000; four colors, \$14,330; four colors (bleed), \$16,480. An examination of the fifty-two issues of Life for 1945 reveals that they contain 387 liquor, wine and beer advertisements, totaling 318 pages. The cost was \$4,409,175.

Collier's alcoholic beverage advertisements were approximately \$2,750,000; Time's was not far from \$1,335,000.

The total cost of advertising for seventy-nine breweries over all media was \$25,641,167. This gives the total advertising expense of only 142 companies for 1944 as follows: 63 distilleries and wineries, \$50,008,032; 79 breweries, \$25,641,167; total, \$75,649,199.

We have no figures on the advertising expenses of the more than 1,300 smaller companies engaged in the manufacture of alcoholic beverages. Added to the above it would surely bring the figure up to \$100,000,000. Nor does this include the advertising expense of the more than 400,000 wholesalers and retailers.

Who shriek? who
groan? Who quar-
rel and grumble?

Who are bruised for
nothing? Who have
bleary eyes?

Those who linger over
the bottle, those who
relish blended
wines.

So look not on the
wine so red, that
sparkles in the cup:

it glides down smooth-
ly at the first, but in
the end it bites like
any snake, it stings
you like an adder.

You will be seeing odd
things, you will be
saying queer things;

you will be like a man
asleep at sea,
asleep in the midst
of a storm;

you will mutter, "I was
hit, not hurt, I was
beaten, but I feel
nothing!

When ever will
morning come, till
I can get drunk
again?"

—Prov. 23: 29-35.
Moffatt

No stranger in the finest of homes
~~Men of Distinction~~ plays an equally
gracious part in the hospitality of the most
exclusive clubs in America. This great
Bourbon ~~Men of Distinction~~ has been the
pride of one family for 3 generations.

Heritage to Remember
Nobility is here expressed in gracious words
and robust grain flavor—two famous
ingredients known to good hosts and
appreciative guests the world over. When the
occasion demands Kentucky straight bourbon
at its best, let your selection be ~~Men of Distinction~~.

For Men of Distinction...
So rare... so smooth... so mellow... has
been for years the most expensive whiskey blended
in America. "Canton" Blended for the enjoyment of those
who can afford the luxury, it has never been produced
except in limited quantities.

Quintessence of Distinction
Quintessence people prefer it, the qualities that make a favorite.
blended and bright, clear-cut flavor are distilled into every drop
from selected herbs, fruits and berries and choice grain neutral
spirits. You'll instantly recognize its marked superiority with your first
taste... the taste that makes ~~Men of Distinction~~ a favorite everywhere.

Now is meet a good friend
True whiskey information both is a
traditional meeting place for friends.
But it's much more likely that you'll
be meeting the particular friend in your
home or at your favorite bar.

The acclaim that ~~Men of Distinction~~ has received the
world over is a tribute to the care and skill with
which it is made. Its distinctive flavor and smooth-
ness come from the use of only the choicest whiskeys
which are wedded by experts in the blending art.
That's why everybody likes ~~Men of Distinction~~.

What Is Left Out?

False Advertising of Alcoholic Beverages

R. H. Martin

THERE are sound and sufficient reasons for prohibiting all advertising of alcoholic beverages. However, this article is not written to support this contention but to insist that so long as we permit advertising of beverage alcohol, the advertising should be required to conform to the laws and regulations we have set up for the advertising of other products.

To control and regulate the labeling and advertising of foods,

drugs and cosmetics, Congress has enacted the Federal Food, Drug, and Cosmetic Act. This basic law and the specific regulations of the government agency charged with its administration are very strict and are strictly enforced.

The law forbids the adulteration and therefore advertising of any food containing any poisonous or deleterious substance which may render it injurious to health. A food or drug is misbranded "if its labeling is false or misleading

in any particular." A drug is misbranded also "unless its label bears adequate directions for use, and adequate warnings against use by persons to whom its use may be dangerous to health, or against unsafe usage."

But what of the requirements of this act with respect to food that contains "any poisonous or deleterious substance which may render it injurious to health," with respect to drugs which require adequate directions for use and warning against their use by persons or in such ways

as may be injurious to health? Has the government required the advertisers of alcoholic beverages to conform to these requirements? Absolutely, it has not.

Beer contains 4 to 5 per cent alcohol; wine from 10 to 20 per cent alcohol; distilled spirits 40 to 50 per cent alcohol. It is the alcohol in these beverages that gives them their "kick." To get the "kick" people drink these beverages.

But what is alcohol? The verdict of science is that alcohol is a poison, a narcotic drug. We quote from the Journal of the American Medical Association: "Alcohol is a poison, inherently, absolutely, essentially, in a drop or in a gill, in a pint or in a gallon, in all quantities, in every quantity, it is a poison. Plainly the quantity cannot alter the chemical content."

Dr. Arthur Bevan, former president of the American Medical Association, says: "Alcohol belongs to the same group of narcotics as ether, chloroform and chloral."

Emil Bogen, Ph.D., pathologist, Olive View Sanitarium, California, says: "No other poison causes so many deaths, or leads to or intensifies so many diseases, both physical or mental, as does alcohol in the various forms in which it is taken."

As to the danger connected with the use of alcoholic beverages and the injury resulting to the user and to society, so well known, we quote only the Supreme Court of the United States: "The statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor stores than to any other store."

Did you ever see on any label on a bottle of liquor or beer or in any advertisement of an alcoholic beverage that the alcohol the beverage contains is a narcotic poison? That the beverage contains a "poisonous, del-

eterious substance that may be injurious to health"? Any warning of the danger involved in its use? Any warning that children or youth under twenty-one should not use it? That it should not be taken before driving? Any warning that it should be used in moderation, and that if used immoderately it will produce drunkenness and may result in delirium tremens? Nothing of the sort!

Neither is this all, nor the worst. The brewers and distillers have been allowed to use all the arts and devices known to modern advertising to associate the use of their poisonous beverages with the highest, noblest, finest things of life: (a) with happy homes; a certain whisky is advertised as "A Welcome Guest in America's Finest Homes"; (b) as essential in good society and for an evening's entertainment; another whisky is advertised as "Preferred in the Best Circles" and another, "If it isn't—it isn't an Evening."

Brewers and distillers have been permitted to "blaspheme the world's greatest names and greatest art as a background in advertising their business," by hint and innuendo to say to the American people, "You are a back number and a lowbrow if you don't drink." Thus they insult the intelligence of the American people.

At this point the government has failed to require the advertisers of these beverages to comply with the standards set up for the advertising of foods, drugs, and other products.

This is false, misleading, deceptive advertising. It is so manifestly unfair that it should be stopped.

Why require the labeling and advertising of morphine, cocaine, opium, and other narcotic drugs to conform to the strictest standards with reference to warning the public against the dangers of their use and not make the same requirement in the ad-

vertising of alcohol, also a narcotic drug? This, too, in face of the fact that if the human wrecks due to the beverage use of alcohol were placed alongside the wrecks due to the use of all other narcotic drugs, the former pile would far outtop the latter.

How shall this be done? (1) It may be done by requiring the government to bring labeling and advertising of alcoholic beverages under the jurisdiction of the Federal Food, Drug, and Cosmetic Act and by requiring the administrators of the act to set up the same standards for applying the act to alcoholic beverages as to other products.

(2) Perhaps a better procedure is to ask Congress for the enactment of legislation which will apply the same basic principles to the labeling and advertising of alcoholic beverages as apply to other products and which will designate specifically the agency or agencies of the government to administer the act. This is in view of the fact that at the present time different agencies of the government participate in the regulation and control of this industry—chiefly the Alcohol Tax Unit, which in 1940 took over the administration of several other government bureaus.

The Cost Is Heavy

A Senate Subcommittee on Health and Education reports that sickness and accidents cost the people of the United States more than eight billion dollars annually in medical services and loss of wages and production.

Alcoholism is the "fourth public health problem."

The disease of alcoholism is unique in that it is the only disease which we try to cure but which we do not try to prevent.

On the contrary, we are licensing a trade which reaps hundreds of millions of dollars annually in the sale of a drug which produces alcoholism.



the Moderator speaks:

ABOUT THE CHURCH

and

Rufus D. Bowman
Chicago, Illinois

Last week Bro. Bowman said that it is the task of the Church of the Brethren (1) to be the Church of the Brethren at its best; (2) to recover the sense of urgency of apostolic Christianity; (3) to present Christ as the foundation of Christian doctrine; (4) to issue a call to repentance. This week he points out further tasks of the church.

5. To Present to the World a New Spirit—the Spirit of Forgiveness.

Alexander Mack, Jr., claims that his father founded the Church of the Brethren partly to carry out Matthew 18. Reconciliation is a big word in Brethren history and it opens a pathway for future service. This reconciliation is based upon the spirit and teachings of Jesus. It is expressing the spirit of the Master in efforts to bring peace between individuals, groups and nations. We are called to be reconcilers in an age of increasing hate and nationalism. Our church should have young people, under the guidance of Brethren service, trained in the techniques of reconciliation according to Matthew 18, who can go into the centers of tension around the world. We are to be "peacemakers."

6. To Build and Administer a Stronger Program of Christian Nurture

The teaching program of the Church of the Brethren is not strong enough. Some of our members are not fully aware of the church's historical ideals. Thousands more have not been

taught Brethren principles according to teaching methods which are educationally sound. Converts are frequently brought into the church without thorough instruction in what church membership means. The Church of the Brethren in order to fulfill its mission must strengthen its program of teaching.

This program of Christian nurture must include curriculum materials dealing with Brethren ideals, thorough instruction of candidates before baptism, a training class for new members after baptism and leadership education which instructs teachers regarding how to teach. Vital teaching will stimulate thinking, discussion and reading and will help people to grow in their concepts of truth.

7. To Lead People to Security Through Faith in Spiritual Values

People everywhere are looking for security. There is no personal security; the Bible does not guarantee us freedom from suffering and sorrow. But there is spiritual security. It is the help of God through our sorrows; it is the feeling of aloneness in the universe; it is contact with God; it is the assurance that when the evening

comes the morning is bound to dawn. It is the hope of heaven that nerves us to face tragedies, that lifts our eyes from the mole hills to the mountains. The church brings this security to persons through the fellowship of Christian people. The earth may rock, but the fellowship of church people remains. The church brings this security through the sacraments. The feet-washing, Lord's Supper and communion services express the most sacred spiritual values. They bring consecrated persons into union with Christ and produce fellowship which is stronger than all earthly ties. The baptism and anointing services have in them the deepest spiritual values. Not long ago the writer helped to anoint a Christian, who said with much feeling after the service, "I have such peace; I have such peace." This may be the feeling of every Christian.

8. To Help the Church Lose Itself in Service

This does not mean to help the church go out of business. The only way to save the church as the spiritual force in the world is for it to lose itself in service. Our primary object is not survival; it is service. The Church of the Brethren has a world vision; the world is our parish. We are extending our mission fields and are reaching hands of love and goodwill over many coun-

OF THE BRETHREN

Atomic Age

tries. We are giving money as never before. These are things for which to thank God. But is the church doing enough? Are we giving until it hurts? Are we really giving our life blood? Are we dying to save? Are we losing ourselves to save others? When we really lose ourselves in serving Christ there will be more money and more lives wholly committed to God. The world will be saved from suicide only by Christians losing their lives to save others.

9. *To Interpret Religion as Life*

Religion is faith in God, but it is more than faith. It is a life to be lived. It is a life of prayer and devotion. It is life lived according to the spirit and teachings of Jesus. Religion does not consist of a man-made creed. There are too many people giving lip service to Christianity whose lives are empty. The peril of Christianity is not atheism; it is a mild Christianity without genuine devotion to Christ. And this is one reason why civilization is going to pieces. Christians are not living up to their name. Pietism influenced the Church of the Brethren at its origin, and pietism emphasized Christianity as a way of life. We should not forget our pietistic heritage. More than that, we should realize that this age needs good people, great souls, and Christian living on the part of individuals. Candles of the Lord

here and there over the world will change the darkness of night into the morning of hope.

10. *To Discover Spiritual Energy for Impossible Tasks*

Atomic energy is a great discovery of man's scientific genius. This energy may bless man or destroy him. For atomic energy to be turned into channels to bless the race, man must have greater moral and spiritual controls. The peril of our time is not the fact of atomic energy, but man's own selfishness. Unless man is changed by the power of the Christian religion, he may be destroyed at the hands of his own creative genius. And this change must come in a hurry or it may be too late.

The church is the instrument of God for the salvation of persons. The church faces an impossible task. But the impossible becomes possible through divine energy. Divine spiritual energy is all about us. The eternal God is ready to give us spiritual power beyond our dreams. We come into contact with this energy through dependable spiritual procedures—the quiet hour, meditation and prayer. The Christian may have new energy, unlimited energy for his tasks. He may co-operate with God and receive power from God for doing impossible things. This divine energy is a greater discovery than atomic energy. If used, divine energy is more powerful

than atomic energy. There is no hope of saving the world from the disaster which threatens us unless Christians live what they teach and grapple with impossible problems in a spirit and power greater than their own. May the Church of the Brethren introduce Christians to this divine energy.

The Church of the Brethren in the Atomic Age should be the Church of the Brethren at its best through—expressing its historical ideals, recovering the sense of urgency of apostolic Christianity, presenting Christ as the foundation of Christian doc-

Teachers of Peace

Cortlandt W. Sayres
Detroit, Michigan

In this atomic age
we dedicate
Ourselves to this one task,
all else above:
To plant in youthful minds
the hate of hate;
To sow in children's hearts
the love of love;

To make a cyclotron
of every school,
Wherein, bombarded by
protons of peace
And electrons born
of the Golden Rule
God's super-atom
is given release.

The beauty of the world's
great poetry;
The hard-won lessons
learned through history;
Art, music, science,
speech, geometry—
All these exploding molecules
shall be
To set the force
of God-filled young souls free
To blast war
and bring peace and liberty.

Earth's greatest force
is not the bomb, in truth,
But character. We
must plant this in youth!

Reprinted from the Journal of the
National Education Association

trine, calling Christians everywhere to repentance, presenting to the world the spirit of forgiveness, building a stronger program of Christian nurture, leading people to security through spiritual values, helping the church to lose itself in service, interpreting religion as life, and discovering spiritual energy for impossible tasks.

If the church goes down serving, a greater church will arise to bless the world. The Church of the Brethren will serve this Atomic Age if it is willing to give its life.

Let Us Be Consistent

Clifford Huffman

Radio Announcer, Lancaster,
Pennsylvania

A short time ago my radio employer assigned me to a new weekly program sponsored by a prominent brewing company, which was to pay me a nice remuneration for my services in announcing the program. I told him I could not consistently remain a good member of the Church of the Brethren, having convictions against even the mild use of intoxicating drink or the promotion of it in any way, and go on the air and convincingly tell our listeners that "wherever good friends are found together, . . . beer is found."

I was proud to be able to tell him that I was a member of the Church of the Brethren and to know that I was not alone in my way of thinking, but shared my views with thousands of others of my denomination. My request to be relieved of the program was granted and the broadcast was assigned to one who has no scruples against the promotion of that type of program. It was this person who in discussing the matter with me, made this statement: "Your church preaches that tobacco is an evil weed and should not be used in any form, and yet many farmers are being made well to do through raising tobacco. Some of your church members are guilty." If you were to respond to a statement like that, what would you have said?

The Church of the Brethren has made an indelible imprint upon the world in recent years, especially in the field of Brethren service. Let us not jeopardize our status through inconsistency in our individual lives.



My Life in Music

William Beery

Elgin, Illinois

Bro. William Beery is now ninety-four years of age. He has been connected with the music and hymnology of the Church of the Brethren during most of those years. Many of his own compositions are now being sung throughout the brotherhood. He is still vigorous and productive. This little story of his life was written by request.

IT SEEMS I was born with music in my soul. As far back as I can remember, music, both vocal and instrumental, always charmed me. This was characteristic of the family. All my sisters and brothers loved music. Musical instruments, however, such as piano, organ and violin, were a scarcity in the homes of the rural people. In our home we had accordion, concertina, harmonica and jew's-harp. I learned to play some of these fairly well. We never had an organ or piano in the home during my boyhood days, and I scarcely ever had an opportunity to hear them played. I remember one day when I went with my folks to town. As we drove

along the street I heard a piano; I wanted to stop and listen to it, but father drove on.

In those days there was little chance for the growing youngsters to learn anything about the theory of music. Some of our schoolteachers did teach us to sing songs, but nothing in the way of learning to read music. The only opportunity for the young people to learn anything about the theory of music was through the singing schools conducted here and there by teachers who didn't know any too much about the subject and less about methods of teaching. The shaped-note system was in common use. I soon learned to read by this method. Later the round-

note system came around, and it didn't take me long to master that. In our community the young people were much interested in getting together to sing. Meetings were called frequently in churches, schoolhouses or homes for this purpose. On these occasions one or more of those best qualified would "take the floor" and lead the singing. One evening, in a church filled with people, I was called on to lead (I was only fifteen years old). I responded and did the best I could. From that time on I took the floor frequently. Later on I undertook to teach classes.

The turning point in my musical career came when, in 1878, I went to Huntingdon, Pa., as a student in the Brethren Normal College (now Juniata). Here I took lessons under Prof. J. C. Ewing, who had charge of the music department, vocal and instrumental. This training, however, was cut short by a smallpox epidemic. At the close of the spring term, in accord with Prof. Ewing's suggestion, I stopped on my way home at Warren, Ohio, to take advantage of a six weeks' normal music school, conducted by Mr. N. Coe Stewart of Cleveland, supervisor of music in the schools of that city. Mr. Stewart had as members of the faculty some of the best teachers available from New York and other cities. Courses were given in all phases of the art of music. I loaded up with public-school music, voice, methods, harmony and composition, chorus directing, etc.

In the fall of the same year I was called back to Huntingdon, Pa., to take charge of the department of vocal music. I accepted the call with fear and trembling (literally when I first met my classes). But I did the best I could, and continued until the spring of 1885, at the same time tak-

ing work in the normal English course, from which I was graduated in 1882. From 1885 to 1889 I was in the Middle West, conducting singing classes and music institutes. I then returned to Huntingdon and again took up the work I had left and was there until 1910, when we moved to Elgin, Ill., where Mrs. Beery and I became employees in the Brethren Publishing House. Along with my teaching in the college I taught music in the public schools of Huntingdon for two years, and for thirteen years had charge of the choir in the Pennsylvania industrial reformatory on the other side of the Juniata River. During the winter vacations I taught singing classes in near-by congregations. In the summers I attended normal music schools under N. Coe Stewart of Cleveland, Ohio, and S. W. Straub of Chicago, Ill. The last two or three summers with Mr. Straub I did some teaching.

My composing began immediately after my six weeks' training at Warren, Ohio, in 1879. At that time Prof. Ewing was compiling the first Brethren hymnal, and two of my tunes found room in it. As the years went on I continued composing so that by 1901 when the next Brethren hymnal was to be put out I had

Courtesy Christian Advocate



TWO PACKS A DAY FOR THIRTY YEARS—\$6,000

quite a number of pieces on hand. Brethren George B. Hol-singer, J. Henry Showalter and I were appointed by Annual Conference as Music Committee. A dozen or more of my compositions were included in that volume. In 1925, by virtue of my being a member of the Brethren Music Commission, I had a hand in compiling the Hymnal, Church of the Brethren. Several of my pieces are in that book as well. During the years intervening I compiled, for the Brethren Publishing House, Brethren Sunday School Songs, Gospel Chimes and Glad Songs. From time to time I contributed articles to Our Young People and the Gospel Messenger. One on Singing in the Sunday School was published in pamphlet form. In 1924 the book, History and Message of Hymns, written by Mrs. O. D. Garrett and myself, was printed by the Brethren Publishing House. In 1946 Brethren Hymns, Hymnals, Authors and Composers, a study of our literary and musical heritage, was written by me and published by the Publishing House, from which it can be obtained.*

Our coming to Elgin meant discontinuing my teaching but not my interest in the music of the church, or my singing and composing of hymn tunes. I have on hand now more than a score of compositions in manuscript which have not been published, some of them less than a year old. For the last eight years I have been a member of a quartet of Elgin men which has appeared in churches and other organizations more than 150 times, and has broadcast over four radio stations in Chicago. On my latest birthday I sang over WLS the seventh time in succession, and am invited back next year.

* Brethren Hymns, Hymnals, Authors and Composers. 10c.

OCTOBER 19, 1946

13

Our Children and the Comic Magazines

Chester Shuler
Huntingdon, Pennsylvania



Harold L. Phillips

Wholesome books and magazines, reading aloud in the family group and interesting activities will do much to overcome the lure of the comic magazines

WE HAVE been truly alarmed lately to note the number of children, many of them in Brethren homes, who sit for long periods of time and pore over comic magazines.

Now everyone may enjoy glancing at the "comics" occasionally, as they appear in the daily newspapers. But most of these offer little other than a moment's relaxation, and they do not compare in viciousness to many of the features in the comic magazines. A few moments' examination will convince any sincere parent of this fact.

Recently the Toronto Globe and Mail has been quoted as authority for this striking and truly embarrassing statement: "Copies of five 'comic' magazines were displayed to the management committee of the Toronto board of education yesterday by Trustee W. R. Cockburn, who claimed they were 'degrading and detrimental to the welfare of our youth.' The trustee pointed out that after a survey he found that ninety-four per cent of these magazines now being sold in

Canada were imported from the United States. He . . . showed copies of 'Daring,' 'Human Torch,' 'Black Terror' and 'Boy Commandos' to fellow-trustees. 'I have never seen anything more degrading,' commented Trustee Cockburn. 'These books contain nothing but glorified stories of criminals, which certainly don't improve children's minds. They're nothing but a lot of rot about daggers and guns.'"

If, as is constantly affirmed, we learn much more readily through the avenue of the eye than the ear, we cannot deny that our children are absorbing ideals and ideas from these low-rate magazines which, if not counteracted in some manner, are certain to bring forth bad fruit later. It is a threat which no conscientious parent can pass lightly by.

We recently saw a group of children holding a sale of these magazines on a front porch. Each of the group had accumulated a stack of funnies and was tired of poring over them. So

they sold them to one another for a penny a copy—and each child's fund of vicious knowledge was increased accordingly.

The movie as it is allowed to exist today is undoubtedly one of the devil's most effective weapons in degrading souls, but these comic magazines which fall into the hands of innocent children (some of them still unable to do more than read the pictures!) are a close ally of the evil movie.

Once the habit of reading comic magazines has been formed by a child it is exceedingly difficult to break. Blessed is the child indeed whose home provides other pleasures which are wholesome and interesting, and which elevate his thoughts and ideals above the "cops and robbers" as exemplified by the exceedingly vicious characters which dominate most of the popular comic features.

One of the saddest sights we notice today is a girl or a boy hurrying homeward from the corner

drugstore on Sunday morning with a fat Sunday newspaper, which will take over the family's attention for the morning while all ought to be in church and Sunday school. The comics of the Sunday newspaper, while not, as a rule, on a par with those of the comic magazines in viciousness, are a step in that direction. When they are allowed to take the place of the Sunday-school lesson, they become doubly vicious and dangerous.

We appeal to Brethren parents particularly to be on the alert to check the comic magazines which their children are reading. Some are much more vicious than others. A few purport to show Bible comics, but these, too, need checking at times, for frequently the artists who attempt to portray Biblical themes and scenes are not too careful to be accurate.

We are careful of our children's food and drink, their school associations and their companions. Why, then, allow Satan to reach his slimy finger into their minds through the pages of the comic magazines?

Let's be on the alert!

Other Missionaries

Roy L. White

Chicago, Illinois

MANY persons feel called to discount the full way of Christ. They follow, but not too closely.

A "successful" young businessman of the church used his strong influence with young people to promote "tolerance" toward alcohol as well as some other dangerous and shady habits. His "make-them-weaker" program was very effective, judged by the number of lives ruined and the scandals which arose among his following.

After a very grave tragedy to one of his disciples, he decided to throw his influence in the other direction. Yet the evil he began goes on forever. If such persons are called, it is not of God.



The Anxious Heart

There is great anxiety the world over. War has left terrorizing havoc. Everywhere are fear, uncertainty and distress of body and mind. But Christ bids his own not to be anxious, to fear not. Hope thou in God, for it is in and through him that the anxious and troubled heart is assured. Not in science, not in arms' might, not in material security, not in worldly wisdom, but in God.

Monday, October 21

God Is Our Refuge. Psa. 46: 1-3.

Why not God? What other refuge is there? There is none. So let us turn to God in the anxious hour. Let us have such faith in him that we can say in confidence, "Therefore will we not fear, though the earth be moved." His care goes far beyond all our need.

We thank thee that thou art our refuge and strength, O God.

Tuesday, October 22

He Careth for You. 1 Peter 5: 6-10.

We are to humble ourselves under the mighty hand of God, casting all our care upon him. We are not under the care of a weakling, but of the Almighty One. His care grows out of his love, his everlasting love. He loves and he cares and we are the objects of that love and care.

We thank thee for thy loving care, ever over us, O God.

Wednesday, October 23

The Everlasting Arms. Deut. 33: 26-29.

The recurring crises of life demand an assuring support. Underneath are the everlasting arms, under us to keep us from sinking, from falling. They do not remove the crises but they support us in them. The everlasting arms enable us to face the crises unafraid. They quiet and empower us.

Empower us, O God, that we may meet all the trying days with confidence.

Thursday, October 24

We Face Our Trials. 1 Peter 4: 12-14.

If trials are God-sent to us, they are love's instruments, the servants of divine blessings. He is not unmindful of his hard-trying children.

H. H. Helman

Best is, that he can make our trials experiences for the deepening of faith, for the strengthening of the sinews of the soul, for the realization of the sublimest joys.

Thou art not unmindful of our trials, O God of grace, so we face them as Christian soldiers.

Friday, October 25

Tribulation and Good Cheer. John 16: 29-33.

This does not mean the Christian is to "laugh it off." It does mean that he can maintain good cheer in the midst of tribulation. This good cheer grows out of the assurance of the keeping power of God, out of faith in the ultimate triumph of righteousness. Good cheer, in tribulation, is promised all the sons of God.

O God, give us grace to accept the tribulations that come to us, and to be of good cheer.

Saturday, October 26

Desert Place and Rest. Mark 6: 30-32.

To our overcrowded lives there is healing in quiet. God speaks in stillness. To hear his voice, to feel his healing touch, to receive the power of the Spirit, there must be quiet. Out of this we come stronger, surer of our mission and with a deeper devotion to the cause to which we are called. The quiet hour is God's re-creation hour.

We seek thee in the quiet of our daily devotions, O God, desiring new strength for our tasks.

Sunday, October 27

He Will Give You Rest. Matt. 11: 28-30.

We are exhausted for need of rest. We do not know how to cast our burdens upon the Lord. When we lie down to rest we take our burdens and troubles to bed with us. They keep us awake when we should be gaining strength in sleep for the coming struggles. If we will unburden ourselves in prayer, rest will come.

We seek in thee, O God, the source of our rest and our peace.

... Kingdom Gleanings ...

Brotherhood Theme for 1946-47

Christ, the Hope of the World

Calendar for Sunday, October 20

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and used by its permission.

Sunday-school Lesson, Paul Trains for His Life Work—Acts 9:19b-27; 11:22-26; Gal. 1:17-24. Golden Text, And straightway he preached Christ in the synagogues, that he is the Son of God. Acts 9:20.

B.Y.P.D. Topic for October, God and the Deserted Village.

Gains for the Kingdom

Thirteen baptized in the Perry church, Pa.
Four baptized in the Jennersville church, Pa.
Three baptized in the Manvel church, Texas.
Four baptized in the Big Creek church, Okla.
One baptized in the Middlebury church, Ind.
Three baptized in the Stony Creek church, Ohio.
Three baptized in the Eden Valley church, Kansas.
Six baptized and one reconsecrated in the Pittsburg church, Ind.
Two baptized and one received by letter in the Cedar church, Iowa.
Four baptized and four received on former baptism in the Four Mile church, Ind.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. C. D. Bonsack of Elgin, Ill., in the Bethany church, Ind., Oct. 13-27.

Bro. Joseph Whitacre of Woodbury, Pa., in the Curryville church, Oct. 14-27.

Bro. Raymond Risdien of Howe, Ind., in the Baugo church, Ind., Oct. 21—Nov. 3.

Bro. Kenneth Long of Argos, Ind., in the Turkey Creek church, Ind., Nov. 5-17.

Bro. Otho Hassinger of Huntsdale, Pa., in the Green Tree church, Pa., Nov. 17—Dec. 1.

Bro. Hiram Gingrich of Annville, Pa., in the Springville congregation, Mohlers church, Nov. 10-24.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Brookville church, Ohio, Nov. 19—Dec. 1; in the Bremen church, Ind., Dec. 3-15.

Bro. Ralph G. Rarick of Hollidaysburg, Pa., in the Pleasant View church, Md., Oct. 22—Nov. 3; in the Martinsburg church, Pa., Nov. 5-17.

Bro. Ernest E. Muntzing of Harrisonburg, Va., in the Pleasant Valley church, W. Va., Oct. 7-20; in the Hanoverdale church, Pa., Nov. 3-17; in the Easton church, Md., Nov. 24—Dec. 8.

Personal Mention

Brother and Sister L. B. Heiny, their sons Danny and Elwin, and Lawrence S. Clark, all of Modesto, Calif., were first-time visitors at the Publishing House on a recent Tuesday. Mr. Heiny and Mr. Clark had accompanied a load of heifers from the west coast.

Brother and Sister Claude Rupel spent several days in Elgin before traveling on to New York. They had expected to leave New York for Africa on Oct. 6, but several delays in the departure of the plane kept them there until the ninth. They will take up the supervision of the school for missionary children at Jos.

Bro. Henry Mankey, formerly of Ripley, Okla., can now be addressed at R. 1, Stet, Mo., where he is beginning pastoral work at the Bethany church.

Bro. Carl E. Yoder, pastor of the Mansfield church, Ohio, will be available for a two-week series of meetings, he informs us. If you desire his services, write him at R. 4, Mansfield.

The Lyle Albrights sent a cable from Africa on Oct. 2 which read, "Arrived Lagos yesterday." Their four-day flight contrasts interestingly with the former time of four to six weeks which was required.

Brother and Sister Lloyd A. Slater have left the pastoral work in Colorado Springs, Colo., to give their full time to evangelism. They can be addressed c/o Nina Frances Fry, 2128 W. Bijou St., Colorado Springs.

Mr. and Mrs. E. O. Reed and Mrs. Anthony J. Russo of Parsons, Kansas, were recent visitors at the Publishing House. They were visiting a new grandchild born to Mrs. Everton Vaughn, whose husband works at the Publishing House.

According to a cablegram received in the mission office, Sister Olive Widdowson and Brother and Sister Harlan Brooks and their daughter Margaret arrived in Karachi, India, on Oct. 7 on their flight to their stations in India. They had left New York on Oct. 4.

Brother and Sister Harold Coffman and their daughter Phyllis included the Publishing House as a point of interest on their vacation trip which will take them as far as the Little Brown Church in Iowa. The Coffmans are members of the Washington City church.

Brother and Sister Levi Biser were honored by the Hagerstown church, Md., on the occasion of their golden wedding on Sept. 3. The Bisers were elected to the office of deacon in 1902 and Bro. Biser has been active as a member of the trustee and official boards. Our congratulations, though late, go to Brother and Sister Biser.

For two days, Oct. 8 and 9, representatives of the Friends and Mennonites met with the staff of the Brethren Service Committee to discuss peace education in the local church. Considering what has been done and what might be done unitedly or in each group were Mrs. Ruth Gefvert, Mrs. Lillian Shepard and Harold Chance of the Friends and Jesse Hoover, Ernest Lehman and Ford Berg of the Mennonite Central Committee.

Miscellaneous

The Publishing House is in need of a billing clerk, a stenographer and some other office helpers. Girls without office training are also needed for bindery work. Will interested persons who are qualified please write to the Publishing House.

Berkey church of the Shade Creek congregation, Pa., has sent us a centennial anniversary booklet. Besides the program for the centennial celebration, it contains a history of the congregation and other facts of interest.

Shall We Drink and Die?

Continued from page 1

zling American public. We drink while others die from lack of food; nevertheless we insist on our right to drink.

We can well ask ourselves this important question: "Is it right that we drink while others starve?" American church people should help to bring about the right answer to this question.

D. W. B.

Sugar Creek church, South Whitley, Ind., will observe its home-coming on Sunday, Oct. 20, with all-day services.

Paradise church, Calif., will dedicate its new house of worship on Sunday, Oct. 27, the pastor, L. W. Smith, writes. Bro. C. Ernest Davis will be the guest speaker.

Dr. Frank C. Laubach, who has just returned from Paris, where he set up groups to pray for the peace conference, plans to make a tour of the churches of America for the purpose of forming prayer groups to ask God to save the world.

Flint church, Mich., will have harvest and home-coming services on Sunday, Oct. 27. Bro. Edward K. Ziegler of North Manchester, Ind., will speak at the morning and afternoon service. A potluck dinner will be served at noon. Friends and former members are invited to be present.

Luray-Mt. Zion congregation, Va., has appointed a committee to interview congressional nominees in order to ascertain their views on peace. This committee will then report to the congregation their findings. This is one way by which the church can give guidance in securing men for congress who will work for peace.

Film strips on the life of Paul may now be obtained from the department of visual education. Valuable as a teaching aid with children, adults or teachers, these strips come in five sets: No. 1, Paul's Early Life; No. 2, Paul's First Missionary Journey; No. 3, Paul's Second Missionary Journey; No. 4, Paul's Third Missionary Journey; No. 5, Paul's Journey to Rome. The rental price for the series is \$1.25; order from General Boards, Dept. of Visual Education, 22 S. State St., Elgin, Ill.

Brethren Ministers' Book Club members please note that the selection for November is the *Genius of the Prophets* by W. Arthur Faus. The list price is \$1.75; the Gish price \$1.40. Concerning club plans and this month's book the secretary of the selecting committee writes: "The Ministers' Book of the Month plan is to offer at least two books during the year dealing with portions of the Bible. The selection for November is one of these. It is a book that opens up the Hebrew prophets in a fresh and pertinent way. The author is a pastor who has mastered the Hebrew language and the writings on the prophets by the scholars of this country and Europe. He draws heavily upon these sources but makes perhaps the most valuable contributions out of his own firsthand study. The reader will not agree with everything he says; he should not. But one could hardly escape getting a clearer understanding of these men of God and their messages from the reading of this book. And the writer shows the pertinence for present-day preaching. The book is not difficult to read."

With Our Schools . . .

La Verne College

Dr. Daryl Parker and **Dr. Lloyd Cunningham** of our China mission medical staff were chapel speakers during the early days of the semester.

A full program of intercollegiate sports, including football, basketball, baseball and track, has been resumed by the college. **Adrian Wright**, '35, is acting as football coach, with the physical education director, **Dwight Hanawalt**, assisting.

Mrs. Albert Herbst is serving as matron of Miller Hall. She and Professor Herbst occupy living quarters in the building and supervise the dormitory and dining hall.

The late **Professor Freeman G. Muir** desired to give several of his paintings to our proposed men's dormitory. Sister Muir and her daughter, **Gladdys Muir**,

46,850 Messengers this week! In 1947 it will be fifty years since the Gospel Messenger became the official organ of the Church of the Brethren. Then why not 50,000 Messengers in 1947?

have presented the pictures to the college and they are being held for the decoration of the building when it is erected.

Our enrollment has reached 195. The freshman enrollment of eighty-seven is all we are prepared to care for and the total student body definitely crowds existing housing facilities on the campus and in the community. We very much need the men's dormitory for which we are raising funds.

The veterans' building being moved on the campus by the U. S. government was not ready for occupancy when college opened but is now well advanced in the process of erection. In the meantime, the people of La Verne rallied to our support by taking extra people into their homes for the period we have to wait.

Miss Elise D. Nelson was granted a year's leave of absence, because of illness, from her duties as teacher of modern languages. **Henry O. Anderson** of Cloverton, Minn., is taking over the work in languages for this year. Dr. Anderson has studied in leading universities in this country and in Europe and has taught in several institutions in this country.

LaMar Bollinger, assistant professor of economics and business administration, was honored this year by membership in the **Alfred P. Sloan Foundation Teaching Institute of Economics**. Only 150 economists over the nation were accepted; of this number 30 were allocated to southern California. The effect of foreign loans upon the United States of America is the subject being investigated under expert leadership by the southern California group. The study in no way interferes with Mr. Bollinger's regular work in his department here.

Manchester College

The 1946-47 school year is now under way. The total enrollment numbers 825 full-time college students and a number of part-time and special students. The freshman class numbers about 387. There are 116 married people on the campus; also, there are 245 veterans, 65 C.P.S. men; 430 students are Brethren by membership or preference. There are approximately sixty young ministers enrolled at Manchester.

There are twelve people on the faculty who were not here last year. New in the administrative positions are **Dr. J. W. Boitnott**, director of teacher education, and **Dr. R. V. Bollinger**, dean of students.

The faculty of Manchester College spent two and a half days at Camp Mack at a retreat, or workshop, in preparation for the new school year. This project proved unusually helpful and inspiring to the faculty.

During the summer the college was the scene of much activity and preparation for the enlarged student body. In addition to the twenty-five trailer houses on the campus, two barracks were secured from Camp Lagro and moved to the campus for temporary housing for men. Several houses had to be moved to provide space for the new dormitory. Excavation has been completed and the foundation walls are being put into the dormitory. The college also remodeled the social room and is re-equipping it. It has also remodeled the Oaks, the student snack shop. All this was done in addition to a great deal of maintenance work on the campus.



Clyde Leroy Carter

Frank B. Durand
Phoenix, Arizona

Clyde's grandfather was a Methodist circuit rider. His parents attended the Congregational Church and he has become a Brethren missionary to India. This is the interesting story of Clyde Leroy Carter, who found what he was looking for in the Church of the Brethren and decided to cast his lot with them.

Clyde was born on April 26, 1921, in Perris, Calif. His father died while Clyde was yet an infant. Before Clyde's birth his mother, Dora, consecrated him to God.

From childhood Clyde desired to be a pastor. His pulpit was an orange crate beside the piano in the living room of his home. On it rested a glass of water. Every good speaker needed an occasional swallow of water, he had observed. Before the sermon it was his custom to play all the hymns for this imaginary worship service. This was necessary to insure a devotional atmosphere. Happy were the days when his mother went to work at the Congregational church in Perris. While his mother cleaned, he could lay claim to the pulpit and there deliver sermons in a more realistic setting.

At the age of twelve Clyde told his mother that he wanted to become a minister. It was then that his mother told him how she had consecrated him to the Lord. The joy at her son's decision was that joy known only to mothers who love their children and love the Lord.

One of the pastors of this Congregational church had been a missionary to India. Clyde always enjoyed the stories he told. It was this minister who planted the first

seed of interest in Clyde's soul for the mission field.

Upon finishing high school, Clyde was awarded a California scholarship at La Verne College in 1939. It was his first contact with the Church of the Brethren. The Brethren appealed to him. He enjoyed the preaching of Dr. D. W. Kurtz and was greatly influenced by it. In 1941 he joined the church through baptism. In that same year he attended Annual Conference in La Verne.

In 1943 Clyde was licensed by the La Verne church to preach. In the same year, after being graduated from La Verne College with a Bachelor of Arts degree, he held a summer pastorate in Emmett, Idaho. In the fall he entered Bethany Biblical Seminary in Chicago.

In 1944 Clyde was ordained by the La Verne church and served two successive years as summer pastor at Bakersfield, Calif. During the school year of 1945-46 Clyde held a week-end pastorate at Naperville, Ill. He was graduated from Bethany on May 26, 1946.

In August 1945 Clyde was married to Eleanor Snare of Saxton, Pa., who was also a student at Bethany. On Aug. 30, 1946, they left New York, then flew from Cairo to Karachi and on to Bombay. The trip was made in about twenty days and doubtless Bulsar will be their first home in India. After getting settled, their first task will be to study the Gujarati language.

Clyde is known for his smile, his geniality, his ability to organize, and his commitment to the good life.

"We beseech thee to bestow upon these thy servants all things needful for their work; consecrate their powers of body, mind and spirit for the ministry whereunto they are sent."



Eleanor Snare Carter

Marie Durand
Phoenix, Arizona

Because her husband accepted a call to the mission field was not the only reason Eleanor Snare Carter decided to become a missionary. Missionaries were well known in her family; her cousin, Sarah Replogle, was a missionary on the India field.

Before they were married Clyde asked her whether she preferred to be a missionary's wife or a preacher's wife. She replied that she was willing to do whatever they were called to do. In May 1945, before they were married in August, they were appointed to mission work in India. At their post in India, Eleanor is planning to do educational and evangelistic work among women and children.

Eleanor is the daughter of Mr. and Mrs. Elvin Snare of Saxton, Pennsylvania. She was graduated from the Liberty high school in Saxton in 1942. It was during the last year in high school that her interests in church activities really matured. Although she had had perfect attendance at Sunday school for fourteen years, she now became even more active in the work of the church. In 1941 she served as vice-president of Middle Pennsylvania young people's circuit. This circuit included twelve churches. In 1942 she was elected president of the circuit and held that office until 1944.

Inspired by her experiences at the national youth council meeting at Bethany in 1944, she decided to prepare herself for religious service by entering Bethany Training School in the fall. While attending Bethany she was active in student life, and was liked by her fellow students. It was during this time that she met Clyde Carter.

Clyde and Eleanor announced

their engagement on Feb. 14, 1945. On Aug. 25, 1945, they were married at First church in Chicago by I. James Eshelman, Clyde's roommate at Bethany. An elderly lady described the wedding as the most beautiful one that she had attended. The reception was held in the Bethany chapel.

Eleanor was graduated on May 26, 1946, from Bethany Training School.

Both Clyde and Eleanor Carter have prepared well for their new adventure. They have tried to look ahead and plan for a lifework in India. They have shown proficiency in organization and they have an earnest desire to be in the Master's service. Ahead of Clyde and Eleanor Carter lies a great future.

Geneva School of Missions 1946

Eliza B. Miller
Waterloo, Iowa

In the beautiful and peaceful surroundings of Conference Point, Williams Bay, Wis., the annual school of missions was held Aug. 4-11. Nearly 500 delegates from the Illinois, Indiana, Michigan, Iowa and Wisconsin areas met together for intensive study on The Christians and Race, the home missions theme, and India, the foreign missions theme. The delegates were made up of women from all denominations interested in the study of these themes and dedicated to the idea of carrying back home the inspiration received.

The conference theme was One in Christ, from Gal. 3:28: "There is neither Jew nor Greek, there is neither bond nor free, . . . for ye are all one in Christ Jesus."

Classes for instruction after morning worship were carried through each forenoon from 8:20 to 12:55. The course on the Bible was ably conducted by Dr. Edmund Soper, professor of missions and history of religion at Garrett Biblical Institute. The whole school was enrolled in this course. Mrs. Soper, a former missionary to Korea, led the foreign mission study for young people. The foreign mission courses for adults were led by Mrs. Ross Wilson, a missionary of the Presbyterian Church, and Mrs. E. D. McKune, wife of the United Presbyterian pastor of Nampa, Idaho. Mrs. Clarence G. Goodwin, member of the faculty of the Baptist Training School, Chicago, headed the course in parliamentary law. Dr. John Kelly and his gifted

wife of Haddonfield, N. J., carried the program of music and song. Miss Esther Davis, Christian Friendliness missionary in Chicago led a young people's group out of her unique experience with all nationalities in Chicago; Misses Marion VanHorne, field secretary for young women's work, Reformed Church of America, and Rachel Benfer, secretary of the Board of National Missions of the Presbyterian Church, were there to make their contribution to the various groups of adults and young people.

Special features included denominational rallies each afternoon, informal visits with missionaries as they told about their places of service and their work, evening addresses by national leaders including Bro. M. R. Zigler, and a Galilean service by the lakeside. A very impressive service was conducted on Sunday morning by Dr. Oscar A. Benson and Rev. P. E. Pamp, of Chicago and Evanston respectively. An experienced woman had classes for the children each day. At the end of the week a display of their handwork was exhibited.

Evening vespers in front of the bronze cross standing at the edge of the hill below the chapel were led by the instructor of music and the young women. Morning meditations were held on a large veranda of Clover Leaf Centre.

There was time for rest and for recreation. There were arrangements for swimming, boating, and other recreation at stated times. All mingled in happy fellowship from day to day in all activities.

Brethren women were represented among the delegates. Mrs. W. O. Beckner, a member of the Geneva board, was there throughout the conference. Mrs. Erb of the Naperville congregation was present through the conference; she succeeds Mrs. A. C. Wieand on the board. Mrs. S. C. Miller of Elgin enjoyed most of the week of the conference. Mrs. Muller of the Mt. Morris congregation was a delegate sent by her young people's group. On guest day Anetta Mow, Esther Runge, her secretary, Edith Barnes and Vera Christen of Elgin were present. Our China missionary, Susie Thomas, attended the school.

On guest day one hundred five visitors appeared to enjoy the conference and see the exhibits by the various foreign missionaries present. There were twenty-five foreign missionaries representing China, India, Africa, Burma, Korea, South America and Mexico.

The Church Pews Took a Journey

Mary Schaeffer
Ping Ting, China

FOR several years the church pews were lonely. No one was allowed to use them. Then one day something happened. A group of soldiers visited the church and gripped the ends of the pews; soon all the pews were started on a journey. Bitter tears were shed by those who saw them go but they could do nothing to save them. Would they ever see them again? The seats traveled three and a half miles and there they were placed in a ruined church building. There the people who were being taught to be citizens of the Japanese new order sat upon the seats and listened to propaganda for several months. Then the church pews were separated. Some were taken two and a half miles farther on while twenty were left to stand out in the churchyard through all kinds of weather.

Sometime later a village elder came that way and when he saw the cast-off benches he felt sorry for them and for their owner. So he picked them up and placed them inside a schoolroom, where boys and girls might learn their lessons.

All this time the owner mourned the lost pews. The enemy had left the place but still the church house stood empty. Then one day two servants of the Lord heard some rumors concerning pews. They took a trip and passed that way, and found some of the lost benches where they had been left.

Plans were made to return them to the Ping Ting church and instead of being carried by soldiers, the pews rode back in four ox carts. As they entered the city many people saw the return of the pews and they wept with joy as they escorted them and placed them, bruised and broken, into their old place. One of the servants said, "This has been a good day's work." Everyone rejoiced greatly and even the village elder said he was happy to turn them back to their rightful owner.

Where are the other pews? We may need to wait a while for that answer. All the people would rejoice greatly if they too could be returned. Nothing, it seems, has caused such intense joy as did the return of the poor church pews. It signifies to the Christian group that their church has remained in their midst.

Goodwill Jobs Overseas

Paul H. Bowman, Jr.

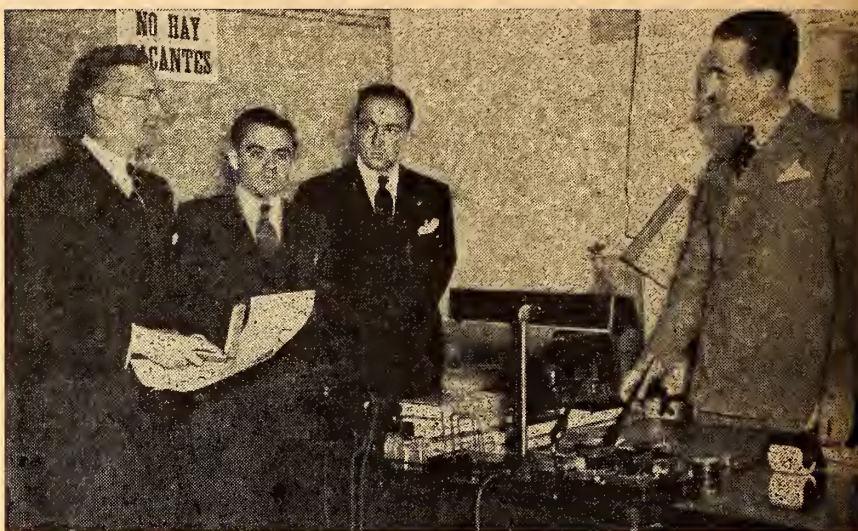
International understanding is no longer a polite topic of conversation; it is now a burning necessity, the alternative of which is universal chaos. Every method and every idea of all people should be utilized toward this goal. World government, ecumenical Christianity, international commerce and transportation—we need all of these, but more.

If peace is to be effective, the John Does of every country must

This article announces the goodwill-jobs-overseas program of the B.S.C. It can serve you only if you express your interest; see your local pastor or write to the B.S.C. Watch this page for future announcements.

know and respect each other through personal contact. Some few citizens of foreign countries have come to know the United States through a work camper, a relief worker, a missionary, or an exchange student, but far too many know only the pleasure-bound tourist, the dollar-mad businessman, the sophisticated diplomat, or the superman soldier of occupation. We must somehow bring together the John Does who represent that great majority of common citizens whose first desire is to live in a peaceful world.

How can the Brethren make themselves more effective in developing international understanding? There are many members of our church who are well trained for some profession or in some particular skill who would like to make their efforts contribute more direct-



A young Brethren member receives a medal from the Ecuadorian government for distinguished service to the people of that country. Service builds goodwill.

ly to a peaceful world. It would obviously be impossible for the small Church of the Brethren to organize and finance a program to use all the trained persons who might be interested, even if it were desirable to do so. What can a Brethren do more than he is now doing in his home community?

We have discovered that there are many organizations that employ persons to work in foreign countries whose work the Brethren could wholeheartedly support. Most of these organizations are constantly seeking men and women of character to help them in other countries. Such persons are sent abroad to do a specialized job, and, in addition, have numerous opportunities to promote or endanger international understanding.

Furthermore, experience has shown that various organizations have been eager to employ Brethren after they have seen them at work in foreign situations. It seems that there is a shortage of integrity in people.

Here, then, is a great need, and we believe that among the Brethren there are many answers to it. This is probably our greatest resource—men and women of Christian character trained to do a certain job well.

Therefore, the B.S.C. is undertaking a program to help trained Brethren find jobs in foreign countries where their presence, their work and their influence can aid the cause of international understanding. This service is limited, at least for the present, to trained

persons and to foreign jobs, and it is hoped that appointees might stay by the job for many years. Persons are to be placed in positions of responsibility that demand their specific training and qualifications.

Such persons would be under the employ of whatever organization hires them, and this would be their first responsibility. However, they would also serve as correspondents and representatives of the Brethren in their area. The B.S.C. expects to give them special training to help them understand and interpret questions of international tensions, social issues, psychological techniques and Christian ethics.

We do not expect such a program to develop rapidly, but it is the hope to have eventually a chain of Brethren families around the world, located in strategic centers, giving international witness to our way of life. In this way perhaps we can fulfill part of our mission.

Opportunity for Service

Twenty-five young Brethren women are urgently needed to give a year's voluntary service for the church at the Elgin state hospital, where they will care for the mentally ill. The hospital is recognized as one of the outstanding institutions of its kind. Its staff is eager to co-operate in our service training program. There are splendid opportunities for fellowship, recreation, and study at the Brethren Fellowship House, where the girls will live. For information about this Christian service, write the B.S.C. in Elgin.

To Spread Goodwill and Peace...

A goodwill project for those who may not have the things that commonly make our Christmas season happy is under way. The Brethren are again sponsoring a Christmas packet gift program for countless needy people in Europe and Asia. This is a splendid opportunity for you to send a personal gift to one of "our children." You can adopt this as a project for your church groups. Detailed information on these packets is being sent to all Brethren churches in the form of a leaflet designed to tell you what and how to pack and where to send these gifts. Conditions this winter will be just as severe as they have been the past few years in these war-ravaged countries. Let us bring the hope and joy of Christmas to as many war victims as possible.

This Is What Sharing Does

Florence Wesley, in an article from Puerto Rico, to the Christian Science Monitor, describes how the work being done by the Brethren and Mennonites there has changed the hearts of the people. Her story, reproduced below, ought to gratify all those who have joined in the support of our Puerto Rico work.

People living in the two rural districts of La Plata and Castañer, Puerto Rico, are not overblessed with coin of the realm.

The average pay for women doing fine needlework at home is 20c per hour. Men who do farm work usually receive \$1.20 per day; many are unemployed. But they are so grateful for the benefits received at their respective community centers that they have voluntarily contributed labor and money to erect homes and additions on public buildings for them.

Both settlements are supported almost entirely by donations from Mennonite and Church of the Brethren members in the States, but sometimes the budgets become inadequate. Then Puerto Ricans come to the rescue, showing Los

Americanos that they appreciate the loving service expended in their behalf.

On one occasion \$600 was raised for enlarging one of the buildings, almost entirely in gifts of 25c to 50c per family of six or more, living in two- or three-room shacks. When staff members of one *Centre Communal* were confronted with a housing shortage and had only \$3,000 for constructing new homes, 100 humble workmen gave up part of their spare time, without pay, to help out on the jobs.

These incidents in the States might not be worthy of mention, but in Puerto Rico they are quite remarkable. For 400 years, before American occupation fifty years ago, community spirit was almost entirely lacking. This was due in part to the old Roman law of "Me First," and the Spanish conquerors' creed, "No work without gold." But the example of their kind *Americano* neighbors who live among them, sharing and serving in Christian brotherhood, is changing all that.

Information and Inspiration . . .

Dr. Eldon Burke sailed from Bremen on Sept. 21 for the United States. Director of Brethren service activities in European relief, Dr. Burke will spend only a month in the States before returning to his work in Europe.

Agreement has been reached with occupation authorities by which the Brethren Service Committee will be able to do relief work in Austria. Many details need to be cleared yet, however, before our workers can actually go in.

"It comes to this: If you are going to bring people back [to normal health] you must send them tremendous amounts of food. Quality of food is not as important as quantity." — Statement from Minnesota Semistarvation Unit.

A group of church women in Missouri are undertaking to produce a portion of 500,000 "Kiddie-Kits"—bundles of clothing for overseas toddlers aged from one to four.

This project was originated by the Church Women's Council of America. Your church group can have this as a project if you get into action at once. Inquiries about the bundles can be made through the Jefferson City Council of Church Women, 728½ E. Capitol Ave., Jefferson City, Mo.

Ten men for the China tractor unit left recently on their way to China. UNRRA furnished transportation aboard a Pacific overseas airline plane which left from Ontario, Calif. Twenty-eight men have already had training for the unit and there still remains a need for twenty-two men who are able and willing to serve.

Students at Central High School, Detroit, have contributed \$500 for heifers. Eight young people have already volunteered to accompany the Detroit area shipment, a goal of 300, to Europe to care for the heifers during the voyage.

High Lights From Rangoon

Are our supplies getting to places they are consigned for? This is the question that many people ask. A brief excerpt from a letter from Marian E. Shivers, executive member of Burma Christian Council Relief Committee, answers this question.

"Twenty-five bales of clothing have been received from the United Church Service Center, New Windsor, Md. All of them have been distributed to sections of Burma, where people were in very great need of clothing. Your label was attached to the pieces of clothing in several of the bales. I want to thank your church for this splendid contribution to Burma.

Some Wear Gunny Sacks

"Most of the clothing was sent to the areas where the need was the greatest. Scores of villages in the Myaungmya district were burned because the people were Christians and were loyal to the allied cause. Many of the men were tortured to death and their wives and children were left destitute. The Burma government has been able to do little for these people except to see that they got rice. Some of them were wearing gunny sacks and some had no clothing at all. Some committed suicide for these reasons.

"Children are not able to go to school because of the lack of suitable clothing. There were some who were able to go after having received some of your clothing.

"You will be interested in knowing that we sent clothing to a village in which every man was tortured to death. The pastor of the church was concerned over the future of Christianity in that district if all the men were killed and one of the men spoke up and said, 'Our women folks will carry on.' What a splendid tribute to women in a country in which Buddhism is the national religion."

The Church at Work

Mission Study in the Local Church

Steps in Planning a School of Missions

1. The church cabinet plans for a school of missions.

All age groups are represented and co-operate in planning.

—Pastor and cabinet members.
—Missionary committee members.

—Women's work director of missions.

—Director of youth department.
—Director of children's department.

2. Cabinet appoints

—Dean of the school of missions.

—Program committee (representing each department: adult, youth, intermediate, junior, primary).

3. Dean of the school and program committee select:

—Teachers for each age group.

—Chairman of the social committee, who in turn selects committee members or classes to prepare and serve evening meals, and a treasurer.

4. Dean and program committee order supplies.

—Use (MEM) Missionary Education Movement catalog.

—Books, maps, pictures, slides, films, etc.

—Distribute materials to each teacher. (All supplies should be ordered early; teachers should have materials in hand one month before the school begins.)

If a missionary is invited, make arrangements early.

5. Dean announces the coming school in the church bulletin and on the bulletin board for several weeks in advance.

Uses the bulletin board effectively each week.

School of Missions Periods

Fellowship and evening meal 5:30—6:30.

Study period—classes for each age group 6:30—7:30.

Worship 7:30.

The four Sunday evenings of January are suggested.

Fellowship and Evening Meal

The church family finds joy in fellowship while eating a simple meal. A freewill offering is given to defray the expense. Since India is one of the themes, one rice and curry meal might be served. Find recipes on page 163 of the Granddaughter's Inglenook Cookbook.

Study Period

The study period is the heart of the school. Excellent study books and good supplementary materials are available. The more preparation given by both teacher and class, the better the school will be. Along with the general books, special books concerning Church of the Brethren church work should be studied.

Worship Period

All the groups come together for a short and impressive worship experience. This should be the climax of the evening. Various classes may lead the devotions on different evenings. A missionary may speak. Slide and film pictures may be shown. A short play might be presented. Appropriate music should be used. Beautiful and impressive worship scenes can be arranged which will direct the devotional thought of the whole group.

Adjourn on time. The school has



purposely been set early in the evening in order that parents may bring their children. This understanding should be repeated.

1946 Themes

The two themes are: India; and The Christian and Race.

Order Books and Materials

Order from General Boards, 22 South State St., Elgin, Ill.

MEM catalog: Names of all general books for all age groups on both themes are listed.

Regional Recommendations for Mission Study

1. To hold a school of missions in each local church where at all possible.

2. To plan a visit by a missionary to as many local churches as possible.

3. To encourage and urge the pastors in each church to preach at least four mission sermons during the year.

4. To encourage and promote the reading of one or more good missionary books.

5. To make liberal use of literature, moving pictures and slides in each church.

6. To make plans for stewardship education which will produce generous proportionate givers and tithers in every local church.

With the Minister . . . H. L. Hartsough

There is a growing conviction all over the brotherhood that the Church of the Brethren must do something definite for our brothers of the Negro race who live in America. In response to this call the General Mission Board appointed a committee to investigate an opening in Arkansas as a proposed field of activity. The committee is H. L. Hartsough, chairman, L. W. Shultz, D. W. Bittinger, Ralph E. White and James H. Elrod.

At a recent called meeting of the General Mission Board this committee reported. There was a unanimous agreement that this work should be developed as rapidly as possible, with the understanding that the greatest care be taken to lay an adequate foundation for the future development of efficient service in race relations. Although there was some disagreement about methods it was heartening to see the enthusiastic agreement of the board and the committee on this type of Christian service. We must back up our prayers and pious phrases with action.

A careful study is being made of similar projects that have been undertaken for the Negro sharecropper of the South. Although social and economic betterment will be given careful attention, the religious and moral development will occupy first place in our purpose. The committee is giving careful thought to the selection of adequate leadership for this work.



7. To ask each district mission board, or the mission representatives on boards of administration, to promote missionary activities in their districts.

8. To encourage each local church to study and re-evaluate its own need and make definite plans to launch a program of advance.

9. To ask each district mission board to study and re-evaluate its present program in order to discover and recommend the opening of new home missions where needed.

10. To have representation by a missionary, staff member or board member at each district conference, young people's rally, women's work, men's work and summer camp.

11. To emphasize missions in all camps and conferences held within the region.

12. To display especially mission books and literature in the exhibits at district meetings.

13. To have the Student Christian Movement at the college plan special mission emphasis during the college calendar year.

14. To have a distinct missionary emphasis in the regional conference.

15. To keep the emphasis before the people through constant reminders in regional publications.

16. To stress the fact that missionaries are leaving for foreign service from the region this year.

General

Religious News . . .

Says Church Is Responsible for Welfare of World's Children

The Christian church must accept "responsibility under God" for the welfare of the children of the world unless it is prepared to watch them grow up under threats of disease, maladjustment, economic chaos, and "grinding drudgery." This is the opinion of Dr. Mary Alice Jones, child psychologist of Chicago and a principal speaker at a children's work conference sponsored by the Presbyterian Church in the U. S. (Southern).

Addressing more than 250 Southern Presbyterian Sunday-school leaders and teachers, Dr. Jones declared that "these portents are not wild figments of the diseased imagination of fear-mongering politicians or fanatical clergymen but the sober judgment of sober persons who consider them possibilities which may become realities in this world of ours."

Lutheran Group Plans \$2,500,000 Film Corporation

Plans to establish a \$2,500,000 corporation which will produce motion pictures "with a Christian background" were announced in Cleveland by the board of governors of the National Federation of Lutheran Clubs.

The board directed Einar Carlson, one of its members who is a Cleveland lawyer and vice-consul to Sweden, to incorporate the federation in Ohio. The film corporation will then be made a subsidiary.

Financing of the motion picture venture will be done through popular subscription of stocks and bonds, according to the board's announcement.

Films produced by the corporation, probably in its own studios, would include pictures of general interest and educational films as well as those aimed at advancing Lutheran and other Christian institutions. The immediate objective is to release pictures designed to prevent juvenile delinquency.

Federal Council to Study Church's Responsibility to Aged

Since 1900 the proportion of individuals in the United States over sixty-five years of age has nearly doubled.

Faced with this fact, the Federal Council of Churches has decided to find out how it can extend a helping hand to this rapidly growing population group. Beginning next fall the Council's Commission on Religion and Health will initiate a two-year study of the church's responsibility and ministry to older people.

The Rev. Seward Hiltner, secretary of the commission, said the study will attempt to learn how religion can help older people "find and maintain a sense of meaningfulness in life, accept the inevitable losses of older age, and discover and utilize the compensatory values that are potential to old age."

Methodist Clergymen Told to Talk More About Sin

Reincorporation of the old-fashioned word "sin" in pulpit vocabularies was urged at the annual conference of the Methodist Church in Great Britain. The suggestion came from R. J. Soper, newly elected vice-president, who called for a wide-spread Puritan revival, especially among youth.

Asserting that modern youth's moral code "seems to many of us to be without morals and without code," Mr. Soper declared that "sin"

represents this state of affairs more accurately than such substitute phrases as "moral laxity," "moral delinquency," or "sexual irregularity."

A committee report called on British Methodists to accept divorce "with Christian patience and charity," and suggested the establishment of discipline committees to consider requests for remarriage. Under present rules, remarriage in the Methodist Church is permitted only to the "innocent party" in a divorce.

Manufacturers Donate Gifts to Church World Service

Through the generosity of three manufacturing concerns overseas relief needs have benefited to the tune of 100,000 buttons, 2,000 pounds of apricot jam, and 170,000 tubes of penicillin ointment.

The diverse gifts have been donated by the manufacturers to Church World Service, Protestant interdenominational relief agency, as their share in helping the needy of Europe and Asia.

The buttons were supplied by the Mack-Moulding Co. of Paterson, N. J.; the jam by the Roger T. Moss fruit preserving plant, Malden, Mass.; and the penicillin ointment by a large New York pharmaceutical firm which prefers to remain unnamed.

Brotherhood News and Views . . .

Why Give to the Supplemental Pension Fund?

The pension fund for the ministers and missionaries of the Church of the Brethren is an effective expression of appreciation and love for the men who are willing to offer their lives completely and unreservedly to proclaiming the gospel as revealed through Christ.—M. R. Zigler, executive secretary, Brethren Service Committee.

Surely the laity will want our faithful older ministers to receive at least this modest \$10 per month minimum annuity.—Harl L. Russell, chairman, the Pension Board.

Let's be real Brethren and do the task now set before us by the delegate body at the Huntingdon and Wenatchee conferences, that of raising the supplemental pension fund.—D. W. Garber.

I am confident that every member of the Church of the Brethren able to do so will welcome the oppor-

tunity to share in the raising of the \$125,000 supplemental pension fund authorized by Annual Conference.—James H. Breitigan.

"A laborer is worthy of his hire." What better contribution could laymen make than that of recognizing the worthiness of a minister's efforts when he has reached the end of his active ministry?—Joseph S. Shelly, president, Council of Men's Work.

Testimony of a Minister's Widow

Your check of July 1 has been received. I am always thankful to receive it, for in these times of expensive living it means much. My general health is fair. I have passed my eighty-second birthday; I am thankful I can still go to services occasionally. I know I haven't many years, but I enjoy reading of the good work in the Messenger. My prayer is that the good work can still go on.—A minister's widow.

Young Adults of Eastern Pennsylvania Organize

At the Labor Day Sunday-school and missionary meeting held in the Elizabethtown church, a panel discussion was conducted concerning the place of young adults in the church. The panel consisted of A. G. Breidenstine, Hershey, chairman, Jacob Dick and John Hershey, Lititz, Mrs. Louise Baugher Black, Elizabethtown, Mrs. Ruth Umberger Bell, Big Swatara, James Martin, Lebanon, Reynold I. Martz, Harrisburg, and John C. Heisey, Palmyra.

The panel discussed who the young adults are, where they are, and what can be done for them. It was finally agreed at the close of the panel to organize the young adults on the district level at their week-end camp at Camp Swatara Sept. 11 to 15.

Approximately forty young adults from twelve different congregations were present at Camp Swatara. Dr. A. G. Breidenstine, Hershey, presided. As a result, Robert Sollenberger, Lititz, was elected president; James Martin, Lebanon, vice-president; and Mrs. Ruth U. Bell, Big Swatara congregation, Hanoverdale, secretary-treasurer.

It is the desire of the cabinet to make every congregation aware of the young adults in their church and to have them to organize as a young adult group.—Mrs. Ruth U. Bell, secretary-treasurer, Hummelstown, Pa.

Power Through Co-operation of Churches

The Christian church members today must meet a challenge that they have never met before if they expect to help in this reconversion period.

The United Nations is trying to settle some of the greatest problems that this world has ever seen.

Is it going to tackle these problems through political leaders, and decide these issues without little influence or suggestions from the organized churches of America?

No doubt many Christian men and women are writing to our government and protesting against unjust and unfair policies that are being advocated and sometimes used in deciding these questions, but many of these protests are not united in a way that would bring the best results.

Christian denominations through their church leaders can have a united program that will cause the political leaders of the world to take notice.

It should not be the intention of a church organization to tell nations just what form of government they should adopt; that would be undemocratic. Let the people decide this in their own country and through their own leaders. We can-

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

Pointed Story-Sermons for Young Folks. P. G. S. Hopwood. Fleming H. Revell, 1946. 127 pages. \$1.50.

A usable storehouse of unusual stories built around everyday experiences, literary classics, and scriptural background. Suitable for children's church. Forty separate stories.—Ruth M. Shriver.

Pastimes for the Patient. Marguerite Ickis. A. S. Barnes and Company, 1945. 284 pages. \$3.00.

Although especially fine for convalescents of all ages, this book gives many practical suggestions in creative expressions for any group or individual wanting to use hands and mind. Pioneer clubs, youth groups, children's camps, and eighty-year-old clubs would find good resource material here. It is a "how-to-do" book including arts, crafts, puzzles, and games.—Don M. Snider.

So You Want to Be a Camp Counselor. Elmer Ott. Association Press, 1946. 112 pages. 75c.

It takes more than a good book to enable a person to be an expert camp counselor, but a person who reads and absorbs the ideas in this

not force other nations to believe in democracy as we do in the United States, but they can in time be educated and taught the true principles of this form of government.

Through the power of church co-operation we could plan and build a Christian program that is based on the Golden Rule, and I believe the majority of the people would back it up. The church today has lost much of its power because of the lack of co-operation.

Someone will ask how we can get our churches to co-operate. If they do co-operate to any great extent, we lose our church identity. I think we can still be recognized as the Church of the Brethren and have a part with other denominations in bringing about better conditions in the world today.

The Church of the Brethren with its peace program and its stand for brotherhood cannot do this great task alone. We need the help and support of others.

If the United Nations through its charter is not what it should be, and if some of its policies are unfair and unchristian, can we as church people say we will not have anything to do with it? Today as never before we need more Christian men and women to hold re-

manual can get a running start. Of especial interest to the church camp worker, will be chapter VII on Making the Camping Experience Christian. There is an excellent four-page bibliography on camping in the appendix.—Don M. Snider.

A Highway Shall Be There. Jack Finegan. Bethany Press, 1946. 159 pages. \$1.50.

A young author presents in brief, moving and vivid style an excellent series of talks to youth. Without exception this book should be inspiring to every young reader who wants to share the "highway." There is no paragraph that is a waste of time. It is a book loaded with vigorous Christianity.—Don M. Snider.

Dr. Morton: Pioneer in the Use of Ether. Rachel Baker. Julian Messner, 1946. 217 pages. \$2.50.

Here is the dramatic story of the perfecting of ether for anesthetics. A young man has unbelievable difficulty convincing the public and medical experts of the worth of his discovery. The book is written in the language of youth and is inspiring throughout.—Don M. Snider.

sponsible positions in our government.

Why did the League of Nations that was adopted soon after World War I fail? It was not a perfect document by any means, but it was a step in the right direction. Perhaps one reason it failed was because we did not have enough faith in it.

If the Atlantic Charter is imperfect, and no doubt it is in certain respects, are we as Christian people going to co-operate to help amend its weak points?

Again I say the Christian churches of America must meet this challenge and present to the world a program through this charter that will bring peace and goodwill throughout the world.—Harvey Wrightsman, Holmesville, Nebr.

Evening Bible School Conducted in Virginia

The Selma church of the First District of Virginia held its Bible school this year in the evening from 6 p.m. to 8 p.m. There were 103 children enrolled. They took as their project relief for Europe, and undertook to raise money to purchase cereal for starving children. Six hundred seventy-five pounds of cereal were purchased. The school ended with a public program which the community attended.

Brethren Ideals

The thought has been coming to me that the Church of the Brethren has been too liberal. During World War II the majority of our young people entered the armed forces in spite of the fact that the church has stood as opposed to war since its forming. Have they done the will of the church? We, as a church, must make our stand clear for or against war. A house divided cannot stand.

Or what about the problem of tobacco? Just what we should do concerning lay members who are addicted, I do not know, but I do know that no one addicted to its use should be placed in the sacred office of deacon or in the ministry. In this respect also are we not being too liberal? If the ministry does not hold up the ideals of the church, whom can we expect to do so? I trust no one will think I am being too critical, but I cannot sit idly by and see these ideals broken down without lifting my voice in protest. Our Annual Conference has never altered these ideals. Then let us maintain them for they are instituted by our Lord and Savior.—P. Stein Hockman, Romney, W. Va.



Elder M. J. Brougher of Greensburg, Pa., is shown receiving a framed picture which was prepared especially for him. H. Spenser Minnich, financial secretary, is making the presentation.

Bro. Brougher has served in the ministry for forty years and has just celebrated the thirty-fifth anniversary of his ministry at Greensburg, Pa. During those years, the Greensburg church grew from a membership of twenty to five hundred. Bro. Brougher was requested to permit his picture to be used on the poster emphasizing the supplemental pension fund. While he still has many years to serve he is a good representative of many ministers and wives, or widows, who now, or later, will come to retirement age. They have served at modest salary and fully deserve that the church give financial provision for their sunset years.

Weddings . . .

Adkins-Love.—Clifford D. Adkins of Cabool, Mo., and Lucille Love of Ava, Mo., at the bride's home, March 3, 1946, by the undersigned.—A. W. Adkins, Cabool, Mo.

Beall-Clary.—Claude V. Beall of Frederick, Md., and Virginia Clary of Walkersville, Md., in the Frederick church, Aug. 10, 1946, by the undersigned.—Ralph E. Shober, Roanoke, Va.

Belcher-Scaggs.—William E. Belcher of Fincastle, Va., and Geneva Leona Scaggs of Nace, Va., July 27, 1946, by the undersigned, in his home.—E. C. Woodie, Troutville, Va.

Binkley-Garman.—Ted C. Binkley and Betty M. Garman, both of Forreston, Ill., at the parsonage, Aug. 15, 1946, by the undersigned.—Clarence B. Fike, Freeport, Ill.

Bock-Blood.—Earl Bock of Greensprings, Ohio, and Ethel Blood of Fremont, Ohio, July 5, 1946, at the Grace Brethren church in Fremont, Ohio, by the bride's father, Rev. Raymond Blood.—Rosella Hughes, Republic, Ohio.

Bowman-Rieley.—Samuel C. Bowman and Carlene Edna Rieley, both of Troutville, Va., in the Trinity church, June 22, 1946, by the undersigned.—E. C. Woodie, Troutville, Va.

Boyer-Younger.—Max E. Boyer and Carol Constance Younger, both of North Manchester, Ind., in the Peabody Memorial chapel at North Manchester, Aug. 27, 1946, by the undersigned.—Russell H. Weller, Decatur, Ind.

Brumbaugh-Miller.—Russell R. Brumbaugh of North Industry, Ohio, and Audrey J. Miller of Canton, Ohio, in the Tuscarawas church, Aug. 11, 1946, by the undersigned.—C. C. Louder, Spencer, Ohio.

Clem-Young.—Donald W. Clem and Charlotte L. Young, both of Frederick, Md., in the Frederick church, Aug. 31, 1946, by the undersigned.—Ralph E. Shober, Roanoke, Va.

Cronise-Boothe.—Cyrus C. Cronise and Glenna Boothe, both of Buchanan, Va., April 27, 1946, by the undersigned, in his home.—E. C. Woodie, Troutville, Va.

Crouse-Ziegler.—Leon Crouse and Arlene Ziegler, July 6, 1946, in the Lititz,

Pa., parsonage, by the undersigned.—Jacob T. Dick, Lititz, Pa.

Deaton-Keeny.—Daniel F. Deaton and Mildred S. Keeny, at the Codorus church, Aug. 11, 1946, by the undersigned.—Jacob T. Dick, Lititz, Pa.

Denlinger-Huber.—Joel R. Denlinger and Juanita R. Huber, both of Dayton, Ohio, in the East Dayton church, Aug. 31, 1946, by the undersigned.—Henry T. Barnhart, Dayton, Ohio.

Eakright-Cherry.—Robert L. Eakright and Marie Cherry, both of Wabash, Ind., Aug. 18, 1946, at the home of the bride, by the undersigned.—Leo H. Miller, South Whitley, Ind.

Evans-Way.—Robert Evans and Elaine Way at the parsonage, Wilmington, Del., Aug. 31, 1946, by the pastor, Bro. J. Emmert Dettra.—Mrs. Thelma L. Dettra, Wilmington, Del.

Fahler-Hofstetter.—Ivan L. Fahler of Wellington, Ohio, and Rose Mary Hofstetter of Chatham, Ohio, at the Black River church parsonage, Spencer, Ohio, June 29, 1946, by the undersigned.—C. C. Louder, Spencer, Ohio.

Fitzwater-Crownover.—Roy Turner Fitzwater and June Raney Crownover, both of Singers Glen, Va., in the Linville Creek parsonage, Sept. 4, 1946, by the undersigned.—Samuel D. Lindsay, Broadway, Va.

Geiger-Spangler.—Roy Thomas Geiger of Bristol, Tenn., and Ruth Marie Spangler of Blountville, Tenn., at the bride's home, Aug. 10, 1946, by the undersigned.—S. H. Garst, Blountville, Tenn.

Gingerich-Spangler.—Herman Gingerich of Loogootee, Ind., and Mary Helen Spangler of Greencastle, Pa., at the Greencastle church, Aug. 28, 1946, by the undersigned.—Charles E. Grapes, Greencastle, Pa.

Gowins-Ross.—Glenn Gowins of Uhrichsville, Ohio, and Phillis Ross of New Philadelphia, Ohio, Sept. 7, 1946, by the undersigned, at his residence.—A. H. Miller, New Philadelphia, Ohio.

Harrison-Wills.—Darrell Lee Harrison of Glasgow, Va., and Virginia H. Wills of Lexington, Va., June 1, 1946, by the un-

dersigned, in his home.—E. C. Woodie, Troutville, Va.

Kingery-Lowe.—Jacob L. Kingery of Flora, Ind., and Freda Jean Lowe of Logansport, Ind., in the parsonage, July 14, 1946, by the undersigned.—Clarence D. Sink, Flora, Ind.

Koertner-Lytle.—Wayne M. Koertner and Esther M. Lytle, both of Freeport, Ill., in the Freeport church, Aug. 18, 1946, by the undersigned.—Clarence B. Fike, Freeport, Ill.

LaPrade-Flora.—J. Allen LaPrade and Gladys Marie Flora, both of Roanoke, Va., at the parsonage, Aug. 24, 1946, by the undersigned.—Ralph E. Shober, Roanoke, Va.

Lawson-Altis.—Ray J. Lawson of Morristown, Tenn., and Ruth E. Altis of Roanoke, Va., at the parsonage, July 5, 1946, by the undersigned.—Ralph E. Shober, Roanoke, Va.

Leister-King.—W. Kenneth Leister of McAlisterville, Pa., and Marion Gladys King, Richland, Pa., in the Lebanon church, Aug. 25, 1946, by the undersigned.—Carl W. Ziegler, Lebanon, Pa.

Lusk-Keck.—Truman Lee Lusk and Emma Lou Keck, both of Rocky Ford, Colo., in the First Presbyterian church of Rocky Ford, Aug. 28, 1946, by the undersigned.—Grant T. McGuire, Rocky Ford, Colo.

Mikell-Roop.—John Jasper Mikell of Baton Rouge, La., and Martha Agnes Roop of Warrensburg, Mo., Aug. 27, 1946, in the Warrensburg church, by the undersigned.—James M. Möhler, Leeton, Mo.

Neff-Harmon.—James Raymond Neff and Edna Mae Harmon, both of Sugar Creek, Ohio, July 27, 1946, by the undersigned.—John A. McCormick, Baltic, Ohio.

Pepple-Seigel.—George R. Pepple of Garrett, Ind., and Patricia Ann Seigel of Auburn, Ind., Aug. 18, 1946, by Bro. J. S. Flory at his home.—Mrs. J. S. Flory, Garrett, Ind.

Pierson-Croford.—Marshall Pierson and Kathlene Croford, in the Allison Prairie church, Aug. 11, 1946, by the undersigned.—Glenn Carr, Lawrenceville, Ill.

Rifley-Hammond.—Verne Rifley of Springfield, Ill., and Rhoda Hammond of Virden, Ill., at the Springfield church, April 24, 1946, by the undersigned.—Leland B. Emrick, Springfield, Ill.

Ritter-Abel.—Lawrence E. Ritter and Alice E. Abel, both of Allentown, Pa., at the parsonage in Norristown, Aug. 24, 1946, by the undersigned.—Jonathan F. King, Norristown, Pa.

Sime-Rishel.—James William Sime and Thelma Irene Rishel, both of Uniontown, Pa., in the Uniontown church, Aug. 31, 1946, by the undersigned.—M. Guy West, Uniontown, Pa.

Spence-Spence.—Clarence Spence and Pauline Spence remarried at the parsonage at Springfield, Ill., April 22, 1946, by the undersigned.—Leland B. Emrick, Springfield, Ill.

Stephenson-Stees.—Robert C. Stephenson of Stockton, Ill., and Marilyn Jeanne Stees of Freeport, Ill., in the Freeport church, Aug. 31, 1946, by the undersigned.—Clarence B. Fike, Freeport, Ill.

Toler-Marley.—Bobby G. Toler and Ruth Ann Marley, both of Flora, Ind., in the parsonage, May 4, 1946, by the undersigned.—Clarence D. Sink, Flora, Ind.

Wade-Heathman.—Marlin Wade and Shirley Heathman, both of Cabool, Mo., at the bride's home, Aug. 9, 1946, by the undersigned.—A. W. Adkins, Cabool, Mo.

Wilbur-Riherd.—Gene Charles Wilbur and Phyllis Ellen Riherd, at the Nemaha, Iowa, Methodist church, March 3, 1946, by Rev. John Clifton.—Clinton I. Weber, Dallas Center, Iowa.

Williams-Sacks.—Vernon L. Williams of Flora, Ind., and Edith M. Sacks of Kokomo, Ind., in Flora, Aug. 17, 1946, by the undersigned.—Clarence D. Sink, Flora, Ind.

Woodward-Scearse.—Eugene Woodward and Dorothy Scearse, both of Middletown, Ohio, in the Middletown church, Aug. 3, 1946, by the undersigned.—C. Walter Warstler, Middletown, Pa.

Obituaries . . .

Bender, Joseph R., son of the late Joseph and Lavina Royer Bender, was born near Salunga, Pa., Feb. 6, 1866, and died June 26, 1946. He was united in marriage to Lizzie Neff on Nov. 25, 1890. To this union were born one daughter and two sons. He was a faithful member of the Church of the Brethren for forty-four years, a member of the Salunga Sunday school for eighteen years and the church janitor for twenty years. He is survived by his wife, one son, one daughter and seven grandchildren. Funeral services were held at the Salunga church by Elders P. J. Forney, Earl Brubaker and John Ebersole, and interment was in the adjoining cemetery.—Mrs. John P. Gingrich, East Petersburg, Pa.

Bowers, James Roland, son of Norman and Elizabeth Herr Bowers, was born Dec. 30, 1940, and died in the Lancaster General hospital as the result of an automobile accident, June 26, 1946. He was a member of the Salunga Sunday school. He is survived by his parents, two brothers, his paternal grandparents, and his maternal grandfather. Funeral services were held privately in his home at Landisville, Pa., by Elders P. J. Forney, E. C. Brubaker and John Ebersole. The body was laid to rest in the Salunga church cemetery.—Mrs. John P. Gingrich, East Petersburg, Pa.

Brenaman, Isaiah, son of Moses and Cathryn Brenaman, was born in Darke County, Ohio, on Nov. 16, 1864, and passed away at the family home in La Verne, Calif., Aug. 15, 1946. Early in life he united with the Church of the Brethren, in which church he was a loyal and faithful member throughout his entire life. On Jan. 5, 1890, he was married to Olivene Hardman. To this union was born one daughter, who survives. Besides his wife and daughter, he is survived by two sisters, nine grandchildren, and twelve great-grandchildren. Bro. Brenaman took an active interest in the affairs of the church and community. He served the church in the office of deacon for a long period of years. For many years he supported one of our missionaries on the foreign field. Funeral services were held in the La Verne church by the undersigned, assisted by Bro. Galen K. Walker. Entombment was in the Pomona mausoleum.—Galen B. Ogden, La Verne, Calif.

Bricker, Harriet, was born Oct. 1, 1859, and died Aug. 27, 1946. Her husband preceded her in death three years ago. She was a member of the Church of the Brethren for seventy-six years. She is survived by two daughters, eight grandchildren, four great-grandchildren and one sister. Funeral services were held in the Bachmanville church by Brethren Harry Aldinger, Elmer Ebersole and Ralph Jones, and interment was in the Spring Creek cemetery at Hershey, Pa.—Bertha M. Shissler, Elizabethtown, Pa.

Dooley, Roxie N., daughter of the late Mr. and Mrs. John Dogan, was born near Fincastle, Va., June 28, 1887, and died July 12, 1946. On Dec. 29, 1903, she was married to W. P. Dooley. In the year 1912 she united with the Church of the Brethren. She is survived by her husband, three daughters and two sons. Funeral services were held in the Cloverdale church by the undersigned, assisted by Elder J. S. Crumpacker. Interment was in the Daleville cemetery.—Chester I. Harley, Cloverdale, Va.

Elkins, Thomas Lavernne, son of Harold and Fairy Murphy Elkins, died July 6, 1946, shortly after birth. Services were held at the Riverview cemetery, where interment was made.—Mrs. Joe E. Campbell, Seymour, Ind.

Glittinger, Margaret S., died Aug. 10, 1946, at the age of seventy-nine years. She was a charter member of the Frederick, Md., church, to which she gave more than sixty years of loyal service. She was president of the ladies' aid for many years. Surviving are her four

daughters, two grandchildren and one great-grandchild. Funeral services were held at the home of a daughter by her former pastor, the undersigned.—Ralph E. Shober, Roanoke, Va.

Martin, Clara Virginia, wife of George M. Martin and daughter of Abraham and Anna Moore Rotruck, was born May 18, 1877, and died Aug. 6, 1946. Sister Martin was a long-time member of the Church of the Brethren and spent her life in Grant and Mineral counties. She is survived by her husband, three brothers and one sister. Funeral services were held in the United Brethren church at Antioch, W. Va., by the undersigned, assisted by Rev. G. M. Pool. Interment was in the Thrush cemetery.—A. R. Shewalter, Keyser, W. Va.

Myrle, John, died Sept. 3, 1946, in the Delaware hospital. He is survived by his wife, Carrie, one daughter and one stepson. He served as sexton of the Wilmington church for many years. Funeral services were conducted by Bro. J. Emmert Dettra, pastor of the Wilmington church, at his home.—Mrs. J. Emmert Dettra, Wilmington, Del.

Orr, Solomon H., son of the late James and Elizabeth Orr, was born Dec. 9, 1876, and died at his home in Lodi, Ohio, June 22, 1946. He is survived by his wife, Effie Kilmer Orr, one daughter and three grandsons. Bro. Orr united with the Black River church on Nov. 21, 1903, and continued in this fellowship until his death. Interment was in the Black River cemetery.—C. C. Louder, Spencer, Ohio.

Peterson, Ferva Barton, daughter of Brother and Sister Andrew Barton, was born April 20, 1900, in Jersey County, Ill., and died Aug. 20, 1946, near Van Buren, Mo., as the result of a stroke. On Jan. 25, 1921, she was married to Getes P. Peterson. To this union seven children were born. In November 1921, she united with the Church of the Brethren and remained true to its principles. She is survived by her husband, seven children, one grandson, her mother, four sisters and two brothers. Funeral services were held in the Mountain Grove church by the undersigned, and interment was in the Greenwood cemetery.—A. W. Adkins, Cabool, Mo.

Poole, Grant, died Aug. 7, 1946, at the home of his son, at the age of eighty years. He was affiliated with the Methodist church until the last year, when he united with the Frederick, Md., Church of the Brethren. Surviving are his wife, one daughter, one son and four grandchildren. Funeral services were held at the home of the son by his former pastor, the undersigned.—Ralph E. Shober, Roanoke, Va.

Reiff, William B., the son of Mr. and Mrs. John Reiff, died July 31, 1946, in the Delaware hospital, at the age of fifty-three years. He is survived by his wife, Floria, his father, one son, one brother and two sisters. He had been an active member of the Church of the Brethren for many years and served as a deacon in the Wilmington church. Funeral services were held at his home in Hockessin, Del., by his pastor, Bro. J. Emmert Dettra, and interment was at Still Pond, Md.—Mrs. Thelma L. Dettra, Wilmington, Del.

Richardson, Letitia Lee, wife of James F. Richardson, died at her home in Roanoke, Va., March 19, 1946, at the age of seventy-five years. She had been a member of the church since girlhood and a faithful member of the Hollins Road church for about thirty years. She is survived by her husband, four daughters, one son, twenty-two grandchildren and twenty-five great-grandchildren. Funeral services were held at her church by her pastor, Bro. C. M. Key, and burial was in the Sherwood cemetery.—Mrs. I. T. Hooker, Roanoke, Va.

Root, Kathryn Lois, daughter of Abraham and Nora Harshbarger, was born Oct. 8, 1902, at Girard, Ill., and died at Corona, Calif., Aug. 18, 1946. She graduated from La Verne College in 1925. At college she met Ernest L. Root, to whom she was married on June 22, 1926. Two

children were born to this union. Early in her life she became a member of the Church of the Brethren, and she and her family were faithful in church work in every community in which they lived. She was always active in community life. Besides her husband and children, her parents, one sister and one brother also survive. Services were held at the Methodist church in Corona with Dr. Van Buskirk officiating, assisted by the undersigned. Interment was in the Evergreen cemetery at La Verne.—Galen B. Ogden, La Verne, Calif.

Strite, Paul, was born near Hagerstown, Md., in 1898, and was instantly killed in a traffic accident near his home at Polo, Ill., July 30, 1946. He is survived by his wife, Olga Plum Strite, one daughter and several brothers and sisters. He was a faithful member and regular attendant at the Church of the Brethren, the family having recently transferred their membership from the West Branch church to the Polo church. Funeral services were conducted in the Polo church by his pastor, the undersigned, assisted by E. Wayne Gerdes of the West Branch church. Burial was in the West Branch cemetery.—Marvin E. Clingenpeel, Vienna, Va.

Wilson, Susan Engler, died suddenly Aug. 23, 1946, at the age of thirty-six years. Her mother preceded her in death eight weeks ago. She is survived by her husband, six brothers and two sisters. A little less than a year ago she was baptized at the Church of the Brethren in New Philadelphia. Funeral services were held at the home by the undersigned, and interment was in the Evergreen cemetery.—A. H. Miller, New Philadelphia, Ohio.

Church News . . .

Delaware

Wilmington.—Recently we had a special service for our returned servicemen. Our vacation Bible school opened on June 17 and continued for two weeks with a good attendance. The offerings were given for relief work. Mrs. Edith Tinsman and Mrs. Esther Clark were elected delegates to the national youth conference in Chicago to represent Southeastern Pennsylvania. Four of our sisters went to New Windsor, Md., to give their services in packing clothing for relief. Bro. C. J. Harris, who was licensed last fall, accepted a summer pastorate at Petersburg, W. Va. We had a good representation from our church at the youth conference in Royersford, Pa., on June 23. Six boys and girls from our church attended Camp Wren's Nest at Oaks, Pa., the week of July 14. The Berean Bible class has adopted a twelve-year-old Italian boy for a year. On Aug. 4 Bro. Ross Murphy, our elder, gave us a report on Annual Conference. Our pastor attended the two weeks' extension course of Bethany Seminary at Juniata College Aug. 5-17. He also attended the workshop at Juniata, Aug. 25-30.—Mrs. J. Emmert Detra, Wilmington, Del.

District of Columbia

Washington City.—Our daily vacation Bible school was in session July 1-12, with a total enrollment of fifty-three, twenty-three of whom had perfect attendance. On July 7 at the B.Y.P.D. hour Charlotte Weaver, our church secretary, gave a report of the national youth council meeting which was held in Chicago. Our Annual Conference offering amounted to \$900. Bro. Wilmer Garber, who was our delegate to Annual Conference, gave an interesting report of the Conference to the men's Friendship class and Mrs. Garber gave a report to the women's Goodwill class. Our church has sustained a great loss in the death of Bro. Charles D. Sanger, Sr., who was church clerk and chairman of the board of deacons. On July 21 the evening message was delivered by Bro. Elvert Miller, formerly of this congregation and now pastor of the

Beaver Creek church, Va. On July 28 Dr. Frederick Reissig, executive secretary of the Washington Federation of Churches, brought us the morning message in the absence of our pastor. The ladies' quartet from Bridgewater College, Va., presented a musical program on the evening of Aug. 4 under the auspices of the B.Y.P.D. During our pastor's vacation the pulpit was filled by Dr. J. Raymond Schmidt, general superintendent of the National Civic League, Elder J. H. Hollinger, and Bro. Ora Huston. Our pastor and his wife participated in the Christian ashram at Lynchburg College, Va., Aug. 17-27. The oldest member of our congregation, Sister Rebecca Kindig, died on Aug. 22, at the age of ninety-two. A number of our Sunday-school children attended Camp Peniel.—Mrs. Jacob H. Hollinger, Washington, D. C.

Illinois

Naperville.—Our council meeting was held with our elder, F. E. Mallott, in charge. Bro. Ringgold served as our delegate to Annual Conference. Five of our young people attended the young people's rally at Lanark, Ill. We have sent three heifers for relief. Special dedicatory services were held during the morning worship program one Sunday for the heifers. The church-school teachers and officers attended the Rockford leadership training conference. The Bethany a capella choir presented a program of sacred music for us recently. Five babies were presented for dedication by their parents at a special service. The church-school teachers and workers met at the church for a potluck supper; this was followed by a discussion of the Sunday-school work and a report on its progress. Bro. Ralph E. White of Roanoke, Va., was a recent guest speaker at our church. Twelve of our young people went to Zion, Ill., on June 16, to see the presentation of the Passion Play. A workers' meeting was held in the church basement on July 9 for the teachers and officers of our church school and all those interested in Christian education. Robert Knechel of Elgin presented a program on visual education. Our summer council was held on the evening of July 10, at which time church-school officers were elected. Delegates to district meeting were also chosen. Our young people have planted about an acre of popcorn to raise money for Youth Serves.—Virginia Williams, Naperville, Ill.

Panther Creek.—We met in council on Sept. 1, with our elder, Bro. J. E. Small, presiding. Officers were elected for the coming year. Bro. Small was re-elected as our elder for another year. Our fall love feast will be held on Oct. 6 with an all-day meeting. Our summer pastor, Bro. Roland Walters, exchanged pulpits with the summer pastor of the Oak Grove church on Sept. 1. We have appreciated very much the work of Bro. Walters during his stay among us. Several of our members attended district conference at the Virden church on Aug. 24-26. Our church joined the Peoria church on Aug. 11 in services at Fond du Lac park, Peoria. We have a collection of shoes, used clothing and canned goods to send for relief.—Elsie Noffsinger, Eureka, Ill.

Indiana

Arcadia.—Our church met in special council on Aug. 19. It was decided to hire as our pastor for the coming year Bro. W. E. Hamilton of Auburn, Ind. Our former pastor, Bro. D. Alfred Replogle, has accepted a charge at Williamsburg, Pa. Bro. Replogle plans to go to Europe this fall with a boatload of cattle. We have been having union services each Sunday evening this summer and at each meeting an offering has been lifted to purchase a heifer. Quite a few of our members attended district meeting last week; Mrs. Mildred Hartley and Mrs. Elsie Boden served as delegates from our church. Several of our young people attended Camp Mack this year. Our young people's class is sponsoring a clothing

drive for relief.—Mrs. Lora Belzer, Arcadia, Ind.

Maple Grove.—The Maple Grove church met in regular quarterly council Aug. 26 with Elder John Frederick presiding. Our harvest meeting will be held Sept. 1 with Bro. Mel Stutsman bringing the message. On Sept. 3 our revival meetings begin, with Bro. J. O. Winger as the evangelist and Lois Sherman as the music director. These meetings will close with our communion service. A recent council meeting was held in our church; Sunday-school officers were elected for the coming year. Bro. John Frederick was re-elected as elder. Death has recently claimed two of our faithful members.—William Brubaker, New Paris, Ind.

Middlebury.—The children gave their postponed children's day program on July 7. Sunday evening services have been in charge of individual families. We had several outdoor Sunday evening services. On Aug. 4 Paul Kindy and his wife showed pictures and spoke on conditions and work in Puerto Rico. At our council meeting in July we elected Lois Brandeberry and Orpha Mishler as our delegates to district meeting. We sent representatives to junior, intermediate, young people's and leadership training camps this summer. Quite a number also attended district meeting at Camp Mack. The beans grown back of the church were sent to the New Paris cannery. Our Sunday school held a picnic on Aug. 18 at Nihart's Island. A basket dinner was served at noon and a vesper service was held before we adjourned. Our revival will be held Sept. 17-29, with Bro. I. D. Leatherman as the evangelist. The Wednesday evening prayer meetings have been preparing for these evangelistic services. A number of our women helped at the New Paris cannery recently. Our pastor is holding harvest meetings at the Union Center and English Prairie churches on Sept. 1 and Sept. 8. Bro. William Brubaker of New Paris preached the morning sermon on Sept. 1. In the evening the blind evangelist, Rev. Clyde Rothrick, was here to relate his experiences.—Mrs. Gladys Schrock, Goshen, Ind.

Turkey Creek.—We met in council, and Sunday-school officers were elected for the coming year. Bro. Charles Light will be the speaker at our home-coming and harvest meeting, Sept. 29. A special invitation is given to all former members to come and worship with us. There will be a basket dinner at noon. Installation services for Sunday-school officers and teachers will be held Oct. 6, with Bro. Russell Pepple of Laotto, Ind., officiating. We are looking forward to our fall revival in November with Bro. Kenneth Long of the Walnut church of Argos, Ind., to assist us.—Henry C. Pletcher, Napanee, Ind.

Upper Deer Creek.—Our church was represented at Annual Conference by Clarence Brubaker and his wife, who brought good reports. Our elder, Bro. Clarence Sink, had charge of our council meeting, at which time new church officers were elected for the coming year. Bro. T. H. Shively of the Pipe Creek church was with us on the annual pulpit exchange Sunday. Brother and Sister Clarence Brubaker were installed into the ministry on July 28. During this last quarter four members have been added to our church by letter. A Sunday afternoon was spent in a service for the elderly folks at the Mexico welfare home. Sister Grace Walker served as delegate to district meeting at North Manchester. Our church was well represented at Camp Mack this summer with five of our young people at young people's camp and one of our Sunday-school pupils at intermediate camp. An offering was given for the boys' dormitory at North Manchester College. Bro. Forrest Hostetler of Santa Fe brings us the morning message every

two weeks. Two Sunday-school rooms have been constructed in the front of our church with an arched pulpit between them. We hope to have it completed before our two weeks' revival meeting which begins on Sept. 23, with Bro. Jay J. Johnson of Monticello as our evangelist. With the co-operation of the Logansport church our men raised three acres of sweet corn for relief.—Mrs. Gordon Haag, Walton, Ind.

White.—On Aug. 25 three of the elders of Southern Indiana were with us, Brethren J. A. Miller, E. L. McCullough and Albert Harshbarger. The purpose of their visit was to ordain our pastor and his wife, Bro. George Hagenbuch and Mrs. Ruth Hagenbuch, of the Progressive Brethren church, into the full ministry of the Church of the Brethren. On Sunday evening Bro. Hagenbuch began a two-week evangelistic meeting. On Sunday evenings our young people have charge of an hour of singing, Scripture reading and devotions. On the afternoon and evening of Aug. 24 we held our Sunday-school picnic. During the middle of August we had several work days at the church and many repairs were made. Our aid society will start on a new box of sewing for Brethren service. The aid is growing and is interested in sewing for relief. On Aug. 14 our missionary society presented a program, *He Touched Our Hands*, at the home of Mrs. Walter Miller.—Mrs. Beulah Hildreth Baily, Colfax, Ind.

Iowa

Des Moines, Stover Memorial.—We have purchased four lots and have them graded and we are ready to go to work on the church building as soon as the material is available. Our pastor, Harvey Kline, and his family have moved to Des Moines. A picnic and a short program were held at one of the parks in their honor. We purchased a heifer for relief and paid twenty-five dollars on a car of wheat for relief. We also sent \$44.24 to Brethren service and \$255 was given for the Million Dollars for Christ fund. Our quarterly business meeting was held and Bro. Paul Miller was chosen as our elder. Mrs. R. A. Kinzie is our Messenger correspondent. Mrs. Ray Emmert and R. A. Kinzie were elected delegates to district meeting. The women's work elected Mrs. Earl Goughnour for president and the men's work elected Mr. Donald Walker as their president. The women's work has sent 250 pounds of used clothing besides thread and needles and have made 245 new garments for relief. We have had several visitors this summer and we welcome anyone who can be with us in our worship services.—Mrs. R. A. Kinzie, Des Moines, Iowa.

Fredericksburg.—The children presented an excellent children's day program. Irvin and Donald Stern filled the pulpit while Brother and Sister Harner, Brother Stern and David Lloyd attended Annual Conference. Bro. Harner served as the delegate on Standing Committee. Delbert and Myrtle Bailey told of their experiences one Sunday and on Aug. 4 Alvin Klotz told of his trip abroad. A missionary tea was held Aug. 14 at the home of Maude Schmudlach with Eliza Miller as the speaker. Our church was well represented at junior, intermediate and young people's camps; one couple attended the adult camp. Twelve from here attended the district conference at Worthington, Minn. Work has been started on the new basement to which the church will be moved. The ladies' aid is still active in relief work and at present they are meeting in groups to can surplus food for Bethany Hospital. Our fall business meeting will be held Sept. 6.—Mrs. Lester Guenther, Fredericksburg, Iowa.

Kansas

Burr Oak.—Since our last report, two have been baptized. Brother and Sister Davison was re-elected for another year

with a raise in salary. Bro. Chris' Hoff of California gave us two splendid messages. We held our business meeting Sept. 4, with Bro. Davison as the moderator. We elected church and Sunday-school officers. Bro. Gish was elected elder, Dallas Renner Messenger agent and Rose Renner Messenger correspondent. Brethren Dallas Renner and Burt Burkholder were chosen as delegates to the district meeting at Quinter, Kansas. We held a supper for Bro. Lyle Miller, who is leaving soon to go to McPherson College. Our love feast will be held Sept. 28.—Rose Renner, Burr Oak, Kansas.

Morrill.—Our regular church business meeting was held Sept. 5 with Elder W. A. Kinzie presiding. In the spring 300 pounds of clothing and bedding were sent to New Windsor for relief and lately an equal amount of clothing and bedding was sent besides a large number of new garments, \$75 for canned goods and many other donations. The women also canned 170 quarts of fruit and vegetables and dried corn for the home for the aged at Darlow, Kansas. The chairman of the heifer project gave a very good report of its progress. Election of officers resulted in W. A. Kinzie being re-elected as pastor and elder. The delegates to district meeting are Mrs. Clarence Bailey and Bro. Kinzie. We are looking forward to a series of meetings to begin Oct. 20 and close with our love feast service. Bro. Leonard Lowe of Hutchinson, Kansas, will be the evangelist. Our church interior is being repaired and redecorated. On Sept. 8 Bro. Allie Sawyer brought the morning message in the absence of the pastor. Three of our young men have left to assist on a cattle boat.—Mrs. Clint Stover, Morrill, Kansas.

Missouri

Mountain Grove.—Our regular quarterly council was held Sept. 1, and officers were chosen for the year which begins Oct. 1. Bro. A. M. Peterson was elected elder. One of our young men, Bro. Ernest Baney, was licensed to preach for one year and we feel sure he will be a great help to our church and district. Bro. Ethmer Erisman preached for us Sunday morning and evening. We always enjoy visiting brethren and want them to feel welcome at any time. Our love feast will be held the evening of Oct. 22 and we extend an invitation to all of our members. A neighboring community church furnished one heifer and our group furnished five heifers and one male which were shipped to Italy.—J. H. Harris, Mountain Grove, Mo.

Shelby County.—Bro. Lee Kendall and his family of Ray County presented an evening service recently. Thirty-three campers and leaders attended our annual week-end camp with Bro. L. L. McWhorter of Mound City as the guest speaker. Elder J. W. Gish was in charge of our business meeting held on Sept. 8. Weldon Leach gave an interesting talk of his recent trip to Poland with horses for relief. The men's work group has reorganized and started on new projects. The ladies' aid has sent 113 new and ten used garments and two comforters for relief during the year. The writer was anointed by Bro. Gish and Bro. Carney before a recent operation and has been restored after a long illness. Sister Carney passed away recently.—Irene Miles, Leonard, Mo.

North Dakota

Zion.—The fiftieth-year celebration will be held on Nov. 10. The Cando church will hold its annual harvest meeting on Oct. 13. On Sept. 8 Bro. William Loucks was chosen to be our elder. We elected the following officers for the Zion church: Mary Emily Smeltzer, secretary; Mrs. Dan Lewallen, treasurer; Mrs. Vetrus Hillestad, chorister, and Mrs. L. R. Maust, pianist. The Cando church elected the following: Mrs. Owen Stong, chorister; Mrs. Orval Harris, director of music and pianist; Mr. Elmer Smeltzer on the ministerial board and Mr. S. W. Burkhart on the trustee board.—Mrs. Vetrus Hillestad, Bisbee, N. Dak.

Ohio

Eversole.—We held our vacation Bible school June 17-28, with Bro. J. Oliver Dearing as the director and with an average attendance of fifty-four. An offering of fifty dollars was given, with which the children decided to buy powdered milk. On July 7 we held our services at the New Lebanon park with a picnic dinner and a program in the afternoon. During the absence of our pastor in August Brethren James W. Simmons, Harry Bowser and Clarence Erbaugh brought the messages. At our council meeting on Sept. 5 church and Sunday-school officers were elected. Bro. Clarence Erbaugh was elected elder for two years. Our harvest and home-coming meeting will be an all-day meeting on Sept. 29. Our love feast will be held Oct. 6. Our revival will be held Nov. 4-17, with Bro. Glenn McFadden of Troy, Ohio, as the evangelist.—Anna Landis, Brookville, Ohio.

Pleasant Valley.—Our church met in regular council on Sept. 3 for reorganization, with Elder D. G. Berkebile in charge. Bro. Eugene Lenker, who is now attending Manchester College, was licensed to the ministry. In the spring Eugene, Joe, and Robert Lenker and Leon Levingston went on a cattle boat to Greece. They gave an interesting report and showed some colored moving pictures which they took on their trip and at New Windsor. Robert Rhoades has left recently to be a cattle attendant on a boat. Some improvements have been made on the parsonage. The men's group are farming the forty-two acres of the parsonage farm. They have sent six heifers for relief. The women are sewing garments and have sent used clothing and fourteen comforters and blankets for relief. Our pastor directed our vacation Bible school. Eight of our juniors and intermediates attended camps at Sugar Grove this summer. Three intermediate girls were baptized. Our church is co-operating with the Darke County council of churches in the weekday school of religion. Gertrude von Riesen and Olive Bagwell are the instructors. Our love feast will be held on the evening of Oct. 7. Our revival will be held Oct. 27—Nov. 3, with Bro. Paul Lantis as the evangelist.—Mrs. Ethel Stocksdales, Union City, Ind.

Springfield, First.—On the evening of Aug. 24 we had a farewell fellowship supper at the church for Bro. J. H. Good and his family before they left for their new field of labor at the West Alexandria church. Bro. Robert L. Sherfy was the guest speaker. On Aug. 30 installation services were held for our new elder and pastor, Lester E. Fike. Bro. Roy Teach of Brookville and two members of the Clark County ministerial association were present for these services. Bro. Fike's new duties began Sept. 1. On Sept. 3 our regular council meeting was held. Plans are being made for the enlargement of our church building to provide much needed room for our Sunday-school classes and other conveniences. On Sept. 21 a fellowship supper will be held for our new pastor and his family. Our revival services will be held Sept. 29—Oct. 13 with our pastor as the evangelist. Our love feast will be held Oct. 20. Bro. Thomas E. Hunter was relicensed to preach for another year. Four new letters of membership were received. Brother and Sister Cool and Brother and Sister Edgar Roof were installed into the office of deacon. Our aid society quilts, embroiders and does relief sewing.—Maude E. Keeling, Springfield, Ohio.

Oklahoma

Antelope Valley.—Bro. K. O. Thralls and his wife and a group of young people attended the conference at Spring Lake camp at Cordell, Okla., in August. A daily vacation Bible school was held Aug. 12-18 by Sisters Lucille Horner and Barbara Holderread with an enrollment of fifty-two and an average attendance of forty-two. A covered-dish luncheon was served each day by the mothers. On Sunday morning a splendid program was

given by the children. Bro. K. O. Thralls and his wife attended the district meeting at Thomas on Aug. 20-23. Bro. Al Schilling and Sister Cinnamon were delegates. A report from each was given on Sunday. Bro. Earl Ulick had charge of the services during Bro. Thrall's absence. The young people held a watermelon social on the evening of Aug. 23. Bro. K. O. Thralls is conducting services and also Sunday school in the parsonage basement each Sunday. Our council meeting was held on the evening of Sept. 3, at which time Sunday-school and church officers were elected. We are planning to buy a piano and chairs. The ladies' aid sponsored three farm sales during the summer and gave a number of showers.—Mrs. L. E. Cook, Garber, Okla.

Pennsylvania

Conemaugh.—We met in regular council on Aug. 9 and elected new officers for the year. We decided to start a repair fund for redecorating the church interior. A special offering for this fund was taken two weeks later; it amounted to \$259.31. The women's work met each Thursday for several months to mend used and sew new clothing for relief. To date, they have shipped thirty large boxes of clothing, shoes and cooking utensils, sixteen baby covers of new material and seventy-two skirts made from material received from New Windsor. They also gave to sick members eight devotional books, The Gateway of Knowledge to the Bible, and presented new mothers with scrapbooks made by women of the church. A special program was presented in July, at which time an offering of \$415

was received for Brethren service. To date four of our young men have taken trips on cattle boats and two left recently for Poland. A number of our children and young people attended camp at Camp Harmony this year. During the first two weeks of August we conducted a Bible school with an average attendance of seventy-five. The offering amounted to \$71, which will be sent to purchase serum for leper colonies in South America. Bro. Claude Brumbaugh, accompanied by his wife, was our delegate to Annual Conference. Our pastor, Bro. Arthur Rummel, is conducting a class on church doctrines and Brethren practices each Wednesday evening for the new members. We had a 100% Messenger club this year.—Mrs. Gertrude Beale, Johnstown, Pa.

East Petersburg.—Children's day exercises were held on June 2 at Salunga and June 23 at East Petersburg. The men's work of our church sponsored a song fest on June 30 in the Landisville camp grove. Bible school was conducted July 8-19 with an average attendance of 112. The offering was used for the heifer project. Our regular council meeting was held Aug. 1. At this time it was decided to use the harvest-home offering on Sept. 1 to send wheat and Bibles to Europe. The Sunday-school officers and the women's work officers were approved at this time. Bro. Robert Cocklin of Newville brought a challenging message and the Senger quartet rendered several musical selections at the morning service. On Aug. 25 the B.Y.P.D. held their annual fellowship at the East Petersburg church. After a vesper service, Bro. Wilfred Stauffer of

Ephrata brought a message on the theme, Seeing the Invisible. One of our B.Y.P.D. members served as a cowboy to Poland. Two have been baptized since our last report. Our fall love feast will be held Nov. 17.—Mrs. John P. Gingrich, East Petersburg, Pa.

Huntsdale.—Our regular church council met on Aug. 5, with Bro. Eisenberg as moderator. Bro. J. Linwood Eisenberg was elected elder for three years. Bro. John Rowland conducted a week of music study in the Huntsdale church. Our harvest-home meeting will be held on Sept. 15. Our delegates to district meeting are Mr. and Mrs. James Ott. On Aug. 18 and 25 Bro. C. B. Sollenberger filled the pulpit. On Sept. 8 Bro. Ross Murphy filled the pulpit. Our Sunday school is growing in interest and attendance. Our love feast will be held Oct. 13.—Mrs. Velva Evans, Carlisle, Pa.

Maple Grove.—During our pastor's absence this summer Brethren P. C. Strayer, E. D. Blue, Maurice Knavel and John Brumbaugh had charge of our services. Bro. D. I. Pepple of Woodbury conducted a two weeks' revival meeting here beginning Aug. 18. As a result, eight expressed the desire for baptism. Visiting groups from adjoining churches and special musical numbers contributed much to these meetings. Sister Pepple accompanied her husband. Fifteen were baptized recently by Bro. J. E. Murphy. We expect to receive one member by letter soon. All of the young people who left our church for the armed services have returned. We expect to hold our fall love feast Oct. 5.—Florence Kelley, Elton, Pa.

Pleasant Hill.—The pastor and his wife conducted a vacation Bible school July 8-19 with an average attendance of seventy-six. The male chorus held a program and social at the school on July 17, the proceeds of which went for payment on a piano which they had purchased for the church. On July 9 the young people's circuit meeting was held at our church with Jack Melhorn of York as the guest speaker. The Keystone and Alethia Bible classes held an auction sale at the school and used the money earned for the cash rally we had. At the Sunday-school picnic two large cakes were cut in honor of the service boys. Vespers were conducted in the evening by Bro. A. L. Rummel. Our home-coming was observed Aug. 25 with a former pastor, Bro. Grant Weaver, of Bradford, Ohio, as the speaker. On Sept. 6 a bazaar and social was held at the school by the women's organization to raise money for our cash rally. The women also held a covered-dish dinner and W.C.T.U. meeting during the summer. Our revival is scheduled for the third and fourth weeks of September with Bro. Dorsey Rotruck as the evangelist. Our communion will be held in October. Another cash rally will also be held in October.—Mrs. William King, Johnstown, Pa.

Stonerstown.—The social room of the Stonerstown church was the scene of a most interesting dinner meeting on Aug. 26. The guests were Mr. and Mrs. Clyde Carter, who will shortly sail for India as missionaries. One speaker was Edward Angeny, who is at present a student at Juniata College. Bro. Angeny had been interned on the Philippines by the Japanese during the war. Miss Sara Replogle of New Enterprise, who had served five years as a missionary in India but was unable to continue because of ill health, recalled many things helpful to young missionaries entering the mission field. Bro. Paul S. Hoover, now a medical student in Philadelphia, who plans to be a medical missionary to India, was also one of the speakers. Mrs. Carter, the former Eleanor Snare, will be supported on the mission field by the 28th Street church of Altoona. A delegation from this church was present, including Mr. H. A. Brumbaugh, mayor. Ernest

Announcements . . .

DISTRICT MEETINGS

California, Southern, and Arizona—La Verne, Oct. 16-20.
Kansas, Northwestern—Quinter, Oct. 18-20.
Kansas, Southeastern—Mont Ida, Oct. 25-28.
Missouri, Northern—Wakenda, Oct. 25-27.
Pennsylvania, Southern—Antietam, Prices House, Oct. 29-30.
Pennsylvania, Western—Somerset, Oct. 23-24.
Pennsylvania, Eastern—Richland, Nov. 6-7.

LOVE FEASTS

California
Nov. 10, 4 pm, San Bernardino.
Colorado
Nov. 3, Haxtun.
Illinois
Oct. 26, all day, Woodland.
Nov. 2, Hurricane Creek.
Nov. 10, Lanark.
Indiana
Oct. 19, Cart Creek.
Oct. 19, Union Center.
Oct. 20, Pleasant Hill.
Oct. 20, 7:30 pm, Cedar Creek.
Oct. 21, Salem.
Oct. 26, 7 pm, Howard.
Oct. 26, 7:30 pm, Middletown.
Oct. 27, Salamonie.
Oct. 27, 7:30 pm, Auburn.
Oct. 31, Nappanee.
Nov. 2, Bethany.
Nov. 2, 7:30 pm, Wawaka.
Nov. 4, New Paris.
Iowa
Oct. 20, Council Bluffs.
Oct. 20, 8 pm, Robins.
Kansas
Oct. 27, 7:30 pm, Belleville.
Maryland
Oct. 19, 2:30 pm, Broadfording.
Oct. 19, 5 pm, Beaver Creek.
Oct. 19, 6:30 pm, Meadow Branch.

Oct. 19, 6:30 pm, Piney Creek.
Oct. 20, 6 pm, North Baltimore.
Oct. 20, 7 pm, Peach Blossom.
Oct. 20, 7 pm, Pipe Creek.
Oct. 26, 2:30 pm, Longmeadow.
Oct. 26, 7 pm, Locust Grove.
Oct. 26, 7 pm, Thurmont.
Oct. 27, Baltimore, First.

Michigan

Nov. 3, 7:30 pm, Lansing.

Missouri

Oct. 22, Mountain Grove.

North Dakota

Oct. 20, 8 pm, Kenmare.
Nov. 11, Cando.

Ohio

Oct. 19, 7 pm, Beech Grove.
Oct. 19, 7:30 pm, Lick Creek.
Oct. 20, Painter Creek.
Oct. 20, Pleasant View.
Oct. 20, Springfield, First.
Oct. 26, 27, Prices Creek.
Nov. 3, Cincinnati.
Nov. 3, 10 am, Wooster.
Nov. 4, Poplar Grove.
Nov. 9, 7 pm, Union.
Nov. 9, 7:30 pm, Danville.

Oklahoma

Oct. 26, Big Creek.
Oct. 26, 7:30 pm, Bartlesville.

Oregon

Oct. 26, 8 pm, Albany.
Nov. 10, Medford.

Pennsylvania

Oct. 19, 1:30 pm, Heidelberg.
Oct. 19, 1:30 pm, Springville, Mohler.
Oct. 19, 2 and 6 pm, Hatfield.
Oct. 19, 2 and 7 pm, Bareville.
Oct. 19, 7 pm, Spring Run.
Oct. 19, 20, 10 am, Back Creek, Upton.
Oct. 19, 20, 10 am, Schuylkill, Big Dam.
Oct. 19, 20, 10:30 am, Falling Spring, Hade.

Oct. 19, 20, 1:30 pm, Little Swatara, Ziegler.
Oct. 19, 20, 1:30 pm, Upper Conewago, Latimore.
Oct. 20, Beachdale.
Oct. 20, Koontz.
Oct. 20, Westmont.
Oct. 20, 2 pm, Malden Creek.
Oct. 20, 6 pm, Hanover.
Oct. 20, 6:30 pm, Quakerstown.
Oct. 20, 7 pm, Jennersville.
Oct. 20, 7 pm, Rockwood.
Oct. 20, 7:30 pm, Buffalo.
Oct. 26, 2 pm, Akron.
Oct. 26, 2 pm, Indian Creek.
Oct. 26, 27, 10 am, Big Swatara.
Oct. 27, Rummel.
Oct. 27, Stonerstown.
Oct. 27, Upper Codorus.
Oct. 27, 6 pm, Spring Creek.
Oct. 27, 7 pm, Ridge.
Oct. 29, 30, 10 am, Mt. Hope.
Nov. 2, 1:30 pm, Welsh Run.
Nov. 2, 3, 1:30 pm, Richland.
Nov. 3, 10:15 am, Shrewsbury.
Nov. 3, 1:30 pm, Palmyra.
Nov. 3, 4:45 pm, Harrisburg.
Nov. 3, 6:30 pm, Springfield.
Nov. 3, 7 pm, Brotherton.
Nov. 3, 7 pm, Martinsburg.
Nov. 3, 7 pm, York, Madison Ave.
Nov. 3, 7:30 pm, Lititz.
Nov. 3, 4, 1:30 pm, West Greentree.
Nov. 4, Elizabethtown.
Nov. 9, 10, 1:30 pm, Annville.
Virginia
Oct. 19, Barren Ridge.
Oct. 19, Christiansburg.
Oct. 19, 6 pm, Pleasant Valley.
Oct. 26, Valley Pike.
Oct. 26, 6:30 pm, Bethlehem.
Oct. 27, Lebanon.
Oct. 27, 5 pm, Roanoke, Ninth Street.
Oct. 27, 7 pm, Fairview, Unity.
Nov. 2, 6 pm, Laurel Branch.

Miller, who traveled in Egypt, Palestine and other foreign lands, told of the great good which missionaries had accomplished. Gifts of money from various organizations of the Altoona church and gifts from the Stonerstown church were presented. Mrs. Carter expressed her thanks and appreciation, promising to write to the church in Altoona of their work in India. Bro. Carter expressed his regrets that his sponsor, a native of Virginia, was not present also. Bro. Dilling, pastor of the church, spoke briefly. The group formed a friendship circle and sang *Blest Be the Tie That Binds*.—Mrs. C. C. Stapleton, Saxton, Pa.

Tire Hill.—Our young people recently took charge of three church services and sponsored a community-wide recreation program with Florence Seese as the leader. Our Sunday-school children and young people presented a program of sacred music. Bro. R. W. Schlosser held a Bible institute for us. We have set aside one evening as church night with a program of worship, fellowship and refreshments. Bro. Clayton Gehman was the guest speaker. On Aug. 11 we had young people's day on which the young people took over all offices in the church and Sunday school, taught all the classes and had for their guest speaker Bro. Richard Speicher. In the evening our choir presented a musical program. We had home-coming services on Aug. 25. Speakers were Bro. H. C. Hess, a former pastor, and Brethren Russell K. and C. O. Showalter. Our young people took as their project for Camp Harmony the erection of road signs at strategic places. They made and sent soap and clothing for relief. Our ladies' aid society sent comforters, quilts, soap and clothing for relief. The whole church sent boxes of seeds valued at \$35.30.—Mrs. Mildred Rotruck, Johnstown, Pa.

Waynesboro.—Since our last report, six were added to our church by baptism. The daily sessions of the beginner department of the community vacation Bible school were held in our church. On the morning of July 7 Mrs. Detweiler presented a report of Annual Conference and at the midweek service on July 3 our pastor, Bro. Detweiler, gave his report of the Conference. On July 10 at our missionary association meeting Marion Ecker gave a report on the missionary convocation at Wenatchee. Since June 23 we have been having union vesper services on our church lawn. At this service in July the dramatization, *Justice at the Bar*, was presented by a group of people from Washington, D. C., assisted by some

Brethren Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

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BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

of our local ministers. Our pastor and his wife returned this week from a two weeks' session of the Massanetta Springs, Va., Bible conference. Guest speakers during the summer have been Rev. Victor Jones of the Evangelical and Reformed church, Rev. W. J. Herwig of the Anti-Saloon League of America in Washington, D. C., and Brethren Edgar Kiracofe of Juniata College, A. C. Baugher, president of Elizabethtown College, Earl Snader, Jr., missionary appointee to China, and J. I. Thomas of the Welty congregation. W. C. Wertz of our local congregation preached twice. At the W.C. T.U. meeting held in our social room in July the temperance playlet, *The Quest and the Cup*, was presented by a group of our young people.—Sudie M. Wingert, Waynesboro, Pa.

York, Second.—The children of the Sunday school presented a splendid children's day program. Our daily vacation Bible school was conducted June 17-28 by our pastor, Linford J. Rotenberger, with an enrollment of 135 and an average attendance of ninety-nine. On the morning of July 14, Bro. Russell Weber of Carlisle, Pa., a former pastor, exchanged pulpits with our pastor. Several of our juniors and intermediates spent a week at Camp Swatara. Delegates to the district Sunday-school meeting at Marsh Creek near Gettysburg, Pa., were Sister Linford Rotenberger and Bro. Stanley Dotterer. Our pastor and Bro. Dotterer attended the Bethany extension course given at Elizabethtown College Aug. 5-17. A youth work institute was held in Second church in the afternoon and evening of Aug. 17, with Bro. Jack Melhorn of First church in York as the leader. Bro. John T. Glick of Bridgewater, Va., will be with us in a two weeks' evangelistic meeting beginning Oct. 13. Attendance at our midweek prayer service is good. At the present time Bro. Rotenberger is conducting an interesting and inspirational study in First John. We will observe the love feast on Nov. 10.—Katherine Myers, York, Pa.

Tennessee

Pleasant Hill.—Since our last report, five young girls have been baptized. Many needed repairs have been made on the church and the church grounds. The district conference of Tennessee was held in this church. Some of the guest speakers at the meeting were Brother and Sister

Desmond Bittinger of Elgin, Ill., Bro. Myers and Sister Miller of Bridgewater, Va., and Bro. Ralph White and his wife of Roanoke, Va. On Aug. 17 our regular quarterly council meeting was held and church officers were elected for the coming year. The ministry of this church is under the joint labors of Beverly A. Smith, Joe Wine, who is now a student in Bridgewater College, and the undersigned; services are held each Sunday. The women of the church meet regularly and much in the way of clothing and food has been prepared within the last year for relief. The men's organization has a heifer now ready to be sent overseas. Our love feast will be held Sept. 14.—S. H. Garst, Blountville, Tenn.

Texas

Waka.—Our church sponsored a drive which netted a carload of wheat for relief. Bro. P. E. Rhine was ordained to the eldership. Brother and Sister F. H. Crum packer were with us for two inspirational meetings. Bro. L. E. Lehman held a two weeks' revival meeting. Three were baptized and four were received by letter. The McPherson College male quartet and Bro. W. W. Peters visited us. Vacation Bible school was held in co-operation with the Mennonite and Full Gospel churches with an enrollment of fifty-four. Our young people sponsored a banquet to raise money for a cabin at Camp Spring Lake. The women have been sewing for relief. Over 1,000 pounds of clothing and 250 pounds of soap have been shipped. On Sept. 8 we held our regular council meeting to elect officers for the new year.—Mrs. David Burger, Perryton, Texas.

Virginia

Barren Ridge.—On Aug. 25 we held our council meeting, at which time officers were elected for the coming year. Some of the ladies have canned for relief and have also held a shower for overseas babies. Bro. Robert E. Houff preached his farewell sermon on Aug. 25. He and his wife will both enter Bethany this fall. To take his place we have Bro. Homer Miller and his family. On Sept. Bro. Howard Alley, who has just returned from India, preached for us. Most of our members that were gone during the war years are home again.—Mrs. Cryst. Allen, Staunton, Va.

Briery Branch.—Our love feast will be held Oct. 6. Bro. Earl Bowman, pastor

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BRETHREN PUBLISHING HOUSE . ELGIN, ILLINOIS

of the Harrisonburg church, will begin a revival on Oct. 13. Our women's work group has canned chicken and vegetables and made soap, fifty-four comforters, 119 dresses and about 500 other pieces of clothing. The Second District has given special mention to one of our members, Sister Mary L. Driver, because she, herself, made 500 pieces for relief. Many used garments have also been donated. Mrs. Henry Alvah Strong of Washington, D. C., gave us a check for \$100 for relief. The men's group has donated three heifers and at present is helping to fill a carload of wheat. Clay Cook has been elected president of the B.Y.P.D. for the coming year. Our vacation Bible school was held

in July. Miss Gibson spent a week with us helping our Sunday-school teachers. Most of our servicemen have returned and we are happy to welcome them back into the fellowship of the church.—Ruth F. Miller, Dayton, Va.

Evergreen.—Five young people were baptized on the Sunday following our recent love feast. On July 7 a seventy-four-year-old lady was baptized. Our elder, Bro. D. B. Garber, was with us in a revival July 22-27. As a result seventeen were baptized. Our church group met with the Mt. Olivet Christian church in an all-day hymn sing and fellowship on June 30. On July 14 Bro. Olden Mitchell with the men's choir from Nokes-

ville presented a program of music and spiritual readings. They also presented a program at the Shady Grove church. The women continue to sew and can for relief. A heifer is being raised by the church for relief. The offerings of the Bible schools are to go toward the purchase of another heifer. Our pastor and his wife, together with a group of young people, attended the youth round table held at Free Union. The other churches of the Mt. Carmel congregation joined us in a program of fellowship, worship and fun on the Skyline Drive on July 29. Plans are being made for the fiftieth anniversary of the Evergreen church in the near future. Funds are steadily coming in for the new church building and we are hoping to be ready to begin work as soon as materials are available.—Nellie Wampler, Geer, Va.

Manassas.—We joined Nokesville again this year in a two weeks' daily vacation Bible school, beginning June 10. Our church was represented at Camp Bethel by almost every age group. On July 21 John Eller, who had just returned from Poland as an attendant on a boatload of horses, reported on his trip. Quite a number attended the district meeting at Midland, Va., Aug. 15 and 16. On Aug. 31 many took part in and donated food, clothing and livestock for the sale held at the Manassas livestock market, the proceeds going for relief. All denominations were asked to contribute. Our pastor, Conrad Snively, and his wife arrived Aug. 30. They will make their home with Mrs. M. J. Hottle until the parsonage is finished. Bro. Davis Nolley, representing the district ministerial board, had charge of the installation service for our new pastor on Sept. 1. Following this service we had a basket lunch and at 1:30 p.m. we met for our regular council meeting. New officers for church and Sunday school were elected. A number of our young people and others of the district attended a work camp at the Belmont parsonage. On the evening of Sept. 6 we had a reception for Brother and Sister Snively.—Mrs. Nora H. Kline, Manassas, Va.

Mount Joy.—We had a special service in honor of our returned servicemen and our fathers the second Sunday in June; our pastor was the speaker. We also had special singing followed by a lunch on the grounds. Our home-coming was held the first Sunday in August with a large attendance. Our elder, Bro. H. A. Hoover, brought the morning message. After lunch, short talks were given and special singing was enjoyed. At the close of the meeting we had our regular business meeting. It was decided to have a business meeting on the first Monday of every fourth month. Our summer Sunday-school attendance has been good. Our love feast will be held Oct. 5.—Mrs. Alvin Walker, Buchanan, Va.

Pleasant Hill.—On the afternoon of Sept. 7 we held our regular council meeting, with Bro. Hampton Marshall as moderator. Plans were made for our love feast, which will be held Oct. 12 and 13. We organized a men's club, of which Bro. Earl Hylton was elected president. The young people presented the play, The Lost Church, in three of our churches last month. They now have a patch of potatoes ready for harvesting for relief. On Aug. 21 our summer pastor, Rufus B. McDannel, began a ten-day meeting. As a result, twelve were baptized and seven were received by letter. Our Bible school was held July 15-26 with an enrollment of fifty. One of our young men, Bro. Dale Hylton, left Sept. 4 for Chicago, where he will prepare for the ministry. The women's work is progressing nicely. They now have on hand pillowcases, quilts and sewing bags for sale. We regret very much that Brother and Sister Rufus B. McDannel have left us to return to the seminary for the fall term. Ray Quesenberry and Floyd Hylton were our delegates to

district conference at Red Oak Grove, July 30—Aug. 1.—Mrs. R. S. Harris, Willis, Va.

Pulaski.—Recently twenty-one young people and our pastor attended a sub-round-table meeting at Pleasant Valley. From this meeting the young people were inspired to purchase a heifer for relief. However, the heifer was given to us. Bro. C. A. Powell, the founder of our church in Pulaski, died recently. Brethren Fike and Layman were with us in a recent business meeting in which Brethren Owen Horton and Paul Hall were licensed to the ministry and two deacons were installed. We elected our pastor as a delegate to Annual Conference. While away, he and his wife also attended the national youth conference in Chicago. In Bro. Wampler's absence Bro. Horton and Bro. Hall were in charge of the services. Our revival began on Aug. 1, with S. H. Flora of the Fraternity church, N. C., as the evangelist. As a result, two were baptized. We have been co-operating with the other churches in the union services held each Sunday evening in July and August. A busload from our church attended the district meeting in Floyd in July. Several of our young people attended the week-end camp on Aug. 23. Our young people sponsored a relief drive during July and August under the direction of Raymond Phibbs. Three of our young men are planning to attend Bridgewater College this fall.—Irene Rupe, Pulaski, Va.

West Virginia

Bethel.—Our Sunday school is growing in attendance since its new start. Members of this section met and cleaned the church recently. The last meeting of our aid was held July 21. A supply of clothing has been sent for relief and a new drive has been started. On June 16 our pastor, Bro. Bittinger of Westernport, Md., brought us an inspiring message. A Bible school was held July 1-14. The session consisted of five classes, primary, junior, intermediate, young people and adults. On the morning of July 14 we elected Sunday-school officers; following this a message was delivered by Bro. Bittinger and in the evening an exhibit of our Bible school was shown. Our regular council meeting was held July 31 with our elder, Ray Showalter, presiding. We agreed to give birthday offerings to our church. Blanche Hinkle is back with us after spending some time at Bethany Biblical Seminary. Our returning servicemen are welcomed back into our midst. Several plan to attend Camp Galilee Aug. 18-24.—Alice Hose, Old Fields, W. Va.

Laurel Glen.—A few years ago preaching was begun at the Kelly schoolhouse by the writer but services were later moved to Laurel Glen where the brethren from the Sandy Creek church have been keeping up the work. A Sunday school was in operation most of the summer. A vacation Bible school was held by the summer pastor. On Sept. 6 two were baptized by the undersigned as a result of the work of these brethren.—Emra T. Fike, Egdon, W. Va.

Morgantown.—During the summer the Sunday school had two picnics. Bible school was held July 8-14 ending with a program given by those attending. Eleven persons represented our church at Camp Galilee. On Aug. 25 Morris Saito, a Japanese American, and Leatha Falkerson, a high school student of Oak Ridge, Tenn., who are interested in informing the public about the atomic bomb, were guest speakers. On Sept. 1 Edna Tenney was married to Harlan Bowman of Virginia. The district meeting was held in our church Sept. 6 and 7. Guest speakers were Brethren Rufus Bucher, Guy West and Minor Myers. On Sept. 8 Minor Myers was our guest speaker.—Mrs. Glenn H. Bowlby, Morgantown, W. Va.



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Gospel Messenger

Volume 95

OCTOBER 26, 1946

Number 42



Courtesy Juniata College

The Stone Church

THIS is the Stone church in Huntingdon, Pennsylvania. Many generations of Brethren students and many members of the Church of the Brethren from all parts of the United States have worshiped here. Its style is a simplified and modified Gothic though one can see also the remnants of the Romanesque in the flattened arches. Its interior is long; its ceilings are beautifully arched. It generates at once within the worshiper a reverent and worshipful attitude.

The modern church seeks to be beautiful and at the same time adequate for the specific and total needs of its congregation including all of the departments from childhood to old age. Totally it seeks to be expressive, in both the interior and the exterior, of a worshipful atmosphere so that it might rightfully and truthfully be called "a temple to almighty God."

D. W. B.

Let us not love in word or speech but
in deed and in truth (1 John 3: 18, Revised
Standard Version)

Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
H. A. BRANDT - - Managing Editor
ELIZABETH WEIGLE - Editorial Assistant

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Around the World

A newly created organization, the Protestant Fund of Greater New York, has launched a campaign to raise \$1,200,000 for church and welfare work in that metropolis.

Delegates to the national convention of the Fellowship of Reconciliation asked the United States to propose world-wide disarmament "and to lay down arms even if other nations do not."

Dr. Robert J. McCracken was recently installed as pastor of the Riverside church in New York City. Dr. Harry Emerson Fosdick, pastor emeritus, delivered the charge and welcomed the new minister.

The National Council of the Protestant Episcopal Church has been authorized to continue its efforts to have lay church workers included under the old age and survival provisions of the Social Security Act.

The general convention of the Protestant Episcopal Church at its recent meeting voted to raise at least \$1,000,000 a year for postwar relief in the next three years. This money will be disbursed by Church World Service.

Peace can be established only by law, setting a frame of reference within which all disputes can be gauged. . . .

In the international field we have sought to make peace by and through force, each state retaining its full force, and being sovereign over all law. But no such peace is possible, because the concept is the negation of peace.

We have also tried to make one set of principles for our enemies and another for ourselves, thereby adding another impediment to the possibility of law. For the essence of law is that it is equal—applicable to all, and on the same terms. . . .

The structure of U.N. will not prevent war, because it has not even the primary facility for making peace: the power to create a code of law and to delegate force in support of it.

Without principles there can be no law; without law, force is supreme; supreme force is war. And war is what we have—domestically and internationally.—From There Is No Peace, by Dorothy Thompson. Reprinted by special permission from the Ladies' Home Journal. Copyright 1946, The Curtis Publishing Company.

A School of the Bible which meets all day once each week has been launched by the Portland Council of Churches. The faculty is composed of church leaders and educators from the local colleges.

A constitution outlawing war, limiting the emperor's powers and giving the people a specific bill of rights was accepted by the Japanese House of Representatives on Oct. 7. It becomes effective in April 1947.

Plans for a new international peace organization were announced when religious leaders representing sixteen national peace groups met in Geneva in September. This organization will be known as the World Peace Conference and will be formally organized in September 1947.

Dr. Torrey Johnson and Rev. Billy Graham, president and vice-president of Youth for Christ International, will go to Russia next year following a six-month visit in England and the American zone in Germany. Though they may not be able to preach in Russia they will be permitted to tour the country.

The Franklin D. Roosevelt Memorial Brotherhood Award was presented to Mrs. Eleanor Roosevelt by the Interdenominational Meeting of Greater New York, a Negro clergy group. This award will be made annually to the individual who, in the opinion of the ministers, has done the most to further international goodwill and to improve human relations.

Twenty-six youth from three European countries will study for the ministry in the United States, Church World Service has announced. Scholarships to eighteen Greek, four Czechoslovakian and four Dutch students have been granted for one or two years of study in Methodist, Episcopal, Baptist and other denominational schools.

Continuance of personal relief contributions through CARE (Co-operative for American Remittances to Europe) to aid the hungry peoples of Europe has been urged by Secretary of War Patterson. Under the CARE program an individual in the U. S. pays ten dollars for delivery of a food package to a relative or friend in any of the eleven countries in which the agency operates.

Essential Steps in Worship

THE act of worship may be carried through so spontaneously as to leave the participant unaware of the steps in the process. For, in the cases of Isaiah in the temple and John on Patmos, some vision or realization can lead naturally and immediately to worship. Or one may enter a sanctuary, and sharing in the mood of the place and occasion, soon find himself joining with those who praise and pray without definite thought as to the how or why.

Even so there are essential steps to worship. Perhaps the first is appreciation. It was so with Isaiah. Seeing a vision of God as one high and lifted up, he so appreciated the worth and glory of the Lord in contrast to his own humanity that he was constrained to make confession. Isaiah felt that he was a man of unclean lips among a people quite unholy.

But observe that confession opened the way to forgiveness. This was symbolized by the live coal from the altar which was touched to his lips. We may now note four steps in worship: appreciation, confession, forgiveness and resolution. After Isaiah felt that he was cleansed, he had the courage to undertake God's errand. "Here am I; send me."

However, a footnote is in place regarding the third step in worship. Before we can expect God to forgive us, we must first clear all bad feelings in the area of our relations with others. So late as at the altar, if one remembers anything against his brother, he should first be reconciled before offering his gift. John very pertinently asks: "He that loved not his brother whom he hath seen, how can he love God whom he hath not seen?"

Thus it would appear that forgiveness is not just a matter of

how we think God feels toward us. It is first a matter of how we feel toward our fellow men. From the Lord's Prayer we learn that we are forgiven even as we forgive. From a familiar parable we gather we must forgive the small debt if we expect to be forgiven a far greater debt. Adapting a phrase of Paul we therefore say: "Let a man examine himself and forgive, if he would worship worthily." By so doing he will not block the third step in worship. H. A. B.

Can the United Nations Pray?

RELIGIOUSLY minded people throughout the world were distressed when the San Francisco conference opened without prayer and continued throughout its lengthy and important sessions without at any time calling upon God for guidance and help.

They were distressed once more when the U. N. conference in London similarly got under way without acknowledging the blessings of God and in any manner indicating their need for his direction in their history-making work. Even though the meetings there were held in a church edifice, the necessity of a well-stocked and convenient bar seemed to merit more consideration than did any reference to Deity or Providence.

Finally the U. N. Security Council assembled in New York. A bar again was prominently convenient. Even though the meetings were hectic and difficult, it still did not seem necessary to invoke the blessings of God upon the deliberations. The recent meeting did no better.

The reasons given for this failure to open the sessions with prayer we have all heard. Represented in the U. N. are most of the nations of the earth; some are Hindu, some Moslem, some

Confucian, and some avowedly totally anti-God. How then could a prayer be offered which would encompass all of them or be acceptable to them, we are asked.

This is not by any means impossible nor is it as difficult as it sounds. Man everywhere believes in Deity, in God. This is true even in Russia in spite of earlier diligent teaching to the contrary. Many of the nations represented in the U. N. are more religiously minded than is America. It would be possible for these nations to pray together without doing violence to any of their beliefs. The writer has prayed again and again with Mohammedans, Animists, polyandrists, so-called pagans. All of us were always benefited by our united recognition of our common need for the help of whatever God we could understand. Subsequently, we tried to help each other to better understandings, and in many other ways, but even that we did prayerfully.

When the Constitutional Convention became deadlocked in 1887, Benjamin Franklin called them to prayer. The deadlock was resolved. Who among the United Nations representatives eventually will have the courage to challenge the council to call upon a kindly Providence to guide them all?

But even if the members of the conference lack the moral courage to pray for themselves, certainly the rest of us can pray for them. Let us pray that God may use them so that from their work may come the machinery and the spirit which will lead to "peace on earth and good will among men." Only in God and in the ethics taught by Jesus can a solution of the world's ills be found. Let us pray that the political world may learn that. D.W.B.

Must Other Organizations Lead the Church?

INTERNATIONAL organizations, which leap across oceans as if they were not there, are reforming themselves and adding to their number like wildfire now that the war is over. Already seven hundred international organizations are in existence. Chief among them are the service clubs such as Rotary International, the Lions Club and many others. In addition to these there are international organizations of lawyers, hairdressers, astronomers and beekeepers.

All of these organizations bespeak the same thing: men everywhere have similar desires, purposes, dreams and ideals and they can express these best when they work together. They encounter some difficulty such as language and social custom but these are not great enough to blot out man's inborn brotherhood. It is hoped that these organizations will become even more numerous and that they will continually become closer knit throughout the world.

The one international, interracial organization which is older than any of these is the Christian church. It should lead out in brotherhood relationships everywhere. To see other organizations such as service clubs developing closer knit international and brotherhood ties than does the Christian church is disturbing. It is disturbing because the achievements of these other organizations make evident the timidity with which the church moves in an area where it should exert undaunted leadership.

The church of Jesus Christ must awaken on an international scale to the universality and the totality of its mission. If it does not, men may begin to question seriously whether it has in it the spirit of Christ, who belongs equally to all men. D.W.B.

Thinking About the News

Milk and Honey or Tears and Blood?

Palestine from the beginning was promised as a land of milk and honey, but it can be described more accurately throughout its long history as a land of tears and blood. From the time when Abraham and Lot first argued about dividing some of it between them, down through the later years of struggle for its possession by the Jews, and their subsequent efforts to hold it against its Eastern conquerors, it was a land of warfare and heartache. Moreover, it was in Palestine that the Master shed tears; it was there that the heart of Deity became broken; it was there that the only begotten Son cried out, "My God my God, why hast even thou forsaken me!"

Nor was the suffering to lessen through more recent centuries. It was in Palestine that Christians and Moslems were to splash in one another's blood through the centuries of the "holy" crusades. And it is there in our own time that refugee Jews, deprived of a place they can call home in Europe and denied entrance to almost every land in the world, suffer for weary weeks upon ships anchored outside of Palestine's harbors. Hungry and thirsty, tearfully they wait with patient hope for the heart of the world to change so that they may at last "come home." Inside of Palestine the suffering continues also; bombs explode and the cry beside the wailing wall grows louder and more insistent.

Yes, the land of milk and honey has been rather a land of strife and tears. Yet we know that the honey is there. Given a chance the Jewish people might be able to garner it at last.

There must be a stronger world demand for it before they will be given such a chance, however. Under pressure the British say they finally will leave Egypt; it is too much to expect, however, that they will withdraw from control of the rich oil fields of the Near East. May not Palestine be an even better center for controlling the Near East than was Egypt? To keep alive the reports of bitter Jewish and Arab discord in Palestine, even to foster the discord, is a good technique in the process of continuing and strengthening such control!

It is not fair or right for America to say, "We do not want Jewish refugees here; let us place them in Palestine." Such a policy is not worthy of America. Would it not be fair, however, for America to say, "Let us open our own doors to Jewish refugees and let us insist that other lands, including Palestine, open their doors also to the Jewish homeless; indeed, to any who are homeless?" How can we continue to be Americans and do less?

When the world becomes a sharing neighborhood, then there will be a good bit more milk and honey everywhere.

• • •

Teachers from thirty countries at Endicott, New York, established by unanimous action, a world organization of teachers designed to raise the standards of education throughout the world. The organization will sponsor these eight goals for mankind everywhere: (1) man's fundamental needs shall be satisfied everywhere; (2) all human beings shall enjoy equal opportunity to develop; (3) the pursuit of truth and the expression of it shall be unrestricted; (4) respect for life and for religious convictions shall be fostered; (5) no nation shall impose its culture upon another; (6) the natural resources of the earth shall be used for the good of all mankind; (7) all peoples shall be morally responsible for the well-being of their neighbor fellow men; (8) a world self-government with power must be achieved. Can our teachers teach us reasonableness and brotherhood?

D. W. B.

HOW SHALL WE PRAY?

Berkey Knavel
Chicago, Illinois

I will pray with the spirit and I will pray with the mind also

(Revised Standard Version)



Silberstein from Monkmeyer

IN Matthew we read, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." From this we can draw the conclusion that our prayers will be answered if we believe. In Luke are these words, "Ask, and it shall be given

you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

This is assurance that our prayers will be heard and an-

swered. But does it mean that anything we pray for will be granted out of the goodwill and loving-kindness of our heavenly Father? Or are there definite objectives and requests that should be uppermost in our minds when we pray?

These questions can be answered by delving into the prayer life of Jesus and his disciples. When the disciples wanted to learn how to pray they asked Jesus to teach them. In response Jesus taught them the Lord's Prayer. If the disciples needed to be taught how to pray, how much more should we learn how to pray. The early Christian church used this as a form of prayer, teaching it only to Christian believers. Today this prayer is universal in the Christian church. It is learned by practically every pupil in our public schools. It is a model and a guide for all of us to use in praying.

From an analysis of the Lord's Prayer we find that Jesus laid special emphasis upon the spiritual needs of the people and of the world. The following subjects are outstanding: Our Father, thy name, thy kingdom, thy will. This shows that God's name, his kingdom and his will should take precedence in our prayers. This is the Christian perspective. The Christian is more interested in the spiritual needs than in the material

needs. The chief objective for which to pray is the consummation of God's kingdom. All other things worth praying for are related to this. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

But there is, also, a place in our prayers for our personal needs. "Give us this day our daily bread." It is daily bread, not bread for ten years. The economy of God calls for a program of daily bread for his children. Our man-made economy has fallen far short of reaching this goal. A large part of the people are living in want or making a bare existence.

In his prayer Jesus makes provision for the sinner or the person who falls short of the mark. "Forgive us our debts as we forgive our debtors." This is an important provision because we have all sinned and come short of the glory of God. We should consider it a great privilege to come before the throne of grace, confessing our sins with penitent hearts and being forgiven by our heavenly Father through our Lord Jesus Christ. But how many of us take advantage of this opportunity? In other words, how many of us really pray? If a child is taught to pray when he is young, he will probably carry this practice with him through life. Or if he does not learn it when he is young, he will have less chance of learning to pray in later life.

When we pray, are we like the Pharisee who was using prayer as an opportunity to build up his opinion of himself? This is a very low use of prayer. Or are we like the publican who realized that he was unworthy and needed God? Having nothing to commend in himself, he threw himself upon the mercy of God. God has access to such a man

and can help him. God will hear such a prayer and answer it, giving that person a source of power to meet his problems and to solve them as they confront him. Prayer changes things.

How many of us have courage to keep on praying? Many people have good desires and pray about them; but their prayers get weaker and weaker and stop altogether before their objective is realized. Such prayers have little value, with the result that

Peace

Clyde Edwin Tuck
Springfield, Missouri

There may be silence in the astral spaces

Beyond the shining gateways of the sun,

As nets of gold he swiftly interlaces,

And day's majestic coronal is spun.

Far in the stilly aisles of ancient trees,

Up where the northern lights long streamers fling,

Down in the tideless caverns of the seas

Peace reigns supreme, and with the flowers of spring

It softly comes, and with October's calm.

Kind Nature seeks her solace to impart,

Bids us forsake life's turmoil for her balm;

But peace comes only to the broken heart

Through Christ, bewildered mankind's hope and stay—

A peace earth cannot give or take away.

people say that their prayers are not answered.

The answers to our prayers do not lie wholly with God. We, also, have a part in their answer. Most of the things that are worth taking upon our hearts for prayer cannot be realized in a day. Many of the things we pray for may take years to be worked out according to the will and purpose of God in his plan for our lives. This commitment to God and trust in him enables us to do our best in the circumstances that present themselves.

When we pray we should pray in spirit and in truth. It is not really a matter of fine

words and pious expressions. It is the linking of one's heart and purpose with God. It is real communion with God, or a heart-to-heart talk with him. We must let him into the innermost circles of our lives. Prayer is a matter of the spirit. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him."

How can we have this adventure of prayer? Prayer is being with God. It is usually best to be alone with God in prayer. In some cases we cannot choose at all, except just in choosing to be with him. "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." With these words Jesus recognized our need of private worship. Christ often went apart to pray and be alone with God. If he needed to spend so much time on the mountains and among the trees in worship, how much more ought we who are weak and imperfect to follow his example.

If you were asked, "What is the greatest thing a person can do?" you would probably find the question difficult to answer. No doubt you are eager to do the greatest thing that you can do. That greatest thing is very simple, according to S. D. Gordon. He says that the greatest thing anyone can do for God or man is to pray. He places this above money, speech, service and even the kind of life one lives. Each of these, tremendous though they may be, may touch wherever in the round world you may choose to turn it. Yet prayer, when offered in quietude behind closed doors puts us in direct and dynamic touch with a greater world. You may be alone with God in a private room, or you may go out

The Bible

Frank C. Laubach



Luther Translating the Bible

and Literacy

THIS year the American Bible Society celebrates its one hundred thirtieth anniversary. It is appropriate that the society on such a day should stress literacy. Literacy and Bible translation are twins. Perhaps it would be better to call them the two legs on which the Bible must walk into every mind and heart on earth.

The Bible, or a part of it, has now been translated into the languages of perhaps 90 per cent of the population of the world. But only 40 per cent of the world

into the night with him or meet him in the mountains. He visits some in pain or in exultation, in happiness or in weariness. He says, "Come unto me," and you say, "I will" or "I will not."

God will not fail you. Prayer is sometimes difficult because it is not easy to be with God. It means that some things must go from our lives: pride, selfishness, unkindness, hate, and anything else that distorts our lives in the sight of God. The most glorious souls of all ages have chosen the adventure of prayer, revealing that this is the only way to the heart of God through Christ. So Christ says, "Come unto me, and I will give you rest."

knows how to read the Bible in any language; 60 per cent cannot read at all. This 60 per cent must be taught to read before the Bible can reach them.

Ever since the days of Wycliff and Martin Luther great emphasis has been placed upon the translation of the Bible, so that it would be available to every man. One of the distinctive basic principles of all evangelical Christianity is the priesthood of all believers. Every man can and must search the Scriptures for himself. Unnumbered millions of days and nights have been spent by Biblical scholars in making translations in over 1,000 tongues.

Yet this difficult task of translation has run far ahead of the twin task of making people able to read the Book after it is translated. I suppose this is partly because the work was so fascinating; partly because the missionaries could always depend upon the Bible being there to work on (while they had the problem of corralling their students before they could teach them); partly because there was always the hope that somebody else—perhaps the government—would teach the people to read, while there was no doubt that Bible translation had to be done

by men of God or it would not be done at all. There came to be a feeling that making people literate was a rather secular job, while translating the Bible was unquestionably sacred.

So, with all the magnificent strides in Bible translation made in the past fifty years, we were confronted with the discouraging fact that only a small percentage of the world could read the Bible because the rest could not read anything. This was especially baffling for foreign missionaries. Ninety per cent of the non-Christians whom foreign missionaries are trying to reach are illiterate. And until twenty years ago the illiteracy of non-Christian countries was slowly but surely increasing.

Since 1920 there has been a change. Now literacy is getting ahead of the increase of population. Soviet Russia did the most startling thing in this direction. She taught 100 million people to read in fifteen years—lifted the literacy from about 13 per cent in 1932 to over 90 per cent in 1944. She did it by adopting an alphabet that was practically perfect phonetically; by arousing tremendous patriotic fervor and using millions of volunteers;

by preventing a man from getting a decent job without literacy; and by using a phonetic method of teaching.

Dr. James Yen in China is giving a similar dramatic demonstration that a great nation, in this instance the most populous in the world, can be taught to read. He is proving that a people's movement, free from the compulsion of totalitarian dictatorship, can teach millions of illiterates if the spirit of compassion and patriotism are

aroused, so that each one will teach one. Pearl Buck's book, *Tell the People*, does not exaggerate when it calls Dr. Yen and his movement one of the most significant hopes of the world in this century.

The third great literacy movement was started among missionaries in the Philippines, in Africa, in India, in South America and in the islands of the Pacific. This has been going on in a quiet way for many years; but in the past fifteen years it has

blossomed forth in a way that leaves me, at least, standing in open-mouthed amazement. I have been traveling from one country to another for the past few years, observing it, and helping as I could. A large number of missionaries in many parts of the world have felt the need for a literacy movement and have experimented in making lessons. Our World Literacy Committee has served as a clearing house for workable ideas.

The missionaries are the pioneers of literacy in all the countries where they work. Literacy is a cause in which Christians, whether conservative or liberal, believe—just as all of them believe in spreading the Bible.

The same pattern has been followed in most lands. Missionaries have made lessons and started a literacy campaign. Then the government officials have become interested and have asked the missionaries to co-operate in conducting their campaign. This has been beneficial to both the government officials and to the program of missions. It is exactly the kind of contact missionaries are always seeking with government officials. Every government in backward countries now realizes that illiteracy is 'enemy number one' to its progress. It cannot have technical industries with its laborers illiterate, and it grasps eagerly for any help the missionaries can give in this direction. In many places there is a finer relationship between missionaries and government because missions have co-operated in fighting this enemy of progress. The doors of the world are opening to us. Appeals are coming this spring from the king of Egypt for the perfection of literacy charts in Arabic. This request brings to mind similar personal experiences with the rulers of Afghanistan and Haiti and Peru. Doors are opening!

Missionaries have also discov-



Innes

Courtesy University Prints

Peace and Plenty

Where
Is
God?

I sought peace upon the seaside where
the solemn
Tide has come and gone since time was
new, where stem
Deep, silent forces clothed in mystery. I
found peace,
But in that peace there was no God. I
found release,

Serene complacency, upon the mountain-
side.
Down on the vales and fields below I
looked, clear-eyed,
But found no God. I walked at last upon
the highway
Of mankind. I knelt to watch a child at
play,

To help a fallen beggar rise. I shared my
bread
With infidels and searched the road where
sinners tread.
And, lo, within my fellow man I saw the
sign—
I found a bit of God in his soul and in
mine.

James Barnhart
Casablanca, French Morocco

ered that teaching illiterates offers them the long, close contact which they covet for personal evangelism. Each of the members of mission churches is being trained to select some illiterate neighbor and win him to Christ while teaching him to read. Teaching illiterates has advantages over every other form of personal work, if the teacher has just one student, each one teaching one; and if he witnesses for Christ a little during each lesson. We have found that if the Christian has his heart full of Christ it is as easy to win the student to Christ as it is to teach him to read. In the process the church members get a taste of the joy of winning souls and their own lives are given a new fire. The missionaries thus multiply their own efforts manyfold, for they have more and more of the Christian community working for Christ.

Missionaries everywhere are trying to teach the Bible or Christian doctrines in their courses for new literates. The newest and most scientific effort will soon be off the press. It is *The Story of Jesus* in short sentences and a very easy vocabulary. It teaches the 1,500 most useful words in the English language—the Thorndike-Lorge list of a thousand words and the 850 basic words. Every word is used five times in quick succession. Here are the first three sentences; see how the words are repeated: "This begins the story of Jesus. This story of Jesus begins with the mother of Jesus. The mother of Jesus was Mary." This story of Jesus follows after the phonetic lessons. It will be used all over the world to teach those (government officials and educated people) who desire to learn English. This will do two things. It will give the missionaries a fine contact, and it will teach the life of Jesus.

This same life of Jesus is now being translated into other lan-

They Gave All

Ray E. Zook
Flora, Indiana

ONE of the elements of strength in the apostolic church was the dedication of their possessions. That was the logical by-product of having given themselves to the Lord. It was the practical expression of their faith. Out of gratitude for what Christ had done for them they gave their all.

The giving of one's possessions was not a policy of the Jerusalem church. It was not a requirement for membership in the church. Their gifts were all freewill ones. It was a matter of the heart. When a person became a Christian, the Holy Spirit took possession of his life. Material possessions took on a new meaning. They understood that earthly wealth was a gift from God, not for personal profit, but for the good of the group and for the welfare of the cause. So when they gave themselves they gave their goods.

If it would have power, there is no grace the Christian church

today needs to recapture more than the grace of giving. About the most Christ-shaming part of our religious observances is the complacency with which we give to the Lord the scraps and leftovers of our money. Jesus repeatedly emphasized that in his kingdom spiritual values are supreme, and that the right use of material possessions may help to enrich and ennoble our spiritual experience. Moreover, material wealth is unending. It is subject to the shifting circumstances of life. Earthquakes, revolution, bank failures, or other reverses may sweep it all away in a day. But if one's wealth is of the spirit, nothing can destroy or take it away.

The church today may have again a great upsurge of power if, in response to the goodness of God, each member will give himself wholly to the Lord. That self-giving will include also the complete dedication of his material possessions.

guages in which we have literacy lessons as a second reader. Thus we hope to have many thousands of people memorizing the life of Jesus all over the world, while learning their own language or another language.

The American Bible Society has for the first time in its history started to publish translations of gospel narratives in languages in which literacy campaigns are planned and to consider preparation of simple translations in such widely used languages as Spanish, to serve as introduction to the standard Bible texts.

On the other hand, literacy needs the Bible. Every time I pass a railroad newsstand and see the books sold there, I shud-

der to think of the possibilities for evil in literacy. It is good only if people read good things. It is bad if they read bad things. But you can not stop literacy now. You can ride in on the tremendous wave of enthusiasm for literacy all over the world. You can give people a taste for the Bible if you use this material for a textbook. You can win millions to Christ and to the Bible if you use this as God's open door to the three fifths of the world who are illiterate and the other fifth who ardently desire to learn English.

The Bible is God's letter from heaven; but people will die if they are not able to read.

A Plan for World Peace

Mrs. Grant Washburn
Detroit, Michigan

I. What "They" Should Do

Not having a mind which is geared to politics or economics, it is rather hard to express what I believe the world politicians should do to guide us in sensible living with each other. I believe there should be a world government—not a policing in which we as a stronger nation assume that we are right because we are strong—but a united nations of the world. In this organization, each nation of the world—big or little, right or wrong in the recent conflict—should have equal representation by elected delegates. These delegates should be elected by the people of their nations and should be responsible to them.

The organization made up of these delegates should be a government, not just a committee to discuss problems and advise nations. It should be a government with the rights, powers and authority of a government; this should in no way interfere with the laws of the nations represented, if those laws are just and right. Our federal laws do not hinder our states from making laws, unless those state laws hinder the whole nation. This government should have authority over an individual as well as over a nation, and it should not first have to bomb the whole nation before taking that individual in hand; our G-men do not shoot up a whole town before taking over a gangster.

I believe there should be developed a feeling of community spirit between nations, a sharing of scientific secrets. We share our medical secrets with

all nations; it seems ridiculous to bicker so much over a secret like the atomic discoveries which could benefit, as well as blast, the whole world. This community spirit could be built up by spreading wholesome propaganda about some of the good things of other peoples and other lands, just as the opposite spirit was built up by propaganda before and during the war.

II. What "I" Shall Do

I believe that the future of the world lies in the children of the world. I believe that all children, not simply the ones who happen by conception and birth to be mine, are my children. It is my duty to see that all children, if they are mine, have adequate education, a social and recreational life that is wholesome, and an environment of family love and kindness.

I propose to see that the educational facilities in my city are brought up-to-date, that teachers are taught to be tolerant and unprejudiced, that children are taught to think and solve the problems of their own world and the world at large instead of getting just a "memory" education

which will be forgotten as soon as the year is over. I propose to see that teachers have adequate salaries and sound supervision in order that they may concentrate on developing children, instead of pleasing the superintendent.

I propose to see that children in my city have wholesome recreational facilities. I will help elect members of the local governmental bodies who will see that this is brought about. I will discuss these things with my taxpayer and voting neighbors until they see that campaign promises must be kept, that children in downtown areas need playgrounds, equipment and supervision more than suburban children.

I propose to develop a co-operating community in my home where children will not be "children who obey their parents," but children who as members of a society are entitled to a place in discussions, who are entitled to know why certain things are done and who have a right to rebel against such regimentation if they like (realizing at the same time that the results of rebellion must be accepted).

I propose to adopt a child as a brother or sister to each child born to me. If "society" were civilized enough to mind its own business, I'd propose that each adopted child be of a different race, but since good neighbors would probably make this too hard on the children, I propose that each child be of a different nationality and be encouraged to know all he can about his people and have pride in them. One of the common objections to such

Mrs. Washburn earned her college degree through studies at Wayne University in Detroit and Presbyterian College in Chicago. She worked in two churches as a minister's assistant by way of prelude to marriage with Grant. Ten days after their first son was born, Grant was "greeted" into C.P.S. While Grant tended the forest at Kane, Harriet tended children at a home in near-by Sheffield. When Grant transferred to Minnesota and starved for science, Harriet went along and introduced another boy into the family. The Washburn family is now living peacefully in Detroit.

theories is that you can not "afford" to have so many children. Having been in C.P.S. for three years we could not "afford" the two we have now, but they seem to be surviving very well and I believe that as the years go by, through the process of co-operation and loyalty to the community we propose to establish we will be able to "afford" the six we plan—three by birth and three by a greater love.

I propose that all the members of this co-operative community—old or young—be taught to realize that growth is not a process that stops with the attainment of certain age requirements, that we all learn not to be prejudiced against people or ideas, that we visit our friends in foreign countries in order that these countries will no longer be "foreign," that we learn to live with one another in peace and that we expect others in our small world and in the world at large to live in peace, that we propose to live out Christ's example of the good life.

Workshop in the Life of the Church

C. C. Ellis

Huntingdon, Pennsylvania

WE have recently had at Juniata what is called a workshop—not a convention or a conference or an assembly or a school, but a workshop. The term reminded me of my father's trade and his place of work. He was not a teacher or a minister, but a carpenter like the Master; so he laid no claim to a study in the best room of the house, but down in the cellar he had a workshop.

What then do these ministers and Sunday-school workers mean by wanting a workshop instead of a school or a study? Is it just another name for the same thing? They would hardly agree that it is. Evidently, for one thing, they wish to emphasize the fact that they are workers, and in the workshop they

are actually working—doing things, solving problems in a practical way, making apparatus to use in more efficient teaching, ministering, or what not. There was co-operation in the workshop tasks and half a hundred or more folk went away very enthusiastic about what they had gained through the guidance of several of our Elgin leaders and others.

I do not pretend to be a workshop specialist and I am not sure that my brief reporting of it will satisfy the dean or his assistants, but I refer to it because the workshop idea has gripped my thinking in another area. A new term sometimes stirs the significance of an old line of thought. These men and women came together and worked earnestly at projects intended to help the cause of Christ in church, Sunday school and young people's meetings; I assume that most of what they did will be functioning shortly in half a hundred religious centers in our state. I wondered just what project Paul might have been interested to have his converts work on with him if he could have gathered them, not to a preaching service, but to a participation meeting, call it a workshop if you will. Just what is the most important co-operative project upon which Christians should be at work in our confused, wicked world?

One ready answer, no doubt, would be training in visitation evangelism in order that men might be brought to Christ. A careful study of the work of God's Spirit in the history of evangelism, however, reveals the truth often expressed: a revival cannot be worked up; it must be prayed down. Frankly, I have brought a deep concern of many months into this focus: Is it possible that what our church and every church needs is a workshop of prayer—a place where Christians will learn to make a prayer? How aimless, how futile, how ill-informed, how com-

placent, yes, how ineffective is much of our praying. At times I am deeply rebuked as I listen to the intelligent, comprehensive, effective prayers of some one who has had no theological training and who would never venture to ascend a pulpit to preach, but who has learned to pray. What has become of the midweek prayer meeting? Did it die because, instead of being a workshop of prayer, it became merely another occasion for, or an obligation upon, the pastor to preach a sermon? We readily recognize the shortage of preachers. But have we been as conscious as we should have been of the shortage of pray-ers? We are training men for the ministry. But are we training men for this greater need?

One cannot but be impressed with the great number of books on prayer that have been published in the recent years. Evidently there is a growing recognition of the need for prayer. If only the officials or two or three consecrated laymen would gather in earnest prayer with the pastor before the service, his message would surely lose none of its effectiveness. If but a small nucleus of a congregation were deeply concerned to meet pleading, "Lord, teach us to pray," the fire would surely burn brighter on the altar of the church. And lest we lose sight of the workshop idea, let us not delude ourselves with the thought that effective prayer is not costly in time and effort. There is a Latin motto which asserts that to pray is to labor. Andrew Murray long since gave us a very helpful volume, *With Christ in the School of Prayer*. If we prefer the modern terminology, let us build workshops of prayer in connection with our homes as well as our churches and thus develop leaders who can guide us in this essential and needed effort of our Christian life.

Home and Family

NEVER in the history of our nation have we heard and read about so much delinquency among our youth. Rarely do we pick up a paper or magazine in which some reference is not made about this problem among our teen-age boys and girls. There must be some deep-rooted reason for this appalling condition which exists in the homes, and brings many cases into our juvenile courts all over the nation.

The commandment which God gave in Exodus 20 still holds good. When our youth break this commandment the nation will suffer and our homes will become just places to eat, sleep and change clothes.

A deeper understanding should exist between the children in the home and the parents. Often we parents are too busy to take time to listen to the problems which our children want to talk over with us. If little Susie asks mother to fix her dolly's head which is coming loose, mother should leave her work and help Susie with her problem. The fact that the dolly's head is loose may seem a very trivial matter to mother, but it is a very vital and heart-breaking fact which confronts three-year-old Susie. The problems of the teen-age boys and girls are just as important as the problems of the three-year-old.

If parents continue to be too busy to take time with their children, the children will soon stop coming to the parents; they will find other folks, much less desirable, to listen to their problems, and seek outside places of amusements in which to spend their leisure time.

The home is our basic fundamental social unit. We should make our homes such pleasant and congenial places that our



Pinney from Monkmeyer

Let Youth

Have a Part in the Home

Florence M. Nies

Ephrata, Pennsylvania

children will be content to remain in their homes and spend more of their leisure time there.

A home founded on Christian principles is the only one which will stand the test of the difficult situations which we face and shall continue to face in an uncertain future. We should not neglect the daily reading of God's Word and prayer in the home. Let the children take part in this worship period. Perhaps the whole family enjoys singing the grand old hymns of the church. Let the children select hymns which they like. This worship in the home must not become formal or it may become a part of the daily program which the children will try to avoid rather than enter into.

Then, too, I feel that the whole family should participate in

games, an occasional hike into the country, an excursion to some historical spot of interest or to a museum. These affairs can be fun, educational and enjoyable. Perhaps mother will pack one of those lunch baskets containing many of the favorite foods which the family enjoys and daddy will smuggle it into the trunk of the car as a surprise when the children become tired and hungry while on one of these excursions. These things are little in themselves, but taken as a whole they help to draw parents and children closer together and help them to know one another better.

We often hear the older generation remark, "The trouble with youth today is that there is not enough discipline." "When we were young we obeyed our

elders and respected authority." "Today too many children do as they please, and resent being disciplined by their parents." Many of our well-known psychiatrists and psychologists say the modern way of rearing children is to allow them "free expression." I am a believer in that theory to a certain extent. Children do have individual tastes and abilities which we as parents should let them develop. However, I am still old-fashioned enough to believe that Solomon knew what he was talking about when he said, "Spare the rod and spoil the child." Parents should not use this verse, however, to justify the promiscuous use of the rod, just as an outlet for their uncontrollable tempers. Sometimes the denial of something which the child is especially fond of may be just as effective a method of discipline as the use of the rod.

Parents should help their children to select life companions, and establish Christian homes, by giving their children opportunities to associate with young people of high Christian ideals and by sending them to Christian colleges if possible. If two young people take Christ as the head of their newly founded home, I feel safe in saying that such a home will without question be a happy, lasting and successful undertaking.

While youth has a place in the entire program of the home youth must also remember that it has an equally definite responsibility in that program, and a substantial contribution toward its success. Our youth of today will be the homebuilders of the world tomorrow. My prayer is that the parents of this generation will guide our youth wisely and prepare them for the tasks which shall confront them. This is a great challenge to and the great responsibility of parents. May we not fail in the greatest career of all—that of homebuilding.

Walking With God Today

H. H. Helman

One World

There are mighty forces pulling the world apart. Other mighty forces are laboring for one world. The stumbling blocks to one world are suspicion, greed, jealousy, selfishness and misunderstanding. These Christian world leaders are trying to remove. They need our encouragement and our prayers. One world, under God, could become a veritable paradise on earth. It is not an impossibility, except as humans are evil and doubtful and unwilling.

Monday, October 28

Truth Liberates. John 8: 31-36.

Truth frees the believer. It frees him from the fear of evil, for it reveals the overthrow of all evil. It frees from fear itself, for it reveals love which casteth out fear. It frees from death, because it reveals Christ, who is the resurrection and the life. It frees the soul from all its bondage. That is freedom indeed.

Reveal unto us, O God, the divine truth that will set us free from all that would imprison us.

Tuesday, October 29

Sons of God. Gal. 3: 23-29.

The fatherhood of God is too commonly and not seriously accepted. It makes a nice theory. But sonship is something to live up to, not just to accept. As sons of God we are to live a certain way. It is revealed by how we act. Sonship carries a deep responsibility.

As thy children, O God, help us to reveal our sonship by lives dedicated to our Father.

Wednesday, October 30

Against Unrighteousness. Rom. 1: 18-23.

We are against sin, of course. Mildly so! But we are not fighting it as we ought. We mostly tolerate it and trust God to stamp it out. We even let sin reign in our mortal bodies. God is in a battle against sin. He asks us to enlist in that battle. Have we?

Help us to put on the whole armor of God and to stand against all unrighteousness.

Thursday, October 31

Of One Blood. Acts 17: 22-28.

We face a battle of the races unless we accept the basic fact of our

common brotherhood. Color of skin makes me neither inferior nor superior. It ought not to divide men. If I am white, I can be a son of God. If I am black, I can be just as much a son. God has no preference, except as one soul may be purer than the other.

Help us, O God, to bury all feeling of superiority we may have over our brothers of another color.

Friday, November 1

In Every Nation. Acts 10: 24-33.

In the forbearance, in the high aspirations and in the skill and achievements of the downtrodden and despised people of the world God is still showing us that we should not call any man common or unclean. From obscurity arise the great, and the self-appointed great sink into obscurity. This is God's way of teaching us something.

Help us to fellowship as Christians with thy children from every nation.

Saturday, November 2

An Impartial God. Acts 15: 6-12.

Is God just as much concerned about a Japanese home as my own? Is he just as favorable to a German father or mother as to mine? Is he present in a Slav church as readily as in mine? He is. He is an impartial God and, therefore, can love those whom our love may not reach.

Make us willing, O God, to see and to recognize the good in others.

Sunday, November 3

A New Commandment. 1 John 2: 1-10.

The most debased and wicked can hate easily. The sons of God have a better way—love. Hate manifests itself in hurtfulness. Love manifests itself in helpfulness. Hate creates darkness. Love creates light. Hate is Satan's way. Love is God's way. Hate leads to death. Love leads to life. Let us love in deed and in truth.

Lord, remove from us all hate and malice that we may win our brother to thee.

Our Mission Work

In Camp

Sadie J. Miller
Umalla, India

We are in the village of Ghanikut for the second time. We well remember the first time we came; the house to which we were booked gave us no welcome or entrance. The only thing we could do was to stop under a half leafless tree in search of shade. Blankets were spread on the ground to furnish a resting and sleeping place.

However, this was not for long. Footsteps approaching awakened us to the fact that a bedstead was being brought to us. This was a definite sign of hospitality and we quickly sat upon it. The one who had not permitted us to stop on his premises very soon brought some bundles of grass for our oxen.

A good man came along, wondering why we should be out in the open. "Yonder is a house," he said. "It is my house and at present it is not occupied. Do go over there and make yourselves at home." This kind offer was readily accepted. The welcome kept increasing so that we spent twelve days there, holding meetings and conducting classes in handwork.

One high-caste widow had long ignored the Bhil people. "Why do you spend your time trying to teach these people who are mere animals and cannot learn?" she asked us. Yet before we left this village the same woman bought a bag one of the Bhil girls had sewed with her own hands. She was one of the girls deemed no more than an animal. How the proud high-caste woman was defeated in her own narrow Hindu notions and beliefs! Only a few weeks ago an educated Hindu admitted, "You have melted my heart. Tears have come to my eyes, seeing what you have accomplished with these backward classes. You have put us Hindus to shame. Truly, we should be doing the service for our own countrymen. You come ten thousand miles to do a real service."

On this second occasion a very friendly Bhil came in his cart to get us. He brought us to his village and to his own house. No sooner had we washed our dusty hands and faces

and sat down on the bed frame with four legs and woven rope for filling than plates of rice and the most delicious fish ever prepared were set before us. This was like an oasis in the desert. This village is along the river, hence the fish.

By evening we were ready for the meeting to be held in front of the house under a booth. On top of the booth hay had been stacked to keep it out of the reach of cattle roaming everywhere this time of year.

The crowd came early for the meeting. Soon the entire place was filled by the village population. The people rarely have the privilege of coming together for gatherings like this. The small organ added interest and excited admiration. All were inspired by the singing of our song leader. His voice rang through the air as he jumped to his feet and sang songs of the Redeemer Christ. Our hearts were touched as he led the hymn, "Idols have eyes, but see not, ears, but hear not, hands but handle not, feet but walk not." I wished for a dozen of my American friends to be present to hear and see.

After the Christian group had sung a goodly number of songs we invited the crowd to contribute in song. To our surprise and joy they brought Christian songs pointing also to Christ, the world's Redeemer. Thanks for this are due to the tract and Bible societies that put out tracts, leaflets, gospels and songs, which have come into the hands of these jungle people. The people have made use of them and thus were able to add their Christian songs to our own songs.

On my right sat two men who were extreme opposites. It was like studying a picture to watch the faces of these two men. Both were interested in the meeting. One expressed enjoyment with a good laugh. He delighted in the singing from our song leader in the Bhil dialect. He could understand the meaning, for the gospel was being given to him in the best possible way. The other man was also enjoying the service, but he was sober as a judge while everyone else was laughing. There was not even the sign of a smile on

his superstitious countenance. His large eyes revealed suspicion as he heard the words of the song:

Do not worship the snake god;
Do not worship the tiger god;
Do not worship lettered stones;
Do not worship pictured hideous wood gods;
Do not worship clay gods in shape of horses;
But worship a living Christ, Redeemer, Savior.

I felt again a great pity that things so important as Christ's message of redeeming love cannot be heard by more people.

It is a great joy that our host is candidate number one for baptism. He is literate and can read gospels and tracts. Stories of the lives of such Christian men and women as Sadhu Sundar Singh and Chundra Lela have been read and distributed to new converts to the true Guru (teacher). Thanks again to the Bible Society and Book and Tract Society, which help to acquaint the people with the way of salvation.

We are in the seventh village since April first. There are still four more villages to visit. These visits cannot all be made in this month but several days in May will be needed to fill out this tour.

The heat is intense this time of the year. Last night I slept on a pile of rice straw in a cart in the open air. A mattress and sheet on the straw afforded me sleep and some comfort. The meetings do not seem long even though they are kept up until the early morning hours of a new day. Sometimes I tire sitting by and playing the small organ but not for long because I find great joy in the inspiration of these meetings.

Monthly Financial Report

During the month of August contributions for the Conference Budget and all the General Boards and agencies in the Budget totaled \$15,615.42 and the total received for the year beginning March 1, 1946, was \$198,281.47. Contributions to the Brethren Service totaled \$40,895.9 for the month and the total received for the year was \$300,296.08.

The following shows statement of condition of the following Boards as of August 31, 1946.

General Mission Board	
Income since March 1, 1946....	\$ 98,136.6
Income same period last year....	108,090.7
Expense since March 1, 1946....	156,611.5
Expense same period last year....	140,832.0
Mission credit balance 8/31-46....	51,393.4
Mission credit balance 7/31-46....	58,943.8
Decrease in cr. bal. August 1946.	7,550.3
Brethren Service Committee	
Income since March 1, 1946....	\$300,296.0
Income same period last year....	187,064.8
Expense since March 1, 1946....	284,565.6
Expense same period last year....	214,580.9
B.S. credit balance 8/31-46....	198,511.3
B.S. credit balance 7/31-46....	184,387.2
Increase in cr. bal. August 31, 1946....	14,124.1

My Shanghai Diary

Ernest L. Ikenberry

March 16. Three bales of clothing came through the AAC for families of the building workers. It is not very good and the bedding is especially poor. However, it will all be useful.

March 17. I went to the Y at three for a special staff conference with Cartwright and Bishop Chen. We really got down to brass tacks with the future policy of the NCC. I came home late in the cold wind and rain by peddie cab with Cartwright, who is staying here.

March 18. Spent most of the day shaping up the agenda for the relief committee meeting on Wednesday. One could wish that those making requests would do more careful thinking. I can be sure that our relief committee will want to know these things. I inquire around but no one in the NCC or AMT or mission headquarters of several missions can give me the facts.

March 21. Spent the morning writing vouchers for orders to send our funds mostly by telegraphic transfer through the Central Bank of China. Had a whole string of callers and a lot of telephone calls as well. Got three letters from home. All came through by ordinary mail in less than a month.

March 22. An urgent call for Korean relief comes from Peiping. I can only refer it on to the AAC. Our funds are designated for the Chinese (except for the fund for Japanese Christians in China). Seems that these Korean refugees waiting to be repatriated are the "forgotten people."

March 23. Got some money off to the Shansi relief committee.

March 24. A wet Sunday morning. I tried for about an hour to get a taxi to take a number of us to church to hear the ten o'clock lecture on Mohammedanism by the son-in-law of Zwemer, but could not get a single cab. Finally Wampler and I went by tram.

March 25. I was up at 4:30 to help Wampler get off to the ATC headquarters for the plane to Peiping. He was allowed quite a bit of excess baggage. The armed forces have the best hotels and apartment buildings. Then UNRRA takes the next best for their personnel. So an ordinary civilian passing through Shanghai is very hard put for a place to lay his head. Hence my crowded house!

March 26. Another regular day with staff meeting. We feel that some staff meetings are very good and may have a bearing on the Christian movement in China. After all there is where a good many fertile ideas begin.

March 28. Relief committee executive committee meeting was held at Moore Memorial church. A good many allocations were made.

March 31. Went to Community church with Dr. and Mrs. Jarvis. Dr. C. L. Boynton, over forty years in Shanghai, gave a fine farewell sermon. About fifteen Chinese leaders and missionaries came to the apartment to meet Dr. Hummell and Dr. Yang of UNRRA and Dr. Ma of the Agriculture Department. They wanted to discuss how rural missionaries and churches can co-operate with the government and UNRRA and CNRRA. Fortunately we had some real leaders in the city—Dr. Bill D. Jang of the CCC Border mis-

sion, Ortha Lane of North China Methodist, and several others.

April 1. Mary Schaeffer and Velma Ober received a call to CNRRA as they may get on the next boat for Tientsin.

April 5. Off to the customs house area to see Mary and Velma off for Tientsin. I had two very different delegations in today. The Korean delegation came. The second crowd was representatives of the Jewish Protestants, of whom, I understand, there are a few hundred. They seemed to want our support as they ask for the privilege of buying surplus army goods.

Thirty-one Hours in the Air

James and Merle Bowman

James and Merle Bowman sent the following word from Roberts Field, Liberia. It came through in eight days from Liberia to Elgin.

"We arrived here at 4:30 a.m. on March 8. We were thirty-nine hours from New York to Roberts Field, with only thirty-one and a half hours in the air. We were on the same plane all the way. The weather was good and flying was smooth most of the time.

"On the next day we went to Monrovia, a distance of sixty miles, by truck. Transportation was very uncertain and almost impossible. Finally we found lodging at the Assembly of God missionary home. Everyone must register with the police within twenty-four hours.

"On Monday forenoon we went to the British legation. The minister wired for passage for us. We waited until Thursday and then returned to the legation only to find that there was no reply.

"To return to Roberts Field we had to charter a truck. We wanted to be there in case the plane came and there should be room for us to get on it. When the plane arrived it was twenty-four hours late and then there was room for but one passenger. All we could do was to wait another week hoping there would be enough room the next time.

"Last Friday nine more missionaries to Nigeria came in on the Clipper, thus making a total of thirteen who are waiting here. If we can get to Accra, we can go from there to Lagos by air on Sunday or by lorry."

On March 25 a cablegram came to the office stating that the Bowmans had arrived that morning in Lagos.



First Group to Receive Relief

... Kingdom Gleanings ...

Brotherhood Theme for 1946-47

Christ, the Hope of the World

Calendar for Sunday, October 27

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and used by its permission.

Sunday-school Lesson, Paul's Widening Field of Service—Acts 13: 1-14, 44-49; 14; 26: 19-20; 1 Tim. 2: 5-7. Golden Text, But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood. Gal. 1: 15-16.

B.Y.P.D. Topic for October, God and the Deserted Village.

Gains for the Kingdom

Five baptized in the Liberty church, Ill.

Five baptized in the Osage church, Kansas.

Five baptized in the Cart Creek church, Ind.

Twelve baptized in the New Hope church, Tenn.

One received by letter in the Mt. Joy church, Va.

Six baptized and one reclaimed in the Smithfield church, Pa.

Ten baptized and one received by letter in the Beaver Creek church, Md.

Nine baptized and two received by letter in the Harris Creek church, Ohio.

With Our Evangelists

Bro. Chester Harley, pastor, in the Cloverdale church, Va., Nov. 10-24.

Bro. Clarence Horst of Farmersville, Pa., in the White Oak church, Pa., Nov. 10.

Bro. Emra T. Fike of Eglon, W. Va., in the Knobley church, W. Va., Nov. 3-17.

Bro. Harold Myers of Elkhart, Ind., in the La Motte Prairie church, Ill., Nov. 4.

Bro. Glen Weimer of South Bend, Ind., in the Walnut church, Ind., Oct. 21—Nov. 4.

Bro. G. A. Zook of McCune, Kansas, in the Liberty Mills church, Ind., Nov. 18—Dec. 1.

Bro. William L. Gould of East Freedom, Pa., in the Upper Claar church, Pa., Nov. 4-17.

Bro. S. A. Harley of New Windsor, Md., in the Marsh Creek church, Pa., Nov. 24—Dec. 8.

Bro. C. O. Showalter of Sipesville, Pa., in the Mount Joy church, Pa., Oct. 28—Nov. 10.

Bro. Harold Bomberger of Allentown, Pa., in the Springfield church, Pa., Oct. 28—Nov. 3.

Bro. D. R. McFadden of Smithville, Ohio, in the Myersville church, Md., Oct. 21—Nov. 3.

Bro. J. Edson Ulery of Onekama, Mich., in the West Nimishillen church, Ohio, Oct. 27—Nov. 10.

Bro. Harry W. Eshelman of Elizabethtown, Pa., in the Jennersville church, Pa., Nov. 24—Dec. 8.

Personal Mention

Henry Wallace, former vice-president of the United States, spoke on Oct. 22 in the chapel of Manchester College in Indiana.

Brother and Sister Elmer N. Flory of Glendale, Calif., were recent visitors at the Publishing House. Many changes have been made, they said, in the thirty years since they left here. The Florys were being shown about by Bro. Ray Senger, foreman of the pressroom and brother of Sister Flory.

1947 Annual Conference to Go to Florida

The Annual Conference locating committee of the Southeastern Region at a recent meeting selected Orlando, Fla., as the place for holding the 1947 Conference. The date proposed is the week of June 8. The committee has in mind an open Conference. Further information will be announced later.—N. D. Cool, secretary.

Mrs. G. W. Petcher, wife of the pastor at Citronelle, Ala., recently entered the hospital in Mobile for major surgery. They would appreciate the prayers of the church on her behalf.

Northeastern Ohio will be represented on the 1947 Standing Committee by Elders John Middlekauff and Clyde Mulligan. The alternates are Elders Newton D. Cosner and J. C. Inman.

Brother and Sister Verl L. Garrison of Flint, Mich., were recent visitors through the Publishing House. They were en route to South Dakota, they told us, and found it convenient to visit us as they journeyed.

On a recent Monday the following visitors were seen in the halls of the Publishing House: Brother and Sister Leroy Clemens of Hatfield, Pa., whose daughter, Frances, has recently come to work in the office of the financial secretary, and Brother and Sister Bernard Land of Huntington, Ind. It was a first-time visit for all of them.

Brother and Sister Albert E. Finifrock celebrated the fiftieth anniversary of their marriage on Sept. 15. Present at the reception in their honor were their five children and twelve grandchildren. The Finifrocks were married at Lanark, Ill., and have lived in seven states; since 1934 they have made their home at Barnum, Minn. Bro. Finifrock has served in the office of deacon since 1917.

Miscellaneous Items

Mt. Dale church in the Sandy Creek congregation, W. Va., celebrated its fiftieth anniversary on Sunday, Oct. 20. Bro. Robert L. Strickler is pastor of this congregation.

The time of the evangelistic meeting at the Greentree house in the West Green Tree congregation, Pa., is Nov. 10-24 instead of Nov. 17, as was given in the Gospel Messenger for Oct. 19.

Allentown church, Pa., will celebrate the anniversary of its founding on Sunday, Nov. 3. Services will begin at 2:30 and 7:30 p.m. Bro. A. Lester Bucher, pastor of the Long Run church, will be the speaker.

A harvest home-coming day will be observed at the Lincoln church, Nebr., Nov. 3. It will be an all-day meeting with dinner at the church. Bro. C. H. Deardorff of Elgin, Ill., will speak. All friends and former members are invited.

The thirty-fifth anniversary of the Middlebury church, Ind., will be observed on Sunday, Nov. 10, with harvest and home-coming services. Bro. Jesse H. Ziegler will speak in the morning and the afternoon. All former members are invited to attend.

Hemet church of Hemet, Calif., has a seven-room parsonage that it would like to have occupied by a minister and his family wanting a job that will take courage and effort. Part-time pastorate if desired. Good schools, good climate, good living conditions. For particulars write: Harvey Gibbel, 501 East Florida Ave., Hemet, Calif.

The home-coming and harvest meeting of the West Marion church, Ind., will be held on Sunday, Oct. 27. The speaker will be Sister Anna Warstler.

Men's work of Middle Pennsylvania held its fall business meeting and banquet on Oct. 18 in the Lewistown Evangelical church. Bro. Earl Flohr of the New Windsor relief center was the speaker.

A Bible conference will be held at the Mummert's meeting house near East Berlin in the Upper Conewago congregation of Southern Pennsylvania from Oct. 31 to Nov. 3. All who live near by are invited.

West Nimishillen church near North Canton, Ohio, will hold its home-coming on Oct. 27. It will be an all-day meeting with a basket dinner at noon. Bro. J. Edson Ulery of Onekama, Mich., will be the speaker.

Center church near Louisville, Ohio, will have an all-day rally on Sunday, Oct. 27. In the afternoon the new pastor, Bro. Harlan Grubb, and his wife will be installed. Bro. Newton D. Cosner of Akron will be the speaker.

The American Mission to Lepers held its annual meeting in Los Angeles, Oct. 17 and 18. Usually they hold their meeting in New York. At this meeting reports were made concerning the Christian services offered to lepers in all parts of the world.

The Regional Church Builder, edited by Secretary Levi Ziegler of Huntingdon, Pa., says: "The Gospel Messenger should be in every Brethren family. It makes a difference in the intelligent participation of the membership in the work of the church when they read the Messenger. The Messenger circulation now is over 46,000. In 1947 the Messenger will be fifty years old. We are invited to push subscriptions up to 50,000 in 1947."

A directory containing the names, vocations, experience, and skills of certain persons or families who would like to live in small communities has been compiled by Community Service, Inc., at Yellow Springs, Ohio. In addition the directory lists certain communities in which such persons might be able to locate. Anyone interested in this booklet or in information concerning it should write to Lowell E. Wright, Community Service, Inc., Yellow Springs, Ohio.

Leading authors of the United States have written President Truman urging that he free America's imprisoned conscientious objectors. They say, "As writers who cherish and defend the right of freedom of expression, we call upon you to grant amnesty to imprisoned conscientious objectors. It is, indeed, ironic that conscientious objectors are still being punished here when last fall General MacArthur released a million political prisoners, pacifists among them, in Japan and in August Lt. General Clay released a million young political offenders in Germany." The list bears the signatures of one hundred thirty-nine leading authors.

About the Supplemental Pension Fund: Offering date, Oct. 27, 1946. To Sept. 30, \$33,212 had been given by 304 congregations, representing 46 districts. Men's work in many districts is sponsoring the Oct. 27 offering. In addition to the general giving of congregations, individuals are contributing. Samples of what some congregations have sent thus far are: with fewer than 100 members—Cedar, Middle Iowa, \$81.25; Burr Oak, N. W. Kansas, \$85; North Solomon, N. W. Kansas, \$135; Garden City, S. W. Kansas, \$113.50; with membership between 100 and 250—Franklin Grove, N. Ill., \$292.40; Des Moines Valley, Middle Iowa, \$172.50; Longmeadow, Mid. Md., \$143.80; and Akron, E. Pa., \$173.87; with membership over 250—Lanark, N. Ill., \$600; Polo, N. Ill., \$525; Baltimore, First, E. Md., \$749.90; Bassett, S. Va., \$400.

47,000 Messengers this week! In 1947 it will be fifty years since the Gospel Messenger became the official organ of the Church of the Brethren. Then why not 50,000 Messengers in 1947?

Army Determined to Get Compulsory Military Training

Only a few years ago Mr. Roosevelt and Mr. Churchill wrote into the Atlantic Charter, "All of the nations of the world, for realistic as well as spiritual reasons, must come to the abandonment of the use of force." All the world read these words with joy.

That is, all the world except those who comprised the military people of all nations. They do not want to see the abandonment of force, for it would cost them jobs, prestige, glory and authority. On Sept. 26 it was revealed that the army had ordered the discharge of 300,000 men six months before their normal release date. This they did so that the size of the army would be reduced enough that they could tell Congress, when it convenes, that peacetime conscription must be continued. The army asked for 90,000 volunteers for the months of June, July and August. Instead of 90,000, they got more than 146,000. This demonstrates clearly that a draft is unnecessary. However, to make a draft seem necessary, the army engages in the subterfuge of dismissing men before their time of enlistment expires.

Should not the American people have something to say about this?

With Our Schools . . .

Bethany Biblical Seminary

Bethany Biblical Seminary began its forty-first session, Sept. 10, 1946, with an enrollment of 143 in the Seminary and 64 in the Bible Training School. Dr. Alvin F. Brightbill gave the convocation address on the subject, The Significance of the Worship Movement to American Christendom.

The Mennonite Biblical Seminary and Bible Training School continues in affiliation with Bethany with an enrollment of 15 Seminary and 4 Bible Training School students. Dr. S. F. Pannabecker, Ph.D., has taken up his duties as dean of the Mennonite Seminary. The Mennonites have purchased their own seminary plant at 4614 Woodlawn Avenue, Chicago. Most of their classes, however, are held in Bethany buildings. President Warkentin and Dean Pannabecker are teaching some classes for both student groups.

President Emeritus Albert C. Wieand and Sister Wieand have gone to make their home in La Verne, Calif. Before leaving Bro. Wieand brought a very impressive chapel message to the students on The Will of God. A fitting portrait of Bro. Wieand was presented to the school by Bro. M. D. Neher. The portrait was a gift to the school by friends of Bro. Wieand.

President Bowman as moderator of Annual Conference is spending about all of his week ends among churches and districts. Some of his field contacts included the Southeastern regional conference, the district meetings of Northeastern Ohio, Northeastern Kansas, Northwestern Kansas and Northern Missouri.

Although Bethany has a large enrollment, arrangements were made whereby all the students were accommodated with living quarters.

There is a new interest among strong young women in preparing for church work. More of them are working toward the Master of Religious Education degree.



Heifers and Spiritual Revival

Paul Mohler
Pasadena, California

Just what did Jesus mean when he said, "Whoso shall receive one such little child in my name, receiveth me"? Was that some unusually precocious child? There is nothing in either text or context to indicate anything unusual in the child. It is hard to avoid the conclusion that he meant any child, not just the bright child, the sweet child, the cute, cunning and cuddly child. Knowing how Jesus sought the poor, the sick, the maimed, the halt, the weak and the sinful among men to heal and bless them, we must conclude that he had in mind the children that needed much as well as those who had much.

Why should he identify himself with children? Might it be because in them was life which had come from him—life as yet unformed by the surroundings, circumstances, and forces that later shape them? Human life, that precious fruit of the union of matter and spirit, human life bearing the image of God, human life capable of sharing the very nature of God, human life

with infinite possibilities of grace and glory coming from God, working within it the will of God, then finally bearing it to God, even as "he chose us in him ere the world was founded, to be consecrated and unblemished in his sight" (Eph. 1: 4, Moffatt). Is it not because they are from him and are for him that he identified himself with them?

That is why what we do with them and unto them has so much to do with our own relation to him. We choose our own place in his affection when we choose the place of a child in ours. We decide what he shall do with us when we decide what we shall do with a child. And this, not because the child gives us pleasure, not because it is our own, and not because it has won its way into our hearts by its winning ways, but because we are acting "in his name."

Is this the key to the significance of the angel's announcement concerning John: "He will turn many of the sons of Israel to the Lord their God, he will go in front of him with the spirit and power of Elijah, to turn the hearts of fathers

Can You Spare a Sack?

Cotton feed, flour and sugar sacks are needed for relief purposes. Millions abroad would welcome these bags as bedding, pillow slips, towels, shirting, bandages, diapers and handkerchiefs. Rip open your sacks, wash once, and then send to your nearest relief goods center.

to their children, turning the disobedient to the wisdom of the just, to make a people ready and prepared for the Lord" (Luke 1: 16-17, Moffatt)? Is a right attitude toward children an essential of walking in the wisdom of the just and of being a people prepared for the Lord? If so, here may be the key to that great new spiritual revival that so many are desiring and expecting.

The heifers-for-relief project had its origin in concern for children—not our own children or our own kind of children, but children. In a heifers-for-relief folder published by the Northern Baptist Church it is referred to as "a high inspiration." It was God moving "the hearts of the fathers to the children." It is continuing that movement. It is growing like a snowball. It has no selfish angles. It is concerned with the life that comes from God without regard for circumstances or characteristics due to race or nationality. It asks no return. It is as pure a manifestation of the love of God as one can find in human history. Keep it that way and it may well head us into a spiritual revival such as we have never seen.

A Good Investment in Mexico

In 1943 Brother and Sister H. D. Michael went to the little mountain town of Huitzilac, Mexico, to provide medical and welfare aid to the people in that community. Back in the States now, they reflect on the closing days of their service south of the border as follows:

We worked in Mexico a little less than three years. Last July it was fully decided that we should return to the United States and re-enter work here. Since returning to the States we have taken occasion to look back at the experience in Huitzilac.

Our work was varied and interesting throughout the time spent there, and the last few weeks were



Mrs. Michael dresses a badly burned arm for four-year-old Francisco Rojas

especially engaging. When we thought it best to let it be known that we were to leave at about a certain date, the news soon spread throughout the village. Many came to ask us, "Why?" When we gave our reasons they would counter with the words, "But we need you so much"; "We will have no one to care for our sick"; "Don't go"; "You will be missed so much"; or "We will hunt for you and will not be able to find you."

For some two years we had been giving a Sunday-school paper to each one who came into our home on Sunday. On our last Sunday there we checked and found that 264 came in through the day. We did not have time to check on the last four days, while we were packing, but we feel sure that more than that number came in on each of the last two days. In fact, we had considerable difficulty getting time enough to get packed to leave on the date we had set. Many came with presents. Chickens, honey, nuts, fruits and vegetables were brought in abundance. Flowers came in such quantities that we had to use buckets and a dishpan for vases in which to put them.

We were loaded by about 9:00 p.m., with still some leave-taking to be done. At a home where the co-operation had been especially good it was a sad occasion for both them and us. From that home we were taking our final leave. The two married sons rode, one on either side of the car, for about a mile (as a farewell guard) and by about midnight we arrived in Mexico City.

We feel that the Church of the Brethren through her Service Committee has reached out with a hand of helpfulness into another area where helpfulness will pay good dividends for years to come from this initial investment.

Information and Inspiration . . .

Dr. Ralph Sockman, New York pastor recently returned from an extensive tour in Russia on behalf of American Relief for Russia, reports that church membership is growing in that country. He says the Greek Orthodox cathedral and the First Baptist church in Moscow are regularly crowded to capacity. He observed no restrictions on the development of religious faith among the people.

The Church of the Brethren still maintains one camp, which is located at Bowie, Maryland. As part of the recreational program there they are eager to provide an adequate woodworking shop. They need particularly a circular bench saw and other such power tools as a joiner, jig saw, etc. They already have a band saw, drill press and lathe.

Working at the job of bringing peace to the world is important enough in the Christian program that regular time ought to be provided for it in the Sunday schedule. That is the feeling of the Fruta,

Colorado, church, where fifteen to twenty minutes are allowed between Sunday school and morning worship whenever material on "gaining the peace" is at hand. Other churches might well consider such a possibility in their program.

A new Church World Service center will open officially on October 21, 1946, at Richmond, California, across the bay from San Francisco. Its warehouse will be situated where freighters call, and will have two railroad sidings as well as two loading platforms. It will be managed by Cecil Smith, present manager at Modesto. Modesto will continue its present services, at least for the present.

Lewis H. Watkins, who has served well as director of the Dayton relief center, has resigned his post there. His place will be taken by Clemens A. Warn, who has been assistant director since July.

Of Human Importance, a splendid large-sized picture story of the work done by the C.P.S. unit at the Alexian Brothers Hospital in Chicago, is still available at the B.S.C. office at a cost of 25c per copy.

Of the men volunteering for service as cattle attendants these days very few are Brethren. In a recent week the percentage of Brethren men among the volunteers was less than 5%. With close to 2,000 men still needed for this project before the end of the year volunteering from our churches will have to increase if the work is to maintain any semblance of Brethren character.

"None knows the weight of another's burden."—George Herbert.

Position Open in South America

A large retail firm in Ecuador, owned and operated by American men, sons of a Protestant missionary, wants to employ a man.

Duties: He will first establish and manage a sporting goods department of the firm; and second, he will be athletic director for about fifty baseball and basketball clubs.

Qualifications: A Christian gentleman who exemplifies the Christian way of life, able to play baseball and basketball reasonably well, able to coach and direct sports and recreational activities of clubs of young men, who has some acquaintance with business, and who would be able to learn Spanish. Previous knowledge of Spanish would be helpful, but the right man would be given an opportunity to learn it.

Terms: Salary will be arranged on basis of qualifications. First term would be for two years and if satisfactory would be renewable for more permanent position. Regular vacations in the U. S. Transportation paid. Single or married man accepted.

If you are interested, if you have questions to ask or want more details, please write to—World Placement Service, Brethren Service Committee, 22 S. State St., Elgin.

Want Name of a Needy Family?

You can get the names and addresses of European families and individuals in desperate need by simply writing to Graham Hodges at New Windsor, Maryland. Complete descriptions accompany these names so that anyone wishing to write or send parcels direct may know their overseas friends better.

Letters of thanks from Europeans who have received relief goods may also be had by writing New Windsor. Many of these are in foreign languages. Persons who can read Dutch are assured of plenty of letters. They will be sent upon condition of being returned as soon as possible.

The Church at Work

Mission Study Books for 1946 - 47

The two themes for the year's study are **India** and **The Christian and Race**.

Send for M.E.M. (Missionary Education Movement) catalog. Books and materials for all age groups are listed.

India Mission Study

ADULT AND YOUNG PEOPLE

India at the Threshold, 60c.
Discussion and Program Suggestions by Ruth Ure, 25c.
Fifty Years In India, \$1.00.
Pictures of the Golden Jubilee, 25c.
This Is India (pictorial), 25c.
Behind Mud Walls (supplementary), 75c.
Salute to India (supplementary), 60c.
The Silent Billion Speak (supplementary), 60c.
Moving Millions (supplementary), 50c.
Tales from the Inns of Healing (supplementary), \$1.25.

WOMEN

The first five books under adults and young people may be used also.
*Fun and Festival from India, 25c.
God's Beautiful Daughters in India, China and Africa (mimeographed), 5c.
Mosaics from India (mimeographed), 5c.
My Neighbor (mimeographed), 5c.
Christmas in Our Homes (mimeographed), 5c.
The mimeographed programs are about the Church of the Brethren mission.
Wall map of India in four colors 28 x 22 inches, 25c.
Picture Map of India, 50 x 38 inches, 50c.
Friendship Map, India, 28 x 32 inches, 25c.
Field Map, Church of the Brethren (set of three fields), 10c.
Field Map, Church of the Brethren (small), free.

YOUNG PEOPLE AND SENIORS

Our Country Is India, 60c.
Discussion and Program Suggestions by Cannon, 25c.
Play: The Pill Bottle, 20c.
Play: With Silver Wings, 25c.
Play: Empty Hands, 15c.
Play: Along An Indian Road, 10c.
Map: Outline Map of India 22 x 38 inches, 25c.

INTERMEDIATES

Exploring India, 25c.
Tales From India, 50c.
Eagle Booklets as follows:
No. 4. One Man Who Disappeared (Sundar Singh), 10c.
No. 6. Unarmed Among Outlaws (Theodore Pennell), 10c.
No. 8. Temperature 126 (Henry Martyn), 10c.
No. 13. Young Man—Sit Down (William Carey), 10c.
No. 20. Elizabeth Undaunted (Elizabeth Newman), 10c.
Play: Garden of Friends (13 girls), 15c.

JUNIOR

Shera of the Punjab, 60c.
Junior Teacher's Guide by Hubbard, 25c.
Saying Salaam (Church of the Brethren Junior Missionary Project leaflet), free.
Salaams From India (concerning the Church of the Brethren in India), one program to each group free.

*For other groups also.

PRIMARY

Fig Tree Village, 60c.
Primary Teacher's Guide, by McDonnell, 25c.
A Sari for Sita (supplementary), 25c.
Children at Worship Around the World (8 pictures), 75c.
Children and Their Pets Around the World (8 pictures), 75c.
Children and Their Toys Around the World, 50c.
Children and Their Homes Around the World (8 pictures), 75c.

SUPPLEMENTARY BOOKS AND MATERIALS ON INDIA

Here Is India, Jean Kennedy, \$2.75.
The Thirteenth Stone, Jean Bothwell, \$2.00.
The Land and the Well, Hilda Wernher, \$2.75.
The Discovery of India, Jawaharlal Nehru, \$5.00.
India Calling, Cornelia Sorabji (in Loan Library)
India Shall Be Literate, Laubach, \$1.00.
Rural People at Worship, E. K. Ziegler, 35c.
Sadhu Sundar Singh, Andrews (in Loan Library).
Dr. Ida: India, by Jeffery (in Loan Library).
The Church Takes Root in India (in Loan Library).
Verdict on India, Nichols, \$2.50.
With No Regrets (in Loan Library).
Wanless of India, Wanless (in Loan Library).
Pathfinders of World Missionary Crusade, Eddy (in Loan Library), \$2.75.
Christianity and the Religions of the World, Schweitzer (in Loan Library).
World Chaos or World Christianity, Leiper (in Loan Library).
Each With His Own Brush, Fleming (in Loan Library), \$1.75.
Heritage of Beauty, Fleming (in Loan Library).
The World at One in Prayer, Fleming (in Loan Library).
World Symbols in a World Community, Fleming, \$2.00.
Song: Golden Jubilee Hymn Sheet, 2c.
Picture: Christ the Dawn (in colors), 25c.

SLIDES AND FILMS

Pictures Tell the Story Catalog, free.
India's Golden Jubilee Slide Set (2x2).
Four New Sets on India (2 x 2) as follows:
Christian Farmers in the Making (Anklesvar Vocational Training College).
Let Us Visit Anklesvar, India, Set I.
Still Visiting Anklesvar, India, Set II.
In and Around Bulsar and Dahanu, India.

MISSIONARY STORY BOOKS

Missionary Stories to Tell, 50c.
More Missionary Stories to Tell, 50c.
Fifty Missionary Stories, Brain, \$1.00.
Forty Missionary Stories, M. Eggleston, \$1.50.

The Christian and Race Mission Study Books

ADULT AND YOUNG PEOPLE

Portrait of a Pilgrim, 60c.
Discussion and Program Suggestions by Williams, 25c.
Blind Spots (supplementary), 60c.
Beyond Prejudice (Japanese-American Chapter V on Church of the Brethren. Supplementary), 75c.
†Seeking to be Christian in Race Relations (supplementary), 25c.
†Sense and Nonsense About Race (supplementary), 25c.
†Know—Then Act (supplementary), 25c.
Portraits of Ten Outstanding Americans of Negro Origin, large size set, \$1.00; small size set, 15c.
The Jews Today (supplementary), 35c.
The Jew and World Ferment (supplementary. In Loan Library).
Developing Christian World Citizens (supplementary), 25c.
An American Dilemma, Vol. I., Myrdal (supplementary; in Loan Library).

YOUNG PEOPLE AND SENIORS

Discussion and Program Suggestions by Nixon, 25c.
Dr. George Washington Carver (in Loan Library; supplementary).
The Story of the American Negro (supplementary), 60c.
Brown America (in Loan Library; supplementary).
Christianity and the Race Problem (supplementary), 25c.
Play: We Call it Freedom, 15c.

INTERMEDIATE

One World—One Family, 50c.
Let's Get Together, 25c.

†May be used by young people and adults.

It Occurs to Me . . . Raymond R. Peters

As I was about to speak to a large audience on a recent Sunday morning, I noticed before me on a piece of literature in the shelf of the pulpit these words, "The need is enormous." In my mind there was an implication for the audience. I was certain that within the minds of the people in the audience there was genuine need and that it was my responsibility to be a channel through which God could speak to their needs. This experience provided great inspiration for the hour.

On another occasion as I went into the pulpit I noticed these words, "Sir, we would see Jesus." On this occasion the people were saying that they were concerned with the message rather than the minister. The congregation was eager to see Christ in all of his reality. Again I was humbled and made to feel my responsibility to share my Christian experience in such a way that it would be meaningful to the listeners.

It occurs to me that both the minister and the people have a real obligation when they come together in the house of God. The people need to come in a receptive, expectant mood if they are to receive a blessing. Likewise, the minister needs to feel anew each Sunday his divine call and come to his people with a message that is born out of discipline and prayer. When a congregation and a minister meet under these circumstances, great things will happen.

Twelve Negro Americans (supplementary), 60c.
 The Story of the American Negro (supplementary), 60c.
 Children of the Promise—Jewish (supplementary), 60c.
 Map: Americans of Negro Origin 34½ x 22½ inches, 25c.

JUNIOR

Call Me Charley, 60c.
 Junior Teacher's Guide, by Nichols, 25c.
 We Sing America (supplementary), 50c.

PRIMARY

Billy Bates, 50c.
 Primary Teacher's Guide, by Hoke, 25c.
Leader's Books
 Missionary Education in Your Church, Harner and Baker, 75c.
 Missionary Education of Adults, John L. Lobingier, 60c.
 Missionary Education of Young People, John Irvin, 60c.

Missionary Education of Intermediates, Mabel Kerschner (limited quantity), 25c.
 Missionary Education for the Junior High School Age, Louise Griffiths, 35c.
 Missionary Education of Juniors, Jean Hutton (limited quantity), 25c.
 Missionary Education of Beginners, Jessie Moore, 25c.

Secure books from General Boards, 22 S. State St., Elgin, Ill.

Sources of Information Concerning the Church of the Brethren in India

Teachers and leaders as well as pupils will find a good supply of materials dealing with our church's work in India. The following list gives a wealth of information which should be used. If certain books are not available at the present time, search through your library (at home and at the church) and you may find them.

NEW BOOKS ON INDIA

Fifty Years in India, \$1.00. A book filled with nearly 500 pictures. It gives the story of the growth of the Church of the Brethren in India from 1894 to 1945.

Pictures of the Golden Jubilee, 25c. A picture album containing sixty-one pictures which Amsey Bollinger took at the Golden Jubilee in India in February 1945. They show how the church has grown in fifty years.

FORMER BOOKS

Missions in the Church of the Brethren, Moyer (limited quantity), \$1.50.
 Our Missions Abroad, Moyer (limited quantity), 50c.
 Early Days at Vyara, A. W. Ross (limited quantity), 10c.
 Primary Folks at Mission Study, 5c.
 India: A Problem, W. B. Stover (out of print).
 Sharing Observations, C. D. Bonsack (India, chapters XIV-XIX), \$2.00.
 Thirty-three Years of Missions, G. B. Royer (out of print).

GOSPEL MESSENGERS

Mission Department (weekly). Turn to your Gospel Messengers; they are an excellent source of information about mission work in India.
 Annual Report Gospel Messengers (yearly). Contain annual reports and charts of information.
 Special India Field issues (yearly). This is a resource number each year. Look for the last issue in January.

MISSIONARY VISITORS

The Missionary Visitor was printed between the years 1894 and 1930. In 1930 it was merged with the Gospel Messenger as the Missionary Department.
 These former magazines contain splendid historical information. Some one in your congregation may have these.

LEAFLETS

According to Their Scriptures.
 Bridge Building.
 Dhanjibhai.
 Education in the Home of the Wooden Plow (out of print).
 From Darkness to Eternal Light.
 How the Artist Forgot Four Colors.
 Pleased to Make Their Acquaintance.
 Scrapbook of Missionary Stories.
 We Follow the Indian Road.

REMITTANCE BLANK

Date

Pension Board, Church of the Brethren
 22 South State Street, Elgin, Illinois

Please apply the amount enclosed, \$....., to the \$125,000 Pension Supplemental Benefit Fund. This is a gift of:

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 (individual, family, group, or church)

..... Congregation

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Name of Sender

Street Address or Rural Route

Post Office Zone State

Younger Churches in India.
 The Church in India Celebrates Fifty Years (flier).
 Prayer for Missions Calendar.

BIOGRAPHIES AND HISTORY PROGRAMS (mimeographed)

Mosaics from India, 5c.
 Leading Christian Nationals, 5c.
 History of Five Mission Stations, 5c.
 Life Sketches of Pioneer Missionaries, (India missionaries: Eliza Miller, J. M. Blough), 5c.
 Life Stories of Some Women Missionaries (India missionaries: Ida Shumaker, B. Mary Royer), 5c.
 Missionary Biographies (India missionaries: D. J. Lichty, I. W. Moomaw), 5c.
 Our Doctors and Nurses in India (A. Raymond Cottrell, Laura M. Cottrell, Barbara M. Nickey, Verna Blickenstaff, Hazel Messer), 5c.
 Brethren Women as Torchbearers (India missionary: Alice K. Ebey), 5c.
 Pioneer Missionary Women (India missionary: Mary Stover), 5c.
 Our Missionary Mothers (Mary Emmert Stover, Bertha Ryan Shirk, Anna Detwiler Blough, Alice King Ebey, Effie Shewalter Long), 5c.
 Biography of Ida C. Shumaker (in preparation).

CHURCH OF THE BRETHREN IN INDIA

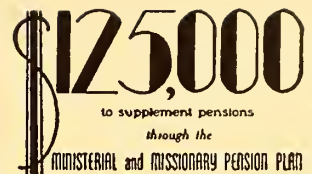
Girdling the Globe, D. L. Miller, chapters 9 to 17.
 India, a Problem, W. B. Stover.
 Missionary Visitors, 1894-1930.
 Sharing Observations, C. D. Bonsack, chapters 14-19.
 The Other Half of the Globe, chapter 8.
 Thirty-three Years of Missions, G. B. Royer.
 W. B. Stover, Pioneer Missionary, J. E. Miller.

PLAYS ON INDIA

The Pill Bottle, 20c.
 Garden of Friends, 15c.
 Empty Hands, 15c.
 With Silver Wings, 25c.
 His Father's House, free.
 The Hope of India, free.
 An Indian Prodigal, free.
 The Lost Sheep, free.
 Mother India, 10c.
 The Plight of the Outcaste, free.

PLAYS BY OUR OWN INDIA MISSIONARIES

A Girls' School in India, Madeleine Long, 5c.
 If They Only Knew, L. A. and Mary Blickenstaff, 5c.
 Nanu Waits, A. R. and Laura Cottrell, 10c.
 School Affairs, Anetta Mow, free.
 Search for the Holy Grail, Mabel Moomaw, free.
 A Search for God, Alice Ebey, free.
 Golden Jubilee Pageant, Premchand G. Bhagat, 10c.



Thanksgiving Program and Offering Material

Home Missions by H. L. Hartsough, 1946. Free for wide distribution. A six-page folder graphically describing the needs of home missions as well as pointing out the way in which the home mission dollar is used in our brotherhood.

Home Missions in the Church of the Brethren. 1945. One copy free to each church. Resource materials on our home mission program. Use in promotion of Thanksgiving Home Mission Offering. Eleven pages mimeographed.

America—So Privileged, So Responsible. 1945. Free. A two-page leaflet containing a Thanksgiving responsive reading and the presentation of the needs of home missions in America. Suitable for distribution with weekly church bulletin.

Thanksgiving Home Mission Offering Envelopes. Free.

Brotherhood News . . .

How the Supplemental Pension Fund Will Work

A minister who has been in the ministry for thirty-two years and who enrolled in the pension plan before Sept. 1, 1945, will be sixty-five within a year. The regular payments made by him and by his church since his enrollment in the plan will provide a retirement income of only \$2.45 each month for him and his wife. When the supplemental fund of \$125,000 is raised, and this minister reaches age sixty-five, he will be eligible to receive \$10 a month as his pension.

Another minister, who has served the church for more than forty

years, enrolled in the pension plan at the time of its beginning in 1943. His age at the time of his enrollment was 68. He has now retired, but the payments he and his church made during the two years of his membership in the plan, will provide a retirement income of only \$10.90 a year. When the supplemental fund is raised, his pension can be increased to \$10 a month, or \$120 a year.

Weddings . . .

Ahnert-Townsend.—Lewis Ahnert and Mary Townsend, both of Peru, Ind., in the Peru church, Sept. 12, 1946, by the undersigned.—John B. Wileand, Decatur, Ill.

Ashburn-Younkin.—Marvin Earl Ashburn of Lock Haven, Pa., and Dorothea Mae Younkin of Johnstown, Pa., at the home of the bride, on Sept. 14, 1946, by the bride's pastor, the undersigned.—Charles W. Blough, Hollsopple, Pa.

Baker-Ness.—Ervin Jacob Baker of East Berlin, Pa., and Anne Elizabeth Ness of York, Pa., at the First church, York, Pa., Sept. 22, 1946, by the undersigned.—Bernard N. King, York, Pa.

Billings-Holzer.—Norman Carl Billings and Doris Holzer, both of Grand Junction, Colo., in the First Grand Valley church, May 18, 1946, by the undersigned.—E. F. Weaver, Grand Junction, Colo.

Boshart-Markey.—Robert S. Boshart of Goshen, Ind., and Ruth N. Markey of Reading, Pa., in the Reading church, Aug. 24, 1946, by the undersigned.—D. H. Markey, Reading, Pa.

Bowman-Tenney.—J. Harlan Bowman of Boones Mill, Va., and Edna Carol Tenney of Morgantown, W. Va., in the Morgantown church, Sept. 1, 1946, by the undersigned.—Glenn H. Bowlby, Morgantown, W. Va.

Braly-Bittner.—Richard T. Braly of Porterville, Calif., and Thelma Mae Bittner of Fresno, Calif., in the Memorial Baptist church, Fresno, Aug. 29, 1946, by the undersigned.—Forest S. Eisenbise, Fresno, Calif.

Callary-Miller.—John K. Callary of Shenandoah, Va., and Lois I. Miller of Bridgewater, Va., in the Sangerville church, July 10, 1946, by the undersigned.—I. J. Garber, Bridgewater, Va.

Cieminski-Miller.—Frederick C. Cieminski and Jean A. Miller, both of Denver, Colo., in the Denver church, Aug. 30, 1946, by the undersigned.—Oliver H. Austin, Denver, Colo.

Crist-Barton.—Dale Eugene Crist of York, Pa., and Evamae Barton of Pinto, Md., at the Pinto Mennonite church, Sept. 7, 1946, by the undersigned.—Bernard N. King, York, Pa.

Cummings-Boyer.—Paul D. Cummings and Luella Boyer, both of Pleasant Lake, Ind., Sept. 10, 1946, by the undersigned.—Raymond Ridsen, Howe, Ind.

Darcus-Meyers.—Byron Martin Darcus of Tipton, Iowa, and Mary Henkell Meyers of Mercersburg, Pa., Aug. 20, 1946, in the bride's home, by the undersigned.—U. J. Fike, Clarence, Iowa.

Davis-Rayson.—Norris Davis and Helen Marie Rayson, both of Audubon, Pa., at the parsonage, June 29, 1946, by the undersigned.—David K. Hanawalt, Oaks, Pa.

Dick-Kelley.—John Dick of Tipp City, Ohio, and Jean Kelley of West Milton, Ohio, in the West Milton church, June 25, 1946, by the bride's uncle, the undersigned.—Clyde Broadwater, Lanark, Ill.

Ditmars-Allen.—John Ditmars of Washington, Kansas, and Edith Allen of Big Lake, Minn., at the Monticello church, Minn., Aug. 29, 1946, by the bride's father, the undersigned.—Frank K. Allen, Big Lake, Minn.

Obituaries . . .

Alspaugh. Russell Elsworth, son of Edward and Ida Davis Alspaugh, was born in Darke County, Ohio, Nov. 6, 1889, and died July 19, 1946. On Jan. 1, 1910, he was united in marriage to Stella Rhoades. To this union were born four children. In January of 1912 he united with the Church of the Brethren and for many years was a member of the Greenville church. He is survived by his wife, three children, three grandchildren, one brother, two sisters, two half sisters and his stepmother. Funeral services were conducted in the Greenville church by his pastor, the undersigned.—G. L. Wine, Greenville, Ohio.

Angle. Harry, died Sept. 1, 1946, at the age of seventy-two years. He was a longtime member of the Welsh Run congregation. He is survived by one son, one daughter, three sisters and two brothers. Funeral services were held at the Welsh Run church by Brethren William Hunsberger and Frank Laughlin, and interment was in the cemetery adjoining the church.—John D. Martin, Mercersburg, Pa.

Arnold. Eliza Ellen, daughter of the late Joshua and Savilla Bowman and wife of the late Franklin P. Arnold, was born Nov. 23, 1868, and died Aug. 20, 1946, at the Myers clinic. She is survived by one son, one daughter, nine grandchildren, two brothers and two sisters. Mrs. Arnold became a member of the Church of the Brethren when a young girl. Funeral services were conducted from the Red House Lutheran church with interment in the church cemetery.—Mrs. Claude Winters, Egton, W. Va.

Bowser. Lena M., daughter of the late Frank E. and Susan Clouse Kegarise and wife of John Bowser, was born May 27, 1891, and died Sept. 2, 1946. She is survived by her husband, one daughter, two sons and an adopted daughter. She was a member of the New Enterprise church. She attended services at the Salemville church, where funeral services were conducted by her pastor, Bro. Cletus S. Myers, assisted by Bro. Merle Detwiler of the Koontz church.—Sara G. Replogle, New Enterprise, Pa.

Broadwater. Eliza Green, daughter of Benjamin and Mary Green, was born Feb. 23, 1863, and died Aug. 18, 1946. She was united in marriage to Perry H. Broadwater in 1898. She is survived by one son, one daughter, four stepdaughters, two sisters, thirty-one grandchildren and a number of great-grandchildren. She was a faithful member of the Church of the Brethren for many years. Funeral services were held in the Lutheran church at Bittinger by Bro. J. C. Beahm, assisted by Bro. Olonzo Fike and Rev. Runze, pastor of the Lutheran church. Interment was in the near-by cemetery.—Kathryn Speicher, Accident, Md.

Caylor. Harvey, son of Amos and Rachael Caylor, was born near Westminster, Md., and died at the Fahrney Memorial Home in Boonsboro, Md., Sept. 8, 1946, at the age of eighty-four years. He married Alice Engel of Carroll County. He was a faithful member of the Church of the Brethren. Funeral services were held at the Westminster church by Bro. Samuel Weybright, and burial was in the Pipe Creek cemetery near New Windsor, Md.—Sudie Barnhart, Boonsboro, Md.

Cramer. Pearl Girard, was born in 1884, near Bourbon, Ind., and died at her home in Buchanan, Mich., Sept. 5, 1946. She was married to Lert Cramer in 1907. She had been an invalid for eighteen years and was bedfast for three years. She was a member of the Church of the Brethren. Funeral services were held by the undersigned in the Mt. Pleasant church in Northern Indiana.—N. H. Miller, Bourbon, Ind.

Cooperrider. Sarah, daughter of James and Elizabeth Orr, was born in Licking County, Ohio, Sept. 11, 1865, and died in Newark, Ohio, Aug. 29, 1946. She was united in marriage to Adam Cooperrider

on July 17, 1884. To this union eight children were born, two of whom died in infancy. She was a member of the Church of the Brethren and active in the church as long as health permitted. Her husband preceded her in death in February 1946. Funeral services were held in the Olivet church by the undersigned and interment was in the Highland cemetery at Glenford, Ohio.—L. M. Baldwin, Thornville, Ohio.

Copenhaver. Agnes, was born April 18, 1869, and died at the home of her son in Annville, Pa., Sept. 7, 1946. Her husband, Jesse Copenhaver, preceded her in death on Nov. 3, 1931. She is survived by five sons, three daughters, thirty-eight grandchildren, fourteen great-grandchildren, five brothers and one sister. Funeral services were held in the Heidelberg church, of which she was a member. Burial was in the adjoining cemetery.—Candace Royer, Myerstown, Pa.

Fuhrman. Charles W., was born Aug. 1, 1867, and died June 4, 1946. He is survived by his wife, three sons and one daughter. He was a member of the Upper Codorus congregation in Southern Pennsylvania for many years. Funeral services were held at the Black Rock house by Bro. Joseph M. Baugher, and interment was in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Grimes. Bessie, the daughter of Espy and Florence Bruner Whip, was born at Centerville, Pa., Sept. 16, 1881, and died at her home in Friends Cove, Aug. 10, 1946. On March 13, 1916, she was married to Francis Grimes, who died fifteen years ago. She was a faithful member of the Church of the Brethren. She is survived by three children and five grandchildren. Funeral services were conducted at the Snake Spring church by Brethren D. I. Pepple and Alva Shuss. Interment was in the Snake Spring cemetery.—Mrs. Marshall Van Horn, Everett, Pa.

Johnson. Simon H., son of Nathan and Mary Gump Johnson, was born Nov. 19, 1871, and died in the Wabash Railway Employees' hospital at Peru, Ind., Sept. 8, 1946. He was united in marriage with Mary Workman Dec. 9, 1896. To this union were born two sons. A nephew was raised as a foster son. He is survived by his two sons, his foster son, his wife, one brother, a foster sister and seven grandchildren. He became a member of the West Creighton Avenue Christian church almost forty-seven years ago. Brief services were conducted at the Eel River Baptist church near Churubusco, and interment was in the Eel River cemetery.—Van B. Wright, Ft. Wayne, Ind.

Layton. Maggie, wife of George Layton, was born in Salix, Pa., Jan. 12, 1880, and died July 19, 1946. She is survived by her husband, two sons and two daughters. Funeral services were held in the Rummel church by her pastor, Bro. G. W. Wright, assisted by Bro. Robert Mock. Burial was in the Richland cemetery.—Mrs. Howard Holsinger, Rummel, Pa.

Leckrone. Marion, son of Joseph and Elizabeth Shreider Leckrone, was born in Perry County, Ohio, April 15, 1873, and died at his home near Thornville, Sept. 7, 1946. He was united in marriage to Sarah Beery on Oct. 22, 1899. Two children were born to this union. He united with the Church of the Brethren in 1889, and in 1907 he was elected to the office of deacon. He is survived by his wife, one son, one daughter and six grandchildren. Funeral services were held by the undersigned, and interment was in the Olivet church cemetery.—L. M. Baldwin, Thornville, Ohio.

Little. Irwin R., son of the late John and Anna Little, was born near Westminster, Md., April 9, 1883, and died at the Hanover General hospital June 13, 1946. He is survived by one daughter, with whom he resided, and one granddaughter. Funeral services were conducted in the Westminster church, of which he was a member, by Bro. George E. Early. Burial was in the Meadow Branch cemetery.—Dorothy L. Stair, Westminster, Md.

Church News . . .

California

La Verne.—During the summer our church sanctuary was redecorated. Our Sunday evening service consists of one hour of worship and instruction instead of the two-hour program which was held formerly. The young people's groups continue to have their separate programs. Recently a vesper service was held on the college campus. Approximately seventy-five persons from La Verne attended Annual Conference. Delegates were Brethren Galen Ogden and W. LaMar Bollinger. We were also represented at the Sunday-school workshop at Olympia, Wash., which followed Conference. The ladies' aid celebrated their fiftieth anniversary at the monthly birthday luncheon. The prayer band continues to meet on Tuesday mornings at the church. The midweek services on Wednesday nights have been well attended. Bro. Edward Frantz has recently completed a series on basic Bible doctrines. Several of our young men who volunteered as cattle attendants have returned from their trip to Europe. One thousand cans of tomatoes have been prepared for relief at the local cannery. The last shipment of clothing to Modesto weighed 1,044 pounds. Our pastor conducted a study course for one week at Camp La Verne. Recent pulpit guests have included Brethren Harry Zeller of Elgin, Lynn Blickenstaff of India and Lloyd Cunningham, M.D., of China.—Gladys Eby, La Verne, Calif.

Colorado

Haxtun.—Our vacation Bible school was held recently with an average attendance of eighty. On the Sunday morning following the school a beautiful program was given on the work and teaching of the school. The daily collections amounted to \$35.76, which the pupils voted to send to starving children. Bro. Laursen attended Annual Conference. The men of the church sponsored a wheat project for relief, which amounted to \$640. The ladies' aid receipts for the past year were \$779.54. Six of our members attended district meeting at Grand Junction. The 1947 district meeting will be held in our church. Our quarterly business meeting will be held Sept. 15, with dinner in the basement.—Mrs. Inez Decker, Haxtun, Colo.

Illinois

Astoria.—Our quarterly business meeting was held on Sept. 10, with Bro. Dewey B. Cave of Girard presiding. The supplemental pension fund was endorsed and raising three hundred dollars becomes a project of the men's work. The women's work has been busy canning fruit and vegetables for relief, serving farm sales, and collecting clothing. The young people gave a report of their projects and activities for the last quarter. Visiting Brethren during the summer were Maurice Hartman of Chicago, Earl Breon of North Manchester, Ind., H. V. Stutsman of Girard, Ill., E. F. Sherfy of Johnson City, Tenn., and A. P. Becker of Whitefish, Mont. Brethren Pius Gible and Ralph Johnson took charge of our services while our pastor and his wife were on vacation. Our evangelistic meeting starts Sept. 30 and ends Oct. 13; Bro. David Fouts of the Virden church is the evangelist. Brother and Sister Clayton Wherley of our congregation were at Annual Conference and brought back good reports. Floyd Walter and I. J. Gibson represented our church at the district meeting at Virden.—Mrs. Lizzie Riebling, Astoria, Ill.

Indiana

Beech Grove.—The ladies' aid society presented the one-act play, The Missionary Barrel, on the evening of June 30. We are now collecting food, clothing and soap for relief. Several of our members attended district conference at Union Grove. Sisters Ruth Paxton and Iva Berry served as our delegates. Nine of our

intermediate girls attended Camp Mack in July. Brother and Sister Samuel Foust celebrated their golden wedding anniversary on July 14. The adult Bible class presented a special program in their honor on July 18. Our prayer meetings on Wednesday evenings are well attended. We met in council meeting on Sept. 3, with Elder E. L. McCullough presiding. At this time officers were elected for the coming year. We continue to lift offerings for relief each fourth Sunday. We are looking forward to our revival meeting which will be conducted by Bro. Carl Hilbert beginning Oct. 12. We will hold our love feast on the evening of Oct. 11 with our home-coming the following day.—Mrs. Zella Fuqua, Fortville, Ind.

Bethel.—We met in council on Aug. 30, with Elder Galen Bowman presiding, and elected officers for the coming year. Bro. Bowman was retained as elder. Two of our number, Mrs. C. C. Cripe, our pastor's wife, and Mrs. Michael Reuter, have had serious operations in the last few weeks and are in the hospital. Our ladies' aid has been quilting, making comforters and sewing for relief and some of them have helped at the cannery in New Paris, Ind. Our two-week revival meeting began Sept. 15; Bro. D. G. Berkebile is the evangelist. The parsonage was given a coat of paint this summer. One of our number, Lee R. Cory, expects to sail for Poland this week to do relief work.—Miss Grace Moss, Milford, Ind.

La Porte.—Our quarterly council was held Aug. 7, at which time we elected our officers for the coming year. Bro. Kenneth W. Murphy was elected as our pastor and elder for another year, Mrs. Mary B. Cross as the church correspondent and Sister Grace Remsberger as the Messenger agent. Our delegates to district conference at Camp Mack were Sisters Mabel Murphy and Agnes Merchant. They gave a good report of the meeting on Aug. 18. The Fellowship class will present a program at the church on Sept. 22. The aid society is still busy on Wednesday of each week.—Mrs. Mary B. Cross, La Porte, Ind.

Muncie.—The library committee has been working hard in re-establishing the church library. The Manchester College chapel choir presented a program in song recently. The offering amounted to about forty dollars and was given to the choir. Bro. C. D. Bonsack held a week's meetings for us. Our Sunday school was well represented at Camp Mack this summer. Sixteen juniors were present. Our Sunday school paid the way for two Negro boys to be in camp as guests. These boys were from the Calvary Baptist church. Our Sunday-school picnic was held in co-operation with the Union Grove and Antioch Sunday schools at Union Grove on July 7. Members of the Sunday school of the First Brethren church in Muncie were our guests that day. Mrs. Baker, our pastor's wife, is much better since her recent operation.—Mrs. Cletis Bowers, Muncie, Ind.

Brethren Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 189. Good job for young couple on Virginia dairy farm. House with all conveniences. Would need to board two young Brethren men who work on the same farm.

No. 190. Former C.P.S. man forced to resign from high school position because of his C.O. status would appreciate knowing about any job prospects. Bridgewater graduate. Specialized in mathematics, science and athletics.

Rock Run.—Bro. Howard Keim, Jr., was our delegate to Annual Conference. Bro. Arthur Sellers of New Paris served as pastor during his absence. A large group of juniors and young people attended the summer camps at Camp Mack. The young people sponsored a foodless banquet, the proceeds of which were used to purchase cereal for European children. Our harvest meeting was held on Sept. 15. Instead of a feast, we had a fast and gave the money saved to purchase cereal for Europe. Bro. Howard Keim, Jr., resigned his pastorate to accept the pastorate at the Ivester church in Iowa. Bro. Ralph Petry of North Dakota came to Rock Run on Sept. 1 to be our pastor. Bro. E. R. Fisher of Trotwood, Ohio, will assist us in evangelistic meetings in December. Quarterly offerings for Brethren service totaled \$436.25 and for, missions \$337.70. Officers for the new year were elected at a recent council and installation services will be held the last of September. Our elder for the coming year is Bro. George Phillips.—Mrs. Clarence R. Cripe, Goshen, Ind.

Iowa

Salem.—Since our last report, Bro. John Ditmars, a student at McPherson College, acted as our summer pastor. One Sunday Bro. Earl Frantz and his wife of McPherson, Kansas, paid us a visit, and Bro. Frantz delivered the message. Bro. Charles Albin, fieldman, visited us the first week in August and delivered several messages. Children's day was observed and our elder, Bro. Colyn, held a consecration service for several babies. Two of our members attended the Annual Conference and gave us good reports. On the evening of Sept. 6 our congregation gave a reception for Bro. John Ditmars and his bride. Our aid is small in number but a very busy group. Our work is all relief work. Our meetings are held every two weeks. Several hundred pounds of clothing, bedding and homemade soap have been shipped to New Windsor. Several of our members attended the district meeting held at South English. Bro. Charles Colyn was elected recently as our elder for the coming year.—Mrs. Charles J. Wray, Prescott, Iowa.

Kansas

Buckeye.—We held a very successful daily vacation Bible school recently with an enrollment of sixty-one. Two sessions were held daily. At the close an offering of \$14.15 was given for worldwide missions. Our pastor, Ward Nance, spent four weeks at New Windsor, working at the relief center. From there he went as crew foreman with a shipload of horses for Greek relief. While Bro. Nance was away, his son, Robert, had charge of the church services. A group of our men and young people spent a day at our district's newly acquired camp grounds, painting the new buildings. This summer we have purchased new hymnals, painted our church building and put up new window blinds; other repairs are in progress. Our district conference will meet with us Oct. 4, 5 and 6.—Mrs. Ward Nance, Abilene, Kansas.

Maple Grove.—Our church met in council Sept. 7 with Elder Floyd Crist presiding. Bro. Crist was chosen elder. One letter was granted. Our communion will be held Oct. 12. On Sept. 1 our pastor, Bro. W. J. Lewallen, and his family moved into the parsonage on a farm near the church, which the members bought recently. On Sept. 8, we enjoyed an all-day service. At this time our pastor and his wife were installed. Elder Floyd Crist and his family were present at this service.—Esther M. Jackson, Norcatur, Kansas.

Wichita, First.—The ladies of the church, under the direction of Dr. M. M. Nickel, have been very busy in relief work. They have shipped a total of 365 boxes of relief goods which contained 13,763 pieces. Our annual work camp was held from

June 24—Aug. 3 with Sarah May Vancil as director. The pastor and choir of the New Hope Baptist church, one of the colored churches of the city, were our guests recently. A few weeks later we enjoyed fellowship with them at their church. Rev. John Meloy, executive secretary of the council of churches, and Rev. C. A. Reagan, acting president of Friends University of this city, delivered the messages in the absence of our pastor recently. Bro. Hostetler was in charge of Tuesday morning devotions during July over radio station KFH. Brother and Sister Hostetler celebrated their silver wedding anniversary on July 28, at which time the church held open house and presented them with a plate of silver. Bro. Roy McAuley was in charge of the services the last two weeks in August, while our pastor and his family were on vacation. On Aug. 11 Duane Ramsey, one of our young men, was relicensed to the ministry. Jack Kough, director of a new work project at Salina, Kansas, was the guest speaker at the evening service on July 18. The intermediate and junior league has given \$81.83 to the building fund from the sale of waste paper. Max McAuley, one of our young men, left Newport News on Aug. 17 as an attendant for a shipload of cattle bound for Bremen, Germany. Our fall council will be held Sept. 20.—Evalena Davis, Wichita, Kansas.

Missouri

Kansas City.—We met in regular council on July 10. Bro. I. V. Enos was elected elder, Mrs. Nellie Sherman, Messenger agent and Mrs. Cecil Guyer, Messenger correspondent. Our attendance has not been so good the past two months because of the polio epidemic. The women's work is still working on relief clothing. The Sunday school collected 1,682 cans of milk for relief during July and August. The goal was 1,600. The ladies are sponsoring a bazaar on Sept. 20 as their missionary project.—Mrs. Wallis Varner, Kansas City, Mo.

North Carolina

Saint Paul.—During the last year Brethren J. R. Jackson and Otte Utt of Galax, Va., have each been preaching twice monthly. On June 1 Brother and Sister Gottshall of Pennsylvania came here as summer pastors, serving our congregation and the Shelton Town church co-operatively. They have carried a very full program, preaching four sermons a month, holding one midweek prayer service a week and doing quite a bit of visiting in the homes. Sister Gottshall is a pianist and her services have been a great help. Bro. Gottshall conducted a series of revival services Aug. 2-10, and as a result three were added to the church. On Aug. 19 they conducted one week of Bible school. Much good has been accomplished through Brother and Sister Gottshall's services. Elder H. L. Reed of Alum Ridge, Va., will serve as pastor for Saint Paul next year. We are making plans for a full-time pastor with the co-operation of the Shelton Town church if it can be arranged sometime.—W. M. Leftwich, Mount Airy, N. C.

Ohio

Beech Grove.—Our fall council meeting was held on Sept. 12, with Bro. Ritchey, our pastor and elder, presiding. Officers were elected for the coming year. Bro. Ritchey was re-elected elder. Our dedication service for the parsonage was held June 30. Bro. Rufus Bowman was with us for the dedication service and delivered two other inspiring messages. On Aug. 16 Lois Eby and Norman Harsh were united in marriage at a beautiful church wedding. On Sept. 1 Lois was installed as a minister's wife. The men's and women's groups have 850 cans of food for relief. Our aid is doing some relief sewing. We are planning a harvest home-coming service on Sept. 22 with a basket dinner. Bro. Paul Lantis will be

the afternoon speaker. Our love feast will be held on Oct. 19. Bro. Lester Fike will begin a series of meetings the last week of November.—Edna Petry, New Madison, Ohio.

Eastwood.—Our church met in council on Sept. 12, with Elder George Strausbaugh presiding, at which time officers were elected for the coming year. Bro. Strausbaugh was re-elected elder for the coming year. Sisters Furry and Guise were our delegates to the district meeting at Camp Zion. During the summer months our pastor, Bro. Wilmer Petry, married the following couples: Hazel Van Hook and Walter Kurtz, Florence Kersee and Bill Resh, Helen James and Kenny Devers, and Norma Taylor and Ivan Fausnight. A conversion burner is being installed and numerous improvements have been planned for our building. The ladies' aid has been sewing for relief purposes and quilting. We are trying for a 100% Messenger club.—Mrs. P. J. Remsburg, Akron, Ohio.

Pennsylvania

Dunnings Creek.—A local Sunday-school meeting for the three schools was held in the Point church on Aug. 11 with Bro. James Murphy as the guest speaker. Bro. Mervyn Mensch of Mifflinburg, Pa., gave us a very good message on the theme, From Earth to Heaven. On Aug. 18 a harvest praise service was held in all three of our churches. Our home-coming service was held on Sept. 1, with Bro. John D. Ellis bringing the message. In the evening our evangelistic services began with Bro. Emmert Frederick of Roaring Spring, Pa., at the evangelist. Three were baptized. Our love feast was observed on the evening of Sept. 15, with Bro. Frederick officiating, assisted by the home ministers. We had a daily vacation Bible school in the Holsinger church this summer. Our mother and daughter meeting, including a social hour, was held in the Holsinger church. A well-prepared program with the women and their daughters participating was given. Mrs. Ernest Brumbaugh of Williamsburg delivered the message of the evening. The women's

organization is doing an excellent work in making comforters and sending clothing, shoes, etc., to New Windsor. Contributions of money are also given for this work.—John E. Rowland, New Paris, Pa.

Hanover.—Beatrice Myers and Paul Kline were elected delegates to the Sunday-school meeting held at Marsh Creek. A group of our B.Y.P.D. attended a week-end meeting at Roop's retreat. Our series of meetings was conducted Aug. 12-25 by Elder Otho J. Hassinger. Special music by visiting groups was very much appreciated. Nine accepted Christ and one was added to the church later. The sudden and unexpected death of our presiding elder, J. E. Myers, was a shock to all of us. Our love feast will be held on Oct. 20.—A. P. Hetrick, Hanover, Pa.

Virginia

Moscow.—Bro. Wilmer Crummett of Arbovale, W. Va., will hold a two weeks' revival in our church, beginning on the evening of Oct. 20. Mrs. O. S. Miller, our pastor's wife, represented us at Annual Conference. The church elected our pastor, O. S. Miller, as elder for the coming year. The ladies' aid society has pledged as their goal 500 cans of food for relief. We have made 100 garments and quite a bit of soap for relief. The church lifts a children's offering on the first Sunday of each month. In the past five months this offering has amounted to \$203.75. We took as our goal one bushel of wheat per member. One hundred eleven bushels have been donated, going over the top by eleven bushels.—Mrs. W. J. Shull, Mt. Solon, Va.

Smith's Chapel.—Our delegates chosen to go to district conference were Earl Harmon and Imogene Harmon. Our young people's conference was held May 4 and 5 with a nice representation from our surrounding churches. Bro. Fred Woodie of Crab Orchard held a two weeks' revival for us in July. As a result, four were baptized. We are having our communion and love feast on the evening of Sept. 8.—Mrs. Fred Harmon, Princeton, W. Va.

Announcements . . .

DISTRICT MEETINGS
Kansas, Southeastern—
Mont Ida, Oct. 25-28.
Missouri, Northern—
Wakenda, Oct. 25-27.
Pennsylvania, Southern—
Antietam, Prices House,
Oct. 29-30.
Pennsylvania, Eastern—
Richland, Nov. 6-7.

LOVE FEASTS
California
Nov. 10, 4 pm, San Bernardino.
Nov. 12, 7:30 pm, Live Oak.
Nov. 17, Los Angeles.
Colorado
Nov. 3, Haxtun.

Illinois
Oct. 26, all day, Woodland.
Nov. 2, Hurricane Creek.
Nov. 3, 6:45 pm, Mt. Morris.
Nov. 10, Lanark.
Nov. 22, Allison Prairie.

Indiana
Oct. 26, 7 pm, Howard.
Oct. 26, 7:30 pm, Middletown.

Oct. 27, Geiger.
Oct. 27, Salamonie.
Oct. 27, 7:30 pm, Auburn.
Oct. 27, 7:30 pm, Muncie.
Oct. 28, Yellow Creek.
Nov. 2, Bethany.
Nov. 2, 7:30 pm, Wawaka.
Nov. 4, New Paris.
Nov. 4, 7 pm, Walnut.
Nov. 7, Nappanee.
Nov. 9, Pine Creek.
Nov. 17, 7:30 pm, Ft. Wayne.

Kansas
Oct. 27, 7:30 pm, Belleville.

Nov. 18, Navarre.
Maryland
Oct. 26, 2:30 pm, Hagers-town.
Oct. 26, 2:30 pm, Longmeadow.
Oct. 26, 6:30 pm, Thurmont.
Oct. 26, 7 pm, Locust Grove.
Oct. 27, Baltimore, First.
Oct. 27, 6 pm, Manor.
Nov. 3, 6 pm, Myersville.
Nov. 9, Welty's.

Michigan
Nov. 3, 7:30 pm, Lansing.
New York
Nov. 3, 7 pm, Lake Ridge, King Ferry.

North Dakota
Nov. 11, Cando.

Ohio
Oct. 26, 27, Prices Creek.
Nov. 3, Cincinnati.
Nov. 4, Poplar Grove.
Nov. 9, 7 pm, Union.
Nov. 9, 7:30 pm, Danville.
Nov. 9, 7:30 pm, Harris Creek.

Oklahoma
Oct. 26, Big Creek.
Oct. 26, 7:30 pm, Bartlesville.

Oregon
Oct. 26, 8 pm, Albany.
Nov. 10, Medford.

Pennsylvania
Oct. 26, 2 pm, Akron.
Oct. 26, 2 pm, Indian Creek.
Oct. 26, 27, 10 am, Big Swatara.
Oct. 27, Pittsburgh.
Oct. 27, Rummel.
Oct. 27, Stonerstown.

Oct. 27, Upper Codorus.
Oct. 27, Windber.
Oct. 27, 6 pm, Spring Creek.
Oct. 27, 7 pm, Ridge.
Oct. 29, 30, 10 am, Mt. Hope.
Nov. 3, Elizabethtown.
Nov. 3, 10:15 am, Shrewsbury.
Nov. 3, 1:30 pm, Palmyra.
Nov. 3, 4:45 pm, Harrisburg.
Nov. 3, 6:30 pm, Springfield.
Nov. 3, 7 pm, Boiling Springs.

Nov. 3, 7 pm, Brotherton.
Nov. 3, 7 pm, Martinsburg.
Nov. 3, 7 pm, Norristown.
Nov. 3, 7 pm, York, Madison Ave.
Nov. 3, 7:30 pm, Lititz.
Nov. 3, 4, 1:30 pm, West Greentree, Green Tree.
Nov. 4, Elizabethtown.
Nov. 9, 10, 1:30 pm, Annville.
Nov. 9, 7 pm, Pine Glen.
Nov. 10, Mt. Joy.
Nov. 17, East Petersburg.
Nov. 17, 7:30 pm, Upper Clair.

Virginia
Oct. 26, Valley Pike.
Oct. 26, 6:30 pm, Bethlehem.
Oct. 27, Lebanon.
Oct. 27, 4:30 pm, Hollywood.
Oct. 27, 5 pm, Buena Vista.
Oct. 27, 5 pm, Roanoke, Ninth Street.
Oct. 27, 7 pm, Fairview, Unity.
Nov. 2, 6 pm, Laurel Branch.
Nov. 3, 6 pm, Newport News.
Nov. 9, 7 pm, Timberville.

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Features plans for teaching the Sunday-school lesson.
Tarbell's Teacher's Guide\$2.25
Rated the most useful of Sunday-school commentaries.
Torrey's Gist of the Lesson50c
A convenient and popular pocket-size Sunday-school lesson help.

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This long-accepted source book of materials for the busy pastor is now in its twenty-first issue. A veritable one-volume library. Regular price, \$2.50; 20% discount allowed to ministers of the Church of the Brethren through a revised Gish Fund plan.

We are sorry, but prices cannot be guaranteed.



SELECTED LISTS OF DEVOTIONAL BOOKS



Some of the Newer Devotional Books

THE FALLOW LAND, Constancio C. Vigil\$2.50

"A book containing in a pleasant assortment of form and mood, such bits of wisdom that so often seem to be needed to sustain and animate the human spirit."

A GUIDE TO TRUE PEACE, Fenelon, Guyon, Molinos\$1.00

A devotional manual which teaches "a species of prayer which may be exercised at all times." Originally published in 1813 but just as pertinent now as then.

MEDITATIONS FOR MEN, Daniel Russell\$1.00

A year's devotional readings—straightforward, thoughtful, strong, for those who seek to live more greatly day by day.

STRENGTH FOR THE DAY, N. E. Nygaard\$1.00

Devotional messages for each day in the year and for the Christian special days. Pages are dated with month and day.

THOUGHTS FOR TODAY, William Wallace Rose\$1.00

Seventy-five pages, each containing a stimulating thought for the day.

ABUNDANT LIVING

E. Stanley Jones

Abundant Living is a devotional book which gives new light, new hope, new inspiration for a struggling world.

Price, \$1.00

ALTARS UNDER THE SKY

Edited by Dorothy Wells Pease

Seventy daily readings of poetry, Scripture, and prayer centered in outdoor beauty.

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Compiled by Robert E. Speer

One page of Scripture quotations, poetry and prayers for each day of the year. Undated.

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EVERY DAY A PRAYER

Margueritte Harmon Bro

A book of personal devotions based on the idea of a continuing search for God. For the family also.

Price, \$1.50

THE GLORY OF GOD

Georgia Harkness

An excellent new book in convenient pocket size containing fifty poems and fifty prayers for devotional use.

Price, \$1.00

HERITAGE OF DEVOTION

Compiled by Lillian Grisso

Selected materials in both verse and prose from Brethren publications, representing what seemed best and useful in the light of present-day devotional needs.

Price, \$1.25

MY FATHER'S WORLD

Merton S. Rice

Fourteen large pictures, some full-page size, representing various aspects of nature's wondrousness, are accompanied by discussion pertinent to the pictures.

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REMEMBER NOW

Walter Dudley Cavert

A book of daily devotions for one year prepared especially for youth. Scriptures, prayers, illustrations and stories are given for each day.

Price, \$1.00

This is the Poet's Corner

CHARIOTS ON THE MOUNTAINS, Myra B. Welch\$1.00

A new book of verse by the author of *The Touch of the Master's Hand*. Illustrated.

OVER THE SEA, THE SKY, Edwin McNeill Potteat\$1.50

A collection of forty-eight poems by one of today's most distinguished writers of religious verse.

POEMS WITH POWER TO STRENGTHEN THE SOUL, James Mudge\$1.39

A collection of poems that will impress every reader with the exceeding richness of the inner life of man.

THE TOUCH OF THE MASTER'S HAND

Myra Brooks Welch

Mrs. Welch's widely known poem, *The Touch of the Master's Hand*, is the title poem in this collection of more than one hundred poems, now in its third edition.

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HILLTOP VERSES AND PRAYERS

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Devotional readings for 105 days. Each day's reading consists of a poem by Bishop Cushman, a suggested Scripture passage, and a short prayer taken from the Bible or other devotional writings.

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GOD'S DREAMS

Thomas Curtis Clark

A collection of original poems by the well-known compiler of *Quotable Poems*. Themes of brotherhood and peace abound. Excellent for use in sermons and worship programs.

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MY BIBLE BOOK

Janie Walker

Bible verses, each with a lovely colored illustration.

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Rachel Field

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Sixty best-loved hymns, each accompanied by a well-known picture and the story of the hymn.

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Devotional readings for children six to ten. They show how the same God who teaches the robin how to build its nest gives man the power to invent and build.

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TELL ME ABOUT JESUS

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Myra Brooks Welch

Price, \$1.00

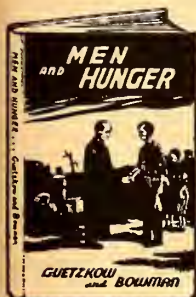
In this second book of verse by Mrs. Welch the reader will find another interesting selection of poems "expressive of a sincere, confident and energizing faith. . . . The poems are alive and sparkling because of the sheer force of the author's spirit." Ten drawings by G. Frederick Cole. A companion volume to The Touch of the Master's Hand.

FUN IN THE NORTH WOODS

Brandt and Palmquist

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"Two little girls have a rollicking time on a north woods vacation. Through the eyes of one of the children this story is told in pictorial form with text-captions."—Popular Photography. A book for all who love pictures and the out-of-doors.



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BRETHREN MINISTER'S MANUAL

Hartsough, Peters, Zigler, Statler

Price, \$1.25

The Minister's Manual, Church of the Brethren, is a careful revision of the previous book. It contains all the changes necessary to bring all statements up to date with respect to Annual Conference. Regular list price, \$1.25; personal copy to a Church of the Brethren minister at the Gish price of \$1.00. Name stamped in gold is 25c extra.

MINUTES OF THE ANNUAL CONFERENCES

Hartsough, Miller, Garber

Price, \$1.50

Contains minutes of the Annual Conferences of the Church of the Brethren, 1924-1944, as compiled and edited by a committee appointed by Annual Conference.

SNOWBALL COMES TO THE EARLY FAMILY

Desmond W. Bittinger

Price, \$1.00

"A beautiful story of a Christian family, and especially of the four children, John, Evelyn, Bill and Ben, and their pet lamb, SnowBall." The editor of the Gospel Messenger has handled family life with revealing skill. A book parents will want to read as well as give to the children. Illustrations by Zeta Rodgers.

Before October 1945

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Let's Go Camping, Peters\$1.25

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Path of Christian Living, The, Martin 25c

Pictures of the Golden Jubilee
per doz., \$2.50; each 25c

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Stories from Brethren Life, Miller \$1.50

Story of Our Church, The, Miller\$1.00

Studies in Doctrine and Devotion, Kurtz, Blough, Ellis\$1.00

Take Heart, Hoff\$2.00

Touch of the Master's Hand, The, Welch \$1.00

Worship in the Christian Home, Ziegler 15c

Brethren books should be in Brethren homes and Brethren church libraries. Why not check the list above to see if you have every one? You will find them covering a wide range of interest both from the standpoint of subject treated and the age of the prospective reader. A number of these books are especially suitable for use as Christmas gifts.



Fiction Based on Biblical Characters

THE APOSTLE

Sholem Asch

The story of the apostle Paul told with all the understanding of Jewish customs and background essential to a great and dramatic work. Can be read as much for information as pleasure. **Price, \$3.50**

BEHOLD YOUR KING

Florence Bauer

Jonathan of Cyrene, as a friend of Jesus, has opportunity to witness some of the greatest events of history. The result is a story full of inspiration and faith. **Price, \$2.75**

THE BROTHER

Dorothy Clarke Wilson

The story of Jesus is here told through the eyes of his brother James. Interesting to read and appropriate to give to a friend. **Price, \$2.50**

THE CHILD AND THE EMPEROR

Prince Hubertus zu Loewenstein

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J. R. Perkins

The story of Jesus and his times as interpreted by two distinguished physicians, one a Greek and the other a Roman. Excellent for New Testament background. **Price, \$2.75**

THE LANCE OF LONGINUS

Prince Hubertus zu Loewenstein

A story of the times of Jesus in which a Roman centurion, one of those who saw the Master crucified, comes to appreciate his divinity. **Price, \$2.00**

THE NAZARENE

Sholem Asch

The well-known novel based on the life of Christ which depicts Jesus from three points of view: Cornelius, the military governor; unfaithful Judas; Joseph, a young student of Nicodemus. **Price, \$3.50**

THE ROBE

Lloyd C. Douglas

The fascinating story of Marcellus Gallio, the Roman tribune who cast lots for Christ's robe and won. A best seller which all Christian young people should read. **Price, \$2.75**

Stories About Ministers

THE CATALYST

Trumbull Reed

Popular story of a girl whose main interest was science and a wholesome young minister. **Price, \$2.00**

THE FRIENDLY PERSUASION

Jessamyn West

An intriguing story of a Quaker family in which Jess Birdwell, his wife, and their ten children furnish fine entertainment for those who will read this book. **Price, \$2.50**

GABRIEL AND THE ANGELS

Theresa Townsend

The story of a minister's son left motherless and not too well understood by his father. However, things finally work out for the better for both father and son. **Price, \$2.00**

THE GAUNTLET

James Street

The story of a young struggling minister in his first charge which reads like a recital of personal experiences. **Price, \$2.75**

THE INVISIBLE SUN

Mildred Lee

The story of a small-town preacher who faced all the usual problems in such a field. **Price, \$2.50**

A MIGHTY FORTRESS

Le Grand Cannon, Jr.

The story of a New England farm-born preacher who finally learns how to use his gift and find happiness in God's will. **Price, \$2.75**

PAPA WAS A PREACHER

Alyene Porter

The widely read human interest story of a Methodist preacher and his eight children as written by one of the eight. Now in a popular priced edition. **Price, \$1.00**

Historical Fiction

ANTIOCH ACTRESS

J. R. Perkins

A novel featuring the conflict between church and state laid in Antioch in the days when Ignatius was bishop. **Price, \$2.75**

ROOFS OVER STRAWTOWN

Sara E. Gosselink

The story of a group of Dutch folk who left The Netherlands to escape persecution. The story of how they settled in the then wilderness of Iowa; is rich in love and understanding, in service and sacrifice. **Price, \$3.00**

TAD LINCOLN

T. Morris Longstreth

Here is Civil War Washington through the eyes of Tad Lincoln, the President's son. Unforgettable characters against a lighter background. **Price, \$2.50**

TWO RIVERS MEET IN CONCORD

T. Morris Longstreth

A story of the times of Emerson and Thoreau with the young hero learning much from these two men about the real values in life. **Price, \$2.50**

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BIG BEN

Earl Shenck Miers

A story inspired by the personality and career of Paul Robeson, the great Negro singer. **Price, \$2.50**

WHITE CORPUSCLES IN EUROPE

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Brief biographies of men and women of goodwill: Philippe Vernier, F. Sigmund Schultze, Pierre Ceresole, Muriel Lester and George Lounsbury. **Price, 75c**

THE CHIANGS OF CHINA

Elmer T. Clark

A book throwing much light on China, and the personality of Chiang Kai-shek and the members of the Soong family into which he married. **Price, \$1.00**

DR. GEORGE WASHINGTON CARVER

Shirley Graham and George D. Lipscomb

Carver's story is told with love and understanding that can be possible only to members of the Negro race. **Price, \$2.50**

LONE JOURNEY

Jeanette Eaton

The biography of Roger Williams in story form for young people. The hero's fight for freedom of conscience will interest and challenge Brethren youth. **Price, \$2.50**

The books listed on this page are the newer recommendations in the fields of fiction, biography and wholesome stories for boys and girls. Any good book in print, even though not listed here, may be conveniently and economically ordered through the Brethren Publishing House, Elgin, Ill.

THE YOUNG JEFFERSON

Claude G. Bowers

A historical biography of the young Thomas Jefferson. The book is also significant for what it presents on the making of a nation and the rise of world democracy. **Price, \$3.75**

ANGEL MO' AND HER SON ROLAND HAYES

McKinley Helm

Here a friend of the well-known singer, Roland Hayes, has written the story of the singer's life as if Hayes were telling the story himself. The result is an intimate story of Roland Hayes and his mother. **Price, \$2.75**

DR. MORTON: PIONEER IN THE USE OF ETHER

Rachel Baker

The dramatic story of how ether was first used as an anesthetic and the difficulties experienced in gaining acceptance of its use. A really inspiring story. **Price, \$2.50**

Books Boys Will Like

CAREER COACH

Earl Shenck Miers

A football story dealing with the conflict between the coach's ideals and the business of winning games. **Price, \$1.50**

THE COMPANY OWNS THE TOOLS

Henry Vicar

The adventures of Hollis McEachron at work for a giant industry. A picture of the labor situation and an exciting story. **Price, \$1.00**

DYNAMO FARM

Adam Allen

A city boy finds life interesting and rewarding in the country. An excellent book on farm life. **Price, \$2.00**

NEW BROOME EXPERIMENT

Adam Allen

A book characterized by rural life interest with a sensible handling of race prejudice as a problem boys face. A short version of this story appeared in Our Young People. **Price, \$2.00**

THAR SHE BLOWS

Everitt Proctor

A fine adventure story of life on a whaling ship. Will be especially appreciated by intermediate boys. **Price, \$2.00**

WATER TO BURN

Adam Allen

When the Mardens built a dam in the country they had to work hard to keep their neighborhood a friendly place. **Price, \$2.00**

Books Girls Will Like

THE BLACK SPANIEL MYSTERY

Betty Cavanna

A novel for high school readers with first-rate characterization—both of people and animals. Contains skillful dialogs and description against an informed background. **Price, \$2.00**

BARRIE AND DAUGHTER

Rebecca Caudill

When Fern Barrie and her father decide that their mountain community needs a country store which will really serve the people, they both find a challenge and plenty to do. **Price, \$2.00**

ON THE EDGE OF THE FJORD

Alta Halverson Seymour

A thrilling story of Norwegian life in the days when the nazis tried to rule the land. **Price, \$2.00**

SOMEONE TO REMEMBER

Jean Potts

The influence of Miss Kate's Christian character lives on after her death to help four young people find solutions to their present-day problems. **Price, \$2.00**

LET'S PUT CHRISTMAS IN THE HOME

FOR MOTHER

CHARIOTS ON THE MOUNTAINS

Myra Brooks Welch

A new book of stimulating poems by the author of *The Touch of the Master's Hand*. Illustrations by G. Frederick Cole. Price, \$1.00

GARDEN FLOWERS IN COLOR

Daniel J. Foley

Shows hundreds of flowers in their natural colors. A lovely book for a gift. Price, \$2.50

GRANDDAUGHTER'S INGLENOOK

COOKBOOK

Contains over 1,500 recipes contributed by women who cook. Thousands have found it the most practical cookbook they have ever used. 320 pages. Price, \$1.00

HERITAGE OF DEVOTION

Lillian Grisso

Contains over 180 devotional readings from Brethren sources with Bible text. Scripture passage to read, and appropriate poetry. Widely used and appreciated. Price, \$1.25

THE KEEPER OF THE DOOR

George E. Sweazey

A book of eleven Mother's Day addresses in which Bible truth is applied to modern home problems in a helpful way. Price, \$2.00

OUR DWELLING PLACE

Clarence Seidenspinner

Combines beautiful photography with devotional meditations about Our Earthly Home, Our Loved Ones, Our Daily Work, Our Strength, and Our Father's House; for private worship. Price, \$2.00

TAKE HEART

Ernest G. Hoff

A beautiful and unique combination of pictures and writing by one highly skilled in both. A lovely book for the library table. Price, \$2.00

FOR FATHER

FOUNDATIONS FOR RECONSTRUCTION

Elton Trueblood

A thoughtful and helpful book for those who would consider what is required toward the reconstruction of our world. Price, \$1.00

THE INVISIBLE SUN

Mildred Lee

The moving story of the life of a Southern minister in a small town. Price, \$2.50

MEDITATIONS FOR MEN

Daniel Russell

A year's devotional readings—straight-forward, thoughtful and strong. Especially appropriate for men. Price, \$1.00

MEN AND HUNGER

Guetzkow and Bowman

Popular and timely record of the now famous Minneapolis experiment in starvation. Shows what hunger means in the lives of individuals and peoples. Price, \$1.00

ON BEING A REAL PERSON

Harry Emerson Fosdick

Well-known book dealing with personality problems. Price, \$2.50

POEMS FOR LIFE

Thomas Curtis Clark

A fine selection of poems of faith and hope by representative poets. Price, \$2.50

THE RIVER JORDAN

Nelson Glueck

The story of the River Jordan told in pictures as well as words. A useful and lovely book for one interested in the Holy Land. Others besides father will enjoy it. Price, \$3.50

300 FAVORITE POEMS

Thomas Curtis Clark

A new selection of verse by one who has compiled a number of useful volumes of poetry. Price, \$1.00



CHRISTMAS IN THE HOME

is a booklet of suggestions and resources to help the family make the observance of Christmas genuinely Christian. The booklet tells how to decorate the home, provides materials for services in the home, stories and poems to read, carols to sing and games to play. Price per copy, 50c.

FOR THE YOUNG FOLKS

THE GOSPEL IN ART

Albert E. Bailey

A collection of one hundred religious masterpieces reproduced in halftones. Gives interesting and pertinent facts about the artists and the times in which they lived. Price, \$3.50

ONE HUNDRED POEMS OF PEACE

Compiled by Clark and Garrison

Contains a useful selection of both old and new poems on peace. Price, \$1.25

OVER THE SEA, THE SKY

Edwin McNeill Poteat

A collection of poems by one of today's most distinguished writers of religious verse. Price, \$1.50

SOCIAL RECREATION PRIMER

Bob Tully

Provides convenient and wholesome information both as to the philosophy of values and what to do to have a good time. Price, \$1.00

THE WORLD'S GREAT RELIGIOUS

POETRY

Carolyn Hill

A comprehensive collection of the world's best religious poetry topically arranged. Price, \$1.98

WORSHIP SERVICES FOR YOUTH

Alice A. Bays

A new book of thirty-four complete programs by the author of *Worship Programs in the Fine Arts*. Price, \$2.00

YOUNG PEOPLE'S PRAYERS

Percy R. Hayward

A book of prayers expressing the aspirations of young people. Price, \$1.50

FOR YOUNGER READERS

AMISH MOVING DAY

Ella May Seyfert

Story of Amish life and how Martha found new friends in the new community. Price, \$2.00

FUN IN THE NORTH WOODS

Brandt and Palmquist

The story of a pleasant vacation in the north woods as recorded in more than fifty excellent pictures and a child's version of what was experienced. Price, \$1.00

GALEWOOD CROSSING

Alta Halverson Seymour

Exciting journey by wagon and oxcart from Ohio to Wisconsin and after, with special reference to what happened to Tildy, a girl always in the middle of some adventure. Price, \$2.00

NATHAN, BOY OF CAPERNAUM

Amy Morris Little

A story showing what Jesus meant to a little boy of his own times. Price, \$2.50

SNOWBALL COMES TO THE EARLY FAMILY

Desmond W. Bittinger

A story of Brethren home life which will help children to understand the ideals and doctrines of our church. Price, \$1.00

TELL ME ABOUT JESUS

Mary Alice Jones

Beautiful pictures and simple text tell the child about Jesus. Price, \$2.00

WHEN I GROW UP I'LL BE A FARMER

Lillian Rifkin

A book children will like for its excellent pictures. Price, \$1.00

BIBLE GAME AND QUIZ BOOKS

BETHANY BIBLE QUIZ

Glenn McRae

A Bible quiz book for reading, study and group use. Price, 60c

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Lucile Pettigrew Johnson

Bible characters presented in crossword puzzles. Price, \$1.00

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Fredrick Hull

A book of quizzes ranging from simple ones for children, to questions that may puzzle the adult. Price, \$1.00

BIBLE QUIZ PROGRAM BOOK

Vivian Ahrendt

A resourceful book of Bible quiz material with suggestions as to possible use. Price, \$1.50

BIBLE QUOTATIONS

Mildred Olive Honors

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A guide to a large number of games, both indoor and outdoor and special occasions. Price, \$1.75

COKEBURY STUNT BOOK

Arthur M. Depew

384 pages of stunts that have enlivened camps, homes, clubs, picnics, and luncheons. Price, \$1.75

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SMALL SPACES

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A complete one-volume encyclopedia of good clean fun for all ages. A must for every home. Price, \$2.75

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Jerome S. Meyer

Word puzzles, party games, brain twisters, questions, puzzles, stunts, magic and tricks—1,000 of them. Price, \$1.00

JUNIOR PARTY BOOK

Bernice Wells Carlson

Twenty-four attractive party suggestions for children from preschool age to adolescence. Price, \$1.50

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A wholesome approach to the problem of recreation in the church program with suggestions and resource material. Price, 50c



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No. 151



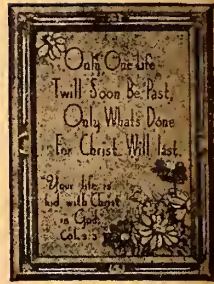
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No. 157

- 151 Head of Christ
- 152 Christ in Gethsemane
- 153 The Good Shepherd
- 154 Christ on the Mount

- 155 Christ at the Door
- 156 Christ at Twelve
- 157 Only One Life
- 158 Jesus Never Fails

- 159 Prayer Changes Things
- 161 The Lord Will Provide
- 163 God Bless Our Home
- 164 The Future

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ANTIOCH BOOKMARKS. Neat celluloid type. Price, 10c each; 12 for \$1.00

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- The Twenty-third Psalm
- Lord's Prayer
- The Ten Commandments
- Books of the Bible
- The Beatitudes

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Price, 10c each; 12 for \$1.00

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- Only One Life
- Make a Joyful Noise
- Lord's Prayer
- John 3:16

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Gospel Messenger

Volume 95

NOVEMBER 2, 1946

Number 43



Courtesy National Lutheran Council

Where Are Christ's Hands?

(See article on page 9)

W O R L D O R D E R I S S U E

"Eternal God, we would serve thee more worthily in the establishment of a world of peace and justice for all thy children. Enlarge our vision that we may see more clearly the needs of humanity and the ways by which we, in our several walks of life, may help to meet those needs."

Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - Editor
H. A. BRANDT - Managing Editor
ELIZABETH WEIGLE - Editorial Assistant

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Around the World

New Zealand, in contrast to the United States, where 1,200 conscientious objectors are still in prison, has freed all its jailed objectors.

A large outdoor advertising sign in behalf of maintaining peace was unveiled in Times Square the first of October. The panel has excerpts from Lincoln's second inaugural address and other inscriptions in behalf of peace.

To call public attention to the plight of conscientious objectors still in prison as well as to those already released who have lost their rights of citizenship, members of the Committee on Amnesty will picket the White House. This group is composed mostly of clergymen.

Elizabeth Grey Vining, a member of the Society of Friends who has been active in the interests of minority groups, is going to Tokyo to become tutor to the crown prince of Japan. Mrs. Vining is also the author of many popular children's books.

The maritime strikes in the ports of the United States have caused delay in the shipping of food to India and elsewhere. The result will be "inevitable" starvation for hundreds of thousands of people, Dr. Henry Smith Leiper, associate general secretary of the World Council of Churches, declared.

Educate for Peace

All children should have their minds filled with thoughts of peace, now. They will see the results of war. They can't help seeing these and realizing how awful war is. It is unfair constantly to feed children on fear of another war. They should not be driven to hate and fear people of other nations and religions.

We can't seriously build for world peace and still educate our children to hate and fear people of other countries. . . . We can't tell our children to bury their heads in the sand, ostrich fashion, and forget people of other countries. We must not say, "Ignore the people of China that are starving, don't notice all the machine guns that Germany is building, or forget the scientific experiments that Russia is doing."

We must teach our children to be interested in what is happening in other countries, but not to fear and hate them. Appreciation of other

Fifty-five per cent of the pupils in the fourth, fifth and sixth grades of San Diego are attending regular weekly classes for religious instruction.

More than \$3,000,000 has been raised of the goal of \$14,000,000 set by the World Mission Crusade of the Northern Baptist Convention. The campaign for relief and rehabilitation funds will close April 30, 1947.

The American Friends Service Committee and the Brethren Service Committee each received a bronze medal from the French government in token of appreciation for the relief activities of the two organizations in that country.

The late war cost Great Britain £21,000,000 in cash, three out of ten houses destroyed, loss of one half of her prewar shipping tonnage, a reduction of income in overseas investment to less than one half—all this in addition to the appalling loss of life.

A well-integrated program of physical training instead of peacetime military conscription was advocated by the American Lutheran Church in its annual convention. A resolution adopted by the convention declared that the effort to introduce peacetime conscription, which we fight against elsewhere, is illogical and immoral.

people's accomplishments in music and art will benefit them more than envy. . . .

The next few years will bring to youth a greater interest in foreign travel than we ever had. John will seek a job in South America. Jane will decide to take that teaching position in Egypt. Jimmy may be offered a position in research work in Russia. Marie may go to China to practice medicine. We can't stop them. We will not want to. They must be ready to meet their new friends and acquaintances with a feeling of co-operation and goodwill. They can't do that, if we are teaching them now that Russians can't be trusted, that the Chinese are dope smugglers, or that the South Americans are lazy.

We can educate our children for peace, if we will teach them to be tolerant and fair-minded in their thinking about others.—From the Christian Home. Copyright Stone and Pierce.

Editorial

The Brethren Have a Challenge

I AM Brethren because I was born that way, I suppose. I like to think, however, that if I had not been born that way, the two wars through which my father's generation and my own generation have painfully dragged me, along with millions of others like me, would have sent me on a quest which might have ended up in Brethrenism.

I could list a goodly number of reasons why I like being a Brethren. Some of them, however, I could list with equal enthusiasm if I were a member of any one of a number of other churches. But at least one of the things I would list applies specifically to the Brethren.

I heard the late Arthur Holt of the Chicago Theological Seminary say once in a Brethren college chapel, "The torch of Christianity which was carried by the Methodists and a few others in the past generations will likely pass in this generation into the hands of the historic peace churches, the Friends, the Mennonites and the Brethren." His reason for saying it, he told us, was that the people of the world will find out in this generation that they must finally learn how to live together if they wish to live at all. (This statement he made before work on an atomic bomb had even begun.) When the world tries to find out how to do that, he said, they will turn to the church for guidance and among the churches those who rule out war clearly, unequivocally and without exception will be called upon to lead the Christian crusade for world brotherhood.

I was glad to hear these words, for that was what I too believed. I believe the time has come when the world wants to learn brotherhood. Consequently, I am glad to belong to a church which be-



lieves in brotherhood and which has said clearly that it believes war has no place at all in a Christian civilization. The Brethren go even further and maintain that those who belong to a Christian civilization should seek to get their governments to divorce themselves from all war since war can never be Christian or Christlike. But if their governments will not divorce themselves from war, then the church says that they, as individual Christians, should. "All war is sin," the Church of the Brethren has said in different ways again and again; Christians can never be war makers, they must be perpetual peacemakers.

Of course, I am sorry that my church was unable to live up to this conviction fully under the duress of war. But I am glad that it has not as a church erased its stated conviction that for a nation and for an individual "all war is sin."

In my opinion, at least two things are necessary to bring about peace.

1. All people as individuals and as groups must work hard to remove the selfishness, the iniquities, and the sins which produce war; they must be instant at that in season and out of season; under the blessings of God, they must begin it in their own lives.

2. As many individuals and as

many groups as are able should say, "We will not participate in war; it is senseless, never sensible; hurtful, never helpful, and it is always sin." This second step is important; even leading generals have said that when even a small proportion of the people of the world utterly rule out war from their lives, we will not have war any more. Future Hitlers and future uprisings will be handled by civil law, which is the only way a civilized world should handle them.

I am eager that my church shall lead out in both of these essentials to peace. We have a great opportunity to do so; in a fuller way than many of us understand, the torch to carry forward practical Christlike Christianity has passed into our hands and into the hands of other peacemaking churches, which would certainly include the Methodists. If we do not rise to this challenge, both the Father in heaven and his church on earth will be disappointed.

We cannot be big enough for such a task unless we are baptized into the law of love, unless we are completely and totally immersed in the Spirit of the Prince of Peace, so that it is no more we who live but Christ who lives within us. If we can do that, then we can be big enough for the day which opens before us. Let us hasten to receive this baptism.

The Brethren have a challenge!
D.W.B.

The Brethren Become International

THERE was a time when it could be said truthfully of the Brethren that they were a rural people and that their locale was confined chiefly to some of the good valley and plain land of the United States. But that can hardly be said of

them in 1946. The Church of the Brethren is becoming one of the most traveled churches, in proportion to its membership, of the churches of America.

Since June 1945 five thousand men under the direction of the Brethren Service Committee have journeyed from New York, Newport News, New Orleans and other eastern seaports to both north and south Europe. Some who have gone into the Mediterranean have stood on Mars Hill where Paul stood many years ago. Others have stopped at Genoa, where Columbus dreamed a dream that later sent him on a voyage of discovery to America. Some have gone north to Poland, Germany and Scandinavia. Not all of the five thousand seagoing cowboys have been Brethren, but a generous proportion of them have been.

The membership of a church the size of the Church of the Brethren cannot journey abroad in numbers as large as these without its having a very definite effect upon the total church; our outlook is becoming international. We are realizing more than we ever have before that indeed we are one world. The suffering written into the faces of little children in Europe has made a deep impression upon the hearts of Brethren in America. The awful futility of war has been made more and more apparent to us. That the Brethren must work urgently at their task of peacemaking has been impressed upon us anew. We can be glad that some thousands of our membership have gone to Europe on errands of mercy.

More men are needed to make journeys to Europe. It is to be hoped that more Brethren will answer. They can render service by going; by sharing their firsthand impressions and broadened views they can render a greater service to the church at home after they return. D. W. B.

Thinking About the News

How Long Can We Ride on Two Horses?

Attempting to ride at one time upon two horses which go in opposite directions can be both uncomfortable and dangerous. People can be torn apart that way! Most certainly the ride will end in a fall.

It need not be regarded as unusually strange that in her foreign relations America seeks to ride two horses. We have not been a world power for very long; we have never before had atomic bombs, rocket missiles, growing cultures of deadly disease germs, or concentrated poisons sufficient to paralyze whole civilizations clutched under our tingling elbows. Is it any wonder that we do not know how to exercise a world leadership which has suddenly been thrust upon us?

Though there is reason to question whether we should include concentrated American high finance and self-seeking American militarism in such a generalization, we can feel safe in saying that the rest of the American people do not feel selfishly about America; they wish that all the world might experience prosperity and freedom similar to that which most of us enjoy. But how shall we help the world to achieve that end?

The necessity that the American people should choose between two possible foreign policies is becoming more and more apparent. Wallace's rather clear delineation of the one throws the other, as typified by the military and by Byrnes, also clearly into the limelight.

The one says, "Get tough with everyone, put on brass knuckles, rattle the sabers, explode a few atomic bombs, write a lot about germs and poisons and build a world order on power, fear, and toughness; overcome evil with power." The other says, "Be friendly, seek to understand your neighbor and to help him understand you, take off your brass knuckles, put up your sabers, discard your atomic bombs and refuse to make any more: overcome evil with good."

These policies indeed are as two horses going in opposite directions. Most of the public press is clamoring hard to get American policy on the first one described and to keep it there no matter what happens. But many of America's thinking people believe that horse is headed toward the wilderness and that presently it will be completely out of control.

America's Christian people should help to get America's foreign policy headed in the right direction and they should help keep it there. They must think straight themselves and they must help Washington to think straight. If we wish ever to have peace, or even to continue to live as a nation for more than a few more years, we must throw away our atomic bombs and lead the world toward disarmament and goodwill. If we do not lead, no other major nation can journey along that road.

Before me is a Chicago paper and in it is a picture of a night club located at Springfield, Illinois, which is being converted into a church. The Church of Christ purchased the tavern and its transformation is under way. The writer has seen churches converted into barns, into garages, into roller-skating rinks; some churches have even been converted into taverns. This action at Springfield is in a much better direction.

The church can replace sin and selfishness in all its forms if it will be courageous enough. It should do more than just preach against sin; in the strength of the Master it should drive out darkness with light and overcome evil with good. It can.

D. W. B.

We Have Come This Far...

Where Lies Our Task?

M. R. Zigler
Elgin, Illinois

THE horizon and the overcast sky of our present society can be described in one word—confusion. Fog has settled down in every area. The value of human personality is at a low ebb. Millions of people are frantically hunting places to live in order to maintain a family. Ten millions of people are seeking like animals for something to eat. Large numbers of men are congregated in prison camps and military units waiting for the day of freedom. Under military orders men are maintained on farms or in positions from which they cannot freely move. Disease is spreading owing to the lack of an organized society to meet the dangers involved. Educators are trying to find new ways to instruct youth so that there might be a different society in the future. Men are filling the universities and colleges seeking the way to live. Babies are being born while mothers pray that there will never be another war; at the same time there are those who are clamoring for military training. Gradually the churches of Christ are getting together in conferences in many nations trying to think through what is the will of God for those who have confessed Christ and promised to follow him.

The Church of the Brethren has had to face difficult problems during the past decade. These problems have been all

the more difficult because the activities among the nations have thrown us directly against powerful movements. We are destined to face harder times.

The struggle for religious liberty and freedom of conscience has not yet been completed. The trend toward totalitarianism and the absolute control of the state over the individual is definitely on the in-

crease. It is not too late to change that trend. But there can be no change without vigorous emphasis and the giving of life. There must be no letting up in our efforts to make and keep men free to worship God and to act in the light of the teachings of Jesus Christ. Militarism is still deeply imbedded in the minds of



THE WORLD CANNOT STAND ANOTHER GLOBAL WAR AND AS I SEE IT THE THING TO PREVENT SUCH A TRAGEDY IS EDUCATION

Gen. Dwight Eisenhower

many leaders within our state. It is essential that we continue our efforts to influence men who determine the policies of our government in order that this element be eliminated from our society. There is yet to be secured freedom from military training if our total society is determined to go the way of universal conscription.

"Blessed are the peacemakers," is a challenge for our day. This statement bursts out of the pages of the New Testament and challenges us as few other utterances do. We cannot escape the need for men to make peace. Fear takes hold of people. The love of Christ eliminates fear and peacemaking brings joy and hope. The angels' message of "peace on earth and goodwill toward men" is what the world needs through the church today. Therefore, an opportunity has arrived for the men and women of the Church of the Brethren to become blessed as peacemakers.

Goodwill and mutual understanding between nations, even among Christian believers, is something that needs to be achieved. It does not come just by accident. In fact, it is one of the hardest jobs Christian people face today as they go into enemy countries and there, Christian to Christian, sit down together and try to understand why just a few years ago they were shooting at one another, killing and destroying men and property. We have been blasting down one another's churches, schools, hospitals and homes.

Armies have been backed up by religious organizations — Catholic, Jew, and Protestant. It will take a long time for individuals to meet together, to shake hands, to work together, and to build unitedly before bonds are created that will not break in the years to come. Certainly, the Church of the Brethren must take its share of the responsibility of healing the hard wounds of the Christian society which has been blasted to pieces across international and racial lines.

The developing of a true brotherhood and all that that word means in human welfare will call out in the future the very best we have to offer. We must face the facts that every individual within the Christian church, and within our own fraternity especially, must somehow get himself in tune with God and everybody on the earth so that he can truly say he is at peace, and that he is willing to share everything he has in order that the kingdom of God may come on earth as it is in heaven. There is a tremendous need for every local congregation to be pure in the relationship among its own members. All evil due to lack of desirable Christian human relationships must be overcome so that we shall win the approval of our Father, the Father of us all, who gives us inspiration to so live that we shall be called Christians because we love one another. There is an extension then that comes out of all the Christian bodies in our communities over the nation: We need to be willing to face together

with all people who believe in Christ the task of building in his name a society in which it is safe for a child to be born, where youth can live happily to the strong age of manhood with family and neighbors, and at old age enjoy the memory of having lived in peace through life.

The coming of winter and the announcement that there is not enough food in many countries place upon the hearts of all Christian people a tremendous responsibility and at the same time an extraordinary opportunity. We know too much about the facts, as Christians, to walk down the other side of the road. We realize that in America we have resources that can be shared. As Christians of the United States we dare not stand by this winter without vigorously meeting the needs of the people who are hungry, ill-clad, sick, thirsty and in prison. Reports from all fields indicate more needs for the winter than were anticipated. We need money and materials and personnel. The Church of the Brethren has the opportunity now to give for relief, an act which is in a sense one of the finest ways to make and keep the peace of the world.

What more can the Church of the Brethren do than to follow these and other means to the end that we shall have a peaceful world? Let us work in the name of Christ. Let us put our shoulders to the task and not let go until the victory has been won. We must not miss this opportunity. The day is here and we must do our work before the night comes.

The Church and World Order

THE crisis of humanity mounts with each passing day. The fabric of our society, weakened by years of global war, is being torn asunder by growing conflict between two worlds. The tensions between the Soviet and Western powers dim the prospects for just or durable peace settlements, and heighten the terrible insecurity of this Atomic Age. Before the task of world reconstruction has really begun, the great powers are showing through competition in armaments a fear and distrust of one another, which, if unchecked, may lead to new war. Fear and frustration mark the mood of the peoples. Truly, this is a time of testing for the family of nations, and for the churches of Christ in every land.

The Christian witness in the world of nations is a challenge to governments and peoples. Unless there is a moral transformation in the hearts of individuals and in society, the seeds of pride and selfishness will surely produce the bitter fruit of a new and more terrible war. Our churches have stated this truth repeatedly. The passage of time has only made more clear its validity. If there is to be sufficient world order to prevent chaos, international relations must be changed at their source—in the spirit of man. There is no substitute for a fundamental conversion of attitudes.

The building of the United Nations as a method for constructive co-operation is of utmost importance in the struggle

God of all nations, Father of mankind, we would serve thee more worthily in the establishment of a world of peace and justice for all thy children. We confess that our visions have been limited, our wills have been often weak, and our efforts have been inadequate. We acknowledge that the grave crisis of the world is partly of our making. We have wandered far from thee. In penitence, we would commit our wills to thy holy will. In humility, we turn to thee for help. Enlarge our visions, that we may see more clearly the needs of humanity and the ways by which we, in our several walks of life, may help to meet those needs. Strengthen our wills that we may in quiet confidence persist in the lifelong task of building world order. Reinforce our endeavors for a just and lasting peace, we beseech thee, that out of our weak efforts may yet come great good for thy kingdom. In the name of Jesus Christ, our Lord and Savior. Amen.

for a just and durable peace. It offers a favorable opportunity peacefully to adjust conflicting interests, to review and revise unjust conditions in the peace settlements, to further human rights and fundamental freedoms, to control weapons of mass destruction, to concert the efforts of humanity on the tremendous tasks of reconstruction. But the United Nations organization is built upon the premise of international fellowship. It is a mechanism which can be used, neglected or misused. If it is to be used successfully, the nations must find a new loyalty to all humanity above their separate loyalties and a common foundation of moral principles beneath their conflicting philosophies. Unless there is such a conversion of attitudes, all plans for peace are doomed to tragic failure. This warning must be taken to heart by the churches of Christ and by the nations of men.

The Christian witness for world order is also a message of hope. This is God's world and he has not forsaken it. In Jesus Christ he has revealed for all time his infinite love. No matter how dark the prospects for mankind may seem, the Christian, knowing God and his justice and his mercy, will not despair. The Christian knows that man is called to a higher destiny. He knows that God's help is ever available to those who turn to him with penitent hearts. He knows that God's righteous will shall yet be done on earth.

Therefore, he finds sure grounds of confidence despite great peril. In the midst of preparations for war, made more fearful by new weapons, there is still the real possibility that humanity may gain the vision and will turn back from disaster before it is too late. Out of the depths, men can turn in hope and confidence to God.

In this great crisis of our world, the responsibility resting upon the churches of Christ is particularly great, for the leadership which is required above all is a moral and spiritual leadership. If the Christian community and its members should fail to serve in the forefront of this struggle, we would be disloyal to the obligations of our faith.

It is imperative that we, as Christian citizens, become more informed about the bases of peace and take an active part in the shaping of foreign policy,

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The Church and World Order

THE crisis of humanity mounts with each passing day. The fabric of our society, weakened by years of global war, is being torn asunder by growing conflict between two worlds. The tensions between the Soviet and Western powers dim the prospects for just or durable peace settlements, and heighten the terrible insecurity of this Atomic Age. Before the task of world reconstruction has really begun, the great powers are showing through competition in armaments a fear and distrust of one another, which, if unchecked, may lead to new war. Fear and frustration mark the mood of the peoples. Truly, this is a time of testing for the family of nations, and for the churches of Christ in every land.

The Christian witness in the world of nations is a challenge to governments and peoples. Unless there is a moral transformation in the hearts of individuals and in society, the seeds of pride and selfishness will surely produce the bitter fruit of a new and more terrible war. Our churches have stated this truth repeatedly. The passage of time has only made more clear its validity. If there is to be sufficient world order to prevent chaos, international relations must be changed at their source—in the spirit of man. There is no substitute for a fundamental conversion of attitudes.

The building of the United Nations as a method for constructive co-operation is of utmost importance in the struggle

God of all nations, Father of mankind, we would serve thee more worthily in the establishment of a world of peace and justice for all thy children. We confess that our visions have been limited, our wills have been often weak, and our efforts have been inadequate. We acknowledge that the grave crisis of the world is partly of our making. We have wandered far from thee. In penitence, we would commit our wills to thy holy will. In humility, we turn to thee for help. Enlarge our visions, that we may see more clearly the needs of humanity and the ways by which we, in our several walks of life, may help to meet those needs. Strengthen our wills that we may in quiet confidence persist in the lifelong task of building world order. Reinforce our endeavors for a just and lasting peace, we beseech thee, that out of our weak efforts may yet come great good for thy kingdom. In the name of Jesus Christ, our Lord and Savior. Amen.

for a just and durable peace. It offers a favorable opportunity peacefully to adjust conflicting interests, to review and revise unjust conditions in the peace settlements, to further human rights and fundamental freedoms, to control weapons of mass destruction, to concert the efforts of humanity on the tremendous tasks of reconstruction. But the United Nations organization is built upon the premise of international fellowship. It is a mechanism which can be used, neglected or misused. If it is to be used successfully, the nations must find a new loyalty to all humanity above their separate loyalties and a common foundation of moral principles beneath their conflicting philosophies. Unless there is such a conversion of attitudes, all plans for peace are doomed to tragic failure. This warning must be taken to heart by the churches of Christ and by the nations of men.

The Christian witness for world order is also a message of hope. This is God's world and he has not forsaken it. In Jesus Christ he has revealed for all time his infinite love. No matter how dark the prospects for mankind may seem, the Christian, knowing God and his justice and his mercy, will not despair. The Christian knows that man is called to a higher destiny. He knows that God's help is ever available to those who turn to him with penitent hearts. He knows that God's righteous will shall yet be done on earth.

Therefore, he finds sure grounds of confidence despite great peril. In the midst of preparations for war, made more fearful by new weapons, there is still the real possibility that humanity may gain the vision and will turn back from disaster before it is too late. Out of the depths, men can turn in hope and confidence to God.

In this great crisis of our world, the responsibility resting upon the churches of Christ is particularly great, for the leadership which is required above all is a moral and spiritual leadership. If the Christian community and its members should fail to serve in the forefront of this struggle, we would be disloyal to the obligations of our faith.

It is imperative that we, as Christian citizens, become more informed about the bases of peace and take an active part in the shaping of foreign policy,

by expressing clearly, each in accordance with his own conscience, approval or disapproval of measures proposed.

It is imperative that we join with fellow Christians in the corporate world order programs of our churches to mobilize the Christian world community for action, and to project Christian principles into the peace settlements and the deliberations of the United Nations.

It is imperative that we stand steadfast against all reckless efforts to solve the tensions of our times by violent means as well as against any weak surrender to these tensions in the form of defeatism and despair.

It is imperative that we build up and sensitize the moral conscience of the people and a will

to peace with justice which is both patient and persistent.

It is imperative that we intensify our efforts in every field for the establishment of a deeper sense of brotherhood, through sacrificial giving to help heal the wounds of the world, through more thorough education for loyalty to humanity, through more devoted support of the missionary enterprise, through clearer manifestation of the Christian faith in our daily lives.

Let the churches of Christ, in world-wide fellowship, respond to the present crisis in a manner worthy of our heritage and consonant with our faith. Let us seek God's help in presenting the Christian witness for world order.

Release from Federal Council of Churches

At the present time, the Brethren C.P.S. program includes three types of work—Puerto Rico, real-goods relief, and Camp Bowie.

At present there are six men working with the Brumbaugh unit at Castañer, Puerto Rico. Others are planning to go as soon as they have completed three months of service in a base camp. The work in Puerto Rico continues, as in the past, to serve an urgent need on the island.

Between twenty-five and thirty men are working on the real-goods relief program at Dayton, Ohio; Modesto, California; and New Windsor, Maryland. A couple of others are working with the heifers for relief. An effort is being made to increase the quota that Selective Service permits to work on the real-goods program. These men assist in the processing of food, clothing, seeds and livestock being sent to the needy areas of Europe and Asia. Many more of the men would like to work in this phase of the program.

The only remaining camp under Brethren administration is Camp No. 34, Bowie, Maryland. This camp is located about fifteen miles from Washington, D. C., on the Beltsville research project. The camp is an enlarge-

Civilian Public Service: Postwar Model

Ora Huston

Washington, D. C.

THE Civilian Public Service program, which occupied such a large part of the Brethren Service Committee activities during the war, is still a vital part of that work. Though it is much reduced from its peak at the close of the war, it remains a vital pacifist witness.

Each month between twenty and forty conscientious objectors are being given orders to report to the various C.P.S. projects. Between five and ten of these are being assigned to Brethren units. The demobilization rate is considerably greater than the induction rate; so the program will continue to diminish.

The new inductions are largely in two brackets—the men who are reaching their nineteenth birthday, and those who have been deferred for vocation-

al reasons. Quite a number of men who have received farm deferments all through the war are now being inducted.

The new inductions cover a large variety of religious faiths; more than one half are from the nonhistoric peace churches.



C.P.S. Men Still Fight Fires

Brethren C.P.S. Statistics as of Nov. 1, 1946

Bowie, Md.	77
Relief Projects	24
Puerto Rico	6
Elgin Office	6
Nat. Serv. Bd.	4
Calcium Exper.	2
Total	119

ment of the special unit which worked for the game and wild life refuge since early in the C.P.S. program. Late in the spring the unit was moved to a CCC camp which had been vacant for four or five years. Men from all the closing units have been moved to this new project.

The work program is well distributed over the many projects at Beltsville. About one third of the men work for the Forest Service. They assist in road maintenance, building of trails and fire fighting as well as in office work and maintenance of grounds. A goodly portion of the men are still retained by the game and wild life program. Recently they have been building a dam where all types of experimentation with water life will be carried on. A number of the men assist with the study of wild life in trapping, banding, counting and examining both birds and animals. A few of the men are filling technical positions.

The educational program occupies a prominent place in the camp life. Educational facilities near Bowie permit a number of men to continue their academic training. Men are enrolled at the George Washington University, the University of Maryland, and other schools in the vicinity. Location of the camp makes it possible to take trips of sight-seeing and educational interest. The camp encourages and assists with such trips in every way possible.

The use of an abandoned gymnasium offers opportunity for a recreational program which few C.P.S. camps of the past have enjoyed. Competitive sports are a part of the camp program.

The Washington City Church of the Brethren and the University Park church are both within driving distance. Every denominational group has services in and around the city of Washington. Transportation furnished by the camp makes it possible for all to enjoy regular attendance at worship services. Visits from religious leaders are promoted by the camp staff.

While the program has been reduced in size, it is meeting a vital need in the lives of the men now being inducted and in the life of the church as it faces a new phase of the conscription program. The continued interest, guidance and support of the church are still needed as we carry on this program and shape the new program for the uncertain future.

Where Are Christ's Hands?

Clifford Ansgar Nelson

Ambassador to Europe from Lutherans
in America

THE scene is in the ruins of St. Mark's church in Frankfort am Main, Germany. The ceiling of the church sanctuary is open to the heavens and the shadows of the charred beams fall upon the broken floor and walls of what was once a fine parish church. But the falling bombs did their grim work in this place as in most of the churches of Frankfort. Only one thing remained intact. The fine copy of the Thorwaldsen Christus which stood in the chancel above the altar and pulpit is still whole. But not quite. If you look carefully at the figure you will notice that both hands are gone. The arms of Jesus are stretched in benediction, but without hands.

It is a parable. It struck me most poignantly when I went into the ruined haven with the pastor, Dr. Otto Fricke. The Christ is still there, but his hands are gone. Is it not like that in our chaotic, postwar world? Amid the ruins of Europe and Asia, where the fury of our late war all but crushed the whole fabric of civilization, where are the hands of our Lord, who wants to rebuild and restore the broken hearts and homes of men? Are they gone completely? Is he helpless amid the debris? Is

he unable to lift up the broken-hearted and lowly? Are those nail-pierced hands of his impotent and inadequate for this last folly of ours?

Ah, no! His hands may have been broken by the bombs, but it is for us to be his hands today. That is our call and our duty in the midst of the tragedy of this hour. That is why we must be busy in the European scene today. As his healing and restoring hands we are to bless and comfort and build. Our American poet has put it simply:

Christ has no hands but our hands,

To do his work today.

When he said that "whatsoever ye do unto the least of these my brethren, ye have done it unto me," he meant exactly that. He who is the world's Lord today is asking for our acceptance of his command to do his service. We in the church, which is his body, are also the hands of the Master following the impulse of his mind and spirit as we carry out his work in the troubled and confused chaos of a shattered world.

The pastor of the Markuskir-

Continued on page 17

Austria Is Hungry

Robert Root

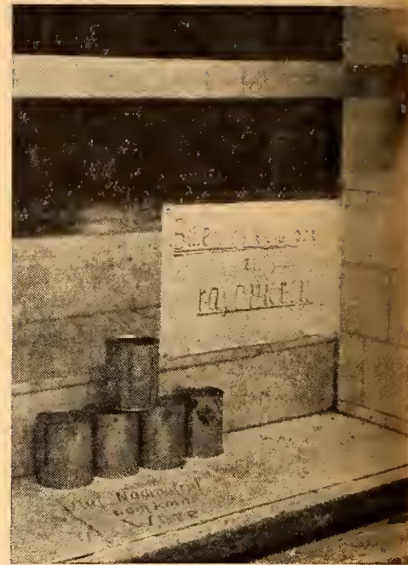
Correspondent, World Council of Churches

IN Vienna, I talked to the principal of a school who gave some hint of what it means to be hungry. The teachers, he said, have to allow for a general dullness in their pupils because of the lack of energy resulting from their hunger. And from time to time, a pupil becomes so weak he has to be taken to lie down.

It is things like that that give Vienna the name of "one of the hungriest cities in Europe."

Happily, I saw that something was being done about the need. For example, I visited a former orphanage which is now being used as a warehouse and distribution center for material aid. Here there were big piles of food, clothing, cloth and sewing machines. Much of this had come from American church people, through Church World Service and the World Council of Churches.

On a street corner of Vienna, the Austrian capital, a family walks along with its wagonload of belongings. Uprooted from one home, searching for another, they plod on like millions of others in Europe, in need of both material and spiritual succor.



This is how a grocery store window in Vienna looks. Here there are only a few cans of American food, apparently released from army stocks—but the sign says: "Still nothing for sale until the next call."



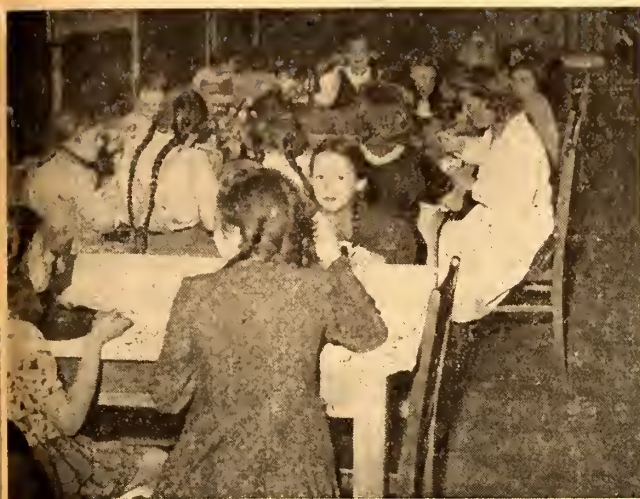
This woman, though rather well dressed, is not ashamed to gather and wrap up a few scraps of wood in a park at the heart of Vienna. They will be valuable in heating the luncheon soup or combating the winter cold.



◀ In a park in the center of the Austrian capital, a young woman spades up a garden. Much Austrian park sod this year has gone into cultivation in the battle against hunger.

Brethren May Help in Austria

When Ralph Smeltzer flew to London on October 5 he was on the first leg of his trip to Austria. By the time our readers get this he will be surveying the relief needs in that country. He will be especially interested in finding out what the Brethren can do by way of (1) distributing heifers to areas in Austria hard hit by the war, (2) setting up child-feeding centers (in co-operation with other agencies) for the Vienna school children, and (3) working out a long-term reconstruction project for some needy small community in Austria (by which we could help rehabilitate medical care, community recreation, etc.). Occupation authorities have given their permission for the Brethren to come in. It may well be that the door will open soon for our helping one of the most needy of the European countries.



These schoolgirls are a part of 115,000 Viennese children receiving a daily bowl of soup between classes. Food for the soup has come from many sources, including the American churches.



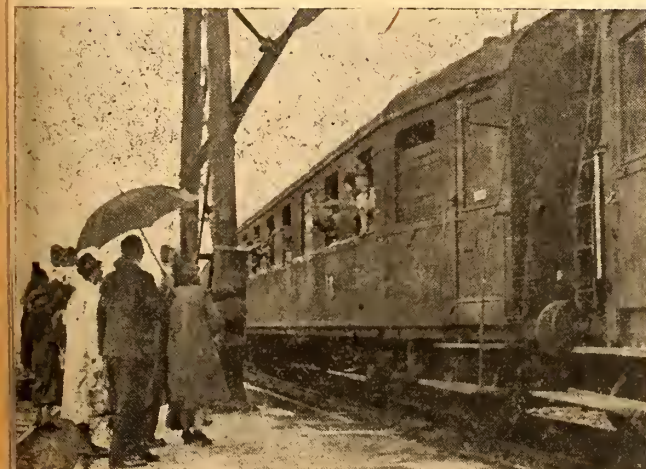
Viennese examine and try on clothing at the distribution center of the interdenominational Protestant committee in Vienna.



Pictures courtesy of author and Church World Service



Food from the world's churches... a symbol of the brotherhood of man under a God of love



Center left

American flour is piled high in the interdenominational warehouse at Vienna. Even as they munch their sour black bread, two thin little girls from a church nursery school in the building test a bit of it.

Center right

Here is a sample of a motto being distributed by the Evangelical Church, largest Protestant body of the country. It is the church's slogan for 1946: "I am the way and the truth and the life."

Bottom

When food in Vienna fails, one can always try to leave. Here is a car filled with young church people whom the Austrian Evangelical Church is sending into the country to live and eat with farm families, also church members.

Eldon Burke Reports on Europe

WE are now in the second year since the close of hostilities in Europe. The conference in Paris is attempting to make the necessary agreements which will formally bring the war to an end. UNRRA is to be dissolved in 1947. Certainly one would think that European reconstruction should be far enough along that further help from the outside world would not be needed. But that is not the situation.

In some countries, notably France, Belgium, Holland, Denmark and Norway, rapid progress has been made. The threat of famine has been averted. Reconstruction on a wide scale has been well begun. Bridges are being rebuilt. Railways are being reconstructed. Homes are being repaired. New locomotives and cars and new automobiles and trucks testify to the revival of industry. Shop windows are being filled once more with goods for display. Bread and potatoes are no longer rationed. The period of relief has been replaced by the period of reconstruction for them.

But east of the Rhine nothing of great importance has been done. There is some rebuilding, but the policies of the occupation have not given much encouragement. Heavy industry has been banned in Germany and at the same time reparations have continued. The basic essentials for reconstruction in consequence have not been forthcoming. In Czechoslovakia and Poland, UNRRA shipments have given some support to the reconstruction policies of their respective governments, but it is impossible to say that the national rebuilding has taken more than the first few steps in any country of Central Europe. Far-

ther east, where the iron curtain prevails, it is a safe guess to say that little more has been done.

"In fact," said an observer to me, "this is the worst anarchy which Europe has seen since the fall of the Roman Empire." By this I think he meant that the disorganization of society extended into all phases of the social structure. There are few homes that have not been broken; few communities are untouched by the scourge of war; the whole economy has been wrecked and disorganized. Government rests only on armed force. Revolutions are freely predicted; war seems inevitable to many.

With such a situation in society, the needs of the individual cannot be met through the regular channels. Food continues to be one of the greatest needs. The agricultural branch of the Allied Control Commission for Germany estimates that there has been sufficient food produced in Germany for only half of the population. The shortages in the last few months cut the energy of laborers so much that little work was or could be done. Tuberculosis because of the starvation diet has spread so rapidly that our authorities are concerned about the health of our troops. The death rate is eight times the normal rate, or the rate as given for 1939. Thousands of cripples hobble over the streets desperately seeking food and shelter. Children and adults alike search garbage and refuse for something to satisfy their

hunger. The millions of refugees forced out of Poland, the Russian-occupied zone of Germany and Czechoslovakia crowd the American and British zones of Germany so that anything that can be used for shelter has been occupied. In fact, most observers say that this winter in Central and Eastern Europe will be much worse than last.

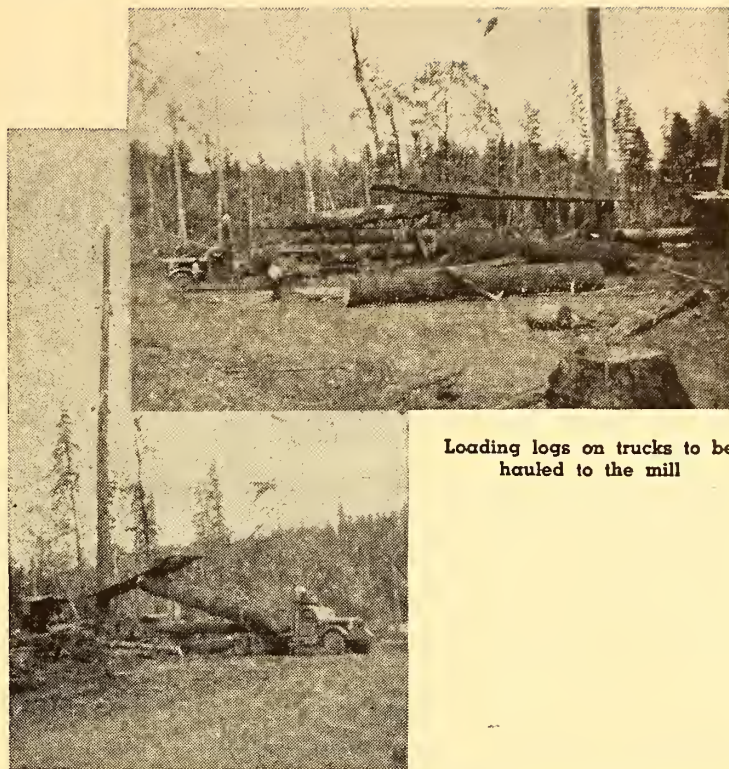
You may well ask what has been done and what is being done to alleviate these conditions. There are two phases of relief activity which either run on simultaneously or follow one after the other. Last year in Western Europe the program called for the shipment of bulk relief supplies. For the coming year this has been shifted to an emphasis on rehabilitation. The work of our units in Italy, France and Holland are primarily concerned with the restoration of community services, and fall into this category. In Germany, through the Council of Relief Agencies Licensed for Operation in Germany (CRA-LOG), we are shipping bulk supplies which are being distributed through the agency of the German churches. A project for the rehabilitation of cripples, another to meet the educational and recreational needs of orphans, and another for the support of German church leadership in their attempt to reinterpret Christianity in the light of present-day conditions are being supported by the Church of the Brethren. For whether we like it or not, the issues of war and

Continued on page 15

Dr. Eldon Burke has been in Europe for the past sixteen months helping with the direction of the relief program of the Church of the Brethren there. He has traveled in many countries of Europe, has helped with the distribution of the material goods sent over by our churches and has come to know many of the people of the European countries intimately. This article, written only a few days after he landed at New York on October 3, gives an excellent, firsthand account of Europe's present needs. Dr. Burke will return to Europe late in October.

FUN in the North Woods

Desmond W. Bittinger
Elgin, Illinois



Loading logs on trucks to be
hauled to the mill

DURING the past summer the writer and his family made a journey deep into the giant woods of the northwest to see the felling of the trees which eventually would be made into furniture and homes for the enjoyment of the American people. To say that we had fun in the north woods is putting it mildly, for the experience from beginning to end was both thrilling and educational.

The place visited was in the Puget Sound Peninsula, which stretches its neck out northward between Puget Sound and the Pacific Ocean. The moisture of the clouds which move in off the Pacific Ocean is dropped when they strike the tall fir trees which cover the mountain-tops of this peninsula. Hence, the foliage here, though this is far to the north, is dense and almost tropical. Moss which looks as if it might have grown in Louisiana hangs from the branches of the fir trees. When the trees stand close together and the moss loops between them, the ground lies damp un-

derneath for the rays of the sun can hardly get through. Moreover, the annual rainfall in some of these valleys reaches one hundred inches a year. Going into the north woods in these parts really means wading in.

Some of the mountains here, however, thrust their heads out of the woods and reach up so high that all shrubbery and forests must be left behind. Their peaks are snow-capped and covered with ice. All of this adds to the startling beauty of the Puget Sound area.

Those who would cut trees out of such an area must first push roadways in. Railroads also must force their way up the valleys and along the hillsides in order that the trees which are felled might have a way to get out of the forests and down to the waiting mills.

As we journeyed over the winding trails up to the place of the cutting and loading, we looked upward to the tops of the three-hundred-foot-tall fir trees and wondered what implements would be large enough to fell

them and what trucks and trains would be massive enough to haul them after they had been felled. We came to the loading area first. A giant tree stood stripped of all its branches in the midst of the loading area. From its top, which towered several hundred feet upward, long steel cables reached outward to anchor into the rocks in order to hold the tree steady under the pressure which would be exerted upon it. At the foot of this tree which acted as a "spar" or anchoring tree, sat a little engine affectionately called a "donkey." From this engine a cable ran upward to the pulley at the top of the tree and from there was carried out into the forests for long distances and attached to the giant logs which stretched across the ground. As the "donkey" snorted the cable was tightened and with many groanings the giant logs were pulled inward to the base of the tree.

When the loading area there was filled with logs, the Indian



The Ladies' Aid

May L. Gingrich
Hummelstown, Pa.

Around the quilt the sisters sit,
And as they work they chat a bit;
The middle-aged, the young and old,
Through summer heat and winter cold.

They talk of things both old and new—
About the things they used to do,
And now and then a sigh or tear,
This all goes on throughout the year.

They come each time to quilt some more,
And turn them out, yes, by the score.
The good they do spreads far and wide
Through village, town, and countryside.

Keep up the work and quilt and talk,
And with thy Master ever walk,
Till he shall call you one by one
And kindly say, "Your work is done."

A poem dedicated to the Big Swatara
ladies' aid by a blind sister.

people, who had become experts in this operation, fastened other cables to the logs and with seeming ease the "donkey" swung the logs into the air and placed them upon waiting trucks. These trucks were about the largest we had ever seen. As many as three logs, forty feet long and six feet in diameter, were piled upon one truck at one time.

When the trucks were loaded we climbed into the cabs with the drivers to see where they were going. With roaring engines the trucks threaded their way out of the valley and up to a plateau where a train waited for them. Another "donkey" located beside the train picked up an entire load of logs, swung them between two "spar" trees and eased them gently upon a waiting railroad car. One truckload made one railroad carload and as each truck deposited its load the train moved up one car length for the next truckload to be placed upon its back.

We were interested in what happened to the logs afterward.

The train hauled them down to the great waiting mill. There many things happened to them but the one operation which interested us most was to see these great logs, weighing many tons, picked up and placed in a giant turning lathe. Here as the logs spun in the lathe, a great knife sheared off from the revolving surface a thin veneer which went through the drying rooms and the gluing places and came out at the other end of the factory as beautiful plywood.

Much as was the fun which our family had in the north woods, there was another family there which had more fun and it is because of that family that this story is being written.

Mr. and Mrs. Shumate had been married in Virginia when they were quite young. Together they had journeyed, many years ago, across the great open west to the very northwest corner of our country. There they had settled down in a new land to build their home. A family of children soon added enjoyment and industry to the household. Mr. Shumate was eager

that these sons and daughters should cling together as a family and help each other in a continuous family fellowship. Consequently, he undertook various industries until finally he had set himself up in the great business of transporting the giant fir trees on the first part of their journey down to the mills. It was this Mr. Shumate who took us into the north woods. The great trucks which crawled up the hillside were his. The men who drove the trucks were Mr. Shumate's sons, sons-in-law, and grandsons. This was a family which worked together. During the week they lived in camp houses or large trailers on wheels. These they moved from forest to forest as they transported the logs from the different cuttings down to the mills.

For the week ends they came back to their homes near the edge of the city. The homes of the children clustered around the home of Father and Mother Shumate. Not far from this group of homes was the Church of the Brethren. The family, including now some grandsons and granddaughters, attended the church and added strength to it. They owned a ranch and there they raised their own food and secured the meat for their tables. When a beef was killed, Grandmother Shumate divided the meat out into equal stacks which went into the homes of the children. One of the granddaughters upon getting married exclaimed, "Now, grandma, do not forget the next time you must make one more stack."

We were impressed by the north woods. We were impressed by this family which shouldered to shoulder undertook a great industry in the north woods and worked together in beautiful family comradeship as they developed the industry. We had fun in the north woods for the few days we were there. This family has had three generations

of continuing fun in the north woods. More families should undertake this sort of co-operation, thus enabling them to reap this kind of reward.

Eldon Burke Reports

Continued from page 12

peace, of the economic and social order, of Christianity itself are being determined in Germany today.

Rest assured that what you give goes not to make war but to win peace. Rest assured that what you give goes to those in misery—to the hungry, the naked, the shelterless. For the Brethren program is one of building up, of adjusting grievances, of alleviating human misery. It is a page out of the story of Christianity in practice.

Sharing Our Bread

Mrs. Myrtle C. Miller

Vinegar Bend, Alabama

WHEN we think of sharing our bread with others, perhaps the picture that comes to our minds most often is one of hungry people in war-torn countries; but I am thinking of the sharing of spiritual bread and shall try to describe the picture that comes to my mind.

It begins with an open Bible, a source of good spiritual bread if we are willing to learn and acquire more wisdom from it. Then there is a family, exchanging ideas on what they have read, partaking of a spiritual meal in the home. Somehow, the meal is often extra good. Each member of the family learns something new; they all feel satisfied and happy; their behaviors show that they have partaken of that which is good and true.

Added next is a pattern of social life and spiritual life combined. The family I have pictured for you feels so richly blessed by its enlightenment that, as the members converse with their neighbors, they are eager to share what they know and lead the conversation in that direction. Or perhaps some of them do not share their "daily bread" just by talking to their neighbors—maybe they write letters, poems, or a book; maybe they do for others what someone did for them.

Thus, the bread is broken and shared with others.



New on the Map

How many new churches have you helped to start? How many have you helped to keep going? Do we help keep up the church or does the church have to keep us up? Do we draw out of the bank of the church more than we put in? Paul was all scarred up when he got through founding churches. He called the scars the marks of the Lord Jesus. What hazards have we dared in order that the church of the living God might prosper? There is still time and opportunity.

Monday, November 4

The Beginnings of a Church. Acts 16: 11-15.

The Philippian church could very well be called the Riverside church. That is where it started, in a prayer service by the riverside. Simple as that it had all the elements of a true Christian church: the spoken word; the eager listener; the response; the dedicated lives; expansion. More churches could be started today if these essential elements were present.

Lead me to tasks, O my God, that help other folks to find life in thee.

Tuesday, November 5

Paul Against Fortunetelling. Acts 16: 16-18.

Gullible people turn to all sorts of substitutes for religion. Fortunetellers are substitutes and fakes. The truth is in Christ. The Word reveals as much of life here and hereafter as we need to know to live abundantly. It is a lamp unto our feet and a light unto our pathway. Fortunetellers are not.

O God, help us seek and follow thy will for all our lives.

Wednesday, November 6

Paul Arrested. Acts 16: 19-24.

Unjust arrest; beaten with many stripes; thrust into an inner jail dungeon; feet fastened in stocks. Were that you or I what would we do? Blame fate? Blame the government? Blame God? Would we lose our faith in God's protection? It is a good thing some of us have never had to sit out an experience in a dungeon for righteousness' sake. Or is it?

In all life's testings keep us courageous and confident, O God.

H. H. Helman

Thursday, November 7

Paul's Jailer Converted. Acts 16: 25-34.

Paul and Silas did not beat the walls of the jail. They sang and prayed. In fact, they sang and prayed their way out. More, they sang and prayed the jailer into the church. It is rather difficult to imprison for long a praying Christian. Somehow the doors open and the imprisoned pray-er becomes a minister of the open-door church.

Make us bold to stand for thee at all times and under all circumstances, O God.

Friday, November 8

Paul Released. Acts 16: 35-40.

Paul almost shook his fist at the magistrate when he came to release him. The apostle frightened him a bit. Perhaps that was the last time he wished to imprison a disciple of Christ. The Christians could take imprisonment singing and praying. That was most unusual. It had a certain convincing power; these Christians had something.

Help us, O God, not to fail to show our faith under all hazards.

Saturday, November 9

To Live Is Christ. Phil. 1: 12-21.

Paul lived a life that added up for Christ. Bonds, imprisonments, stripes, persecutions, shipwrecks—all added up to a greater testimony for Christ. Let us list all the things we do or say for Christ. If there are many, we too can say, "For me to live is Christ."

Oh, take my life and let it be consecrated, Lord, to thee.

Sunday, November 10

Stand Fast. Phil. 1: 27-30.

Some flee the adversary. Some stand up against him, unafraid. This latter kind Paul wanted the Philippians to be. Do we run? Or do we stand fast? Are we terrified by adversaries? Or has our religion made us unafraid? Are we afraid of the big bad world? "Fear not; I have overcome the world," says our Master.

Help us, O our Father, to stand against all the wiles of the devil.

... Kingdom Gleanings ...

Brotherhood Theme for 1946-47

Christ the Hope of the World

Calendar for Sunday, November 3

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and used by its permission.

Sunday-school Lesson, Paul Champions Freedom and Brotherhood—Acts 15:1-35, Gal. 2, 5. Golden Text, But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Acts 15:11.

B.Y.P.D. Topic for November, Christian Public Service.

Gains for the Kingdom

Nine baptized in the Damascus church, Va.

Three baptized in the Maidencreek church, Pa.

Seven baptized in the Sugar Creek church, Ind.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Roy Forney of Berlin, Pa., in the Tire Hill church, Pa., Nov. 4-17.

Bro. D. R. McFadden of Smithville, Ohio, in the Welty church, Md., Nov. 10.

Sister Goldie Killion of Peru, Ind., in the Okaw church, Ill., Nov. 4-17.

Bro. J. R. Jackson of Galax, Va., in the Rosepine church, La., Nov. 3-17.

Bro. Wilmer A. Petry of Akron, Ohio, in the Mansfield church, Ohio, Nov. 11-24.

Bro. S. Clyde Weaver of East Petersburg, Pa., in the Reading church, Pa., Nov. 4-17.

Bro. L. W. Blackwell of Newport News, Va., in the Newport News church, Nov. 3-10.

Bro. John T. Glick of Bridgewater, Va., in the Newville church, Pa., Nov. 17—Dec. 1.

Bro. Norman L. Bowers of Landisville, Pa., in the Mountville church, Pa., Nov. 24—Dec. 8.

Bro. Paul K. Brandt of Quinter, Kansas, in the Pleasant Plains church, Okla., Nov. 18—Dec. 1.

Bro. Charles R. Oberlin of Peru, Ind., in the Pleasant Chapel church, Ind., Oct. 27—Nov. 10; in the Marion church, Ind., Nov. 17-27; in the North Webster church, Ind., Dec. 1-15.

Personal Mention

Elder H. C. Sanders will represent Second West Virginia on the Orlando Standing Committee; Elder A. C. Auvil is the alternate.

First West Virginia will be represented on the 1947 Standing Committee by Elders M. L. Rigglesman and Glenn H. Bowlby. The alternates are Elders Walter Van Sickle and Robert Strickler.

Bro. Wilbur Hoover asks his correspondents to note that after Dec. 1 his address will be 3435 W. Van Buren St., Chicago 24, Ill., instead of Cambridge, Nebr. He will be on leave from the pastorate of the Afton church for study at Bethany Seminary.

Our congratulations go to Brother and Sister W. F. Vest of Copper Hill, Va., who celebrated their golden wedding anniversary recently. Their eight children with their families were with them for the occasion. Soon after their marriage on Oct. 8, 1896, Bro. Vest was called to the ministry. He has served in the free ministry in his home church and surrounding churches.

A. Sauffer Curry has joined the B.S.C. staff as director of field organization. He was for several years executive secretary for the Southeastern Region.

Bro. H. Austin Cooper, pastor of the Pleasant View church, Md., changes his post-office address from Jefferson, Md., to Burkittsville in the same state.

Elder Lewis Naylor will be the representative from the District of Nebraska on the 1947 Standing Committee. Elder Swigart F. Miller is the alternate.

Mrs. Newton Poling and her two sons, Jimmy and Emerson, were early morning callers at the Messenger office. Sister Poling had been an employee of the General Boards.

Lena Stambaugh Shapland and Miss Shapland of Kankakee, Ill., were visitors at the Publishing House. Mrs. Shapland found some familiar faces in the General Boards office, in which she once worked.

Dr. and Mrs. Robert F. Griggs of Chevy Chase, Md., were recent visitors at the Publishing House. For Mrs. Griggs it was a first-time visit. Her words of appreciation for the Messenger gave encouragement to the editorial staff.

Olive Leedy and Thelma Johnson of Ft. Wayne, Ind., and John Leedy, of Wabash, Ind., a brother of Olive, were recent visitors at the Publishing House. They were much interested in the processes by which our church literature is printed.

To check up on the heifers already sent to Poland and to arrange for future heifer shipments to that country, Thurl Metzger sailed from Newport News on Oct. 2. He hopes to see Brethren-donated cows in both Poland and Czechoslovakia, so that he can report on just what sort of a contribution our heifers are making overseas.

Brethren H. Spenser Minnich and Harl L. Russell left Oct. 13 by plane for Ecuador. There they will consult with our people and visit the sites recommended by the survey committee as possibilities for mission stations. They plan to leave Quito on Nov. 4, and will bring their report to the Mission Board when it meets the week of Nov. 11. The board will then make its final decision as to the place and personnel and will lay the foundations for our mission work in South America.

A conference for directors of intermediate work brought together here people from various parts of the country. Present on the tour of the Publishing House were Martha Bucher and Mrs. William Metzger of Pennsylvania, Ted Metcalfe of Maryland, Newton Poling of Virginia, Russell Helstern of Ohio, Dale Strickler and Mr. and Mrs. John Haynes of Indiana, David Fouts of Illinois, Mrs. Beulah Fowler of Minnesota, Mr. and Mrs. Russell Hart of Iowa, R. Truman Northup of Idaho, Violet Lambert of Washington, and Glenn M. Harmon of California.

Miscellaneous Items

Conemaugh church in Western Pennsylvania will have rededication and home-coming services tomorrow, Sunday, Nov. 3.

The date of the revival meeting at the Liberty Mills church, Ind., has been changed from Nov. 18—Dec. 1, as announced in the Oct. 26 Messenger, to Nov. 11-24.

The annual meeting of the pastors and ministers of the District of Southeastern Pennsylvania, New Jersey and Eastern New York will be held at the Norristown church in the forenoon and afternoon of Dec. 31.

If you know of any members of the Church of the Brethren who live in or near Elizabethton, Tenn., Bro. Ralph Bowman would appreciate your sending their names and addresses to him. His address is R. 1, Box 10, Piney Flats, Tenn.

An official decoration from the French government was presented to M. R. Zigler in New York, Oct. 18, on behalf of the Brethren Service Committee. The award was made as a token of appreciation for the supplies sent through American Relief for France.

A community auction sale for overseas relief, in which eight churches and one club are participating, will be held at the Mt. Sidney school building, Va., on Nov. 9. With the money realized dried milk and special relief cereal will be purchased. A similar sale at Manassas, Va., netted \$7,000.

Five hundred forty-two men of Eastern Pennsylvania, representing forty congregations, met for fellowship and dinner on Oct. 5 at Elizabethtown College. Three members of the National Council were present: Joseph Shelley, A. G. Breidenstine and R. E. Mohler, who was the principal speaker.

Miss Ida: The Story of Ida C. Shumaker is the title of a manuscript prepared by Miss Anetta C. Mow. It is hoped that this writing will see the light of the printed page before many months go by, and that it may stand as a part of the fitting memorial being planned to commemorate her life.

Two recent examples of former C.P.S. men being forced out of their jobs because of their religious beliefs have come to the attention of the Brethren Service Committee. Both were teachers in Virginia. In one case the American Legion post was responsible and in the other a local chapter of the Veterans of Foreign Wars. This demonstrates again that the struggle for religious liberty is far from won. If any similar cases are known in your locality would you write the B.S.C. about it? We feel sure that pastors and others will want to help in any way possible in the struggle against intolerance.

Life, Real and Portrayed is a new book just completed for Sister Rebecca Foutz of 133 W. Hortter St., Philadelphia, Pa. In this volume of 160 pages the author brings together the stories and articles she has contributed to the Gospel Messenger and Our Young People over a period of thirty years. The price of this neatly printed new book is \$1.00. It may be ordered either from the author or through the Brethren Publishing House.

Speaking contests for college students are being sponsored throughout the country by the intercollegiate Peace Speech Association, a reorganization of the Intercollegiate Peace Association founded in 1906 by a group of representatives from Goshen, Bluffton, and Earlham colleges, three of the historic peace church-related colleges. The aim of the association in sponsoring these contests of peace speeches is to hasten the era of peace by stimulating interest in the problem of war. Keith Hoover, a Manchester College student, was one of the high-ranking contestants last year.

Where Are Christ's Hands?

Continued from page 9

che told me that when one day the church is to be restored the statue will remain untouched as it is. Those hands will not be replaced. It will be forever a remembrance of these tragic and troubled years. Neither shall I ever forget those lost hands. They will be for me always a remembrance of my Lord's need and his pleading, urgent call to us today.

Courtesy National Lutheran Council News Bureau

48,000 Messengers this week! In 1947 it will be fifty years since the Gospel Messenger became the official organ of the Church of the Brethren. Then why not 50,000 Messengers in 1947?

The men of Northern Indiana will gather at the North Winona church for their fall rally in the afternoon and evening of Nov. 3. Besides the business there will be special music and two addresses by Bro. Russell Bolinger of Manchester College.

One hundred and sixty-five ministers of the Church of the Brethren are members of the Brethren Ministers' Book Club. Other ministers of our church who wish to save time looking for books and money buying books should send their names and addresses. It is as easy as that to join the club and keep up with the best of what is being offered for the ministers to read.

With Our Schools . . .

Bridgewater College

The new president, Bro. J. I. Baugher, assumed his duties July 1, 1946.

The sixty-seventh session opened on Sept. 19 with 445 full-time students enrolled, of whom 139 are veterans. The convocation sermon was preached by Bro. Paul Robinson, pastor of the Hagerstown church, Md.

A new one-story men's dormitory has been completed and is occupied by sixty-two men.

A number of new members trained in the graduate schools of Yale, Columbia, Peabody, University of Virginia, Chicago, Ohio State, and other leading universities have joined the staff.

The executive committee of the board of trustees has decided to continue the expansion movement campaign until a total of \$300,000 is available so that the women's dormitory and the science hall can be erected. Bro. Earl Breon has been employed as director of public relations and manager of the current campaign. In addition to the generous gift received last June from Mr. Leland Moomaw, when he deeded his farm worth \$90,000 to the college, Mrs. Leland Moomaw has since given the college \$10,000 in order to help promote the work of the home arts department.

A series of conferences will be held, in which the financial, educational, spiritual, recreational and personnel problems of the college will be discussed in the hope that plans may be made to have the college render the service needed at this time by the people representing her constituency.

A student-faculty planning conference was held at Rawley Springs prior to the opening of the college in order to plan the nonacademic program for the college year.

The faculty discussions planned for the year will include addresses by Dr. W. T. Sanger, president of Virginia College of Medicine, and Dr. J. Dale Russell, chief of the division of higher education, United States Office of Education.

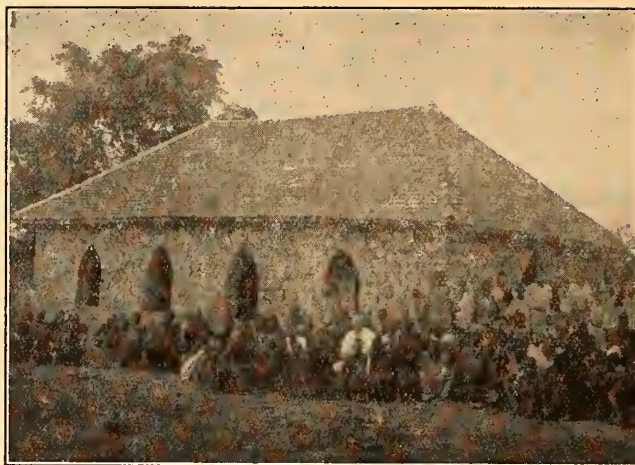
The Spiritual Life Institute of the college will be held Jan. 7, 8, 9, at which time lecturers and teachers of national recognition will come to the college. This program is planned particularly for the benefit of the ministers of the Southeastern Region, as well as for any other church workers who may find time to attend the meetings.

Our Mission Work

When the leper colony was started in Garkida, Nigeria, West Africa, about fifteen years ago, there was no church, of course. The mission staff which was working at Garkida at that time was so limited that no one could spend a great deal of time at the colony. Consequently there was little effort made for some time toward starting evangelistic work at the colony. But God's Spirit is working in ways strange and wonderful. In this case, God's own Spirit took charge in a most unforeseen manner. An old woman named Mayoksa came to the colony. She had heard the "good news" at some mission station. Mayoksa was illiterate, uncultured and primitive. But in some way or other she had caught a vision of One who died to save the world. She knew little detail and could not read a Bible, but she did know that Jesus had come to redeem even lepers like her. This simple cardinal truth was so real to her that she felt a great urge to pass it on. So old Mayoksa went about among the first lepers at the colony and with her winning personality was able to persuade little groups of pagans to meet under a big tree. There she told them the story of Jesus. And there was so much fervor in what she told that a small group of lepers began to reach for the light.

When the missionaries realized how God was working in the colony they rejoiced, and helped erect a small stone chapel in which the little band of learners might meet. Later a small group of lepers was baptized at the river and a new church had been born.

Perhaps because this church was born in the way in which it was, more under God's guidance and less under man's leadership, the church grew and flourished in an unusually fine manner. Today the leper colony church is the largest in our mission area. They have many discouraging problems to meet as any church has, but the spirit of the church is vital and devout. It has been the greatest



First church built at the leper colony

A Church Is Born in Africa

Modena Minnich Studebaker

Goshen, Indiana

privilege of our lives to have had a small part in the building up of that challenging church group.

A few years ago some of the church leaders said, "We need a revival. We can't leave the colony to go and hear preachers in other places as nonlepers do. We are getting stale. What shall we do?" As a result of this desire for a revival, an English missionary evangelist from a neighboring mission was called in to conduct a week's meetings. The lepers insisted they could pay his expenses, but the evangelist said he did not want even his expenses paid. Alas, the opening night proved to be an evening of pouring rain. We hardly dared hope for many at the services on such a night. (Lepers go to all services by foot and have little or no rain protection.) However, we took Reverend and Mrs. Sanderson to the colony at the appointed time through the rain. I thought in my heart, "The lepers have never once let me down. Dear God, lead us on tonight." When we reached the church and ran from the car to the building, we saw a group of at least 100 lepers seated on the mud benches, quietly waiting for us. You can imagine how grateful we were for having such a group to work with.

The hundred who were there that night were thrilled at Brother Sanderson's fearless, practical message. From then on the meetings were well attended. How hungry the leper

Christians were to be filled. And how wonderfully God filled them that week. They said of Brother Sanderson, "We can't let that man go away. He must stay here and give us more." They still talk about those meetings as spiritual mountaintops.

The speaker had many forceful illustrations which were so true to African life that the lepers never forgot them. Here is a very typical African illustration which portrays the truth of release from bondage to Satan. The lepers loved it.

"An Englishman told his African cook, Bata, to buy and prepare two ducks for his dinner. Cook Bata put the purchase of the ducks into the hands of a small boy,

Mari. Mari bought the ducks and then the great temptation assailed him to keep one of the ducks to eat for himself. He did so. When Cook Bata saw the one remaining duck he wrung a confession from Mari as to the fate of the second duck. Cook Bata's eyes gleamed with malicious satisfaction as he promised to keep Mari's guilty secret. When Mari finished work that evening and started to leave, Cook Bata called him back, and said, "Mari, stay and wash the dishes tonight." Mari protested. Bata glared at him and shouted, "Remember the duck. Do as I say or I'll tell on you." And so it came about that Mari virtually became Bata's slave, and though Mari fumed inwardly he was helpless. It was "Mari, do this," and "Mari, do that," from morning till night until Mari was doing half of Bata's work besides all of his own. Bata was enjoying life immensely. Whenever Mari protested Bata simply roared, "Remember the duck," and Mari was subdued. At last in despair, one day while Cook Bata was away at the market, Mari went to the master and fell on his knees and sobbed out the whole story and his unhappy state with the cook. The master reproved Mari but then forgave him. Mari left the room feeling as though the world had been rolled off his shoulders. When Bata came in he shouted, "Mari, come, lazy head." Mari called back inde-

pendently, "I don't have to remember the duck any more. I told the master and he forgave me. So go and do your own work for a change."

And so the colony church has grown and borne much fruit. It is located in the very heart of the colony and is truly the spiritual home of many weary lepers. There is a membership of around 250 baptized Christians now, and there are often 300 in attendance at the Sunday morning church services.

The colony church has always been the most indigenous of our churches. It is an African church for the Africans. An African part-time pastor takes complete charge of the morning service. African lepers lead in the singing and about two thirds of the time an African leper gives the sermon. The church is governed by a church committee of leper Christians and only one white missionary.

If you have ever felt a desperate need for strength or comfort in time of deep distress, you can understand in a small way how the lepers lean upon a loving Savior in their sorrow. They need a loving friend desperately. They need him far more than those who are clean and strong. Perhaps this partially explains why this strong, devotional church was born in Garkida leper colony.

Churches Make Recovery in Shanghai

Richard T. Baker

Religious News Service

Christian life is rapidly recovering in Shanghai and is, in fact, making a real contribution to the rehabilitation of that city.

The church in Shanghai is operating almost as it was before the war. Newspapers of the city are full of church announcements. Services are held regularly with congregations which pack the buildings to the doors.

Missionaries are returning. Many have come out of internment camps and gone back to work. The missions building near the Bund is a beehive of activity. The Baptist University of Shanghai has recovered its buildings, and a missionary is now in residence there to prepare the way for the opening of the university with the spring term.

Many thrilling stories can be told of Shanghai churches, pushed out of their buildings by the Japanese occupation, holding the congregation together until they could return, with the coming of peace, to their former places of worship.

Lassa's Orchard-Garden

Mrs. R. E. Pfaltzgraff

Lassa, Nigeria

This morning I was inspired to take our small son for a walk through Lassa's orchard-garden, a small plot of green in a world of dry-season brownness.

The small wooden entrance which opened into the garden was protected by century plants grown tall and shooting stalks of blossoms high into the air. We opened the gate and were greeted by the songs of birds, the green of the gardens and the noise of the *shadoof*, Egypt's pump, which Africa has used for many centuries, as the gardener drew water from a small pond in the center of the garden.

We hurried from the barrenness of the mission compound into the cool moist green, past the cassava patch to the first small mission garden patch where the little green celery plants stood proud and firm underneath a grass roof called a *zali* in the Margi language, which protects the small plants from the noonday sun. Beyond the *zali*, corn-stalks stood, busy producing juicy grains soon to be enjoyed by some mission family. In between and among the different garden vegetables, small irrigation ditches ran, conveying water to all the plot.

Beside the garden, grapefruit and tangerine trees hung their boughs, too heavy with still unripe fruit. We jumped over the large roots of a tree and stopped long enough on the mud breast of the pond to watch a gardener fill a bucket and swing it, with the aid of the *shadoof*, high into the air, spilling the water on a grass mat, from where it hurried on through the tiny channel to a group of young papaya trees. We followed the small irrigation ditch to watch the water as it hurried on. The channel has many branches going out into all directions in the garden but all of the smaller ones were closed by small mud walls built over the mouth. One gardener was busy patching the leaks with mud but even then some of the water escaped through underground channels to form small springs about three feet from the irrigation ditch. The garden smelled of freshly dampened ground, and tomato plants hung heavy with large juicy fruit. We stopped long enough to fill our hands and the little overall pockets with juicy yellow pear-shaped tomatoes.

Munching this delicacy, we walked under the green-white pa-

paya trees to the foot of a tree, along whose trunk a large ant hill was built. We stood under the tree in the dry grass, looking into the quiet pond which patiently reflected the trees and the green growth on its banks. A few white and lavender water lilies were open. The weaver birds were busy in their nests which dangerously hung from a bough of the old tree, over the pond. The pond looked quiet in spite of the fish that lived in it. Only occasionally was a splash heard as a fat frog dived under the surface.

We hunted the banana grove, and in our search we stumbled over irrigation ditches which were hidden by dry grass and leaves under guava trees. Our legs were scratched by a sharp-bladed grass which was still green. Birds scolded us noisily and three large, stork-like black birds, sitting side by side on a limb of a bare tree, looked at us with an indifferent air.

At last, we found the green banana grove in which the bunches showed off their long, oval, shiny leaf. There were a few red-purple blossoms and a few tiny bunches of bananas. Among a thick bunch of banana plants, we found a hidden well with its silent *shadoof*, by which that part of the orchard was irrigated. We went on through the grove, past the bamboo, and a lone date tree into the new orchard where young trees were being irrigated and men were cutting grass.

We sought again the path, beaten hard by bare feet and re-entered the older orchard. As we drew near to the garden plots, we could hear a gardener singing in Bura to the music of the *shadoof* as he drew water from the pond and poured it into a small irrigation ditch leading to a mission garden plot.

As we neared the gate, we met a Fulani man who cheerfully greeted us in Fulani as he busily continued to hammer the blades of the century plant which he had cut. He hammered them until nothing was left but the fibers. These he placed on the limbs of a near-by tree so that they could dry in the sun. The fibers are then used to make rope.

We left this small paradise behind, with a bang of the wooden gate. As we once more entered the mission compound and faced the day's routine, we could still hear behind us the music of birds, *shadoof*, and men.

Brethren Service



Courtesy Fellowship of Southern Churchmen

This crew of thirty-two students and leaders representing seventeen southern colleges was recruited by the Fellowship of Southern Churchmen for B.S.C. and UNRRA and sailed to Poland with a boatload of heifers for relief.

Brethren Fellowship Crew

This interracial group of young men assembled at the Hampton Institute, Virginia, this past summer and sailed with a boatload of 100 heifers consigned to Poland. Hampton Institute co-operated with the Brethren Service Committee, UNRRA and the Fellowship of Southern Churchmen in this maneuver by furnishing the interracial and intercultural crew living headquarters during their stay before final shipping assignment was made.

The primary purpose of the group was active participation in relief work in Europe. However, an educational plan was created to supplement the attendant work and this dealt with problems in four major areas. They were the Christian ecumenical movement, contemporary labor, influence of mechanization in rural areas and possible bases of world peace.

These men were chosen upon the basis of their experience, fields of interest and schools represented. They were a group with interests in agriculture, social work, religion and journalism.

This method of choosing a crew has and can be a good way to preserve the Christian attitude and ideal in the livestock program. And after all, it is the spiritual motive as well as the supplying of physical needs that looms important in the goal of the church. Plan with your church or group to recruit a crew with common interests and high moral ideals.

Church World Service reports 48 shipments consisting of 1,065,196 pounds valued at \$313,272 consigned to 18 countries for the month of August. The New York service center is in process of being equipped and is open for the receiving of merchandise. It is a modern fire-

proof building with steel concrete construction and glass brick walls. It has 45,000 square feet on two floors and basement with facilities for over 200 people and capacity to handle 25,000 pounds a day. It is a ten-minute ride from Grand Central Terminal or Times Square. The address is: 21-21 44th Drive, Long Island City 1, N. Y.

Christian Service in Salina Jack Kough

Late in the fall of 1945 Mrs. Cooley, the probate officer of Salina County, Kansas, approached the Church of the Brethren at McPherson, Kansas, with a problem. In her work with the youth of that county she saw an area which was producing the vast majority of the delinquents that were brought before the probate court. She felt that if some interested group would try to provide recreation for the boys in this area the problem would be reduced. After discussing the problem with the men in Elgin, it was decided that the Brethren Service Committee should furnish the personnel on a voluntary service basis, and the Southwestern District of Kansas would be in charge of the actual operation of the project.

Since Arlene and I wanted to do social work under the voluntary service plan, we were approved as the workers for the project and went to Salina in May. We were sent to Salina to take a survey of the conditions to see if any work needed to be done and to see if our church could meet any need that did exist. There was a terrific juvenile delinquency problem centering in this underprivileged area and no other organization was doing anything to combat it. We felt we should do what we could to check the crime wave and then go further and work with the rest of the community. Several of the boys who had been in trouble were contacted and asked if they would like to have a club. They were enthusiastic about the idea; so the club was formed. The city manager offered us the use of a small city voting building until something better could be procured. The boys met to clean up the building and mow the weeds. At the first meeting at the club house there were sixteen boys and three meetings later there were over forty boys there. About five days after the first meeting a girls' club was formed which had the same purpose in mind. Both clubs are predominantly for the purpose of keeping the children busy and to do anything possible to give them some new ideas and ideals. Each club has a program which includes playground activities three nights a week, craft classes two afternoons a week, free swimming three mornings a week at the city pool, all-day hikes and

other activities. The Kiwanis Club of Salina gave five hundred dollars to send underprivileged children to Y camp and we worked with the Y director in picking these boys out. Of the twenty-nine that got to go nineteen were from our club. I had the pleasure of being at Y camp four days as a counselor, to see how the boys adjusted and to do what I could to help them and keep their interest up when they came home after camp.

Besides the club activities quite a bit of time is spent in home visitation with the idea in mind that the only way to help these children is to know them and to know the homes they come from. We feel that the project must do something to give some of the parents a new way of life if the work is to have any lasting value. Three of the children in the clubs are from a home that will serve as an example of some of the conditions. We first got to know one of the older boys of this family when the court paroled him to me. He was fourteen years old and had been in several types of crime from car stealing to attempted safe cracking. When we got to know his family, we learned of a life of troubles. Two of his older brothers are in penitentiaries at the present time. His mother left home when he was only seven years old and she has been remarried four times since then. His father isn't remarried but he has a sweetheart. He built a one-room shack onto the corner of his shack and this is where his sweetheart lives with her grandmother and her seven-year-old illegitimate daughter. The father is old and sick and unable to support his brood of about nine in any decent style. The children are really nice, polite children and the type that you can see great possibilities in if they are just given a chance. One boy got to enjoy the two weeks at Y camp free of charge and one girl got to go to a church camp this summer. They both made the adjustment and were well liked in camp.

One thing is needed, and needed very badly, if any lasting rehabilitation work is to be done in this community. That is a well-situated and well-equipped community center. There are certain items which such a building must have in order to meet the needs of this community. It would need a small gymnasium in it since there is none in this end of town. Another item needed in the building would be a shower room for the use of anyone in the

Summary on Food Situation

- A. Countries where the food situation is tolerable but where continued church help can render an invigorating and influential service: Norway, Holland, Belgium, France, Luxembourg, Czechoslovakia, Philippines, Siam, Indonesia.
- B. Countries where there is acute need and in which the church's ministry will help to relieve widespread malnutrition and liability to disease: Finland, Italy, Greece, Poland (crops are good but distribution difficult), Hungary, Japan, Korea, and Germany and Austria, whose need arises primarily from the zonal divisions.
- C. Countries where wholesale disaster threatens and where anything the church can do will help to avert widespread catastrophe: India and China.

Information and Inspiration . . .

L. A. Blickenstaff is reported in the midst of his huge job of organizing the relief efforts of Church World Service in India. With headquarters in Bombay, his staff is distributing powdered milk and other concentrates to needy areas.

A report to F. H. La Guardia, director of UNRRA, from Prague stated that prices of UNRRA foods sold in Czechoslovakia have been cut up to 60 per cent. This was done in order to make them available to low-income families. This country is still under the rationing system.

area who wishes to avail himself of it. There would also need to be craft rooms, classrooms, a small shop in an outside place and other rooms including a lounge. We feel that by providing these young folks as well as their parents with a decent place to gather we could do away with a lot of the hanging around on street corners which so often leads to crime. Another item in the community center would be an apartment for the workers to live in. The only way to get the confidence and respect of these people is to live with them and work with them and show them you consider yourself no better than they are.

Out of this project we have reason to believe that a Church of the Brethren will be established in Salina. It will be a church with considerable prestige because it came from the outside and met a community problem before it came in to build a church. The nucleus of this organization will probably be the twenty to thirty Brethren persons now living in Salina.

The most important implication of this project is that it says to the world in general, "We are a church that believes the teachings of Christ and to the best of our ability we will live accordingly."

Dr. Eldon Burke got back to the States on October 3. It was the plan that, when he returned to Europe the latter part of the month, M. R. Zigler would return with him. More details on Mr. Zigler's trip will be given in a subsequent issue.

A winter work camp is being planned for Huitzilac, Mexico, the locality where the H. D. Michaels have been working the past three years. The camp would last from Dec. 1, 1946, to Jan 31, 1947, and would involve agricultural, medical, and community help to the people there. Farm couples who could get free for that much of the winter season would be especially welcome. Anyone interested, however, should apply soon to the B.S.C. in Elgin.

The common people of Holland are becoming conscientious objectors in large numbers insofar that they are refusing to be conscripted for imperial service. They are protesting against imposing the Dutch rule upon the native peoples of Java and Indonesia. We hope they will go on to genuine objection to all war for whatever purpose.—Gospel Herald.

Dan West was scheduled for a trip to Falfurrias, Texas, and Huitzilac, Mexico, the latter part of October to look over the possibilities of work camps at those places.

Representatives of the Friends, Mennonites, and Brethren met in Elgin, October 8 and 9 to discuss the methods of peace education and to plan peace education efforts for the future.

An appeal for Christmas toys for the children of Puerto Rico went out about the middle of October to all the churches. There is still time to repair such toys, pack them, and send them to New Windsor, where they must arrive not later than Nov. 15.

Setting Up a Discussion on Pacifism in the Local Church

To fight or not to fight, that is the question. Certainly this topic is timely for in the past five years 20,000 Brethren youth have had to decide whether to participate in the war effort and, if so, to what extent. Certainly this topic is pertinent for the gospel of peace has been one of the most important in Brethren Church history. Certainly this topic is touchy for frictions have on occasion arisen between church groups who divided over this issue.

The very fact that strong feelings concerning pacifism do prevail makes this a valuable discussion topic. An essential principle is that all participants must respect the viewpoints of the persons disagreed with. Only thus can we arrive at reasonable answers.

It is of paramount importance that we act with the spirit of peace in our own hearts.

Techniques

For a meeting of the whole church a panel of speakers is often highly suited. Try to get differing viewpoints represented.

See to it that several occupations are represented—a farmer, a housewife, a war veteran, a C.P.S. "veteran," a teacher.

Remember, don't leave the ladies out of this. They are fully as concerned.

Maybe you'll want to draw in talent from neighboring churches. It is advisable for the chairman to get together with panel speakers a day or more before the meeting to get a general idea of what each will talk about. He can arrange a better co-ordinated program that way.

On the night of the meeting the chairman should, after a short introduction, have all speakers give short talks. Then the program can be opened for discussion and questions asked of panel speakers. Questions addressed to the chairman can be directed to appropriate persons. Some in the audience may care to make short statements also.

If your discussion is limited to one group within the church such as a Sunday-school class, a men's

work group, or a B.Y.P.D., a less formal type of discussion is often preferred. The value of such a meeting is directly proportional to the effort spent in preparation beforehand. If in any discussion group six individuals can have read thoroughly one or more suitable articles on the subject, a small group undertaking can be both interesting and educational. (See materials at the end of this article.)

You may desire to combine a consideration of Christian pacifism with movies or records. Perhaps your group would enjoy hearing peace testimony records (rental 75c) which can be played on any standard victrola, or seeing the colorful Castañer, Puerto Rico, project movie (rental \$1.50) or a set of Kodachrome slides on B.S.C. activities (rental \$1.00).

So you're actually taking part in a meeting on pacifism! All right, let's think over a few questions.

In modern wars is fighting practical? Some people shudder to think what would have happened had this country refused to help rid the world of Hitler and Tojo by military means. But did Denmark, which resisted the nazis primarily by refusal to co-operate rather than by military might, fare worse than Holland, which fought stubbornly? Granted that pacifism seems silly, granted that pacifists don't have all



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And he opened his mouth and taught them, saying, "Blessed are the peacemakers."

the answers, still are they any sillier than the military who so often lose everything they fight for?

Would Jesus ever have gone to war? Does the New Testament encourage the fighting of violence with violence? Is Jesus rightly called the Prince of Peace? Did he live a life of love for friend and enemy? Certainly the disciples who knew him best interpreted his message to mean that they should refuse to live by the sword. All of the early Christians were pacifists. Why was this so? Certainly the persecution they suffered was as great as any we are likely to endure for our religious views.

Some say, "But war is a matter of life and death for the nation. We

With the Minister . . . H. L. Hartseugh

To Local Ministerial Boards

Your new pastoral year is off for a good start. If you have a new pastor, it is important that he make a good record. If you have the same pastor, he must surpass his own record which is sometimes difficult.

Though he knows it is not fair, the pastor will receive much of the credit or the blame for the progress of the church. I have come to feel that the local ministerial board is deeply responsible for the success or the failure of the pastor's work. You are his private counselors; you stand between him and harsh and unjust criticism; you are keen to observe any unwise tendencies in the pastor's program and you are ready to discuss them with him in a kind and constructive way. You take the responsibility of delicate decisions that must be made. You are first to give him encouragement for a fearless and courageous program of advancement that he is carrying on. The first qualification for a strong, active church is an efficient, alert, sympathetic local ministerial board. If your church program is not going as well as it should, I suggest you try changing ministerial board members instead of changing pastors; the difficulty may not be there but it may be worth trying.

have no choice but to fight." And others reply, "Bosh! Hooley! If this nation had yanked two divisions of Yanks out of the European theater at the time of the invasion, sent them back to the States, given them uncensored training in causes and cures for war, and turned them loose with specific instructions to help stimulate and educate American communities to their responsibilities we would not today find ourselves in the predicament we are in. We would understand that the United Nations complete with its domination of the Big Three and its veto power could never adjust disputes adequately and we, citizens of America, would have raised such a clamor at the time of the San Francisco conference that our delegates would have been forced to demand a stronger, more democratic UN charter.

Is the enemy some particular nations or is the enemy war? Last time it was Japan and Germany. Who will it be next? A prominent naval official recently remarked in effect, "Well, if we fight again I hope Japan can be persuaded to fight as our ally." What is wrong with us when one year we say a people are barbaric and the next year we want them for allies? How in the world can you trust barbarians enough to want them for allies, or conversely, how could people capable of being our allies ever have been barbarians? War in the eyes of some is just a necessary evil to get what we want or retain what we have. To them anything goes so long as our side does it. But, of course, if our enemies operate in similar fashion they are considered cruel and inhuman.

If the enemy was simply the two nations recently defeated we could throw away our planes and rockets. But we are building with continued vigor. . . . Does it not seem that the enemy is war?

Materials

Some helps for your discussion are listed below. All are obtainable from the General Boards, 22 S. State St., Elgin, Ill.

Atom and You. Shirley Olmstead. 10c.

An Action Program for the Church of the Brethren. Dan West. 5c.

The Coming Brotherhood. Dan West. 25c.

Ideals of the Church of the Brethren. D. W. Kurtz. Free.

Pacifism and Salvation. J. Eisinger. 10c.

The New Testament Basis of Pacifism. G. H. C. Macgregor. 50c.

Conscientious Objection Is Bankrupt. Free.

Vocation Peace. Elizabeth Dodds. 25c.

Gentlemen, You are Mad. Lewis Mumford. Free.

Seventy Times Seven. Rufus D. Bowman. \$1.50. Available from the Loan Library.

Our Young People, Oct. 15, 1946. 5c.

The Prince of Peace. Albert C. Wieand. Free.

Brotherhood News and Views . . .

If You Lack a Leader

Where are our young people today?

We are constantly in need of new leaders in the church and are at a seeming loss as to where to find them.

Why don't the young people come to church? Why do some quit coming to church when they get married? Church fellowship helps to make adjustments and lays the foundation for a Christian home.

There are new people coming into the young people's group all of the time and others going out. Perhaps those who have been leaders and who have more or less held the group together are going away to college and the new folks are young and inexperienced in young people's work. If that is true, instead of quitting it should be a challenge to you to see if you can help these new ones to a fuller understanding and at the same time help keep the others interested.

Do not be discouraged because your leaders are gone; everyone has a responsibility to the church. Are you going to shirk yours by quitting?

A good young people's group is like a good song well sung—full of harmony!—Jessie Ausmus, Wiley, Colo.

Look, God!

Under that title the Gospel Messenger carried a poem in its Oct. 13, 1945, issue, describing a soldier's discovery of God. A note went with the poem saying that the lines had been written by an American lad serving overseas and that they were found by the stretcher-bearers who carried his lifeless body off the field of action.

Touching as such a story is, we find now that it is incorrect. The poem was not written by a soldier.



Linville Creek Parsonage

Near the Linville Creek church, in Virginia, stands this modern country parsonage. It was built in the summer of 1945, and is occupied by Pastor S. D. Lindsay and family. It is modern in every respect. There is a large recreation room in the basement used by the young people as well as by the men's and women's organizations, workers' council and other groups. It has been quite an asset to our church. In planning the parsonage the building committee not only considered the convenience of our pastor but had in mind a long-range plan for the future needs of our country church.

It was written by a Kansas City office receptionist named Frances Angermayer who could not stop thinking, one hot July night in 1944, about the men in the service and especially about her brother, Cpl. Glenn Virtue. She got up after midnight and typed off the lines that have since made her famous. They were published July 18 in Our Sunday Visitor.

At first both radio and newspaper attributed the poem to a soldier, but once the real author was known Miss Angermayer started receiving letters from all over the world. To date she estimates she has gotten 600,000. During the last hectic days of the war servicemen at home and abroad wrote thanking her for the help they got from the poem.

Miss Angermayer is a little bewildered by the widespread response to her poem and says she cannot explain it. But the words she wrote seem to have filled a need and supplied a hope in thousands of American homes.

Appreciation of Church Camps

As a parent and friend of children, I wish to write a note of appreciation concerning our church camps. At Camp Sugar Grove in Southern Ohio there are held nine children's and young people's camps each summer. Each was held for six days. Because of my interest in several of the children, I visited four of these camps.

Our greatest impression is the quality of the teaching that the children get. These leaders are hav-

ing an influence on the minds of the coming generation of Brethren people that will be lasting. To illustrate I will tell of one campfire meeting: there were eighty little girls, nine, ten and eleven years old. Because it was raining the meeting was held indoors. They sat Indian fashion, on their blankets, in a large circle around an imaginary camp fire. With the leading of a capable young sister and a Negro they sang with all their might. Then Sister Elizabeth Wampler, missionary, gave a talk on race relations and Christ the only hope for better world conditions and other problems. The girls listened intently, and they got the lessons, for I heard some of them talking about them afterward.

As the children play, work, study and worship together, they get teaching that cannot be measured in its value. One little girl told me what Ida Shumaker once said to her personally. Others have quoted Stover Kulp or Wang Tung or Howard Sollenberger or Dr. Cottrell or Earl M. Zigler or our local people. These children who have been to camp can go into almost any church in the district and find someone they know. They feel at home right away.

One of the most sacred and most impressive sights to Brethren people is the love feast. I have seen the communion carried out in true Brethren order (even the lighting with candles). Around the tables were only young people—the officiating elder was under thirty—and they were all as serious and as Spirit-filled as in any love feast held by older folks.

We wish to thank all who help make these yearly camps a success—the directors, the leaders, the cooks and all the teachers. You are doing a good work.—Russell R. Lambert, Dayton, Ohio.

Southeastern Regional Conference

The Southeastern regional conference was held at Roanoke, Aug. 28-30. The theme of the conference this year was Christ, the Hope of the World. Able speakers presented strong messages emphasizing phases of evangelism, the ministry, missions and relief. Special consideration was given to the emphases for the region for this year: evangelism and ministerial enrichment. The conference program was greatly benefited by the impressive worship services that were

conducted by different people and groups.

Guest speakers from our own fraternity were Rufus D. Bowman, Leland S. Brubaker, H. L. Hartsough, and Rufus Bucher. Rev. Thomas C. Allen, director of interracial cooperation for the Virginia Council of Churches, and Dr. Edward Wickers, one of the chemists who assisted in the development of the atomic bomb, were two speakers who brought inspiration and informative data much needed by all people in these times. Dr. Wickers spoke on The Moral and Social Implications of the Atomic Age to an audience of 800 to 1,000 people. He pointed out the great need for moral power to cope with and use the tremendous resources available in atomic energy for the benefit of mankind rather than for its destruction.

Rufus Bowman and H. L. Hartsough spoke, with great earnestness and power from their own experiences and observations, to large audiences on various aspects of the ministry. Leland Brubaker brought stirring and forceful messages on missions, particularly regarding the outlook for China at this time. The opportunity for Christian work in China has never been greater than

now. As soon as the political situation clears great strides can be taken in Christian missions in China. Bro. Brubaker also gave a vivid and interesting picture of the situation in our own territory in Shansi. The spiritual health of the church, he said, is good, but because of their physical and nervous condition the church leaders need a rest. Property damage was heavy, but the greatest loss for the church was the lives of a number of Christians. Rufus Bucher told in his interesting way his observations of the church and the physical needs of the people in the several countries he visited.

In addition to these general sessions, sectional conferences for special interest groups were held on both afternoons of the conference. These sectional conferences included children's work, women's work, men's work, youth, church extension, race relations, and temperance. At the fellowship meals in the evenings excellent messages were given. Bro. J. I. Baugher, new president of Bridgewater College, spoke on the topic, Evangelism Through Higher Education. At one of the general sessions he gave a very able treatment of Adequate Train-

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

Psychology of Religion. Paul E. Johnson. Abingdon-Cokesbury, 1945. 288 pages. \$2.00.

Dr. Johnson, professor of the psychology of religion at Boston University, has written this book on the assumption that there is "an objective reality related to religious experience." He examines religious experience and growth, prayer and worship, creed and conduct, normal individual personality and the religious community. This is a good book for the study of psychology and religion.—Raymond R. Peters.

Going on Sixteen. Betty Cavanna. Westminster, 1946. 220 pages. \$2.00.

This is the story of two years in Julie Ferguson's life, years in which a shy country girl learns how to develop her talents and her attractive personality. Julie's interest in dogs and her faithful care of one collie will endear her to many readers. While a few details in the story—dancing, for instance—fall a little short of Brethren ideals, this book can be recommended to adolescent girls who, like Julie, need to learn how to overcome shyness and self-consciousness.—Kenneth Morse.

Life of Joseph Visualized. Foster and Fay. Standard, 1946. 48 pages. 35c.

Lovely colored pictures in picture strip form tell the life of Joseph. An authentic, reverent presentation.—Genevieve Crist.

Wakaima and the Clay Man. E. Balintuma Kalibala and Mary Davis. Longmans Green & Company, 1946. 144 pages. \$2.00.

Folk tales of East Africa that delight those who like the fanciful and humorous Uncle Remus type of tales. Junior and intermediate age.—Genevieve Crist.

Jesus and Our Human Problems. Robert E. Speer. Fleming H. Revell, 1946. 194 pages. \$2.50.

This book grew out of a long life of rich experience in the service of the Lord. Dr. Speer believes that Jesus is sufficient for our needs in this day and that he alone is sufficient; the testimony of Jesus' own words and life attest it. The book breathes courage to the discouraged and hope to the pessimistic. It should be read by minister, layman and youth alike.—Desmond W. Bitter-er.

Readers Write . . .

These are excerpts from letters which come to the editor's desk. It is our intention not to publish anything here unless permission has been given by the writer.

I read the article, Is Peace Possible? in the Gospel Messenger, and in answer to your request for the opinion of us who want peace I am sending in my thoughts on this problem as follows:

The greatest power for peace will be our praying and faith in God, for God is the only one who can give us peace. Then we must pray earnestly and sincerely, and be humble.

Also, if we expect God to answer our prayers, we must try to do his will. We must seek his cleansing and ask for his love to be in us. Then we can love our neighbors as ourselves. Also we must love our enemies.

Love is a great power too. God is the source of love and God is love, our Bible tells us. I believe we do not have enough love in our church. Those of us who have the love of God in us will have to pray for our weaker brothers and sisters of the church. If the church fails, we cannot have peace. I will say also that I feel that we should love each member of the church as much as we do our brothers and sisters of the flesh, for we are the children of a greater Father. God is Father of all who will come unto him. Jesus prayed, as recorded in John 17, that they all may be one as he and our Father are one. I believe this is for us too.—Mrs. H. S. Grubb, Roanoke, Va.

I think on the whole the Gospel Messenger is a better paper today than ever before. I think there is a deeper realization of the needs of all people the world over and a better understanding of the human heart. We are moving out of the narrow confines of sectarianism into world brotherhood. May we advance to

an ever greater perfection in the cause for Christ and his life work within us.—Mary A. Searer Crouse, South Bend, Ind.

On the front pages of the Messenger for quite a few numbers have been pictures of churches. This, to my mind, is stressing the work of man's hands and is more likely to do harm than good. Perhaps if you would substitute beautiful pictures of nature in any of its forms, from seedtime to seedtime or pictures of the miracles and sufferings of our Lord, it would be more inspiring.

Too much stress and emphasis on man's work is not getting us anywhere.—Mrs. Rose Goscia, Baltimore 2, Md.

I am a member of the congregation worshipping at Fredericksburg, Pa. We appreciate our Messenger very much and ask God's richest blessings on you all who are responsible for the whole of it.—Mrs. E. M. Wenger, Lebanon, Pa.

When I turned to page 14 in the June 1 Messenger, I was delighted to see the three young ministers sitting in the pulpit but saddened to see the two big flags. I certainly hope that picture won't make a lot of our churches take to flag installing. I have been so thankful I could still go to the Church of the Brethren and not be greeted by the flag.

All the war department wants is for the churches to float the flag. They know then they have them "nation conscious" and "patriotic" instead of "human family" and "kingdom" conscious, and that they will keep on supporting them whenever they declare another holy war.—Margaret E. Bixler, New Windsor, Md.

ing for the Ministry. Bro. Warren D. Bowman warmed and stirred the hearts of his listeners as he spoke at the ministers' fellowship supper on The Minister's Spiritual Enrichment.

The youth carried out their business sessions during the sectional conference periods. On Friday evening they had a picnic supper near the Ninth Street church. Following the picnic, the last general session of the conference, which was in charge of the youth, was held in the Ninth Street church. They with the adults filled the church beyond capacity to hear Bro. Rufus Bowman, who challenged them to greater devotion and loyalty to Christ and the church in his message, Christ and Youth.

One of the most beneficial and inspirational experiences for many at the conference was the prayer vigil held all day Friday. The vigil was divided into half-hour periods and there was someone constantly in prayer during the entire day. It was felt that the experience of prayer was beneficial not only to the people who participated, but to the entire conference.

The splendid worship experiences, the able and strong messages and the good fellowship in addition

to the care and physical comforts received while at the conference have caused a great many people in the Southeastern Region to feel that this was indeed a very worth-while and excellent conference.—Minor M. Myers, Bridgewater, Va.

Weddings . . .

Delong-Wertz.—Robert Ellsworth Delong of Vinton, Va., and Violet Mamie Wertz of Salem, Va., at the bride's home, Sept. 20, 1946, by the undersigned.—C. E. Eller, Salem, Va.

Fain-Akers.—John Fain and Mildred Akers, Sept. 7, 1946, by the undersigned, at his residence.—S. P. Reed, Floyd, Va.

Frey-Swarner.—John Frey of Newville, Pa., and Dorothy Swarner of Carlisle, Pa., in the Carlisle church, Sept. 4, 1946, by the undersigned.—Russell H. Weber, Carlisle, Pa.

Frodsham-Bessey.—Olaf Frodsham and Elaine Bessey, both of Porterville, Calif., in St. John's Episcopal church, Aug. 17, 1946, by Rev. Allen Neech.—Paul S. Longenecker, Lindsay, Calif.

Gibson-Crowe.—Frederick M. Gibson of Troutville, Va., and Mildred L. Crowe of Roanoke, Va., at the parsonage, Sept. 6, 1946, by the undersigned.—Chester I. Harley, Cloverdale, Va.

Gilbert-Bassler.—Emerson Gilbert, Wernersville, Pa., and Althea LaRue Bassler of Sinking Springs, Pa., in the Reading church, Sept. 14, 1946, by the undersigned.—D. H. Markey, Reading, Pa.

Givens-Hess.—Edward James Givens of York, Pa., and Virginia May Hess of Glatfelters, Pa., at the Trinity Lutheran church, Seven Valleys, Pa., by M. L. Krohn, assisted by the undersigned.—Bernard N. King, York, Pa.

Graf-Lowery.—Willard Graf of Delta,

Ohio, and Doris Lowery of Adrian, Mich., at the bride's home, Aug. 17, 1946, by the undersigned.—H. H. Hendricks, Adrian, Mich.

Handy-Mumaugh.—Lloyd Handy of Plymouth, Ind., and Lois Mumaugh of Peru, Ind., in the Peru church, Sept. 23, 1946, by the undersigned.—John B. Wieand, Peru, Ind.

Harsh-Eby.—Norman Harsh of Egdon, W. Va., and Lois Eby of Hollansburg, Ohio, at the Beech Grove church, Aug. 16, 1946, by the undersigned.—Dolar Ritchey, Hollansburg, Ohio.

Hendricks-Hughes.—Stanley R. Hendricks and Ina B. Hughes, both of Adrian, Mich., at the Adrian church, Aug. 11, 1946, by the undersigned.—H. H. Hendricks, Adrian, Mich.

Hofherr-Keckler.—John Philip Hofherr and Vernice Marie Keckler, both of Muncie, Ind., at the parsonage, July 25, 1946, by the undersigned.—H. Jesse Baker, Muncie, Ind.

Humphries-Humphries.—Leon W. Humphries of Waynesboro, Va., and Mary Humphries of Buena Vista, Va., in the Buena Vista church, Sept. 10, 1946, by the undersigned.—Henry C. Eller, Buena Vista, Va.

Jacoby-Kline.—Donovan Jacoby and Janice Kline, both of Carlisle, Pa., in the First Presbyterian church, Carlisle, Pa., Sept. 1, 1946, by the undersigned.—Russell H. Weber, Carlisle, Pa.

Keyser-Bard.—William Keyser of Oaks, Pa., and Nancy Bard of Collegeville, Pa., in St. Paul's Episcopal church, June 29, 1946, by Rev. Ernest J. Harry and the undersigned.—David K. Hanawalt, Oaks, Pa.

Lewis-Morris.—Donald Lewis and Bonnie Morris, in the Mohican church, June 23, 1946, by the undersigned.—J. Herman Reinke, West Salem, Ohio.

Lam-Ritchie.—John Jason Lam, Jr., of Arlington, Va., and Margaret Ellen Ritchie of Oaks, Pa., in the Green Tree church, Aug. 3, 1946, by the undersigned.—David K. Hanawalt, Oaks, Pa.

Lang-Theimer.—Silas Lang of Pulaski, Va., and Evelyn Theimer of Nokesville, Va., at the bride's home, July 13, 1946, by the undersigned.—Olden D. Mitchell, Nokesville, Va.

Long-Hanawalt.—Daniel Malcolm Long of Baltimore, Md., and Miriam Aileen Hanawalt of La Verne, Calif., at the La Verne church, Aug. 22, 1946, by the undersigned.—Paul S. Hersch, Covina, Calif.

Mason-Hamilton.—William Henry Mason of Dawn, Mo., and Frances Hamilton of Chillicothe, Mo., at the Rockingham parsonage, Sept. 12, 1946, by the undersigned.—Lee Kendall, Norborne, Mo.

McGraw-Acker.—John McGraw and Retta Acker, both of Muncie, Ind., at the parsonage, Aug. 29, 1946, by the undersigned.—H. Jesse Baker, Muncie, Ind.

Miller-Reginos.—John S. Miller, Jr., and Helen Reginos, both of Waterloo, Iowa, in the South Waterloo church, Sept. 7, 1946, by the undersigned.—W. H. Yoder, Waterloo, Iowa.

Minns-Weaver.—D. O. Minns, Jr., and Evelyn Fern Weaver, both of McPherson, Kansas, at the parsonage, Aug. 18, 1946, by the undersigned.—E. F. Weaver, Grand Junction, Colo.

Morris-Imhoff.—William Morris and Ethel Imhoff, in the Mohican church, Sept. 18, 1946, by the undersigned.—J. Herman Reinke, West Salem, Ohio.

Petersen-Post.—Kenneth A. Petersen and Mary Lou Post, both of Denver, Colo., at the parsonage, Sept. 14, 1946, by the undersigned.—Oliver H. Austin, Denver, Colo.

Plaughter-Smith.—John Paul Plaughter of Bridgewater, Va., and Erma Gene Smith of Dayton, Va., June 1, 1946, by the undersigned, at his home.—I. J. Garber, Bridgewater, Va.

Poland-Metzger.—Delmar Poland of Piercetown, Ind., and Mary Louise Metzger of North Manchester, Ind., Aug. 4, 1946, by the undersigned, at his home.—Leonard Custer, North Manchester, Ind.

Obituaries . . .

Deane Duke Slater

Deane Duke Slater, son of the pastor of the First church, Colorado Springs, Colo., Bro. Lloyd A. Slater, and his wife, Mary Margaret Slater, was born on Thanksgiving Day, Nov. 22, 1945, and died July 5, 1946, by electrocution when, while playing on a floor at his parents' feet, he touched a faulty electric wall outlet. Funeral services for little Duke, who had been to Sunday school and church every Sunday of his life, excepting the Sunday of his birth, were held in the First church with Rev. A. W. Luce of the Central Christian church of Colorado Springs officiating and all of the ministers of the city participating. Little Duke is survived by the father and mother; a brother, Robert Conway Slater III; three grandparents, Bro. Edmond Fry and Brother and Sister E. O. Slater. Interment was in the Colorado Springs Evergreen cemetery.—Nina Fry, Colorado Springs, Colo.

Donald Houston Wampler

Donald Houston Wampler, the youngest son of Charles W. and Zola Wampler, was born Jan. 12, 1930, at Sunny Slope Farm, near Dayton, Va., and spent his entire life there. He died in the Rockingham Memorial hospital, Harrisonburg, Va., on May 28, 1946, as the result of a fatal car collision. The collision occurred when the station wagon which Donnie was driving and a bread truck collided head on. Three school friends escaped with severe injuries.

Donnie was baptized into the Cooks Creek congregation on Aug. 4, 1941, and was active in its work until his untimely death. He was regular in his attendance at communions, Sunday school and church. He served well as an usher and a sexton of the Garbers church. He was active in the youth work and was scheduled to take part in one of the B.Y.P.D. plays.

The funeral service for Donnie was held in the Garbers church by his pastor, the undersigned. Interment was in the family plot in the Oak Lawn cemetery, Bridgewater, Va.

Besides his parents, he is survived by six sisters, Mrs. Lawrence Bowers, Mrs. Harry Custer, Mrs. Edward Clem, Jr., Mrs. Mark Logan, Mrs. Orlin Kersh, and Miss Zola Wampler; two brothers, Charles Wampler, Jr., and William D. Wampler.—Jacob F. Replogle, Harrisonburg, Va.

Elder William Nicholas Zobler

Elder William Nicholas Zobler was born June 19, 1879, and died in Gettysburg, Pa., at the age of sixty-seven years.

On March 2, 1900, he was married to Emma S. Andes, of Lancaster, Pa., who proved to be a faithful and loving companion until her death on Nov. 27, 1939. On Dec. 6, 1940, Eld. Zobler was married to his second wife, Mrs. Hermie Warren of Gettysburg, Pa., where they resided together until his death.

Brother Zobler united with the Church of the Brethren in 1892 in East Petersburg, Pa. On April 10, 1900, he was elected to the deacon's office in the church in Lancaster, Pa., where at that time he held his membership. Later he moved to East Petersburg, where he was called to the ministry by the East Petersburg congregation on Nov. 16, 1910. He was ordained to the eldership in the same church, in which official capacity he served faithfully until he passed away.

Bro. Zobler was widely known, and will

be sadly missed by the ministerium and his many friends. He was the presiding elder of the Carlisle Church of the Brethren. Besides, he conducted a number of evangelistic meetings. Many of his converts will testify to the devotion with which Bro. Zobler served his Lord to bring souls into God's kingdom. We believe his soul is resting in peace, "asleep in Jesus."

Surviving him are his devoted wife; two sisters, Mrs. C. H. Martin, Lititz Pike, and Mrs. Lillie Snyder, Wilmington, Del.; three brothers, Adam, Harrington, Wash., S. S. and H. S., both of Lancaster; and two adopted daughters, Mary, wife of Bro. Ulysses Gingrich, Hummelstown, Pa., and Minerva, wife of Bro. Jesse Hoffman, Collegeville, Pa.

Funeral services were conducted by the brethren in Gettysburg, and interment was made in the cemetery near the Hanoverdale church, Pa., where his first wife also is buried.—Lovena Andes Harley, Norristown, Pa.

Albert B. Carper

Albert B. Carper, son of the late William and Susan Carper, died recently at the age of eighty-three years. He had



been a successful merchant, manufacturer and banker, and had long been active in the work of the church. His son, Elder F. S. Carper, is pastor of the Palmyra church.

Surviving are his wife, Fannie; one daughter, Mrs. Ralph B. Heisey; three sons, F. S., William and Albert; eight grandchildren, and four great-grandsons.—Condensed from newspaper report.

Dr. C. L. Miller

Dr. Calvin Leroy Miller, son of John, Jr., and Estella Miller, was born in North Manchester, Ind., May 17, 1892. He grew



to manhood near the home of his birth. After completing normal training in Manchester College he taught school for three years. He then entered Indiana University, enrolling for the dental course. In 1911 he became a member of the East Eel River church. In 1913 he was united in marriage to Florence B.

Fair. For the past twenty-four years he lived in South Bend, Ind. For the past twenty years he has been an active member of the First South Bend church. He loved the church and gave of his life to enrich her life. He was a good and useful citizen, an honor to his profession, a loving father and husband, and a consecrated Christian. He is survived by his wife, two daughters: Mrs. Judson Lytle and Martha Lou, one grandson, three sisters: Mrs. Ray Butterbaugh, Mrs. Chester Copeland, Opal, living at home with his aged mother, and one brother, Dr. Warren Miller.

Orval Jacob Bollinger

Orval Jacob Bollinger was born near Hartville, Ohio, March 29, 1926, and died on July 4, 1946.

He united with the Hartville Church of the Brethren at the early age of nine years and lived a devoted Christian life the remainder of his days.



He graduated from the Hartville high school in 1945 and shortly after that spent two months in Europe on a goodwill mission, that of accompanying a boatload of relief cattle to Trieste, Italy. Last fall he entered Manchester College to prepare himself for the ministry of music, and finished all but three weeks of the school year.

One brother preceded him in death twenty-eight years ago. Besides his parents he leaves one sister, Mrs. Ruby Hall of Hartville, one brother, Walter Bollinger of Hartville and one foster brother, Robert Kelly of East Akron.

May the noble upright life he lived and his untimely going be a challenge to all who knew him.—Benjamin and Edna Bollinger, Hartville, Ohio.

Elder I. F. Yaney

Israel Franklin Yaney, pioneer church worker and minister in the Church of the Brethren, died May 7, 1946, at the Adams County Memorial hospital, Decatur, Ind.

He was born near Celina, Ohio, Nov. 12, 1857, son of Daniel and Julia Bird Yaney. He moved with his parents to a farm in Jefferson Township, Ind., in his late teens. Here he was married to Dora Jane Macey on Nov. 11, 1883.

Early in life he united with the Church of the Brethren, and soon after the young couple set up housekeeping, he was called to the ministry. He served as pastor in the Blue Creek church near Geneva, Ind., until 1904. In 1904 he moved to the Pleasant Dale church; here he was active both as a minister in the church and as a farmer and civic leader. Because of his advanced years, he retired from the active ministry a number of years ago, but continued to support the work financially. For years he taught a Sunday-school class of small boys. As long as he could drive a car, he took his class of small boys on picnics and fishing trips periodically.

He loved nature and music and gave to all his children a deep appreciation of good music. He believed and practiced the family altar, emphasizing the family song hour.

On Nov. 12, 1944, he and his wife celebrated their sixtieth wedding anniversary. To Bro. Yaney and his wife were born ten children. One son, Clement Walter, one daughter, Florence Frances, and four grandchildren preceded him in death. He is survived by his wife, four sons, Orville C., Moline, Ill.; Augustus D., Oak Park, Ill.; George W., Fort Wayne, Ind.; William R., Columbia City, Ind.; four daughters, Mrs. Sam Henschen, Decatur, Ind.; Mrs. Chester A. Olwin, Cushing, Okla.; Mrs. Clyde E. Shafer, South Bend, Ind.; and Mrs. John R. Worthman, Fort Wayne, Ind.; twenty-two grandchildren and eighteen great-grandchildren.

Funeral services were conducted by the undersigned and Bro. Charles Oberlin of Peru. Interment was made in the church cemetery.—Russell Weller, Decatur, Ind.

Kress, Gusta Ellen McClellan, was born March 27, 1863, and died Sept. 9, 1946. She was a long-time member of the Sams Creek congregation. Funeral services were held in the Sams Creek church by the undersigned, assisted by Elder E. C. Bixler. Interment was in the adjoining cemetery.—William Kinsey, New Windsor, Md.

Lentz, Aaron J., was born Oct. 25, 1857, in Girard, Ill., and died Sept. 9, 1946, at a convalescent home in Butler, Mo. He is survived by one brother, Elder George W. Lentz. He was united in marriage to Lou Simons of Farmersville, Ill., who, together with one daughter, two sisters and five brothers, preceded him in death. Funeral services were held at the Adrian church by Elder James M. Mohler of Leeton, assisted by Elder Oscar Wagner of Adrian. Interment was in the Crescent Hill cemetery.—Mrs. Ruth L. Enos, Adrian, Mo.

Lohr, Annie Metzger, was born May 10, 1862, and died April 22, 1946. She is survived by two sons, nine grandchildren, two great-grandchildren and one brother. One daughter preceded her in death. She was a long-time member of the Hooversville Church of the Brethren. Funeral services were held in the Hooversville church by the pastor, Kenneth R. Blough, and burial was in the Stoyestown cemetery.—Mrs. Kenneth R. Blough, Hollsopple, Pa.

Long, Abram Keith, son of Charles and Mary Stamback Long, was born Dec. 31, 1901, at Bader, Ill., and died Sept. 1, 1946. He was united in marriage to Bessie Schisler on Dec. 10, 1924. To this union six children were born, five of whom survive. He was a member of the Astoria church. Funeral services were held at the Astoria church by Bro. Fred Thompson and burial was in the Astoria cemetery.—Lizzie Riebling, Astoria, Ill.

Long, Erwin Max, son of Edward and Libby Long, was born on Feb. 2, 1900, near Paw Paw, Mich., and died Sept. 13, 1946. On Aug. 23, 1920, he was united in marriage to Ila Curtis. He had been a member of the Church of the Brethren since a boy. He is survived by his wife, one daughter, two sons, his father, four brothers and two sisters. Funeral services were held by the undersigned in the Church of the Brethren, and burial was in the Salem cemetery.—James E. Renz, Lima, Ohio.

Miller, Elizabeth, wife of Charles E. Miller, was born in Rockingham County, Va., Oct. 28, 1877, and died in the Arlington County hospital at Arlington, Va., April 26, 1946. She was married to Charles E. Miller on Nov. 29, 1896. To this union were born four sons and two daughters; five children and nine grandchildren survive. One son preceded her a number of years ago. She was a member of the Church of the Brethren for many years.—Mrs. Joseph S. Wine, Arlington, Va.

Miller, Frank H., son of the late Daniel L. and Mary Jane Harclerode Miller, was born at Zanesville, Ohio, and died at his home in Snake Spring Valley Aug. 19, 1946. He was united in marriage to Earnie May Cessna on June 2, 1909. He is survived by his wife, six children and six grandchildren. He became a member of the Church of the Brethren at an early age. Funeral services were held at the Snake Spring church by Brethren Alva Shuss and Isaac Wareham. Interment was in the Hersherberger cemetery.—Mrs. Marshall Van Horn, Everett, Pa.

Miller, Jennie M., daughter of the late Martin and Elizabeth Berry, was born in Harrisonburg, Va., and died at the home of her daughter in Palmyra, Pa., at the age of eighty-two years. She was a devoted member of the Palmyra church, where her son-in-law assists in the ministry. She was also active in the Sunday-school class and in the ladies' aid society of the church. Surviving are her husband, Bro. Samuel Miller, two daughters, fifteen grandchildren and nine great-grandchildren. Funeral services were held in the Palmyra church by Elder F. S.

Carper and Bro. A. C. Reber. Burial was in the Gravel Hill cemetery at Palmyra.—Mrs. Irwin A. Allwein, Palmyra, Pa.

Miller, Maria, of Greencastle, Pa., wife of Charles E. Miller, died Sept. 4, 1946, at the age of seventy-five years. She was a member of the Church of the Brethren. Funeral services were held at the Browns Mill church by Bro. Lowell Gearhart, and burial was in the Longmeadow cemetery.—S. C. Plum, Waynesboro, Pa.

Rotruck, Benjamin Andrew, son of the late Samuel and Nancy Harris Rotruck, died at his home in Keyser, W. Va. His first wife preceded him in death in 1913. His second wife, Mrs. Ura Tyler Rotruck, two sons, two daughters, three brothers and two sisters survive. Funeral services were conducted by his pastor at the Church of the Brethren and burial was in the Queens Point cemetery.—A. R. Showalter, Keyser, W. Va.

Royer, Anna Maria, daughter of Samuel and the late Mary A. Snader Weybright, was born near Detour, Md., March 20, 1868. While yet a child, she became a member of the Rocky Ridge church. On Dec. 19, 1888, she was married to John T. Royer and moved to Westminster. To them were born five daughters and two sons. She was one of the pioneer mothers in the women's organization in the church. For twenty-four years she was either secretary-treasurer or president of the local ladies' aid society and for twelve years she held the office of secretary-treasurer of the women's work of her district. For a number of years following her husband's death in 1933, she taught the adult Bible class. She passed away Aug. 23, 1946, at the home of her daughter in Westminster. She is survived by seven children, seven grandchildren, three brothers and one sister. Funeral services were held in the Westminster church by Brethren A. Stauffer Curry, George A. Early and R. W. Schlosser. Interment was in the Meadow Branch cemetery.—Mrs. Harper Will, Chicago, Ill.

Royer, Daniel, departed this life June 11, 1946, at the age of seventy-eight years. Bro. Royer is survived by his wife, two sons, three daughters, two brothers, three sisters and a number of grandchildren and great-grandchildren. Bro. Royer was a member of the Upper Codorus congregation for many years. He served in the office of deacon for about forty years. He also served as Sunday-school superintendent, church treasurer and in other church offices. Funeral services were held in the Black Rock church by Bro. Joseph M. Baugher, and interment was in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Sheets, Estella, daughter of the late Mr. and Mrs. S. R. Smith, died as the result of a fire in her home at Ft. Defiance, Va., Aug. 17, 1946. She was united in marriage to Lester Sheets, who survives together with one sister and two brothers. She was a faithful and active member of the Middle River church. Funeral services were held in the Lebanon church by Brethren F. Y. Garber and Newton Poling.—Mrs. D. P. Sandridge, New Hope, Va.

Snell, Catherine Brubaker, daughter of John and Mary Neff Brubaker, was born in Ohio, May 8, 1862, and died near Monrovia, Calif., Sept. 14, 1946. She was united in marriage to John Franklin Snell at Girard, Ill. Four children were born to this union. Early in life she united with the Church of the Brethren. She and her husband served the church many years in the office of deacon. Her husband preceded her in death on March 26, 1940. She is survived by three children, thirteen grandchildren and four great-grandchildren. Funeral services were conducted by her pastor, Bro. Galen Ogden, in the La Verne church and burial was in the near-by Evergreen cemetery.—G. O. Stutsman, Hermosa Beach, Calif.

Stroup, Amanda, was born near Mattawana, Pa., Nov. 13, 1858, and died in the Lewistown hospital Aug. 12, 1946. On Dec. 25, 1884, she was united in marriage to Irvin S. Stroup, who preceded her in

death on Jan. 24, 1942. Surviving are two daughters, two grandchildren, six great-grandchildren and one brother. Sister Stroup became a member of the Church of the Brethren in her youth. She was one of the three remaining charter members of the Pine Glen church and was a regular attendant at Sunday school and church services as long as her health permitted. Funeral services were held in the Booth funeral home by Brethren Luther Yoder and Harry Kauffman. Interment was in the Pine Glen cemetery.—Margaret L. Miller, Mattawana, Pa.

Vader, Georgiana, daughter of Daniel and Samatha Studebaker, was born May 18, 1882, at Eaton, Ind., and died Aug. 28, 1946. She was united in marriage to Elmer Grant Vader on Dec. 29, 1898. To this union six children were born. She united with the Church of the Brethren in childhood and lived faithful until death. Her husband preceded her in death Nov. 3, 1945. She is survived by four sons, two daughters, one sister, two half brothers and eleven grandchildren. Funeral services were held at the Kansas City, Mo., church, of which she was a member, by her pastor, Bro. Carl Seidler. Burial was in the Floral Hill cemetery.—Mrs. Wallis Varner, Kansas City, Mo.

Weaver, Anna Mowery, daughter of James A. and Nancy Hanthorn, was born near Lima, Ohio, on May 4, 1860, and died Aug. 21, 1946. She was united in marriage with Samuel Mowery on Feb. 17, 1880. He preceded her in death on Sept. 17, 1937. On Dec. 24, 1938, she was united in marriage to David Weaver. She had been a member of the Church of the Brethren for the past fourteen years. She is survived by her husband and one son. Funeral services were held in a funeral home by the undersigned. Burial was in the Memorial Park cemetery near Lima.—James E. Renz, Lima, Ohio.

Weimert, Pearl, daughter of Levi and Maggie Parker, was born Feb. 20, 1870, near Du Quoin, Ill., and died Aug. 11, 1946. In 1887 she was married to Frederick Ervin Weimert, who preceded her in death on April 26, 1935. To this union were born two sons and six daughters. She is survived by five daughters, eleven grandchildren and six great-grandchildren. She was a member of the Christian Church until after her marriage. In 1890 she and her husband united with the Church of the Brethren at the Walnut Valley church in Kansas. The following year they were elected to the office of deacon. For over thirty years she taught in the Sunday school and was also active in the women's work of the church. Funeral services were held in Fresno, Calif., by Bro. Forest Eisenbise.—J. E. Jones, Fresno, Calif.

Wenger, Lizzie M., was born April 5, 1880, and died July 21, 1946. She was a faithful member of the Church of the Brethren for many years. She is survived by her husband, seven sons, one daughter and twenty-eight grandchildren. Funeral services were held in the Mohler's church by Brethren John Myer and Ralph Heisey. Interment was in the cemetery adjoining.—Mrs. Mark Royer, Denver, Pa.

Wiltsey, Lela C., daughter of Jay and Emily Devereaux; was married to Russell Wiltsey at Petoskey, Mich., in 1913. To this union were born one daughter and two sons who survive. Her parents, one sister and three brothers also survive. She was a member of the Church of the Brethren. She taught school in Emmet County and Oakland and was a sincere W.C.T.U. worker for many years. Funeral services were held by her pastor, Bro. LeRoy Shafer, at the Church of the Brethren, with burial in the East Lawn cemetery at Lake Orion.—Susan P. Shafer, Pontiac, Mich.

Wirick, Norma, was born Jan. 10, 1890, in Scalp Level, Pa., and died at the home of her brother. Her husband, Edward, preceded her in death in 1939. She is survived by one son, two daughters, seven

brothers, six sisters and her father. Funeral services were held in the Rummel church by her pastor, Bro. G. W. Wright, and interment was in the Berkey cemetery.—Mrs. Howard Holsinger, Rummel, Pa.

Wolford. John Fredrick, son of Fredrick and Elizabeth Wolford, was born Nov. 22, 1872, and died May 10, 1946. He was united in marriage to Jessie A. Martin on Feb. 18, 1896. To this union three children were born, one of whom died in infancy. His wife preceded him in death on Jan. 26, 1932. He is survived by two sons and seven grandchildren. He had been a member of the Christian Church for forty years. His parents were charter members of the Deepwater church and gave to the church the plot of ground on which the church now stands. Services were held at the Leays chapel by Bro. W. R. Argabright, pastor of the Happy Hill church, and burial was in the cemetery near by.—Mrs. Wallis Varner, Kansas City, Mo.

Church News . . .

Indiana

Howard.—We met in council on the evening of Sept. 12, with our elder, T. A. Shively, presiding. Two letters of membership were granted. We also reorganized the Sunday school. It was voted that we elect deacons at the December meeting. Our two-week revival meeting will begin Sept. 30, with Bro. G. S. Strausbaugh of Ohio as the evangelist. Our love feast will be held on the evening of Oct. 26. The ladies' aid has been sewing for relief and making comforters.—Olive C. Lybrook, Kokomo, Ind.

Nappanee.—At our council meeting on Sept. 5 Bro. Leroy Fisher was re-elected elder. Plans are being made for a harvest meeting in October. Our communion will be held Oct. 31. Since our last report, a consecration service was held for five babies and three new members were added by baptism. Our delegates to district conference at Camp Mack in August were Lawrence and Sarah White and Ralph Miller. On one Sunday evening Wade Geyer talked and showed pictures of his trip to Yugoslavia with a boatload of horses. The sound picture, *From Dawn to Resurrection*, was shown by Roger Boomershine. Richard Peppen gave a talk on India, where he had spent some time. Charles Stouder, representing the men's work, talked one evening and the Stouder musicians presented a musical program. Bro. Russell Pepple, John Frederick and Dr. Burton Metzler supplied the pulpit while our pastor was on vacation. In the evening we joined other churches in union services at the park. The men harvested their corn for the Brethren cannery at New Paris. The women have sewed and canned for relief this summer. They are beginning to quilt. The church lost by death this summer a charter member, Sister Amanda Blosser, and another aged member, Bro. John Holloway. Some painting has been done on the exterior of the church and the interior is to be redecorated soon. We are glad to report that our former elder, Bro. David Metzler, is making a satisfactory recovery from an accident.—Mrs. Hazel Grasz, Nappanee, Ind.

New Paris.—We met in regular quarterly council on Sept. 5 with Bro. Eldon Evans officiating. Two letters of membership were granted. Bro. Lester Fike of Springfield, Ohio, will conduct our evangelistic meetings beginning Oct. 20 and continuing for two weeks, closing with the communion services on Nov. 4. Church officers were elected for the year. Bro. Eldon Evans was re-elected as elder and Fay Miller and Mary Kiefer as Messenger agent and church correspondent. Bro. Iverson Mishler, who has been ill for some time, is slowly recovering. The

sisters' aid has been doing relief sewing and has been helping at the relief canning factory. Bro. Leroy Fisher preached here on pulpit exchange Sunday. The B.Y. P.D. presented a play entitled *What Shall It Profit?* Our oldest aid member who is past eighty years old has been bedfast and desires the prayers of the church. The Sunday school and other activities of the church are progressing nicely.—Mary C. Kiefer, New Paris, Ind.

Pleasant Valley.—Our offering for relief wheat amounted to \$410.35. A singspiration was held at our church on Aug. 18. Elder Eldon Evans of the district board assisted on Aug. 4 in installing Brother and Sister Harold Hershberger and Brother and Sister Sturatt McClain in the office of deacon. We have just closed a series of meetings conducted by Bro. C. C. Sollenberger of Southern Ohio. Eight accepted Christ. Bro. Harold Hershberger and Sister Bessie Schrock were delegates to district meeting which was held at Camp Mack. We met in our regular council meeting on the evening of Sept. 1 and elected officers for the coming year. Our minister, Bro. Homer Schrock, was re-elected elder. The women of our church are sewing and canning for relief. Our harvest meeting will be held Sept. 29, with Bro. Virgil Mock as our guest speaker for both morning and afternoon. Several of our members have assisted with the canning at the New Paris cannery.—Mrs. Nora Bowman, Middlebury, Ind.

Union Center.—In the past year six young people have been received into the church by baptism. Eleven letters were received and twelve letters were granted. We had a dedication service and eleven babies were dedicated to the Lord. Our ladies' aid has been very busy doing relief work. We have sent from our church 1,137 pounds of relief clothing, 180 new garments, eighty single blankets, thirty-five made-over wool garments, twenty-six comforters, 450 diapers, \$20 for seeds and \$270.64 for rolled oats. On Sept. 15 we observed the first Sunday of the meal of mercy. The church took an offering of \$116.16 to help feed the starving people. Our pastor, Bro. Arthur Keim, was our delegate to Annual Conference. We met in council on Sept. 10 to reorganize the church and Sunday school. Bro. Eldon Evans was elected elder and Sister Thelma Bigler Messenger correspondent. Our love feast will be held on Oct. 19. Beginning Nov. 24, Bro. Jesse Whitacre of Keyser, W. Va., will be with us in a two-week evangelistic meeting.—Mrs. Jesse B. Mishler, Nappanee, Ind.

Iowa

Cedar Rapids.—Our pastor, who has been with us for the past six years, has accepted the pastorate of the Calvary church at Los Angeles, Calif. They took over their duties there on Sept. 1. Bro. Milton Early of the First church in Omaha has accepted the pastorate of this church and was installed on Sept. 15, with Bro. Hoefle of the Garrison church presiding. At a called council meeting on Aug. 7 Paul Haworth was licensed to preach. The women of the church are doing relief sewing and canning and have various other projects. The men have been active in their efforts to help beautify the church and the church ground. The men and the women have redecorated and remodeled the parsonage. We have elected our church, Sunday-school and women's work officers and are planning a busy and interesting new year.—Violet M. Snyder, Cedar Rapids, Iowa.

Des Moines Valley.—We held our regular quarterly council meeting on Sept. 13, with our elder, Bro. John Brower, presiding. We decided to hold our fall communion on Oct. 13. After the business of the evening, we ordained our pastor to the eldership. We also installed Mr. and Mrs. Ernest Carpenter, Mr. and Mrs. Lawrence Howard and Mr. and Mrs. Vernon Hildreth into the office of deacon. The ladies' aid has been canning for relief and has over 1,000 cans ready to ship.

They also sent clothing for relief.—Mrs. Essie Howard, Ankeny, Iowa.

Indian Creek.—Two of our intermediates and five of our young people attended camp at Pine Lake in August. We have been quite active in relief work. The primary children are filling a little bank; the money will be used to help feed hungry children. The intermediates sent money to New Windsor for canned food. The adult class and some of the young people purchased a heifer which is now ready to be shipped overseas. The ladies' aid has just finished twenty-four wool garments to be sent to Russia. They plan to serve a penny dinner at the church one day each month during the fall and winter months. Just now they are quilting. Several from our congregation attended our district meeting, which was held at Panora recently. We met in our business meeting on Sept. 5, with Elder B. F. Buckingham in charge, and elected our church officers for another year. Bro. Ross Noffsinger was chosen as our elder. Bro. Will Enfield, our church janitor, has been unable to attend services for several months, part of which time he has been confined to his bed.—Fern Shull, Maxwell, Iowa.

Libertyville.—Bro. F. A. Oliver has filled our pulpit the past year and also conducted a vacation Bible school the first part of August which closed with a demonstration of the work to the public on Sunday evening. Bro. John H. Price of Sacramento, Calif., and Bro. Fahnestock of Pennsylvania were guest speakers during the summer. Bro. Edward Duncan of Barnum, Minn., came Sept. 1 to serve as our pastor. He and his family are located in the new parsonage near the church.—W. N. Glotfely, Batavia, Iowa.

Maryland

Beaver Creek.—Our annual family night covered-dish supper was held in our community hall with Bro. Russell Hicks as the guest speaker. The women have purchased fifty new hymnals for the church and have placed the Gospel Messenger in a number of new homes. They have contributed soap, new and used clothing and 246 cans of beans for relief. Our church contributed \$252 to the dried-milk project and plan to purchase a heifer as soon as one is available. The young people have already purchased a heifer which is to be shipped in the near future.—Helen L. Grossnickle, Hagerstown, Md.

Broadfording.—We held our fall business meeting on Aug. 28 with Elder David Petre presiding. We decided to purchase a bulletin board and an oil furnace as soon as they are available. We also plan to get more needed equipment for our love feast services. Our delegates to district meeting are Sisters Janet Foltz and Irene Petre and Bro. Paul Reid. On Sept. 8 the ministers of Middle Maryland churches exchanged pulpits. Bro. Clarence Hunsberger preached for us. On Sept. 22 we elected Sunday-school teachers. Dr. Raymond Schmidt will be with us to deliver a message on temperance. On Sept. 29 we will have the installation services for our new officers and teachers. Our revival meetings will begin on Oct. 7; Bro. D. I. Pepple is the evangelist. Our love feast will be held Oct. 19. The third Sunday of each month we lift our relief offering. We are also raising money for wheat for relief.—Harry C. Myers, Maugansville, Md.

Brownsville.—As a result of the revival conducted by Bro. Ralph G. Rarick of Pennsylvania, thirty-two were added to the church. Bro. Rarick officiated at our communion services. Our pastor, Bro. Virgil Brallier, and his wife brought back interesting reports of Annual Conference. A two weeks' vacation school was held in August with an enrollment of 123. Bro. Stewart B. Kauffman will begin a two-week revival at Brownsville on Oct. 7. Our three Sunday schools have elected officers for the coming year. The young people are soliciting funds toward the carload of wheat for relief to be sent by our district. The women have made some

of the cutout garments for relief this summer. Our pastor has preached several sermons on stewardship of time and money which have challenged us to be better stewards. Bro. Brallier and several others attended the regional conference at Roanoke, Va. Our love feast was held Oct. 12.—Mrs. Laura E. Fouch, Browns-ville, Md.

Michigan

Pontiac.—Our annual revival was held July 28—Aug. 11, with Bro. B. C. Whitmore of Wheaton, Ill., as the evangelist. Ten were baptized. We held a dedication service and the burning of our mortgage with a family dinner under the supervision of our pastor. Three of our young people attended Apple Blossom camp near Beaverton for a week and fourteen spent the week end there. The young people gave fifty dollars for Youth Serves. Sister Helsel and Sister LeRoy Shafer were chosen as delegates to district conference at Elmdale, Mich., in August. LeRoy Herald Shafer was discharged from the Milan, Mich., institution where he had been for almost twenty months because of his conscientious beliefs. Our church is taking an active part in all relief work; the women, at present, are sewing on Russian garments. The men's work has sent two heifers for relief and has raised \$110 for the wheat project. At our council meeting on Sept. 14 Sunday-school and church officers were elected for the coming year. Bro. Shafer was retained as elder. Our love feast was held Oct. 6.—Susan Prowant Shafer, Pontiac, Mich.

Missouri

Wakenda.—Our evangelistic services were held by Bro. D. W. Kesler of Sabetha, Kansas. Five young people were received into the church by baptism. Other churches of the community co-operated with us during the meetings. It was noted with special interest that on one Sunday night nine ministers were present. At our regular business meeting held in August the new Sunday-school and church officers were elected for the coming year. Mrs. George Bowman and Miller Van Pelt will represent us at district meeting, which will be held in our church in October. Brother and Sister Rufus King were with us recently and told of their work in Puerto Rico. Bro. Lowell Brubaker gave us an interesting account of his trip to Europe as a cattle attendant.—Sara E. Fifer, Hardin, Mo.

North Dakota

Pleasant Valley.—Our regular council

SAVE TIME HUNTING BOOKS . . . SAVE MONEY BUYING BOOKS

The Brethren Ministers' Book Club

selection for November is . . .

THE GENIUS OF THE PROPHETS

By W. Arthur Faus

To members of The Brethren Ministers' Book Club this stimulating volume listed at \$1.75 per copy will now be sent for the Gish price of \$1.40 per copy. Church of the Brethren ministers not members of the club can get the book at the Gish price, but why not join the Brethren Ministers' Book club and receive the monthly selections without delay? If more information is desired, ask for the leaflet: *What About This Brethren Ministers' Book Club?*

BRETHREN PUBLISHING HOUSE . . . ELGIN, ILLINOIS

was held Sept. 8 with Bro. William Loucks in charge. Our church has planned to have an auction sale, the proceeds of which will go for relief. We plan to hold our communion service on Oct. 18 and our harvest meeting on Oct. 27. We have had some good meetings this summer and are happy to report eight new members through baptism.—Mrs. Otto Wurgler, Knox, N. Dak.

Ohio

Black Swamp.—Our quarterly council was held on Sept. 12, with Bro. H. H. Hendricks presiding. At this time Sunday-school officers were elected for the coming year. We also decided to extend our church officers' terms to one year from this time and hereafter to hold elections for church and Sunday-school officers at the September meeting. Our revival meetings will begin on Nov. 4 with Brother and Sister B. M. Rollins as the evangelists. We decided to hold our regular fall love feast on Nov. 2, just preceding our meetings, with an all-day meeting on Nov. 3. After a special service for our relief heifer, she was taken to Lodi, Ohio, on Aug. 17 for shipment overseas. She was cared for by Bro. Walter Kurfis. Our women's organization has been doing much sewing for re-

lief and Bethany Hospital. We met as a group and canned peaches. We have purchased a new motion-picture projector. This projector may be rented to any church in the near-by district if accompanied by one of our young men. The young people have as their project a new organ for the church.—Mrs. Harold L. Johnson, Millbury, Ohio.

Brookville.—We are now meeting in our church after having held our services in the school while improvements were being made on the church building. A new forced-air furnace was installed, the floors were sanded and varnished, and the interior repainted. As a result of our revivals held by Bro. C. D. Bonsack, seven persons were baptized. The annual mission rally of one section of the district was held at our church. About 1,200 persons were present at the two sessions. Bro. Paul Wright of Bear Creek was the speaker at our family-night supper. The church has been doing much relief work. A number of people have helped evenings at the relief center in Dayton. About 3,000 cans of food have been prepared and canned for overseas shipment.—Mrs. Russell Helstern, Brookville, Ohio.

Castine.—On March 31 Wilber Fish of Columbus presented a very interesting musical program for us. Bro. Harrison Wertenbaker held a two weeks' meeting, four evenings of which were spent explaining the Book of Revelation. Two were added to the church. Bro. Clayton Whitehead, who was our delegate to Annual Conference, brought back an interesting report. On Sept. 12 we met in council with our elder, Bro. Stinebaugh, presiding. The report of the church visit was given and all church officers were elected for the coming year. Brother and Sister Frank Glick and Brother and Sister Virgil Rhinehart were installed into the office of deacon. Our aid has been sewing for relief and has sent fifty dollars for canned goods. The church sent \$180 for corn and wheat. Our regular communion will be held on Oct. 13.—Civil-la Petry, West Manchester, Ohio.

Cincinnati.—Brother and Sister I. D. Leatherman were the evangelists for our revival meeting which was held recently. They brought very inspiring messages from the pulpit and with their picture machine. There were four converts. We closed our revival with our love feast. Our fall business council was held Aug. 23. The women are continuing to collect and repair clothing for relief, and have just finished making skirts. The children are hoping that Judy, a heifer for relief, will soon be on her way to help some needy family.—Dorothy A. Crowder, Cincinnati, Ohio.

Announcements . . .

DISTRICT MEETINGS	Nov. 9, Welty's.	Nov. 3, 7 pm, Boiling Springs.
Pennsylvania, Eastern—	Michigan	Nov. 3, 7 pm, Brotherton.
Richland, Nov. 6-7.	Nov. 3, 7:30 pm, Lansing.	Nov. 3, 7 pm, Norristown.
LOVE FEASTS	New York	Nov. 3, 7 pm, Martinsburg.
California	Nov. 3, 7 pm, Lake Ridge, King Ferry.	Nov. 3, 7 pm, Snake Spring.
Nov. 10, 4 pm, San Bernardino.	North Dakota	Nov. 3, 7 pm, York, Madison Ave.
Nov. 12, 7:30 pm, Live Oak.	Nov. 11, Cando.	Nov. 3, 7:30 pm, Lititz.
Nov. 17, Los Angeles.	Ohio	Nov. 3, 6:30 pm, Philadelphia, First.
Colorado	Nov. 2, 7:30 pm, Happy Corner.	Nov. 3, 4, 1:30 pm, West Greentree, Green Tree.
Nov. 3, Fruita.	Nov. 2, 7:30 pm, Stonelick.	Nov. 4, Elizabethtown.
Nov. 3, Haxtun.	Nov. 3, Cincinnati.	Nov. 9, 10, 1:30 pm, Annville.
Illinois	Nov. 3, all day, Wooster.	Nov. 9, 10, 1:30 pm, Myers-town.
Nov. 2, Hurricane Creek.	Nov. 4, Poplar Grove.	Nov. 9, 7 pm, Pine Glen.
Nov. 3, 6:45 pm, Mt. Morris.	Nov. 9, Woodworth.	Nov. 10, Long Run.
Nov. 10, Lanark.	Nov. 9, 7 pm, Union.	Nov. 10, Mt. Joy.
Nov. 22, Allison Prairie.	Nov. 9, 7:30 pm, Danville.	Nov. 16, 17, 2 pm, Mountville.
Indiana	Nov. 9, 7:30 pm, Dupont.	Nov. 17, East Petersburg.
Nov. 2, Bethany.	Nov. 9, 7:30 pm, Harris Creek.	Nov. 17, 7:30 pm, Upper Clair.
Nov. 2, 7:30 pm, Wawaka.	Oregon	Nov. 24, 7 pm, Allentown.
Nov. 4, New Paris.	Nov. 10, Medford.	Virginia
Nov. 4, 7 pm, Walnut.	Pennsylvania	Nov. 2, 6 pm, Laurel Branch.
Nov. 7, Nappanee.	Nov. 2, 7:30 pm, Mechanics Grove.	Nov. 9, 7 pm, Timberville.
Nov. 9, Pine Creek.	Nov. 3, 10:15 am, Shrewsbury.	Nov. 10, 6 pm, Newport News.
Nov. 17, 6 pm, Rossville.	Nov. 3, 1:30 pm, Palmyra.	Nov. 28, 6 pm, Summit.
Nov. 17, 7:30 pm, Ft. Wayne.	Nov. 3, 4:45 pm, Harrisburg.	
Nov. 24, Sugar Creek.	Nov. 3, 6:30 pm, Everett.	
Kansas	Nov. 3, 6:30 pm, Springfield.	
Nov. 18, Navarre.		
Maryland		
Nov. 3, 6 pm, Myersville.		
Nov. 3, 6:30 pm, Rocky Ridge.		

Brethren Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 191. Man and wife, both teaching school, would like to share their farm home in southern Indiana with Brethren couple who would assist in house work and sometimes chores. Work available for the man in the community or near-by towns.

No. 192. Lady schoolteacher with twenty-two years' experience in child training would like a position as superintendent of a children's home in Ohio.

Pleasant View.—Our new pastor, Bro. Edgar Petry, and his family have been installed. This year we held a summer Bible school for two weeks with an enrollment of eighty-three. Those attending collected money, clothing and canned goods for overseas relief. Our congregation held a basket dinner in the church basement on Aug. 4 for a former pastor, Bro. I. C. Paul, and his family. On Aug. 15 our B.Y.P.D. sponsored an ice-cream social on the church lawn. Eighteen of our young people went to Camp Mack this year. Our wheat donations amounted to \$745. Our council meeting was held on Sept. 19 and new officers and teachers were elected. Oct. 8 was rally and home-coming day with a basket dinner at noon; Bro. James Renz was the afternoon speaker. Our evangelistic services with Bro. Moyné Landis as the guest minister will be held Oct. 7-13. Our communion will be held Oct. 20.—Mrs. Roger Landes, Lima, Ohio.

Stonelick.—On Aug. 25 a goodly number from the Lower Miami church put on a program, with Bro. Ray Noffsinger bringing the message. A basket dinner was enjoyed in the church yard. Our revival services began on Sept. 1 with our pastor, J. M. Garst, as the evangelist. Bro. Hirt was with us on Sept. 4. Sept. 8 was a red-letter day with a children's meeting and two services. We pray for a continued interest in the work in this isolated congregation.—Anna Lesh, Goshen, Ohio.

Oregon

Albany.—We met in our regular quarterly council Sept. 3, at which time officers and workers were chosen for the coming year. Bro. B. J. Fike was re-elected elder. Opal Hammer was elected Messenger agent and correspondent. Three letters were received and three were granted. Our fall love feast is to be held on Oct. 26. Our pastor held a three-week revival at the Damascus church in August. As a result, eight were baptized. A son was born to our pastor and his wife. Brethren J. D. Miller and J. H. Morris took charge of the services during the absence of Bro. Glen Welborn. We are having very helpful midweek prayer services which are held in the different homes. The young people's class hold a class meeting every two weeks at the home of some member. They closed a Bible contest in August with an outing at Colorado Lake near Albany.—Mrs. Nannie Gordon Miller, Albany, Oregon.

Pennsylvania

Akron.—On Aug. 31 the young people sponsored a social program for all servicemen and their families on the church lawn with a special service and weiner roast. On the evening of Sept. 1 Bro. Robert Hess delivered the harvest meet-

ing sermon. We had a display of fruits and canned goods which were disposed of by the young people after the service. On Sept. 3 we held our regular council with our elder, David Snader, presiding and elected officers for the coming year. On the evening of Sept. 10 the church met in special council with our elder, David Snader, presiding. Other elders present were H. F. King and Noah Martin. The visiting elders took charge of the meeting for the purpose of electing a minister and two deacons. Bro. Warren Kissinger was elected and licensed to the ministry for one year. Brethren Galen Wenger and Elwood Shelby were elected as deacons. On Sept. 11 a young man was baptized. Our love feast will be held on Oct. 26. Bro. William Petry will be the evangelist for our January meetings.—George B. Wolf, Akron, Pa.

Annville.—Challenging messages were brought by Elders Desmond Bittinger and Ralph Jones in an all-day service at the Annville house recently. We had a successful Bible school under the direction of Sister Esther Bucher. The offerings amounted to \$100 and were given for relief. On Aug. 8 Elder Rufus Bucher gave us a report of his trip to Europe. An offering of \$400 was lifted at this service. On Aug. 18 an all-day meeting was held at the South Annville house with Elders Ira Gible and P. J. Forney as the speakers. Bro. Gible preached our harvest-home sermon in the morning and a German sermon in the afternoon. Bro. Forney also spoke in the afternoon and at the vesper service on the lawn, which was sponsored by the young people. Quite a few of our young people spent some time at Camp Swatara. On Sept. 15 a musical program of local talent was sponsored by our chorus under the direction of Sister Irene Ebersole. An offering of over \$350 was given to buy Bibles for Europe. Our goal for wheat for relief has again been set at \$1,500. On Sept. 9 our regular council was held. Our revival at Annville will begin Oct. 13 and will be conducted by Elder J. W. Fidler of Brookville, Ohio. Our fall love feast will be held Nov. 9 and 10.—Mrs. John J. Wenger, Lebanon, Pa.

Big Swatara.—Five new members were

received into the church by baptism and several church letters were granted. Four heifers have been sent for relief. We also collected \$950 to purchase cereal for relief. Sister Anna Hutchison, returned missionary to China, was present with us for one week of our daily vacation Bible school. A large number of articles for relief were collected during Bible school. Sister Emma Ziegler, returned missionary to India, was with us on Sept. 1. Our church met in council on the afternoon of Sept. 14, with our elder, Hiram J. Fry-singer, presiding. One member was received into the church. Our love feast will be held Oct. 26 and 27. Bro. Ernest E. Muntzing of Harrisonburg, Va., will begin our evangelistic services the first week in November. Our delegates to district meeting are Joseph Deitz, Earl Kuntz and G. C. Saufley.—Anna Mary Patrick, Hummelstown, Pa.

Ephrata.—On July 14 Bro. Lowell Zuck was ordained to the ministry by Elders H. F. King and N. K. Musser. A hymn fest was held on July 21. On July 28 Elder H. A. Merkey of Manheim was our guest speaker. Music was furnished by the ladies' trio of East Fairview. Our women have completed and forwarded another lot of relief sewing. The W.C. T.U. convention of Lancaster County was held in our church Sept. 4 and 5. The evening meeting was under the direction of Rev. J. H. Tice of Philadelphia. At our semiannual business meeting Mrs. Elmer Shirk was elected president of women's work. Our love feast will be held on Oct. 13. Our harvest service was held Sept. 15 with an exhibit symbolizing harvest. We are looking forward to our evangelistic services to be held Nov. 4-17 with Bro. Clayton Gehman of Johnstown as the evangelist. Two letters of membership have been granted.—Mabel M. Myer, Ephrata, Pa.

Elizabethtown.—The pulpit was occupied at different times during the last quarter by Brethren Chalmers E. Faw, Clyde E. Shallenberger, Lowell Zuck and Ira Myer and Sisters Emma Ziegler and Ruth Shriver. On July 21 we observed laymen's Sunday with Bro. Ezra Bucher presiding. Mrs. Mary Reber and Mr. William Weaver were the speakers. The dis-

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trict Labor Day meeting was held Sept. 4 in our church with Bro. Paul Robinson as the main speaker. Our church met in council on Sept. 4, at which time we elected our church and Sunday-school officers and our delegates to district meeting. Our pastor, Bro. Nevin Zuck, gave a report of the one and one-half year of his service here. Our relief project offerings amounted to \$1,211.73. This money will be used to buy canned goods for starving people. Our love feast will be held on Nov. 4.—Ella S. Hiestand, Elizabethtown, Pa.

Welsh Run.—On Aug. 3 we held our harvest meeting with Brethren Walter Burner and Albert Niswander delivering the messages. Bro. Burner was with us on Aug. 4. On Aug. 20 Bro. Fike of Iowa was with us and delivered the message. On Sept. 7 we held our council meeting with Elder William Hunsberger presiding. We elected Brethren Clinton Miller and Roy Keller to the office of deacon. We will hold our love feast on Nov. 2. On Sept. 15 we held our Sunday-school meeting. Bro. Samuel Parmer delivered the morning message. We expect Brethren Samuel Lehigh and Howard Danner to be with us Oct. 25-27 in a Bible study period.—John D. Martin, Mercersburg, Pa.

Westmont.—The women held a foodless banquet at which an offering was lifted that amounted to \$60.20. This was sent to the committee in charge of food for

relief. On Aug. 28 our church had its election of officers. Bro. Arthur Rummel was re-elected elder for the coming year. A hymn sing, sponsored by the choir, was enjoyed by all of us on Sept. 22. A program has been planned for Oct. 13 to celebrate the fiftieth anniversary of our church. Bro. C. C. Ellis, who was the speaker at the dedication service fifty years ago, has been chosen as the guest speaker for the event. Bro. Paul Alwine, a student at Elizabethtown College, gave a very inspirational message on Sept. 15. He spoke of the dire need for clothing and food overseas and asked that all do their share in helping get food to them. Our love feast will be held on Oct. 20. Delegates to district meeting at Somerset are Mrs. John Head and Mrs. Lloyd Hofecker. Mrs. Russel Croyle will be Messenger agent for the coming year.—Mrs. Otto Alwine, Johnstown, Pa.

South Dakota

Willow Creek.—On the afternoon of Aug. 11 we conducted our business meeting. Our communion service was held on the evening of Aug. 18, with Bro. Warren Hoover officiating. We were pleased to have two former members visit us this summer, Mrs. Ellen Harlson and Mrs. Lizzie Tooker of California. Two of our members are teaching school and three of our young people are attending college.—Lena I. Heagley, Wetonka, S. Dak.

Tennessee

Jackson Park.—Dr. Homer Burke brought us two inspiring messages on his work in Africa. Miss Dessie Miller, Southeastern Region director of children's work, was in our town Aug. 1-3. She spoke at our church Aug. 2 on the graded Sunday-school lessons. Bro. J. C. Wine and his wife have returned to take up their duties after four months' absence. While away, Bro. Wine made a trip to Germany with a shipload of relief goods. He also conducted two revivals in Alabama. Bro. Ralph Bowman and Bro. Niles Hilbert served during Bro. Wine's absence. Five young men have been added to the church by baptism. A number of our young people attended the youth conference at Knob Creek in July. Bro. H. K. Keehle and Sister Elizabeth Stinson were our delegates to district meeting. The men's group gave a heifer for relief. Our annual Sunday-school outing was held Sept. 15 at Bro. E. A. Miller's farm at Limestone. Our love feast was held Aug. 31 with Bro. Ralph Bowman officiating. Clothing, both new and used, is being sent to New Windsor by the women.—Mrs. E. A. Miller, Jonesboro, Tenn.

Virginia

Christiansburg.—Our church met in council in July with our elder, Bro. Guy Wampler, presiding. At this time officers were elected for the coming year. Bro. Wampler was retained as our elder for another year. A very successful Bible school was held under the direction of our pastor and his wife. Our Sunday-school picnic was held in August. The ladies of the church have been kept busy this summer canning for relief. Over 500 cans have been filled and the ladies are planning to fill more. Many of our members attended the district meeting held at Red Oak Grove. Bro. John T. Glick of Bridgewater held a two-week meeting in August, as a result of which seven were baptized. We plan to hold our rally day service on Sept. 29 with Sister Rachel Zigler and Bro. John Shwalter as the guest speakers. At the noon hour lunch will be served in the church basement. Our love feast will be held the third Saturday in October.—Mrs. Charlie Bowman, Christiansburg, Va.

Concord.—We met in council on Sept. 15 with our elder, John T. Glick, in charge and officers were elected for the coming year. New business was that of selecting a minister who could do some visiting in the homes and help with the church work. It was decided that Bro. Robert Figgers be selected for this work and also take Bro. Glick's place as our elder. Our love feast will be held Oct. 13.—Helen McClung, Fairfield, Va.

Laurel Branch.—We met in council on Sept. 14. Our deacons made the annual visit to all members present. Bro. Roy Poff of the Red Oak Grove congregation will hold our revival beginning Oct. 20 and closing with our love feast on Nov. 2. We are building a basement in our church to be used by the Sunday school and plan to level the lawn and to make a driveway. Our women's group has been busy sewing for relief. They have made several comforters. The junior league and the women's group have canned thirty-eight cases of fruit and vegetables for relief.—Julia Reed, Floyd, Va.

Summit.—We held a series of three nightly meetings with Miss Mabel Gibson giving lectures on Teaching the Bible to Our Children. We recently held our revival meeting with Bro. M. J. Brougher of Greensburg, Pa., as our evangelist. Eight were added to the church by baptism as a result of this meeting. Our furnace has been completely installed. At the fall council officers and teachers were elected for the coming year. On the last Sunday of September installation services were held for these new officers and teachers. Our young people have

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planted and tended a garden for relief and have canned a goodly amount from it. Our church is raising our quota of wheat for the district relief program. The women of the church are busy sewing and canning for relief. To date over a thousand cans have been preserved by them. Our pastor and his family attended the regional conference at Roanoke recently. —Mrs. Roy C. Wright, Mt. Crawford, Va.

West Virginia

Fairview, Unity.—Our daily vacation Bible school was held under the leadership of Bro. Robert Hoover, assisted by Sisters Allison Roller and Evelyn Bazzle, with an average attendance of thirty-nine. An offering was taken each day for relief. Our women meet to sew for relief and have made baby blankets and clothing from scraps received from the cutting department at New Windsor. They have also made twenty-nine pounds of soap and have done some canning for relief. On Sept. 8 Bro. Mark Roller, who had gone to Bremen, Germany, with a load of horses, showed some pictures he took while on his trip. Several families have moved into our community. The workers of our Sunday school and Pastor Hoover met Sept. 13 to plan for the reorganization of the Sunday school. —Anna R. Roller, New Market, W. Va.

Beaver Run.—The young people dedicated their Lord's acre on Aug. 4. They are canning food for relief. Vacation Bible school began July 29 with an enrollment of sixty-five and continued for two weeks, closing with a program on Aug. 10. The offering taken will be applied as part payment on a heifer for relief. Six from our church attended regional conference at Roanoke, Va., Aug. 28-30. One letter of membership has been received. Our council was held Sept. 3 to elect Sunday-school and church officers for the coming year; Bro. A. S. A. Holsinger presided. Sister Frances Biser was elected Messenger correspondent and Bro. Holsinger was retained as elder. Bro. Roy Ludwick and Luella Bailey were our delegates to the district conference held in the Morgantown church Sept. 6 and 7. The church deeply appreciates the gift of a beautiful piano presented by the Bane sisters. Our revival will be conducted by the pastor Nov. 25—Dec. 1, closing with the love feast.—Luella M. Bailey, Burlington, W. Va.

Wisconsin

Worden.—On Aug. 14 we met in council with Bro. Bryan presiding. Bro. Bryan is now our pastor. We plan to have a joint communion with the Stanley and Maple Grove churches at Stanley on World Communion Sunday. A sum of money was given to our church by Mr. and Mrs. LeRoy Felix in memory of their son, Darrell, who was killed in action. A portion was used to buy a piano for the church, for improvements on the cemetery and churchyard and for new church porches. Electric lights have been installed in our church building. A picture, Head of Christ, which was purchased by the ladies and the Sunday school, now hangs in the front of our church. The ladies' aid has been very busy. They made four comforters for relief. Several large boxes of used clothing were collected, mended and sent for foreign relief. They sent to New Windsor for ready-cut skirts, baby clothing and dresses to sew for relief. Because of the small membership the Stanley and Worden B.Y.P.D. groups have combined their meetings and have done relief work together. We raised a heifer for relief which was sold for \$125. Because of our location, sending money is easier than sending the heifers. We also raised twelve dollars for this project by selling E. Stanley Jones' book, How To Pray. We sent a box of soap, a large box of used clothing and Christmas gift boxes for relief. The Sunday school has contributed twenty-five dollars and gift boxes.—Mrs. Joe Henderson, Stanley, Wis.



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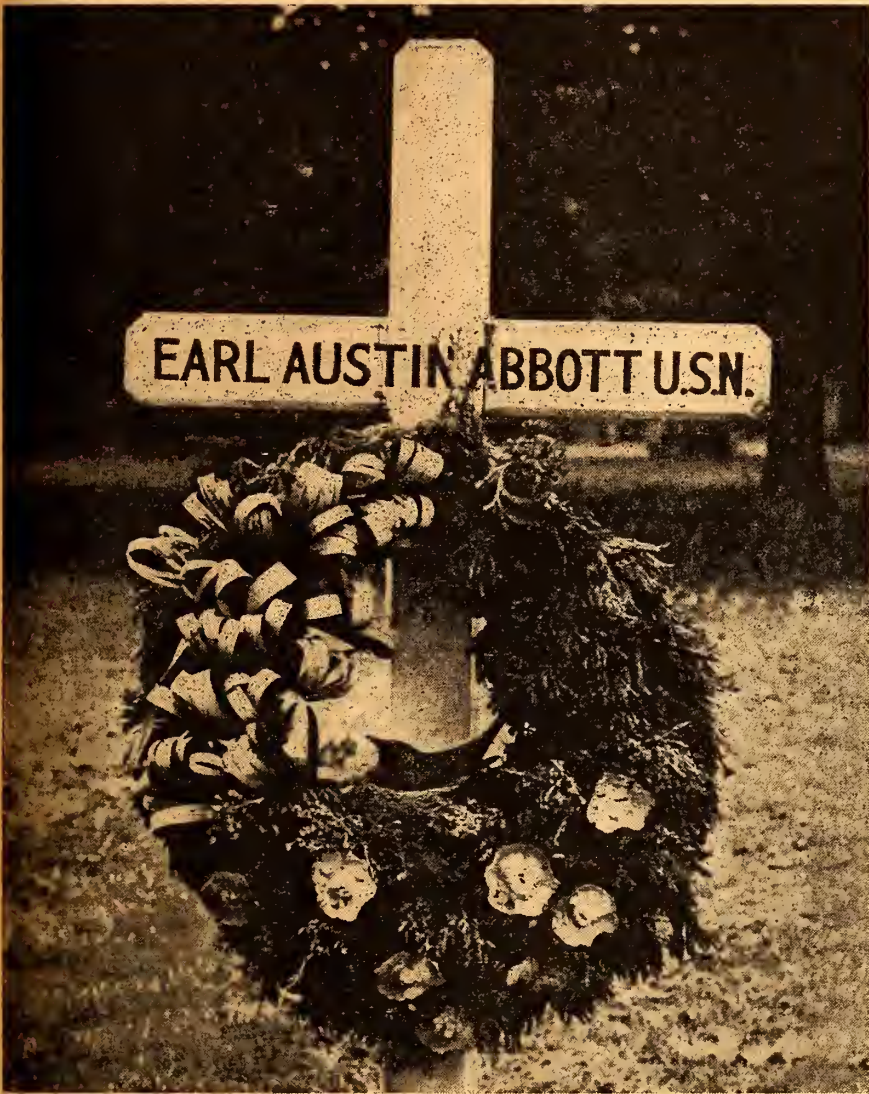
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GOSPEL MESSENGER

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Harold L. Phillips

Can Life Break the Circle of Death?

EARL AUSTIN ABBOTT is dead; so are millions of other lads in Europe, Asia and America. They died because the leaders of their governments in all of these places became confused and centered their attentions upon hurting each other rather than upon helping each other. On Armistice Day we visit the acres of crosses, bringing flowers and wreaths.

Already the paint has begun to peel on the cross; the name will presently be weathered away. But in the midst of this circle of death a bird waits to bring forth life.

Christ and the teachings he came from heaven to bring can break the vicious circle which throughout the years has moved only from death to death. Let us not only look unto him; let us accept him as our Prince of Peace.

D. W. B.



Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - Editor
H. A. BRANDT - Managing Editor
ELIZABETH WEIGLE - Editorial Assistant

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Around the World

Forty employees of C. D. Williams and Company of Philadelphia will each receive a week's pay under the will of one of the partners who died recently.

Youth Sunday was observed on October 20 by Protestant Episcopal youth throughout the nation. One feature of the celebration was the special offering made by the young people for the training of native Christian leadership in Japan.

A \$500,000 child-feeding program for Europe was begun this month under the auspices of the American section of the Lutheran World Federation and the emergency planning commission of the Missouri Lutheran Synod. This project, says Dr. A. R. Wentz, the president of the American section, will continue through next spring.

Why the struggle for power? The chief answer is fear, insecurity. The two most powerful sovereigns within an area where power can operate effectively have almost always come to war. The effective power area now is the world. Russia and the United States are the two most powerful nations. On the past record, war between them is likely, and I should agree that it is almost inevitable if they continue to seek "security" through armament.

What is the solution? A practical solution is application of the Christian principle that the welfare of each depends upon the welfare of all to the problem of security. The security of any people now can be obtained only through the security of all peoples. Not by building atomic bombs to threaten Russia can the United States be secure, but by joining with Russia under real world government which will make certain that neither she nor we nor any nation will have atomic bombs. Nor is eliminating atomic bombs enough. World government must make certain that neither Russia, nor the United States, nor any nation, prepares any armament which threatens others. The world government also must have power to remedy injustices among nations.

The cure for insecurity is security through just government and law, in the world just as it has proved to be within nations.—From Are We Moving Toward War? by Samuel R. Levering. Courtesy The American Friend.

A thanksgiving music festival was held in October by the residents of Shitaya ward in Tokyo in appreciation of the distribution of American food.

Fewer than 100 persons each are employed by 91% of all manufacturing firms in the United States. Sixty-five per cent of all the workers in industry are employed by firms each having fewer than 500 workers.

A farm loan fund established by the older members of rural churches to provide funds for farm ownership among the younger members was urged by Dr. William G. Mather speaking to the annual meeting of the East Pennsylvania conference of the United Brethren Church.

The proposed establishment of an interdenominational coeducational university in Japan offers a great challenge to the Christian church. Dr. Thoburn T. Brumbaugh said as he left for Tokyo to assume direction of the project. The institution will be international, interracial and intercultural.

Utah has the highest percentage of church memberships, about 70%, and New York has the next highest, between 60 and 70 per cent. California, Nevada, Oregon, Washington, Montana, Wyoming, Oklahoma, Arkansas, West Virginia and Florida have the lowest, the percentage being between 20 and 30 per cent.

Sunday-school pupils from the Methodist, Episcopal and Congregational churches of Flint, Mich., participated in the Feast of the Tabernacles at the Temple Beth El, one of the city's two Jewish synagogues. The rabbi in charge explained the Old Testament observance and then the children each received a sample of the harvest fruit.

That Christian youth should give first place to a study of the causes of war and to bringing about a just and lasting peace was one of the recommendations of the Latin American Congress of Evangelical Youth which met recently in Havana. Two other recommendations along the same line were to support those movements which for Christian reasons worked for peace and reconciliation and to make a call to the Evangelical churches of Latin America and the rest of the world to repudiate war as a means of settling international disputes. (W.P.)

Editorial

The Wichita Brethren and the Congressional Record

THE First Church of the Brethren at Wichita, Kansas, recently sent a letter signed by a goodly number of its membership to their Kansas senators and their House representatives, advising each of them concerning legislation pending in Congress. They received replies from their congressmen at once and these were read to the church. One of the senators brought the matter before the Senate and the wishes of the church were duly written into the Congressional Record.

The matters thus brought to the attention of Congress by the Wichita church were deserving and comprehensive. They favored (1) atomic control in the hands of civilians rather than the military, (2) world abolition of conscription (the Martin resolution), (3) the ending of the draft, (4) the discontinuance of placing military men in governmental positions formerly held by civilians and (5) the support of the U.N. and all other peace-making efforts and organizations.

TWO things concerning this Wichita action stand out as significant for the Church of the Brethren. First, the Brethren, and many other Christian groups as well, have come to feel that if the things we hold dear as Christians are to be preserved or achieved, we must do some intelligent thinking about them and some courageous and persistent promoting to bring them about. Christians have come to believe that the kind of a world that we live in is both our fault and our responsibility. If children starve, we as church people are at fault and if fear leads us on toward destruction, again we, as churchmen, cannot count ourselves blameless. We are becoming practical enough to be-

lieve that if we want our Congress to enact laws which are an expression of our understanding of Christian teaching, we must let congressmen know which pending legislation supports the Christian principles. Or if there is no legislation pending which adequately speaks the Christian language, we must make suggestions as to how it might be written.

In other words, the church has come to believe that if we want to live in a Christian world, we must be used of the Lord to build such a world; it will not come about by chance.

THE second encouraging thing which was underscored by the Wichita Brethren is that Congress now hears the voice of the church. Again and again congressmen have indicated their eagerness to know the thinking of their Christian constituency and to have interpreted for them the Christian principles and ethics involved in pending legislation before they are called to vote upon it.

These two things taken together are cause for encouragement. We become almost baffled at times by the complexity of the world into which we have been born. The complexity would be greatly lessened if we would live by the principles of right which we know.

"That would be all well and good if everyone would do it," the cynic replies.

The answer to that is, "It is a part of our evangelical duty to help everyone to do it but it is an even more primary obligation to see that we, ourselves, in our personal lives and in our national life do it first."

"It would not be safe for us to undertake to live that way until all other nations will do the same," the cynic replies.



The answer is, "It is the only course which is either realistic or safe."

It takes courage to begin, however. The Wichita Brethren and many others are helping us to begin.

D. W. B.

Nonviolent Resistance Is Tried in South Africa

RECENTLY a law was enacted in South Africa to "protect" the European population against a growing Indian community which has reached two hundred fifty thousand. According to this law, this large body of Indians is to be segregated in South Africa; certain areas are restricted from the standpoint both of residence and of business.

The Indians do not like this because many of them have been born in South Africa and consider themselves an integral part of the nation. The law, they believe, violates human freedom and is based upon prejudice.

Consequently they have resorted to the well-known Indian technique. Quietly they move into the restricted areas, put up their tents and sit down there. If they are attacked and beaten up, they neither retaliate nor run away. Although hundreds have been arrested and placed in prison, others have come at once to take the places of those who have been dragged away.

They believe that eventually these acts of theirs will chal-

lunge the conscience of the nation or if it does not, they believe that finally their plight will be brought to the attention of the United Nations.

This policy of turning the other cheek and of nonretaliation in the face of injustice is one which should cause Christians to stop and look at their own methods of meeting injustice. It may be that we who call ourselves Christians could learn something from these Eastern people. We could remember that Christ also lived in the East. D. W. B.

America's Ministers Believe in Religious Freedom

THREE hundred of the leading ministers of the United States recently signed a petition which they sent to President Truman, protesting the further imprisonment of the more than fifteen hundred men who are still behind bars because of conscience. In their petition they say that regardless of what differing beliefs may exist concerning war and conscience, it is not in keeping with the American heritage of freedom of conscience and religion to continue to hold these men in prison now that the war is ended.

They urge the President to free these prisoners by an executive order and to restore to them their full rights as citizens and civilians. They say, "In the name of religious liberty and as ministers we respectfully urge you to grant such an amnesty."

Attached to this letter were the signatures of most of America's outstanding ministers.

We believe that these ministers were right and we are glad to see them press the full weight of the Christian religion against an injustice which has been carried on too long in America.

D. W. B.

Thinking About the News

Shall American Troops Be Brought Home From China?

Information from our own mission workers in China, as well as from other sources, reveals that after eight long years of devastating war, peace did not come to China on either V-E or V-J day. Moreover, instead of moving in the direction of peace, China, at almost any moment, may be torn from end to end in the bloodiest kind of strife which the world knows—fratricidal civil war. At least the world will call it civil war.

Why should this be? Does China desire more war after eight wearisome years of it? The answer is no; the central and real reasons for war in China will have to be found in nations outside of China.

There can be little question that Russia is supplying the Chinese communist armies with military supplies and with some leadership and advice. A glance at a world map will make it clear why Russia is interested in China. It is easy for us to forget that the Russian and the Chinese nations border each other for a good many more miles than are included in the long Atlantic to Pacific border line between the United States and Canada. America also keeps a lot of military man power in China and she has threatened to send more. Only if Russia sent similar armies and equipment into Canada could we in the United States understand how Russia must feel about our armies in China. Let us, therefore, not necessarily regard it as "aggression" which interests Russia in China! In addition, says Mr. Noble in the Saturday Evening Post, we are supplying credits to the Nationalists in China, supplying them with military equipment and naval craft, supplying planes—bombers, transports and fighters—and training their crews, training Chinese officers and maintaining Chinese supply lines. What we are doing on one side Russia, of course, will do on the other.

Interestingly enough, Chinese students and leaders are not interested in having us do this. In the streets they carry placards which read, "U. S. forces, please go away from China." "American soldiers, please go home." It is not difficult to understand the students' requests. China, they fear, may become the battleground on which the United States may wish to "slug it out" with Russia. We could not expect the Chinese to be the eager victims of an all-out slugging combat which would leave their country denuded and their children dead. So they say to the foreign troops, "Go home."

Two hopeful things appear in the picture. One is that the Chinese are not asking that all the Americans go home. Instead they are inviting the missionaries to return. Some Chinese see a way out for China if Chinese and foreigners together can discover the way of brotherhood which alone can save the world.

A second ray of hope appears in the recent appointment of a missionary, Dr. J. Leighton Stuart, as our ambassador to China. He knows China, loves her people and has the ability to identify himself with them. They in turn have confidence in him. We can feel certain that he will not care to become a pawn of imperialism.

If our troops remain in China, they should remain only for the good of the Chinese people. To keep them there as a threat to Russia or as a guarantee of American domination in the East is poor Americanism indeed.

□ □ □ □

Divorce in 1945 reached the all-time high of one out of each three marriages in the United States. Women drank five times as much alcohol last year as they did in any year before the war. Do you see any relationship in these two facts?

D. W. B.

LIFT UP YOUR EYES

*for men need help in mind and spirit just as they
have always needed it*

Lloyd L. Ramseyer

President, Bluffton College, Ohio

JESUS came to earth and looked on the fields and what he saw filled him with compassion. Men then, as now, were victims of sin and its resultant suffering. Jesus came primarily to save men from their sins, yet he never viewed men as disembodied spirits. He saw the whole of man and the whole of his environment when he looked about him, and he ministered to man in many areas of need. He saw in each individual needs, talents, and abilities. He looked about him and he saw fishermen with a talent for something higher, and he called and trained men to be fishers of men. He saw a social system run on the principle of an eye for an eye; and knowing that such a system was contrary to the will of God and the way in which he had created men, he preached the higher law of love, forgiveness, and the second mile. He saw a religion which had become mere formalism, and he preached the importance even of thoughts, of the inside motivation of men. He saw lepers suffering from their loathsome disease, symbolic of uncleanness, shut out from association with men, and he healed them. He saw men insane and he restored their sanity. He found some who had died with their life's work unfinished, and he restored them to life. He saw the lame, the blind and the sick, and he had compassion on them and healed them. He saw a woman taken in sin about to be mobbed by



Ewing Galloway

self-righteous sinners, and believing in a second chance he put her accusers to shame and cautioned her to sin no more. He saw five thousand people hungry and he gave them food. He associated with publicans and sinners because they had a need for his companionship, for it was not the well but the sick who

needed a physician. He saw Pharisees self-righteous and intent on showing off their religion, and he taught humility. He saw, too, leaders asking to be served, and he taught that he who is master must be servant of all. He saw scribes and Phari-



Philip Gendreau

AN American cemetery somewhere in Europe—filled with crosses and stars of David. In the foreground, the graves of American soldiers. What were their names? Adams? Kelly? Cohen?

They were not unknown soldiers. And does it matter if they were Protestant, Catholic, or Jewish? They were Americans.

But what of their brothers—by the million—here at home—their brothers of every blood, of every color, of every creed? Are they different because they are alive? Is the only true democracy in uniformed death?

On this Armistice Day let us put a stop to the prejudice and hate-mongering, the whispering and rumor spreading, which can only divide and weaken America by setting race against race, religion against religion, class against class. Let us unify America by respecting our neighbors, by defending their rights, by obeying the Biblical law of love.

When you find anyone — yourself included — thinking, speaking, acting with racial or religious prejudice — stop it! If Adams, Kelly, or Cohen was good enough to die for us, he is good enough to live with us as an equal.—William C. Kernan, New York.

sees with a religion which was a hollow mockery, so compartmentalized that they could “devour widows’ houses” and then “for a pretense make long prayers,” and he taught that religion must be reflected into all avenues of life and that by their fruits men reveal whether or not they have walked with God. He saw the temple being desecrated and he purged it. Finally, he saw a world suffering from sin, without hope, and he took that sin upon himself and died that man might live. Then he rose again from the dead, that the victory over death might be complete and that man might have

a living advocate with the Father.

We who are followers of his are challenged to look on the fields in our day to see areas of need. Such needs are all about us. They exist in much the same ways that they existed in Jesus’ day. Men need help in body, mind and spirit just as they have always needed it. If we would serve and follow him who said, “As ye have done it unto the least of these, my brethren, ye have done it unto me,” we too must be sensitive to all types of human need. Let us lift up our eyes unto the fields and see what calls there are for our help.

A basic principle operates in

this area of service, the principle that we save ourselves by losing ourselves. There are Christians who would like to withdraw from the world in order to save their Christianity. One of our Mennonite ministers wrote, “There is a movement in the Mennonite Church which seeks to create a blessed little Mennonite fellowship, where everyone is rural and Mennonite. As to the ethical issues at stake in the world crisis, as race relations, international co-operation, etc., it registers no concern.” We need to create Christian cells, Christian communities, where children have a decent chance to live the principles we teach them. But we dare not stop there. We must be in the world and not of the world, just as Jesus dined with publicans and sinners but certainly was not one of them. We must not be so intent upon saving ourselves that we forget to save others. It is an age-old principle, and it is a realistic one, that he who saves his life shall lose it, but that he who loses himself in service shall in reality find himself. That, it seems to me, is the task of the Christian and of the church. It is the task which we face as Christians, to be the salt of the earth and keep our saltiness, the light of the world and keep our lamps bright.

It would be heartening if we could say that in fulfilling this Christian testimony we are part of a church united and working in harmony toward common ends. Unfortunately this is not as true as it ought to be. To a very large extent the church is facing the call of a field white for harvest, amazed, bewildered, and in disagreement. While some church leaders speak out boldly, others are more interested in pleasing their congregations than in blurting out the disconcerting will of God for a modern world. While many are willing to work co-operatively to bring help to stricken hu-

manity, others refuse to work with those who do not see exactly eye to eye with them, and expend their energy in conflict with other Christians rather than in fighting the forces of evil. One of the most effective tricks which the devil ever devised was the breeding of suspicion within the ranks of the believers. While that condition may discourage us, it should not make us lose heart in the task or faith in the church. We must react by giving even more energy to a constructive program for God, rather than by discouragement. When we tend to become discouraged by the enormity of the tasks which confront us or by the apathy of those who should be working co-operatively in the cause of Christ, it would do us good to listen again to the small voice which came to Elijah when he was discouraged and running away, and thought that he was fighting a lone battle for God, the voice which said to him, "I have left me seven thousand in Israel." As the Negro minister says, God spoke to Elijah and said, "Elijah, you let me do the bookkeeping. You add them up and get zero; I add them up and get seven thousand." Perhaps we had better let God do the bookkeeping. When we count Christians we sometimes get a small number, always, of course, including ourselves. Why not let God do the counting? There are still many devoted and consecrated souls willing to work in Christ's harvest field.

History shows that the great men of every age have not been those who were satisfied with the status quo, but those who saw the needs and the dangers of their time. Someone says, "The true patriot not only is never satisfied with the existing today, nor content with his faith in

a better tomorrow. He puts his shoulder to the wheel in order to do his share to bring about the tomorrow which is to be." So, too, the real Christian, the real church member, is the man who sees faults and goes about setting them right, rather than the complacent individual who sees nothing wrong.

It is not necessary that one have strength now to meet all of the problems of the future. It is amazing how God provides the strength which is needed at the moment when responsibility comes. We worry too much about the responsibilities of the future when we ought rather to do our best to prepare ourselves for future tasks, trusting God to provide the extra wisdom and

strength which we cannot get ourselves. If we know that we are in the place where he would have us work, we have the promise that "it shall be given you in that same hour what you shall speak" (Matt. 10: 19). We can, therefore, face the needs of tomorrow in the faith that he will go with us, work with us, sustain us whenever we need help.

Getting Our Bearings

J. Herbert Miller

Pastor, Hershey, Pennsylvania

THIS is a season of the year in which the work of the church and Sunday school is being carefully studied. Many questions are being asked concerning the past year's program.

Many plans are being put forward for the improvement of the church program in the coming year.

Were there not such a season during each church year it is doubtful that the work of the church would prosper as it should. Only as weaknesses are strengthened, as new areas of need are explored, as new situations are met, can the church go ahead in her work for the Master.

This season of the year should remind us that we should also have such a time in our own individual lives. How often in the rush and turmoil of life we fail to analyze our own lives, to see where they should be changed, strengthened or enlarged. Perhaps the reason that we do not live more profitable and radiant lives in the Master's service is that we never take time to look at ourselves as the Master looks at us.

There are certain basic questions that Christian people should ask themselves periodically. We cannot

War's Aftermath

Ercel McCombs

Burnettsville, Indiana

FEBRUARY

He said he'd be home for Christmas
And he chuckled me under the chin.
I watched him climb aboard the train,
Grinning that gamin grin.

JUNE

Later he sent me a picture, and
I cried as I looked at the face.
The lips wore a smile, but his eyes were
sad,
And the dimple was not in its place.
He never was meant to kill—or be killed,
That gentle lad of mine.
God gave him to me to build in his soul
A temple tall and fine,
Where love and joy and peace should
dwell,
And duty to present and past,
Till God should say, "Enough," and
Call his spirit home at last.

NOVEMBER

But somewhere on a desolate foreign
shore
Is a mound of earth—six feet.
Beneath is my boy and part of my heart
And memories poignant and sweet.
From my window I see his dog,
Dead stalks of flowers he helped me
sow,
The Ford he called "Leapin' Lizzie"
And could somehow coax to go,
The tractor he nicknamed "Ol' Marthy"
And the horse he loved to ride—
These things are still a part of my life,
But the boy that I loved has died.

propose to list them all. Here are just a few things which should be seriously considered. Ask these questions of yourself.

First: Am I living up to the promises I made on the occasion of my baptism, or am I forgetting what I promised and adapting myself to the manner of living of non-Christian people? Am I giving faithful service to my Lord and Master or do I think that I am too busy for his work?

Second: Am I maintaining the fellowship with God that I felt on the day of my baptism or are God and I drawing apart? Is my religion about a joyous experience of some time in the past or is it a living present experience of the presence of God? Am I taking time enough to commune with God and to attend the services in his house?

Third: Am I growing in the knowledge of the will of God so that I can understand it more perfectly and do it more completely or am I growing spiritually illiterate because of a lack of the study of his Word?

These and other heart-searching questions should be considered at times of special self-examination so that our lives may be turned into the proper ways of living. Only as the members of the church consider thoughtfully their own ways of living can a well-planned church program truly succeed.

• • •

The Bible is the Book of all books and its laws and precepts are so plain and easily understood if we read it right. Then why are there so many denominations, who do not all observe its ordinances alike? We must read for ourselves and follow as God shows us the light. "Who-soever keepeth the whole law and offends in one point is guilty of all." Let us take God at his word; then we are sure to be on the safe side.—Florida G. Eby.

Race and Religions

Frederick Neuman

FOR many years I studied and taught history in Europe. One of the most important results of my studies was the discovery of the following law: Whenever a group or nation falls on evil days, it seeks an oversimplified explanation of difficulties. Moreover, it refuses to blame itself, but casts about for some small out-group on which to heap all the blame. Thus, the early Christians were blamed for the burning of Rome in Nero's day, the English Catholics were blamed for the fire of London in 1666 and the German Jews were said to have stabbed the army in the back and caused Germany's loss of the World War. In the second World War Hitler killed all the German Jews. Whom will the Germans blame now? Today the French Masons and liberals are blamed for France's swift and terrible defeat in the early days of 1940.

Why did the Romans blame the Christians? Here we discover another historical law: *xenophobia*, fear of that which is strange or unknown to us. The Romans were afraid of the Christians because they did not know them. Being afraid of foreigners has followed throughout the history of mankind.

In the Middle Ages the Roman Catholics were afraid of the Jews and massacred hundreds of thousands within a week under the Spanish inquisition (Torquemada). The Jesuits massacred "for the glory of God" thousands of Protestants in my own country, Austria. They were driven out of their homes at midnight and shot with their Bibles in their

hands. The minorities are always wrong, but only in the eyes of the ruling majorities.

Such an attitude cannot be held by us if we really deserve the name of Christians. You cannot love Jesus and hate your brother at the same time. Do we take our religion seriously or do we make a farce of Christianity? America has witnessed much anti-Catholic and anti-Semitic crusading, but no anti-Protestant movements as such. This is not because the Protestants are better people, but because they have always been immune to attack by whatever virtue there is in numbers. Whenever Christians are in a minority they are in danger. Christians are often attacked in African or Asiatic regions where the natives have no fear of the British and American guns. As a whole, Christians are left alone in the rest of the world. But Jews are subject to attack everywhere and always, and with immunity nowhere because they are always of minority status. Now you will understand why they want to establish a majority in Palestine.

I admire minorities. They are our modern martyrs. They are successful everywhere and we can learn very much from them. This has been true of the early Christians, the Jews, the Huguenots, the Quakers, the Germans in this country and in Russia and the Armenian Christians in Mohammedan Turkey. The causes

Dr. Neuman, professor of languages at Elizabethtown College, is an Austrian; he holds a Ph.D. from the University of Vienna. He came to this country six years ago.

of their success are various. The minority may have an austere religious and moral pattern like that of the orthodox Jews. It does not engage in the frivolities of others, which are both expensive and time consuming. Thus, its members can give their affairs better attention. The minority may be less impeded by old-fashioned customs which stifle progress and prevent the use of new inventions and methods. Discrimination may induce more serious application to work and provide additional incentives to succeed. In times of economic stress the prosperity of such minorities is deeply resented by the majority group among whom they live.

Undoubtedly, the Jews form one of the most interesting chapters in ancient as well as in modern history. Jews are said to be international bankers and communists, but they cannot be both. At the same time they are said to

be an inferior people, and to be clever; to work too hard, and to make their living from the work of others; to try to shoulder their way into gentile circles and to remain too much to themselves. There is a story in the Talmud about a Roman emperor who ordered a Jewish peasant to be executed because he had not saluted him. The next day the same emperor ordered another Jewish peasant to be executed for insolence because he had saluted him. In short, it is not easy to be a Jew.

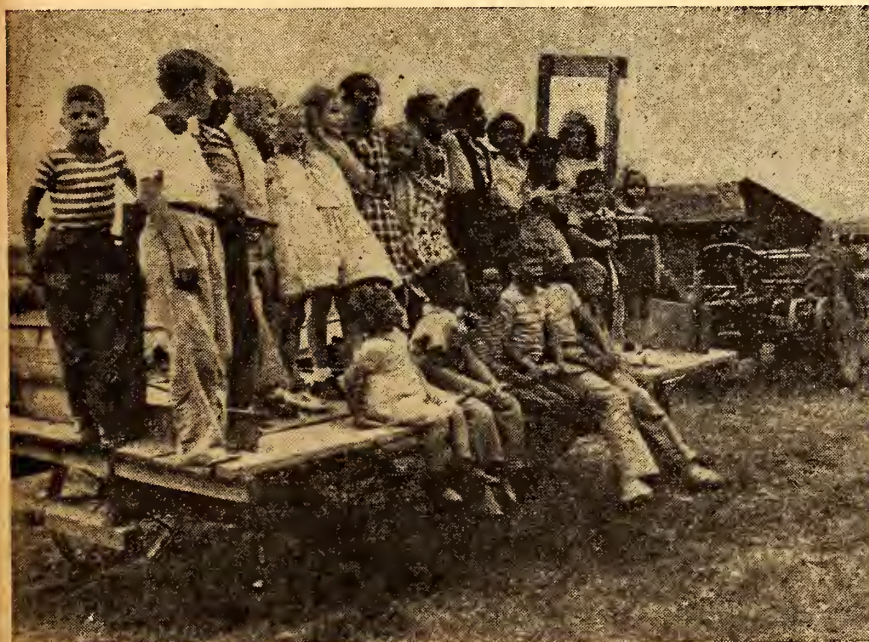
Even in this country, which enjoys the greatest measure of religious freedom, we were not always as just as we seem nowadays. A Virginia statute of 1660 declared the Friends-Quakers are an unreasonable and turbulent sort of people. In 1649 the General Assembly of Maryland adopted An Act Concerning Religion which threatened with death all who questioned or de-

nied the doctrines of the Trinity and the divinity of Christ. Book-burning was often practiced in the colonies as late as 1754. Quaker publications were frequently among the works destroyed. From 1768 to 1774 Baptist ministers in Virginia were imprisoned for preaching their faith.

We like to talk about world peace and peace treaties and translate them into fifty-nine languages but we are not really at peace. One glance into the newspapers teaches us that we are in the midst of a chaos of hatred, fear and persecution all over the world. The English hate the Russians, the Russians hate the Poles, the Poles hate the Czechs, the Czechs hate the Hungarians, and everybody hates the Germans and the Jews. We in the United States are not much better. Many white people despise black men. Many Christians despise Jews.

In spite of all the handicaps I am an optimist. I believe for the next twenty to fifty years there will be peace on this earth and we should use this short interval to the best of our abilities. What can we do?

I should like to make the following suggestions: 1. Let us examine our own hearts every day for lurking prejudices and hostilities toward persons of other racial or cultural groups. 2. Let us find human value and human dignity in every person because all of us are children of God. 3. Let us enlist for definite tasks to promote international brotherhood in the organizations and activities of our own community. 4. Let us work for legislation requiring fair employment practices in our state. 5. Let us work to see that policies and practices of racial discrimination and segregation are removed from among us. 6. Let us work for these ends through our church denomination.



Children Together

This is a wagonload of children on an Illinois farm. Some of them are colored; some of them are white. That makes no difference to them as they ride behind this tractor and sing together.

These children have lived together for two weeks or more in the homes of Illinois farmers. The white children are at home on the farm; the colored children are from the city of Chicago. While they played together, worked together and worshiped together the barrier of race was removed—they no longer thought of it. The barrier of urban-rural relationship, likewise, was overcome. All of the children learned much from each other.

Adults can learn from each other as well as children. They too can break down the barriers which separate them. If they will learn from each other like children, neither racial nor national barriers need separate them.

A Leader Is Gone

Otho Winger as a Churchman

Charles D. Bonsack

Elgin, Illinois

IN the death of Otho Winger the church has lost a great leader. He was so well known throughout the brotherhood that any comment concerning his life will seem inadequate. His interests were many and varied; only a book would be adequate for even a partial record of his many activities and contributions to the church and the world. We are glad to know that such a record of his life is being planned, and that in due time we shall be able to live over again the years of his fruitful activities in this way.

Our editor has asked me to record briefly some of Bro. Winger's activities in relation to the work of missions. For thirty-seven years I was officially associated with this work in the church; Bro. Winger shared about thirty of these years in a most active and helpful way. Most of those years he was chairman of the General Mission Board. Both he and Sister Winger were active members of the Missionary Reading Circle in their early years. This fact reminds us again that what we read during our youth determines the interests of our lives. The desire to give the good news of redemption to all the world can also become a safe and splendid basis for good citizenship at home. No doubt this vision of his youth helped Bro. Winger to become the many-sided Christian leader that he was. His interest in education, the church, our American Indians and in all mankind grew out of early dedication and thinking.

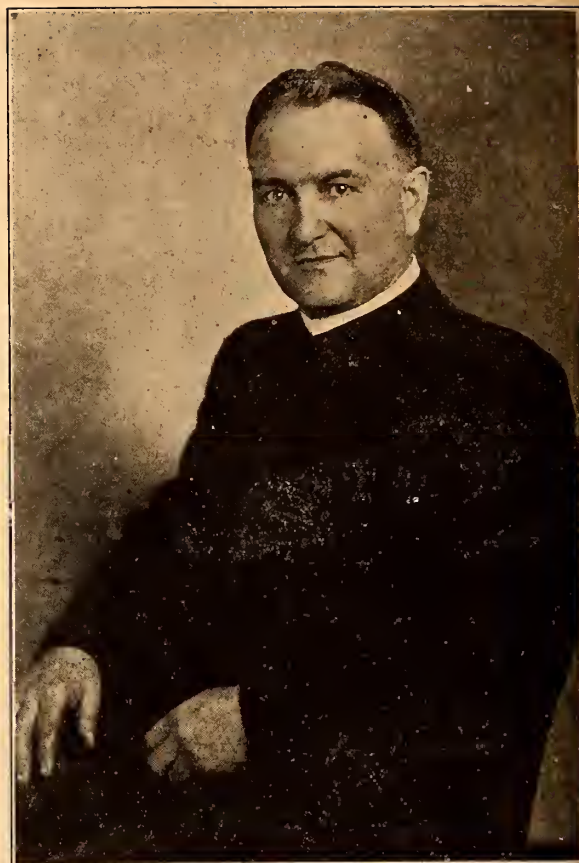
Bro. Winger was first of all a strong churchman. He loved the church and belonged to it. He believed in her mission, work and doctrines. He also recognized her opportunities for improvement and growth, and did something about it. He appreciated her leaders and workers, even those with whom he differed, and found joy in working with them as far as possible. He was too big and wise ever to think

about division; his loyalty to Christ and the church lifted him above that. This very deep loyalty to the church made him a friend of all sincere churchmen of other groups. Some of his most intimate friends were members of other churches. Loyalty to the best interests of your own group generally makes that possible.

As a member of the General Mission Board he was dynamic, interested in everything that touched the work. He brought to it a keen intuitive judgment. He spoke his mind with vigor, clarity and conviction. The board always gave careful consideration to what he said and generally agreed with him, but if they did not, he never pouted. He loved a good discussion about truth and righteousness, but never disliked those who differed with him honestly. Rather he disliked those who would not stand up for what they believed to be right.

His interest in the mission work grew with the years. He made a trip around the world and visited most of the fields, which deepened his interest. He knew the work and the workers well and carried on correspondence with them. His relation with the mission office was close and frank. He wanted to know what was going on and what results were being achieved. Many were the suggestions that came from him that helped to steer the work through the years.

Of course, one so active, vigorous and positive in thinking and speaking could sometimes create apprehensions about results. But his honesty, general fairness, love of the truth and of the church made his purpose so clear and worthy that his proposals usually turned out successfully. He thought of the truth rather than of himself, of the church rather than of his relation



As a young man Bro. Otho Winger set himself to do things for the Church of the Brethren. Its educational offerings and its mission program were two of the areas in which he was able to influence the church greatly. Some of his courage and eagerness are evident in this picture

to it, of the world betterment and the goals of the good life rather than of the methods of their achievement. Such a vision and outlook was Bro. Winger's. The world and the church will always need men like him and we shall miss his vigorous life indeed.

Otho Winger as Educator

V. F. Schwalm

President, Manchester College, North
Manchester, Indiana

The impact of President Otho Winger on education in the Church of the Brethren, in the state of Indiana, and especially in Manchester College was in keeping with the force of his personality.

He was first of all a great teacher. Many who studied in his classes in his teaching days still regard him as one of the greatest teachers they have ever had. The force of his vigorous personality, his buoyancy of spirit, his contagious enthusiasm, his prodigious memory and his broad scholarship all combined to make him both an interesting and effective teacher. He taught in many fields in the early days of

Manchester College—history, English, philosophy, Greek and Latin. His scholarship, though spread over many fields and less specialized than that of some university professors, was nevertheless ample and was never narrow or pedantic. Because he could work almost day and night he read widely and came to his classes with a mind well filled with fresh materials. His love for teaching and the effect of his example inspired others to become teachers. The extent of this influence through the classroom would be difficult to measure.

Bro. Winger was elected vice-president of Manchester College in 1910 and president in 1911. This post he held for thirty years. During these thirty years Manchester College grew from a small institution, consisting largely of academy, commercial and irregular Bible students, to a full-fledged, accredited college with a winter enrollment of 650 students and an annual enrollment of more than 1,000. It might be pointed out that this period was one of great expansion in all higher education in the United States and that growth was inevitable. But one needs also to consider that in this same era many

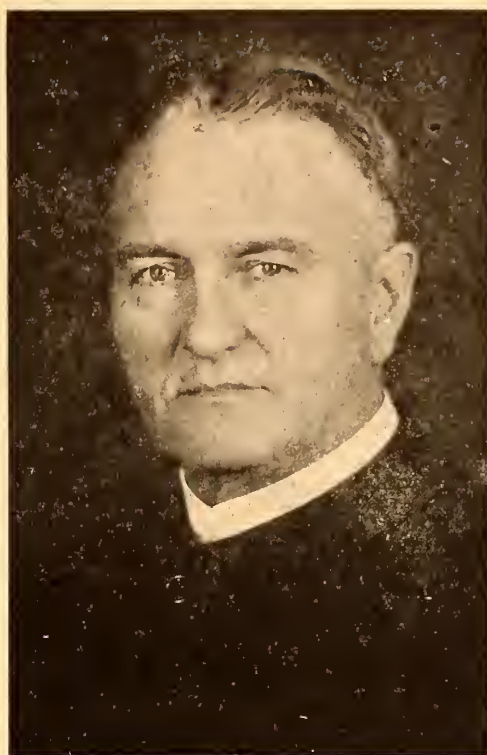
small church colleges in Indiana and elsewhere were static or declined in attendance and in some cases actually disappeared. Leadership with less vision and less ability might have resulted in the same thing at Manchester.

The most evident quality of Bro. Winger as president was his ability to bring things to pass. His technique often escaped one, but things happened when he became president. There were no long delays between the inception of an idea and its accomplishment. When there were things to be done, he did not stand on form or ceremony, nor did he wait for others to do them; if necessary he himself took hold and did whatever needed to be done.

It has never been entirely clear to the writer in which regard President Winger was greater, whether in the selection of his associates and faculty or in his ability to inspire those whom he had chosen to greater achievements.

He had little use for glamor or ostentation, but seemed to select people whom he believed to have substantial character and genuine ability. He was concerned that his staff should be the kind of people who would win the respect of right-thinking folks and often spoke encouragingly when he learned that they had done so.

He had great ability to inspire those whom he had chosen. When words of praise for an associate reached him he passed them on. He expressed such confidence in his helpers that they undertook tasks they would otherwise not have attempted. To one he wrote in 1925, "Your work is highly spoken of among our churches wherever I go. I shall be pleased to help in any way I can to increase your influence and service both in the school and in the church. I have great respect for and confidence in your judgment." Such expression of confidence and appreciation tied his associates to him with great loyalty.

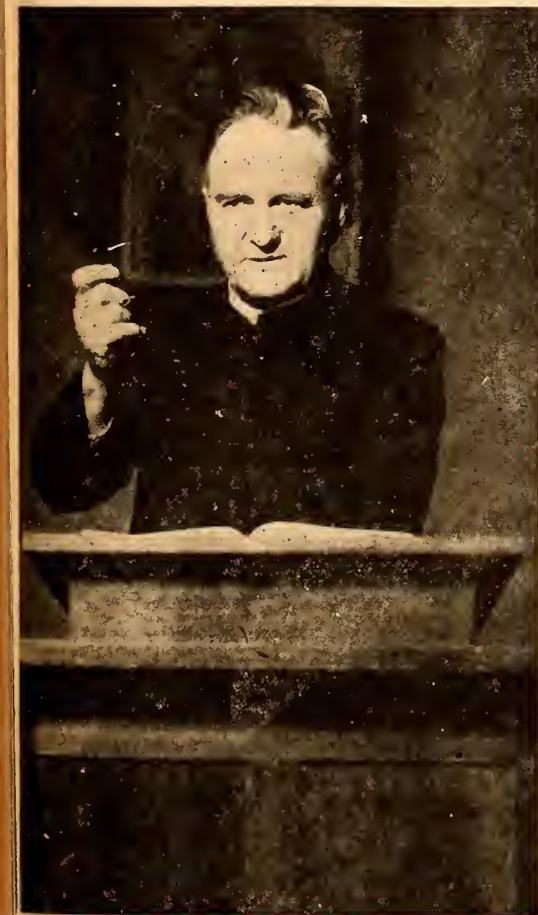


Through the years of his prime the energies of Bro. Winger were unabated. He always worked hard

President Winger's mental processes were rapid. He had a remarkable facility to see into the heart of problems with what seemed to be an intuitive insight. Conclusions reached by others through labored intellectual processes seemed to come to him in a flash. And the percentage of his sound judgments ran high. This gave him leadership of unusual power over other men. This is why men acknowledged his primacy in many groups—in college circles, on the Mission Board and at Annual Conference. Men willingly served under his leadership.

Most of the construction of buildings done at Manchester during his presidency was done during the first fifteen years. The great increases in students came during that time also. His later active years were spent in solidifying the gains and in strengthening the institution. As his success became manifest he was called for counsel by other colleges. He was influential among fellow college presidents. In Indiana he was active in the college presidents' organization, especially in preventing the taxation of private church colleges. His associates of those days among Indiana's colleges and universities still speak of him in terms of high praise.

When it became necessary for



As a speaker and a moderator at our Annual Conference Bro. Winger's contributions will long be felt

him to lay down his heavy burden of work, President Winger graciously welcomed and gave every moral support to those who have carried on. This he continued to do until death took him. Thousands of former students and alumni who attended college during his presidency hold in highest esteem the man who gave so much of himself to Manchester College and to its students. But more impressive are the expressions of warm affection by many people who never saw college. As an educator, he rose from the ranks but never lost the common touch. His influence will live long in the educational circles of the church.

Otho Winger

J. Oscar Winger

North Manchester, Indiana

OTHO Winger, son of John M. and Mary Ann Smith Winger, was born in Grant County, Ind., Oct. 23, 1877. He was the oldest of a family of nine children, six of whom survive. After taking his grade school work in Grant County, Ind., he taught three years at the Indian Village school. In 1898 he entered Manchester as a student.

On July 24, 1902, he was married to Miss Ida Miller, and the following October they moved to Bloomington, Ind. During the next five years he completed his work in Indiana University for both the Bachelor's and Master's degrees and in addition served as principal of the Sweetser high school two winters and superintendent of the schools at Hope, Ind., two winters.

In 1907, they moved to North Manchester, Ind., when Dr. Winger became teacher of history and education in Manchester College. He served in this capacity for three years. During the year 1910 he was vice-president. In 1911 he accepted the presidency and he served the institution most efficiently and sacrificially for thirty years until his resignation in 1941.

From his early boyhood he always manifested a great interest in the work of the church. At the age of eleven years he accepted Christ as his Savior and united with the Cart Creek church. At nineteen he was called to the ministry.

He has held many important church offices in both the district and the general brotherhood. He was moderator of Annual Conference six times, and reading clerk three times. He served on the Gen-



This is one of Bro. Winger's last pictures. He began to busy himself here with placing the reins in more youthful hands. That, too, is a mark of greatness

eral Mission Board of the church for thirty years and was chairman for twenty-five years. He also served on the General Education Board a number of years.

He was known for his outstanding work as an educator and administrator, but he was also known as a great preacher and leader in the church. His work and influence reached far beyond the bounds of Manchester College and his own church denomination. His concern for the welfare of others, his unquestioned honesty and his loyalty to Christ and the church endeared him to the hearts of thousands.

He considered his highest calling the ministry. One of his favorite sermon subjects was The Kingdom of God. He could speak with authority on this theme because his whole life and his work were built around the kingdom of God.

He had the ability to see and appreciate the best in men. His greatest joy was found in doing something for others.

During the last few years of his life he was handicapped because of his broken health due to the strain of hard work across the years. His most severe trial and experience came on Jan. 29, 1944, when his devoted wife, who had been a great inspiration and help, passed on to her eternal reward. He spoke frequently about his longing to be with her. He also spoke of his appreciation of the services of his sister-in-law, Miss Edith Miller, who lived with them several years before the death of her sister and who remained on with Dr. Winger to keep house for him.

After being confined to his home

for some time, he became critical on Aug. 10. He was taken to the Wabash County hospital, where on Aug. 13 he fell asleep.

He is survived by two sons: Robert, with the State Department of Public Instruction, Lansing, Mich., and Paul, superintendent of schools, Sturgis, Mich.; four sisters: Mrs. Elizabeth Piper, Mrs. Ethel Piper, and Mrs. Cora Shultz of North Manchester, Ind., and Mrs. Mabel Moomaw of Elgin, Ill., two brothers: J. Oscar and John of North Manchester, Ind., and four grandchildren.

Funeral services were held on Aug. 16. At 10:00 a.m. a brief service was held at the house conducted by Bro. Kenneth Hollinger, pastor of the West Manchester church, in which Dr. Winger held his membership. Then the body was taken to the Walnut Street church to lie in state until the time for the service at 2:00 p.m. Bro. V. F. Schwalm, president of Manchester College, had charge, assisted by Bro. Roy Boaz, pastor of the church, Bro. C. D. Bonsack, with whom Dr. Winger worked on the Mission Board for thirty years, and Bro. C. C. Ellis, former president of Juniata College, with whom Dr. Winger worked for several years on the General Education Board. Burial was in the Pleasant Hill cemetery.

Killing Fellows Like Yourself

Don West

Goshen, Indiana

One day I was riding on the train by the side of a soldier. He was talkative, perhaps thirty years old, not too intelligent but very clear in his opinions and conviction. After listening for a while, I suggested, "I believe you like the army." "Sure I do," he said. "I will sell the army to everybody I can. If I can't, I would just as soon kill them."

Previously he had spoken of the democracy in the army. I remembered it when he made this remark, but did not say anything at the time. After half an hour of conversation, I thought I would like to try to interpret our basic peace doctrine in personal terms for him, and so I ventured, "I think there is something wrong about killing fellows like you." He was silent for a moment, evidently thinking. Then he said with some evident feeling, "I think you have something there."

I have tried this testimony on many soldiers, sailors, marines, and civilians since. So far the record is 100 per cent agreement.

MANY changes are taking place all over the world right now. People travel farther and faster than in any previous age; people of different countries are better acquainted with one another than ever before; more people are going to college than in previous years. All these things are supposed to be for the betterment of the world in which we live.

Many of these world improvements may be good, but I fear that we may travel so fast and so far, get ourselves so mixed up with these seemingly great things of the world that we will forget what it takes to make a really good world. If we want to have a world that is a fit place in which to live we must have good people to run it and the best way I know to produce good people is to bring them up in Christian homes under the influence of Christian parents.

What this country and other countries will amount to depends in the end upon what happens to the homes. Let the family life decay, and no outside magic can save it. No substitute has ever been found for parents, and no organization or institution can replace the home and family.

The home is important because it provides a small continuous unit with daily intimate social contacts in which the art of successful living can be practiced. The personal traits of those who live in the home are a result of learning more than of inheritance. A happy family is the one institution which can furnish the wholesome, intimate affection and sense of belonging which is important to the little child and also to grown folks. The child needs daily assurance that he is loved and wanted and that he is a useful member of the family.

Since the home and family are important it would be well for



Keystone

THE INFLUENCE of Christian Parents

Ilda B. Ziegler

North Manchester, Indiana

us to see what kind of parents can have the greatest influence for good on the children who are growing up in these homes. We have in our homes today the home builders of tomorrow. Our influence, whether good or bad, goes on and on.

Family ties are more secure

when they are bound together in God. Parents who are filled with the conviction that the Christian religion is a way of life and are concerned with living out in their own everyday lives their Christian beliefs and



"Children's faces, looking up,
Holding wonder, like a cup."

principles will naturally hand on to the children their rightful Christian heritage. If the parents' own spiritual cupboard is bare they cannot give spiritual nourishment to their children. The higher life will be attractive to the child if it is lived attractively in the home.

The unique characteristic of Jesus' life was its God-consciousness. Somewhere in the hidden years of his childhood lay the beginnings of that awareness of God. It seems probable that it was absorbed from the very atmosphere of his devout Jewish home, where the practice of the presence of God was as natural as breathing. A child cannot be "taught" to know God. It is through the association with a God-conscious adult that he comes to recognize God in his own experience. Here the parent has the greatest opportunity for teaching that ever came to anyone.

If the aim of the church is to present Christ, the Christian parents need to help their child have love and respect for the church. Very early in life the child be-

gins to know what daddy and mother think about the church. They get this from what they hear the parents say about the people who belong to the church and about what the church is trying to do in the community, and by the way the parents act when church time comes around. I know some families who have to decide every Sunday morning if they are going to church or not. I also know families who never have to think about that because that question is forever settled and the children look forward to Sunday morning because going to church is a pleasant experience to them. From such homes generally come young people who want to serve the church.

Prayer and worship can be very real in the life of a child if the parents help to make it so. Praying at the table is one of the child's first experiences of communion with God. But I have seen homes where the children do all the praying at the table. No child should be called upon to do all the praying. It is a serious loss to the little folks if they have to carry all the burden of the family's religion without ever sensing that religion is an adult need also. If we want our children to grow up to be Christian there must be

Christian standards set up in the home. The parents must help the children understand why some things are right and other things are wrong. We cannot always be with our children to help them choose the right instead of the wrong but we can help them build up standards of their own so that they can, of themselves, make right choices.

Parents cannot expect to have a Christian influence that grows and remains with their children without companionship with them. This is one very important part of the work of a parent which is easily forgotten in rushing here and there. The chief methods of teaching children are by example and fellowship, and it takes time to do both of them.

I always appreciate the quiet time with our children at bedtime. Many a mother has learned that when she sat with the child reading a story, quoting poetry, singing a song, making a simple prayer or talking naturally of the meaning of God and life, or answering carefully some of the many childish questions, she was doing her most effective teaching.

If we as parents are going to have lasting influence for good in the lives of our children we will have to take our jobs seri-

Dear Father God, make me a better parent.
Teach me to understand my children.
To listen patiently to all they have to say,
And to answer all their questions kindly and truthfully.
Keep me from interrupting them when they have something to tell me.
Help me be as courteous to them as I would have them be to me.
Give me the courage to confess my sins against my children, and to ask of them forgiveness when I know I have done them wrong.
Help me always to do and say only the things
I would be proud to have my children do and say.
May I be fit to be imitated by them.
Forbid that I should laugh at their mistakes.
May I cease to nag.
When I am out of sorts help me to hold my tongue.
May my hand always be ready to help them when they are in difficult places.
But allow me not to rob them of the opportunity to wait upon themselves, to think, to choose and to make decisions.
Make me fair and just, considerate and companionable to my children so that they not only will have genuine esteem for me but through my influence as a parent they may learn day by day to understand and love thee as their heavenly Father.

ously every day of the week and year after year. We cannot do the job through our own strength. We need guidance day by day. It will be well for us to keep praying for strength and guidance.

An Adventure in Understanding

G. W. Phillips
Pastor, Elkhart, Indiana

AS ONE of the emphases of the January mission study the Elkhart City church determined upon a gesture of friendship to our Negro friends of the city. The members of the two Negro churches, the Methodist and the Baptist, were invited to one Sunday evening service. But previous to the service itself, the men's and women's classes and their families entertained a number of the Negro families as guests at a supper in the church basement. The response was most gratifying and the fellowship was spontaneous and most wholesome.

For the evening service the devotions were conducted by Miss Mallory, principal of the South Side school. The young people of the Baptist church, the choir of the Methodist church and a ladies' trio of the home church furnished the music. The address of the evening was given by Mrs. Charlemae Rollins of Chicago, children's librarian of the George C. Hall branch of the Chicago Public Library. Both Miss Mallory and Mrs. Rollins are of the Negro race. Mrs. Rollins was a guest in the pastor's home from Friday to Sunday; she had addressed the Elkhart Council of Church Women on Race Relations on Friday.

The occasion has left many pleasant memories with the Elkhart people, and we are looking forward to further expressions of neighborliness. The Negro churches are our closest neighbors.



He Cares

Every true pastor is concerned for the people of his parish. He shares their joys and their sorrows. He helps bear their burdens. He carries their needs to God on the wings of prayer. He tries to guide them to glory. He is happy when they are faithful to Christ and deeply burdened when they yield to sin. Paul was a good pastor. He preached to his people, baptized them, taught them how to be good followers of Christ and then shared all their burdens and their joys.

Monday, November 11

As His Manner Was. Acts 17: 1-4.

Paul went to church regularly. It was a custom. To miss was out of question. He went with a purpose: to continue his testimony of Christ. The actual result was, in this instance, the beginning of a new church organization. Things happen when people go to church with a purpose. What happened yesterday?

Help us, O Lord, to get the most out of attendance at the church service.

Tuesday, November 12

The Upsetters. Acts 17: 5-9.

It is a good thing to be an up-setter in a wicked world or community. Good Christians disturb evil. They stir up the complaisant wicked. They will not let bad conditions remain settled. It is a high tribute to any Christian to be called an upsetter. Leaving evil undisturbed is gross neglect.

Make us militant Christians, O Lord, mighty against evil.

Wednesday, November 13

Church Members Commended. 1 Thess. 1: 1-10.

Paul knew how to make church members feel good, keep faithful and work harder; he commended them. We could help many earnest workers do more by commending them. Few there are who do not need encouragement. To give commendation and encouragement sincerely is a real Christian art and grace. It gives one great joy, too, to do it.

Help us all, O Lord, to hold up the hands of those who toil for thee.

H. H. Helman

Thursday, November 14

About the Resurrection. 1 Thess. 4: 13-18.

Paul says the Christian who dies is asleep, that they will awake at the call of our returning Lord. More than that, there will be a happy reunion of both those who fell asleep and those who remain alive. What a joyous experience that will be! Wherefore comfort one another with these words.

We thank thee, O Lord, for the promise of life beyond the grave.

Friday, November 15

Living Together. 2 Thess. 3: 6-16.

Peace always by all means—this is the Christian ideal. Peace in the church, not strife and contention. Peace in the home, not nagging and arguing. Peace everywhere, all the time, by all means: by refusing to bicker or be critical, by a soft answer, by tolerance, by goodwill and by love.

Give us, O Father, the peace that passes understanding.

Saturday, November 16

Unemployed. 1 Thess. 3: 6-15.

The Lord expects everybody to work, to be employed in some useful task. Unemployed people easily get into trouble. Sin comes easily for them. This is true of boys and girls, as well as of adults. Laziness is an unchristian trait. One cannot be lazy and be a good Christian. To work is best always.

We thank thee, our God, for the privilege and blessing of honest toil.

Sunday, November 17

God Bless You. 1 Thess. 5: 23-28.

The benediction at the close of a service is an important part of the worship. It calls upon the Lord to bless us and keep us; to bestow his grace and his love upon us. At that moment our hearts need to be open that the benediction might be fulfilled in our lives.

May the grace of our Lord Jesus Christ be with us all. Amen.

... Kingdom Gleanings ...

Brotherhood Theme for 1946-47

Christ the Hope of the World

Calendar for Sunday, November 10

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and used by its permission.

Sunday-school Lesson. Paul Finds the Church at Philippi—Acts 16:11-40; Phil. 1:3-6; 2:1-11; 4:8-23. Golden Text, I can do all things through Christ which strengtheneth me. Phil. 4:13.

B.Y.P.D. Topic for November, Christian Public Service.

Gains for the Kingdom

Five baptized in the Robins church, Iowa.

Seven baptized in the Windber church, Pa.

Eight baptized in the Bethel church, Ohio.

Twelve baptized in the Cando church, N. Dak.

Four received by letter in the Lewiston church, Minn.

Six baptized and two received by letter in the Morrellville church, Pa.

Fourteen baptized and one received by letter in the Muskegon church, Mich.

With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

Bro. D. I. Pepple of Woodbury, Pa., in the Fairview church, Pa., Nov. 12.

Bro. J. R. Jackson of Galax, Va., in the Rosepine church, La., Nov. 3-17.

Bro. Lyle M. Klotz of Midland, Mich., in the Shepherd church, Mich., Nov. 3-17.

Bro. H. H. Hendricks of Adrian, Mich., in the Clovis church, N. Mex., Nov. 17.

Bro. John Rowland of New Paris, Pa., in the Hostetler church, Pa., Nov. 18—Dec. 1.

Bro. Foster Statler of Mt. Morris, Ill., in the Elkhart City church, Ind., Nov. 4-17.

Bro. Eldon C. Petry of North Canton, Ohio, in the Blue River church, Ind., Nov. 4-17.

Bro. I. R. Beery of Bellefontaine, Ohio, in the West Manchester church, Ind., Nov. 11-24.

Bro. R. W. Schlosser of Elizabethtown, Pa., in the Bermudian church, Lower Conewago congregation, Pa., Nov. 23—Dec. 1.

Personal Mention

Bro. George W. Landis has become pastor of the Amwell church at Sergeantsville, N. J. His address, therefore is changed from 447 S. Main St., Hatfield, Pa., to Box 23, Sergeantsville, N. J.

Olive Widdowson is now at home at Bulsar, India, where she lives in the rooms known as The Retreat. She also has one room at Khergam, which is fifteen miles to the east. Her work will be in the Khergam area.

Brother and Sister Charles L. Spangler celebrated their golden wedding anniversary in their home in Bradford, Va., on Sunday, Oct. 20. In the afternoon more than 100 people came into their home to congratulate them. Five of their six children were able to be present on this occasion. Brother and Sister Spangler have served in the ministry for about twenty-five years. Bro. Spangler is seventy-three and Sister Spangler is seventy-two and both are still active in Christian work. We extend to them our hearty congratulations.

The Home Mission budget of \$69,864.00 has been approved by the brotherhood for the current year. This is our part in the building of strong churches in America. Thankfulness for our own religious heritage should result in the full attainment of the Home Mission budget.

Colorado will be represented on the 1947 Standing Committee by Elder J. F. Burton. Bro. Harold Fasnacht is the alternate.

Eugene Erbaugh, Roger Shively and Cassel Hoke, all of whom are workers at New Windsor, Md., were recent visitors through the Brethren Publishing House.

Dr. Eldon Burke left by boat for Bremen, Germany, on October 25 after a stay in the States of only a few weeks. He returns to his responsibilities in Europe with the hope that the Church of the Brethren will be able to open doors hitherto closed to them in some of the needy areas on the continent.

Bro. Harold Row represented the Church of the Brethren on a committee which met with David Niles, personal secretary to President Truman, in Washington, D. C., on Oct. 8. The meeting, in which other church and secular agencies were represented, was held to consider amnesty for conscientious objectors and basic reforms in the administration of C.P.S.

According to a cable received on October 29, Claude and Marie Rupel arrived in Lagos, Africa, on October 28. They had been at Roberts Field in Liberia since October 17. This was a rather long delay as they attempted to secure a plane on to Lagos. It will be recalled that the Rupels left New York by plane on October 10. From Lagos they could proceed immediately to Jos.

Bro. Ira Petre of Chibuk, Africa, sends the good news that about twenty people in two villages in the Chibuk area have taken a public covenant expressing their desire to become members of the church. Three were baptized. The work at Chibuk is thus beginning to make inroads in an area which has strong Moslem influence. Indications are that the growth of the church may become more rapid in the years ahead.

Dr. and Mrs. Howard Bosler arrived in New York about mid-October; they had been detained in England for some time as they journeyed home from Africa. Dr. Bosler has made several trips to Elgin since then and has told some of his experiences in the Elgin schools. Dr. Bosler has had charge of the leper colony in Africa for the past-number of years. The lepers there now surpass 1,100. A church which will seat a thousand is contemplated.

Bro. Ralph Smeltzer, stopping in Warsaw, Poland, on his way to Austria, where he will help set up relief work for the Church of the Brethren, writes, "I had expected to see wholesale destruction. I had expected to see whole blocks in rubble. I had expected to see torn and twisted wreckage. I had expected to see almost anything. But I have not seen quite what I imagined I would see. Instead of wholesale destruction I have seen absolute and complete destruction. Not whole blocks but a complete city in ruins. There are less than one per cent of the buildings at all inhabitable."

Miscellaneous Items

Beaver Creek congregation had a home-coming service on Nov. 3. Bro. J. I. Baugher, the new president of Bridgewater College, was the speaker at the morning service. An informal program followed the basket lunch and social hour.

Nov. 10 is the date of the home-coming at the New Haven church near Middleton, Mich.

The Italian mission in Brooklyn was host to the Southeastern Pennsylvania youth conference on Sunday, Nov. 3.

All queries for the Washington district meeting to be held at Ellisforde on Jan. 15-19 should be in the hands of the clerk, William Willoughby, by Dec. 15.

Bibles for Europe is a project which the Green Tree church, Pa., is working on during the month of November. The undertaking will end on Bible Sunday. The goal is to raise as much money for Bibles as was given for heifers and wheat for relief.

Chippewa church, Ohio, will have an all-day harvest meeting on Sunday, Nov. 10. At 7:30 in the evening the love feast will be observed. Bro. V. F. Schwalm will be the guest speaker. There will be a basket fellowship meal at noon.

Eastern Pennsylvania young people will hold a youth fellowship at the Richland church in the afternoon and evening of Sunday, Dec. 1. Bro. Desmond W. Bittinger will speak on the subject, Whom Shall I Marry? and What Can a Young Person Believe?

The National Radio Pulpit (Sunday, 10:00 a.m., E.S.T.) is now in its thirteenth year. Dr. Ralph Sockman is the officiating clergyman for the month of November. The subject of his address for Nov. 10 will be United We Stand, for Nov. 17, A Faith to Suit Yourself, for Nov. 24, The Temptations of Power.

Garrett church, Pa., located beside Buffalo Creek, celebrated on Oct. 13 a dedication service for its remodeling. The original building was dedicated in 1895. At the remodeling a mural, The Ascension, was unveiled; this mural had been painted by Bro. William Kinzie of New Windsor, Md.

Bro. I. S. Long of Baltimore, Md., calls our attention to an announcement from the War Assets Administration that they have nearly a million pocket-size Bibles which they will be glad to give away. These are surplus from the war years and anyone desiring them can secure copies by writing to Mr. F. L. McNamee, 1528 Walnut St., Philadelphia, Pa. The number of copies which an individual may receive does not seem to be limited.

A National Convocation on the Church in Town and Country will be held at Des Moines, Iowa, Nov. 12 to 14, 1946, with headquarters at the Central Christian Church, Ninth and Pleasant Streets. The convocation is under the auspices of the Committee on Town and Country of the Home Missions Council of North America. Who may attend? You, if you are interested in the town and country church: ministers, lay people, administrators of the church, religious educators, editors, officers of farm and rural community organizations, employees of civic and government agencies. A registration fee of \$1.00 will be charged and all who register will receive a printed report of the main addresses, etc. Local churches will do well to send their pastors to this convention.

Christians Must Urge for Amnesty

The Committee for Amnesty, headed by Dorothy Canfield Fisher and A. J. Muste, is urging strongly that Christians everywhere in the United States write or telegraph the President and Attorney General Tom Clark to proclaim a Christmas amnesty this year. About a thousand American citizens still remain in Federal prisons because their consciences did not allow them to kill. America has been more backward in dealing with such people than almost any other civilized power. The committee urges that all Christians urge their friends, neighbors and fellow churchmen to write to the President not only once but numerous times between now and Christmas.

47,700 Messengers this week! In 1947 it will be fifty years since the Gospel Messenger became the official organ of the Church of the Brethren. Then why not 50,000 Messengers in 1947?

Two air-mail letters brought an answer to Elgin from Bulsar, India, in exactly twenty days. The first letter was written in Elgin on October 8 and sent to Bulsar. The answer from Bulsar reached Elgin on October 28. This seems like record time.

The forty-seventh annual Bible institute will be held at Elizabethtown College on Saturday evening, Nov. 23 and Nov. 24. Ralph W. Sockman will deliver a lyceum lecture, Date With Destiny, on Friday evening. On Saturday evening C. C. Ellis will speak on the subject, Living in a Changing World, and Harper S. Will will speak on the subject, In the Beginning God. On Sunday Bro. Will and Bro. Ellis will both speak. Bro. Will's subjects are: But We See Jesus, The Power of the Spirit and Man Can Be Redeemed. Bro. Ellis' subjects are: Take Heed Unto Thyself and The Divine Teacher.

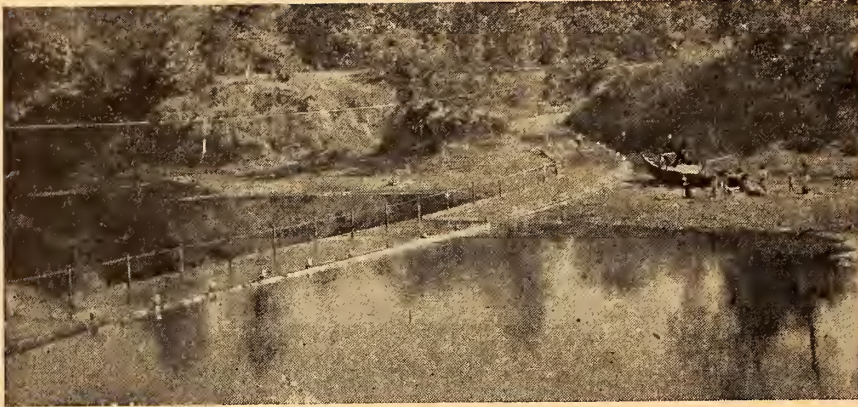
Prayer and the United Nations Assembly

Cardinal Francis Spellman, Roman Catholic Archbishop of New York, in an address delivered at the time of the opening of the United Nations Assembly in New York, condemned the omission of prayer for divine guidance by that international assembly. He asserted that the heart of American tradition is faith in God and obedience to his law and he termed it specious reasoning to believe that no prayer could be offered at the United Nations meeting because a great diversity of creeds were represented in the United Nations body.

Frank Grigg, secretary of the Louisville council of churches in Kentucky, is preparing to have his council send a formal protest to the United Nations General Assembly because it does not open its meetings with prayer. Mr. Grigg, along with the other ministers of Louisville, said, "We have ignored God so long that it is no wonder that we have no peace." The Louisville clergyman felt that the explanation given by a United States spokesman that no prayer was offered because of the diversity of faith was "a feeble and silly excuse."

To offset this failure of the United Nations to open their sessions with prayer, Cardinal Spellman celebrated a Catholic mass in St. Patrick's Cathedral in New York to invoke divine guidance upon the deliberations of the United Nations General Assembly. Delegates and officials from each of the fifty-one United Nations members were invited. All of the nations except eighteen sent representatives to the mass. Among those represented at these prayers for UN success were Russia, India, Iran, Liberia, Peru, the Philippine Islands, Poland, Great Britain and the United States. In the prayer which was offered by the presiding official these words were said, "May the Holy Spirit of God open the eyes of every nation to see the one and only lasting union that can possibly produce peace." The understanding is that St. Patrick's Cathedral will be specifically designated as a place where United Nations assemblymen may come for prayer for the success of their efforts.

It is encouraging that a little progress is being made in the direction of turning the United Nations assemblymen toward prayer. Should not the Protestant church likewise lead out in such an endeavor?



Scene Near Vada, India

Sheep Without a Shepherd

Alice K. Ebey

Ahwa, India

Throughout the world there are many flocks, distressed and scattered as sheep not having a shepherd. Recently I visited two such flocks and was received with much joy and many affectionate words of welcome. Our Lord had compassion on such as these and bade us pray the Lord of the harvest to send forth laborers into his harvest.

At early dawn one Sunday morning Devallibai and her little grandson bade me welcome as the train pulled into Jalalpor. She had come to us a bride more than fifty years ago. Her husband, Khodaji, was our cook and she helped in the house when our children were small. They were almost like members of our family. Indeed our children could not understand how we could leave them behind when we went on furlough. For twenty years they lived with us and served faithfully through days of darkness as well as through days of sunshine. They were simple folk with their faults and weaknesses, with little education but always eager to learn more of God's Word and ever ready to bear testimony to the non-Christians about them. One cannot live twenty years with people like that without finding his soul knit together with theirs in love.

Soon we came to their home in a small, but neat, clean little apartment near the Jalalpor mission bun-

galow. There sat Khodaji totally blind. "Mammaji, God has given me spiritual eyes to see things of the spirit." So with good cheer he told of his children, the oldest a nurse in government service, sons in the army doing fine carpentry work, one daughter with three sons living near by and the youngest son and daughter still in school. With great pride they showed chairs and tables and pictures the sons in the army had made with their hands. One daughter and two little sons had passed away. Then they asked about my daughters and their families and about former missionaries and their families.

They brought my breakfast, serving it on a little table with a clean white cloth spread over it. There were tea and toast, egg and bananas served just as they had served our breakfasts in the past.

Then other Christians living near by came in and we had morning prayers together. Gracebai, whom I had known many years, asked me to take her Sunday-school class of about a dozen Christian women, and the Christian teacher who usually led this little group in worship on Sunday insisted that I take the morning service.

We walked together to the mission compound, up to the bungalow where we had lived with the Forneys in 1901 and had studied the language. No friendly missionaries came out to meet us but the Indian

leader said, "We are asking the Joint Council to send us a missionary to live here. We need a missionary's help and counsel."

Men, women and children gathered in the spacious schoolroom for worship. They sang heartily as unto the Lord, repeated memory verses and several led in prayer. I spoke to them on the text, "Rejoice evermore and again I say unto you, rejoice." It was a great privilege to worship with these isolated Christians and to learn how they had kept their faith in spite of divisions within and opposition without.

After the service friends and children of friends came to greet me. Then Gracebai took me to several homes and brought me back to Khodaji's home for an Indian dinner. Then I went across the road to Gracebai's home for tea. Several came in and we had prayer together. Several of them conducted me to the train, begging me to visit them once again before leaving India.

The next week I went to Vada, where we had spent our last five years in India. These Christians are also like sheep without a shepherd. When funds were low and missionaries few Jalalpor and Vada were closed. But a little group of Christians have kept their faith in spite of the impact of sin and darkness about them.

Kathryn Kiracofe, fresh from furlough, and I took the bus from Palghar in the noontide heat, coming twenty-nine miles to our old home at Vada. The children met us with smiles of welcome, conducting us to their home near by. They gave us their best room, clean and furnished with a comfortable bed. They brought us water for a bath and after an hour's rest we were greatly refreshed.

At four o'clock they served tea and then we set out to meet old friends in the town. As we passed along the familiar narrow streets men nodded, saying, "That's the doctor sahib's wife." My husband had given medical treatment to hundreds of sick folk in Vada and they had not forgotten to be grateful.

We went to visit Kushidabai, a wealthy Mohammedan lady who had often served us tea and Indian dainties and who loved to hear the stories of Jesus. What a welcome! She asked about my daughters, then called in her daughters-in-law and all her grandchildren. Then in

came Ebrahim, her youngest son who had often visited us as a school-boy. He hastened out to bring us lemonade and ice.

We went on to other homes where tea or lemonade was served as a mark of their hospitality. Then it was growing late and we tried to hurry our steps. A young woman rushed out of one of the doors facing the street and fairly pulled us into her home. "Mamma, I am Sunder. Don't you remember that my sister Sushilla and I used to come to your home for a sewing class? You taught us stories and songs about Jesus. You must come in to see our sick mother who has been ill for seven months."

Then we went into the home of two sisters who had married one husband. The childless wife had borne a son after twelve years. This boy she proudly presented to me, saying, "God has blessed our home with children and we are very happy."

At last we were home again. The men had returned from work and Christians from near-by homes had come to greet us and to share in the evening prayer service.

The next morning we gathered for early morning service of worship and a study of the meaning of our communion service.

At noon Jethalal, an elder from Dahanu, came to lead us in the communion service. Other Christians began coming in from villages round about, each one giving us a most hearty welcome. Miriambai and her son came in from a long distance. Her lovely daughter, Tarabai, had met a wealthy Moham-medan, and, forsaking Christ, had gone to live with him.

At sunset twenty-seven of us surrounded the tables of the Lord in the large room of Shivalal's house. Eleven little children were quietly eating their meal in the kitchen while we washed one another's feet, partook of the fellowship meal and renewed our vows through the symbols of the bread and the wine.

The heat and strain of the day had made us weary but our hearts were made glad because these sheep, though without a shepherd, had kept their faith and were trying to bring up their children in the nurture of the Lord. Two had been recently baptized and others desire special instruction to prepare them for baptism. I gave them promise that, if the Lord will, I would return to them after monsoon for two weeks of Bible study and prayer with them.

May God bless all his sheep who are distressed and scattered throughout the world. The Lord's children who are safe in the fold of the church should have compassion upon these scattered ones. Pray that the Lord may send forth laborers into his harvest right speedily.

Jos, Nigeria, News

Sara Shisler

This is Easter day and my thoughts and prayers are encompassing the world. I thought early this morning of the many sunrise services being held. I thought of the services already finished and those still hours ahead, of those observing Easter in the midst of ruin, confusion, stark poverty, of the many new churches in the countries of the East where the gospel message is still new, of those who shall hear it for the first time. I pray especially for those who are trying to hold on to faith in their physical hunger and distress, and their spiritual and mental struggles, that hope may grow and faith may anchor them until a better day dawns for them. If the world ever needed the message of Easter more than it does today, how terrible was the need.

Clarence Heckman has taken the children to Sunday school and all is quiet on the compound. I hear no sounds except the twittering of birds. The children love to go to Sunday school. In previous years they always had Sunday school here in the schoolroom. This year a woman three miles out of town has charge of the Sunday school. So now they go to Sunday school and they love it.

We had no school on Friday and will not have on Monday either. These two extra days are helping me out a lot.

Two new boys entered school last Monday. They are Danish boys.

My next assignment is at Garkida in evangelistic and educational work.

We had our first rain yesterday. It was so unlike the usual first rains. All I have ever seen have been accompanied by high wind; it is usually a heavy downpour blowing from all directions in turn in the course of a half hour and all over in about an hour or less. This was like a midseason rain, no wind and a steady, gentle rain which lasted from three o'clock until eight in the morning. The air smells so clean. I cannot think of a smell (to one who is not hungry) more pleasing than that of rain on the thirsty earth after six

months of no rain at all. I used to contend for the smell of new-mown hay, but I have changed my mind.

Show Yang and Ping Ting News

In **China**, between Peking and Tai Yuan, the railroad has been repaired again and the fighting seems to have moved away from the Show Yang area. The first train ran from Show Yang to Tai Yuan on August 3 after more than a month.

When Bro. H. C. Yin returns from Peking, where he has been for a couple of months, some classes will be held for the people of Show Yang and other centers.

Plans were being made to open the Ping Ting hospital around the middle of September. Dr. Hsing and Dr. Kao will be the doctors. They are eager for Dr. Daryl Parker's arrival.

With fighting and the destruction of the railroads, relief needs are getting worse rather than better, even though there are good crops in many places. There will be much suffering on the part of the common folks. The clothing problem will be serious.

Death stares many people in the face. Refugees are fleeing from the villages and all without anything. There are about four hundred in the Ping Ting suburbs now and we do not know what will happen to them.

One Sunday morning during the church hour at Ping Ting some bombs were dropped about four miles out and they could be heard very clearly.

Monthly Financial Report

During the month of September contributions for the Conference Budget and all the General Boards and agencies in the budget totaled \$20,513.11 and the total received for the year beginning March 1, 1946, was \$218,794.58. Contributions for the Brethren Service totaled \$52,482.83 for the month and the total received for the year was \$352,778.91.

The following shows statement of condition of the following boards as of Sept. 30, 1946.

General Mission Board

Income since March 1, 1946	...\$113,539.48
Income same period last year	.. 123,928.23
Expense since March 1, 1946	.... 191,969.60
Expense same period last year	.. 152,185.71
Mission credit balance 9/30/46	.. 31,438.23
Mission credit balance 8/31/46	.. 51,393.48
Decrease in cr. bal. Sept. 1946	.. 19,955.25

Brethren Service Committee

Income since March 1, 1946	...\$352,778.91
Income same period last year	.. 220,106.89
Expense since March 1, 1946	.... 318,039.76
Expense same period last year	.. 252,493.71
B.S. credit balance 9/30/46	.... 217,520.02
B.S. credit balance 8/31/46	.... 198,561.35
Increase in cr. bal. Sept. 1946	.. 18,958.67



Courtesy of UNRRA

These eggs flew the Atlantic in the shell to help save the Polish people. They are examined here at the State Agriculture School for girls near Warsaw, Poland, as they are in the process of hatching

"News in an Eggshell"

You will remember the Gospel Messenger carried in May a picture story on the egg project of Ohio and Northern Indiana. Now we take pleasure in showing you the results of that relief project. The hatch, according to Ray Petersime, who was originator of the project, was 60%, which is quite good considering the method of handling from here to Poland. The Brethren had donated 56,800 eggs, which were sent by air express from Dayton to Warsaw. Transportation and distribution has been handled by the United Nations Relief and Rehabilitation Administration.

This was one time that Poland was showered with shells of something constructive rather than with those of destruction.

The soap factory at Nappanee, Indiana, is in the process of being set up. To give you some idea of the extent of the soap needs overseas we quote:

"Soap requirements of UNRRA for the second half of 1946 have been estimated at 45,000 tons. Of this total, UNRRA is undertaking to purchase 25,000 tons outside of the United States and to substitute as much synthetic detergent as possible for the balance of its needs. If the latter works out satisfactorily under conditions of foreign use as judged on the basis of a trial shipment now under order, the full 20,000 tons balance of needed soap will be replaced by synthetic detergent compositions."

Start saving your grease collections now and plan to send them on to Nappanee.

Brethren Clothes Reach Into Burma

Dear Brothers and Sisters of the Church of the Brethren:

Space is a strange thing; the world may be broad, but it can be so narrow. Time is no less strange; it may be long and yet it can be short, too. I am referring to my experiences.

In 1933-34 I was a student at the Northern Baptist Seminary in Chicago. On one Sunday I was giving a message in a Baptist church in Elgin. The Christian folks were very good and kind and even presented me with an Elgin watch with a white gold case. Since my return from my studies in the States, distance has separated me from Elgin and her folks. Time has rolled into months and even twelve years. The only constant reminder keeping regular time for me is the watch. But when the war was over and we at last could come back from our secure but obscure hiding places, we at once buckled down to business to help the hard-hit people. I was made a member of the relief committee of the Burma Christian Council which handles all relief goods to insure a just and equitable distribution among all the needy people.

In July 1946 bales of relief clothing arrived. On opening them the first thing that confronted my sight was: Brethren Service Committee, Clothing Project, 22 South State St., Elgin, Ill. At once space contracted, time retreated, and all the sweet and pleasant memories of the Elgin days came rushing into my mind. It seemed only yesterday that I was having a good time with the Elgin folks. Ah! the world can be narrow and time can be short.

Now to enable you to imagine how your gifts in clothing are appreciated I will describe to you the needy condition of the people. By the second year after the Japanese overran the country, clothes were nowhere to be had. Old clothes were mended again and again until four or five rags were combined into one. Even I felt the acute situation painfully because when I evacuated from Rangoon to a small village, I had with me clothing to last me only for three months. Toward the end of the second year I had my three shirts made into one. By the time the Allies were retaking Burma, I was living mostly

without any shirt. The poorer people had but few or no pieces of cloth left. At some places gunny sacks had become a luxury, and some were already inventing reed or grass coverings. Robberies just for clothing were rampant.

Into this darkest moment of the country's misery, your relief clothing came. Even if you stretch your imagination to its greatest capacity, you will feel just a small fraction of the joy we felt.

My three bales of your clothing are distributed to the hinterland of the riverine section. This is one of the hard-hit areas since it is hard to reach by either road, rail or river transports.

I sent for pastors from this area who came to me, quietly took their share and slipped away with equal quietness lest they should be waylaid on the way. Already four pastors representing thirty villages and about 400 church members have come and gone with their relief clothing. These pastors cannot imagine that the Christian sisters and brothers from across the sea can be so good and kind as to take all the trouble of collecting and sending all this fine clothing. As their imagination will fall short of your kindness, your imagination will fall short of their enjoyment. But now both facts can be realized under the flag of Christian fellowship. One thing they go away with in their hearts is that "it is wonderful to know that in Christ we have become the true children of God."

Two years ago our pastors were beginning to thunder from their pulpits that the appearance of sackcloth as clothing was a sign that God was forcing repentance in sackcloth and ashes upon us. In addition to being poor in bodily clothing, our spirits were sinking too. The return of better conditions with the arrival of your relief clothing has covered our bodies and wrapped our souls with the love of God.

May the Lord bless you and keep you and multiply your possessions and your gifts.

Chit Maung,
President, Karen Theological Seminary,
Insein, Burma.

Heifer Relief Success Story

Early in October two men, Lawrence Clark and Loyal Heiny, from Northern California dropped in to see us in Elgin. They had some interesting things to tell about what their home district is doing in the heifers-for-relief program. They

Information and Inspiration . . .

The men's work has been instrumental in the purchase of a carload of split dried peas from Idaho by the New Windsor center.

The Methodist church was recently added to those denominations represented on the heifer project committee.

The four wives who sailed Oct. 4 to join their husbands in Italy arrived safely in Naples on October 14, according to a cable received at the B. S. C. office. They supposedly traveled on to Carrara, arriving there on Oct. 16.

had driven from the West Coast for the purpose of purchasing fifty head of heifers in Wisconsin on behalf of those folks in California who had donated the money. The heifers they were to purchase would then be trucked to New Windsor and shipped on to Europe. Buying in the Middle West would save transporting the cattle clear across the continent, and might also save on the purchase price.

Fifty head of heifers sounded like a pretty fair accomplishment from any district, but this, we learned, was only a part of the program. There was, at the same time, another consignment of fifty heifers ready for shipment from Empire, Calif. And after all, these were only the most recent shipments—another one hundred head had already been sent overseas.

The men were humble about the contribution being made from their part of the country, but questioning revealed some of the reasons why so many gifts of livestock were coming from Northern California. It revealed, for example, that there were men both on and off of the heifer committee for that area who were willing to devote a goodly measure of time when needed to make the program move ahead. It also showed the use of new devices. In the fifty head purchased in Wisconsin, for instance, it is planned to attach a small metal capsule to an ear of each heifer. The capsule will contain the name of the donor and a sentence of greeting from him. A picture of each of the heifers will then be taken, complete with capsule, and sent back to the person or group that gave the money.

There is no doubt of it! The Northern California district is awake to the need for heifers in Europe and is working hard at the job of filling that need.

According to the Secretary of Agriculture one fifth of all food that is prepared for the table in America is wasted. This would be enough food to feed twenty-five million people. Besides this waste there are large quantities of food left in our gardens and orchards which would satisfy many hungry people.

UNRRA hopes to have sent 200,000 head of livestock to Europe by the end of this year. Most of the 200,000 will have been attended by men recruited under the B. S. C. "seagoing cowboy" program. To get the job done, seventy-four cattle ships have been in constant use.

Mark C. Ebersole gives us a good report of the distribution of heifers in Italy. E. N. D. S. I., the distributing agency for Italian relief, has done and is doing an excellent job. There is a good veterinarian to cooperate and no details are overlooked.

Both the Bridgewater and North Manchester communities have contributed a carload of wheat. This year bulk shipments of grain are not being packed or milled into flour for shipment.

Ralph Smeltzer flew from New York for England on October 5. His plans were to visit our European relief stations on his way to Austria, where the Church of the Brethren now has permission to set up relief and reconstruction work. In Austria he will survey the possibilities of (1) cattle shipments, (2) child feeding in Vienna and (3) long-range community reconstruction.

Twenty-two certified bulls for Japan have been asked for by the army of occupation, and the heifer-project committee has agreed to supply them. The bulls are to be used to build up much-needed dairy herds in Japan, where the herds have degenerated in recent years because of inbreeding. Several men designated by the heifer-project committee will accompany the shipment when it goes. Estimated cost of the project is \$10,000.

The meals-of-mercy project being conducted by the women in the Northern Indiana district is showing fine progress. Already reported to Elgin for use in the purchase of relief cereal is \$606 given by those in the district who joined in giving up a Sunday meal and contributing the money they would otherwise have spent for the food.



Youth Week Observance

Brethren youth like dates a week in length if there in wise advance planning and if the program has life. Example: young people's summer camp. In addition to camp week in 1947 there is another date that can be just as significant to Christian young people, January 26 to February 2, 1947, Youth Week for our communities from coast to coast.

Every local B.Y.P.D. with the assistance of advisers, teachers and pastors has an obligation to co-operate without reserve in the plans of the community in the observance of Youth Week, or if there are no plans, to take the initiative in arousing community interest in planning an elaborate and unified celebration of Youth Week.

What Is Youth Week?

For eight days, from Sunday to Sunday inclusive, wide-awake communities will give opportunity for Christian-sponsored organizations or the local council of the United Christian Youth Movement to plan activities and programs for all young people. Youth Week began over thirty years ago in observing the thirtieth birthday of the International Society of Christian Endeavor. It is now an annual interdenominational week, which has the combined backing and support of forty Protestant denominations, thirty-five state councils of churches, and other youth-serving groups such as the Y. M. C. A.,

Boy and Girl Scouts of America, 4-H Clubs and the Camp Fire Girls. Special recognition is given youth for one week by Christian-motivated organizations.

The Theme

Using the general theme, Youth Shares, emphasis will be placed on the local church the first Sunday of Youth Week. On this day attention will be centered on lifting up our commitment to the evangelistic task of the Christian church, and calling

upon Christian youth to join in winning others to Christ. The central theme will be Youth Share the Christian Faith.

The climax of a week of special worship services, discussions, forums and social gatherings in individual churches and at interchurch and community gatherings will be on February 2. Youth Share the Christian Fellowship is planned to highlight the growing awareness among Christian youth of the ecumenical church and their belief in co-operative effort among Protestant forces.

Suggested Activities in 1947

Interracial Brotherhood Banquet.
Community-wide Relief Drive.
Interdenominational Social.
Festival of All Nations.

Town Hall on What Should a Christian Do for Recreation in Our Town?

Song Fest (group and special numbers).

Stunt Night (serious and comic one-act plays).

Work Project on a Community Need.

Enlist for Christ Campaign.

College Scholarships

Eight college scholarships are offered youth of America as part of the annual observance of Youth Week. These are called the Parshad Youth Week awards. The selection of young people for these

It Occurs to Me . . . Raymond R. Peters

"Live in harmony with one another . . . if possible, so far as it depends upon you, live peaceably with all" (Revised Standard Version).

I suppose every person has some one who is a "thorn in the flesh" for him. The pastor would thoroughly enjoy his field if it were not for so and so. The choir director would look forward to choir practice if it were not for one Mr. A. Your neighbors are wonderful—with one exception. You enjoy fine fellowship with your fellow workers, but unfortunately one person is always unhappy and causing dissatisfaction.

So it goes—but how can you remedy the situation? Not by being haughty, not by changing jobs and moving out of town, not by repaying evil for evil, but by accepting the fact that every person faces this same situation and determining to be big enough to live with the situation in the spirit of Christ. "Love one another with brotherly affection; outdo one another in showing honor." "Love your enemies and do good to them that despitefully use you." Concentrate on their good qualities. Remember too that you are likely a "thorn in the flesh" for someone else, and that others are called upon to face the same problems regarding their attitude toward you.

It occurs to me that we must call upon the Divine Power to make us big enough to live peaceably with all men. Why not ask God in the early morning to give you strength and make you big enough to live with the person who annoys you most. Live one day at a time and if you have succeeded today, thank God before retiring for his presence throughout the day. You can go to sleep knowing that another day has been well lived. Follow the same procedure every day. It will work.

You Ought to Know About . . .

A new slide set, The Church Must Teach, on the securing, inspiring and training of teachers for the church school. An excellent basis for discussion in a local or district workers' conference, superintendents' meeting or other church leaders' groups. Order from Visual Education Department. Rental \$1.50.

The Church and Its Young Adults, a book designed to help you in planning for young adult work. Order from the Brethren Publishing House. \$1.00. For other materials on young adult work write to the Board of Christian Education.

The Brethren Loan Library service. Many books are available from this source. Write for the new catalog.

A School for the Church Usher. Local groups may enroll for this eight-unit correspondence course. Cost \$10.00, plus \$2.00 for each

member of the group. For further information write to E. M. Hosman, Director, School of Adult Education, University of Omaha, Omaha 1, Nebr.

Hymns for Primary Worship, a revision of the former Primary Music and Worship. Contains an excellent selection of hymns, songs and worship materials for the primary child. Order from the Brethren Publishing House. \$1.15 each; \$1.00 per copy in quantities of five or more.

Two adult study and discussion guides which have been used widely, **Why Brethren** and **The Story of Our Church**. Both are free and may be secured from the Board of Christian Education, 22 S. State St., Elgin, Ill. For other resource materials for adult groups see the adult section of the current Local Church Program Guide.

awards is based on evidence of Christian character and service and an essay of fifteen hundred words. Two Brethren young people received scholarship money from the contest this year.

Two top awards of a four-year college scholarship, valued at sixteen hundred dollars, in the college of the winner's choice, will be given to the boy and the girl winners in the national finals. The top winner in each of the six regions of the United States and Canada will be awarded a four-year college scholarship valued at one thousand dollars. Further awards will include full and half scholarships to the summer conferences of the United Christian Youth Movement.

Official entry blanks and further information can be secured from the youth office at Elgin.

Channels of Publicity

Newspapers. Give the highlights of your plans to your local newspapers. Have an expert check what you submit. If it costs money for several good pictures don't shy away too quickly. Specific activities can be run as advertisements.

Radio. Radio news broadcasts are another channel. Jerry Walker has written a free manual of instructions and suggestions entitled Religious Broadcasting, available through the International Council Office in Chicago. Special broadcasts for Youth Week are also obtainable by writing the U. C. Y. M. office, 13 N. Wabash Ave., Chicago 1, Ill.

Announcements. The story of what you are doing can be given to the local churches to be included in church bulletins. Announcements can be made at schools or at any interested group meetings. In some communities announcements can be shown at movie theaters.

Posters. Call the artists together from the Christian youth groups and assign the project of making attractive posters. One central idea should be dominant on each poster.

U. C. Y. M.

The United Christian Youth Movement is the official channel of co-operation for the Christian young people of the Protestant churches. It is the most inclusive co-operative Christian youth agency in North America. Your denomination co-operates nationally in the movement. You co-operate locally when you work together with other Christian young people, whether under an officially organized council or unofficial mutual sharing. Four million young people participated in Youth Week in 1946.

Materials

The following special materials are available for use in planning for the observance of Youth Week. Order from the Youth Department, 22 S. State St., Elgin, Ill.

Youth Week Manual. A complete 23-page manual, containing two worship services, project suggestions, radio scripts, etc. 20c.

Worship Service, Youth Share the Christian Faith. To be used for the

first Sunday of Youth Week. 2c.

Worship Service, Youth Share the Christian Fellowship. To be used the second Sunday. 2c.

Promotional flier to advertise Youth Week. Carries a Church of the Brethren imprint. 3c.

Youth United for Christ. A guide in developing co-operation on a community basis, outlining the 1946-47 emphases of the United Christian Youth Movement. 20c.

Christian Youth in Missions and Reconstruction. A new Youth Action guide for Christian young people and their leaders in the United Christian Youth Movement. 25c.

Christian Youth and the Rural Task. Another new Youth Action guide. 20c.



The Word of Power for a Power Age

Not by might nor by power but by my spirit, saith the Lord.

AMERICAN BIBLE SOCIETY

Worldwide Bible Reading
Thanksgiving to Christmas
Universal Bible Sunday
December 8, 1946

The Worldwide Bible Reading program, to be observed between Thanksgiving and Christmas, is a plan to get people all over the world to read the same Bible selections daily between those two days, Nov. 28 to Dec. 25. This special effort is sponsored again this year by the American Bible Society and has as its central day Universal Bible Sunday, Dec. 8. The theme selected for the 1946 program is The Word of Power for a Power Age, and the daily readings feature some of the spiritual pioneers of the Bible who found the Word of Power for the age in which they were called to live.

Bookmarks listing the daily readings are available in quantity from the American Bible Society, 450 Park Ave., New York 22, N. Y., to anyone who is interested.

A Privilege for a Preacher

There is one enterprise in which good people and bad are almost unanimously united with aggravating enthusiasm. They all want to provide the minister with a moral feather bed which will keep him from knowing what really goes on in this brutal world. Very few people, relatively, can "be themselves" when the minister is within earshot. Most ministers are sensitive enough to understand this and compensate for it in their thinking. But the temptation to live in the dream world which people try to build for us is always present and there are times when the best of us act as if it were the real world.

It is a very wholesome practice for any minister to get away from his profession and spend some time where people do not take him for a preacher. He will learn a great deal about what goes on in the human mind and heart that will certainly make his ministry more effective.

Such an opportunity was provided me by the Brethren when I was accepted as a "cattleman" on a ship bound for Poland. The ship's crew was composed of such men as, I presume, have always made up ships' crews. The cattle crew was composed partly of men recently released from C.P.S. camps and partly of men whose interest in the work was mainly in the opportunity they hoped it might provide to trade on the black market for cameras and binoculars. It was a cross section of life. I would like to suggest some of the advantages that seemed to me to accrue from going along without a professional, ministerial label.

1. The men behaved more naturally. No one tried to be either better or worse in appearance or conduct for my sake. And no one bragged of how often he went to church. This casual naturalness gave me an opportunity to renew my understanding of what men are like. That, at least as far as my experience goes, is a most helpful exercise for a clergyman. It is when we think our understanding is the most complete that we are likely to fail.

2. Apparently men do not feel easy with a preacher around. I'm sure this is the preacher's fault, though I am not certain why. Surely people felt at ease with Je-

sus! Even the publicans and sinners invited him to their banquets, wedding feasts and other festive occasions.

3. It is easy to talk about religion and spiritual realities and to learn what influences are really most effective when one is not at once branded as a professional Christian. You can talk nonprofessionally to men about the things of eternal life and about the spiritual and moral problems with which they are confronted without the least embarrassment. You may be sure the men you talk to are really giving expression to their convictions and not to the ideas they think you expect them to have.

4. On the whole the experience was encouraging. Of course I heard some language that does not often affront the minister's ears. I heard some subjects discussed in terms that are not ordinarily used in the presence of the clergymen. But this served to give a better understanding of what the Christian layman is up against all the time.

And I did discover a great deal of downright goodness and decency in some very unexpected places. It was not always the type of goodness for which the church and its ministers seem to be looking most ear-

nestly, but it was indicative of goodwill and unselfishness and I am sure it was the kind of goodness that rejoices the heart of the Master wherever he finds it.—Edwin T. Randall, editor for D. C. Cook Company, Elgin, Ill.

District Meeting of Southern Illinois

The 1946 district meeting of Southern Illinois was held Aug. 24-27 in the Virden church. Morning devotions were conducted by Elders W. T. Heckman, D. J. Blickenstaff and Glenn Carr. The Bible hours on Saturday morning and afternoon were in charge of Bro. Leland Emrick.

Sectional meetings for the elders, men's work, women's work and young people were held on Friday evening and Saturday. Speakers at the general meetings on Saturday afternoon and Sunday were Brethren J. H. Mathis, John Metzler, G. H. Ridgely, Lester Berry, D. W. Bittinger and Dewey Cave. The Springfield young married people directed by Mrs. Leland Emrick gave a play on Saturday evening. The Standing Committee delegates, Elders David Fouts and M. A. Whisler, reported on Annual Conference on Sunday evening.

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

Speaking in Parables. Dom Bernard Clements, O.S.B. Morehouse-Gorham Company, 1943. 127 pages. \$1.50.

This book is unusually concise and "meaty." The author takes up the parables of Jesus one by one and in a few paragraphs lifts up some thoughts and interpretations which strike the reader and are certain to prove helpful to him. Ministers will find suggestive sermon material here and youth will find guidance and inspiration.—Desmond W. Bittinger.

Psalms for Sighs. Alexander McClaren, D.D. Eerdman's, 1945. 87 pages. \$1.00.

This book has value as an expository book on certain selections from the Psalms. Its emphasis is the importance, the necessity and the satisfaction of knowing God as a personal friend and companion.—Desmond W. Bittinger.

The Blue Robe. Sara Elizabeth Gosselink. Eerdman's, 1945. 90 pages. 75c.

This story of Mary Magdalene presents in an interesting manner

for junior children the ideals of Jesus and the changes that his influence can make in the lives of other persons.—Genevieve Crist.

The Devil and God. William Robinson. Abingdon-Cokesbury, 1945. 125 pages. \$1.00.

Professor Robinson goes deeply into the study of the actual existence of a devil who heads up the evil influences in our society against God, who fathers the good. He believes there is an actual devil, but that he is not an equal of God and that he does not exist as an influence which God cannot banish. To believe in such dualism, he insists, would make us really worshipers of the devil. The approach of the book to this question seeks to be Biblical and scholarly.—Desmond W. Bittinger.

Gid Granger. Robert Davis. Holiday House, 1945. 179 pages. \$2.00.

The excitement and joy of younger brother who takes over the responsibility of a farm when men are left. Teen-age youth would enjoy sharing the problems of Gid.—Don M. Snider.

Readers Write . . .

These are excerpts from letters which come to the editor's desk. It is our intention not to publish anything here unless permission has been given by the writer.

My complaint with your editorial concerning the state suppressing the church in Germany is that your criticism of the practices in force by the conquerors of Germany is too mild. One of the excuses offered to Christian people throughout the world for the expenditure of billions of dollars and the sacrificing of millions of the select of the human race was that of securing liberty.

For the government to interfere in any way with the religious liberty of the common people of central Europe, after all the miseries they have endured, is savagery of the most debased kind. It is my opinion that Christianity requires of us outspoken protest against any liaison in these dejected countries between church and state.—Jacob M. Hoffman, Johnstown, Pa.

I especially liked Ezra Lutz' little article, Lessons From a Little Bird, in this week's Messenger. It preaches a powerful sermon, yet does not sound preachy. If we had more such stuff in the Messenger, busy people wouldn't glance through it and lay it aside. They would read it from cover to cover. I read Mr. Lutz' article three times and perhaps will read it again. It's like a jewel in a fine setting.—O. H. Willard, Chicago, Ill.

In our last copy of the Gospel Messenger, page 3, we find the question, Shall Religion Be Taught in the Public Schools? Religion should be taught in all places including the public schools. St. Paul speaks of being instant in season, out of season.

The one great qualification to do this is to have the Spirit of Jesus (Rom. 8: 9).

For some time I have been interested in seeing the daily Bible readings as found

in our Sunday-school quarterlies used in our day schools, thus bringing about some vital relationship between our day schools and our Sunday schools. There are some day school teachers and some pupils interested in eternal values. Let us hope that our church officials and Sunday-school officers and teachers may be able to do something.—Richard J. S. Bullock, Quarryville, Pa.

Jesus said, "Follow me." Paul said on one occasion, "Be ye followers of me, even as I also am of Christ" (1 Cor. 11: 1). No man should be followed any further than he follows Christ.

Today there are many voices clamoring for followers; some are supposedly Christian leaders. Before following any man too far, we should check his leadership carefully with that of the Lord Jesus, and find whether he is leading us toward Christ or away from him, toward the gospel or away from it.

Are we following Christ or popular so-called Christian leaders such as Kagawa and others?

Will we follow the principles of peace and world betterment as taught by men who deny our Lord and the truths taught in his precious Word? Will we strive to co-operate with ungodly nations (much as we love their people and individual souls) and with leaders, even though they advocate peace, who lead us in the wrong direction?

Jesus said, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you" (John 14: 27). Again he said, "My kingdom is not of this world" (John 18: 36).

Will we follow him, or will we follow those who deny him and those who would align us with the kingdoms of this world? —Theodore E. Miller, Chico, Calif.

At the business session on Monday morning forty delegates from twenty-two churches responded to roll call. Bro. Dewey Cave was moderator and Bro. Leland Nelson reading clerk. Bro. Ira Hiatt was chosen moderator for 1947 and Brethren Merlin Garber and Harold Miller were elected Standing Committee delegates. Bro. W. T. Heckman is the alternate. Next year's conference will be held at Springfield.

The members departed with profound gratitude to our heavenly Father and sincere thanks to the Virden church.—Dow A. Ridgely, secretary, Parkersburg, Ill.

Summit Mills Church Celebrates Its Centennial

Three sessions on Sunday, Aug. 25, marked the centennial of the Summit Mills church, Pa. Many former members came from far away to renew their fellowship with the present members of the congregation.

At the morning session Bro. W. F. Berkebille of Rockwood, Pa., the elder, spoke on the theme, What a Christian Church Should Do for a Community, Socially and Political-

ly, in a Hundred Years. Bro. Guy West was the speaker of the afternoon; his subject was The Christian Church, First Century, Present Century and Next Century. In the evening, Bro. James Beahm gave an address on what the church should do for the community morally and spiritually. In addition to these main addresses, members of the congregation and former members participated in the programs. Bro. G. E. Yoder, historian for the occasion, presented a historical sketch of the church. Special numbers of music were a part of the program.—Adapted from an account in the Meyersdale Republican.

Women's Work of Northern Indiana

The women of Northern Indiana met in their annual district conference at Camp Mack on Aug. 14, 1946.

A fellowship of prayer was conducted by Mrs. Lloyd Studebaker, who urged that all women pause a few moments from their work for prayer at 9 o'clock each morning. While the hymn, Sweet Hour of Prayer, was played softly on the organ, requests for prayer were

read. Mrs. Studebaker closed with audible prayer.

Mrs. John Metzler of New Windsor, Md., spoke on The Stewardship of Life, calling to mind the importance of using our hands and hearts in the work of life.

Observance of the meal of mercy is a project which the women are promoting and it is their wish that the families of the district will co-operate. The third Sunday of each September, October, November and December has been set as a day of fasting. The money which would have been spent for dinner is to be donated for the purchase of food to relieve starvation in other lands.

The play, What Man Hath Put Asunder, was presented by Elkhart City's young people; Mrs. George Phillips was the director.

Special numbers in music by the Cedar Lake and New Paris churches added to the enjoyment.

The aid exhibits in Sarah Major Hall proved to be an interesting feature of the meeting. The sales amounted to \$257.52. The total offerings for women's work amounted to \$1,243.55.—Mrs. Eldon Evans, secretary, New Paris, Ind.

District Conference of Middle Iowa

The district meeting was held at the Panora church Aug. 31—Sept. 2. Thirty-five delegates and a large number of members were present from the seventeen churches of the district.

The conference opened with the elders' meeting on Saturday morning. At the same time the laymen met; Bro. M. R. Zigler was the guest speaker.

Throughout the entire meeting the laymen's responsibility for building the rural church, for Christian education, peace, Brethren service projects, and interdenominational co-operation was emphasized.

The men's work, women's work, young people's and children's departments had separate meetings for inspiration and business, planning the work for the coming year.

The guest speakers were Dr. H. H. Kalas, executive secretary of the Iowa Interchurch Council, Miss Mary Dadisman, missionary on furlough from Africa, Brethren M. R. Zigler, I. W. Moomaw, Earl Frantz and James Elrod.

Bro. Paul Miller was moderator of the business session. Officers elected were Bro. Ross Noffsinger, moderator for 1947, and Bro. Paul Miller, delegate to Annual Confer-

ence. The conference will be held at the Garrison church next year.

The offerings for Brethren service, missions, and the board of administration were generous.

A group of men in the district volunteered to go to Europe with a shipload of cattle this fall.—Earl F. Deardorff, secretary, Yale, Iowa.

Centennial Observance

The Harris Creek church of Southern Ohio observed the centennial of its organization with a week's evangelistic services prior to the home-coming day on Aug. 4. Bro. M. J. Brougner of Greensburg, Pa., was the evangelist and was also the speaker at the home-coming.

At the noon hour on Aug. 4, a bountiful basket dinner was enjoyed. Everyone found friends and acquaintances with whom old friendships were renewed.

At the afternoon service special music was presented by a ladies' octet of present and former members, a local mixed quartet and a duet by Mr. and Mrs. Harry Lehman of Dayton, Ohio. Mrs. John Eikenberry gave a very interesting account of the history of the church.

On the altar were placed the lighted candle and the open Bible, symbols of the light which Harris Creek has shed in the community through the past century.—Edna Marie Hoover, Bradford, Ohio.

District Meeting of Northeastern Kansas

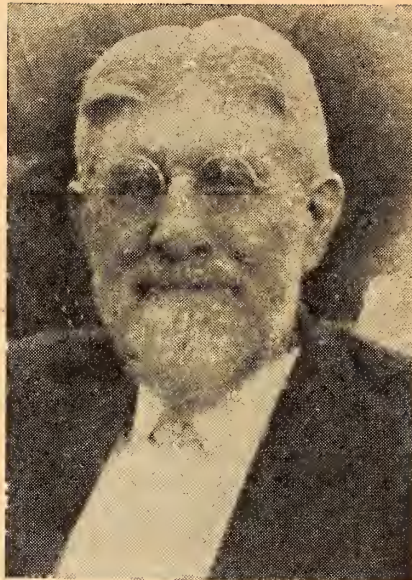
The district meeting, held Oct. 4-6 in the Buckeye church, proved to be a highly inspirational meeting. Bro. Earl M. Frantz started us off at the Friday night banquet with an excellent address on Christian education. Our business meeting was efficiently handled by Hylton Harman.

The moderator's address pointed out the weakness and the strength of the district. He called for repentance among the churches of our district because of the indifference that has been shown in these years of crisis.

Our missionary meeting on Sunday morning was the high point in our district meeting. Bro. Rufus D. Bowman spoke on the subject, Brethren Sharing the Good News in the New World.

This was indeed a meeting of great inspiration. The Buckeye church is to be praised for the fine way in which they cared for the delegates. Though the weather was adverse, it did not dampen the spirit of the meeting.—Leonard Birkin, writing clerk.

Elder Solomon Isaac Bowman



The story of Bro. Bowman's many years of service for the church can be found in the June 1 issue of the Messenger. The above picture was, by error, not submitted at the time the obituary was sent us. We are happy, therefore, to be able to print now the picture of this man whose hand wrote large on the pages of Brethren history.

Weddings . . .

Anderson-Radke.—Phillip Anderson of Macksville, Kansas, and Virginia L. Radke of St. John, Kansas, at the home of the bride's parents, Aug. 15, 1946, by the undersigned.—Lester R. Fagan, St. John, Kansas.

Atwater-Norman.—Dale Atwater of Elkhart, Ind., and Tommie Norman of Oklahoma City, Okla., July 4, 1946, by Guy Bellamy, Baptist minister of Oklahoma City, at his home.—G. W. Phillips, Elkhart, Ind.

Benner-Graybill.—Samuel Benner, Jr., and Evelyn W. Graybill, both of Mifflintown, Pa., in the Free Spring church, Oct. 6, 1946, by their pastor.—H. D. Emmert, Bunkertown, Pa.

Bowers-Howell.—James Lee Bowers and Jessie Elizabeth Howell, both of Yarrowsburg, Md., at the Brownsville parsonage, Oct. 1, 1946, by the undersigned.—Virgil Brallier, Brownsville, Md.

Bowman-Waterhouse.—Donald Bowman and June Waterhouse, both of Nampa, Idaho, in the Nampa church, by the undersigned.—Francis H. Barr, Nampa, Idaho.

Butler-Ganger.—John Butler and Joann Ganger, both of Elkhart, Ind., Aug. 30, 1946, at the parsonage, by the undersigned.—G. W. Phillips, Elkhart, Ind.

Cairns-Brandt.—Herbert Cairns of Philadelphia, Pa., and Mae Brandt of Shoemakersville, Pa., at the home of the bride, Sept. 14, 1946, by the undersigned.—Henry H. Reber, Centreport, Pa.

Charnquist - Petersen.—Donald Charnquist and Dorothy Petersen at the Omaha church, Nebr., Sept. 15, 1946, by the undersigned.—Roy McAuley, Omaha, Nebr.

Cox-Palmer.—Charles J. Cox of Hellam, Pa., and Emma Kathrine Palmer of York, Pa., Oct. 5, 1946, at the York church, by Lewis E. Kline and the undersigned.—Bernard N. King, York, Pa.

Deener-Hudson.—Ralph M. Deener of Brownsville, Md., and Reba A. Hudson of Sharpsburg, Md., at the home of Raymond Cooper, June 29, 1946, by the undersigned.—Virgil Brallier, Brownsville, Md.

Deppen-Shirk.—John S. Deppen of Shamokin, Pa., and Nancy I. Shirk, McAlisterville, Pa., at the parsonage, Aug. 28,

1946, by the pastor.—H. D. Emmert, Bunkertown, Pa.

Dietzel-Hobbs.—Harlan Alphaeus Dietzel and Mildred Anna Hobbs, both of Fort Wayne, Ind., in the Fort Wayne church, Oct. 5, 1946, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

Dolph-Summers.—Edward M. Dolph of Plymouth, Ind., and Joyce E. Summers of Walkerton, Ind., at the Pine Creek church, June 30, 1946, by the undersigned.—John Stump, Walkerton, Ind.

Downing-Hensucker.—Marlin Downing and Leona Hensucker, at the home of the groom, by the undersigned.—E. J. Glover, Payette, Idaho.

Eikenberry-Smith.—Edward Eikenberry of Greene, Iowa, and Mrs. Nina Smith of Charles City, Iowa, at the parsonage in Greene, Iowa, Aug. 8, 1946, by the undersigned.—W. A. Deardorff, Greene, Iowa.

Emmons-Keltz.—James C. Emmons of Mishawaka, Ind., and Ruth G. Keltz of Walkerton, Ind., at the home of the bride, Sept. 5, 1946, by the undersigned.—John Stump, Walkerton, Ind.

Fincher-Arment.—DeVerle Fincher and Mary Arment by the undersigned at his home.—E. J. Glover, Payette, Idaho.

Forney-McLeland.—Jay D. Forney and Darlene McLeland, both of Kearney, Nebr., Oct. 7, 1946, by the undersigned.—C. O. Bogart, Norton, Kansas.

Gingrich-Shellenberger.—Glen Gingrich and Althea Shellenberger, both of Oakland Mills, Pa., in the Bunkertown church, Pa., Aug. 10, 1946, by the undersigned.—H. D. Emmert, Bunkertown, Pa.

Glover-Biggs.—Julius E. Glover of Payette, Idaho, and Jane Biggs of Snohomish, Wash., at the Payette church, by the undersigned.—E. J. Glover, Payette, Idaho.

Graybill-Stevenson.—Daniel W. Graybill and Elva Ione Stevenson, both of Los Angeles, Calif., Sept. 3, 1946, by the undersigned, at the parsonage.—Joseph R. Jennings, Santa Ana, Calif.

Hall-Nifong.—Max LeRoy Hall and Mary Lois Nifong, Sept. 29, 1946, by the undersigned, at his home.—N. H. Miller, Bourbon, Ind.

Haller - Weinhold.—Walter Haller and Esther E. Weinhold, both of Ephrata, Pa., at the home of the bride's parents, Sept. 1, 1946, by the undersigned.—Wilfred N. Staufner, Ephrata, Pa.

Hamilton - Glover.—Thomas Hamilton and Garnet Glover, both of Uniontown, Pa., in the Uniontown church, Oct. 4, 1946, by the undersigned.—M. Guy West, Uniontown, Pa.

Heisler-Garver.—Arthur G. Heisler of Albion, Mich., and Esther Garver of Youngstown, Ohio, at the Woodworth church, Sept. 8, 1946, by the undersigned.—E. G. Diehm, Youngstown, Ohio.

Hilty-Aeschbacher.—Calvin Hilty and Arline Aeschbacher, in the Lindsay church, Calif., Sept. 21, 1946, by the undersigned.—Paul S. Longenecker, Lindsay, Calif.

Howell - Bowman.—James Howell and Mary Phyllis Bowman of Ludlowville, N. Y., at the King Ferry church, Sept. 28, 1946, by the undersigned.—Robert F. Eshleman, King Ferry, N. Y.

Ikenberry-Dell.—Ernest Ikenberry, Jr., and Leona Dell, both of McPherson, Kansas, Aug. 30, 1946, in the McPherson church, by the undersigned.—Earl M. Frantz, McPherson, Kansas.

Livingston-Hartzell.—Donald S. Livingston and Mary Ellen Hartzell, both of near Union City, Ohio, at the home of the bridegroom's parents, June 15, 1946, by the undersigned.—S. S. Blough, Union City, Ind.

Lorenz-Roberts.—Henry Eugene Lorenz and Jean Ann Roberts, both of Kokomo, Ind., in the Kokomo church, Sept. 15, 1946, by the undersigned.—Robert Allen Byerly, Kokomo, Ind.

McMullen-Bryte.—Clellen McMullen of Uniontown, Pa., and Martha J. Bryte of McClellandtown, Pa., in the Uniontown church, Sept. 25, 1946, by the undersigned.—M. Guy West, Uniontown, Pa.

Metcalf-Hoy.—Jack H. Metcalf of Roanoke, Va., and L. Kathryn Hoy of Boones Mill, Va., at the Boones Mill church,

Sept. 21, 1946, by the undersigned.—I. D. Hoy, Boones Mill, Va.

Miller-Moyer.—Logan J. Miller of Tiffin, Ohio, and Lela A. Moyer of Alvordton, Ohio, Sept. 26, 1946, by the undersigned, in his home.—Elgin S. Moyer, Oak Park, Ill.

Norris-Ulery.—Dear Wallace Norris and Mary Evelyn Ulery, both of Fort Wayne, Ind., in the Fort Wayne church, Sept. 28, 1946, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

Reed-Weil.—Paul Reed and Helen Weil, both of Bremen, Ind., at the parsonage, Sept. 27, 1946, by the undersigned.—James H. Beahm, Bremen, Ind.

Rhodes-Godfrey.—Byno Atlee Rhodes of New Market, Va., and Harriet Hagerman Godfrey of Timberville, Va., in the Linville Creek parsonage, Sept. 12, 1946, by the undersigned.—Samuel D. Lindsay, Broadway, Va.

Richwine-White.—Carl E. Richwine and Mabel H. White, both of Carlisle, Pa., at the Huntsdale church, Aug. 30, 1946, by the undersigned.—Otho J. Hassinger, Huntsdale, Pa.

Roadcap-Will.—Chester Addison Roadcap of Broadway, Va., and Catherine Frances Wilt of Timberville, Va., in the Linville Creek parsonage, Sept. 14, 1946, by the undersigned.—Samuel D. Lindsay, Broadway, Va.

Roth-Vannoy.—Harold Roth of Nampa, Idaho, and Julia Vannoy of Olympia, Wash., in the Olympia church, Aug. 16, 1946, by the undersigned.—W. G. Wiloughby, Olympia, Wash.

Rowe-Wright.—Donald Eldon Rowe of Seattle, Wash., and Mary Elizabeth Wright of Fort Wayne, Ind., in the Fort Wayne church, Sept. 29, 1946, by the bride's father, the undersigned, with Paul J. Wright assisting.—Van B. Wright, Fort Wayne, Ind.

Rutledge-Landis.—Carl Rutledge of Ft. Wayne, Ind., and Martha Landis of Pierceton, Ind., in the Ft. Wayne church, Sept. 14, 1946, by the undersigned.—Moyné Landis, Gettysburg, Ohio.

Shaw-Eisenbise.—Fred Dean Shaw of Grainfield, Kansas, and Loretta Maxine Eisenbise of Quinter, Kansas, in the Quinter church parsonage, Sept. 26, 1946, by the undersigned.—Paul K. Brandt, Quinter, Kansas.

Shenk-Runk.—Fred E. Shenk and Helen I. Runk, at the Lititz parsonage, Aug. 31, 1946, by the undersigned.—Jacob T. Dick, Lititz, Pa.

Sier-Kaetzel.—Joseph W. Sier of Hagerstown, Md., and Audrey R. Kaetzel of Gapland, Md., at the Brownsville parsonage, July 20, 1946, by the undersigned.—Virgil Brallier, Brownsville, Md.

Snyder-Richards.—Victor A. Snyder of Vandalia, Ohio, and Vera Richards of Brookville, Ohio, at Trotwood, by the undersigned.—E. R. Fisher, Trotwood, Ohio.

Stoddart-Bollam.—Harry Stoddart and Reva Bollam, both of Grand Junction, Colo., in the First Grand Valley church, Aug. 25, 1946, by the undersigned.—E. F. Weaver, Grand Junction, Colo.

Taylor-Molison.—William O. Taylor and Marie E. Molison, both of York, Pa., at the York church, Pa., Aug. 30, 1946, by the undersigned.—Bernard N. King, York, Pa.

Tharp-McKinley.—Cecil E. Tharp and Mary Jane McKinley, both of Eaton, Ind., at the parsonage of the Union Grove church, Sept. 21, 1946, by the undersigned.—Ammon P. Wenger, Muncie, Ind.

Triplett-Cassel.—William Ropp Triplett of Bluffton, Ohio, and Mary Emma Cassel of Fairview Village, Pa., in the Skipack church, by the undersigned.—Franklin K. Cassel, Lititz, Pa.

Turner-Frantz.—Bruce C. Turner of Chicago, Ill., and Hazel Mae Frantz of Holmesville, Nebr., at the First church, Chicago, Sept. 20, 1946, by the undersigned.—Elvin D. Frantz, Chicago, Ill.

Tyson-Swank.—Richard Tyson and Maxine Swank, both of Bremen, Ind., at the Bremen church, Sept. 28, 1946, by the undersigned.—James H. Beahm, Bremen, Ind.

Wahl-Stutzman.—Leo Wahl and Mar-

guerite Stutzman, both of Blissfield, Mich., in the Fairview church, Sept. 22, 1946, by the undersigned.—J. A. Guthrie, Metamora, Ohio.

Watts-Thomas.—Otho E. Watts and Helen Thomas, both of Nampa, Idaho, in the Nampa church, Aug. 20, 1946, by the undersigned.—Francis H. Barr, Nampa, Idaho.

Weeks-Wood.—Lawrence Weeks and Ruth Wood, Sept. 7, 1946, by the undersigned, at his home.—Richard Reed, Floyd, Va.

Wieand-Kensinger.—William Winton Wieand of Oak Park, Ill., and Bettie Jeanne Kensinger of Chicago, in the First church, Chicago, Aug. 31, 1946, by the undersigned.—Albert C. Wieand, Oak Park, Ill.

Williams-Miller.—Herbert Williams and June Miller, both of Elkhart, Ind., Aug. 23, 1946, at the parsonage, by the undersigned.—G. W. Phillips, Elkhart, Ind.

Wolfe-Schaff.—Russell Wolfe, Jr., and Hazel Schaff, both of South Whitley, Ind., at the bride's home, Aug. 25, 1946, by the undersigned.—William Eberly, North Manchester, Ind.

Wolfe-Sarver.—Lowell Wolfe and Betty Sarver, both of Battle Creek, Mich., in the Battle Creek church, Sept. 1, 1946, by the undersigned.—H. V. Townsend, Battle Creek, Mich.

Wood-Reilly.—Murray Delos Wood of Washington, D. C., and Doris Elizabeth Reilly of Herndon, Va., at the Dranesville church, Sept. 22, 1946, by the undersigned.—Marvin E. Clingenpeel, Washington, D.C.

Workman-Mcquaid.—Omar Workman and Thelma Mcquaid, both of Akron, Ohio, Aug. 23, 1946, at the parsonage, by the undersigned.—Newton D. Cosner, Akron, Ohio.

Wunder-Firth.—Fred L. Wunder and Thelma Firth, both of Audubon, Pa., at the parsonage, June 29, 1946, by the undersigned.—David K. Hanawalt, Oaks, Pa.

Wyman-French.—Robert Wyman of Midland, Mich., and Lillian French of Beaverton, Mich., at the home of the bride, July 21, 1946, by the undersigned.—E. S. Hollinger, Beaverton, Mich.

Obituaries . . .

Martha J. Smith

Martha J. Smith, daughter of John and Harriet Anne Kidner Corbin, was born June 18, 1865, and died July 2, 1945.

On October 31, 1883, she was married to Elder B. W. Smith. To this union were born two daughters, one of whom preceded her in death. Surviving are the husband, one daughter, three grandchildren and two great-grandchildren.

Sister Smith united with the church in early life and lived a faithful, consistent life. She cared for the home in the absence of her husband, who spent much time in revival work and regular preaching tours in adjoining churches.

She and her husband served in the Tearcoat church for seventeen years, then in the Beaver Run church for forty years. Last November they moved to Romney, W. Va., a mission point.

Funeral services were held in the Mt. Zion church near Augusta by the writer, assisted by Elder A. R. Showalter. Interment was in the cemetery near by.—Emra T. Fike, Egdon, W. Va.

Jacob E. Myers

Jacob E. Myers, son of Jacob L. and Sarah Jane Keeney Myers, was born Jan. 25, 1890, and died Aug. 16, 1946. He was the presiding elder of the Hanover church, which he served faithfully for many years.

Surviving him are his wife, who was Mary H. Brillhart, two daughters, his parents, one sister and one brother.

Funeral services were conducted in the Hanover church by Brethren Otho J. Hassinger, Jacob M. Stauffer and E. E. Baugher. Interment was made in the Codorus cemetery.—A. P. Hetrick, Hanover, Pa.

Amanda Culp Blosser

Amanda Culp Blosser, daughter of Joseph G. and Mary Wisler Culp, was born December 17, 1868, and died July 8, 1946.



On Sept. 25, 1887, she married Elias Blosser, who preceded her in death Aug. 25, 1932. Surviving are her children, Mrs. Floyd Gras, Merrill C. Blosser, Mrs. Harry Frich, Lowell L. Blosser, one brother, three sisters, nine grandchildren and four great-grandchildren.

She was an active member of the church and spent much time in writing for church publications. At the time of her death, she was completing a book.—Blanche Blosser Frich, Wawaka, Indiana.

Charles D. Sanger, Sr.

Charles David Sanger, son of the late David and Elizabeth Gochenour Sanger, was born April 28, 1882, on a farm at Sangerville, Va., and died July 5, 1946.

Bro. Sanger became a member of the church early in life. After completing school work in the county schools, he attended Bridgewater College, from which he graduated in 1905. He taught there for three years following graduation. On Feb. 19, 1906, he was married to Hattie Long. Two sons were born to them, Charles D., Jr., and William, who died in infancy.

He was elected to the office of deacon in 1908 and served in this office until the end of his life. He also served the church in many other capacities, having been a trustee for years, a Sunday-school teacher and more recently church clerk.

Surviving are his wife and son, three grandchildren, two brothers, Rev. M. G. and L. C. Sanger, and a sister, Mrs. Effie Micheal, all of Virginia. The funeral was conducted by Elders W. D. Bowman and J. H. Hollinger.—Mae E. Filley, Washington, D. C.

Emma and David Worst



Emma Elizabeth Keslar Worst, the last of four children born to Joseph and Sarah Shoemaker Keslar, was born in Ashland County, Ohio, Dec. 11, 1858, and died at the Mennonite Home, near Rittman, Ohio, March 23, 1946. She united with the Church of the Brethren in her youth and remained faithful until death. She was united in marriage to David Worst on Dec. 9, 1880. Funeral services were held March 26 at the Mohican church, with Bro. D. R. McFadden officiating, assisted by Bro. D. E. Sower. Interment was in the Mohican cemetery.

Bro. David Worst passed away May 6, 1946, just six weeks after his wife did, at the Mennonite Home where he had been residing for the past two years. He was born in Ashland County near Lattasburg, Ohio, on Dec. 27, 1855, the son of Samuel and Mary Martin Worst. On Dec. 9, 1880, he was married to Emma Keslar, and located on a farm in Ashland County, where he spent the greater part of his life. He preached at the Mohican church near Lattasburg for a number of years, and retired twenty years ago. He is survived

by one daughter, Mrs. John Frank of Wooster; three sons, Willard of Nankin, Glenn of near Kowsburg, Walter of near Red Haw; thirteen grandchildren; nineteen great-grandchildren; and one sister, Mary Snyder of Smithville, who is ninety-five years old.

Brother and Sister Worst had quietly celebrated their sixty-fifth wedding anniversary last Dec. 9 at the Mennonite Old People's Home.

Funeral services were held May 8 at the Mohican church in charge of Bro. D. E. Sower, assisted by Brethren J. Herman Reinke and T. S. Moherman. Interment was in the Mohican cemetery.—Mrs. Richard Bowman, West Salem, Ohio.

Barber, Earl, son of John and Martha Barber, was born forty years ago in Metamora, Ohio, and spent his entire life in this community. He passed away at Gallopis, Ohio. He is survived by his mother, one sister and three brothers. Funeral services were held at the Biel-Uplove funeral home, and burial was in the Amboy cemetery.—Gertrude E. Guthrie, Metamora, Ohio.

Bechtelheimer, Gertrude Yerkes, daughter of David and Priscilla Burrows Studebaker, was born Oct. 5, 1871, in Cass County and died July 21, 1946. In March 1889 she was married to James Yerkes and to this union were born six children. Mr. Yerkes died in 1926 and she later was married to Milton Bechtelheimer. For several years she had been a faithful member of the Pipe Creek church. Surviving are her husband, two sons, two daughters, eighteen grandchildren, nineteen great-grandchildren, three sisters and five stepchildren. One son and one daughter preceded her in death. Funeral services were held at the Lutheran church in Walton by Bro. T. A. Shively, assisted by Rev. Stroop of the Lutheran church. Burial was in the Odd Fellows cemetery in Walton.—Mrs. Vinal Bowyer, Peru, Ind.

Blaine, Mark, was born in Metamora, Ohio, and died at his home Aug. 30, 1946. He is survived by his wife, one daughter, two sons and two brothers. Funeral services were held at the Biel-Malone funeral home by Bro. J. A. Guthrie, and burial was in the Amboy cemetery.—Gertrude E. Guthrie, Metamora, Ohio.

Carney, Anna E., the daughter of Konrad and Barbara Manz, was born Dec. 22, 1871, near Garrison, Iowa, and died in Leonard, Mo., Aug. 19, 1946. She was united in marriage to James S. Carney on Nov. 24, 1897. In early life she united with the Church of the Brethren in Garrison, Iowa, and remained true to her faith until death. She is survived by her husband, three sons, six grandchildren, two brothers and two sisters. Funeral services were conducted in the Shelby County church by her pastor, Bro. J. W. Gish, assisted by Bro. John Yoder. Interment was in the church cemetery.—Mrs. Leroy Miles, Leonard, Mo.

Chine, James Finley, was born March 14, 1909, and died Sept. 6, 1946. He was baptized into the Concord church in 1926. Those surviving are his wife, his mother, seven sisters and four half brothers.—Helen McClung, Fairfield, Va.

Crowl, Peggy Ann, infant daughter of Gerald and Ruth Crowl, was born in Warsaw, Ind., in June 1946 and died at the age of seven weeks at the Murphy medical center hospital at Warsaw. She is survived by her parents, one sister and the grandparents. Funeral services were held at her home in Warsaw by Bro. Howard Kreider, pastor of the New Salem church. Interment was in the New Salem cemetery near Milford, Ind.—Mrs. Damaris Morehouse, Milford, Ind.

Denlinger, Ira S. and Emma C. On Sept. 17, 1946, Emma Catherine Denlinger, daughter of Christian and Susanna Brubaker, died at the age of seventy-one years. She was united in marriage to Ira Denlinger on Dec. 29, 1895. She united with the Church of the Brethren on July 8, 1945. She is survived by one brother. One week later, at almost the

same hour, her husband, Ira S. Denlinger, was killed when his car was struck by a train at a railroad crossing near Trotwood, Ohio. He was seventy-six years old. He also was a member of the Trotwood Church of the Brethren. They had celebrated their golden wedding anniversary on Dec. 29, 1945. They are survived by two sons, four daughters and thirteen grandchildren. Funeral services were held at the Trotwood church by the undersigned.—E. R. Fisher, Trotwood, Ohio.

Eikenberry, David, was born on Jan. 5, 1852, in Flora, Ind., and died near La Verne, Calif., on Sept. 16, 1946. On Jan. 1, 1873, he was married to Elizabeth Jordan, who passed away only three months after their marriage. In August 1874 he was married to Sarah Carney and to this union were born five children, two of whom preceded him in death. Sarah Eikenberry passed away March 6, 1896. Later Mr. Eikenberry married Emma Scholl of Flora, Ind., who preceded him eight years ago. For many years Mr. Eikenberry served in the office of deacon. He is survived by one son, two daughters, one brother, two sisters, eighteen grandchildren, twenty-seven great-grandchildren and one great-great-grandson. Funeral services were held at the Todd Memorial chapel in Pomona, Calif., by the undersigned, assisted by Bro. Harry E. Thomas of Pomona. A second service was held at Flora, Ind., with Bro. Ray Zook officiating. Interment was in the Maple Lawn cemetery near Flora.—Galen B. Ogden, La Verne, Calif.

Geib, Emma B., youngest daughter of Katie Becker Geib, died Aug. 20, 1946, at her home in Mt. Joy, Pa., at the age of twenty-three years. She is survived by her mother and two sisters. She was a member of the Chiques church. Funeral services were held at the home by Elders B. G. Stauffer and David G. Gible, and interment was in the Chiques Hill cemetery.—Mrs. Henry B. Shearer, Manheim, Pa.

Hershey, Annie Lutz, wife of the late Bro. J. G. Hershey, died at her home in Manheim, Pa., Sept. 27, 1946, at the age of seventy-seven years. She is survived by six sons, four daughters, thirty-five grandchildren, twelve great-grandchildren and two sisters. She was a faithful member of the Church of the Brethren for almost forty years. Her husband preceded her in death ten years ago. Services were held at the Manheim house by Brethren B. W. Gible, Ollie Hevener and Jesse Cassel, and interment was in the Graybill cemetery.—Susan M. Cassel, Manheim, Pa.

Holloway, John, was born in Wells County, Ind., April 28, 1860, and died in Nappanee, Ind., Aug. 27, 1946. He was united in marriage to Ellen Clyde on March 21, 1890. He is survived by one son, one granddaughter, one brother and one stepdaughter. He was a faithful member of the Church of the Brethren for many years. Funeral services were held at the Wright funeral home by his pastor, Bro. Reuben Boomershine, and burial was in the New Paris cemetery.—Mrs. Hazel Grasz, Nappanee, Ind.

Layman, Annis, daughter of J. Cecil and Bertha Angle Layman, was born Aug. 18, 1908, and died in a Fort Wayne hospital, June 16, 1946. Three brothers, one sister and the mother preceded her in death; surviving are her father, two brothers and three sisters. Funeral services were conducted by Bro. C. R. Oberlin in the Peru church, and interment was in the Greenlawn cemetery at Mexico, Ind.—Mrs. H. F. Peters, Peru, Ind.

Miller, John M., son of William and Elizabeth Miller, was born June 1, 1872, and died July 31, 1946, at his home near Jennings, Md. On April 15, 1900, he was united in marriage to Laura Handwork. To this union were born five children, two of whom preceded him in death. Surviving are one son, two daughters, two half sisters, one half brother, twelve grandchildren and four great-grandchildren. He was a faithful member of the Maple Grove church since early boyhood.

Funeral services were held by the undersigned in the Lutheran church at Jennings and interment was in the Handwork cemetery.—J. C. Beahm, Grantsville, Md.

Myer, Charles E., the son of David and Emma Flory Myer, was born near Flora, Ind., Nov. 4, 1883, and died at his home, Sept. 10, 1946. He is survived by his wife and three sons, two of whom served in C.P.S. For many years he had been a member of the Bachelor Run church.—Vern G. Myer, Flora, Ind.

Palmer, Arthur G., son of Chester and Maggie Greiner Palmer, was instantly killed in a motorcycle accident near his home, Sept. 12, 1946, at the age of twenty years. He had been out of the service for just four weeks. He is survived by his parents, two sisters and one brother. Funeral services were held at the Mt. Hope church by Elders H. O. Wolgamuth and B. G. Stauffer. Interment was at the Chiques Hill cemetery.—Fanny Zug Shearer, Manheim, Pa.

Puterbaugh, Ruth, died at Dayton, Ohio, Sept. 9, 1946, at the age of fifty-three years. Early in life she united with the Methodist church but later came into the Church of the Brethren. She is survived by her husband, Jacob, one daughter and two sisters. Funeral services were conducted by Elder Parker M. Filbrun and the undersigned in the Bear Creek church, and interment was in the Bear Creek cemetery.—Paul J. Wright, New Lebanon, Ohio.

Shaffer, Mary Ellen, daughter of the late David and Elizabeth Fyock, was born Aug. 6, 1875, in Cambria County, Pa., and died Aug. 27, 1946. On Aug. 1, 1897, she was united in marriage to Harry E. Shaffer, who preceded her in death four years ago. She is survived by two daughters, one son, four grandchildren, one brother and one sister. She was a member of the Walnut Grove church. She was an active member of the women's Bible class and of the aid society of the church; she served with her husband in the office of deacon. Funeral services were held in the church by her pastor, Bro. J. A. Robinson, and interment was in the Mt. Hope cemetery.—Mrs. Blanche O. Wertz, Johnstown, Pa.

Shirkey, William Newton, died at his home in Mayland, Va., Sept. 23, 1946, at the age of ninety years. He was a member of the Church of the Brethren for many years and was the oldest resident of the community. He is survived by his wife, three sons, four daughters, thirty grandchildren and sixteen great-grandchildren. Funeral services were held from the Bethel church by Elders S. D. Zigler, C. E. Nair and the undersigned. Burial was in the Linville Creek cemetery.—Samuel D. Lindsay, Broadway, Va.

Shumaker, Earl Milton, son of Allen and Lena Shumaker, was born Jan. 4, 1922, and was killed in a motorcycle and automobile accident July 25, 1946. He was in service two and one-half years. He became a member of the Church of the Brethren in his youth. On Feb. 9, 1941, he was united in marriage with Kathleen Miller. Besides his parents and wife he is survived by two daughters. Funeral services were held at the home of his father-in-law, and interment was in Somerset County Memorial park.—Dorothy Barron, Friedens, Pa.

Southerly, Lelia Alice, died at a Harrisonburg, Va., hospital on Sept. 24, 1946, at the age of forty-four years. She was a member of the Church of the Brethren for many years and active in the work of the church. Surviving are her husband, two sons, two sisters, and six brothers. Funeral services were held from the Linville Creek church by the writer and Elder John C. Myers. Burial was in the Linville Creek cemetery.—Samuel D. Lindsay, Broadway, Va.

Stetler, Max Lynn, son of Emory and Hazel Stout Stetler, was born in Syracuse, May 23, 1937, and died Sept. 23, 1946, near Milford. He accidentally hanged himself while playing in the barn. He is survived by his parents, one grandmother and several aunts and uncles. Funeral services were held in the New Salem

church by Bro. Howard Kreider. Interment was in the cemetery near by.—Mrs. Damaris Morehouse, Milford, Ind.

Wilfong. Eliza Jane Simmons, was born July 15, 1872, and died June 29, 1946. On May 17, 1896, she was united in marriage to Joseph Wilfong. To this union were born seven children. She is survived by her husband, two daughters, four sons, sixteen grandchildren, six great-grandchildren and one sister. One daughter preceded her in death three years ago. She was a member of the Church of the Brethren for a number of years. Funeral services were held in the Sugar Grove Lutheran church by her pastor, Bro. I. L. Bennett, assisted by Rev. Shultz of the Lutheran church. Interment was in the Sugar Grove cemetery.—Clara R. Bodkin, Sugar Grove, W. Va.

Yoder. Joe Stanley, son of Joseph J. and Sadie Strohm Yoder, was born near Conway, Kansas, Jan. 27, 1908, and died Aug. 18, 1946, in the McPherson hospital. On Sept. 19, 1931, he was married to June Ewell of Thurman, Iowa. He united with the Church of the Brethren when he was nine years old. He taught school in Iowa for eleven years. He is survived by his wife, two daughters, his parents and two brothers. One brother preceded him in 1900. Funeral services were conducted in the McPherson church by Bro. W. W. Peters, assisted by Bro. C. N. Van Dyke of the Monitor church. Interment was in the McPherson cemetery.—Mrs. W. W. Peters, McPherson, Kansas.

Church News . . .

California

Empire.—We had a farewell party for Brother and Sister Stutsman before they left for their home in Hermosa Beach. Brother and Sister S. L. Barnhart were installed as our pastors on Sept. 8 by Bro. Frank Miller. Bro. Barnhart delivered his first sermon in the evening. We had a basket dinner and a short period of entertainment. Some of our boys are returning from the service and some are still being inducted. On Sept. 22 Bro. Dillon Wesley Throckmorton spoke to us. He has recently returned from a relief mission to Poland. On the evening of Sept. 20 the men's and women's organizations held a joint meeting with a pound shower for our pastor and his wife. The Mariners' class is growing in attendance and interest. Our Sunday evening meetings are covering discussions on Christian home life and child training.—Mrs. Marion Showalter, Empire, Calif.

Colorado

First Grand Valley.—After a potluck dinner at the church on Sept. 15, we had our business meeting with our pastor, Bro. E. F. Weaver, presiding. Bro. Weaver was retained as our elder. We have improved our church this summer by building cupboards, work tables and

Did you see the CHRISTMAS SUGGESTIONS

listed in the Gospel Messenger for Oct. 26, pages 25 to 32?

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drain boards and by installing new plumbing. We redecorated the inside of the basement and the outside of the church. District meeting was held in our church on Aug. 16-18 with an attendance of about 200. Every church was represented. One of the projects of the district is to investigate a camp site to be purchased in the near future. One of the high points of our meeting was the all-music program conducted by Mr. Vernon Rhoades. Our men's group is sponsoring the ministerial pension fund.—Mrs. Floyd Hostetler, Grand Junction, Colo.

Haxtun.—Our quarterly council meeting was held on the afternoon of Sept. 15 following a fellowship dinner at the church. Bro. Otto Laursen was chosen as our elder for the coming year. Our fall love feast will be held Nov. 3. The first meeting of our ladies' aid for the year was held at the church on the afternoon of Sept. 11 with Mrs. Warren Wood as the hostess. The auditors of the aid reported a balance on hand of \$279.39. Those attending district meeting at Grand Junction were Bro. Otto Laursen, Brother and Sister Roscoe P. Baker and Sister Inez Decker. The district meeting for next year is to be held at Haxtun. Our adult Bible class held on Sunday evenings by Sister Ida Laursen is well attended. At present we are studying the miracles of Jesus. We plan to decorate the interior of our church as soon as shingles are available to repair the roof. The various Sunday-school classes are taking turns in having charge of the opening exercises on Sunday mornings.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Illinois

Hurricane Creek.—Our church met in council on the afternoon of Sept. 8, with our elder, Bro. Ausby Swinger, presiding. At this time church and Sunday-school officers were elected for the coming year. Bro. Ausby Swinger was retained as our elder. The aid is quilting and making comforters for relief. Our church was represented at our district meeting at



Viriden by Bro. Robert and Sister Flora Dickson. They gave us a very interesting report of the meeting on the evening of Sept. 8. Several others of our number attended the meeting also. We are looking forward to a revival meeting to be conducted by Bro. Ira Hiatt of La Place, Ill., beginning Oct. 20 and continuing for two weeks. We will close with a love feast on the evening of Nov. 2.—Pearl Parker, Mulberry Grove, Ill.

Lanark.—We regretted very much to accept the resignation of our pastor, Bro. H. F. Richards, and his wife, who will take up the work at North Manchester on Oct. 1. We are looking forward to the coming of our new pastor, Bro. I. Clifford Paul of Windber, Pa., in November. Our harvest-home day with a basket dinner and reception for him is set for Nov. 3. Our communion will be held on Nov. 10. A number of our members attended district meeting at the Lena camp grounds Aug. 31—Sept. 1. Quinter Stitzel, Bessie Bowers and Homer Zuck were our delegates. Our missionary society motored to the Brethren home in Mt. Morris on Aug. 6 and held a miscellaneous program and potluck supper. On July 7 our church service and Sunday-school picnic dinner was held at the Pines near Polo.—Mrs. Virgil Royer, Lanark, Ill.

Indiana

Peru.—Seven of our men have been overseas with cattle and horses. Bro. Oberlin resigned as our pastor, effective Sept. 1, to spend full time in evangelistic work. At our council meeting Bro. Perry Coblenz was elected elder for one year. Bro. Oberlin gave his farewell sermon on Aug. 25 and an evangelistic sermon in the evening. Four were baptized on Aug. 26. On Aug. 27 a fellowship supper and appropriate program were held in honor of the Oberlins. Donations of several new books started a library which is greatly enjoyed by the children. On Sept. 15 Brother and Sister John Wieand were installed as our pastors. Bro. Ellis T. Angle was licensed to the ministry. The men have several acres of sweet corn to be harvested for relief. They had the walls of the main auditorium of our church redecorated and the floors resurfaced. Our women are continuing to sew, to can food and to collect sundry articles of food, clothing and soap for relief. Our delegates to district meeting were Sisters Peach Coblenz and Viola Burrous. Their reports were given at the Sept. 4 council meeting. Among the plans for the immediate future in our church are a reception Sept. 24 for Brother and Sister Wieand, a Bible institute during October, evangelistic meetings with Bro. Ray Shank as our speaker in October and November, and a rally day on Oct. 6.—Mrs. H. F. Peters, Peru, Ind.

Kansas

Topeka.—Bro. J. Willard Agee of McPherson College was our pastor for almost a year. Brother and Sister Walter Peckover of Chicago, Ill., came on Aug. 1 to

Announcements . . .

LOVE FEASTS

California

Nov. 10, 4 pm, San Bernardino.
Nov. 12, 7:30 pm, Live Oak.
Nov. 17, Los Angeles.
Dec. 2, Reedley.

Indiana

Nov. 9, Pine Creek.
Nov. 11, 7:30 pm, Roann.
Nov. 17, 6 pm, Rossville.
Nov. 17, 7:30 pm, Ft. Wayne.
Nov. 18, 7 pm, Blue River.
Nov. 24, Elkhart City.
Nov. 24, Sugar Creek.

Kansas

Nov. 10, 7 pm, Ottawa.
Nov. 18, Navarre.

Louisiana

Nov. 16, 7:30 pm, Rosepine.

Maryland

Nov. 9, Welty's.

Michigan

Nov. 17, Shepherd.

North Dakota

Nov. 11, Cando.

Ohio

Nov. 9, Woodworth.
Nov. 9, 7 pm, Union.
Nov. 9, 7:30 pm, Danville.
Nov. 9, 7:30 pm, Dupont.
Nov. 9, 7:30 pm, Harris Creek.

Oklahoma

Dec. 2, Pleasant Plains.

Oregon

Nov. 10, Medford.

Pennsylvania

Nov. 9, 7 pm, Pine Glen.
Nov. 9, 10, 1:30 pm, Annville.

Nov. 9, 10, 1:30 pm, Myers-town.

Nov. 10, Long Run.

Nov. 10, Mt. Joy.

Nov. 10, 7 pm, German-town.

Nov. 16, 17, 2 pm, Mountville.

Nov. 17, East Petersburg.

Nov. 17, 7:30 pm, Upper Clair.

Nov. 24, 7 pm, Allentown.
Dec. 1, Hostetler.

Virginia

Nov. 9, 7 pm, Timberville.
Nov. 10, 6 pm, Newport News.

Nov. 28, 6 pm, Summit.

West Virginia

Dec. 1, Beaver Run.

begin their work among us as full-time pastors. They are now moving into the parsonage, which has been redecorated throughout. On Sept. 11 the members gathered in the church basement for a surprise celebration for the pastor and his wife, who were celebrating their twenty-fifth wedding anniversary. The Topeka church has always been located in Oakland, a suburb of Topeka, but for some time we have felt the need of being more centrally located. We purchased the Nazarene church at Eighth and Topeka Boulevard and held our first service there on Sept. 22. The dedication of this building will be held in the near future. Our members assembled in council meeting on Sept. 20 with Elder Ira Brammell presiding; church and Sunday-school officers were elected for the coming year. Bro. Peckover was elected as our elder, and Brother and Sister Peckover were elected as our delegates to district meeting which will be held at Buckeye. Six were received into the church by letter. The primary department hopes to be able to buy a heifer for relief before very long.—Mrs. Mary G. Smith, Topeka, Kansas.

Maryland

Baltimore, North.—In October of last year our pastor, Bro. S. H. Flora, Jr., organized a class on Saturday morning for the children of the neighborhood. We are happy to report that a number of these children are attending our Sunday school. On Aug. 2 the ladies' quartet from Bridgewater College rendered a program of music. Fifteen persons from our church attended Camp Peniel this year. On Aug. 28 a farewell party was given for our pastor, who has entered Bethany Biblical Seminary. Bro. F. E. Williar presided at our council meeting on Sept. 8. At this meeting Bro. Earl Atkinson, Jr., was licensed to the ministry for one year by Brethren Ora Delauter and Earl Mitchell. We continue our effort in collecting clothing and making soap for relief.—Bertha E. Eaton, Baltimore, Md.

Longmeadow.—Our harvest meeting was held recently with Bro. David Petre, a member of the district ministerial board, bringing the message. He also relicensed Bro. Charles Byers to the ministry, and on the following day Bro. Byers brought the morning message. Our semiannual council was held on Aug. 10. On the morning of Aug. 18 Bro. R. W. Schlosser started a two weeks' evangelistic meeting. As a direct result of these meetings, six were received into the church by baptism. On Sept. 1 Bro. Rufus Bucher brought us the morning message. In the afternoon we had a district mass meeting at which Bro. Bucher told of his trip abroad. In the evening the women's work sponsored a meeting at which Bro. Bucher spoke. Our young people have canned 726 cans of peaches and 1,023 cans of apples. The women's work also canned 935 cans of apples. On Sept. 8 Bro. Isaiah Mellot of the Pleasant Ridge church was our guest speaker in the district exchange of ministers. On Sept. 15 Bro. Earl Rowland brought our morning message. Our love feast will be held Oct. 26.—Pearl Petre, Hagerstown, Md.

Missouri

Greenwood.—At a called council meeting on Aug. 11 it was unanimously decided to retain our present pastor, Bro. Max Hartsough, another year. We also decided to build a parsonage. Donations of money and labor were so generous that in five weeks from that time the four-room building was so nearly completed that the pastor and his wife moved in. The election of church officers for the coming year resulted in Bro. Hartsough being chosen as our elder and Mrs. Birdie Morris as our Messenger agent and correspondent. Since our last report, \$65 has been sent in for relief. Oct. 13 is the date set for our fall love feast.—Mrs. Birdie Morris, Cabool, Mo.

Rockingham.—Our church met in coun-



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cil on Aug. 10. Bro. E. G. Rodabaugh was retained as elder for the coming year. Sunday-school officers were chosen. Hazel Bowman and Vera Williams were elected as delegates to district conference. Our trustees have purchased a new furnace and hope to have it installed soon. On Aug. 25 Lowell Brubaker of Hawthorne, Calif., gave us a very interesting talk about his trip to Greece with a shipload of horses and mules. Bro. Rufus King and his wife of Puerto Rico visited our church recently and Bro. King gave us a very instructive talk. Our aid society is sewing Russian coats for relief. We are to dismiss our services to attend evangelistic services at the Wakenda church.—Mrs. S. L. Hogan, Norborne, Mo.

Shoal Creek.—The church met in quarterly council on Sept. 9 and all Sunday-school and church officers were elected. Bro. A. W. Adkins was re-elected elder for another year. We are planning to hold our love feast on Oct. 5, and the young people's rally is to be here on Oct. 6. The Sunday school decided to send some money for relief. The aid is making another comforter for relief.—Mrs. Wilbert Erisman, Fairview, Mo.

Ohio

Chippewa.—Dedication services were held for our newly repaired church. Our pastor, Bro. Paul Shrider, brought the morning message. Bro. A. C. Wieand brought the dedicatory message in the afternoon. Our former pastor, Elder S. P. Early, also gave a short talk. Our evangelistic services began on Aug. 4. Our pastor brought the first message and Elder J. O. Winger preached for one week but was called home by the serious illness and death of his brother, Otho Winger. Our pastor very ably carried on the meet-

Brethren Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 193. Young couple with not more than one child wanted to work on 22-acre fruit farm in Washington. Partly furnished three-room modern house. Pre-vailing wage will be paid.

ings until Aug. 17, when Bro. Winger returned. Bro. Donald A. Disler of Akron, Ohio, with Sister Edna Disler as pianist, directed the music. One evening the Akron church choir sang and during the course of the meetings other neighboring churches brought special numbers in music. Visiting ministers who assisted in the worship program were C. C. Louder, Ivan Fry, Carl Hostetler, George Sheets, W. C. Fisher and D. R. McFadden. Eight were added to the church, six by baptism and two on former baptism. On Sept. 1, in the absence of our pastor, Bro. S. A. Showalter preached for us. Bro. Ernest Hoff showed interesting pictures which were taken on his trip to Conference. Our aid is doing relief sewing and other work.—Mrs. Fred Yoder, Smithville, Ohio.

Fairview.—We met in our regular business meeting on Sept. 3, with our elder, Bro. J. A. Guthrie, presiding. At this time our Sunday-school officers were elected for the coming year. Two letters of membership were granted. On the last Sunday evening of each month we joined with the five churches of the township in a singspiration. Our church again joined in the wheat project for relief. A number of our members are raising a field of wheat. Our ladies are kept busy sewing for relief and for Bethany Hospital. We plan to have Bro. A. F. Brightbill with us for a week end in October, closing with our communion services.—Mrs. J. A. Guthrie, Metamora, Ohio.

West Charleston.—Five new members were baptized into our church during August. Our council meeting was held on the evening of Aug. 13, at which time we elected our church officers for the coming year. The Builders class held its meeting on Aug. 11, at which time Beacher Berry of Pleasant Hill showed colored pictures of birds. On Sept. 10, a called council was held, at which time it was decided to buy a piece of ground on which to build a parsonage in the future. We have also received word that a son was born to our former pastor and his wife, Brother and Sister Ivan Eikenberry, who are now missionaries in Africa.—Mrs. Edith Rose, Tipp City, Ohio.

Pennsylvania

Back Creek, Brandts.—We held our revival in August with Bro. Milton Hershey as the evangelist. On Sept. 15 we had a hymn sing which consisted of congregational singing and special music by the A.M.E. church of Mercersburg. The women of the church have been doing work for relief. Since the beginning of this year we gave three boxes of food which were sent to Dr. Burke and twenty-five pounds of homemade soap and thirty pounds of used clothing. We also completed seventy-five ready-cut garments.—Elizabeth Heckman, Lemasters, Pa.

Beachdale.—Bro. William Kinsey of New Windsor gave us a chalk talk recently. Bro. William Fogle of our church and Bro. Speicher of the Maple Grove church were speakers on recent Sundays. On Aug. 18 we enjoyed a home-coming at the church. Bro. Will Judy of Chicago, Ill., formerly of Garrett, Pa., was the speaker in the morning, and Bro. Walter Berkebile of Rockwood, Pa., in the afternoon. Special music was also a part of the program. Our church was well represented at the district Sunday-school convention. We elected our new officers for the church and Sunday school. Bro. Replogle was elected as our elder. Our love feast will be held Oct. 20 with services the previous week by Bro. Loren Bowman of the Meyersdale church.—Pearle Brant, Berlin, Pa.

Chambersburg.—Our new pastor and his wife, Brother and Sister Trostle B. Dick, assumed their duties at this place recently. A reception was held for them and they were presented with many gifts. After two months of vesper services, the Sunday evening service in the church has been resumed, with B.Y.P.D. and Christian Endeavor one hour before the regular preaching service. Our semiannual council was held on the evening of Sept.

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11, with our elder, Bro. R. L. Cocklin, presiding. Sunday-school officers were elected. Our delegates to district meeting were Brother and Sister Dick and Sister Anna Baughman. The aid has resumed its Wednesday meetings after a vacation of two months. The love feast will be held Oct. 6.—Mrs. Kathryn E. Faust, Chambersburg, Pa.

Chiques.—Our delegates to district meeting to be held at Richland, Pa., are Brethren R. O. Hess, David G. Gobble and Dan Haldeman. Bro. Robert O. Hess and his wife were ordained to the ministry, and Bro. Dan Haldeman and his wife were installed in the deacon's office. Our harvest meeting was held Aug. 31, with Bro. S. G. Meyer of the Fredericksburg church bringing the message. Several of our young people spent some time at Camp Swatara. They also raised three acres of sweet corn and one acre of potatoes for relief. Our love feast will be held at the Mt. Hope house on Oct. 29 and 30. Our

revival will be held at the Mt. Hope house Dec. 1-15, with Bro. Hiram G. Gingrich of Annville, Pa., as our evangelist. Since our last report four have been received by baptism.—Fanny Zug Shearer, Manheim, Pa.

Indian Creek.—We have organized a home department in the Sunday school. The B.Y.P.D. sponsored a young people's conference with Bro. Nevin Zuck as the speaker. Brethren Waldo Ziegler and Lincoln Nyce have been elected delegates to district meeting. Sister Emma Ziegler, a missionary to India, gave us an inspiring talk on Sept. 15. Thirty-two of our juniors and intermediates attended Camp Swatara this summer. On the afternoon of Sept. 15 a group held a service at the county prison. The ladies' aid made sixty-seven men's, women's and children's garments for relief from material donated by a local factory. A busload of thirty-seven women is leaving for Lancaster on Sept. 26 to attend the wom-

en's work meeting. The Friendly Bible class is planning to visit the Manheim Sunday-school and church services on Sept. 29. We are looking forward to our annual evangelistic services to be held Oct. 13-27, with Bro. Alton Bucher as the evangelist.—J. Wilford Price, Harleysville, Pa.

Lebanon.—Our Sunday-school picnic was held Aug. 15 at Fireman's Park near Fredericksburg. Rally day was observed Sept. 22, with Leland S. Brubaker as the speaker. He remained for the evening services and told of his recent trip to China. Eight new members were received by letter. Elder Ross Murphy will officiate at our love feast on Oct. 6, and our evangelist for our revival meetings, Oct. 20—Nov. 3 will be Elder S. Clyde Weaver of East Petersburg.—Mrs. Paul Sattazahn, Cleona, Pa.

Little Swatara.—Our regular council meeting was held on the evening of Aug. 17. At this time Bro. Ralph Ebersole was elected to the ministry. Brethren Samuel Ziegler, Elam Weaver and Elmer Bashore were chosen as our delegates to the district meeting. On Aug. 18 we celebrated the one-hundredth anniversary of the Merkey meetinghouse. Our harvest-home services were held on Sept. 1 at the Ziegler house with Bro. Norman Patrick bringing the message. Our delegates to the Labor Day meeting presented interesting reports. Our love feast will be held at the Ziegler house on Oct. 19 and 20.—Viola M. Ziegler, Bethel, Pa.

Lititz.—On Aug. 8 Elder Rufus Bucher gave us a very interesting report of his tour in Europe. Our regular Sunday evening services have been resumed at the church. On Sept. 1 eight young men gave a fine report of their trip on a cattle boat. Brother and Sister Earl E. Snader, Jr., of Robins, Iowa, gave inspirational messages on the morning of Aug. 18. The Snaders will soon leave for China and Sister Snader will be supported in her mission work by the local church. Brother and Sister Elwood Hershey were installed in the office of deacon recently. Renewals of license to preach were granted to Brethren Richard Wenger and Nathan Heffley. Bro. Robert Dietrich, son of Brother and Sister J. Madison Dietrich, was granted a license to preach. Elder N. K. Musser of the Mountville congregation was re-elected as our elder for a term of two years. Our church voted to accept the services of a student at Bethany Seminary as an assistant to our pastor during the summer months of 1947. On Sept. 14 Brother and Sister Ross Murphy were with us, at which time Sister Murphy gave a message to the Sunday school and Bro. Murphy preached at the morning and evening services. A committee has been appointed to procure plans for remodeling part of the church interior. Among other things the need for extra Sunday-school space is quite urgent.—Mrs. Louis Huebener, Lititz, Pa.

Mt. Olivet.—On the last Sunday of July we held our annual fellowship with the Newville and Three Springs congregations at the Hemlocks. Our women's group is canning vegetables and sewing for relief. Three of our young people spent a week at Camp Swatara. We are looking forward this month to the coming of Bro. Charles Weaver, who will speak about everyday needs. The following Sunday we will have a sound motion picture portraying life in Greece. One was received into the church by baptism.—Mrs. Cloyd Rhoades, Newport, Pa.

Tennessee

New Hope.—Our business meeting was held Sept. 7, with Elder Niles Hilbert presiding, at which time officers were elected for the coming year. Bro. Hilbert was re-elected elder and part-time pastor. The church voted to secure a pastor to preach at least one Sunday each month. The ladies' aid society has been making garments to be sent for relief.—Mrs. A. J. Hilbert, Jonesboro, Tenn.

LIFE, Real and Portrayed

By Rebecca Foutz

For thirty years Sister Rebecca Foutz has been contributing stories and articles to our church publications. Most of these materials have appeared in the Gospel Messenger and Our Young People. These writings have now been collected to make an anniversary volume of 160 pages. The book is neatly bound in dark green with a unique cover stamp. Many friends and readers should be interested in this new book, appropriate for Christmas giving.

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BRETHREN PUBLISHING HOUSE,

ELGIN, ILLINOIS

NOVEMBER 9, 1946

31

Virginia

Hollins Road.—After eighteen years of fruitful service as pastor of the Hollins Road church, Bro. C. M. Key resigned to become First Virginia district fieldman. He was succeeded by A. J. Caricofe. Installation for the new pastor was conducted by Bro. Ralph White. Later a reception was held in the church basement for the pastor and his family. A new brick eight-room parsonage, one block south of the church, is nearing completion. Fifteen of our young people attended a district week-end camp at Bethel this year. The ladies of the church have been quilting and doing relief canning. Cottage and church prayer meetings, are being held during the month of September in preparation for our evangelistic meeting to be held Sept. 29—Oct. 6.—Verna Caricofe, Roanoke, Va.

Montebello.—Bro. J. M. Foster of Bridgewater, Va., our elder, began a series of meetings at the Montebello church on Sept. 8. Bro. Walter Staton preached for us on the morning of Sept. 8, and Bro. Foster began his meetings in the evening. He preached nine soul-stirring messages and visited many homes. Our love feast was held Oct. 13.—Mrs. J. T. Whitesell, Montebello, Va.

Rileyville.—We met in council on Sept. 21, with Elder A. J. Fitzwater officiating; officers were elected for the coming year. Bro. Fitzwater was retained as elder. The interior repainting and redecorating of our church has been completed. Our women have been sewing Russian relief shirts. They have also sent soap and used garments for Brethren service. Several of our young people plan to attend the recreational week-end camp at Wakeman's Grove on Sept. 27-29. Our love feast will be held Oct. 12.—Mable L. Atwood, Rileyville, Va.

Troutville.—At our regular council the church officers were elected for the coming year. Elder J. W. Ikenberry was retained as our elder for two years. Our Sunday school was re-organized on Sept. 1. Many of our members attended the regional conference which was held in Roanoke Aug. 28-30. Evangelistic services were held in the New Bethel church by our pastor, Bro. D. H. Miller, Sept. 8-15. Thirteen young people were received into the church by baptism and several by letter as a result of these meetings. We have secured Bro. J. A. Robinson of Johnstown, Pa., as our evangelist for this fall. He plans to come on Nov. 4 and continue for two weeks. In preparation for this campaign we have decided to meet for prayer service and Bible study each Tuesday evening during October.—Frankie Showalter, Troutville, Va.

Wakeman's Grove.—Our revival meeting was held by Bro. H. M. Snively of Quakertown, Pa. The Dove sisters of Bergton, Va., taught a two-week vacation Bible school. We appreciated very much having Bro. Snively and the Dove sisters in our community and in the church. All the young men are home from the service and we are happy to have them worshiping with us again. We have one young sister who is enrolled at Bridgewater College this year. Our love feast will be held Oct. 12.—Mrs. Ida Barrick, Edinburg, Va.

West Virginia

Allegheny.—A two-week evangelistic meeting was held at the Locust Grove church, closing Sept. 15. Bro. H. R. Myers of Elkhart, Ind., was the evangelist. Our love feast was held Sept. 14. Four of our young people attended camp at Camp Galilee, Terra Alta, W. Va. Several others are planning to attend camp next year. It is inspiring to see our young people take a very active part in Sunday school and in other church activities. A real effort is being made by our Messenger agent to get the Messenger into as many homes as is possible.—Mrs. Frank Likens, Bismarck, W. Va.



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Gospel Messenger

Volume 95

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Number 45

It Is Always Summer in a Church

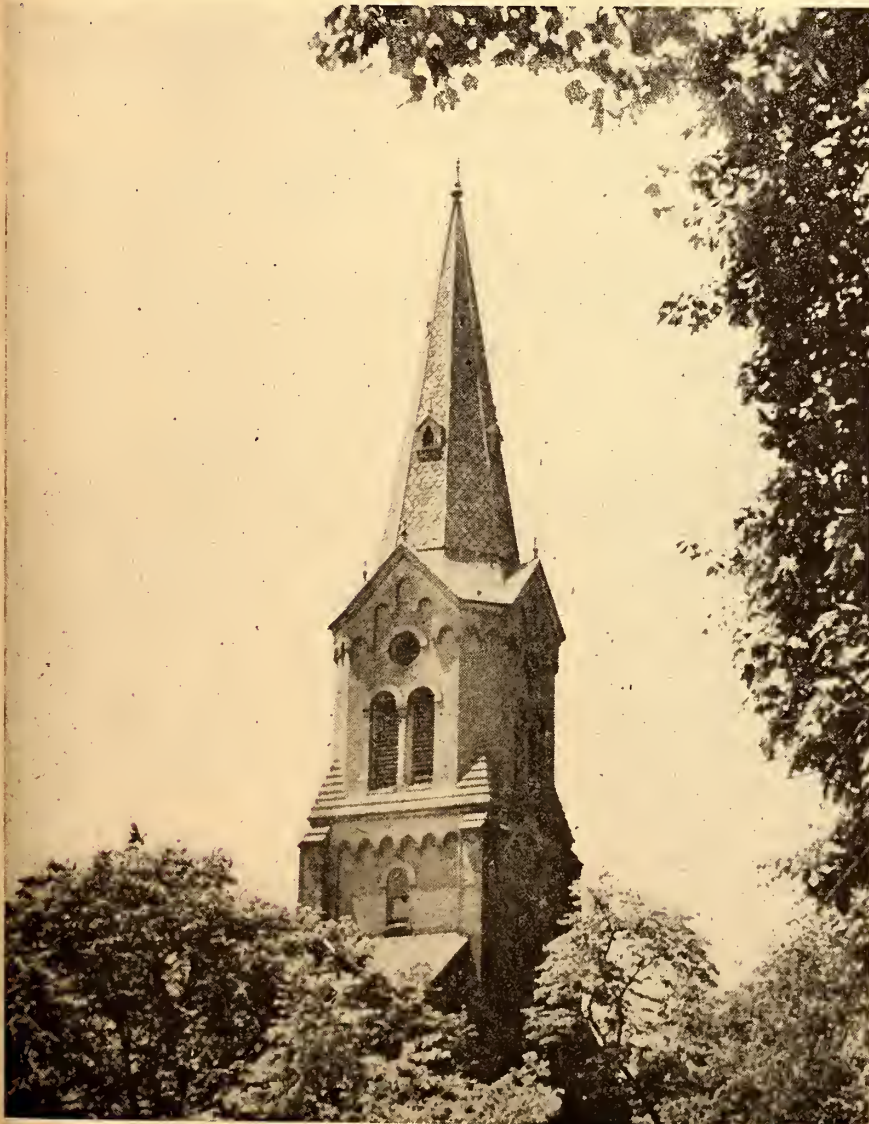
WINDOWED here in a lacy pattern of growing leaves is a church spire. Its location is not important for God is near to Everywhere. Its worshipers could be made up of any one of several of the differing colors of humanity; color would make no difference, for God made them all. The language spoken and sung here could be any of a thousand; that too would be unimportant, for God understands them all.

The significant thing is that from the beginning man has worshiped God. He likely worshiped him first in a grove; this was his temple. Then later he constructed temples carrying forward from one to the other, through the centuries, what he had learned about building. He depicted in his temple also something of his understanding of the God whom he worshiped. Here in this grove stands a temple. We can see only the spire but in it we see manifested centuries of church architectural development. Out of the grove it points upward calling men's minds to God.

How tragic it would be if all around this church there were exuberant, vibrant life while inside it there were smugness and gloom and death. That happens in some churches.

In a church it should always be summertime; growth and fruitage and harvest should always be there.

D. W. B.



Eva Luoma

The heavens declare the glory of God; and his firmament sheweth his handiwork. Psalms 19:1

Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - Editor
H. A. BRANDT - Managing Editor
ELIZABETH WEIGLE - Editorial Assistant

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Around the World

Accidents in 1944 killed more persons between two and twenty-seven years than any disease.

The Lutheran Church has never had separate synods for Negro and white. The first Lutheran church in New Jersey was built on land donated by a Negro member.

A study of the social conditions surrounding the Negro in the Americas is being made by Dr. Irene Diggs, who has gone to Uruguay, South America, on a grant made by the state department.

The Norwegian government has offered to establish a center at Arendal for the reception of unaccompanied Jewish children. The center will take care of up to 2,000 children between the ages of seven and sixteen.

The New Testament has again been translated into Chinese. This translation, which was done by Lu Chen-chung, research fellow in the school of religion at Yenching, is the first satisfactory attempt to transfer the original Greek into Chinese.

Seventy-one educational institutions, including seven church-related organizations and schools, are licensed, have received initial authorization or have applied to operate nonprofit broadcasting stations, the Federal Communications Commission has announced.

Education Today—the Soviet Way

"Rock-a-bye baby in the treetop,
When the wind blows. . ."
chant forty little pig-tailed girls of seven or thereabouts as they rock their dollies to sleep to words so familiar to all of us. Not an unusual scene you think. And rightly, too—if it were in Portland, Maine, or Portland, Oregon. But it isn't. It is in Public School 290 in Moscow, and it is the Soviet Union's most recent experiment in teaching English to school children, by way of Mother Goose.

And this isn't the only interesting educational experiment being tried in this multi-nation land where textbooks must be printed in sixty different languages, some of which have never before had an alphabet. Obviously, the primitive cultures of the Arctic regions necessitate different practices from the rich age-old culture of the Armenians, for example. The objectives, however,

Of the 100,000 Chinese students in universities, colleges and technical schools in China, more than 10,000 are in Christian colleges.

Best safeguard to world peace is "a return to religion," according to a recent poll conducted among 250,000 United Auto Workers. Also suggested were "more tolerance and "better understanding among men."

More than a third of the students of George Washington University indicated when they registered that they were interested in one or another of the religious organizations on the campus. These students represented thirty-four denominations of the three great faiths.

To serve the more than 80,000 Lutheran young people at nonsectarian colleges the National Lutheran Council plans to spend \$2,000,000 on religious student centers, according to Dr. Armin Weng, chairman of the council's student service commission.

A force for peace and international fellowship is the International High School at Elsinore, Denmark which is patterned after the folk schools of that country. Founded twenty-five years ago by Peter Marniche, the school has students from many quarters of the globe; many countries, including Germany and Austria, are represented on its staff

are always the same: to educate the child for living joyously as well as earning a living, to teach him to work harmoniously with others in groups and to relate education to adult practice and life.

Education in the Soviet Union is regarded as a serious business that is going on all the child's waking hours. It puts heavy demands upon pupils at all levels. Indeed, there is no place in it for nonproducers. Every child from crèche to college is being educated with a view to the eventual adoption of an occupation and every child is being carefully prepared for active participation in citizenship and public work. But the program also emphasizes the fact that all are equally entitled to enjoy leisure and recreation and that work and play can be successfully combined.—Hazel Cederborg. From the Christian Home. Copyright Stone and Pierce.

Editorial

Thinking About the Home Church

FOR more than fifty years the Church of the Brethren has sent its sons and daughters overseas on mission and service undertakings. Wherever they have gone churches have sprung up and wherever suffering has been found Brethren have knelt to tie up painful wounds. We can be glad that the largest congregation of the Brethren is overseas. In recent years we have poured out our finances generously in an effort to stem the rising tide of the world's suffering. In 1945 we gave 39% of our total church gifts to benevolences outside our local congregations. This is a better record, they tell us, than that set by any other church. These achievements inspire us to make resolutions for even better achievements.

There is an area within our church where real concern is being felt, however, by many sincere Brethren. This concern is for our smaller churches, especially those located in rural areas. Of the 788 rural congregations in the Church of the Brethren in 1931, 45 closed their doors within the next 12 years and 168 others declined in membership; 73 additional churches remained stationary as far as membership was concerned. Thus it would appear that one third of our rural churches are doing less than maintaining their own.

Without going further into the statistics it should begin to become apparent to us that, if we would render the growing and broadening service overseas which our increasing opportunities demand of us, we must soon consider seriously the urgency also of growing at home. On other pages in this issue Bro. H. L. Hartsough tells us



that twenty-five state districts reported a loss in membership in 1945 and that totally we averaged a gain in membership last year of only one member for every four churches.

Channels of leadership in America's total Protestant Christian advance have opened for the Brethren in ways not many of them dreamed of five years ago. Still other ways will open which will challenge the Brethren and the other peace-making churches to an increasing, world-reforming leadership. We must be ready and able to live up to these challenges.

But we will not be able to do that unless our church program at home is spiritually vigorous and expanding. We can prepare ourselves to carry forward the torch of evangelism and brotherhood only if we invigorate our home church program, especially our home missions program.

The challenge of the church at home is so great that it should make some young couples who now feel impelled to go overseas resolve to go instead into some of our declining rural churches, there to bring the light of life which will unify a whole community around a wide-awake church. This may be, in its total outcome, the very best way the young couples can render a continuing service to our fellow men throughout the world.

All of us should support the home church program in ways beyond what we are now doing.

Just as the world can be no better than the people who make it up, so the Church of the Brethren can be no stronger than the churches which it comprises.

D. W. B.

Must Life Be Empty for Some?

A MAN in Greece, who received a package of clothing which had pinned to it the name of the Church of the Brethren, wrote to express his appreciation for the gift. He addressed the letter to "Most Respected Mr. and Mrs. Americans." After he had finished expressing his thanks to God and to the Church of the Brethren for these bits of clothing, he said, "We think it must be wonderful to live in a land where everything has not been destroyed by war. We in this country live for the sole and only reason that the space might not be empty. It is hard to want to live when there is no clothing, no food and no work which one can do."

The significant sentence in that paragraph is "We in this country live for the sole and only reason that the space might not be empty."

I read that sentence over a number of times. To "fill the space" is not much of a reason for living. His statement gives evidence of this brother's real need; much as he needs clothing, he needs spiritual undergirding more. He pointed out, however, that it was almost impossible to receive the spiritual undergirding until he had some clothing and some work. These things go hand in hand and buttress each other.

There may be many in America who live for the sole purpose of "filling up space." I have seen some along the Chi-

cago streets and in the Elgin alleys who must feel that way about life. They, too, need spiritual undergirding. Such people are to be found in every city in the world.

God did not create man for the sole purpose of "filling up space." He created man to fill a place in his kingdom of righteousness. The commission of the church is to help men find that place. The job of the church will not be completed until no man anywhere need feel that he lives for the sole purpose of "filling up space." D. W. B.

Behold My Hands

John 20: 27

IT WAS to Thomas that Jesus said these words as he stood in the midst of the disciples and held up his hands for the inspection of this doubting man. Thomas looked at his hands. They were the hands of a working man who placed other people's interests ahead of his own. On them were deep callouses, worn there through years of handling heavy carpenter tools. But they were gentle hands; they had held little children and pressed down the unruly hair of growing boys. They had touched fevered brows and driven the fever away. They had even taken hold of lifeless fingers and had brought back the flush of living to cold flesh. They had broken the bread of life to wondering disciples; they had washed the feet of his followers. Finally, they had been broken and pierced as a culminating sacrifice for all mankind.

Thomas looked at these hands and remembering what they had done for him and for his friends he cried out, "My Lord and my God."

Such will be the cry of any other disciple in any other age who meditates upon the hands of Jesus our Christ and King.

D. W. B.

Thinking About the News

A Hanging Did Not Finish the Job

As I looked at the death pictures of the ten leading nazis who were hanged recently and at the picture of John Woods, who hanged them I could not keep myself from thinking that this did not represent much of an achievement. John Woods had remained in Europe extra time in order to hang these people who had different ideas and beliefs from those which he had. This brought to more than 350 the number of people like that whom he has hanged in recent years. Now that these are dead he feels that he can return safely to America; that a telling blow at the nazi philosophy has been struck. But I cannot keep from wondering about it.

The following are some evidences that the nazi philosophy which has its rootages far back in the history of developing civilization has not yet been seriously attacked.

1. A conductor on the Chicago "L" said to me recently, "We should make more and more atomic bombs and have them ready to drop at a moment's notice on any city in the world just as soon as we learn that that city will not play our way." It would be futile and useless to hang that conductor; that wouldn't help him or destroy his wicked and un-American idea. But nazism will not be ended in the earth until that idea has had its Nuremberg and likewise comes to a deserved end. Sgt. Woods cannot feel that nazism is hanged until such an idea is likewise dead; what he did in Germany really missed that point.

2. A national commander of the American Legion said recently "We should drop an atomic bomb on Moscow now." He did not say why; it was only that he did not like the Russians. Such an idea also calls for the attention of Justice Jackson and Sgt. Woods.

3. An Elgin, Ill., citizen said, "Let us not only keep all the Jews out of America, but let us kick out all who are already here." The man who said it did not need hanging; he needed help. But his idea was as nazi as some of Hitler's best.

4. A Sunday-school teacher said, "Of course I believe the Negro should have a chance to get some religion; it won't hurt him any. But for goodness' sake, quit talking about the fatherhood of God and the brotherhood of man. That has nothing to do with religion or with Negroes. Those of you who talk such things are radicals and ought to be put in jail or shot." This good brother also needed a lot of loving help.

No, nazism cannot be ended by hanging ten men in Germany, or even 350 or even 70,000. Rather, the unhelpful ideas which have grown out of it must be changed by love, conversion, and education in America, Germany, Russia, Asia and all over the world.

On Monday, Sept. 23, a meeting was held in the Church of the Brethren at Burnettsville, Ind., which was attended by 80 per cent of the voters of the Burnettsville community and township. The purpose of the meeting was to gauge the sentiment of the community concerning an application which had been made to the Beverage Board for a permit to sell beer and wine in a restaurant in Burnettsville.

On Thursday of the same week over two hundred men and women gathered at the county offices to protest the permit. Faced by this group the restaurant owner withdrew his application.

Burnettsville has shown other towns how they might clean up their communities. Should not some more of us follow this lead? D.W.B.

This Is

HARVEST TIME

"Say not ye, There are yet four months, and then cometh the harvest? Behold I say unto you, lift up your eyes, and look on the fields, they are white already unto harvest."

H. L. Hartsough
Elgin, Illinois

WE must continue to sow and cultivate but by and large this is harvesttime.

The Church of the Brethren did well in its expansion program so long as there was a material frontier to conquer. We must now rally our forces to conquer the moral and spiritual frontier.

In building a redemptive church for this hour we must go deeper than the building of an institution. We must build attitudes, emotions and spiritual power. We must not only lead men and women to the place of understanding; they must remain to adore and wonder. The churches that will save our generation must be both workshops and temples, valleys of activity and mounts of transfiguration.

In ministering to the physical needs of men we must not impoverish their souls. In order to overcome the distractions of the world we must generate in the church an atmosphere of power. All week men labor in their respective fields. On Sunday as they are blended into one spirit, they build a new spiritual power greater than the combined power of all of them.

Home Missions is taking on new meaning and new life in our church. The urgency of the times leaves us with no choice. We build the church, which is



Eva Luoma from Monkmeyer

Harvests come from prayers, tears, hard work when we are building a church; harvests come also from the seed which we sow in the spring; the former comes as surely as the latter though more slowly

the human body, through which Christ can bring his redemptive power to our confused world, or there will be no tomorrow.

In trying to discover a solution for our predicament, we know now, if we did not know before, that material power is not the answer, that political manipulation cannot be trusted, and that education and culture, so called, do not go deep enough.

When Jesus faced the pagan, depressed people of his day he did not organize an army or start a revolution. He chose twelve men and said to them,

"On this rock I will build my church."

For some time there has been a general passive interest in Home Missions as reflected in your offerings. Last year the brotherhood Home Missions budget called for \$69,864. We gave to Home Missions in our last year's offering only \$14,821. There are several reasons for this passive interest.

1. We have not made it clear to our people that the life of our church depends on a renewed,

intelligent interest in Home Missions.

2. Unfortunately the small mission church has dampened our enthusiasm. By careful study, surveys and courageous action we must recognize our mistakes and correct them. We must also revise our thinking

about the small mission church.

3. In many cases the Home Mission church has not attracted the quality of leadership that has gone into the large church, foreign missions and the service projects. This is our fault more than the fault of the leaders. This will not be changed until

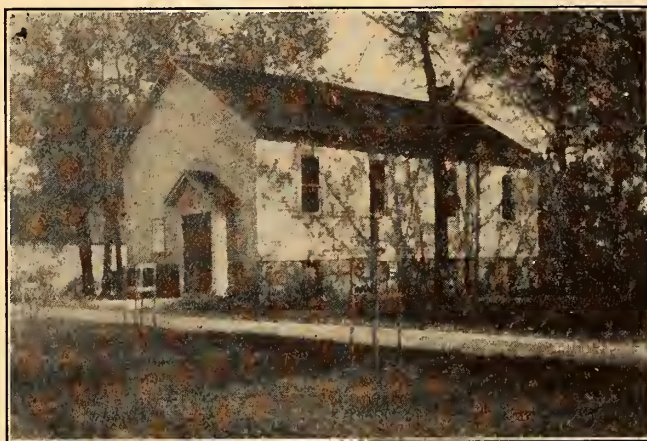
we change the thinking and attitude of the membership of our church.

4. We have not faced the facts. There is nothing to be gained by overselling a cause to our people. Our editor has kindly consented to let us have more space to keep you informed.

A HOME MISSION BUDGET OF \$69,864.00 HAS BEEN APPROVED FOR THIS YEAR. THE THANKSGIVING SEASON IS THE TIME NAMED FOR SPECIAL EMPHASIS ON MISSIONS IN AMERICA AND GIVING TOWARD THIS WORK

Let us keep in mind what our home mission dollar does

**It keeps
the small
church
alive
and
serving**



Look at this church and remember that 468 of our 1,021 churches have a membership of less than 120, that one sixth of our membership worship in these small churches and that more than sixty per cent of our influential leaders come from these small churches. Instead of looking with contempt on the small churches we should recognize the debt we owe them. If we would lose them we would lose 30,000 of our members.

There is no virtue in a church being small. We should do everything possible to help these churches become large churches. Some churches can be united into larger units; some may need to be abandoned. Even if the church must remain small in numbers, the quality and spirit-

ual life of these churches must be enriched.

**It makes counseling
service possible**

This is a vital part of our expansion program. It is comparatively new. In the early days of the church the elders did splendid work in counseling. The church has become much more complex, we face new problems, competition for men's time and interest is keener and temptations are more subtle.

The staff at the central office of the church, the members of the General Ministerial Board, the six full-time regional secretaries and the district fieldmen are at your service to counsel with you about the difficult problems we face in our expansion program. Besides the gen-

eral counselors we have those who give counsel to churches and pastors in special fields.

Ira W. Moomaw is an expert in the field of rural life. He is in great demand in our denomination and in interdenominational circles. We have loaned him temporarily to the Agricultural Missions Incorporated, the rural arm of the Foreign Missions Council. We are fortunate to have his services.

C. H. Deardorff is our church building counselor. He is saving the brotherhood thousands of dollars that would go to professional architects. His work is valuable not only because he has professional knowledge but because he knows the spirit and the traditions of the Church of the Brethren. He receives many more calls than he can fill.

I. D. Leatherman and his wife are giving their full time to the work of evangelism. He is much more than an evangelist; he is a counselor to the pastors and churches which he serves.

**It helps build new
churches**

Our Home Mission dollar helps build new churches. Because of the shifting of the population and for other reasons we find in many sections of the brotherhood large church houses that once were the centers of

large enthusiastic congregations but now have only a small group of worshipers. Many of these churches cannot be revived. We must build new churches properly located to take their places. Population trends must be studied carefully and we must act courageously to serve our day.

The San Francisco church as shown below is a good example. After painstaking survey and study the present location was found. The first unit has been built in a beautiful section of the city. It has been enthusiastically accepted by the community. We now have to go in and possess the land. The Pacific Coast Region is a great Home Mission

field. Many doors are being opened to us that we will not be able to enter.

The Stover Memorial church in Des Moines, Iowa, is another example of our expansion program. An enthusiastic group of members of that city has employed Harvey S. Kline as their pastor. They have not been able to erect a building but they are building a rich and deep friendship that will some day be the heart of a strong church in that great city.

The Home Mission department has set as its goal the building of 100 new churches in the next ten years. Our Home Mission dollars will make this possible.

It helps train pastors

Our greatest need is an army of well-trained ministers, consecrated to the task of serving the total program of the church. We must have the best.

Bethany Biblical Seminary, where most of our ministers complete their training, is second to none in its field. Our young ministers come to Bethany after four years of college training, which has been a heavy drain on their financial resources. Many of them are married and must provide for their families. Certain Home Mission funds have been set apart to keep the burden from becoming too great. Churches are waiting for these young men to complete their training. Your Home Mission dollar is rendering a vital service in getting trained men into the field as soon as possible.

It makes possible ministry to men in service and to nonresident members

The Church of the Brethren is known for its warm spirit of fellowship. Our love and concern for one another, and how that love and concern has grown, are an interesting chapter in the history of our church. I do not know of any church of which it can be said more truthfully, "If one of the members suffers all of the members suffer with him; if one member is honored all the members rejoice with him." When our young men found it impossible to adjust their consciences to participation in war, the whole church taxed itself in order to fellowship with them. At the same time the church did its best to fellowship with our boys in the army. Because of our love for our fellow men the Church of the Brethren leads all Protestantism in relief for the suffering. This same spirit is



The Church at San Francisco

Easter was a day never to be forgotten by the members of the San Francisco church. It was the time of the first services in our new building. We had an excellent response from our invitation to the community; friends and members were present also from the district.

The men and women worked many evenings to get the finishing work done in order to be ready for dedication day on June 2. We held an all-day service, with Bro. Harvey Hartsough of Elgin preaching the morning sermon and having charge of the dedication service. A lunch was served by the women in Landis Hall, which is named in honor of Herman and Hazel Landis of the Africa mission field. The Landises started the work in San Francisco. Bro. Paul Studebaker of Modesto spoke in the afternoon service. Over 200 were present for the morning service. Bro. Hartsough conducted services Monday and Tuesday evenings following the dedication and Hugh Landrum, executive secretary of the San Francisco Council of Churches, spoke on Wednesday night.—Martha Heiny, San Francisco, Calif.

shown in the remarkable response given the Brethren Service Committee in its ever-enlarging program. In fact, as one looks at our people, he sees great differences in outward appearance, opinion and practice. Yet underneath in the hearts of all there is that winsome and joyful comradeship of the spirit. The ties that bind our hearts in Christian love are so strong that few sins seem quite so serious as the sowing of discord among the Brethren.



Merlin C. Shull directs the nonresident ministry, including the nonresident members and the service men and women. Recently he has been asked to include in his work a timely ministry to our members engaged in the healing arts. Through this ministry he builds a rich and deep fellowship to the church that we all love. The lives of hundreds of members will be enriched by bringing them together, in spirit, through this fellowship.

It makes possible the summer pastorate

Your Home Mission dollar helps a young minister serve a church in a summer pastorate that otherwise would not have pastoral care. In general he serves a Home Mission point. Here he gives valuable assistance to the local church and at the same time gains a laboratory experience in his lifework. Who can give a better evaluation of

the summer pastorate than the summer pastor himself. One summer pastor lists the values of his experiences as follows:

"Preaching experience in abundance. During the summer I held six weeks' evangelistic preaching. It was my first evangelistic work and suffice it to say that at the close of my work I was a preacher vastly different from what I had been at the beginning.

"Pastoral experience. Day after day was spent in visiting in the homes of farmer members. It was a splendid experience in fellowship and a profitable one for the church, because I really came to know the needs of the people as I visited in their homes.

"Personal uplift and growth in Christ. I learned what it means to have the burden of a needy people upon my heart. I learned what it means to be a true intercessor in prayer. My entire devotional and spiritual life made strides upward.

"Experience in leadership. I learned what it means to have a heavy burden of responsibility resting on one constantly. The work has helped me to grow in the Christian ministry."

During the summer of 1946 thirty-five summer pastors served under the supervision of the Home Mission department. The field of service extended from Pennsylvania to Washington. These men were required to serve at least three full months in active work. Guidance and



supervision were given from the Elgin office. Regularly each summer pastor made a weekly report of his work and activities in the local church. Each week a newsletter and supplementary materials were sent to summer pastors.

The summer pastoral plan is an effort to give young men an opportunity to gain a laboratory experience in the Christian ministry and at the same time assist the local church in leadership.

It makes possible co-operation with other denominations

Your Home Mission dollar makes it possible for us to join with other denominations in worthy Christian service too large to be undertaken by one denomination. Home Mission help save America through co-operation with the Commission on Evangelism, the Home Mission Council, the Interdenominational Bureau of Architecture and the Christian Commission for Camp and Defense Communities.

The Parable of the Prize Corn

Submitted by Men's Work

A NEWSPAPER reporter interviewing a farmer who had just been awarded another blue ribbon, learned that he regularly shared his best seed corn with his neighboring farmers.

"How in the world can you afford to share your best seed corn with your neighbors?" asked the reporter. "They are entering corn in competition with yours at the fair each year."

Said the man who had won the blue ribbons: "Why, sir, don't you know that if I would grow corn that is good, my neighbor must grow good corn? The wind picks up the pollen from the ripening corn and swirls it from field to field. If my neighbor grows inferior corn, cross-pollination will steadily degrade the quality of my own. If I would grow good corn, I must help my neighbors grow good corn too."

Corn, homes and world peace. Could subjects be more different? But the same principle applied will bring the result which all the world is seeking.



The Dundalk Church

Raymon Eller
Baltimore, Maryland

THE Dundalk Church of the Brethren is the outgrowth of a mission point that dates back as far as January 1942. The members who had located in this area were, at that time, attending other Brethren churches located about sixteen miles away. As a direct result of the war, other Brethren families migrated to this area. The district ministerial and mission boards realized that a new field was presenting itself for Christian work. The fieldman of the Eastern District of Maryland, Bro. Chester Harley, was requested by these boards to make a survey of the new field. His findings were encouraging to the extent that the boards made some definite plans concerning the work at Dundalk.

In the early summer of 1942 the boards secured the services of Bro. Wendell Flory, a graduate of Bethany Seminary, for the Dundalk area. His first effort was to find out how many Brethren families were in this area. By September of the same year

there was a definite feeling that a church should be organized. As a result, on September 12, 1942, the Dundalk church was organized under the guidance of the two district boards, with a membership of forty-one enthusiastic workers. The members felt that they should have a pastor; so on the same day their first pastor was installed. His financial support was underwritten by the local church and the district mission board.

Since their first pastor had prepared himself for the mission field in China, it was not long before the General Mission Board requested that he resign and begin preparation for his work in China as soon as possible. When Bro. Flory terminated his work on September 1, 1944, the present pastor was employed.

These men have been able to contact not less than 125 Brethren families who have located in this area. At the close of the war some of these families moved back to their local com-

munities. During the same period new Brethren families have been found. At the present time there is contact with approximately 110 Brethren families. The membership at the present time is seventy-two. There are about twenty prospective members. There is no doubt in the minds of our people that a strong church will be built in this area in the future.

Since its organization the church has been having Sunday school and church services in the Odd Fellows' Hall. There are many groups using this same hall; therefore, the Brethren are unable to have access to it except on Sundays. This condition greatly handicaps church work and its activities. In case the lodge chooses to cancel the rental agreement the local group will be left without a place of worship.

Nevertheless, the enthusiasm of the Dundalk church members can be seen by their response. On the date of organization a building fund was lifted which amounted to \$108.85. Each month a building fund offering is taken. The average per month over the entire period is approximately \$114.20. To date there is approximately \$5000 in the fund. Because of the need in this area the Bethlehem Steel Corporation has given four building lots, and the local church is buying two lots. These lots are estimated at \$3,300 by their real-estate agent. The deed is being written and will be turned over to the district mission board. At the present time the local church is carrying a budget of \$3,038.20. The district mission board supplies \$300 per year for the work here, this fund to be divided equally between current expenses and the building fund. From these figures one can see the Brethren believe in the work here at Dundalk.

The General Mission Board at

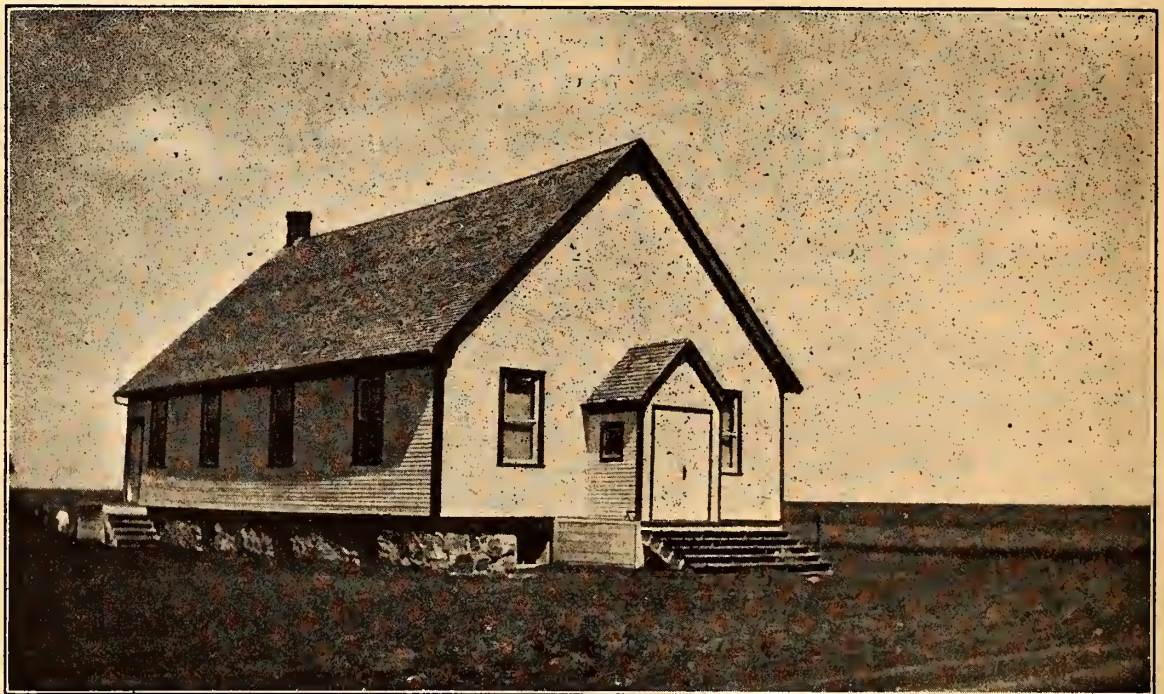
Elgin realizes there is a genuine need for a Brethren church at Dundalk; through the home missions department it is giving \$2,000, and granting a loan of \$9,600 more. Bro. C. H. Dear-dorff, our denominational architect, has been at Dundalk to help with church plans. At the present time these plans include a church auditorium, an educational plant and a parsonage. Likewise, the Eastern District of Maryland has realized the need of a church at Dundalk, and has launched plans to raise \$3,000.

From the bottom of our hearts the members of the Dundalk church wish to thank our brethren for their interest in the work here, and the financial support given. Without such help it would be impossible to realize a Church of the Brethren here.

Owing to present building conditions it seems wise to erect a chapel-parsonage first. It is felt that such a building could provide adequate space for worship on the first floor, with Sunday school and other church activities confined to the second floor

and basement. The building will meet the needs temporarily. Work on it is to begin at once, and according to present plans will be completed by this fall. It is the hope of all that as soon as possible the church edifice will be erected.

That is the story. It shows that there is a golden opportunity for Brethren people to establish a permanent and strong church in Dundalk and by so doing build to the glory and honor of God in this community. May we all pray to this end.



The Church at Merrington, Saskatchewan, Canada

THE CHURCH OF THE BRETHREN IN CANADA

I HAVE just returned from a delightful visit to our churches in Canada. Let me suggest to our church leaders who are planning a trip to the Northwest that they plan their route over the Canadian Pacific railway with a stopover at Calgary to enjoy a visit with our brethren in Canada.

We have three active churches in Canada. The Second Irri-

H. L. Hartsough
Elgin, Illinois

cana church with a membership of fifty-two is located in the village of Irricana, forty miles northeast of Calgary, in the center of a fine farming section of Alberta. They have a well-built church with a seating capacity of 100. The parsonage is across the street.

Eight miles west we find the First Irricana church with eighty

members; this has a very good, well-equipped building. Robert L. Byrd is the pastor of both these churches.

Seventy miles southeast of Irricana is the Bow Valley church, with eighty members, in the village of Arrowwood. Here we have a good church plant and a comfortable parsonage. Martin Krieger is the pastor. This is also in the center of a splendid farming section.

The district meeting was held

at the Second Irricana church. The members and friends of the church cared for the conference in a splendid way. To some of you it would seem strange to be in a district conference with only three churches. Let me assure you that in the two days of inspirational meetings and in the closing day of business the spirit and quality of the work compared favorably with that of our larger districts. The men's work, women's work, and youth work of the church are going forward in a commendable way. The young people's and intermediate camps have just closed. Don Snider of Elgin and Fred Butterbaugh of La Verne were on hand to help with the camp work.

When you recognize that the church in Canada gave last year \$457 to the Conference Budget and \$5,315 for Brethren service and relief, you realize that the church in Canada is very much alive and is a real part of the brotherhood.

These young churches face some real difficulties. A long chapter could be written about their handicaps. I came home, however, with a feeling of optimism for three reasons: First, the quality of the membership is high; some of them are only two generations removed from pioneer days, people who were not made to give up in the face of difficulty. Second, the Church of the Brethren has a good name in Canada. This is a real asset. Third, the mission-ministerial board of the district is composed of some of the leading members of the church and is making a careful study of their field. We have reason to believe that this is the beginning of an expanding program. The church in Canada needs your help but not your sympathy.

The Canadian Brethren are eager that those who travel from the East to the Northwest or vice versa stop to visit them.

Sixty Years in the Ministry



John Heckman

Polo, Illinois

It is excellent when our older Brethren can come into the later years of their lives with a growing appreciation of the church and with tolerance and love for all.

IT was Sept. 19, 1886, just sixty years ago on a Saturday evening, that my wife and I stood before Elder Enoch Eby to receive the ministerial charge. The love feast of the Sabetha, Kansas, church was in progress in Cyrus Mishler's barn. In an hour we were to gather about those sacred tables to break bread and divide the cup of blessing. The Kansas wind was sighing itself to sleep. The singing within was calling all to come; the candles were lighted and the doors were closed.

Enoch Eby, that noble saint who with his clarion voice had so often called the Conference to order and who in his long years of service had challenged the Brethren to more tolerance and to a better life, stood before me, saying, "Go, preach." I must admit that he was my hero. I have long prayed for a double portion of his spirit. I hold him in cherished memory. To me his name appears in glowing gold. His virtues won my heart and I felt sure that I was called his friend.

In these sixty years in the ministry of the Church of the Brethren I have witnessed many changes. We have followed the golden trail for more knowledge and light; we have expanded our methods of spreading the truth; we have broadened our vision; we have evidenced more tolerance and have achieved a better interpretation of the New Testament and its message; we have arrived at a better understanding of other church denomina-

tions and achieved a better co-operation with them where interests are in common. "When others blow your fire, it only glows the brighter."

These years have been glorious years to me. Now it seems hard to find a place to retire. There appears to be no place for idleness.

Sad are my thoughts, for I am eighty-three,

Sad as the drifting leaves this autumn day;

Until today it seemed my path led upward,

But now I find myself upon a constant downward slope

Which gains in pitch until I see Dim, distantly, a void;

No, hope bids me look up to see The rising sun of a new and better day,

Bright, enduring,
Just beyond the distant hill.

A Church Builds Its Own Parish House

**Willard V. Harris and
J. M. Dedrick**

Seattle, Washington

Very recently the Seattle Church of the Brethren received a check from the General Boards for \$750 to apply on the building of a new parish house.

This house is now completed and is providing a home for our pastor and his wife and has two extra bedrooms and a small guest kitchen that can provide the needs of any out-of-the-city members visiting the city. In the last three months more than fifty weekly or week-end guests have been accommodated.

The membership of the Seattle church are very appreciative of this most generous gift, and along with their appreciation they express

their sincere thanks to the General Boards of the church at large. How the house was built is told below at it appeared in a Seattle paper.

Mrs. Dewey Rowe, wife of the pastor of the Church of the Brethren, yesterday gazed around at her spick-and-span-new house at 7224 First Ave., N. W., and exclaimed: "They just drop in like manna from heaven and get things done for us." She was referring to the members of the congregation who built the house.

The congregation started to dig the basement last August 10, and now ten rooms, including those in the basement, are completed. The congregation is going to start construction of a new church on the adjoining lot.

"This is the third home I've had built for me like this," said Mr. Rowe, a slight, jovial man, "and I think this has been the most fun.

At the moment, Jim Stover, introduced as a "railroad fella," was busy on some electrical wiring. "I'm an amateur all right," Stover, a railway postal clerk, said, "but the wiring seems to work when I get it done."

While Stover was talking, Murray Williamson, an airplane mechanic at Sand Point, was installing the furnace in the basement, and Mrs. Gladys Dedrick was putting a coat of white paint on the kitchen cupboards. John Pastnick, Glenn White and Mrs. Paul Maxson were also busy, sweeping, hammering and building.

"I guess one reason I like to come over here and work," Mrs. Dedrick declared, "is because we get fed so well. You should see the meals Mrs. Rowe prepares for us."

"That's right," said Mrs. Rowe, "those that work get fed. But I ought to tell you too that our members have done pretty well at providing food, too. They gave us a housewarming a while back, and filled the cupboards with canned goods and preserved fruits.

Mr. Rowe and his family came here from Ohio a year ago. The couple have two sons and a daughter. One son, Ray, is an ordained minister, and the other, Don, is studying at a seminary in Chicago. The daughter, Mary, is married.

The 130 members of Mr. Rowe's congregation recently divided into two competing teams, and the team that loses in man-hours of labor working on the house will provide the other team with a meal.

American and German Churches Correspond With Each Other

This greeting from the German churches and the reply by the Federal Council, to the American churches it represents, should be of interest to all church people everywhere.

The Letter From Germany

The Council of the Protestant Church in Germany, in its meeting on October 18 and 19 in Stuttgart, greets the representatives of the World Council of Churches.

We are all the more grateful for this visit as we know ourselves to be with our people in a great company of suffering, but also in a great solidarity of guilt. With great pain do we say: through us has endless suffering been brought to many peoples and countries. What we have often borne witness to before our congregations, that we declare in the name of the whole church. True, we have struggled for many years in the name of Jesus Christ against a spirit which has found its terrible expression in the National Socialist regime of violence, but we accuse ourselves for not witnessing more courageously, for not praying more faithfully, for not believing more joyously and for not loving more ardently.

Now a new beginning is to be made in our churches. Grounded on the Holy Scriptures, directed with all earnestness on the only Lord of the church, they now proceed to cleanse themselves from influences alien to the faith and to set themselves in order. Our hope is in the God of grace and mercy, that he will use our churches as his instruments and will give them authority to proclaim his Word and to make his will obeyed among ourselves and among our whole people.

That in this new beginning we may be aware of our wholehearted unity with the other churches of the ecumenical fellowship fills us with deep joy.

We hope that through the common service of the churches the spirit of violence and revenge which again today tends to become powerful may be brought under control in the whole world and that the spirit of peace and love wherein alone tortured humanity can find healing may gain mastery.

So in an hour in which the whole

world needs a new beginning we pray: "*Veni, Creator Spiritus.*"

The Reply From America

We have received with warm appreciation the declaration issued by the Council of the Evangelical Church in Germany at its first meeting in Stuttgart, October 18, 19, 1945. We are deeply impressed by its frank avowal of moral responsibility for the policies of the National Socialist regime and by the clear commitment to a renewal of spiritual life in the German church. As we were often thankful during the past twelve years for the faithful and courageous witness of leaders in the German church, so now we are grateful for this fresh evidence of a truly Christian spirit.

We receive the message from our German fellow-Christians with humility as well as thankfulness. Their acknowledgment of their share of responsibility for the conduct of their nation in the past stirs in us no mood of self-righteousness. We acknowledge with penitence our own failure as a nation to take our full share in the task of building an international order of justice. We also recognize the shortcomings of our churches in not exercising a stronger Christian influence in the life of our nation and the world.

We pledge ourselves to co-operate with the leaders of the German church in working for justice in all the relations of the nations including those with which our country was recently at war. We will set ourselves against every tendency to violence or vindictiveness. Our Commission on a Just and Durable Peace, which throughout the war carried on vigorous efforts for an international order conforming to Christian standards, is continuing to bear a similar testimony in the period of postwar reconstruction.

We rejoice in our sense of ecumenical Christian fellowship and join with the church in Germany in praying for the guidance of the Holy Spirit as we face the future together.



THE SHADOW

Courtesy American Legion Magazine

JUVENILE DELINQUENCY

Is the Problem

Dorothy Jones

Philadelphia, Pennsylvania

WHAT do we know about juvenile delinquency? The Society for Prevention of Crime tells us that a major crime is committed somewhere in this country every twenty-five seconds; there are almost one hundred sixty serious crimes committed every hour. An average twenty-four-hour period brings reports of thirty killings, fifty rapes, one hundred thirty robberies and almost three thousand burglaries. There is one major crime committed for every one hundred people in the population. The most grim of all facts is that fifty-

Boy, 13, Tells How He Slew His Friend While at Play

BUFFALO, N. Y., Aug. 28 (AP).—Charles Hazlett, 13-year-old Pittsburgh boy charged with first degree murder in the New Year's Eve slaying of a playmate, was in jail today awaiting extradition.

The skeleton of his friend, Michael Gerich, 12, was found yesterday in the cellar of a Pittsburgh house which the Hazlett family formerly inhabited.

five per cent of all these crimes are committed by young people, nineteen being the peak age for crime.

The Bureau of Investigation estimates the annual cost of crime to be about thirteen to fifteen billion dollars. The cost of law enforcement alone is estimated to be about four billion dollars. Every time a person is sent to prison for a term of twenty years to life the taxpayers can spend as much as fifty thousand dollars on him or the institution to which he is sent, but the cost should not be measured alone in dollars for there is the intangible cost of the blighted lives of the perpetrators of crime and the victims of crime.

One would suppose that as the money and effort expended in law enforcement increases, the rate of crime would correspondingly decrease. Yet, the rate of crime—the number of offenses per one hundred thousand in our population—is likewise increasing. Moreover, more than fifty per cent of those now in reformatories and prisons were in institutions at least once before; many were convicted and imprisoned more than five times and nearly sixty per cent of those now in prison commit new offenses within a relatively short while after their release from prison.

Infinitely less is known about the causes of crime and delinquency than is known about how to split the atom. This may be

because we have devoted more time and resources to developing atomic energy than to understanding human behavior. The splitting of the atom can be very useful and at the same time a dangerous physical phenomenon, but man too can be and often is a dangerous biological phenomenon.

We must first know, understand, and be able to deal with the innermost secret of the criminal before we can reduce crime to any great extent. It is not poverty alone; there has never been any proof that a poor society has any more crime than a rich society. It is not broken homes alone; a majority of the products of broken homes are law abiding. It is not neglect alone, nor solely lack of recreational activities nor failure on the part of our churches, but it is a combination of factors that make up the secret and the roots are deeply imbedded in the past of the offenders. Some of the factors are predisposing like mental deficiency, disorders, or emotional insecurity, and some are precipitating like poverty or unemployment. The causes of crime are complex, and they are due to a hierarchy of influences which are economic, social and psychological; therefore, to treat one and ignore the others is to fail in our important task. We must preoccupy ourselves, then, more with the prevention of criminals than with the prevention of crime in the abstract. We must start in the early stages when patterns are being set and can more readily be changed, corrected and redirected.

Though we can still know much more about the deeply rooted secret of human behavior, we are not even applying the little we do know. There are measures which the average community and all the institutions therein—the church playing a unique part—can under-

take successfully even in the present state of our knowledge. First, it can discover those who are socially maladjusted or anti-socially inclined; secondly, it can form a valid judgment as to the seriousness of their behavior problems; and thirdly, it can initiate steps necessary to bring under control and rehabilitate such persons. Crime cannot be prevented unless we take into account and are prepared to cope with the individual emotional problems of each offender and potential offender with whom we make contact, in the home, church, school, playground, community and court. Until the public embraces this belief and abandons the emphasis on punishment, its principal reliance will be, as it always has been, upon the police and the courts. The church has an opportunity and a responsibility to give emotional and spiritual development to its children and young people.

Punishment for crime fails because it does not take into account the fact that offenders are differently constituted; the economic, social and psychological histories of one offender necessarily have little resemblance to those of another. Little or no

effort is made to individualize treatment in penal and correctional institutions. Such institutions are maintained now with the view of keeping large numbers in close custody, surrounded by all the trappings of security against escape. In such planless environment the individual differences of offenders are largely overlooked, and they are subjected to rough classification that is more dependent upon the needs of the institution than the needs of the individual offender. Vocational education and redirection of antisocial habits are almost totally nonexistent. What wonder, then, that at the expiration of a term of imprisonment the offender—while meanwhile indiscriminately mingles with the other offenders, many of the hard-bitten variety—continues his career of crime unchecked, with increased bitterness.

The concept of punishment must be replaced by the concept of rehabilitation. It sounds trite to assert that it is infinitely more protective to society to salvage those who are reclaimable among our criminal population than to punish them so severely that their desire to revenge themselves against society takes

JUVENILE DELINQUENTS ARE MADE—NOT BORN

Here are the main things that make delinquents—things that will have to be rectified if we are to get at the root of this evil.



the form of repeated criminality. If we were to combine an enlightened preventive program with an equally enlightened rehabilitative program, it is within the margin of certainty that the incidence of delinquency and crime will have been reduced to its irreducible minimum.

Every enterprise of crime prevention—the settlement house, the school, the playground, the church—must maintain a program that is at least as attractive to youngsters with antisocial tendencies as it would be to those who spontaneously refrain from antisocial behavior. "Problem" children require more facilities than nonproblem children. Negro children require at least as many opportunities for character building, vocational and recreational activities as white children.

What will your church and your community do to prevent youthful delinquency and crime?

Why Women Smoke

Roy White

Chicago, Illinois

Millions of women are smoking now. You need not be very old to recall the day when cigarette-using was supposed to be limited to the fast-and-loose type of girl. What has brought the change?

When a dozen men, knowing they control the power and resources to achieve their purpose, meet in a secret conclave and decide for the women of their country that they shall become addicts of a drug habit; when they act with total disregard of the effects of their actions upon the mothers of the land, positive that profit is the only factor they need be concerned about, when they can put cigarettes into almost any mouth they choose.

I ask you if it is enough to pit our nickels against the millions they control. Is there not more than a little wrong with the system itself?



H. H. Helman

Friends and Wisdom, Work and Glory

The Christian is encompassed about by a host of things good and beautiful and glorious. Friends bless us. The wisdom of God guides us. Work gives purpose to life and living, making it worth while. The glory of God is everywhere. This is the atmosphere in which the Christian lives, the air he breathes, his inspiration and his strength. Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

Monday, November 18

A City Full of Idols. Acts 17: 16-20.

Athens was not the only city that set up its own gods. There are those in every city who go no further than wood or stone or metal for the object of their worship. To them the gospel message is babbling. The living God is no reality to them. Our hearts are stirred by such conditions.

Keep us from the vain worship of idols, O living God.

Tuesday, November 19

Friends Help. Acts 18: 1-4.

The kinship of craft gave Paul friends in Corinth and the opportunity for founding a new church. From the home of friends he went out as an evangelist. Friends in the cause are a great help. Did you ever have the evangelist while he held meetings in your church? If you did your home was greatly blessed.

We would be friends to all, O God, especially to those of the faith.

Wednesday, November 20

The Wisdom of God. 1 Cor. 1: 18-25.

God in his wisdom gave us Jesus Christ. Man in his foolishness rejects the Christ. We are wise like God when we accept Jesus. God knows what is best for us and stands willing to give it to us. Often at first we fail to see God's wisdom. Eventually we come to understand that God knows best.

We know that thou knowest best, O God; so show us thy way for us.

Thursday, November 21

We Work With God. 1 Cor. 3: 1-9.

It is a great privilege to be co-laborers with God. It is as if he

carries one handle of a basket while we carry the other. We work together, to the same end, for the same purpose. That way my work is God's work and God's work is my work. We go into the fields, the store, the shop and the office together.

Show us how we can work with thee, our Father, in saving souls.

Friday, November 22

By the Grace of God. 1 Cor. 15: 3-11.

Paul says he was not a self-made man but a God-made man. Each one of us ought to be able to say that. But for the grace of God we would not be what we are—his redeemed ones. When the grace of God completes its work in us we are at our best.

May we be as clay in thy hands, O God, to be patterned according to thy will.

Saturday, November 23

The Christian's Great Hope. 1 Cor. 15: 20-26.

In Christ shall all be made alive. Victory over death and over the grave! What a lively hope! What a joy to anticipate! Life in the realm where the rainbow never fades, the stars never cease to shine, where beauty and peace abide in our presence forever! Life in a land beyond sunset! Glory be to God!

We thank thee, O Lord, for the promise of life everlasting beyond the sunset.

Sunday, November 24

The Glory of God. Psalms 8.

Happy that person to whom the glory of God is not dimmed. Happy are those who can see the handiwork of God in everything of beauty and grandeur. When they see a flower or a beautiful sunset or a lofty mountain or a beautiful valley or an innocent child or a saintly grandmother or, finally, heaven itself, they exclaim, "God made that."

O Lord, our Lord, how excellent is thy name in all the earth.

... Kingdom Gleanings ...

Brotherhood Theme for 1946-47

Christ, the Hope of the World

Calendar for Sunday, November 17

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and used by its permission.

Sunday-school Lesson. Paul Ministers to the Thessalonians—Acts 17: 1-11; 1 Thess. 1—2; 4: 13-18; 2 Thess. 3: 7-13. Golden Text—But ye, brethren, be not weary in well doing. 2 Thess. 3: 13.

B.Y.P.D. Topic for November, Christian Public Service.

Gains for the Kingdom

Six baptized in the Fostoria church, Ohio.

Two baptized in the Brookside church, W. Va.

One baptized in the Bartlesville church, Okla.

Fourteen baptized in the Leamersville church, Pa.

Seven baptized in the University Park church, Md.

Two baptized in the Maple Avenue church, Canton, Ohio.

Eight baptized and one reclaimed in the Carson Valley church, Pa.

Five baptized in the Kaskaskia church, Ill.

One baptized and one reconsecrated in the Pleasant Valley church, Tenn.

Thirteen baptized and two reconsecrated in the Fairview church, Md.

Two baptized in the Kansas City church, Mo.

Thirteen baptized and one awaiting the rite in the Spring Creek church, Pa.

Five baptized in the Killbuck church, Ind.

Thirteen baptized and nine received by letter in the Ninth Street church, Roanoke, Va.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Ralph H. Jones of Trappe, Collegeville, Pa., in the Bareville church, Pa., Nov. 10-24.

Bro. John E. Rowland of New Paris, Pa., in the Hostettler church, Pa., Nov. 18—Dec. 1.

Bro. J. Oscar Winger of North Manchester, Ind., in the Bradford church, Ohio, Nov. 18—Dec. 1.

Bro. T. G. Weaver of North Manchester, Ind., in the West Eel River church, Ind., Nov. 11-24.

Bro. Irwin W. Heisey of Fredericksburg, Pa., in the Prices house, Antietam congregation, Pa., Nov. 17—Dec. 1.

Bro. Jesse Whitacre of Keyser, W. Va., in the Napanee church, Ind., Nov. 18—Dec. 1; in the Mohican church, Ohio, Dec. 2-15.

Brother Ralph Rarick, of Hollidaysburg, Pa., assisted by **Bro. Joseph W. Yoder** of Huntingdon, Pa., in the Hollidaysburg church, Pa., Nov. 17-24.

Personal Mention

Brother and Sister Jacob S. Zigler and their son, Sammie, of Mineral, Va., were recent visitors through the Publishing House. They were being shown about by Mrs. Raymond R. Peters, who is a relative of theirs.

Brother and Sister William Buch, their daughter Grace, and Samuel G. Meyer, Jr., all of Fredricksburg, Pa., were recent visitors in the Publishing House. They had come to Bethany in Chicago to visit Brother and Sister Guy Buch. Mrs. Guy Buch accompanied them on their visit to Elgin.

Dr. Lloyd Cunningham, missionary to China, has changed his address and requests his correspondents to address him as follows: P. O. Box 1869, Richmond, Calif.

Mr. and Mrs. Everett Groff of Chicago, Ill., and **Eduvino Galarza** of Puerto Rico, who is now studying music in Chicago, were recent visitors through the Publishing House.

Mrs. Revie Jones of Cerro Gordo, Ill., returned home recently from an extended stay in the hospital. Brother and Sister Jones and family extend their appreciation to all of those who remembered them in prayer in these difficult hours.

Bro. Ralph Turnidge, formerly of Weiser, Idaho, has moved to Outlook, Wash., where he is assuming the pastoral work of the Outlook church. His correspondents should note the change of address.

Brother and Sister J. B. Flickinger of Raisin City, Calif., were recent visitors at the Publishing House. They were en route around the country, having gone east via the Gulf and up the Atlantic Coast.

Bro. A. Blair Helman has accepted the call to be pastor of the Ottawa, Kansas, church beginning on or about Dec. 1. We understand he is also taking some work at the University of Kansas in near-by Lawrence.

Bro. J. M. Stutzman of Conway, Kansas, stopped in to visit the Publishing House recently on his way to New Windsor, where he hopes to join a seagoing cowboy crew for some port in Europe. He was accompanied by Brother and Sister O. D. Buck of Franklin Grove, Ill.

Miscellaneous Items

Cedar Rapids, Iowa, reports that 73% of her citizens are affiliated with some church. The average for the United States is only 52%. The survey was conducted by the churches of Cedar Rapids in connection with a Christian teaching mission.

Abandonment of all forms of compulsory military training was advocated in Virginia by the Virginia Annual Conference of the Methodist Church. The conference also favored immediate release of conscientious objectors who are in prison.

The First Church of the Brethren at Norristown, Pa., will observe a rededication and mortgage-burning service on Sunday, Nov. 24, in the morning. The interior of the church has been redecorated. All friends and former members of the church are asked to make this a home-coming occasion.

Sixty ministers from twenty states led by **Dr. Henry Hitt Crane** of the Central Methodist church of Detroit picketed the White House recently to urge amnesty for the conscientious objectors who are still in prison. The ministers called on Attorney General Tom C. Clark and some of the congressional leaders. Their asking was that the President release all conscientious objectors under a special order at Thanksgiving or Christmas time.

Five hundred members of the American Council for Judaism listened to a plea that Palestine be placed under United Nations trusteeship. **Dr. Aydelotte** of Princeton University told them, "If the conflict in Palestine is allowed to degenerate into war there is the greatest possible danger that war may spread. The Arabs, Jews and Christians are all vitally interested in Palestine." **Dr. Aydelotte** suggested that Palestine be treated as a country belonging to the entire world rather than to any specific group such as the Jews or the Arabs.

A new songbook has recently been revised and printed in Nigeria. It is in the Margi language. Stover and Christine Kulp did the revision work. These songbooks will be of great value to the Christians in and near Lassa.

By train, ship and plane our missionaries are returning to their fields. Not since the peak year of 1920-21 have there been so many active missionaries serving the church as at the present time. There are now two in Scandinavia; in India, 41; in China, 6; in Africa, 39; in South America, 2, making a total of 90 on the fields counting those on furlough.

Dr. Fred E. Goodsell of Boston in an address before the Congregational Christian churches of the eastern region said, "Let us burn our prejudices in the fire of reason and goodwill. Race prejudice is the rust that destroys the mission of understanding and goodwill. It is the static which prevents good reception. It is the acid that eats holes in the garments of brotherhood."

The Quakers have sent their first Negroes overseas as relief workers. Dr. William Stuart Nelson and his wife, Blanche, are en route to Calcutta, India, where they will enter into relief and rehabilitation projects for the American Friends Service Committee. A third Negro relief worker, Miss Deane Fairfax, is under appointment by the Quaker committee for relief work in Europe.

The fifth annual rural life conference under the direction of the Rural Life Association will be held at Earlham College, Richmond, Ind., Dec. 12-14. Speakers will be drawn from the three historic peace churches, the Brethren, the Friends and the Mennonites. Among the Brethren program leaders are I. W. Moomaw and Edward K. Ziegler. Other speakers will be D. Elton Trueblood, David Henley, Guy Hershberger and L. G. Ligutti.

The Crystal church, Michigan, will observe its annual harvest meeting Nov. 24 with an all-day service. Dr. R. V. Bollinger of Manchester College will be the speaker for both morning and afternoon services. A basket dinner will be served at noon. According to custom the afternoon service will include an offering to which members will bring the proceeds from their God's-acre projects. The purpose of the offering will be the purchase of a church farm and parsonage.

Though the draft has been suspended because volunteering for the army and navy surpasses military needs, yet the army is seeking to get the support of the American Legion, and whatever other agencies they can control, for the establishment of a permanent peacetime draft. Let church people guard against a lull of interest concerning this matter. If the army is able to push a permanent draft through Congress, as they hope to do, it will mean almost certain war, with the consequent disasters which any war in an Atomic Age will bring about.

L. W. Shultz and his crew of sixteen cattlemen finally got off with a shipment of 333 heifers for Europe, sailing from Baltimore on Sat., Nov. 2. Their destination was Poland. The day was foggy and after the ship had been to sea only four or five hours—at 11:20 p.m. exactly—an oil tanker rammed the ship, doing considerable damage and starting some fires aboard. Bro. Shultz reports that the cattle attendants remained calm and put out the fires; the ship returned to Baltimore for repairs. The cargo and the crew were all reported safe and it was hoped that it would put out to sea again in four days. This was a close call. We will want to join in giving thanks that crew and cargo came safely through. Further word from Bro. Shultz will follow from time to time.

With Our Schools . . .

Juniata College

A housing project for veterans which represents "a splendid example of understanding, co-ordination and fulfillment of respective responsibilities" was officially turned over to the college by the Federal Public Housing Authority on home-coming week end, Oct. 26.

For twenty married veterans and eighty-six single ex-servicemen, the dedication marked the formal opening of their new residences now complete after intermittent delays caused by strikes and material shortages.

The key to the twenty-apartment village and eighty-six-man dormitory, Sherwood Lodge, was accepted by Henry B. Gibbel, member of the board of trustees, who, in turn, presented it to Thomas J. Boyd, Jr., who represented the ex-servicemen.

Highlighting Alumni Home-coming Day was the dedication of veterans' housing, a football game with Susquehanna University, and a musical program by the Curtis String Quartet. Week-end activities also included a meeting of the board of trustees, a session by the planning commission, and an alumni council dinner.

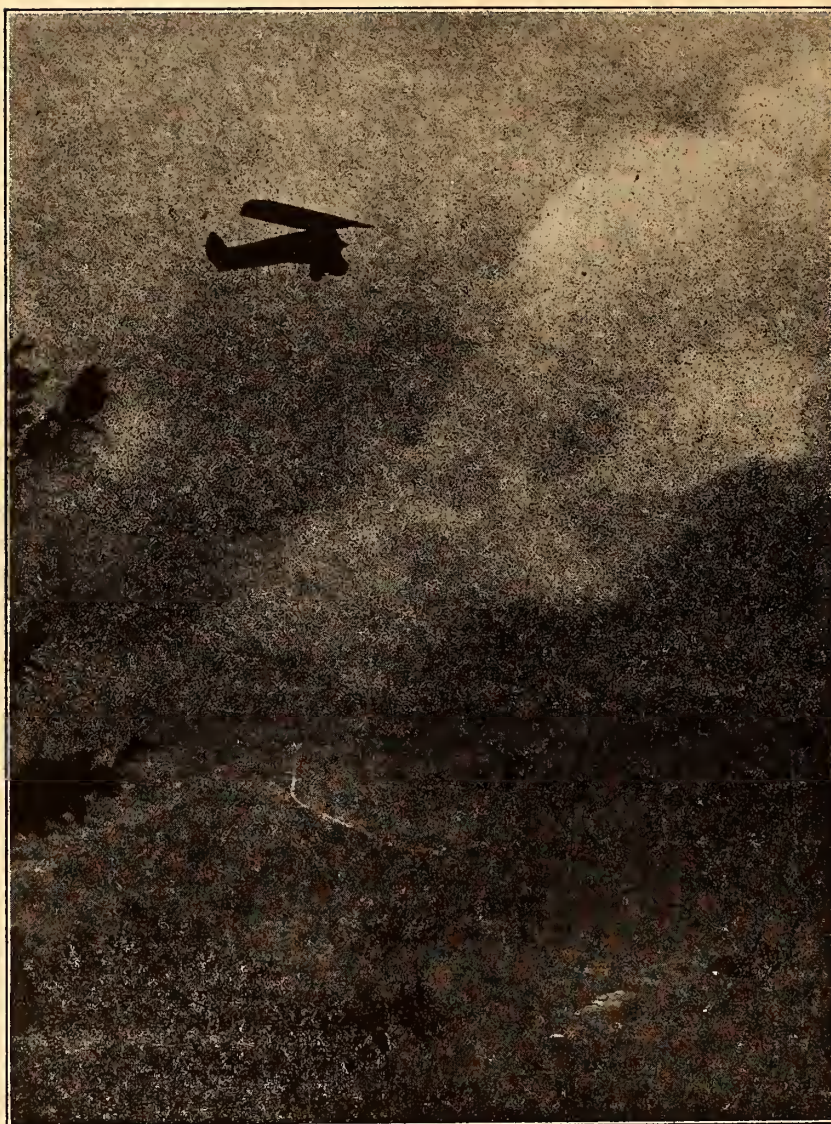
The college faculty and staff were expanded to meet the needs of a record student enrollment this fall with the addition of thirteen new members and the return of five former members. Among the five who returned were Dr. Charles S. Shively, professor emeritus of mathematics; Miss Lois V. Williams, instructor in classical languages; and Miss Lillian M. Evans, librarian. Two others, the Rev. Tobias F. Henry, pastor of the Stone Church of the Brethren, and Professor Charles Grimminger of Altoona, have taught in summer sessions.

Taking the Mary S. Geiger chair in Biblical studies is the Rev. Wilbur H. Neff, former pastor of the Pittsburgh Church of the Brethren. Two new men have doctors' degrees in their respective fields: Dr. Earl W. Seibert, assistant professor of psychology, and Dr. Raymond T. Davis, Jr., instructor in chemistry.

Other new members are: J. Robert Miller, Villa Park, Ill., and Howard C. Wilson, Chicago, Ill., instructors in economics; Miss Katherine E. Hobbie, Lewiston, N.Y., instructor in education; Miss Mabel Black, Dayton, Pa., instructor in English; Miss Jane Miller, Lititz, Pa., instructor in home economics; Miss Elizabeth Ann Shaffer, Confluence, Pa., instructor in modern languages; Miss Agnes Black, Altoona, Pa., part-time instructor in music; A. William Engel, Jr., Sewickley, Pa., instructor in English and director of publicity; William R. Smaltz, Aliquippa, Pa., and Fred B. Bayer, Jr., Huntingdon, Pa., assistant football coaches.

An all-time record enrollment of 573 has more than doubled last year's student body of 273 and pushed the physical plant of the college to the maximum. Registration figures show that men outnumber women 354 to 219. Ex-servicemen comprise the majority of the 354.

"Youth of the world must meet the challenge of heading off an apparent drift toward a third world war," President Calvert N. Ellis warned students at a college convocation. President Ellis urged students to gear themselves for a "year of challenge" even though World War II is history. "We can avoid a third world war if the youth of the world will devote themselves to using instruments of our industrial civilization for the betterment of everyone."



By Plane From London to India

Mary D. Blickenstaff
Bombay, India

It was our rare privilege to make part of our return journey to India by plane. Since the Mission Board had loaned us to Church World Service for a six months' period to direct famine relief in India, C.W.S. was eager for us to arrive there as early as possible. The Constellation planes had been grounded prior to the time we were ready to go; therefore it was necessary for us to cross the Atlantic by the troopship *Argentina*.

In London we secured seats on a

B.O.A.C. York plane leaving the morning of July 31. We were at the air terminal at midnight where we were weighed in and taken along with the nine other passengers to the London airport. There we went through the formalities of inspection of luggage, passports and inoculation certificates; then we were ushered quietly aboard the plane. The steward came to give us routine instructions and cotton for our ears. Then the four big motors began to thunder and at 1:30 a.m. we taxied down the runway slowly, stopped while each motor was thoroughly

tested, started swiftly forward and scarcely knew when we lost contact with the ground. In the darkness we rose above the twinkling lights of England, crossed the English Channel, saw the lights of France and had intermittent naps in our comfortable, adjustable chairs.

We saw the sun rise out of a mass of clouds resembling a great Arctic snow field. Then as we sped to meet the coming day the blue Mediterranean lay far below us. Amid these marvels of sky and sea we felt the reality of the presence of God. "If we ascend up into heaven, thou art there. If we take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead us, and thy right hand shall hold us."

In the clear morning light we flew over the island of Sardinia. From our height of nine thousand feet we seemed to be looking at an enormous relief map with mountains, rivers, roads, towns and fields all carefully laid out. Then the steward came along serving a hot breakfast on the individual disappearing tables attached to the backs of the chairs.

Since our average speed for the whole flight was about two hundred forty miles per hour, we were soon over the sea again, then in sight of great winding curves of the African shore line and of the desert beyond. About 9 a.m. the plane came down for refueling near Tripoli. There were refreshments for the passengers inside the crude air-drome whose walls had been riddled with English bullets when it was taken from the Italians. In an hour we were off for Cairo. There were scattered clouds below us, making great shadows on the enormous billowing sand dunes of the desert. The speed of our plane moved the hours for meals closer and closer together and before there was time to be hungry we were served a hot lunch by the efficient and courteous steward. Soon after one o'clock we began to see below us the green of the fertile Nile Valley with its lakes and canals. At 3 o'clock we circled over the great city of Cairo and saw the pyramids lying at the edge of the desert. As the plane descended the huge wheels of the landing gear came out of their covers and without a bounce we rolled along the airstrip to a very nice air depot.

Again we had to go through certain formalities before we were tak-

en in a B.O.A.C. bus to the Metropolitan Hotel in the heart of Cairo. Here the heat was oppressive after our ethereal flight and we had no desire for a camel ride to see the Sphinx or to climb the Pyramids. We did go for a walk after sunset and enjoyed it because everything was so much like India. We were glad to go to our rest early but the night was short. At four-fifteen we were awakened by an Egyptian servant in a flowing white robe who came bearing a tea tray. This service alone would have told us that we were in the Orient. We had little taste for tea at that early hour but hastened to dress and pack up again. The B.O.A.C. attendant made sure that all of our group boarded the bus and we were off to the airport.

We emplaned at six o'clock and again we had far-reaching views of Egypt's productive land on our left and the steep sand dunes making shell-shaped shadows in the morning sunlight on the right. Then the pattern changed to a series of long ridges from which every water course made a delicate tracery of lines converging into the deeper, heavier lines of dry river beds. The steward came in to tell us we were approaching the Suez Canal. There it was and the wide Bitter Lakes. We could just make out some ships at various points looking no bigger than half-inch match sticks.

After leaving the canal the desert was unbelievably white and appeared to be a vast sea which had been frozen instantly when the waves were running high. Then the terrain changed to great amphitheaters and tortuous swirls and convolutions in its mountainous formations.

We have long wanted to see Palestine but we had not anticipated that we should first see it from the air. The steward pointed out the town of Beersheba as we flew above it. From that point at our great height the Mediterranean was easily seen to the west and the Dead Sea toward the east. The Dead Sea was not blue like the Mediterranean but dark and forbidding. At its upper end we plainly saw the green valley of the Jordan and at the other end only a rocky waste. Beyond, the mountains spoke of great upheavals. There could be no soft spots down there for landing. The sharp peaks gave way to small plateaus marked in fields showing that man had conquered some of the rocky heights. The deserts of Iraq are flat and un-

interesting until we approach the confluence of the Euphrates and Tigris rivers. There the plain bristles in spots with the tall date palms, and canals branch out to water the fields that are green with growing crops.

We deplaned at Basra for refueling and were off again at noon, glad to climb into the coolness of the high altitude. We had superb views of the Persian Gulf with its pancakelike islands and its changing shore line and of the high peaks of the Oman Peninsula. It grew dark some time before we reached the Karachi airport. There at our first stop in India, a man came into the plane with a high-pressure flit gun and fumigated the passengers along with the plane. Then we went through customs and were taken to a hotel in the city. This was Thursday, the second night after leaving London. On Friday morning we boarded the same plane again at eight o'clock, soared above the monsoon clouds for a time, then

through the clear air over the green fields to Delhi, where we deplaned before noon.

Thus ended our fastest and most exciting journey to India. Our plane outdid Pegasus and the Magic Carpet. It went beyond magic. It was reliable and responded to laws of the universe which our Creator himself had set in motion. We have renewed reason to trust him fully because of this thrilling experience.

When we contemplate the journey from New York to India as a whole, eight days at sea and twenty-four and a half hours in the air to Karachi and contrast it with our voyage eighteen months before from Bombay to Los Angeles harbor—thirty-four days on a troopship under blackout and other extreme war conditions—this later journey seems like a beautiful dream. But, no, it is true. The glad welcome from our son, Leonard, and his little family, from our mission friends and good Indian friends makes us realize that we are home again in India.

Shansi, China, Mobile Medical and Reconstruction Unit

Daryl M. and Martha N. Parker

William and Adaline

Satterthwaite

Elgin, Illinois

The unit will consist of sufficient personnel, equipment, and supplies to operate a twenty-five-bed hospital.

The area to be covered is roughly the Brethren, American Board and China Inland missionary territory in the province of Shansi.

The time suggested for study of and service to this area is approximately two years. Perhaps six centers could be covered in this period of time.

Purpose. At each center the unit would utilize and supplement the existing facilities. Emergency needs would be met, local conditions studied, and a local committee organized to co-operate in making plans for permanent medical service.

Upon moving to a new center, the unit would seek to leave behind minimum equipment and medical service consistent with the personnel available and the need of the particular location. The unit would also seek to maintain service contacts—medical and mechanical—at regular intervals.

A headquarters for the unit might

well be established at a strategic location where communication and storage facilities were available. In the event that disturbed conditions might prevent immediate field work of the unit, it would be possible to develop a permanent "base hospital" at this headquarters location. This could provide a training center and workshop for personnel and equipment for a mobile unit.

It seems important to us that the basic hospital equipment, supplies and medicines, also sufficient mechanical equipment and materials, transportation and communication facilities be taken to China by the unit if such are not obtainable in China.

We advise that all long-term personnel (missionary or relief) be given at least six months' language study at the College of Chinese Studies in Peking. In the same time the experienced personnel and short-term workers could make an advance survey, assemble equipment and supplies, and begin work at the headquarters location.

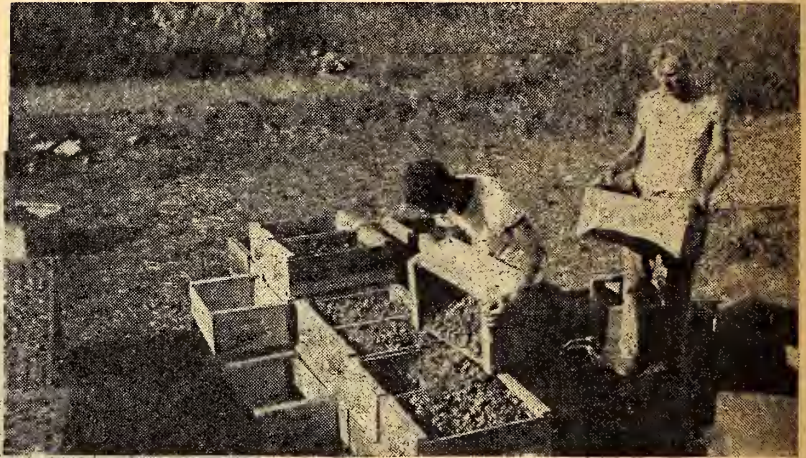
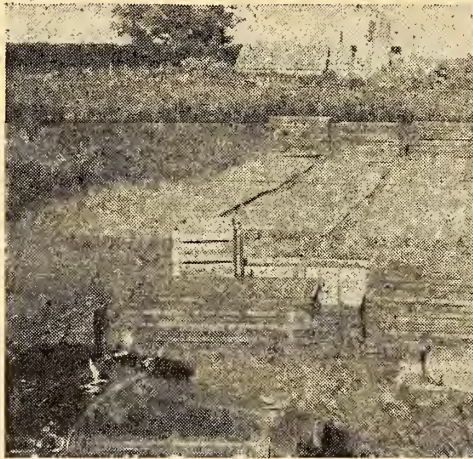
Brethren Service

West Coast Young People on the Job

Desiring to help alleviate hunger abroad, and to share in the advantages of a co-operative working and living experience, twenty-three Northern California young people of various denominations volunteered to give one month or less of their time this past summer to a peach-drying project. Working forenoons for about five hours a day, the volunteer campers at Live Oak picked, pitted and dried about one and one-half tons of peaches, pears and figs. These are now in Modesto being fumigated and packaged for overseas shipment. Church members and visitors helped in the work, and it is hoped that next year the community will be included in more aspects of the camp.

The people of the community and of the church gave generously toward setting up the camp and furnishing food. Although no camper was charged a camp fee, several made voluntary contributions toward expenses. Most of the volunteers were high school and college students. It seems that during the month a worth-while beginning was made, and direction was gained for future service projects. In any case, these young people are to be commended for their hard work on behalf of those who need food.

The peaches have been picked and pitted before being spread out on these trays (below) to be dried by the sun's rays.



After being in the sun approximately ten days, the dried peaches were packed in boxes (above) and sent to Modesto.

Hunger Unlimited

A letter to Americans from a war victim in Vienna

Dear Friends:

I write to you to tell you how hungry we are. I had more food in Buchenwald than in "liberated" Vienna. I cannot read. My eyes simply close from weakness. We all who spent years in concentration camps are weakened to this point. Hansl died yesterday literally of hunger. Pepperl who was with me in the concentration camp is ill. He is home; all hospitals are overcrowded. Gretl who came back from Ravenbrueck camp collapsed. Her life is in danger. We managed to stand on our feet for a while, but we are at the end of our rope.

Will you help us? Send immediately food packages. We are crazed by hunger. In the concentration camp I never cried, but now I have lost my nerve. I weep like a small child from hunger. It is easier to support beating than this hunger.

Information and Inspiration . . .

The women of the Fernald church in Middle Iowa report the following relief achievements for the summer: 1,218 cases of food—vegetables and fruit—from home gardens; 110 pounds of homemade soap; 44 pounds of dried corn and several cartons of clothing, comforters and shoes. They also have canned 310 cans of food for a student minister's family of that community.

The poundage of goods in kind sent overseas by the Protestant churches of America climbed past the 10,000,000 mark in September, which month completed the first year of joint church material aid operations.

Ben Bushong has been covering the state of Iowa recently in the interest of a state-wide heifer project.

Marvin Petersime has installed a public address system at the New Windsor center. A speaker has been placed in the tower, and it is planned to have music played at certain

times for the entire community to enjoy.

This Article Was Given By:

.....
(Name)

.....
(Street Address)

.....USA
(City) (State)

To the Recipient—Our prayers and best wishes go with this gift, which is sent in deep humility. If you could write a postal card to the above address it would help build friendship.

CHURCH WORLD SERVICE
CENTER
New Windsor, Maryland, U. S. A.

The way is now open for you to send your recipient a gift with your name attached. In this way you will be able to know that your gift has reached some person and will have a personal contact with him. These gummed labels can be secured in any amount from the center at New Windsor (address given on label). We hope that you will take advantage of this method of contact since it did originate because of suggestions and requests relative to this from donors in the past.

What Do You Know About Brethren Service?

The quiz given below will help you find out. Next week's issue of the Messenger will carry, on this page, the answers and instructions on how to score the test. Why not fill in the answers to the questions below and keep this copy handy for scoring next week?

Instructions: Choose the right answer and place that letter in the blank provided before the question.

- 1. The Church of the Brethren provided the place and equipment for the first Church World Service center. The center was located at:
(a) New Paris, Ind. (b) Modesto, Calif. (c) New Windsor, Md.
- 2. "Shells of mercy" to Poland were:
(a) Eggs (b) Medical supplies (c) Bombs
- 3. Rufus King is director of a group of Brethren workers in:
(a) Puerto Rico (b) Mexico (c) Belgium
- 4. The Boys' Club is a part of the work in:
(a) Spain (b) Ecuador (c) Italy (d) Puerto Rico
- 5. Dan West, when thinking in terms of something lasting in the way of a relief project, introduced the idea of:
(a) The soap project (b) Seeds for China (c) Heifers for Europe
- 6. During the war Brethren Service established hostels for the Japanese Americans in all but one of the following cities:
(a) Brooklyn (b) Los Angeles (c) Chicago
- 7. The only Brethren Service unit made up entirely of women was the one working:
(a) On the distribution of clothing in Italy (b) In mental hospitals (c) In Puerto Rico community welfare
- 8. A Brethren Service unit working the Yellow River valley of China is:
(a) Training Chinese farmers in the use of tractors (b) Repairing the river boats for the Chinese flood victims (c) Distributing food in needy Chinese areas.
- 9. The newest project of Brethren Service is:
(a) Sending seeds to Europe (b) Sending men skilled in agriculture to Ethiopia (c) Sending horses to Poland
-10. Brethren Service at present has how many workers in other countries?
(a) 25 (b) 150 (c) 18 (d) 97

In the space provided in front of the column place the letter which represents the person described.

- | | |
|--|-----------------------|
|11. Executive secretary of Brethren Service Committee | A. Martha Rupel |
|12. Quito Boys' Club leader | B. John Barwick |
|13. Is doing home nursing and working with children in Holland | C. W. Harold Row |
|14. Is doing reconstruction work in Italy | D. Lois Rupel |
|15. Director of Brethren civilian public service | E. Dr. Eldon Burke |
|16. Executive secretary of the heifer project committee | F. M. R. Zigler |
|17. First Brethren person to work with prisoners of war in England | G. Luther Harshbarger |
|18. War prisoners aid director in Belgium | H. Claude Wolfe |
|19. Until recently worked in co-operation with the Dutch Y.W.C.A. | I. Walter Bowman |
|20. Director of Brethren relief distribution in Europe | J. Ben Bushong |

European Mission

M. R. Zigler, executive secretary of the Brethren Service Committee, left New York at 9:00 a.m. on October 30 for Berlin, on the first leg of a European tour that will take him through Germany, Austria, Italy, Belgium, Poland, Sweden and England during the next three months in the interests of relief. Mr. Zigler described his mission on behalf of the Brethren Service Committee as an attempt to establish a "long-time program of peace and goodwill."

His first two weeks overseas will be spent in Germany, where he will be exploring the possibilities of setting up Brethren relief projects. From there he will go to Austria, to which Ralph Smeltzer has recently gone to start relief work. You will remember that it was not

very long ago that the Brethren Service Committee acquired permission from international authorities to have relief workers in that coun-



try. He will plan with Ralph while there concerning this new undertaking. He will then visit Italy, Belgium, France, Poland, Sweden and England, where the church projects are also underway. It is tentatively planned to have a council meeting

at Brussels on December 16 and 17 of all the European relief workers.

The purpose of his tour will be (1) to evaluate present relief work, (2) to explore possibilities for future relief efforts, and (3) to help in the establishment of new projects.

Mr. Zigler is confident that the time has come for the Church of the Brethren to send not only materials but personnel as well into Europe to help the people there recapture the courage and idealism that will "transcend the present struggling and suffering of humanity."

"I go, feeling that the church is solidly back of us as we plan," he says. Mr. Zigler's former trip to Europe had been made in September and October of last year in these same interests.

The Church at Work

Our church school leaders should be challenged to reverse the trend toward declining church school attendance. Aggressive leaders in some churches are increasing the average attendance in spite of a trend to the contrary.

"Where there is no vision, the people perish" (Prov. 29:18).

If attendance is to be increased, church school leaders must select some definite objectives for the school. The teachers, the superintendents and the board of Christian education should form an *esprit de corps*, working together as a team in the formulation of objectives and in the endeavor to reach these goals.

A dynamic leadership training program should be one of the objectives. No one should expect a church school to grow whose leadership is unprepared. A strong workers' conference is essential to infuse the teachers and superintendents with the urgency of church school work. Teachers who need help in gaining a more comprehensive knowledge of the Bible, study under the direction of the pastor or some other qualified person. Successful teaching methods are taught in the training classes of the International Council of Religious Education, and these classes may be sponsored by the local church or by the city council of churches.

The typical church school counts the noses of the people who are there and marks down the total in a record book from which to compile a report. The successful church school also keeps a record of attendance, but particular attention is given to the identity of the absent pupils. The absentees are left in no doubt concerning whether they were missed, for a telephone call or an absentee card with a personal message will be sent the following week. A friendly visit from the church school teachers, department superintendent, or director of religious education will be made if the pupil does not respond the next Sunday. Names are not dropped from the enrollment without thorough follow-up.

A large church school that has increased its average attendance more than forty per cent in the last three



Church School Attendance Can Be Increased

LaMar Bollinger

La Verne, California

years emphasizes the value of the individual. A separate card is filed for each individual with a few pertinent facts of personal history and church leadership, and an up-to-date record of attendance is marked on this card. A letter of greeting goes to the individual or to the child's parents the week following the first visit. Significance is attached to the enrollment of the pupil on the third Sunday. The importance of being an enrolled member of the church school should be brought to the attention of the pupil. A vigorous program for reaching absentee scholars is organized. The church school superintendent or a membership committee could assume this responsibility. Not all of our church schools have the personnel to follow this pattern, but it is important to comprehend that the emphasis on the individual in the church school is one prerequisite for success.

A friendly competitive spirit can be utilized to encourage regular attendance and growth of individual classes. Short-term contests extending over four to thirteen weeks looking toward winning some coveted prize may not produce lasting results. They provide overstimulation and then relaxation of effort. A long-range contest that causes a group to strive constantly to better its own record can be beneficial. One

church offered a large beautiful picture to the class in the adult department and the class in the children's department that had the highest per cent increase in attendance for the current year over its own record for the previous year. This contest had the dual objective of utilizing the competitive spirit and equipping the church school with desirable pictures to aid in worship.

"Are all thy children here?" (1 Sam. 16: 11).

Our church schools must have a strong age-group program. The growing church school cannot afford the luxury of a single weak department. Many schools are built around the children's department. Recognition must be given to the necessity of a vigorous children's program, but at this point our church schools have succeeded more than in other areas.

A well-organized nursery and cradle roll will pay big dividends by enrolling children early and encouraging parents of young children to come. This latter point is especially important because many faithful attendants of our church schools are lost during the first few years of married life.

A strong youth program is needed. Many intermediate departments do not acknowledge the changing interests of this age group and have patterned their program too much after that of the junior department. If we are to hold our high school youth we must have a program that reaches beyond the ten o'clock hour on Sunday morning. Older youth need our attention, for we have largely neglected them. The diversity of interests among them does not simplify our problem.

The public schools in recent years have accomplished a very significant objective, by bringing parents and teachers together for discussion of mutual problems. They have further cemented this relationship through the use of parents as "room-mothers." The Parent-Teacher Association has become vocal in advancing progressive measures to increase the effectiveness of the schools.

The church has so much at stake that it cannot neglect the parents of its children. In this secular age the church must help its parents establish homes that are really Christian.

A good layman in one of our home mission churches did some constructive thinking about his pastors. He put his thinking into words and gave the Elgin office permission to use them in the Gospel Messenger. Just two comments: if we had more laymen like this we would soon have more and better preachers. Do not say that your present pastor is better or worse than the others; better say that each pastor makes his own unique contribution to the church. The layman's letter follows:

"While listening to our pastor a few Sundays ago, I found these thoughts running through my mind. Having married a Brethren girl and joined her church nine years ago, I have seen the complete ministry of two pastors and the beginning of the ministry of our present pastor.

"Our first pastor married us and made a great contribution to the happiness of our home. He took our church from its lowest ebb to the highest peak it had ever attained. He was a born promoter and when finally he saw his charge slipping, he wisely accepted a call to a larger church. When he left we felt lost and agreed that no other minister could ever completely fill his place.

"Our next pastor came from a rich teaching experience. Through his kindness and sympathy and the experience of his years he stopped our slipping church, turned it around and again we went forward—even farther! The time came when he too felt the need of a change and he also accepted a call to another and larger church. Again we cried out in despair! For here again was going out from us a pastor so loved and cherished that we now knew no one could replace him.

"Our next and present choice was a young pastor who had just finished seminary—inexperienced and a bit timid but yet with the poise and understanding of a great soul devoted to the ministry of our God. We are his first charge and we work and pray with him and for him because we love him and his work. We only hope we can give him assurance and faith in himself so that if he ever leaves us for another charge his work will be inspired by his stay with us. Thank God for our young pastors! In them we can see the face of our Christ!"

The need for a parent-education program is especially great in community churches where a substantial majority of the pupils come from non-Brethren homes and are unacquainted with either the organization or the objectives of the church school. The "room-mother" idea could be used in classes or departments, enlisting their co-operation in securing flowers for worship centers and as sponsors for recreation activities. To enlarge the circle of parents included in such a program, the personnel could be changed every quarter. If our church schools mean business in their desire to expand their area of influence, they must initiate a strong family life program.

"The good shepherd layeth down his life for the sheep" (John 10:11).

The minister is the spiritual shepherd of the congregation and the church school needs his leadership, guidance, and inspiration. It is an important arm of the total church program, for approximately three fourths of our church members are won to Christ through the church school. The concern and the enthusiasm of the pastor for the church school are reflected in the attitude of the laity. Many pastors show little interest in Christian education

and this attitude is easy to understand. The morning worship service demands considerable time and appears to be of primary importance. A growing church school, however, requires the active support of the pastor.

The administrative leadership required of the church school superintendent has received scant attention. Too frequently the superintendent has been chosen because of special ability to give a good five-or-ten-minute talk at the opening assembly. The ability to organize and place leadership where it can best serve is necessary for growth. To transfer a long-time leader of one department to another avenue of service is difficult, but may be altogether necessary. A spineless superintendent is not equal to the situation. The administrative ability of the superintendent must be magnified.

Behind the administrative organization is the teacher, who is basic in any educational program. The techniques suggested in this article will be helpful only if there is a staff of consecrated teachers who are possessed with a sense of mission. Consecration and a spirit of devotion to Christ are imperative. There must

be a desire to lead individuals to a knowledge and acceptance of Christ. Lest some well-meaning teacher become buried in the trivial aspects of classroom work, our workers' conference must emphasize this one supreme task of the church-school. Teachers must realize that they are teaching boys and girls and not teaching material.

"I have planted, Apollos watered; but God gave the increase" (1 Cor. 3:6)

The ultimate factor in increasing church school attendance is to rely heavily upon God. The farmer can plant the seed and can cultivate the growing crops, but only God gives the increase. Likewise the church school can train good leaders and purchase excellent materials, but these are only instruments to be used of God. Only as we are willing to serve God wholeheartedly can we expect great things of God. The Apostle Paul gave the formula for growing churches. If we plant the Word of God in the hearts of boys and girls, and cultivate the community by evangelistic effort, God can be depended upon to give the increase.

World-wide Mission Offering Plans

Christmas is a time of gift giving. It is a celebration of the birth of Jesus Christ, in whom is embodied the hope of the world. To have a part in sharing this hope with others around the world is the best form of celebrating his birth. It is, therefore, very fitting that members of the church should pour out their gifts generously for world-wide missions.

Materials for the Christmas Occasion

1. Program materials (turn back to October 5 Messenger).

2. Our Hope Lies in Him; a very fine six-page leaflet setting forth the needs which world-wide missions present today. Free for wide distribution in every local church.

3. Poster: Our Hope Lies in Him; one copy mailed to every church. Additional copies available free.

4. World-wide Mission Offering envelopes.

5. Friendship Dimes Go Traveling 'Round the World; a very attractive way for children to give to the work of world-wide missions. Each chart will hold \$5.00 worth of I CARE stamps. Free.

Order from General Mission Board, 22 S. State Street, Elgin, Ill.

Brotherhood News . . .

District Meeting of Colorado

The district meeting of Colorado convened Aug. 16-18, in the First Grand Valley church. Oliver Austin was moderator, Elvin Frantz reading clerk, Harry M. Fields writing clerk.

The various boards and committees made their reports. Women's work, men's work, the religious education and the youth departments brought us some good programs. Many splendid reports were given and the challenge to greater activity was presented. Both women's and men's work are growing and each is looking forward to a year of activity. The young people and the district are carefully studying the possibilities of a district-owned camp.

Brother and Sister H. Spenser Minnich were with us and added much to the inspiration of the conference.

Bro. Grant McGuire was elected moderator of the 1947 conference, which is to be held in the Haxtun church. J. F. Burton was elected Standing Committee delegate, with Harold Fasnacht as alternate.

The music of the conference was directed by Bro. Vernon Rhoades. Various churches of the district contributed special selections of music.—H. M. Fields, Denver, Colo.

District Conference of First West Virginia

The First District of West Virginia convened in conference at the Morgantown church on Sept. 6 and 7. The opening devotions were conducted by Emra T. Fike on Friday morning. Following devotions the elders met; the women's group convened and Mrs. Ethel Whitehair talked on narcotic education.

We were fortunate to have as guest speakers Brethren Rufus P. Bucher of Quarryville, Pa., and M. Guy West of Uniontown, Pa. Bro. Bucher entitled his messages *The Minister as Evangelist* and *Christ and the Needs of Our World*. During the supper hour he also told of his trip to Europe. Bro. West entitled his messages *How Big Is Your Neighborhood?* and *The Question of the Hour*. Our district fieldman, Bro. A. R. Showalter of Keyser, gave an address on Friday afternoon on the conference theme, *Christ the Hope of the World*. Bro. Minor M. Myers, the regional executive secretary, gave us interesting information and guidance.

The meetings throughout were well attended. The credential committee reported that there were forty-two elected delegates present, representing eighteen of the twenty-two congregations of the district.

The report of our Standing Committee delegates, D. B. Spaid and E. T. Fike, led into a discussion of the supplemental pension fund. We accepted the recommendation of our Annual Conference and agreed to support this drive.

The election of officers for next year resulted in M. L. Riggleman and Glenn H. Bowlby as our Standing Committee delegates; Walter Van Sickle and Robert Strickler are alternates. M. L. Riggleman will be our moderator, with A. S. A. Holsinger as assistant. D. B. Spaid will be reading clerk and Galen E. Fike writing clerk.

Much interesting information was revealed in the various reports. The Old Furnace congregation dedicated a fine new church during the year. The Greenland congregation celebrated the eightieth anniversary of the building of the Luney Creek church. Four pastors were installed

during the year: Emmert Bittering in the Beaver Run, White Pine and Bethel churches, Robert L. Strickler in the Sandy Creek congregation, Lorenzo Fike in the Knobley congregation, and Calvin J. Harris at the Petersburg-Brick churches. Two churches had summer pastors: Waldo Kinsel in the Harman church, and Charles Whitacre in the Sandy Creek congregation. Two elders, Glenn H. Bowlby and Walter Van Sickle, were ordained and one brother, William DeBerry, was licensed during the past year. Men's work, women's work, children's work and the B.Y.P.D. all gave reports of progress. The board of Christian education reported that twenty-three daily vacation Bible schools had been held with an enrollment of 1,054 and offerings amounting to \$446.80. Camp Galilee reported a successful year with a forward-looking program for next year.

Next year's conference will be held at the Maple Spring church, Egdon congregation.—Chester A. Thomas, moderator, M. L. Riggleman, reading clerk, Galen E. Fike, writing clerk.

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

On Good Ground. G. Louise Lynip. Wm. B. Eerdmans Pub. Co., 1946. 149 pages. \$1.50.

This book is an account of missionary work in the Philippines. It is told in a simple and direct manner. Although it covers a period when war devastated the country it is not a story about war. Rather, the sketches are about people who found in Jesus Christ the comfort and strength they needed. The setting of the book is in Mindanao among the Bukidnon people. The missionaries were pioneers in that region.—Anetta C. Mow.

Ambassador in Bonds! Esther Yerger Hamilton. The Pinebrook Book Club, 1946. 264 pages. \$2.50.

A faithful account of the kind of life lived in the internment camps in the Philippine Islands. Mrs. Esther Yerger Hamilton knew the Church of the Brethren missionaries personally during those years of internment. She mentions some of them in her book. Helen Angeny drew the designs which illustrate the pages so clearly. Details, both good and bad, pleasant and repulsive, the best and the worst, are honestly told, yet in telling the truth there is no rancor. God's hand was recognized in the midst of every

trial and to him she and her fellow missionaries gave the glory for their marvelous deliverances.—Anetta C. Mow.

Little Lost Lamb. Golden MacDonald. Doubleday Doran, 1946. \$2.00.

A sweet story of a winsome little black lamb which strayed too far from the flock and was brought back safe and sound because his shepherd loved him. In the lovely pictures the changing beauty of the mountains, the tenderness of the boy shepherd watching over his flock and the gaiety of the little lamb make a picture book to be cherished. Ages 4-10.—Genevieve Crist.

Spring Comes to Meadow Brook Farm. Katherine Southwick Keeler. Thomas Nelson, 1945. 40 pages. \$1.50.

Mrs. Twaddle, Farmer Allen's duck, could feel in her wishbone that spring was coming to Meadow Brook Farm; so she flew down into the lane to look for spring around the corner of the shed. This book is the story of the coming of spring. It creates interest in rural life and helps boys and girls to want to be farmers. Ages 6-10.—Genevieve Crist.



Bear Creek Church Centennial

The Bear Creek church at Accident, Md., celebrated its one-hundredth anniversary on Sunday, Sept. 1, with an all-day service. Bro. Rufus D. Bowman preached the morning sermon. Brethren A. C. Baugher, Marshall Wolfe and Arthur Scrogum spoke in the afternoon. Special music was furnished by the Accident mixed quartet and Soloist Earl N. Rodeheaver. The occasion gave all present an opportunity to fellowship together, to reflect on the goodness of God and to look to the future with faith and determination that the kingdom of God must move onward.—Kathryn Speicher, Accident, Md.

Front row, left to right: Mrs. R. C. McOlvin, Kathryn Speicher, Mrs. Bruce Miller, Olonzo P. Fike (pastor), Mrs. Olonzo P. Fike, Mrs. Arthur Scrogum, Mrs. Donald Clague, Miss Ruth Scrogum.

Back row, left to right: Henry M. Speicher, Russell King, Marshall Wolfe, A. C. Baugher, Arthur Scrogum.

Nebraska District Meeting

The district conference of Nebraska convened at the Afton church, with the meeting of the elders' body.

Bro. Lewis Naylor challenged the listeners with a stirring message on Christ the Hope of the World, the theme of the conference, at the opening general session on Friday evening.

Saturday brought inspirational messages from David G. Wine on Ministerial Recruitment and from Harold D. Fasnacht of the Colorado Woman's College on Lay Responsibility to Leadership in the Church Program. The Bible hour message was given by Dr. Burton Metzler of McPherson College. The McPherson College male quartet gave helpful messages in song at various times throughout the conference. Bro. Roy McAuley, the new pastor of the Omaha church, was the speaker for the young people's vesper hour. Dr. Metzler closed the day with an address on Christian Education, presenting the work of our college.

Sunday brought more music by the quartet, a message by Dr. Metzler, a class discussion by Bro. Warren Sisler, a message to the young people by Bro. David G. Wine and the closing message of the conference by Bro. Foster Myers entitled Building Bridges Into a Better World.

The sectional meetings of men's, women's, youth and children's work

gave evidence of activity and a forward-looking program.

The business session on Monday forenoon saw the election of officers, the handling of resolutions, papers and reports with Christian vision and dispatch. Bro. D. G. Wine was elected moderator for next year. Bro. Lewis Naylor is to be the Standing Committee delegate.

We regret the departure from the district of Brother and Sister Milton C. Early, who go to the Cedar Rapids church, Iowa. We welcome Brother and Sister Roy McAuley into the Nebraska family of workers. Looking at the conference, the district, and the workers in perspective, one may confidently say we are taking seriously the truth of our theme, Christ the Hope of the World.—Wilbur Hoover, district writing clerk, Cambridge, Nebr.

Weddings . . .

Achenbach-Bender.—Leon Elmer Achenbach and Anna Sue Bender in the Maiden Creek church, Oct. 17, 1946, by the undersigned.—Henry H. Reber, Centreport, Pa.

Barkdoll-Schick.—Robert Owen Barkdoll of Naperville, Ill., and Helen Schick of Chicago, Ill., at the parsonage, Aug. 24, 1946, by the undersigned.—Carroll S. Ringgold, Naperville, Ill.

Bucklew-Beare.—Elder Daniel W. Bucklew of Lebanon, Pa., and Lillie Beare, Fredericksburg, Pa., in the Germantown church, Oct. 6, 1946, by the undersigned.—B. F. Waltz, Germantown, Pa.

Crabbs-Gramlich.—Carl E. Crabbs and Josephine Gramlich, both of Ft. Wayne, Ind., in the Peru parsonage, Oct. 19, 1946, by the undersigned.—John B. Wileand, Decatur, Ill.

Dage-Rainer.—Floyd Dage of Albia, Iowa, and Evelyn Rainer of Avery, Iowa, July 28, 1946, at the bride's home, by the undersigned.—Francis L. Shenefelt, Albia, Iowa.

Dubble-Keim.—Paul Reber Dubble of Mohrsville, Pa., and Sarah Elizabeth Keim of Leesport, Pa., in the Maiden Creek church, Oct. 19, 1946, by the undersigned.—Henry H. Reber, Centreport, Pa.

Gensinger-Reed.—Leonard Gensinger of North Liberty, Ind., and Mary Alice Reed of Argos, Ind., in the Walnut church, Oct. 20, 1946, by the undersigned.—Edward Stump, South Bend, Ind.

Haenn-Brown.—Albert Haenn and Mary Brown, both of Philadelphia, Pa., in the Germantown church, Sept. 21, 1946, by the undersigned.—B. F. Waltz, Germantown, Pa.

Hagerty-Bridge.—Elmer J. Hagerty of Brookston, Ind., and Dorothy Bridge of Monticello, Ind., at the Pike Creek church, Sept. 8, 1946, by the undersigned.—Jay J. Johnson, Monticello, Ind.

Higgs-Sowers.—Charles Lester Higgs of Endless Caverns, Va., and Etta Weeks Sowers of New Market, Va., in the Linville Creek parsonage, Oct. 17, 1946, by the undersigned.—Samuel D. Lindsay, Broadway, Va.

Hite-Stephens.—Darrel Hite and Eloise Stephens, at the Osage church, Sept. 22, 1946, by the undersigned.—G. A. Zook, McCune, Kansas.

Ingle-Wilson.—Vernon E. Ingle of Nappanee, Ind., and Phyllis Jane Wilson of Bremen, Ind., Oct. 4, 1946, at the parsonage, by the undersigned.—Reuben Boomershine, Nappanee, Ind.

Johnson-Gilchrist.—Richard J. Johnson and Florence Gilchrist, both of La Porte, Ind., July 15, 1946, in the parsonage, by the undersigned.—Reuben Boomershine, Nappanee, Ind.

Klotz-Danner.—Roy D. Klotz of Nappanee, Ind., and Thelma E. Danner of Argos, Ind., by the undersigned, in his home.—N. H. Miller, Bourbon, Ind.

Kreiser-Goodling.—John P. Kreiser of Hershey, Pa., and Tola L. Goodling of Palmyra, Pa., in the Spring Creek church, Oct. 5, 1946, by the undersigned.—J. Herbert Miller, Hershey, Pa.

Minnich-Rutter.—Chester J. Minnich of Hershey, Pa., and Helen A. Rutter of Hummelstown, Pa., at the Spring Creek church parsonage, Sept. 28, 1946, by the undersigned.—J. Herbert Miller, Hershey, Pa.

Metts-Knicely.—James O. Metts of Rockingham, Va., and Irene V. Knicely of Dayton, Va., in the Dayton church, Oct. 20, 1946, by the undersigned.—Jacob F. Replogle, Harrisonburg, Va.

Nelson-Pleatcher.—Benjamin E. Nelson and Ruth Pleatcher in the Leamersville church, Sept. 14, 1946, by the undersigned.—William L. Gould, East Freedom, Pa.

Norbom-Peterson.—Norbert Norbom of Spokane, Wash., and Margaret Peterson of Weiser, Idaho, at the home of the bride's parents, Sept. 1, 1946, by the undersigned.—William Riddlebarger, New Plymouth, Idaho.

Peterson-Grove.—Russell G. Peterson of McPherson, Kansas, and Dorothy E. Grove of Keswick, Iowa, at the English River church, Oct. 13, 1946, by the undersigned.—W. H. Brower, South English, Iowa.

Piarrot-Girard.—William Ross Piarrott of Key West, Fla., and Mary Girard of Philadelphia, Pa., in the Germantown church, May 4, 1946, by the undersigned.—B. F. Waltz, Germantown, Pa.

Rader-Klinedinst.—Royce Rader and Betty Klinedinst of Osceola, Ind., in the Osceola church, Oct. 6, 1946, by the undersigned.—Edward Stump, South Bend, Ind.

Rasp-Meck.—Erwin Dale Rasp of Omaha, Nebr., and Martha Mary Meck of Octavia, Nebr., in the First church of Omaha, Oct. 6, 1946, by the undersigned.—Homer F. Caskey, Council Bluffs, Iowa.

Rector-Young.—Bernard Albert Rector and Ruby Pearl Young, both of Kansas City, Mo., at the home of the bride's par-

ents, Ottawa, Kansas, Oct. 19, 1946, by the undersigned.—W. B. DeVilbiss, Ottawa, Kansas.

Reeves-Platt.—Bruce Reeves of Sunnyside, Wash., and Margie Platt of West Palm Beach, Fla., at a sunrise service on one of the hills overlooking the Brethren service project, Castañer, Puerto Rico, Aug. 18, 1946.—Rufus B. King, Castañer, Puerto Rico.

Rhodes-Dove.—Trovillo Geil Rhodes, Sr., and Ogretta Gwindolyn Dove, both of Broadway, Va., in the Linville Creek parsonage, Oct. 15, 1946, by the undersigned.—Samuel D. Lindsay, Broadway, Va.

Rogers - Pennington.—Herbert Thomas Rogers and Helen Marine Pennington at the bride's home in Apple Valley, Idaho, by the undersigned.—E. J. Glover, Payette, Idaho.

Rosecrans-Hurrie.—Kenneth Rosecrans of McCall, Idaho, and Virginia Hurrie of New Plymouth, Idaho, at the home of the bride's grandparents, Oct. 5, 1946, by the undersigned.—William Riddlebarger, New Plymouth, Idaho.

Royer-Kreider.—Robert Royer and Lillian J. Kreider, both of Lebanon, Pa., at the Lebanon church parsonage, Oct. 9, 1946, by the undersigned.—Carl W. Ziegler, Lebanon, Pa.

Schulze-Fegley.—Robert A. Schulze and Betty Jane Fegley, both of Reading, Pa., at the bride's home, Oct. 12, by the undersigned.—David H. Markey, Reading, Pa.

Senger-Beverly.—Donovan R. Senger of Elgin, Ill., and Mary F. Beverly of Dundee, Ill., at the Methodist church, Dundee, Ill., Oct. 5, 1946, by the Rev. Earl Edwards.—Ray W. Senger, Elgin, Ill.

Shugard-Brown.—Paul Shugard and Margaret G. Brown, both of Philadelphia, Pa., in the Germantown church, Oct. 5, 1946, by the undersigned.—B. F. Waltz, Germantown, Pa.

Shultz-Clark.—Merle Shultz, Jr., and Maxine Clark, both of Waynesboro, Pa., at the Brownsville church, Sept. 27, 1946, by the undersigned.—Virgil Brallier, Brownsville, Md.

Smith-Eller.—Samuel H. Smith of Galveston, Ind., and Mary V. Eller of Kokomo, Ind., in the Monticello parsonage, by the undersigned.—Jay J. Johnson, Monticello, Ind.

Somers - Fearneyhough.—Vance Somers and Mary Jane Fearneyhough, both of Nokesville, Va., by their pastor, the undersigned, in the Nokesville Methodist church, Sept. 22, 1946.—Olden D. Mitchell, Nokesville, Va.

Springer-Dage.—Edwin E. Springer and Bessie Dage of Albia, Iowa, in the Monroe County church, Sept. 29, 1946, by the undersigned.—Francis L. Shenefelt, Albia, Iowa.

Verstraete-Oswald.—Rogér Gustaff Verstraete of Mishawaka, Ind., and Phyllis Irene Oswald of Nappanee, Ind., Sept. 27, 1946, at the bride's home, by the undersigned.—Reuben Boomershine, Nappanee, Ind.

Obituaries . . .

Laura Belle Nair

Mrs. Laura Belle Nair was born Sept. 9, 1874, at the old Hiser settlement near Fort Seibert, W. Va., the daughter of the late Noah and Susan Ritchie Hiser. When a small child, she moved with her parents to Hiser Lane, near Broadway, Va., where she attended the Valley school and grew to womanhood.

On Feb. 24, 1895, she was united in marriage to Elder Charles Edward Nair, the ceremony being performed in the old Elder John Kline house by the late Elder Michael B. E. Kline. After living for a short time in the Cedar Run community, the Nairs moved to North Dakota, residing there for twenty-two months and then returning to Virginia and settling at the present home near Mayland.

Brother and Sister Nair celebrated their golden wedding anniversary on Feb. 25, 1945.

Sister Nair united with the Church of the Brethren at the age of nineteen during a great revival held in the Linville Creek church by Elder Samuel McCann. When the Unity congregation was organized in 1913, she was transferred to the Bethel church and thus became one of the charter members. For more than a quarter of a century, she taught the beginners Sunday-school class at the Bethel church. She was regular in attendance and faithful to her church vows throughout life.

Death came in the early morning of July 6, 1946, following an illness of three weeks. Surviving are her husband, Elder C. E. Nair, four daughters, Mrs. Vernon Crider (Nellie), Mrs. D. W. Huffman (Eva), Mrs. Harry May (Esther), Miss Odessa Nair; four sons, R. W., I. W., Sterling E. and Clarence R. Surviving also are eleven grandchildren, three sisters and three brothers.

The funeral was held from the Bethel church in Mayland with the service conducted, in accordance with Sister Nair's previous wishes, like the usual public worship held at that place. The writer officiated, assisted by Brethren S. D. Zigler, Robert D. Hoover, J. D. Huffman, J. S. Roller and Joseph W. Miller, who had charge of the music. Burial was made in the family plot in the cemetery adjoining the church.—Samuel D. Lindsay, Broadway, Va.

Daniel Long Kinsel

Daniel L. Kinsel, son of John and Susan Long Kinsel, was born March 20, 1855. He passed away at his home in Brookville on July 2, 1946. All of his long life was lived in or near the village of Brookville, Ohio.



On Feb. 2, 1879, he was married to Elizabeth Brumbaugh. Four sons and one daughter were born to this union. In 1903 his wife died. In 1905 he married Elizabeth Dafer Maphis. Two sons, one of whom died in infancy, were born to this union.

Bro. Kinsel became a member of the Salem church shortly after his marriage. More than fifty years ago he was elected to the office of deacon in the old Wolf Creek church. At various times he also served as chorister, Sunday-school teacher, Sunday-school superintendent, and at one time or another as a member of almost all the boards of the church. When the church was organized in Brookville he was one of the six original deacons, and he was a member of the building committee when the present church was erected.

Thirty years ago he completely lost his eyesight, but he continued active for many years. Until less than a year ago he was a regular attendant at church services, and until quite recently he attended most of the district conferences and other church gatherings in Southern Ohio. He attended more than thirty-five Annual Conferences of the church.

He is survived by his wife, who has given herself so completely to his care during his years of blindness; five children, Orin, Edith Petry, Harry and Paul of Brookville, Ohio, and David of near Osborn, Ohio. Two sons preceded him in death. Also surviving are four stepchildren, Edna Maphis of Brookville, Herbert Maphis of Springfield, Ohio, (Mrs. Clara Riegel of near Ansonia, Ohio, and Omer Maphis of Kenosha, Wis.; twenty grandchildren and sixteen great-grandchildren.

Funeral services were conducted at Brookville by Roy B. Teach and J. W. Fidler.—P. W. Kinsel, Brookville, Ohio.

Anna Mae Coblentz

Anna Mae Rairigh Coblentz, daughter of James Quinter and Louisa Dickey Rairigh, was born at Peabody, Kansas, Dec. 4, 1878, and died Aug. 13, 1946, at the home of her daughter in Cumberland, Md. On March 16, 1898, she was united in marriage to Isaac Coblentz, who preceded her in death about six months ago.

To this union were born three daughters, Mrs. Arthur Scrogum of Cumberland, Md., Mrs. David Landis of Dupont, Ohio, and Doris, deceased. There are six grandchildren and one great-grandchild. Also surviving are two sisters, Mrs. A. C. Rowland and Mrs. Fred Coblentz of Peru, Ind., and one brother, Harve Rairigh of Mexico, Ind.

Father and Mother Coblentz lived near Peru, Ind., until 1929, when they were called to Fostoria, Ohio, to take charge of the Old Folks' Home of Northwestern Ohio. They spent fourteen years of service there until they were forced by ill-health to give up their work. They united with the church early in life and were active in the work of the congregations where they lived.

Funeral services were held in the Pipe Creek church near Peru, Ind., by Bro. Thomas A. Shively, assisted by Bro. Charles Oberlin. Interment was in the Metzger cemetery near the church.—David R. Landis, Dupont, Ohio.

Lewis Richards

Lewis, son of Sampson and Maryann Richards, was born near Warren, Ind., May 28, 1853, and died in the Reid Memorial hospital, Richmond, Ind., at the age of ninety-three years. In his early youth the family moved to Preble County, Ohio, where nearly all of his life was spent. In 1877 he was married to Polly Jane Miller. To them were born four sons and three daughters. The oldest son is H. F. Richards, pastor at North Manchester, Ind., and chairman of the General Ministerial Board. In 1887 Brother and Sister Richards united with the church at Prices Creek. Five years later they were called to the deacon's office. After the death of his wife in 1923, Bro. Richards made his home with his children. He is survived by his seven children, thirty-four grandchildren, fifty-seven great-grandchildren and four great-great-grandchildren.

Faithfulness to his church marked his life. A deep interest in humanity, much reading and radio broadcasts kept him young in spite of his advanced years.

Funeral services were held at Prices Creek by the writer and Bro. E. O. Norris. Burial was in the near-by Wares chapel cemetery.—Ira G. Blocher, Greenville, Ohio.

Cora Davisson Wenrick

Cora Wenrick, daughter of Mr. and Mrs. Frank Davisson, was born April 28, 1872, in Benton County, Mo., and died at the home of her daughter in McPherson, Kansas, June 21, 1946. At the age of twelve she moved with her parents to Johnson County, Mo., where her mother died shortly afterward. Then the family moved to Kansas, where she grew to maturity. Later she returned to Missouri, where she lived the rest of her life. On Sept. 28, 1893, she was married to David M. Wenrick. Five children were born to them, three of whom preceded her in death. Her husband, a daughter, Mrs. S. M. Dell, of McPherson, Kansas, a son, Franklin, of Elgin, Ill., three grandchildren, one brother and two sisters survive. She had been a faithful member of the Church of the Brethren from her youth. She lived a life of service for her church and her Christ. Her home and her church claimed her devotion. Her influence will live on in the lives of those who follow her.—Mrs. S. M. Dell, McPherson, Kansas.

Emma Sellers Rettinger

Emma Sellers Rettinger, daughter of Elder John and Elmira Sellers, was born near Bourbon, Ind., May 25, 1868, and died July 31, 1946. Surviving are one brother, two sisters, seven children, twenty grandchildren and eighteen great-grandchildren. Her husband, Jonas M. Rettinger, to whom she was married on March 15, 1888, and one child preceded her in death.

She was a faithful and loyal member of the church. Funeral services were conducted by her pastor, the undersigned, in the Mt. Pleasant church. Interment was in the cemetery near by.—N. H. Miller, Bourbon, Ind.

Paul A. Lehman

Paul A. Lehman, son of Pius A. and Mary Ann Lehman, was born Nov. 27, 1889, and died Feb. 3, 1946. He was married to Grace Mary Snyder on Aug. 3, 1911. Surviving are his wife and two sons, two grandchildren, three brothers and three sisters.

He was a member of the church for thirty-six years and served as a deacon for sixteen years. Funeral services were conducted at the church by Brethren Michael Markey, Jacob Miller, J. Monroe Danner and Joseph M. Baugher. Interment was in the cemetery adjoining the New Fairview church.—Ervin Myers, Jr., York, Pa.

Bashore, Raymond M., son of the late Elmer R. and Emma Meyer Bashore, was born May 4, 1909, near Bethel, Pa., and died in the St. Joseph's hospital at Lancaster, Pa., on Aug. 8, 1946. He is survived by his wife, Edna S. Graeff Bashore, his mother, two daughters, eight brothers and three sisters. He was a member of the Reformed congregation of Zion's Union church at Strausstown. Funeral services were held in the Schucker funeral home at Rehrersburg by Rev. Frank W. Ruth and Bro. George G. Snyder. Interment was in the Merkey meetinghouse cemetery.—Viola M. Ziegler, Bethel, Pa.

Basinger, John Henry, the son of Peter and Marie Basinger, was born in Beaver Township, Ohio, May 7, 1858, and died at his home in Canfield, Ohio, June 21, 1946. On Nov. 2, 1915, he was married to Mrs. Cordelia Cook of Canfield. He was a member of the Zion Hill church. For many years he served in the office of deacon and chorister. Some years ago he was elected chorister for life, and when he was no longer able to attend services regularly, he was elected chorister emeritus. He was in demand as a song leader and in his younger years was in demand for revivals. He is survived by his wife, one daughter and five sons. Funeral services were held in the Zion Hill church by Bro. E. G. Diehm, assisted by Rev. Louis P. McCulloch, pastor of the Presbyterian church and Rev. P. S. Stephens, pastor of the Christian church.—E. G. Diehm, Youngstown, Ohio.

Becker, Emma, wife of the late Samuel Becker, died at her home in Manheim, Pa., at the age of eighty years. She was the daughter of the late Elder Hiram and Annie Graybill Gible. She is survived by three sons, seven daughters and several grandchildren. She was a member of the Church of the Brethren for many years. Services were held at the Chiques church by C. W. Gible and B. G. Stauffer, and interment was in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Bowser, Jacob Emery, the son of Barbara and Howard Bowser, was born Jan. 2, 1872, at Accident, Md., and died Oct. 13, 1946, in Abilene, Kansas. On July 4, 1897, he was united in marriage to Verna M. Kimmel at Sabetha, Kansas. He was preceded in death by one son, his parents and one brother. He is survived by his wife, one son, four daughters, three sisters and eleven grandchildren. In his later years he became a member of the Buckeye church and up until his death was a trustee. Funeral services were held from the Evangelical church in Abilene, Kansas, in which he had attended services since leaving the vicinity of his

own church, by the undersigned, assisted by his pastor, Bro. Ward Nance, and Rev. C. O. Bickel, pastor of the Evangelical church.—Dan L. Blickenstaff, Navarre, Kansas.

Coblentz, Nathan King, was born Oct. 3, 1873, and died Aug. 28, 1946. He was a faithful member of the Pleasant Valley church, Ohio. He is survived by his wife, two daughters, six sons and eight grandchildren. Funeral services were held in the Union City church by Elder Ray Shank, assisted by Elder D. G. Berkebile and the writer.—S. S. Blough, Union City, Ind.

Crawford, Effie Harshman, daughter of Joseph and Annabelle Kilgore Harshman, was born in Franklin County, Kansas, Jan. 11, 1888, and died in the St. Joseph hospital in Phoenix, Ariz., Sept. 18, 1946. She was united in marriage in 1903 to Emery Crawford. To this union were born two sons and two daughters. One preceded her in death several years ago. She united with the Appanoose church in 1915, but later transferred her membership to the Christian church at Centropolis, Kansas. She is survived by her husband, one son, two daughters, her stepmother, three half sisters, one half brother and six grandchildren. Funeral services were held at the Christian church in Centropolis by the undersigned. Interment was in the Union cemetery in Douglas County, Kansas.—J. M. Ward, Ottawa, Kansas.

Cripe, Simon W., son of David and Barbara Cripe, was born near Goshen, Ind., Dec. 2, 1861, and died Sept. 4, 1946. His first wife died twenty-one years ago; ten years later he married Hannah Smith, who survives, together with one son and three daughters. Mr. Cripe was a member of the West Goshen church. Funeral services were conducted by Bro. M. D. Stutsman, and burial was in the adjoining cemetery.—Edith Huber, Goshen, Ind.

Erbaugh, Mrs. Anna Katherine, was born June 12, 1906, and died Sept. 17, 1946. She was a graduate of Manchester College. She taught school during two summer sessions at the college and also at Ft. Wayne, Ind. She was married to Dr. James Erbaugh on June 25, 1933. She is survived by her husband, her mother and three brothers. She was a member of the Church of the Brethren since 1924 and since 1940 of the First church in Dayton, Ohio, where funeral services were held. Interment was at Hagerstown, Ind.—John D. Long, Dayton, Ohio.

Fink, Sadie Peters, daughter of Monroe and Susan Peters, was born in Sangamon County, Ill., Feb. 2, 1873, and died Sept. 1, 1946. In early years she united with the Church of the Brethren and remained a faithful and consecrated member until death. She is survived by seven children, one brother, one sister, two half brothers, sixteen grandchildren and seven great-grandchildren. Funeral services were held in the Quinter church by the writer, assisted by Bro. Dan Crist; then in the Beatrice church by the writer, assisted by the pastor, Lewis Naylor. Interment was in the South Beatrice cemetery.—Paul K. Brandt, Quinter, Kansas.

Fisher, Amelia A., wife of the late James T. Fisher, died Aug. 12, 1946, at Lewistown, Pa., at the age of seventy-eight years. Her husband preceded her in death twenty-six years before. She is survived by eight children, ten grandchildren, three great-grandchildren and two sisters. She was a member of the aid society and the Work and Win Bible class. Services were conducted by her pastor, the undersigned, at the Barchus funeral home, and interment was in the Mt. Rock cemetery at Lewistown.—Harold Snider, Lewistown, Pa.

Flickenger, George Washington, son of Philip and Caroline Flickenger, was born in Mahoning County, Ohio, and died in Dearborn, Mich., Oct. 5, 1946. On Dec. 25, 1900, he was united in marriage to Amanda Rohrbough at her home near Poland, Ohio. To this union were born one son and five daughters. Mr. Flickenger united with the Bethel church on

July 15, 1918, and remained a loyal and faithful member until the time of his death. He is survived by his wife, six children, sixteen grandchildren, three great-grandchildren and one brother. Funeral services were held at the Davidson funeral home in Struthers, Ohio, by Brethren James F. Ward and Jonas Horst, and interment was in the Riverside cemetery.—James F. Ward, Struthers, Ohio.

Gibble, John A., was born at Schaeffers-town, Pa., Nov. 18, 1870, and died Aug. 17, 1946. He served as a deacon in the church for forty-one years. His wife preceded him in death ten years ago. Surviving are one son, three daughters, seven grandchildren, five great-grandchildren, one brother and two sisters. Funeral services were held at the Heidelberg church by Brethren Henry King and Frank Laysen and interment was in the adjoining cemetery.—Beulah Balsbaugh, Myerstown, Pa.

Gnagey, Daniel S., son of the late Samuel and Susan Walker Gnagey, was born in Summit Township, Pa., and died April 24, 1946, at the age of seventy-eight years. He is survived by his wife, Civilla Saylor Gnagey, eight children, twenty-three grandchildren, eleven great-grandchildren and two sisters. He became a Christian at the age of sixteen, and for the last fifty years served in the office of deacon. The funeral was held at the Meyersdale church by his pastor, assisted by Bro. J. C. Beahm of Summit Mills. Burial was in the Union cemetery.—S. Loren Bowman, Meyersdale, Pa.

Harrold, Joseph, was born July 18, 1856, and died June 27, 1946. He was a lifelong resident of Columbiana, Ohio, and a member of the Zion Hill church since a young man. For more than fifty years he served as a teacher in the church school. He took care of the church for fifty years without pay. He was the senior deacon. He was married in 1880 to Melissa Miller, who preceded him in death by ten months. Bro. Harrold is survived by two daughters and six grandchildren. Funeral services were held in the Zion Hill church by the undersigned.—E. G. Diehm, Youngstown, Ohio.

Hershey, Frances Elizabeth, daughter of Jacob O. and the late Annie M. Miller Hershey, was born July 3, 1909, and died at her home in York, Pa., Sept. 27, 1946. She is survived by her father and two brothers. She was an active member of the Fellowship Sunday-school class of the Madison Avenue church. Funeral services were held by the undersigned, assisted by Rev. Darrel Stone of the Church of God. Burial was in the Dillsburg, Pa., cemetery.—M. A. Jacobs, York, Pa.

Holsinger, Loraine A., wife of Earl C. Holsinger of Broadway, Va., died at the age of thirty-nine years on Oct. 6, 1946, after an automobile accident at Tenth Legion, Va. She was the daughter of Samuel R. and Effie Strickler Aleshire of near Luray, Va. Surviving are her husband, her parents and one son. The funeral was held from the Linville Creek church by the writer and Elder John C. Myers. Burial was in the Linville Creek cemetery.—Samuel D. Lindsay, Broadway, Va.

Ikenberry, Virginia Alice, daughter of Elder John W. and Hannah C. Eller, was born Dec. 18, 1866, and died Sept. 6, 1946. At the age of twelve she was baptized into the Peters Creek church at Salem, Va. In March 1887 she was united in marriage to Moses Neher, who preceded her in death in 1921. In 1928 she was married to David Ikenberry. She is survived by her husband, three children, two brothers, two sisters, twenty-three grandchildren, nine great-grandchildren and four stepchildren. Funeral services were held in the Quinter church by the writer, assisted by Bro. Dan Crist.—Paul K. Brandt, Quinter, Kansas.

Jones, Ira Evans, died at the age of sixty-six years, in the Lewistown hospital, Feb. 5, 1946, from injuries received in a fall. He was a member of the Church

of the Brethren for many years. His wife, Sciney Arnold, died nine years ago. He is survived by two daughters, three sons and eight grandchildren. Funeral services were held in the Bunkertown church by Rev. Pheasant and Bro. H. D. Emmert of the Bunkertown church. Burial was in the Bunkertown cemetery.—Mrs. Grace Hood, Lebanon, Pa.

Kasner. Myrtle May, daughter of Chris and Stella Thompson, was born near Kingsley, Iowa, Sept. 11, 1903, and died Aug. 28, 1946. She was united in marriage to Julius Kasner on Dec. 28, 1919, and to this union eleven children were born, two of whom preceded her in death in infancy. At the age of twelve, she united with the Church of the Brethren. She is survived by her husband, four sons, five daughters, one sister and one brother. Funeral services were held by Brethren H. H. Wingert and Vernon Powell, and interment was in the Kingsley cemetery.—Mary Wingert, Remsen, Iowa.

Church News . . .

Colorado

Rocky Ford.—A number of our families attended our district conference at Fruita, Colo. Our council was held early in September, at which time our church and Sunday-school officers were elected for the coming year. Bro. A. G. Miller was retained as our elder. Our pastor began his second year of service on Sept. 1. The past year has been one of renewed interest and we are looking forward to greater work during the coming year. Our harvest and home-coming meeting will be held the third Sunday in October. The ladies' work group, under the leadership of Mrs. Gene Fancher, have cleaned, repaired and sent almost two thousand garments for relief during the past year.—Mrs. H. D. Wine, Rocky Ford, Colo.

Idaho

Nampa.—We met in quarterly council on Sept. 8. Sunday-school and church officers were elected for the coming year. The men's group has an acre of corn as its Lord's-acre project this year. They also sponsor the heifers-for-relief project. One of the two carloads shipped from here recently was sponsored by the Nampa Chamber of Commerce. With the backing of the ministerial association this has become a community project. On the evening of Sept. 10 a community men's meeting was held in the interests of the heifer project. The attendant of one of the carloads shipped showed pictures of his trip at this meeting. This year the Nampa church has raised over \$2,500 for this project. The women's organization is kept busy with quilting and relief sewing. Used clothing is also gotten ready for shipment to Modesto. An offering for Brethren service is received the last Sunday of each month. In the Sunday evening departmental meeting the adults are being led by Austin Eiler in a series of lessons on The History of the Church of the Brethren. At the evening worship service our pastor is giving a series of sermons on Gems of Thought From the Psalms. We are enjoying the fellowship of Brother M. S. Frantz, a former pastor of this church, and Sister Frantz. Our annual home-coming will be held on Oct. 20.—Mrs. Roy S. Parker, Nampa, Idaho.

Illinois

Springfield.—We plan to observe our twenty-fifth anniversary on Nov. 17, with Bro. Charles D. Bonsack as our speaker. We had set 133 as our goal for attendance at Sunday school on rally day, Sept. 29. The men of the church have elected new officers for their organization. They are making plans for their father and son banquet this fall. The church plans to organize a Boy Scout troop. We are also organizing a new class for the older young people. Our last fellowship supper was

held on Oct. 9. For the entertainment of the evening the Fellowship class presented the play, What Man Has Put Asunder. Our love feast was held on Oct. 6. We are making plans for cleaning and redecorating the church in preparation for the district meeting which will be held here next year. The ladies of the church have just finished twenty-four wool blouses for Russian relief. They are also sewing for their annual bazaar, which will be held the first week in December.—Mrs. Finis L. Meadows, Springfield, Ill.

Indiana

Anderson.—The fiftieth anniversary of the Anderson church will be celebrated on Oct. 6, to be followed by our love feast on Oct. 7. Prior to its organization, it had been under the jurisdiction of the Lower Fall Creek congregation, whose church building was located six miles south of Anderson. Anniversary week will begin on Sept. 29; revival services will be held by Elder C. D. Bonsack of Elgin, Ill. The week will end with the communion service. This church has been the host of the Annual Meeting a number of times. The church recently purchased an additional lot on the south side of our present site. One of our young brethren, John Morgan, is helping to deliver stock and clothing to the suffering people of Europe. A number of our members attended the home-coming at the Buck Creek church last Sunday. At the services was our centenarian, Bro. Rhodes, who was the recipient of many nice gifts.—J. S. Alldredge, Anderson, Ind.

Bethany.—We held our harvest meeting on Aug. 25 with Bro. Lee Cory of Milford delivering the messages. On that day Brother and Sister Milo Geyer celebrated their fiftieth wedding anniversary. Our council was held on Sept. 5, with Bro. A. E. Clem officiating. Two letters were granted and church officers were elected for the coming year. Bro. C. C. Cripe of Milford will be our elder this year. Bro. Glen Kindy and his wife showed us pictures of Puerto Rico on Sept. 15. Sister Anna Warstler was with us on Sept. 22 and gave us an insight into the work of the India church. Bro. Charles D. Bonsack of Elgin will be with us in a series of meetings Oct. 13-27. Our love feast will be held on Nov. 2. Our pastor, Bro. Galen Bowman, continues to do good work. We have a group of children and young people who are willing workers for the church.—Mrs. Bertha B. Weybright, Syracuse, Ind.

Camp Creek.—Our regular quarterly council was held Sept. 16 with our elder, N. H. Miller, in charge. Sunday-school officers were elected for the coming year. Our harvest meeting was held in August with Bro. I. W. Moomaw of Elgin, Ill., as the speaker and Bro. Edwin Gross-

nickle, also of Elgin, who led the devotions and spoke at the Mt. Pleasant church in the evening. Our delegates to district meeting were our pastor and his wife. We are having one week of evangelistic meetings Sept. 30—Oct. 6, with Bro. B. D. Hirt of Monticello, Ind., as our evangelist. Our aid has been sewing for relief and for Bethany Hospital; the women also spent one day at the cannery at New Paris. Our church was glad to have two of our boys at home this summer from service camps. We also participated in the wheat project through the district.—Mrs. N. H. Miller, Bourbon, Ind.

English Prairie.—Bro. George Phillips of Elkhart, Ind., conducted the dedication services for our parsonage. Bro. Raymond Ridsen was in charge of a dedication service for babies recently. The ladies' aid has been doing relief sewing. Quite a number went to Nappanee to help with the canning. The young married people's class have put out wheat on the ground connected with the parsonage. On Sept. 10 our council meeting was held; Bro. Carl Yoder was re-elected elder. A new B.Y.P.D. has been organized with Leta Belle McKinzie as the president. Quite a number of our young people attended Camp Mack and brought back a report of their camp experiences. Two letters were received at the last council. A gift of \$100 was received from a former resident of this community. The next correspondent will be Sister Romaine Agley.—Viola E. Aldrich, Lagrange, Ind.

Ladoga.—Our church met in quarterly council recently and voted to retain our summer pastors, Brother and Sister Herbert Fisher, formerly of Manchester College, for the coming year. Since Bro. Fisher is attending Bethany Biblical Seminary, they spend their week ends in our midst. Bro. A. P. Musselman is our elder. We participated in a community Bible school. One of our girls was baptized. Our women's work group meets monthly. The women gave clothing and comforters for relief and will do some sewing soon. The B.Y.P.D. canned eighty-one cans of beans for relief. The young people meet each Sunday for recreation and a program. Our men met at the church to do some repair work.—Mrs. Oliver Miller, New Ross, Ind.

New Salem.—Our delegates at district meeting held at Camp Mack were Hazel Miller and Dora Stout. We held our regular quarterly council in August and elected officers. While our pastor was away assisting in evangelistic services, Brethren Emeral Jones and Orvin Kilmer filled the pulpit. On the evening of Sept. 15 Bro. L. W. Shultz gave us an account of his trip to Poland and told of his plans to go again this fall. Our revival meetings will begin Oct. 14, with Bro. Eldon Petry from Ohio assisting. Our congrega-

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tion was saddened by the accidental death of nine-year-old Max Stetler.—Mrs. Damaris Morehouse, Milford, Ind.

Plymouth.—We met in regular council on Aug. 21 and elected Bro. James Beahm of Bremen as our elder. The Sunday-school teachers have been selected and we are looking forward to a good year. After being without a pastor for a year, we now have Bro. Merlin Cassell, a recent graduate of Bethany and formerly of Southern Ohio, with us. He began his services here on Aug. 1. He served us as student pastor for several weeks during the winter. A large crowd gave him and his family an official welcome and shower on Aug. 18. Bro. Howard Dickey filled our pulpit during the summer, and he and his wife are now living in our midst. Our people are busy helping at the relief center in Nappanee. Two of our members went as cattlemen to Europe, Harry Rohrer to Germany and Ross Syler to Poland. Our revival meetings will be held Nov. 4-17 with Bro. James Beahm as the speaker and will be followed by our communion on Nov. 18. Mrs. Cecil Reed and Miss Fern Price were our delegates to district meeting at Camp Mack.—Mrs. Harry E. Rohrer, Plymouth, Ind.

Wabash City.—Bro. Leo Miller and his wife have done commendable work for five months as our supply pastors. About Oct. 1 Brother and Sister Fike will again be in charge. Members and friends of the congregation deeply regret the loss by death of Phyllis Ann Fike, three-year-old daughter of our pastor and his wife. Brother and Sister Eli Gascho, former missionaries in North Carolina, were welcomed back into the fellowship here. Our harvest sale will be held on Oct. 4. Family night supper was held the last week of September as a tribute to the Millers' labor here and the return of the Fikes. Oct. 13 will be our annual homecoming day. A group motored to the home for the aged at Mexico, Ind., on Sept. 15 and presented a program. Progress is being made on remodeling the parsonage. Glen and Dean Rohrer, two of our young ministers, have made trips on cattle boats. Glen gave a talk at the young people's meeting after his return. Among his mementos are two wood carvings of the head of Christ. The men's work project was an acre of sweet corn for relief. The ladies' aid society is making wool comforters, and continues to solicit used clothing, shoes, etc., for relief.—Mrs. Hermon Williams, Wabash, Ind.

West Eel River.—We met in council on Sept. 1 with our elder, Hugh Miller, presiding. Bro. Miller was re-elected elder and Bro. John Mishler was retained as our pastor for another year. Sister Esther Yant was elected as Messenger agent and correspondent. Our church has sent wheat and corn for relief. Our aid society has been sewing for relief. Our primary department has bought cans which they traded for canned vegetables and fruit. Our rally day homecoming was held on Sept. 14 with Bro. Hugh Miller bringing the morning message and Bro. Kenneth Hollinger bringing the afternoon message. Our revival will be held the first part of November with Bro. T. G. Weaver as the evangelist. Our love feast will be held at the close of our revival. We also have a junior aid that has been making layettes and sewing for relief.—Mrs. Dora Helser, North Manchester, Ind.

Iowa

Greene.—Three have been baptized. On Sept. 1 Brother and Sister Deardorff gave an interesting report of the district meeting held at Worthington, Minn. On the afternoon of Sept. 1 we met in our quarterly business meeting with Bro. W. A. Deardorff presiding. Church and Sunday-school officers were chosen for the year beginning Oct. 1. Bro. D. D. Harner of Fredericksburg was elected elder; Mrs. Gertie Ray Messenger agent and the undersigned Messenger correspondent. Bro. Victor Schuler was granted a license to preach, and he and his wife were elected to serve as our pastors. Brother and Sister W. A. Deardorff, who have served us as pastors for nearly three years, plan to go to New Windsor, Md., to work at the relief center. The women of the church sent a barrel of vegetables and fruit to Bethany Hospital. They also knotted four comforters and sent clothing for relief. A two-week revival meeting was held recently with Bro. Clarence Fike as the evangelist. Each evening he gave illustrated talks to the children. Six were added to the church by baptism, one awaits baptism and one was reconsecrated. Bro. Fike officiated at our love feast. Prior to the love feast Brother and Sister Schuler were installed into the pastorate with Brethren Yoder and Tannreuther of South Waterloo officiating. Three letters of membership have been received since our last report.—Elsie A. Pyle, Greene, Iowa.

Panther Creek.—Our budget for the coming year has been set at \$4,652. Our church, in co-operation with the district, sent ten tons of flour to Europe. Bro. Wilkinson of Adel delivered the Sunday evening message on Aug. 4 in the absence of our pastor and his wife, who were attending the intermediate camp at Pine Lake. There were two teachers and one camper from our church at the junior camp. Six of our young people attended the youth camp. On Aug. 11 Dr. Paul Schilpp, a Methodist teacher at Northwestern University and also a teacher at one of our camps, delivered the morning message. Wanted: A Revolutionary Religion. He spoke again at the evening service which was held around a campfire on the church lawn. Our pastor and four young people attended the state camp at Seward, Nebr. In September Bro. Miller attended a district youth conference near Rockford, Ill. The B.Y.P.D. held an ice-cream social in the church basement which netted \$23.50. The proceeds are to be used in setting up a tennis court on the church lawn. Our church was hostess to the county W.C.T.U. convention in September. Many of our members attended the district meeting held at the Pandora church Aug. 31—Sept. 2. Brethren Ray Crouse and Dale Emmert and Sister Nettie Reiste served as our delegates. Richard Reiste sailed from New Orleans on Aug. 21 for Yugoslavia and Paul Gomis sailed from Newport News, Va., for Poland. Our women's work has canned 260 quarts of food for relief. The women are quilting, sewing and making comforters for relief and making articles for our annual bazaar which will be held in Adel on Dec. 7. Our men's work has sent two heifers for relief. One of these was given by the junior department. The men are sponsoring four projects this year: the supplemental pension fund,

peace and Brethren service, personal evangelism and locating young married people in our community.—Nettie H. Reiste, Adel, Iowa.

Prairie City.—Our business meeting was held on Sept. 2 with Bro. B. F. Buckingham in charge. We have chosen Bro. Paul E. Miller as our elder for one year. Kenneth Buckingham was elected as our Brethren service director for one year. We will hold our love feast on Oct. 6. Since Brother and Sister Trombley left for their new field of work, we have had Brethren Morris Eikenberry of Dallas Center and Earl Deardorff of Pandora as our guest speakers.—Mrs. Carl Elrod, Prairie City, Iowa.

Kansas

Fredonia.—We met for our regular business meeting on Sept. 3, with Bro. G. A. Zook presiding; the following officers were elected: clerk, Ethel Wadkins; treasurer, Ruth Houdysheill; pianist, Emma Classen; J. N. Miller, member of the trustee board, and E. J. Sell, member of the ministerial board. We are still without a pastor. We elected Bro. Walker of Independence as our elder for next year.—Emma Sell, Fredonia, Kansas.

Larned.—We met in council on the evening of Sept. 5 to elect our church and Sunday-school officers for the coming year. Elder Earl Frantz presided. Mrs. Weldon Howell will be our Messenger agent and correspondent. We will have our harvest meeting the first Sunday in October. We expect Bro. W. W. Peters of McPherson College to be with us on that date. We are without a pastor at the present, but are hoping to find one soon. Since our last pastor, William Gahn, closed his pastorate and went to Bethany Seminary, the various organizations of the church have had charge of the services. Prof. Paul Reed, superintendent of the Zook consolidated school, will be our guest speaker on rally day. Our ladies' aid has done relief sewing and quilting and has also sent some used clothing for relief. We are making comforters now to send to New Windsor, Md., for relief. Brother and Sister D. W. Martin were elected delegates to our district meeting. Mrs. Nellie Snowberger was chosen representative of the Brethren Publishing House for the coming year.—Mrs. W. W. Horning, Larned, Kansas.

Ohio

East Chippewa.—Our love feast was held on Sept. 29, with Bro. Newton D. Cosner of Akron as the guest speaker. We have recently received five into our fellowship by baptism. Our pastor, Bro. D. R. McFadden, is now conducting revival meetings at the County Line church at Champion, Pa. The visiting minister is Bro. Edward Shepher of Sugar Creek, Ohio. The average Sunday-school attendance for the past year has been 148 and in giving we averaged seventeen dollars per person.—Hazel Amstutz, Marshallville, Ohio.

Oakland.—We held our regular council meeting in September. Bro. Moyne Landis was re-elected elder; other church and Sunday-school officers were also elected. A number of colored children from Dayton were taken into the homes of some of our members for a ten-day vacation in August, and they, together with some of the parents, were entertained at our annual birthday dinner on their last Sunday in our community. Our missionary committee reports a total of \$878.39 received since February 1945. The ladies' aid sent 100 comforters for relief, twenty-five of which were baby comforters. They also painted the church kitchen and gave \$100 toward a carload of wheat. We delivered 363 pounds of clothing, 325 pounds of canned food, one case of milk and thirty-two pounds of soap to the Dayton relief center since February. Nearly a carload of sweet corn and tomatoes were canned from the Oakland relief gardens. A fuel oil tank has been installed and the

Announcements . . .

LOVE FEASTS			
California		Kansas	
Nov. 17, Los Angeles.		Nov. 18, Navarre.	
Dec. 2, Reedley.		Louisiana	
Indiana		Nov. 16, 7:30 pm, Rosepine.	
Nov. 17, 6 pm, Rossville.		Michigan	
Nov. 17, 7:30 pm, Ft. Wayne.		Nov. 17, Shepherd.	
Nov. 18, 7 pm, Blue River.		Ohio	
Nov. 24, Elkhart City.		Dec. 1, Canton, Maple Avenue.	
Nov. 24, Sugar Creek.		Oklahoma	
		Dec. 2, Pleasant Plains.	
		Pennsylvania	
		Nov. 16, 17, 2 pm, Mountville.	
		Nov. 17, East Petersburg.	
		Nov. 17, 7:30 pm, Upper Clair.	
		Nov. 24, 7 pm, Allentown.	
		Virginia	
		Nov. 28, 6 pm, Summit.	
		West Virginia	
		Dec. 1, Beaver Run.	

furnace changed to burn fuel oil. This is a much-appreciated gift to the church from Bro. Ira Petersime. Rally day will be observed on Oct. 6. Some of our teachers will attend the teacher's training school to be held in Greenville this fall. Bro. Raymond R. Peters will hold our evangelistic meetings in November.—Mrs. Mattie Long, Bradford, Ohio.

Pittsburg.—At our recent council Roy B. Teach was re-elected elder for the coming year. Officers were also elected. Our love feast was held Oct. 6. Our evangelistic meetings will be held Dec. 8-22, with Bro. Rufus P. Bucher as the evangelist. A gain of thirteen members was made during the past year. Sunday-school attendance has showed a remarkable increase, the last quarter being one of the best for the year. Our church co-operated well in raising funds to provide two full-time teachers of religious education in Darke County. Our Sunday-school picnic and services were held in September in a neighboring park. Installation services will be held for the newly elected deacons, Mr. and Mrs. Harley Utz and Mr. and Mrs. Ellis Williamson. Last month the young people's class gave the play, *We Call It Freedom*, at one Sunday evening service and also presented it at the state fair in August.—Mrs. Pearl M. Jobs, Pittsburg, Ohio.

Ross.—On the evening of Sept. 19 Sunday-school and church officers were elected for the coming year. Bro. A. P. Muselman of Anderson, Ind., presided at the meeting. A harvest meeting was conducted by Bro. Bowman of North Manchester. In the evening slides were shown, portraying scenes and the faculty of the college. Recently we shingled the church and built a vestibule. This was paid for by voluntary cash pledges, leaving a balance on hand to start a repair fund. We now have Sunday evening services every two weeks. Our church and Sunday-school attendance has been the highest for many years. Two classes are organized and have regular meetings. All of our servicemen have returned except one. Rev. Fara Lahman of the neighboring Baptist church will conduct our evangelistic services, beginning Oct. 20. Local choristers assisted by Mrs. Clyde Knepper will have charge of the music. A communion service will be held but the date is undecided as yet. The latest addition to the church property is a loud-speaker system.—Frances E. Bendure, Spencerville, Ohio.

West Dayton.—Forty-six persons have been received into the church by letter and by baptism during the year. Three deacons have been installed, one of whom was received by letter. A lot has been purchased for the new church and an architect has been secured. Building will begin as soon as materials are available. Giving for the year has been excellent. While Bro. Long and his wife were on vacation, the pulpit was filled each Sunday by a guest speaker. Rev. Scruby gave a temperance lecture on Aug. 11 and Bro. D. W. Bittinger preached on Aug. 18. The men's work held a supper meeting recently with Dr. Gaston Foote as the guest speaker. The women have almost completed payment of the \$1,000 pledge made to the building fund. Relief articles are still being received and sent on to the Pine Street center. On Sept. 29 installation services for all church and Sunday-school officers were conducted by the pastor, followed by a sermon on the subject, *The Challenge of a Hard Situation*. We now look forward to the coming of Bro. DeWitt Miller on Oct. 20 for a week of meetings.—Allie K. Gnagey, Dayton, Ohio.

Wooster.—Our pastor plans to begin Sunday evening services next spring. The Good Will circle has organized committees for holding monthly social meetings. The women's work is making another drive for food, clothing, kitchenware, soap and thread. They have been making

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- 4709 Jesus Stilling the Storm
- 4710 Jesus in Gethsemane

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comforters for relief. The intermediate class has taken over the support of a man, a woman and a little girl in Holland. At our September council the church re-elected Bro. D. R. McFadden elder. Bro. C. H. Deardorff is to be consulted on repairing or remodeling the church. The district men's work cabinet met here Sept. 29. Several members represented us at the children's educational conference in Akron, in which visual education was stressed. A projector has been made available here by Bro. Glade Irvin for use in the children's chapel conducted by Bro. Sheets. Six members have been received by letter and two by baptism. Our all-day love feast will be held Nov. 3.—Miriam Hoff Fetter, Smithville, Ohio.

Oregon

Medford.—Two letters of membership were received and two were granted. On Sept. 1 we celebrated the second anniversary of our church with a potluck dinner at noon and a short program and sermon by our pastor in the afternoon. Our church council was held Sept. 8, at which time officers were elected for the coming year. Bro. Shade was re-elected elder. The W.C.T.U. bicounity institute was held in our church on Sept. 12. The men are busy putting in sidewalks which will be a great improvement to our church grounds. Our communion will be held Nov. 10. Our Sunday-school attendance is increasing.—Teckla Olsen, Medford, Oregon.

Pennsylvania

Geiger.—The ladies' aid held its annual festival on Aug. 14. Our annual church picnic was held on Sept. 8 in the church grove. On Sept. 13 our pastor, Bro. Roy S. Forney, took part in the sixtieth anniversary of the Geiger church. Revival services were held Sept. 23-29 by Bro. George Wright. On Oct. 6 Ray Day, a Negro student minister, brought us our morning message. A number of our folks

Brethren Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 194. Openings for the following in strong Brethren rural community:

1. Young doctor.
2. Barber.
3. Shoe repairman.
4. Small job printer.

are attending the school of Christian education which is being held in the Somerset church on Thursday night of each week for three months. Our fall love feast will be held Oct. 27.—Dorothy Barron, Friedens, Pa.

Germany Valley.—An evangelistic service was held for one week recently with Bro. H. H. Nye bringing a message each evening. There were ten decisions for Christ. A love feast was held at the close of the meeting by Bro. Nye and five ministerial students from Juniata College. Fifty dollars was given for the missionary project in Africa. On Sept. 1 a homecoming service was enjoyed with Bro. G. Swayne conducting the devotions and Bro. H. W. Hanawalt delivering the sermon in the morning. In the afternoon service several individuals responded in song and testimony.—M. Scholten, Rockhill Furnace, Pa.

Hostetler.—The interest of the church has been fine with good attendance at Sunday school, church and weekly prayer meeting. On Sept. 15 we elected new officers for the Sunday school for six months. On Sept. 19 our council meeting was held during which time the church officers were elected for the coming year. Our pastor, Bro. J. E. Jones, was elected elder. Bro. John Rowland of New Paris will hold our revival meeting the last two weeks in November. The basement of the church has been excavated and a heater installed.—Mrs. Anna Jones, Meyersdale, Pa.

Johnstown, Roxbury.—A group of twenty-five from our church visited the relief center at New Windsor, Md., recently. Bro. S. L. Cover, father of Sister Bowman and pastor of the Franklin Grove church, Ill., was our guest speaker recently. During the visit of Brother and Sister Cover, Bro. Cover painted a beautiful outdoor scene behind our baptistry. Our church bought a slide projector and we made use of it by having an illustrated service on the life of Christ. Our ladies served dinner and supper at the county convention of the W.C.T.U. which was held in our church on Aug. 15. Proceeds received will be used for relief work. Our ladies also served a fellowship supper to all returned servicemen and their wives on Sept. 5. About 200 attended. An offering of \$42.80 was given for Juniata College. The city of Johnstown put on a religious survey, in which about twenty of our members helped. Our pastor has been with us since last December. During that time twenty new members have been gained through letter or baptism. Two hundred twenty attended our love feast service.—Mrs. Harry Knupp, Johnstown, Pa.

Johnstown, Walnut Grove.—At a recent election of church and Sunday-school officers for the coming year, our pastor, Bro. J. A. Robinson, was chosen elder and Bro. George E. Yoder, pastor of Arbutus Mission, the associate elder. During the month of August our pastor held a two weeks' revival meeting at the Georgetown church in Southern Ohio. During his absence Brethren Joseph Shelley and C. C. Ellis preached for us. At a council held Aug. 7 Robert Blough was licensed to preach. He is now a student at Juniata College. On the evening of Sept. 18 our church and Sunday school enjoyed a corn roast at Arbutus Park. At the closing hour, we had a vesper service with Bro. Stewart Kauffman, pastor of the Shade Creek congregation, as the speaker. At a church council held Sept. 25 it was decided to raise the salaries of the pastor and other employees of the church. On Sept. 27 a workers' banquet was held; Bro. Clarence Bowman, pastor of the Roxbury church, was the guest speaker.—Blanche Ober Wertz, Johnstown, Pa.

Rockhill.—The church was redecorated and stained-glass windows were put in. The basement has been enlarged to accommodate extra Sunday-school rooms. Five were baptized. A union daily vacation Bible school was held with the churches of Orbisonia and a relief project was chosen by the children which re-



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sulted in the collection of twenty-five dollars' worth of canned items and thirty-eight dollars in cash for relief.—M. Scholten, Rockhill Furnace, Pa.

Rummel.—On Sept. 1 we reorganized our church and church school, retaining Bro. G. W. Wright as elder and pastor. Mrs. Oma Hostettler was elected Messenger correspondent. Our pastor and his family held open house on Sept. 1 in honor of their twenty-fifth wedding anniversary. It also commemorated the beginning of their fifth year of work in this church. Beginning on Oct. 7 Bro. Guy S. Forney was with us in a two-week revival. Our fall communion will be held on Oct. 27. The B.Y.P.D. of the church put on the play, What Man Hath Put Asunder, on Sept. 29 at the evening service. Our Sunday-school and church attendance has increased the past year. Most of the boys who were in the service have been discharged and we are happy to welcome them back to our services and into our community.—Mrs. Howard Holsinger, Windber, Pa.

Salisbury.—On the afternoon of Sept. 29 the pastor and Mrs. Replogle dedicated their new home. Bro. S. Loren Bowman of the Meyersdale church was in charge of the entire service. Bro. C. C. Ellis of Huntingdon delivered the address. Short responses were given by a representative from each of the four churches which Bro. Replogle serves. On Sunday evening Bro. Ellis began a week's meetings. It was our happy privilege to have Bro. William Kinsey assist in our meetings and on Sunday morning he conducted an installation service for the Sunday-school officers. He also taught the men's Bible class. Our love feast was held on the evening of Oct. 6 with Bro. Ellis officiating. Four were added to the church by letter and one by baptism. A fellowship supper, including the four parishes, was held Oct. 9 in the Salisbury church.—Mrs. P. S. Davis, Springs, Pa.

Springville.—The young people recently sponsored a social in honor of the returned service men and women of the church. On Sept. 8 Elder Rufus Bucher described to us the suffering in Europe. Bro. Robert Eshleman delivered the sermon on the morning of Aug. 31. The church is still contributing to relief by sending clothing, food, soap and money overseas. We met in council on Sept. 30 with Elder John Myer presiding. Our delegates to district meeting are Brethren R. P. Royer, Ralph Heisey and John Myer. Our love feast will be held Oct. 19. Revival meetings will be held Nov. 10-24 at the Mohler house with Bro. Hiram Gingrich as the evangelist.—Mrs. Mark Royer, Denver, Pa.

Sugar Valley.—Our annual council meeting was held on Sept. 28, with Elder John C. Boone presiding. A resumé of the year's events was given. Rev. William Miller, chalk artist from the Williamsport Methodist church, gave an interesting lecture at our church. Bro. A. C. Baugher of Elizabethtown conducted a Bible institute for us. Bro. H. H. Nye of Huntingdon conducted a series of evangelistic meetings which closed with the love feast. On Sept. 25 Rev. Paul Voronaeff, a Russian, told of the conditions in his home country. During the year two new deacons were elected and Bro. Frank Long was ordained as elder.—Mrs. Ernest H. Geisewite, Loganton, Pa.

West Greentree.—Our fall council was held at Greentree on Aug. 6, at which time one member was received. We decided to give one hundred dollars to the American Bible Society. We also decided to canvass the district for wheat for relief. The amount we received was \$1,230.50. Our delegates to district meeting were Brethren Howard Bernhard, Henry Becker, Paris Ober and John E. Eshleman. Our harvest-home service was held Aug. 11 at Florin with Bro. Samuel Godfrey of York County as the speaker. The offering taken amounted to \$158. Our young people

entertained the Chiques young people on the evening of Sept. 12 at the home of John Henry Hollinger. Bro. S. S. Eshleman of Chiques brought the message on the morning of Sept. 22 at the Rheems house. Our ladies' aid has been sewing for relief and making comforters for the needy. Quite a few of the women of our church attended the women's work meeting held at Lancaster, Pa. We are looking forward to our love feast which is to be held at the Greentree house on Nov. 3 and 4.—Mrs. Edyth B. Stauffer, Elizabethtown, Pa.

Virginia

Brick.—On Sept. 8 we observed our annual fellowship day. Our elder, Bro. J. B. Peters, of Roanoke delivered the message in the morning. At noon lunch was served on the grounds and an hour of fellowship was enjoyed by all. In the afternoon a business session was held, at which time Bro. G. W. Bowman, Jr., was re-elected pastor. We were glad to welcome Bro. Raymond Angle and his British bride, who were present on that day. On Sept. 22 Bro. Earl Zigler of our India mission field was guest speaker and told us many interesting things about India. Our remodeling program is incomplete but our new floor has been installed and we are now having services in the church auditorium again. Our love feast will be held Oct. 12.—Mrs. Melvin Flora, Rocky Mount, Va.

Cook's Creek.—The activities of the young people included the presentation of the drama, *The House on the Sand*. At present they are raising funds for the heifers-for-relief project by selling the *How to Pray* leaflets by E. Stanley Jones and are also placing small milk bottles in stores and public places for contributions. Evangelistic services were conducted Aug. 12-25 by Bro. C. M. Key of Roanoke, Va. The music was directed by Nelson Lindenberg of Shenandoah College. Four were added to the church by baptism. Sept. 1 marked the beginning of a new program of church work for the congregation with Bro. Jacob F. Replogle as full-time pastor. Morning worship services are held the first and third Sundays at Garbers and the second and fourth Sundays at Dayton with the evening services alternating at each place. On the evening of Aug. 23 a surprise celebration was held in honor of the pastor and his wife on their wedding anniversary. Sept. 8 was observed

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as back-to-college day with Bro. J. I. Baugher of Bridgewater College as the guest speaker. The special offering was dedicated to Christian education at Bridgewater College. Men's night was observed in a special service on the evening of Sept. 15. Guests who appeared on the program were Brethren W. Earl Breon and Galen Stinebaugh of Bridgewater College and C. D. Lantz of Broadway, Va. At this time a committee of five men was appointed to start a local organization of men's work.—Olive M. Flory, Harrisonburg, Va.

Elk Run.—Our church met in its regular quarterly council on Sept. 8, with our elder, Bro. B. M. Flory, presiding. Church officers were elected for the coming year. Bro. Flory was re-elected as our elder. Our men's organization took as their project the gathering of canned goods for relief. They report that between three and four hundred cans have been shipped to New Windsor. Our B.Y.P.D. was very

fortunate in securing Bro. Mervin Cripe a student pastor from Bridgewater College, as a speaker at our regular young people's meeting on Sept. 22. He brought us a very inspiring message. The men of the church met in business session Sept. 27 for the election of officers for the coming year. Our love feast will be held Oct. 27.—Maude Whitesel, Churchill, Va.

Wisconsin

Chippewa Valley.—Our council meeting was held on Sept. 29, with Bro. John Heckman presiding. As our elder, Bro. D. D. Funderburg, has resigned all his obligations in our district and has gone to New Windsor, Md., we elected Bro. Petcher of Rice Lake as our elder. Bro. Petcher was at the meeting to help ordain Bro. Bucklew to the ministry. Our church and Sunday-school officers were also elected at this time. We decided to have our communion services sometime in October.—Blanche Scott, Mondovi, Wis.

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Around the World

Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - Editor
H. A. BRANDT - Associate Editor
ELIZABETH WEIGLE - Editorial Assistant

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The North Carolina Council of Churches admitted two Negro groups—one Baptist and one Methodist—to membership at its recent annual meeting.

A chair of co-operative studies has been established at Popoyan, Colombia, in the Faculty of Law and Political Sciences, for the teaching of everything relevant to the co-operative movement. Appointed to the chair is Prof. A. Fabra Ribas, expert on Latin American co-operation. (WP)

Lutheran mission stations in New Guinea that were destroyed or damaged in the war will be rebuilt by thirteen volunteer lay workers, the biennial convention of that denomination was told by Dr. Theodore P. Fricke, commissioner of the Board of Foreign Missions. The project will last two years and the workers will receive only transportation and maintenance.

Two work camps for boys and girls, both Hindu and Moslem, are being sponsored by the Friends Service Unit in India. The young men will help the villagers clear the jungle, clean water tanks in an antimalarial campaign, and build roads. The young women will work with the village women on the fundamentals of sanitation, diet and child care.

The ministers of rural or small town churches in Pennsylvania will share in a \$100,000 endowment established by the Board of Christian Education of the Presbyterian Church. This sum was willed by Mrs. Lula Shepard for the use of those ministers whose income was not sufficient for the education of their children or to cover their travel expenses.

The Y.W.C.A. will conduct a campaign during January and February to raise \$2,100,000 to aid sister associations in thirty countries abroad. The program, authorized by the national convention last March, is an emergency service for a three-year period and is designed to help women overseas solve their problems of postwar adjustment. Mrs. Maurice T. Moore, sister of Henry R. Luce, will head the drive.

A seven-week series of classes for labor union leaders was begun Nov. 1 at the Presbyterian College and Seminary at Bloomfield, N. J. Courses will be composed of three forty-five minute weekly classes in public speaking, parliamentary procedure and definition of the rights of labor under the Wagner Act. The college is also setting up an Institute of Human Relations to instruct undergraduate students in labor problems, local politics and personnel management.

The Word of Power for a Power Age

Readings featuring some of the "Spiritual Pioneers" of the Bible who found the "Word of Power" for the age in which they were called to live.

Thanksgiving, Nov. 28, Genesis 8: 20—9: 17 (Noah)	Saturday, Matthew 3: 1-17 (John the Baptist)
Friday, Genesis 12: 1-9; 17: 1-8 (Abraham)	Sunday, Dec. 15, John 3: 1-17 (Nicodemus)
Saturday, Genesis 32 (Jacob)	Monday, Luke 10: 30-42 (Good Samaritan; Mary of Bethany)
Sunday, Dec. 1, Genesis 37 (Joseph)	Tuesday, Luke 15: 11-24 (Prodigal Son)
Monday, Exodus 3 (Moses)	Wednesday, John 13: 1-17 (Jesus)
Tuesday, Ruth 1 (Ruth)	Thursday, John 17 (Jesus)
Wednesday, 1 Samuel 3 (Samuel)	Friday, Acts 2 (Peter)
Thursday, 1 Samuel 16; Psalm 139 (David)	Saturday, Acts 6: 8-15; 7: 44-6 (Stephen)
Friday, 1 Kings 19: 9-18 (Elijah)	Sunday, Dec. 22, Acts 9: 1-9; 13: 14-43 (Paul)
Saturday, Nehemiah 6 (Nehemiah)	Monday, 2 Timothy 1: 1-18 (Timothy)
Sunday, Dec. 8, Zechariah 4 (Zerubbabel)	Tuesday, Hebrews 11: 24—12: (Heroes of the Faith)
Monday, Isaiah 1: 1-20; 6 (Isaiah)	Christmas, Dec. 25, Matthew 2 (Jesus)
Tuesday, Isaiah 52: 13—53: 12 (God's Servant)	
Wednesday, Jeremiah 1: 1—2: 13 (Jeremiah)	
Thursday, Daniel 6 (Daniel)	
Friday, Luke 1: 26-56 (Mary)	

Editorial

The Word of Power

DURING the war years a lonely young marine in Guadalcanal wrote to his mother, urging her to join him in reading each day the same passage of Scripture which he read. This, it seemed to him, would draw them closer to each other across the long miles which separated them.

This idea caught hold of other young men in the army and the navy and presently was sponsored by the American Bible Society. Because of that, within the past two years there has occurred a phenomenal increase in Bible reading around the world. Each year the American Bible Society releases a little bookmark suggesting uniform Bible readings from Thanksgiving to Christmas. These are sent in various languages to the people of the earth. Consequently, during those weeks, millions of people each day read the same passage of Scripture in most of the languages known to men. Last year twenty million copies of the bookmark were distributed. This year even more will be distributed.

The sponsoring committee for this period of Bible reading includes Norman Corwin, Joseph L. Davies, General Dwight D. Eisenhower, Harvey S. Firestone, Miss Helen Keller, Admiral C. W. Nimitz, Drew Pearson, Hon. Francis B. Sayre and Channing H. Tobias.

The title selected for this year's reading is *The Word of Power for a Power Age*. Anyone wishing to secure bookmarks for distribution among his friends may secure them from the American Bible Society in New York. Many will be distributed through the Brethren Publishing House. Universal Bible Sunday is on December 8. This will be an appropriate time to focus a special service in the church



and in the home upon the reading of the Bible.

Listed on page two of this issue are the suggested Bible readings for the Thanksgiving to Christmas period. D. W. B.

Thanksgiving, 1946

Although 1946 has been a year during which all of us have suffered many frustrations, yet it has brought us more things for which we genuinely can be thankful than perhaps any other year within the decade. For what, then, am I thankful in 1946?

I. Obvious things come to mind at once; for these one hears expressions of thankfulness along any street and in every farmhouse: for meat, which can once again be found in the markets; for tires to place on wheels which have long awaited them; for gasoline to feed thirsty engines; for shoes to place on feet which were becoming almost bare; for clothes with a little more flair and variety. Thankful as we are for these things, we realize at once, however, that they are not really significant; there are millions in the world who do not have these

things in abundance or even at all.

II. Deeper and more abiding happiness and thankfulness come into our hearts this year for more significant things.

The great wars are ended; mothers' sons in all lands have been able to go home. Arriving at home these sons have found their way back into our schools and into our industries and they have been able to fit in better than many supposed that they would. They joined their wives and new homes have sprung up with little children in them.

We have been deeply thankful too that those who remained at home have been able to turn away from jobs which built only instruments of death and destruction, that they can now help to manufacture things which will be helpful in homes and in society everywhere.

III. The deepest occasion for happiness in 1946, however, lies in the realm of the things of the spirit.

a. We are thankful that during this year we have been able to share our food and clothing with people who needed them in other lands around the world.

b. We have been thankful that out of the rubble of ruined cities, church groups have been able to reassemble themselves and new church spires have begun again to point men's eyes upward from destruction toward heaven.

c. We have been thankful that leading churchmen of all lands, including the defeated lands, could assemble themselves together to search for ways and means of unifying the Christian church and of enhancing the preaching of the Christian gospel everywhere. We are glad that American and Japanese Christians could once more celebrate a love feast together.



Thinking About the News

Politics Must Do Better

The November elections were a severe, almost a painful, disappointment to this writer. This was not because the Republicans swept into power, for long since I have tried to cast off any inherited party loyalties and to vote always for men regardless of party; moreover I believe that in a two-party government there should be shifts periodically in governmental control from one party to the other. My disappointment lay rather in the inability of either party to bring to the fore, in a period as significant as this, even one appeal or issue which got above the belt level of human thinking.

These were the appeals which filled the election advertising of our land. "Have you gone without meat long enough? Vote Republican. "Did your son die in the Pacific in order to give some other nation advantages over America? Vote Democratic [or Republican, depending upon which side paid for the advertisement] and American interest will always be first." "Vote for me and I will complete what our sons fought for in Europe—America first, now and always" (signed by the candidate of either party).

As a result of all of this, the American voters went to the polls eager to vote against the muddling and the littleness in which we have been involved for some time past. They realized as they went, however, that no matter how they marked their ballots they would be forced to vote for little issues which played up bigotry, selfishness, and American egotism rather than for any great, soul-stirring issues which called for advances in the direction of good government in America and good will around the world.

Why was it that neither party could lay hold of anything that appealed to the spirit and to the intellect of Americans. Three possible reasons suggest themselves: Either (1) the candidates offered by both parties were little men who could think only of little things, or (2) the party managers are little men who imagine all Americans are like they are, or (3) both the party managers and the candidates underestimate the breadth of interest and the intelligence of their voting public. They seem to think our chief interests are nylon stockings and rib roasts on our platters.

If the Democrats and the Republicans cannot do better than they did in the November elections, the citizens of America will need to do once more what they did in 1860. They will need to call forth a third party which has foresight and courage and which will represent indeed the will and the intelligence of the American people. Perhaps somewhere a leader who will stand head and shoulders above all others is in the making. He may come over the American horizon soon. He will if the American citizenry goes out in a search for him.

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Protestant clergymen in Bedford, Ind., have started a drive to clean up the city's gambling spots. Following refusal of Mayor Paul Lostutter to move against the gambling establishments, because "the people of Bedford don't want a cleanup," the ministerial association decided to change his mind. Each week the ministers call for volunteer letter writers. These volunteers write three letters each during the week—one to Mayor Lostutter, one to Sheriff Lester Hayes and one to Steward Riley, editor and publisher of the Bedford Daily Times-Mail. The scheme will be kept up until the mayor has changed his mind. D.W.

d. We are thankful that the church, during this year, could realize more fully than it ever had before, something of its own strength and weight when it brought Christian opinion to bear on the formation of governmental policies.

e. We are thankful that during this year great national leaders could sit together in prolonged international conferences. Though they were not able to achieve as much as we had hoped, yet we are thankful that they continue to deliberate together.

f. We are thankful that during this year science has turned more and more to religion in order to challenge it to help man grow spiritually so that he can direct his scientific discoveries toward righteousness rather than toward evil ends.

g. We are thankful that the common men of all lands are learning that they have no real occasion to hate or to fear each other; that the hate which they are asked to hold for each other stems from propaganda rather than from real causes.

h. We are thankful that God still loves his children all over the world; that he loves them as much as he did when he sent his Son into the world that through him they might be saved. We are thankful that when men look to the Son, that promise from God is still true and entirely availing.

D. W. B.



Borthwick

The Presence

Colonial Art Company

There Is a Way

to spiritual power, peace and happiness in our lives

Foster M. Bittinger
 Pastor, Westernport and Frostburg,
 Maryland

OUR world has been astounded and horrified at the power of the atomic bomb. But when compared to the power of the earthquake, it fades into insignificance. And lack of all power is God, for all power is of God. This power of God is beneficent, kindly intended for constructive progress. He who is all power says, "I will not no wise fail thee nor forsake thee." He never has.

From time immemorial, the throbbing desire of humanity has been happiness and then peace. But for the most part they have eluded us. Yet they are possible; it is the will of God. Each can have them. The power exists. Instead we have wars, fears, destruction, misery, starvation, and unhappy lives. We have believed the kingdom of God is afar off while Jesus taught that it is in our midst. We

have believed God is apart from our world when the very meaning of his name *Immanuel* is God with us. We have believed our own ways were the ways to happiness, while he told us that his way leads to abundant living. These concepts have failed us. God has never failed us.

Christianity was once a thing of power. Through persecution

it was an onward-moving thing. In the first three centuries of its existence, there were perhaps nine million martyrs to the cause, but still Christianity moved on. Seemingly it conquered the great Roman empire. Constantine, a Roman emperor, adopted the cross as his symbol and beneath it on his banner wrote, "By This Sign Conquer." And behind that he sent forth his armies to slaughter and to destroy. Instead of being a victory for Christianity, that was the beginning of the fall from power.

People are not made Christian by decree, but by repentance and consecration of life to the way of Christ. These were still spiritually illiterate and unregenerate souls. The cross was by that decree linked with the sword. Under the banner of the cross the bloody, barbarous "Holy Crusades" were fought. Beneath the banner of the cross the Portuguese, the Spaniards, the Dutch, and many others went forth to win converts for Christ and also to extend empires and fill their coffers with gold. The cross and the sword went together, but the cross became ever more secondary. Empires have been gained and lost but Christianity has always lost when lives counted. Fifteen hundred years prove it. The potential power of the atomic bomb shocks us. Faith in a future peaceful world has almost disappeared from the earth. Is humanity to perish by its own hand? Ours is a mad world still reeking in the stench of human blood, saturated with misery, the asylums filled with moral wrecks, the hospitals filled with bodies torn to pieces, large numbers of cities wiped out, and the masses hopeless. Is this the end of man? The world begs for the answer.

Surely there must be a beneficent helpful power. There is. Surely there must be a way out



Thanksgiving and Consecration

J. M. Blough
Vyara, India

**What shall I render to my Lord
For all his grace to me,
Abundant grace that never fails,
So precious and so free?**

**For he has saved my soul from
death,
And wiped away my tears;
My feet from falling he has kept,
And freed me from all fears.**

**Therefore to him I'll pay my vows,
And bring my gift of praise;
I'll call upon his holy name,
And worship him always.**

**I am thy servant, O my Lord,
To thee I bow the knee;
Accept me as an off'ring, Lord,
O sanctify thou me.**

**Thy name to others I'll proclaim,
And magnify thy grace;
I'll serve thee, Lord, unto the end—
Until I see thy face.**

of this chaos. There is. And surely it must be God's will that men find that way and power. It is.

Some people of all ages have found it. Spiritual resources have been tapped. Happiness and unfailing peace have been found and have been held dearer and clung to more lovingly than physical life. These men were on the King's highway and they knew it. They opened their

hearts to God and he filled them. They surrendered their ways to God and he revealed his way. That was the priceless pearl for which they willingly and joyfully sold all else. The kingdom was indeed within them and they were indeed within the kingdom. They found heaven wherever they were, for it was within them. It is so for all; we find it in unison with God.

And God's way is not only a personal way but a way in social, national, and international life. The way of God is love, and love is the fulfilling of the law. Love is expressed first to God with all one's powers and then to one's fellow man as to one's self. In such a relation there is no master race, there are no ruling nations and there are no privileged classes. The motive is service instead of profit or greed. Christ gave himself because of love; so will his true followers. That may sound foolish to many, but the Scriptures say the gospel is foolishness to those who are perishing. Our world is perishing. The love of God is the good news of the gospel. Love in action is the way out of our chaos. All other ways have failed. Why not try genuine Christianity once?

In your quiet hour practice the presence of God; meditate on him and his love and seek ways to express God to our fellow man. Then your life can become one of power, of happiness and of peace. You no longer need be lost. You can know the way you can walk in the King's highway. You can be a power to leaven the world to it. You can be the leavening influence. You can be the kingdom of God. You can have strong Christian convictions and live by them. You can develop a radiant Christian personality. You can bear the fruits of the spirit, among which are love, joy and peace, if you get the kingdom of God within.

A traveler standing on the coast of Newfoundland was astonished to see offshore an island

berg moving directly into the face of a storm. How could it be? We inquired of a native standing near by. The explanation was simple. An iceberg floats with about seven eighths of its bulk beneath the surface and only one eighth above. At that point a strong ocean current passes nearby. This iceberg was imbedded deeply within the strong current, which moved it onward, regard-

less of cross winds or head-on storms.

We need deeper spiritual resources. We need to implant our lives deeply in a faith in Christ and his way, and drink deeply from his boundless stores. Then the storms and cross winds of life cannot move us.

Reveal unto us, O Father, thy way and give us power to live according to thy will.

Billion Decrease in Church Giving

THE National Stewardship Institute in compiling a statistical survey of the financial support rendered the churches of America during the last quarter of a century found that church giving had fallen off more than a billion dollars in contrast to the increased population, greater increase in church membership, almost doubled national income, and multiplied expenditures for both taxes and luxuries.

The total expenditure for luxuries alone has increased to the point where at least twenty-five dollars is being spent for luxuries for every dollar given for religious education and character-building purposes.

The survey reveals innate selfishness, greed for gain and thirst for power which unrestrained may lead to a third world war, declared Dr. Charles V. Vickrey, president of the Golden Rule Foundation and vice chairman of the institute. Religious, educational and character-building agencies ready for service are tragically handicapped by lack of adequate financial resources with which to cope with so great an epoch-making opportunity in competition with heavily financed government, secular and luxury-vending agencies.

Our present support of the church amounts to but little more than a penny per meal, less

than a nickel a day, Dr. Vickrey added.

Instead of increasing at the bewildering pace set by science, industry, military and other secular activities, the church and related agencies during the past seventeen years have actually suffered a serious decrease in total contributions for their support. This is in spite of the fact that during this period the membership of religious organizations has increased more rapidly than the population, and the per capita income has approximately doubled; but contributions to church and character-building agencies have declined both in total of dollars and in percentage of income contributed.

The statistics of twenty-five

national religious bodies from 1920 to 1945 revealed that during the thirteen-year period from 1920 to 1932 inclusive, the total giving (\$5,534,906,178 for the thirteen-year period) was more than a billion dollars (\$1,055,345,483) greater than the amount (\$4,479,560,695) contributed during the more recent thirteen-year period, from 1933 to 1945 inclusive.

This 19% decrease, totaling more than a billion dollars, was in spite of the fact that the number of members reported increased from 12,359,545 in 1920 to 30,628,673 in 1945; our national income increased from \$69.8 billion in 1920 to \$160.2 billion in 1945; our per capita income increased from \$655 to \$1,194. But during this period the average percentum of income contributed to churches and related charities decreased from 3.49% for the earlier thirteen-year period to 2.01% for the recent thirteen-year period, and the percentum of income contributed in 1945 struck an all-time low of 1.35%.

The highest percentage of giving was reached in the depression year of 1932, when the financial support of churches amounted to 5.25%.

If contributions from the entire church membership (num-

"Render Unto Caesar the Things That Are Caesar's . . . And to God the Things That Are God's."

**A TRILLION DOLLARS
(\$1,000,000,000,000)
FOR GLOBAL WAR
AND DESTRUCTION**



THE RULE OF GOLD

**15% TAX EXEMPT,
BIBLICAL TITHE, OR A
FAIR PERCENT OF INCOME
FOR PEACE AND PROGRESS**



THE GOLDEN RULE

**THE MORE WE SPENT,
THE LESS WE HAVE**

**THE MORE WE GIVE,
THE RICHER WE ARE**

Chart by Graphics Institute

© THE GOLDEN RULE FOUNDATION

"Effectual, Fervent..."

Galen B. Crist

Melvin Hill, North Carolina

SEVERAL weeks ago at our regional conference in Roanoke, Virginia, a twelve-hour prayer vigil was held from eight in the morning to eight at night while the regular program was going on. One or more persons were in the prayer room for one-half-hour periods. The condition of the world demands the prayers of sincere Christians. We are living in a critical age. The leaders of our nation and our churches need our prayers. Many of them are off on the wrong trail. Some of these trails are leading us rather rapidly into another war. Christian men and women and boys and girls need to pray as we have never prayed before. Frank Laubach says, "Prayer is more powerful than the atomic bomb." Our prayers must go up to God that in some special way the Prince of peace, mercy, goodwill and love will come once again into the lives of our leaders and of



every individual in the whole wide world. Alfred Tennyson once said, "More things are wrought by prayer than this world dreams of."

As I sat in the prayer room praying for the betterment of our world, this thought kept coming back to me concerning war—the lost cause—so I jotted down a few things before I left.

War is more fruitless than the fig tree which Christ approached to find fruit but found nothing thereon but leaves. War is destructive. It is a loss any way you look at it. The war slogans to boost morale proved erroneous. For example, in World War I two slogans were "Save the World for Democracy" and "War to End Wars," but we came out with more dictators than were ever known in the history of the world and we were well on our way to World War II at the end of the other war. In this last war it was a war to end tyranny and bring peace to the world. Everyone was to have a just government. As we look at the world today, it seems we

are in a worse condition than before the war started. There is much more hate and mistrust between the nations.

We lost much in this war, much of which we shall never be able to have back. Hate and mistrust have increased by leaps and bounds. Suffering has multiplied beyond our comprehension. The ledger for war is on the liability side and very much in the red. Our so-called victory in the field of battle was a great loss to us.

A scientist who worked on the atomic bomb has said that the event of another war of destruction would be beyond our imagination and that there is no known defense now, nor any sight, for the near future. War is a total loss to humanity any way you look at it. There is death physically and spiritually. One man's soul is worth far more than has ever been spent in war, yet we go about destroying men's souls by this very act.

What is wrong with humanity? It is sick, morally sick, and in need of the Great Physician. A good method to attain the Great Physician is through prayer. Use it. Help others that they too may have it and enjoy the benefits of it.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." "The effectual fervent prayer of a righteous man availeth much."

History Lesson

Roy White

Chicago, Illinois

WORLD WAR 1: "America battles for democracy and ushers in the dictator era."

WORLD WAR 2: "America destroys Hitler, and adopts many things from Hitlerism."

WORLD WAR 3: "America fights for unrestrained capitalism and everything is destroyed."

Or will we learn before less than three is ended to turn to another Book?

bering 72,492,669 Protestants, Catholics and Jews) decreased at the same rate that was officially recorded for the 30,628,673 reporting, the total decrease for the support of religion and related charities during this period was more than two billion dollars, and if the nearly sixty-five million nonchurch members were as negligent in giving to privately supported, public service institutions as church members were, the total loss to seriously underfinanced religious, character-building and welfare agencies during this period was not less than four billion dollars.

Psalm of Thanksgiving

Miranda Snow Walton
Salt Lake City, Utah,

Let us sing a new song unto the Lord
for nations everywhere;
A song of happy people
free from want and care.

Let us speak a new word unto the Lord
Of thankfulness and praise;
Let every grateful heart proclaim
The joy of heaven's ways.

Let us build a new world unto the Lord
Of peace and brotherhood;
A monument of love to God,
The Giver of all good!



Keystone

If We Are to Make "the Whole Gospel" Live in Our Day

THE Council of Social Action of the Congregational Church, during the sessions of the general council of that denomination held recently at Grinnell, Iowa, presented awards to three individuals for "distinguished churchmanship" displayed during the year just passed.

To Rev. David Stewart Burgess went one for "helping save the 549 Demlo labor homes in Southeast Missouri," thus assuring many families who were in danger of being forced onto the road as migrants that they might become home owners in eight years.

To Rev. A. Ritchie Low of Johnson, Vt., went another award for having originated a plan whereby Negro boys and girls of Harlem could have a summer vacation within his rural parish.

To the Hon. Wayne Lyman Morse, United States senator from Oregon, went the third in recognition of his support of

Roy L. Smith

various pieces of legislation of social significance.

One does not need to agree with the committee's choice of individuals upon whom such an honor was bestowed in order to become very enthusiastic over the basic thinking which has gone into the bestowal of such an award. True Christian churchmanship has received by the action of those Congregationalists a dramatic endorsement which should set all Protestantism thinking.

TOO long the measurement of a "good Christian" has been phrased in theological terms. We have accepted or rejected men on the basis of their doctrinal beliefs with little regard for their Christian or unchristian attitudes and ideals. Persons guilty of conduct grossly unsocial have been admitted into membership in influential churches, the only prerequisite being their willingness to affirm

that they "believed" certain doctrines and accepted certain creeds.

In Amos' day an Israelite was welcomed at the shrine and accorded the status of a "good Hebrew" provided he offered the proper sacrifice upon the altar in the prescribed manner and recited the chants and hymns correctly. He might be one who was robbing the poor, seizing land by foreclosure, and oppressing the helpless. No questions were asked concerning his morals. "Orthodoxy" was purely a matter of ritual.

It was against all that careless worship that the shepherd of Tekoa threw himself with all the powers of his being. His famous sermon preached at Bethel, the national shrine, was a terrific indictment of "those churchmen who did not care," and included the women of the congregation whose cosmetics and rich garments were purchased with the

bloodstained profits of their lords.

If Amos had stuck to theology he would never have been ejected from the Bethel shrine and driven out of the kingdom. Nor would he ever have been included in the Old Testament prophets. It was because he subjected churchmanship to social judgment that he became a martyr and an immortal.

JESUS faced this issue squarely and said, "By their fruits shall ye know them." The worth of a creed is to be estimated not by its logic, but by the worth of the life it produces. On another occasion the Master said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." On still another occasion he said, "If ye love me, keep my commandments." In not one of these situations was there any question of theology involved. Rather, the acid test appeared in one's attitude toward, and treatment of, one's brother or neighbor.

Strangely enough, however, when anyone stands before the altar of the church today applying for membership, he is examined concerning his theological beliefs and opinions rather than concerning his social attitudes.

It is highly significant that the first serious break in the Christian ranks following the resurrection of Jesus arose over an economic and not a theological issue. The Master had been crucified as a seditionist, and every friend and follower of his was in a precarious position. No one knew when the wrath of Rome might enlarge its maw to devour those who had followed after him. In that situation the Christians were under the strictest necessity of perfecting their fellowship. They had to trust one another, and they had to be

I Believe in Humanity

Levi K. Ziegler

Huntingdon, Pennsylvania

I believe man is a creature of God (Gen. 1:26-27). He is composed of body and of soul.

I believe in the dignity of man, because I believe in God, who made him. The nature of God is the perfection of love, goodness, truth, holiness, power and wisdom. Originally God shared his nature with man, and made him "in the image of God," "a little lower than the angels."

I believe in man because I believe in Jesus Christ. Though man sinned I do not understand that he is "totally depraved." To say that man absolutely, finally and ultimately lost is to contradict the work Christ came to do in redeeming man from his sin.

I believe in man because I have come to believe in myself. Not egotistically. Though I am one of the common race, I have had my distinctive personal experiences—experiences of failure and of hope and renewal. I am not a worm of the dust to be trampled under foot, but a son of God, a soul having within "the power of an endless life" (Heb. 7:16). This is the hope which all men may share.

I believe in man—not only in what he is by nature, but also in what he may become by grace.

I believe in humanity because God believes enough in humanity to nurture it with his providence and grace.

I believe in humanity because Jesus Christ believes enough in humanity to redeem even the individual man from the guilt of sin.

I believe in humanity because man is endowed with the image of God.

I believe in humanity because through creation and by the grace of God we all are brethren.

I believe in humanity because man has a part, God-given and directed, in building the kingdom of God.

loyal to one another. To fail in loyalty might cost the lives of all the believers.

In that emergency two persons—a man and his wife—failed the fellowship. It had been agreed that the believers should put their all into a common fund which was to provide for the necessities of all of them. This man and his wife put in a part of their fortune, but secreted the rest for themselves. They were unable to trust the fellowship, and for their fatal inability they paid with their lives. There was no question of theology involved. It was purely a question of economic loyalty, and they were unable to measure up to the high demands of the fellowship at that point.

The Congregational Council on Social Action, in making their awards for distinguished churchmanship, have put the whole question of orthodox Christian social attitudes into

brave italics. They have said in effect, that doctrinal correctness is not enough—that the true follower of the Lord Jesus must accept the Master's social attitudes as well.

SUPPOSE, for instance, that in addition to the vows now required from persons seeking membership in the Methodist Church it should also be required that they answer a few such questions as the following:

Are you determined to bring your racial attitudes and practices into harmony with the example and teachings of your Lord, Jesus Christ?

Are you prepared to desert your political party and vote against its candidates, if after prayer and earnest study you are convinced that it is prepared to violate the spirit and the principles set forth in the New Testament?

Are you willing to pledge:

the church of Jesus Christ that you will contend with all your powers against any infringement of New Testament ideals and teachings on the part of any labor union, employers' association, or other economic body of which you may be a member, and will you divorce yourself from such a body if, after an honest and sincere effort to convince them of their anti-Christian attitudes, you are unsuccessful?

Are you ready to maintain an open mind toward social and economic issues in which the health, morals, and prosperity of your community are involved, seeking all the facts and then judging them in the light of New Testament teachings?

Are you willing to assume the obligations of the fellowship of the believers among whom you seek to be enrolled? Will you guard their good name as you would your own, will you succor them in their hour of need, will you share with them when they lack the necessities of life, will you stand with them in the courts when they become victims of injustice, and will you join with other good men in defending them in the exercise of their rights as Christians in a democratic community even though you disagree with their personal opinions?

American standards for measuring churchmanship, and orthodoxy, were pretty largely fixed back in the Daniel Boone days when settlers' cabins were separated by miles and when one man's life did not impinge upon the life of another. But the modern church is seeking to save a world that has so far shrunk that one can take breakfast in London and dinner in Boston, and must deal with races that are no more than a few hours separated. If there is to be any redemption of such a world, its present pagan attitudes cannot be ignored.

All this lays an unprecedented responsibility upon the church and upon individual Christians.

The only gospel that can save our world is the "whole gospel," which converts systems as well as individuals; and the only persons who can be called "Christian" in such a world are those who have put their total life, with all its attitudes and affiliations, upon the altar of Christ and his kingdom.

In my opinion, we must enlarge our standards, redefine our measurements, and follow the implications of Jesus out into the political, economic, and social world of which we are inescapably a part.

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Two Great Sermons

John M. Cox

Cambria, California

A FEW weeks ago the writer was delighted to find a tablet, believed lost, in which he had written in shorthand two sermons delivered many years ago in La Verne, California, by the late Elder D. L. Miller.

Lessons From Ocean Life is the subject of the first sermon. Elder Miller and his wife spent 135 days on ships during their last voyage. The many illustrations are very impressive.

The Bible Proving Itself From God is the title of the second discourse. Special emphasis is placed upon observations made in America, Rome, Palestine, and Egypt.

Many declared they were the finest sermons they had ever heard. "What a blessing it would be if everyone could hear or read these wonderful sermons, especially the young people," said others.

A California educator remarked a few days ago: "I have never heard preached such interesting, instructive and impressive sermons. I shall always be a little better and happier as a result of

reading them. Do not fail to have them published, and reserve ten copies for me. They should be read in every home."

These sermons can be printed on excellent paper, neatly and substantially bound in one volume, and mailed in a large envelope, for only fifty cents. If a sufficient number are requested, three copies can be sent for one dollar. You will read them again and again. If you are interested you may place an order with the writer at Box 93, Cambria, Calif.

The Simplicity of Christianity

Dorothy Ebey

Muskegon, Michigan

One of the subtle claims which tends to discourage the neophyte in Christianity is the belief that this religion is too deep. This is the position of a child undertaking the study of arithmetic. "Oh, dear," he sighs, "I shall never be able to do it. It is too hard." However, as he continues he finds addition is not an impossible process; and once he grasps its fundamental rules his progress is steady and enables him to solve the mysteries of subtraction, multiplication, division, fractions and the rest. Thus it is with Christianity. If you come with an open heart and mind Christ will help you find the answer to his teachings in practical terms.

Christ's teaching was so simple, yet so profound, that many fail to grasp it. Great teaching is simple as great people are simple; they are humble and approachable because they are filled with the wonder they have perceived.

The men Jesus chose for his disciples were plain and simple fishermen, tax collectors and the like. His parables were of ordinary things. A child can grasp and understand Christianity because he trusts and accepts the truths Christ taught.

The Church of the Brethren has constantly stressed the value of keeping our consciousness free from the pitfalls of involved thinking and living. Sincerity, honesty and simplicity are ideals to which the church gives prominence and the effectiveness of this is known to us through the example of many of our brothers and sisters. How much better is this than gushing theories, stereotyped speeches and the arguments which are but parodies on genuine Christian living!

The Brethren Conference

Warren D. Bowman

Washington, D. C.

IT was my privilege to attend the General Conference of the Brethren Church, which convened at Ashland College, Ashland, Ohio, August 19-25. Seldom have I had such a delightful experience. Their program was rich in food for the soul, their fellowship was warm, and the atmosphere was genuinely Christian throughout.

I must confess that I had difficulty in realizing that I was not attending an Annual Conference, or a large district or ministerial meeting of the Church of the Brethren. Here was a group of Brethren so akin to our own fellowship that we think alike, act alike, plan alike and look alike. Many of the names prominent in the Church of the Brethren are to be found among the leaders of the Brethren. We have a common ancestry both biologically and spiritually. Our philosophy of life is the same. Although these two Christian communions have been separated organically since 1882, yet God has kept us together in doctrine, in practice and in spirit. During my addresses I felt that I was speaking to my own brethren, for there was a bond between us than transcended organization.

In thinking over our two communions it occurs to me that we should have a Brethren speaker frequently at our Annual Conference, and also at our regional, district, and ministerial meetings. Each communion has something worth while to share with the other, and as we share both communions will be strengthened and blessed.

I shall ever look back upon my three days at the Brethren Conference as a mountaintop experience, and shall ever be grate-

ful to the Brethren for the privilege of worshipping and fellowshiping with them in their Annual Conference.

Personnel Changes

Missionary Education Director

In July of 1933, Miss Anetta C. Mow, who had previously spent fourteen years on the India mission field, began her work as the missionary education secretary for the General Mission Board, as well as secretary of women's work. In the latter she followed Mrs. Lucile Shirk West, former secretary of women's work.

During these thirteen years she has given unstintingly of her time and energy to these fields of service. Missionary education and women's work have both grown tremendously during these years, and it was felt on the part of both the General Mission Board and the Women's Work Council that each needed a full-time secretary. Miss Mow, therefore, as of September 1, 1946, began giving full-time service to the work of missionary education. Because of her previous experience on the mission field, her special training and her natural ability, she will continue to place before the church the significance of our foreign mission program.

Director of Women's Work and Home and Family Life

Miss Ruth Shriver has been chosen as director of women's work and home and family life education. She brings to the program twenty years of experience in children's work—a continuous effort to inspire parents and teachers with a sense of responsibility for the training of



children. In addition, she has shared in the program of leadership education and has served on the committee on family life education from its beginning. Interdenominationally, she has served as a member of the Committee on the Religious Education of Children of the International Council of Religious Education and in other capacities.

Miss Shriver graduated from Manchester College and has done graduate work at Boston and Northwestern universities. Building upon this educational background she has constantly grown through study, research and experience. She brings to her new job a deep concern that nothing shall be lost of the fine contribution of women's work in past years, and hope that whatever she does will help to bring greater unity and strength to a program already far under way.

• • •

Children's work will be carried for a few months, until a permanent director is on the job, by dividing responsibilities among Genevieve Crist, Mrs. Nevin Fisher of Bridgewater, Virginia, and the general secretary of the Board of Christian Education. The board is negotiating with personnel for the new director of children's work and hopes to be able to make an announcement within the next few months.

Leland S. Brubaker
Mrs. R. D. Bowman
Raymond R. Peters



MUCH is heard and read about juvenile delinquency. We know beyond any doubt that the rate of crime among minors has risen to appalling heights within recent years. There is no disputing this fact. It is recorded on our court files throughout the country. But this record of juvenile delinquency is not the whole story. There are many related questions that need to be asked and answered.

For instance, in Chicago where I live, a walk around the block reveals convincing evidence that points a stern finger at the adults. Fathers and mothers may be seen entering saloons, smoking their cigarettes, chasing around or idling over cards as the children, even those of eight and nine years of age, are left to play in the streets and alleys at times as late as 11:00 o'clock or midnight. Maybe the real delinquents are not the youth, but the fathers and mothers who disregard the plain and simple duties of parents.

We all know that we live in an ordered universe where things do not just happen. Actions are preceded by adequate causes. Adolescents do not become criminals out of a clear sky. They are made. Interviews with Mr. Harvey L. Long, superintendent of the division of supervision of delinquents of the Department of Public Welfare of Illinois, Mr. Perry L. Rohrer, psychological consultant to the Criminal Court of Chicago for some years, Mr. Ellis M. Studebaker, administrator of Bethany Hospital, and Mr. A. C. Wieand, founder of Bethany Seminary, helped me to see that this problem of delinquency is far too complex to be solved by any sweeping generalizations. Varied factors are involved. Always the individuality of the party must be given consideration. Scores of forces through



H. Armstrong Roberts

ADULT DELINQUENCY

Is the Problem

Cosette Will
Chicago, Illinois

school, associates, movies, comic strips, and all our complex social order play upon our lives and help to shape our destiny. We have no intention of saddling the whole responsibility of delinquency upon the adults, but of this we are firmly convinced,

that, when all the evidence is in, a fair share of the responsibility rests upon fathers and mothers and is traceable to delinquency rooted back in the home.

Perhaps there is no better way to study this problem of delinquency than by reviewing an actual case. We shall call the sixteen-year-old boy Jack. He lives in Chicago. Jack is a normal lad and above average in scholastic progress. He excelled in art and drawing. About two years ago he began playing truant from home and school. Soon he was apprehended for burglary, and later for auto larceny. In each instance he was sent to the juvenile home and then released on parole. This past spring found him participating in a truck robbery with a gang of which he seems to have been a member. He was picked up after being told on by one of his accomplices. At present his trial is pending.

We would not question the fact that Jack is delinquent, but before passing final judgment on him, let us take a look at his parents and his home. His parents are of English descent and were married in 1929. The father was a good workman and the home was good enough. But in 1938 when Jack was eight years old, his parents were divorced, and in a few years both were remarried. After the breakup of the family, Jack spent most of his time with his mother, but sometimes he was sent to his father. The mother was kind, but indulgent; the father was domineering. Jack is now sixteen and court officials in late interviews report that the mother feels she cannot take him in her home, and the father says, "If he wants to stay here, it's all right as long as he does what I say, but if he won't do that, let the law take care of him." Now in the name of justice and right, who are the delinquents? The boy, who has shifted from place to place, or the parents, who each thrust the

responsibility for his welfare on someone else? Jack's story could be multiplied by the hundreds if one but took the time to go through the files of our juvenile courts.

When two people marry and a child is born, they are accepting the most important trust this life has to offer—that of being responsible for another personality. Since the most impressionable years of a child's life are spent almost totally in the home, the parents are really accountable for what the child becomes. I am told that Dr. D. W. Kurtz used to give a lecture on Childhood, the Hope of the World, and that he concluded that the problem was making the adults behave while you trained the children. Unless a child is wanted and is surrounded in the home with security and affection, he is almost bound to express himself in some anti-social way. Many juvenile delinquents have the feeling that adults are their enemies. Is it not parental delinquency that creates such an attitude?

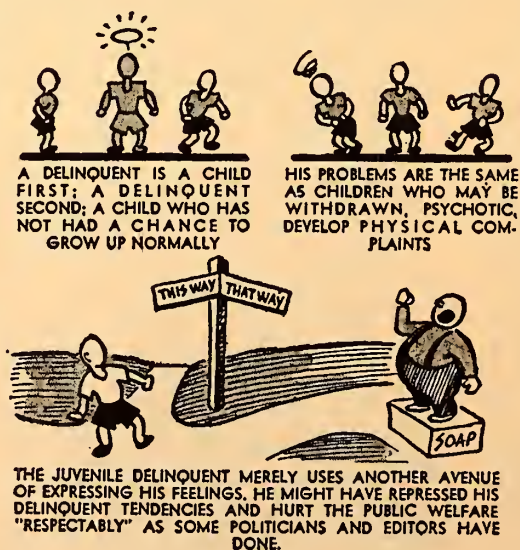
It is encouraging to note that steps are being taken to understand delinquency and the delinquent. Classes in home building and child training are being organized in many centers. Is it not strange that we have not gotten these major functions of

life into the curriculum of our schools? A step in the right direction has been made in several cities, including Detroit, San Francisco, and Joliet, where the parents of juvenile delinquents are required by court order to attend classes on child training. To remove the stigma of attending these classes, they have been opened to the public in Detroit. In a few places where there has been apparent neglect on the part of the parents, they have been held responsible along with their children for the delinquency. Action of this character should deepen the sense of parental responsibility. Mothers are being encouraged not to work, but to stay at home with their children.

The church has in recent years sought more fully to co-ordinate its work with the home and parents. The men and women of our church, I understand, are concentrating their efforts on the building of Christian homes. A home and family life education secretary has been employed. This is a good step, as delinquents are almost unknown where you find a strong feeling of family loyalty and pride, and a background of genuine Christian teaching and experience.

Society has much at stake in this whole problem, for it ultimately pays the bill in criminal costs. Therefore, it is encouraging to see society more fully accepting its responsibility by providing better recreational facilities, a slum clearance program that will assure better homes, and various kinds of insurance that will give more stable economic foundation to the underprivileged home.

We come back, however, to where we started—a father's share of the delinquency who are wrestling with today falls upon the adult members of our society, upon the



Courtesy Chicago Sun

fathers and mothers who have not accepted the full responsibility of parenthood. Would juvenile delinquency remain the threat it is if more parents would follow the example of one father? On Christmas morning the family met downstairs to open the presents. On the tree was an envelope directed to the fourteen-year-old son. When opened, it read:

Dear John,
For the coming year, I give you seven hours of my undivided time each week, to be used as you see fit.

Merry Christmas!
Your loving dad.

Thoughts About White Communion Bread

Donald Royer
Luray, Virginia

HAS it ever occurred to you that our white communion bread is a symbol of what Christian America has done to Jesus?

White communion bread is bread with the germ, the heart, the life of the wheat, taken out of it. It is made from the mealy, flavorless part of the grain, for not only is the life-giving germ absent, but the flavor-giving bran is gone too. It is a bleached-out substitute for the whole wheat.

Jesus—lifeless, mealy, flavorless, bleached-out? Modern America may think so, but he is the most vital, most life-giving, most flavorsome whole-ness that ever touched me.

I have an uneasy feeling every time I break the bleached-out white communion bread that it misrepresents the real life-giving Jesus, that it is no more a symbol of Jesus on the cross than muddy baptismal water is a symbol of the cleansing power of the Spirit.

Jesus is the whole grain, the most vital, most life-giving grain the world has ever known. We need a symbol adequate to him—whole-grained, life-filled, vital.



H. H. Helman

A Strong Church

It is said that it takes all kinds of people to make a world. One thing is sure: it takes only one kind of people to make a church—Christian people. The Ephesian church found Pastor Paul insisting upon this. If the church lived up to the epistle he sent them, it did contain but one kind of people—genuine Christians. We need that same one kind of people in every church today. Too much of the world in it unmakes a church. It loses its power. Real Christians make a church strong.

Monday, November 25

A Prayer for Converts. Eph. 1: 15-23.

Too often we pray for the conversion of our friends and after that prayer is answered we cease praying for them. Perhaps they need our prayers as much as ever. Why not keep all new church members on our prayer list? It will do both us and them much good.

We would be unselfish, O God, and pray for all who need thy help.

Tuesday, November 26

Walk Worthily. Eph. 4: 1-7.

This means behave worthily. Behave yourself like real Christians is what it really means. The family of God ought to act like a family of God for two reasons: first, because folks are looking on, calculating whether we are true to our calling in Christ Jesus; second, simply because we are the children of God.

Help us, O Lord, to walk worthily of the vocation wherewith we are called.

Wednesday, November 27

Live This Way. Eph. 4: 25—5: 2.

Paul was an expert in pointing out how to live a practical Christian life. He seems to know at what points we are most tempted. He bids us watch these weak spots. He pulls us to the heights. For instance, "walk in love." This is a real attainment. Few of us reach it. Let's keep trying.

We press on toward the prize of our high calling but we need thy help, O God.

Thursday, November 28

Consistent Christian Living. Eph. 5: 15-21.

Circumspectly is probing advice. Moffatt translates verse 5, "Be strictly careful then about the life you lead; act like sensible men, not like thoughtless." I guess we are all foolish and thoughtless at times. We cannot be too careful, however, for others are watching us and we may drive them from the Lord.

Help us to understand how important it is that how we live measures up to our profession.

Friday, November 29

How to Act at Home. Eph. 6: 1-9.

How we act toward each other in the home matters tremendously. It helps make us what we are outside the home. The home life tells, every time. We cannot hide it. That is why Christian parents need to love their children, and children in Christian homes need to honor their parents. It is a part of the way of living.

Help all of us, O Lord, to be good home builders, builders of Christian homes.

Saturday, November 30

Armored Christians. Eph. 6: 10-18.

The fight is on. The Christian is in it. He is in to win. First he must protect and defend himself. He puts on the whole armor. Then he attacks the enemy, which he finds to be a strong enemy. But he stands against him, defeats him and is ready for new conflicts. The armor enables him to win.

Make us strong in the conflict with evil, O Lord, and enable us to win.

Sunday, December 1

Paul's Intercession. Eph. 3: 14-21.

The Ephesian church had an intercessor, an advocate before the throne of God. Paul could not get the Ephesians out of his mind. They needed prayer help. So he intercedes for them. He says, "For you I am praying." Perhaps some saint is praying for us right now. May God answer their prayers.

We thank thee for all those dear ones who do not neglect to pray for us.

... Kingdom Gleanings ...

Brotherhood Theme for 1946-47 Christ the Hope of the World Calendar for Sunday, November 24

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and used by its permission.

Sunday-school Lesson. Paul in Athens and Corinth—Acts 17: 15-28a; 18; 1 Cor. 1: 22-31; 3: 1-15; 15. Golden Text, For other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. 3: 11.

B.Y.P.D. Topic for November, Christian Public Service.

Gains for the Kingdom

Five baptized in the Springfield church, Pa.

Six baptized in the La Porte church, Ind.

Four baptized in the Harmonyville church, Pa.

Three baptized in the Battle Creek church, Mich.

One baptized in the Upper Conewago congregation, Pa.

Twelve baptized and five received by letter in the Cherry Grove church, Ill.

With Our Evangelists

Will you share the burden which these laborers carry?

Will you pray for the success of these meetings?

Bro. C. D. Bonsack of Elgin, Ill., in the Pipe Creek church, Ind., Nov. 18—Dec. 1.

Bro. David G. Gible of Manheim, Pa., in the Shady Grove church, Pa., Dec. 1-15.

Bro. Harold R. Myers of Elkhart, Ind., in the Center church, Ind., Nov. 25—Dec. 8.

Bro. Ralph E. Shober of Roanoke, Va., in the Daleville church, Va., Nov. 20—Dec. 1.

Bro. A. R. Fisher of Trotwood, Ohio, in the Rock Run church, Ind., Nov. 25—Dec. 8.

Personal Mention

Mrs. David Howard of Ontario, Oregon, was recently a visitor in the Publishing House.

Bro. A. C. Auvil writes that his address is changed from Independence to Tunnelton, W. Va.

Brother and Sister Roy C. Frantz of Conway Springs, Kansas, were recent visitors through the Publishing House.

Bro. D. Howard Keiper's address after Dec. 2 will be R. 1, Pottstown, Pa., instead of Grottoes, Va. Will his correspondents please note?

Bro. John M. Cox of Cambria, Calif., has an article in this issue of the Messenger regarding the discovery of two sermons by Elder D. L. Miller. You will be interested in it.

Mrs. E. A. Pineo of Laton, Calif., who came east to visit a daughter in Chicago and old home scenes about Roanoke, Ill., found it convenient to visit the Brethren Publishing House also.

Miscellaneous Items

Thanksgiving services will be held at the Latimore house in the Upper Conewago congregation, Pa., on Thursday, Nov. 28, beginning at 10:15 a.m. **Bro. Aaron Heisey** of Lebanon, Pa., will be the speaker.

On Monday, October 14, patients continued to pour into the Bulsar dispensary all day long. It was a busy day for the doctors and the nurses and the record showed that 314 patients had been cared for. Much sickness seems to be due to a shortage of food.

Wanted for Garkida leper colony, Africa, musical instruments for brass bands. Dr. Howard Bosler, medical superintendent of the Garkida leper colony, which enrolls 1,100 lepers, is eager to take back with him to Africa trumpets, trombones, baritones and other smaller wind instruments in order that a band might be organized in the various villages of the African leper colony. These instruments need not be new. They will bring unusual joy to people who are sick with a discouraging disease. Anyone interested in supplying such instruments should mail them to the Mission Board, 22 S. State Street, Elgin, Ill.

One township in Marshall County, Kansas, has had no arrests and no court procedures within the township for more than thirty years. All residents in this township belong to the Lutheran church. There are two Lutheran schools and no public schools.

The American Friends Service Committee has initiated a feeding program for the hungry people of Japan. Babies, children and tubercular patients will be the first to receive food. The Quakers recently purchased \$34,821 worth of surplus foods for the Japanese feeding project.

The National Council of Women's Work calls attention to the fact that the past quota of 33⅓c per member has not been raised. Some districts have exceeded this quota of recent years, but on a purely voluntary basis. The total number of women in the church (beginning with girls twelve years of age) should be included in figuring amounts due.—Ruth Shriver, secretary.

The Committee of Fifteen which has been charged with setting up the General Brotherhood Board met for three days last week in order to look finally and carefully at the details of bringing the General Brotherhood Board into existence. The Committee of Fifteen also carried forward its additional work, which was a study of the further organizational procedures of the Church of the Brethren, preparatory to making a final report at Annual Conference in Florida.

Mr. Molotov suggested before the United Nations assembly that the world move in the direction of disarmament. No progress can be made in this direction unless the United States leads out, for since the United States has the atomic bomb it can stifle all activity in the direction of disarmament. If we fail to accept Mr. Molotov's suggestion and lead the world toward disarmament, we will have missed one of the greatest opportunities that has ever been offered to us. Letters to our government officials urging American leadership toward disarmament should pour into Washington.

As this Messenger goes to press, the General Boards of the church are holding their fall meetings at Elgin. The Board of Christian Education is meeting this year in the local Church of the Brethren on Highland Avenue. The Ministerial Board, the Mission Board and the other boards are holding their meetings in the regular conference rooms of the Brethren Publishing House. The Council of Boards is holding what may be its last meeting since the General Brotherhood Board will hold its first meeting at this time. This General Brotherhood Board meeting will not be a legal meeting but rather a morale or planning meeting. Through a gradual process work of the different boards and of the Council of Boards will be merged into and will become the work of the General Brotherhood Board.

A report from Japan tells that Kagawa is once again free to go about preaching. It says that he is making fifty converts a day. A church group in New York city is sponsoring a project to send 1000 or more Christmas food packages to him which he in turn will distribute through the National Christian Council in Japan.

The Florida state supreme court has upheld the right of city officials in the state of Florida to refuse liquor establishments the right to establish barrooms or taverns in the vicinity of churches. According to the law which the supreme court upheld, no liquor establishment may operate within 300 feet of a church or school.

The Methodist Church gained more than 800,000 new members during the past year. Six hundred and thirty-two new churches were founded or reopened. Bishop Hughes of Washington, D. C., declared this to be the most significant evangelistic effort in the history of American Protestantism.

The District of Western Pennsylvania will hold a music institute, for music directors, choir directors, choirs, organists, pianists and all others interested in improving church music, at the Morrellville church, Johnstown, Pa., beginning Friday evening, Nov. 29, with Bro. Alvin F. Brightbill in charge. It will close with a great hymn festival on Sunday evening, Dec. 1.

A conference of three or four thousand students from over the United States is planned by the United Student Christian Council. This conference will bring together representatives of all the movements and agencies operating for Christian growth on college campuses throughout the United States. Its hope will be to focus the attention of the world upon the unity of the students of America in Christian activities.

During the week of October 28 several China missionaries started on their way to San Francisco where they hope to sail on the Marine Lynx about the middle of November for Shanghai. Elizabeth Wampler and her sons, Joseph and Eugene, hope to join Ernest Wampler in China within the next few weeks. John Detrick left Chicago on Monday evening, October 28. The other missionaries who plan to sail at the same time will be going to the coast soon. Bessie Crim, Hazel Rothrock, Dr. Daryl and Martha Parker and their two sons, and O. C. Sollenberger are all preparing to go on the same ship.

Christmas Present for Boys' Club of Quito, Ecuador

The boys' class of the Pasadena church, California, has organized a stamp club which has as its main purpose the sponsoring of other stamp collectors' clubs in other parts of the world. The first project is to organize materials for the Quito, Ecuador, Boys' Club. This South American club is sponsored by the Brethren Service Committee.

The Pasadena boys are sending, as a Christmas present, stamp collectors' kits for 25 boys. The Quito boys will exchange used South American stamps with the boys of the U.S.A. Additional stamps will be sent to Quito monthly. Every Brethren adult and youth can help with this and later projects. Dozens of pieces of mail arrive at Brethren homes throughout the Christmas season. Please clip out all stamps, leaving a margin of paper about the stamps. Ask friends to clip stamps for you. Have your Sunday-school class make a project of collecting used stamps. Be sure to include entire postmarks where the post-office name is clearly stamped.

As a special inducement, an interesting stamp from Ecuador will be sent to each person who sends in 100 stamps or more. Special prizes will be made up for large accumulations received. Your stamps should be mailed to California between December 26 and 31. Large lots may be placed in a manila envelope and sent at parcel-post rates. We are eager to receive commemorative stamps of any denomination. Such stamps picture historic events or personages with special scenes on the stamp. All stamps of denominations above 3c are wanted. Please look through old correspondence and clip such stamps. Mail to Wm. D. Everhart, 1323 E. Duarte Road, San Gabriel, Calif.

47,700 Messengers this week! In 1947 it will be fifty years since the Gospel Messenger became the official organ of the Church of the Brethren. Then why not 50,000 Messengers in 1947?

Protestant church women throughout the United States were called upon by Mrs. Harper Sibley, President of the United Council of Church Women, to work and pray together for the success of the United Nations. Mrs. Sibley said, "We, as women, have a peculiar opportunity at this time. Ours is the diplomacy of spiritual value."

The Dutch Peace Council opened its first postwar conference at Geneva recently. They made plans for a new international peace organization which will embrace 70,000,000 members. Among the things which they said, were the following: "Goodwill does not suffice in itself but must be rooted in love and in the faith of man in God. Governments cannot count on church support in future wars since the church owes obedience to Christ and not to modern Caesars."

American boys in the army of occupation in Germany are running into considerable injury according to an Oct. 5 article in the New York Times. "They are exposed," the article says, "to bribery, to moral corrosion, and to infection by venereal disease (264 out of every 1,000 men were found to be infected in June); and I would hold that their previous training in and out of the army had not prepared them to resist temptations or avoid these dangers of an occupation army."

With Our Schools . . .

La Verne College

A bus accommodating twenty-nine passengers has been purchased by the college for use in transporting athletic teams, the chapel choir, and similar groups.

Paul S. Longenecker, pastor at Lindsay, gave an interesting chapel report of his experiences on a trip to Poland caring for horses. He and Mrs. Longenecker have invited the entire delegation of Washington students to their home for the Thanksgiving vacation.

Raymond R. Peters, executive secretary of the Board of Christian Education, and the Hon. Jerry Voorhis, congressman, were recent chapel speakers.

Desmond W. Bittinger, editor of the Gospel Messenger, was with us during religious emphasis week, Oct. 6 to 11. His addresses and conferences were very helpful to the college and the church.

A Sauer Bible, 1776 edition, has been added to the library. Louise Larick, our alert librarian, saw the volume advertised in a catalog of rare books. She and President Davis provided the funds for the purchase.

The artist course season opened with a concert by the Los Angeles Philharmonic Orchestra under the direction of Alfred Wallenstein. Eugene List, distinguished young pianist, will appear on Nov. 25.

The International Relations Club, under the direction of Gladdys Muir, was well represented at a recent conference of the clubs in the southern California area held in Los Angeles. Miss Barbara Grant led the roundtable discussion on The Future of the United Nations.

A. J. Muste, director of the Presbyterian Labor Temple in New York City, spoke on the evening of Nov. 6. He discussed the international situation under the subject, The Christian Way Out.

Our Mission Work

Claude M. Rupel

C. F. Rupel
Pasadena, California

Claude M. Rupel was born on a farm near North Liberty, in the Pine Creek congregation of Northern Indiana on June 18, 1904, the son of C. F. and Alzina Rupel, who welcomed the new life added to their family. There were two brothers and two sisters older than Claude.



He attended public school near the home for one year. Then the family moved to the state of Washington in July 1912. After living at Wenatchee for one year, the family moved to Plain, Washington, where Claude helped on the ranch and attended public school, finishing grade school in 1918.

He united with the church at the age of ten years at Plain during a series of meetings held by Bro. George Hilton, one of our missionaries to China.

He graduated from the Wenatchee high school in 1923. He found it necessary to work his way through, boarding himself most of the time. He then attended Bethany Biblical Seminary for four terms during the years of 1924 and 1925. Later he enrolled in Manchester College at North Manchester, Indiana, and again he paid his way as he went by teaching shop and mechanical drawing. He graduated in 1930, receiving the A.B. degree. He then went to California and continued his preparation to teach in the public schools. He did not forget the church and its work, but took part in many kinds of activity and co-operation with many groups, where he gained the respect and friendship of his associates. His present church home is at Fresno, California.

He commenced teaching in Fresno County, California, and served as an elementary school principal for ten years. During his summer vacations he attended Claremont College and received his Master's de-

New House Parents of the Missionaries' Children's School, Hillcrest, Located in Jos, Nigeria. Fly to Africa

gree in 1945. He wrote his thesis on Home and School Relationships.

On February 26, 1933, Claude was married to Marie Elizabeth Pobst, of Plain, Washington, who had been a schoolmate at Plain and Wenatchee and a fellow student at Bethany Biblical Seminary.

During the summer of 1936, he received a call to go to Africa to work in the Booker Washington Agricultural and Industrial Institute of Liberia. Claude's older brother, Paul, had already served one term in Africa under the mission board and was then in charge of the Booker Washington Institute in Liberia. At the invitation of the board for the school, Claude accepted a teaching position and in the fall of 1936 Claude and Marie sailed from New York to make their home at Kakata, Liberia. Here he spent three and one-half years, the last year and a half as its principal, after his brother Paul returned to America.

After returning to the United States he continued his school work in Fresno County, California. The last two years he was principal of the Calwa school near the city of Fresno.

During the summer of 1945, the General Mission Board called Claude and Marie to take charge of the school for missionaries' children at Jos, Northern Nigeria, Africa. Not being able to make arrangements to go at that time, the matter was postponed. The board called them again this year. They have accepted this call.

Claude will be principal of this school, the house father and a teacher. Besides this he will be the purchasing and forwarding agent for all Church of the Brethren mission goods that pass through Jos. This will be no small job in itself but Claude is well qualified both in experience and temperament to carry this heavy load efficiently and satisfactorily.

They left New York by plane on October 10, 1946.

Marie Pobst Rupel

Geraldine Eller
Wenatchee, Washington

In the home of Otho Moomaw and Ada Beckner Pobst, tucked away in the hills of Virginia at Cloverdale, came a dark-haired, dark-eyed daughter on May 21, 1905. After a transition period on the plains of the Midwest, Brother and Sister Pobst established their home among the Cascade Mountains of



Washington, where this same Marie Elizabeth grew to be a sweet and gracious lady.

Brother and Sister Pobst have proved that where the parents have a deep and abiding Christian loyalty and a will to see that it is done, they can set the tone of the home and train up the children in their rightful Brethren heritage, even though separated from regular organized services. To Marie, and her two brothers, Aubrey and Galen, and the younger sister, Margarite, Sister Pobst often read aloud from the church's literature on missions. Some Who Led, Our Saturday Night, and the Gospel Messenger had a place in this home. Margarite became a registered nurse, and is making a big contribution to the home; the two brothers, though busy with their own full loads, took time from their own duties to take cattle to Europe this winter. All are members of the Church of the Brethren.

In this same mountain valley for a few years lived another Brethren family, Elder and Sister C. F. Rupel. Among the Rupel children was a son, Claude, who was a schoolmate of Marie's. On a snowy December 5, 1914, when Marie was nine years old, both she and Claude were baptized into the Church of the Brethren by that pioneer of our China mission, Elder George Hilton. Both Marie and Claude attended Wenatchee high school, where they graduated together the same June. Then Marie attended Bethany Biblical Seminary in Chicago for one year, where she came under the influence of real flesh and blood Brethren leaders such as Elders E.

B. Hoff, A. C. Wieand, J. Hugh Heckman, and W. W. Slabaugh.

In 1929, Marie went to La Verne to enroll in her own regional college. Here she lived in the home of Miss Hortense Lear and graduated from La Verne in the class of 1932. Dr. Jesse B. Emmert was on the faculty of La Verne College during those years and so again Marie's life was being influenced by a strong mission atmosphere.

Another influence that had been a part of Marie's days since her childhood was also maturing. That was the companionship of a certain former neighbor boy. On February 26, 1932, at the La Verne church Claude Merrill Rupel and Marie Elizabeth Pobst pledged their marriage vows one to another. They made their first home in the San Joaquin Valley of California.

In 1936 they received a call to serve in the Booker Washington Agricultural and Industrial Institute of Liberia, West Africa, and they accepted the position. They were in Liberia for three and one-half years.

Since their return to America in 1940, Claude has been principal of schools in and around Fresno, California, where Marie has been busy caring for the home, working in many church activities and teaching Bible in the released-time periods of the public schools of the county and city of Fresno.

Again the Rupels have been called to go to Africa and this time they have been asked to live and work at Jos and have charge of the Hillcrest School, a boarding school for the children of Brethren missionaries and those of other denominations as well. It is also a day school for other children of European parents residing in that area.

Marie will be house mother for the boarding students that Claude and Sister Clara Myer will be teaching through all the grades and high school subjects. Our missionary parents on the Africa field will rest secure in the thought that, since they are not able to have their children in school and under their home roof at the same time, they have the next best substitute; they will be in an American-type school and under the care and supervision of Claude and Marie Rupel. Marie will be in a position to follow in the footsteps of her mother and father, training children in the heritage of their faith by surrounding them with the best the church has to offer in literature and living. May God bless her and them in it.

With Leland S. Brubaker in China

In this letter, written from Shansi on June 1, Bro. Brubaker gives a firsthand account of the damage done to our mission points. Shansi province, it should be remembered, is even now a battleground for the nationalist and communist forces in the Chinese civil war.

This is my first letter to you from Shansi. I left Peking on the 27th of May and rode to Shih Men. I was met at the train by Kuan Chi Yu, a former Shansi man. He is a member of the church. He took me over to the Assembly of God mission, to which I had written before, asking to stay all night with them. It was good to get into their home after traveling on the train all day by myself. But I had a good trip. I used my limited Chinese and got along fairly well.

Shih Men has grown from 120,000 to 170,000. The Japanese built quite a number of new buildings there. It promises to be a very important city for all of this area. Shih Men was bombed by our forces. We walked though that section of the city in which the bombing had been the worst. Buildings are flat and there is still evidence of the great destruction. I asked several Chinese what they thought and how they felt when the Americans came over and bombed their city. They all said that they were happy to see our forces come, for they felt that now they might be released from their oppressors. The first bombing killed many hundreds of people, for they were not expecting the Americans to come at that time. I stayed here an extra day to look at the hospital sites and to meet some of our Shansi people who now live in Shih Men.

On Wednesday morning I took the fast train for Yang Chuan. The trip was uneventful and dreadfully dirty, for there are many tunnels along the route and the Chinese had the windows wide open all the time. I arrived at Yang Chuan about 3:15 and was met at the train by one of our Christians. Soon I was in a ricksha and an hour and fifteen minutes later I was in Ping Ting. Mary Schaeffer, Velma Ober and Wendell Flory met me just outside the East gate of the city and I was most happy to see them.

Now I want to give you some information concerning our work here. This is only a preliminary report. Ernest Wampler and Wendell Flory received permission from the communists to visit our Liao and Tsinchow stations. They report that as far as the buildings are concerned they are totally gone, except for the church at Liao. The church members have been scattered very much there. Tsinchow has a rather good group to begin working with but Liao has a very small group and they are discouraged and still seem to be afraid of what might happen to them if they take an active part in the church work. You remember that in Liao several of the Christians were killed and the rest scattered in order, many times, to save their lives. The two men reported, however, that they were received in a very fine way every place they went. In some places, especially in Tsinchow, the Christians and others were overjoyed at the return of our missionaries. Wendell reports that it was rather amusing to watch Ernest W. digging for \$600 in silver which he had buried there before he left. At first he didn't find it, but while he was eating lunch the Chinese who were helping him found it.

Ping Ting Chow is badly damaged. In the city compound there are three foreign houses. The west one on the hill, or what we call the Ikenberry house, is completely destroyed. Only the four walls are standing. It is going to be necessary to take it the rest of the way down in order to get rid of the danger of the house hurting someone and also in order to use the materials that are left in repairing the other houses. Number two house, the Crumpacker house, is not in quite such a bad condition. Though I am sure that if you could see it you would think it bad enough. They had started to tear it down as they did the west house but evidently had to leave before it was completed. The roof is bad, the floors are ripped up and the baseboards are gone. Windows are gone in all the buildings and most of the doors are gone. Furnaces, all plumbing, etc., are gone. Nothing remains but bricks, stones, and the wood that was too hard to get out. Crumpacker's house can be repaired, perhaps, at great expense. The ladies' house was the best of the three. It is repaired and we are living in it. It is a very simple life, I can assure you—no rugs on the floors (and you should see the floors after the Japanese had used them!), no curtains, a few chairs, locks on only a few doors, not enough dishes even to seat four people at the table, not enough bedding, not enough of most things. But the folks are happy that they are here and can help out at this time.

Brethren Service

To the Brethren Service Committee:

Out of the CRALOG consignments in July the Protestant Relief Work at Bremen received through the central office of the relief work of the Protestant church in Germany at Stuttgart an allotment of 100 bales of clothes to be distributed among people in distress. It was a gift of the Brethren Service Committee.

Clothes! What that means, only he can understand who has seen the indescribable condition of the fugitives from the districts on the right bank of the Oder. Many hundreds of thousands arrived in rags in the western zone after having lost all their goods and chattels. What they had on them was not even sufficient to protect them during the summer against the weather. Often they have but torn rags and dirty shreds. Hundreds have no shirts and no stockings and wear old jackets on their naked bodies. Here, too, long years of underfeeding, causing want of fat and albumen, have entirely consumed the reserves of the human organism, so that their bodies are cold even in summer and even at this time of the year influenza and pneumonia happen every day. New textiles and materials for repairs are not to be procured. With horror the population thinks of the coming winter. The houses, if not destroyed, are mostly damaged. The roofs are leaky and the broken windows insufficiently covered with wood and pasteboard. A sufficient distribution of fuel is not to be hoped for.

And now! Clothes for women, children and men arrive in bales and bags. There are suits, jackets, sweaters, jumpers and trousers. This gift of the Brethren Service Committee relieves us of a nightmare. Christian love to their fellow men may possibly still avert in time the approaching disaster of an entire bodily breakdown in the threatening winter.

The Protestant relief work has begun the quick and efficient distribution of the clothes among the most indigent of the poor. In the rooms of a former air-protection-bunker the bales were securely stored. Twelve women assorted and registered the contents. They were handed over to the communities of the Bremen churches and free churches to be distributed to fugitives, repatriated people, displaced people and people injured by bombs who are in need. Besides this, camps for fugitives, asylums for the homeless and old-age homes were supplied where such people had taken shelter, who by evacuation and air attacks are bereft of all their belongings and up to now were not able to find a new home.

The collected clothes are in excellent state. On account of their great value they are handed to each person in need only against a special receipt. In as far as the gifts had been marked by annexing of addresses, the names were made known to the persons who received the gifts, who will themselves tender their thanks, as far as it is ever possible to them. As for months no note paper is procurable, at first the letters of thanks will arrive but scantily.

It is difficult to describe the joy of those who received presents as we could observe it when distributing the gifts. Men and women, who for days had been waiting ten to twelve hours in queues before the "Wirtschafts-amter" (Offices of Economy) in order to obtain tickets for clothes, suddenly saw realized their boldest dreams. A warm overcoat! A woolen shirt! Work overalls! Linen for babies! The luck is hard to comprehend! They feel the single pieces. Everything is made of



These fine shoes no longer cause any pain to her little feet. Look here, her mother had to cut off the points of her old shoes.

beautiful wool and cotton material. The women put the clothes on their chilly bodies and happily enjoy the feeling of beginning to get warm.

One community, for instance, whose parish lies in ruins as well as their old venerable church originating in the thirteenth century, makes the following report:

"It is significant that the persons who received the presents do not express their joy by loud rejoicing but rather in a mood of thankful devotion. The value of the gift lies not only in its actual immensely material significance. The proof of a Christian sentiment lying in the gift and giving the same an ideal value still greater, is suddenly gratefully felt by the people presented, when again and again they ask with sparkling eyes, 'And where does this piece come from? Who gives this present?' The distribution becomes a festive event for the distributor and the wish is only too natural that the faraway brethren, who in the name of Christ give us such presents, should take part in the immense joy which they make, by receiving our thanks which we tender by the modest means of a letter."

It is a pleasure for the Protestant Relief Work of Bremen to help unite in answering the call coming from beyond the oceans.

Evangelisches Hilfswerk
(Heyne, Pastor)

Information and Inspiration . . .

A Bibles-for-Europe project is being conducted by the Green Tree congregation in Pennsylvania. The goal is to give as much for Bibles for Europe as was given by the congregation for wheat for Europe a year ago.

The Idaho churches continue active in the relief goods program. The past few months have seen shipment from Nampa, with the help of the Twin Falls, Fruitland, and other communities, of two hundred cattle for relief. In addition, a carload of split peas has been sent on its way to the people in need.

Giving to the service program of the church has been good during the first seven months of this year. It totals \$409,000 as compared with \$289,000 at the same time last year. It must be remembered, however, that our relief program is still expanding. More workers are going overseas to help with the reconstruction work that needs to be done. As we reached this period last year the giving dropped off to the point that it endangered the entire relief program. Our opportunity to testify for our way of life has never been greater. It remains to be seen whether we will continue to make that testimony possible financially.

Lynn Blickenstaff, continuing his work as director of relief in India for Church World Service, reports the need of "a steady stream of unlimited supplies." Especially needed, he says, is whole milk in powder form. CWS is appropriating \$350,000 for that purpose for the coming three months.

A group of forty editors, field directors, and church secretaries from various denominations met at Toledo in early October. Someone mentioned the heifer project. Spontaneously the group decided it ought to

contribute one. In only a few minutes a total of \$139 was collected. The heifer is to be named CREC (Children's Religious Education Committee), after the name of the committee which was meeting.

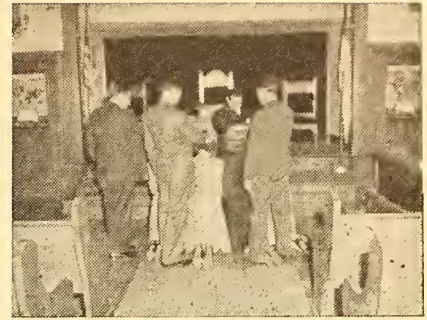
The Girl Scouts of America have taken on the seeds-of-goodwill project as one of their national projects for the coming year.

Two Bethany Seminary students, Bill Cline and Samuel Flora, are serving part time on the staff of the Chicago Church Federation to help spearhead a special drive in Chicago for clothing for relief this winter. Supported by the B.S.C., these men will help organize the Chicago church's drive for clothing. The aim is to set up collection centers over the city from which the B.S.C. truck can pick up the donated goods and take them to Nappanee for processing and shipping overseas. The arrangement is made possible through co-operation with CWS.

For good short play and radio materials about church relief and reconstruction write Promotion Division, Church World Service, 37 East 36th Street, New York 16, N. Y.

The Brethren Service Committee has renewed its agreement with the World Y.M.C.A. to continue work with the prisoners of war through 1947. John Barwick, Luther Harshbarger, Ernest Lefever, and Dwight Horner continue to minister to the needs of the men now almost forgotten behind barbed wire.

"War is always negative. The best we can do is get rid of it. Truth is an essential ingredient of peace. Truth must prevail. Peace is in the hearts of men. The most a United Nations Organization can do is to chart. We common people are the ones who must make it work."
—Gen. Dwight D. Eisenhower.



The sacred services are taking place in the Italian Brethren church in Brooklyn, New York, with the pastor, Rev. Musto, in charge.

It was altogether appropriate for these services to be held in our Italian Brethren church in Brooklyn since the women were sailing from New York for Italy. They were en route to Italy to do work with their husbands in rehabilitation among our war-stricken people.

The consecration at the Brooklyn church took place on Wednesday evening, October 2, at 8:00 p.m. Reverend John H. Musto, the pastor, was in charge of the beautiful ceremony. This was the most sacred part of the sending off of the women, but the following day they were again given a farewell spaghetti dinner by Reverend and Mrs. Musto with the assistance of Mrs. F. Petrone. The Italian people were very much impressed with the service, especially since there were so many leaders of the church present in this ceremony. Some of those present were:

Rev. M. R. Zigler, Elgin, Illinois
Rev. and Mrs. I. M. Moomaw, Elgin, Illinois
Rev. and Mrs. Harlan J. Brooks, Anklesvar, India
Margaret Brooks, Vyara, India
Mr. Cecil W. Smith, Modesto, Calif.
Mr. B. G. Bushong, Columbia, Pa.
Rev. Ralph W. Smeltzer, Pomona, Calif.
Miss Emma K. Ziegler, Vyara, India
Dr. Eldon E. Burke

The members of the church were much pleased to have all these Brethren people with them in such a service. They used this instance as an example of their willingness to serve in whatever capacity they could those of our beloved people.

The girls arrived in Naples, Italy, on the 14th of October according to a cablegram received recently. Our prayers and best of wishes go with them as they go forward in this work with their husbands.

How to score:

19-20 Excellent
17-18 Good
15-16 Fair
13-14 Uncertain
0-12 Failing

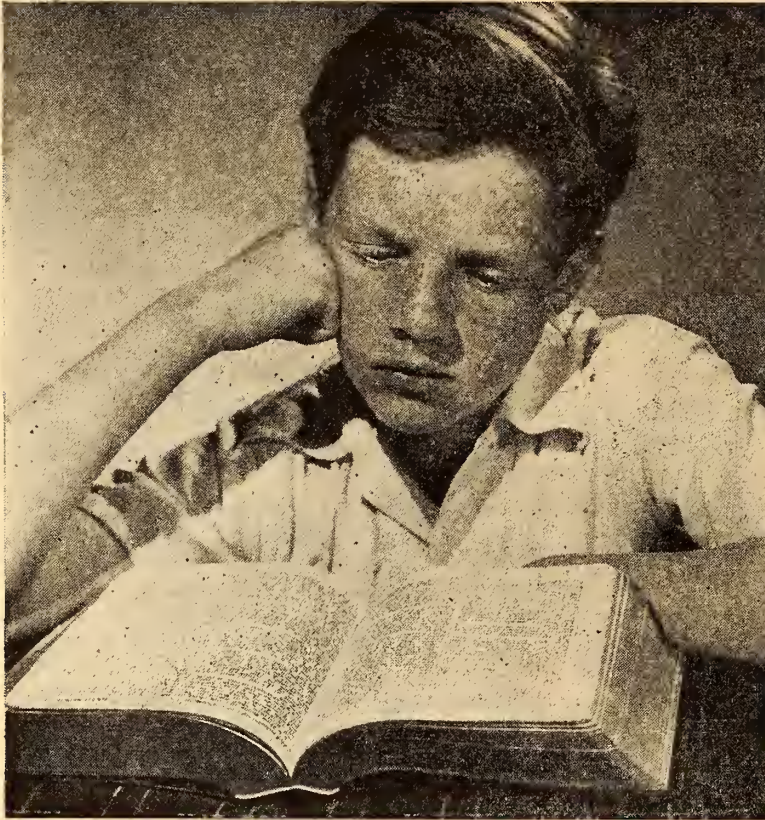
Have you kept your answers to last week's quiz on Brethren service? Here are the answers.

1. (c) New Windsor, Md.
2. (a) Eggs
3. (a) Puerto Rico
4. (b) Ecuador
5. (c) Heifers for relief
6. (b) Los Angeles
7. (b) In mental hospital
8. (a) Training Chinese farmers in the use of tractors
9. (b) Sending men skilled in agriculture to Ethiopia
10. (d) 97
11. (f) M. R. Zigler
12. (h) Claude Wolfe

13. (a) Martha Rupel
14. (i) Walter Bowman
15. (c) W. Harold Row
16. (j) Ben Bushong
17. (b) John Barwick
18. (g) Luther Harshbarger
19. (d) Lois Rupel
20. (e) Eldon Burke

If you have not taken the quiz given last week go back and try it before you have studied the answers. See what you actually do know about the Brethren Service Committee and its work.

The Church at Work



American Bible Society

A Pastor and a Superintendent Speak to Their Teachers and Officers

At a teachers' luncheon and conference the pastor, Robert A. Byerly, and the superintendent, Donald E. Myer, of the Kokomo church, Indiana, presented their suggestions by passing out papers for discussion. The suggestions made appear below. They are worthy of discussion in any church-school workers' group. Suggested Standards and Rules for the Church Year

1. Each teacher and officer to be on time every Sunday.

2. Each teacher to prepare his or her lesson with the idea in mind that this thirty or forty minutes will be all the religious teaching ninety per cent of his class will get within a week or possibly many weeks. This will leave very little time for announcements or planning socials.

3. In case a teacher cannot be present on Sunday, the teacher *must* notify the assistant as soon as possible. Never wait until Sunday morning. In case the assistant can-

not serve, the teacher should make all possible effort to secure some other person. The superintendent will be glad to assist in cases of emergency. In cases where a teacher or the assistant cannot be reached by phone, other ways of communication should be arranged. *The success or failure of the class depends upon having a well-prepared teacher there on time.*

4. Each teacher and class secretary is to see that each classbook has a complete list of class members and their addresses. *Use two lines in the classbook for each member's name and address.* Place date of birth beside each name. Be sure an accurate check is kept of all absent members. Please get names and addresses of all visitors and prospective members and place on separate slips of paper within the classbook. Each week a card will be sent to all absent members, to visitors, and to everyone who has a birthday. Miss _____ was appointed by the board of Christian education to serve as attendance superin-

tendent. She will get the necessary information from your classbook each week, and send the proper cards. If any teacher would prefer to do the above please notify her.

5. Secretaries, please check to see if any of your members are serving in other classes so as to not count them absent. They will be counted present in the classes they are serving. Superintendents will be counted by the church-school secretary and added to the total present. Anyone arriving after 10:00 a.m. is not to be counted present for church school.

6. Each teacher should read at least two books per year related to his or her field of teaching, and attend at least one conference related to the advancement of religious education. Plans for a community leadership training institute will be announced later. Use the public library.

7. Each teacher should visit two other church schools per year with the idea and express purpose of getting new and better ideas for his work.

8. Assistant teachers should be used at every opportunity, and be made to feel more as associate workers than as assistants.

9. We would like to start a teacher-training class that would meet at 9:00-9:25 each Sunday morning, to be taught by our pastor and our superintendent. Will you co-operate with this class by being present? Yes _____ No _____

A Pastor's Hopes for the Church-school Teachers and Officers.

1. *Be a Bible Student!* Seek to be a sound Bible scholar. This will come about by being faithful and constant in your study of the Scriptures.

2. *Pray for your class!* Pray about any problems you may have with the class. Pray for personal devotion and growth. Pray for the entire work of the church.

3. *Read good religious literature!* Read in addition to your church-school material such things as Bible novels, biographies, etc.

4. *Read the Gospel Messenger!* Read at least the page on world religious news and the editorial pages plus a few other selected items. This reading costs only two cents a week but it is worth much to our church life.

5. *Examine your personal stewardship.* Stewardship education starts with our teachers and leaders

While reflecting on a recent field trip, it occurs to me to set down a few observations.

1. I was happy to discover that a growing number of our churches are providing commodious parsonages fully furnished. Through this procedure it is possible to reduce overhead living costs. It also reduces the cost when the minister moves from one church to another. If the church is to furnish a parsonage, the equipment should be substantial and of a type that would be acceptable in the homes of the congregation.

2. At a number of places, I was impressed with the need for a better worship atmosphere. Our people are sociable by nature and have developed a strong fellowship. This is good, but conversation in the auditorium often militates against a worship atmosphere. Our people should be encouraged to prepare themselves for worship and to respond to the efforts of the worship leader.

3. Perhaps the most striking observation was the fact that most churches find it difficult to secure enough adequate leaders. There seems to be a growing willingness for people who are busily employed to pay others to render services for the church. In other words, many people would rather pay someone else to carry a responsibility in the church than to do it themselves. It is my conviction that we will not build a strong church until we have a growing number of laymen who are willing to sacrifice time and effort so that their energy and talents can be used in the work of the local church. A Christian really never gets too busy to do church work.

If our teachers and leaders would tithe, we would soon have a tithing church. Giving goes along with spirituality in the Christian life!

6. *Try to solve the discipline problem.* The best respect does not come from being too lenient. A winsome and sincere attitude will go far in solving this problem. Do you have some suggestions?

7. *Try to see the full vision of the church.* Try to see her local work—her district obligations—also her national and world-wide work.

8. *Be evangelical in your faith!* You have a right to speak to others

about the value of Christianity to you and to them! Introduce others to Christ.

9. *Take a personal interest in your class!* This means as a group and as individuals.

10. *Support the entire program of our church!* Your attendance at the Sunday evening services and the midweek fellowship on Thursday evenings will be helpful to others and to yourself.

You are in the greatest work in the world. I pray the Lord's richest blessings upon you in the year of church-school work that lies ahead.

Thanksgiving Proclamation, 1946

"At this season when the year is drawing to a close, traditions suggest and our hearts require that we render humble devotion to Almighty God for the mercies bestowed upon us by His goodness.

"Devoutly grateful to divine Providence for the richness of our endowment and the many blessings received, may we continue to give a good account of our stewardship by utilizing our resources in the service of mankind.

"May we have the vision and courage to accept and discharge honorably the responsibilities inherent in our strength by consecrating ourselves to the attainment of a better world.

"Now, therefore, I, Harry S. Truman, President of the United States of America, in consonance with the joint resolution of Congress approved December 26, 1941, do hereby proclaim Thursday, November 28, 1946, as a day of national Thanksgiving; and I call upon the people of this nation to observe that day by offering thanks to God for the bounties vouchsafed us and by re-dedicating ourselves to the preservation of 'the blessings of liberty' envisaged by our forefathers in the preamble to our Constitution."

The White House

Harry S. Truman

Regional Conference

Another regional conference has passed. Yet it was not just another conference, for many of us felt it to be a Christian experience the like of which comes too infrequently in a lifetime. It was with deep appreciation and a sense of mission that the church people of the Central Region went from the conference on Thursday afternoon.

As we thought over the effectiveness of the conference we were deeply grateful for our speakers, D. Elton Trueblood, Henry Hitt Crane, Harold W. Roupp, W. W. Slabaugh and others, for their help. We were also inspired through worship and the fellowship of our fellow workers in the church.

It is our hope that through the years this conference may continue to be a mountaintop experience for all who come—that promotional plans and business may be cared for at other times, leaving this conference free for fellowship, inspiration, and instruction.

Through necessity, we found the auditorium to be an excellent place to hold the conference. Through the wholehearted co-operation of those attending, the housing and food situations were adequately met. We feel that next year a larger group should attend, and we urge laymen and laywomen to set aside these days for spiritual growth and refreshing.

Plans are now under way for next year's conference, which will begin on Oct. 20.—J. H. Mathis, regional secretary, North Manchester, Ind.

Florida Family Camp

From July 29—Aug. 4 sixty persons (campers and leaders) attended the family camp near Plymouth, Fla. We were honored to have in our camp two great-grandmothers. Many of our worship programs were linked together around the topic of individual character-building after the pattern of Christ.

There were nine campers in the adult class with Bro. H. P. Garner as teacher. Several parables from Matthew, Mark and Luke were studied. Bro. Garner told of his experiences as a missionary in India in order to give a clearer understanding of the parables.

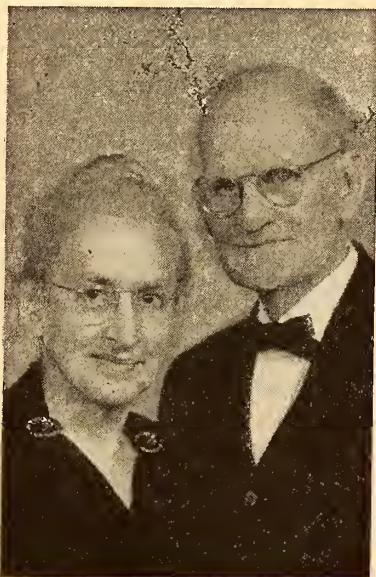
In the afternoons the women sewed for relief. Fourteen slips for little girls and ten pairs of panties

were completed and forty-five pieced quilt blocks were made.

The summary of the camp running account is as follows: the net cash balance over from the running of the camp, \$69.79. It was decided that this should be divided on a fifty-fifty basis for the heifer project and a permanent camp site. Offerings received, including the Sunday services, amounted to \$110.53 (this also was to be divided on a fifty-fifty basis).—Miss Ruth West, Chosen, Fla.

Brother and Sister Beery to Retire

Brother and Sister C. O. Beery are retiring after a lifetime spent in Christian service. Bro Beery was



born near Covington, Ohio, in 1871. He graduated from Juniata College in 1896 and spent some of the following years in school work. Most of his years of service, however, have been in pastoral and evangelistic work. He has served at Plum Creek, Glade Run, Geiger Memorial at Philadelphia, Tyrone, Juniata Park, Clover Creek, Everett and others. Most of his service has been in Pennsylvania. He is the father of five sons and three daughters. Brother and Sister Beery are moving to Martinsburg, Pa., where they will make their future home.

Northern California Women's Work

The women's work of Northern California has under consideration the possibilities of maintaining a foster home for homeless children. There is a need for such homes in our larger cities. Many children would be benefited by such a program.

On investigation, it was learned that a foster home has many advantages over an institutional home. It could be operated with fewer restrictions and a more homelike atmosphere could be maintained. As many as sixteen children may be maintained in one home. Any deserving child would be received regardless of race.

It would be operated under state regulations so that state aid would be available. This also includes doctor and dental care. The home would be conducted by a house mother and as many more persons as is required to do the work.

It should be nearly self-supporting after the home is once established.

Sacramento has been considered as the place for the first home. Vacant lots near the church would make an ideal location.

It has been suggested that one of the surplus Federal government buildings be obtained and converted into a home for the children.

Any one who is interested in children's welfare and is desirous of assisting with this project should

write to Mrs. S. D. Sutphin, R. 1, Box 79, Waterford, Calif.—Mrs. R. P. Macomber, Strathmore, Calif.

Brethren Peace Action

Do you not believe one way of outlawing war is to teach our young people that nationalism should not and must not be our god; that before nationalism the world is willing to offer even human sacrifice?

They should be taught that Christian democracy recognizes the supreme sovereignty of God over and above all earthly government and the right of every individual to serve God with freedom of conscience; it anticipates the fullest realization of all the rightful privileges and possibilities of everybody.

They should be taught to obey God rather than man. Did you ever think of substituting prayer for a time instead of the Sunday-school lesson? Prayers such as Daniel must have prayed might save our world from the ravages of brutal wars, as Daniel was saved from the jaws of the lions. Christians should have the mind of Christ, be brave and stand for the right.

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

Six Inspiring Christmas Candlelight Worship Services. J. Harold Gwynne, 32 pages. 50c.

This booklet contains outlines for six musical candlelight services. Readings and poems are interspersed with music. Readings are included in the booklet.—Grace Hollinger.

My Bible Book. Janie Walker. Rand McNally, 1946. 50 cents.

An ideal first Bible book for small boys and girls. Even before they understand Bible stories, children will respond to the beautiful simplicity of these carefully selected verses which tell of God's care and of what God wants us to do. Appealing color illustrations.—Genevieve Crist.

The Burma Road. Douglas Coe. Julian Messner, Inc., 1946. 192 pages. \$2.50.

This book takes the reader to the mountains of Western China where he sees the building of that vast and treacherous road in all of its vividness. The author was there in person and he saw men crushed and hurled to their death even as they constructed a highway which linked China with the rest of the world. The drawings were also made by one who saw the awesome scenes he sketched. It requires a certain kind

of courage to read this factual account.—Anetta C. Mow.

Judy and Sam. Henrietta Van Laar. Eerdman's, 1946. 90 pages. 60c.

This story of Judy visiting with her mother on her uncle's farm is one that interests boys and girls as the adventures and friendship of Judy and Sam unfold. Some wholesome religious truths woven into the story.—Genevieve Crist.

Elsie. McDowell. Eerdman's, 1946. 95 pages. 60c.

Elsie is the youngest child in one of the early Kansas families which had extremely difficult times making a living. Through her brother's companionship and her mother's faith she is led through her problems in a way that will inspire the junior child.—Genevieve Crist.

A Rainy Day Story on the Farm. Irene Little. Whitman Publishing Company, 1944. 32 pages. 10c.

Two children go on an imaginary airplane trip to a farm one rainy day. There they are shown the fields, barn, and animals by Johnny, the little farmer boy. The book will send other real boys and girls on their own happy, rainy-day journeys.—Genevieve Crist.

We should thank God for all he has done for us as undeserving people and beg his forgiveness. "Is there any man in this world of strife, who needs not God to guide his life?" Perhaps we too should shake the chambers of government, crying to the rulers to remember the golden rule.—F. Taylor, Broadway, Va.

Eastern Region Women's Work

The 1946 regional women's work conference was held in the Lebanon church on July 11. The morning session was a joint meeting with the children's divisional workers. Missionary Emma Ziegler told of her work at the Woodstock school in India. She represents the Church of the Brethren on a staff of fifty teachers in this school for missionary children.

The next portion of the program was opened with the organist playing softly the beautiful hymn, Lead, Kindly Light, which led us into a very appropriate memorial service for Sister Ida Shumaker, who was called to her reward Feb. 16 from her labors in the India field. Sister Zola Detweiler gave a short resumé of her life and work and challenged us to carry on the work so dear to her heart. The service closed with a consecration prayer.

Mrs. Glenn Norris presided during the afternoon session and the worship service was led by Mrs. E. M. Crouthill. The treasurer reported \$110.18. It was decided to appoint a committee to study the whole regional program and report at the next meeting. The resignation of Mrs. Norris was regretfully accepted. Since her position as children's worker in her home district makes it impossible for her to be active in women's work, she asked to be relieved. Mrs. George Detweiler was elected president to serve the unexpired term of Mrs. Norris. Mrs. George Wright was re-elected secretary-treasurer for three years. Mrs. Ross Murphy spoke briefly concerning Brethren service work.

Miss Anetta Mow of Elgin announced that the women gave last year \$23,701.86 for the national project, work in Greene County, Va., temperance work, the summer student plan, supplementary salaries of ministers, literature and promotional material and the expense of carrying on the various phases of women's work. They also gave \$7,244.48 for Brethren service. She displayed all the new program materials available.—Mrs. Geo. Wright, secretary-treasurer, Windber, Pa.

General

Religious News . . .

International Workshop in Visual Education

The third annual workshop in visual education was held at Green Lake, Wis., Sept. 2-7. There were two hundred fifty registrants from thirty-two states of the United States and from Canada, Australia and England. Twenty-six different denominations were represented. Present also were many representatives of picture producers, distributors and manufacturers.

Mr. Paul Herd of the New Protestant Film Commission was present to counsel with the church representatives concerning the kind of motion pictures which might be helpful in carrying forward the principles of Christianity.

Worship was held twice daily and then the meetings broke up into interest groups in which there were discussions of how the church might utilize visual education to advance its teaching.

Representatives from the Church of the Brethren were John C. Middlekauff of Northeastern Ohio, Willis Kurtz of North Manchester, Ind., Robert Knechel of Elgin, new director of visual education, and E. G. Hoff of Elgin, who heads up the work of visual education for the Church of the Brethren.

Quakers Urge Action to Prevent Starvation in Germany

A warning that the German people will starve if present occupation policies are followed is contained in a report on public health in Germany released by the American Friends Service Committee.

The AFSC warning is based on a report made to the Quakers by Maj. Gen. Morrison C. Stayer, who until April 14 was chief of public health, public welfare, and education of the American military government in Germany.

Germany's manpower, scientific genius, and industry are being dissipated as the spoils of victory, the AFSC said.

"Peace cannot be built on starvation," the report declared. "Unless proper food is given soon, the people will not have energy to work, and instead of highly disciplined, clean and methodical people, we will have a lowly, debased, gangster-type of people, and be faced with a long-time feeding program.

"We need wheat, fats, and milk especially, in Europe today, in addition to special medicines such as in-

sulin, and clothing. It is deemed best to have goods, needles, and thread sent which will enable people to work, making their own clothing. Shoes for children and workers are badly needed."

Released-time Religious Instruction to Be Extended in Champaign, Ill.

Released-time religious education classes for public school students in Champaign, Ill., which have already survived one court test, will be extended to include third-grade pupils during the next school year, Superintendent of Schools E. H. Mellon announced.

Last January a three-judge circuit court halted efforts by Mrs. Vashti McCollum, an avowed atheist, to have the classes banned. They are held during regular school hours but outside the school and previously were available to pupils in the fourth to ninth grades. Mrs. McCollum has appealed her case to the Illinois Supreme Court, but it is not expected to be taken up until September.

Extension of the plan to include the lower grade follows a request by the Champaign council for religious education, composed of both clergy and laymen.

Big Growth for Christianity Predicted

Christianity is in the midst of one of the greatest periods in its history, Dr. Kenneth Scott Latourette, professor of missions at Yale University, declared. Despite losses in Europe and Great Britain, the church, during the past thirty years has doubled its membership in many places such as Africa, India, China, Japan, the Netherlands, Mexico, and Brazil.

Asserting that Christianity is "more deeply rooted among more peoples than ever before," the churchman compared the 1910 world missions conference, when only five nations other than those representing Western civilization were in attendance, to the 1938 conference at Madras, India, when more than half the representatives were from nonwhite races and the delegates "were young, vigorous Christians."

The church, according to Dr. Latourette, is exerting more influence on mankind than ever before despite the fact Christianity is "still a minority movement." He cited the writings and teachings of Sun Yat-Sen as especially influential and

noted that Gandhi, while not a Christian, "was so influenced by Christianity that when he entered upon his periodic fasts he did so with the New Testament and Christian hymns as necessary fortifications."

As concrete examples of the unprecedented growth of co-operation among Protestant Christians, the missions leader mentioned the establishment of the International Missionary Council, the World Council of Churches, the World Student Federation, and similar bodies.

"All this," he declared, "leads one to feel that we are living in the youth of the Christian church, and that the great days are ahead. The stream of Christianity is more and more flowing through the Protestant rather than the Roman Catholic Church. The reason for this is that the main strength of the Roman Catholic Church is in western Europe. But western Europe is in a state of decay from which it will never fully recover."

Methodists Map International Youth Conference

Preliminary plans for an international Methodist youth conference of some 10,000 young people were discussed at a meeting at Lake Junaluska, N. C., of Methodist clergy and youth leaders presided over by Bishop Paul B. Kern, head of the denomination's division of local church.

Tentatively scheduled for Cleveland, the rally would last two days, starting Dec. 30, 1947, and continuing into 1948. The age range of the conference was set to include those who have passed their fifteenth birthday but not their twenty-fourth. College students from overseas studying in the U.S. will attend as well as representatives of foreign youth organizations.

Weddings . . .

Currie-Crane.—Robert Currie and Helena Crane, both of Winona, Minn., in the Lewiston church, Minn., by Rev. Lewis Hyde.—Mrs. William E. Wright, Utica, Minn.

Davis-Camden.—Maynard Lee Davis and Estelle Camden, both of Buena Vista, Va., in the Buena Vista church, Oct. 21, 1946, by the undersigned.—Henry C. Eller, Buena Vista, Va.

Hoffman-Gable.—Clarence C. Hoffman and Phoenie L. Gable, both of Williamsport, Pa., at the parsonage, Oct. 10, 1946, by the undersigned.—I. S. Long, Baltimore 7, Md.

Meiser-Novobilsky.—Calvin K. Meiser and Florence Novobilsky, the former from Prescott, Mich., the latter from Carteret, N. J., by the undersigned, at the

parsonage, Oct. 16, 1946.—I. S. Long, Baltimore, Md.

Weber-Murphy.—Carl F. Weber and Maxine L. Murphy at the First church, New Philadelphia, Ohio, Oct. 5, 1946, by the undersigned.—A. H. Miller, New Philadelphia, Ohio.

Whisler-Peters.—William D. Whisler and Kathleen Peters in the Peru church, Oct. 27, 1946, by the undersigned.—John B. Wieand, Peru, Ind.

Wooten-Oswald.—Bernard Eugene Wooten of New Paris, Ind., and Mary Lou Oswald of Nappanee, Ind., Oct. 10, 1946, in the parsonage, by the undersigned.—Reuben Boomershine, Nappanee, Ind.

Obituaries . . .

C. E. Grapes

Taken ill only a few hours after he preached his evening sermon, Bro. C. E. Grapes, pastor of the Greencastle church, died at his home of a heart attack on Sept. 9. He was born Sept. 22, 1891, in West Virginia, the son of the late George W. and Mary Jane Seville Grapes.



He became a member of the church in 1905, was elected to the ministry in 1910, and was ordained to the eldership in 1919. The same year he was appointed a member of the district mission board of West Virginia. In 1924 he accepted his first pastorate at Lost Creek in the Southern District of Pennsylvania. He remained there until Nov. 1, 1932, when he took up the pastorate at Chambersburg. His work at Chambersburg was very successful. He resigned his work there and came to Greencastle April 1, 1941. He was truly a good leader and his work was very prosperous. In the district he served on the mission board and the ministerial board; he had served a number of times as moderator, seven times on Standing Committee. He was serving his third six-year term as trustee of Elizabethtown College. He was a member of the Greencastle ministerium, of which he served as an official.

Surviving him are his wife, Mrs. Ada F. Grapes, and two daughters: Mrs. G. Herman Auker of Chambersburg and Mrs. Nelson R. Gift of Kauffmans Station. A brother, A. H. Grapes of Maywood, Ill., and one grandchild also survive. A twin brother, Bro. William Grapes, died very suddenly a year ago.

The funeral services were held in the church by Bro. Rufus Bucher, assisted by Rev. H. B. Burkholder, Bro. Trostle Dick and Elder W. G. Group.—Paul R. Foust, Greencastle, Pa.

Thomas F. Evans

Thomas Franklin, son of John and Maria Evans, was born in Lancaster County, Pa., June 25, 1866, and died Aug. 23, 1946.

At the age of twelve, he moved with his parents to a homestead in Adams County, Nebr., near the town of Roseland. Here he grew to manhood.

On Dec. 12, 1886, he was united in marriage to Lydia, daughter of Elder Samuel M. and Katharine Forney of Kearney, Nebr. Three sons and a daughter were born to them; the eldest son met an accidental death early in life.

Bro. Evans was a man of great spiritual power and an ardent believer in the power of prayer. His conversion began with a vision, and frequently throughout life he had visions.

His work in the church began at the age of twenty-six. He was one of the few Brethren ready to establish Sunday schools as a means of aiding religious

education. He served the Silver Lake and Kearney congregations as a deacon, Sunday-school superintendent, teacher, church treasurer and trustee. He was a valuable assistant and counselor to his pastor. He tried to live the teachings of Christ and made them the governing influence in his life. He made his own business interests secondary to the work of the kingdom.

Twice during the last three and one-half years he was anointed. He received much good from the service.

Funeral services were held in the Kearney church by Elder C. E. Trombley, a former pastor, assisted by the writer.—Samuel M. Forney, Kearney, Nebr.

Rebecca G. Kindig

Rebecca Garber Kindig, was born Aug. 16, 1854, near Mt. Sidney, Va. She was the daughter of the late Abraham and Magdalene Wine Garber.



At the age of sixteen she united with the Church of the Brethren and was very active in her church throughout her long and useful life. About fifty-six years ago she moved to Roanoke, Va., and was a charter member of the First church in Roanoke. In 1910

she was united in marriage with A. Jackson Kindig. They moved to Mt. Pleasant, Mich., where she and her husband, a deacon, were instrumental in starting a new Church of the Brethren. The first communion service was held in their home. Fifteen years ago, following her husband's death, Sister Kindig moved to Washington, D.C., and made her home with her niece, Mrs. Frank Hamilton.

Aunt Becky, as she was affectionately called, had a most beautiful spirit and was greatly loved by people of all ages. Her life was characterized by a great love for her church and a love for people, especially children and youth. She had a spiritual depth and a godliness of character possessed by very few. Her mind was clear and her spirit youthful to the last. At the ripe age of eighty-nine she became the author of a very worthy little book, *The Christian Home*. When Aunt Becky became ill she would call for the anointing service, often before calling a physician, saying, "This is my medicine."

She died Aug. 22, 1946. Surviving her are one sister, Mrs. Byrd Manual of Washington, D.C., and a brother, George F. Garber of Loraine, Ohio; five step-children, and numerous nieces and nephews.—Warren D. Bowman, Washington, D.C.

Mrs. Elizabeth Booz

Granddaughter of Abraham H. Cassel

On June 28 Elizabeth Harley Booz, wife of the late Charles M. Booz, died at the age of nearly seventy-four years. Sister Booz was the daughter of Yelles and Sarah Cassel. Her grandfather on her mother's side was Elder Samuel Harley of Ephrata, Pa. She was also a direct descendant of Peter Becker and of Christopher Sower.

Her late husband, Charles M. Booz, preceded her in death by about three years. They were members of the Church of the Brethren at Indian Creek and later at Hatfield, Pa.

Five children survive: Sara, wife of Milton Styer of Souderton, Pa.; Ella, wife of A. C. Baugher, Elizabethtown, Pa.; Edna, wife of Henry G. Gottshall, Glen Rock, Pa.; Dorothy, wife of John B. Minnich, York, Pa.; and Charles of Mansfield, Conn.

For a number of years Sister Booz had her home with her daughter in Souderton.

ton. She spent the last several weeks with her daughter in York. She died after an illness of three weeks. Her body was laid to rest in the cemetery adjoining the Indian Creek church.

She will be remembered for her deep loyalty to the church, to which she and her husband belonged for more than fifty years, for her Christian hospitality, for her gentleness and for her radiant Christian life.—A. C. Baugher, Elizabethtown, Pa.

Annie and Calvin Beshore

Calvin Beshore, son of Israel and Emma Gassert Beshore, was born in Berks County, Pa., Feb. 16, 1869, and died in Rich Hill, Mo., Sept. 7, 1946.



Annie Beshore, daughter of Adam and Nora Kline, was born in Berks County, Pa., June 14, 1873, and died as the result of an automobile accident, Oct. 6, 1946, just one month following the death of her husband.

Brother and Sister Beshore were married March 15, 1892. To them were born five children, two of whom died in infancy. Surviving are Irvin at home, Mrs. Nora Witmore of McPherson, Kansas, and Mrs. Mable Link of Rich Hill, Mo. Six grandchildren, one of whom, Mrs. Richard Burger, is a missionary in Africa, and one great-grandchild survive.

Both funeral services were conducted by Elder James M. Mohler in the Happy Hill church. Interment was in the Prairie City cemetery.—Mrs. W. R. Argabright, Rich Hill, Mo., and Mrs. Merle Whitmore, McPherson, Kansas.

Bayne, Segressa Lee, daughter of George and Alice R. Patterson, was born Dec. 27, 1885, and died at the age of sixty-one years. She is survived by her husband, two daughters, four sons and three grandchildren. Mrs. Bayne has been a member of the Concord church since her youth. Funeral services were held by Bro. Henry C. Eller.—Mrs. Hamilton McClung, Fairfield, Va.

Berkhimer, Elnora, daughter of Abram and Barbara Rice, was born at New Enterprise, Pa., March 6, 1858, and died Aug. 29, 1946, at the home of her son in Roaring Spring, Pa. In 1883 she was married to Bro. Isaac Berkhimer, who preceded her in death on Nov. 30, 1922. She was a devoted member of the church for many years. The loss of her eyesight prevented her from enjoying church services in the last few years. She is survived by two sons and two grandchildren. Funeral services were conducted at the home of her son by her pastor, Bro. H. Q. Rhoades, and interment was in the Greenlawn cemetery at Roaring Spring, Pa.—Sara E. Hoover, Roaring Spring, Pa.

Bolyard, Ira, son of U. G. and Alice May Bolyard, was born near Kasson, W. Va., on May 30, 1895, and died in the Johns Hopkins hospital in Baltimore, Md., Sept. 28, 1946. On April 19, 1917, he was united in marriage to Minnie Poling and to this union were born ten children. In early boyhood he united with the Church of the Brethren and was a faithful member. He is survived by his wife, nine children and his father. Funeral services were held in the Shiloh church by Brethren Obed Hamstead and Arlie Hovatter, and interment was in the Shiloh cemetery.—Miss Betty L. Poling, Kasson, W. Va.

Booser, Kate H., was born May 10, 1876, and died Sept. 21, 1946. She is survived by her husband, three sons, six brothers, one sister, six grandchildren and six

great-grandchildren. One daughter preceded her in death. She served the church as a deacon's wife and a worker in the ladies' aid. Funeral services were held at the Bachmanville house by Brethren Howard Merkey and Frank Carper, and interment was in the Shenks cemetery.—Bertha M. Shissler, Elizabethtown, Pa.

Fulk, Bruce Christian, died Oct. 13, 1946, at the Alleghany General hospital at Cumberland, Md., at the age of fifty-one years. Death came as a result of being thrown from a fire truck which skidded on wet leaves while answering an alarm. He is survived by his wife, six daughters, five sons, one grandchild, his mother, two brothers and two sisters. The funeral was held from the Oak Grove church, Va., by the writer, and burial was in the cemetery near the church.—Samuel D. Lindsay, Broadway, Va.

Heisey, Allen G., was born Sept. 15, 1869, and died in Lebanon, Pa., Aug. 1, 1946. He was a member of the Midway congregation. His wife preceded him in death. Funeral services were held at the Arnold funeral home with Elders S. K. Wenger and Aaron S. Heisey officiating. Burial was in the South Annville cemetery.—Perry H. Sanger, Lebanon, Pa.

Hire, Estella, daughter of Alton and Catherine Adams, was born Jan. 19, 1875, in Paulding County, Ohio, and died Oct. 18, 1946, at the home of her daughter in Morenci, Mich. On Dec. 24, 1898, she was married to Abel M. Anders, who preceded her in death on May 26, 1916. To this union was born one daughter. On Aug. 14, 1917, Sister Anders was united in marriage to William Hire, who survives. One daughter, eleven grandchildren and five great-grandchildren also survive. She was a long-time member of the Church of the Brethren at Dupont, Ohio, and for twenty-nine years she served with her husband in the office of deacon. Funeral services were held in the Dupont church by the pastor, David R. Landis, assisted by Bro. Jay Hornish. Interment was in the Fairview cemetery.—David R. Landis, Continental, Ohio.

Keeny, Daniel, son of George and Susanna Metzger Keeny, was born April 16, 1871, and died Sept. 7, 1946. His entire life was spent in Montgomery County, Ohio. For many years he was a member of the Progressive Brethren church, but in 1939 he became a member of the Brookville Church of the Brethren. He was united in marriage with Elzina Conover. To this union four children were born. He was preceded in death by his wife, one sister, three brothers and one granddaughter. Funeral services were held in the Brookville church by Bro. Roy B. Teach.—Mrs. Russell Helstern, Brookville, Ohio.

King, Mary Wolf, was born in Mt. Etna, Pa., June 15, 1885, and died in the St. Joseph's hospital, Lancaster, Pa., Sept. 18, 1946. While a young woman she united with the Church of the Brethren. She is survived by her husband, one son and one granddaughter. Funeral services were held from the Mellinger funeral home in Denver, Pa., by Brethren John Myer and Ralph Heisey. Interment was in the Frystown cemetery.—Mrs. Mark Royer, Denver, Pa.

Layman, Ninta Jane, was born in 1868 and died Sept. 25, 1946. She had been a member of the Mount Joy church for many years. Funeral services were conducted by the pastor, and interment was in the Buchanan cemetery.—Mrs. Alvin Walker, Buchanan, Va.

Lapp, Oliver J., of Glorieta, N. Mex., died at his home, Sept. 20, 1946, at the age of eighty-eight years. He united with the Church of the Brethren in Missouri at the age of twenty-eight years, giving over sixty years of service to the church, fifty years of which were spent in the office of deacon. He is survived by his wife, Maria, two sons, two daughters, one brother, one sister and fourteen grandchildren. Three sons and two daughters preceded him in death. Funeral services were held in the Church of the Brethren at Miami, N. Mex., by Bro. H. M. Cop-

pock, and burial was in the cemetery near the church.—Mrs. H. M. Coppock, Clovis, N. Mex.

Latshaw, Chalmers B., the son of Samuel and Abigail Naugle Latshaw, was born at Walnut Bottom, Pa., Aug. 28, 1887, and died at the Poly-clinic hospital in Harrisburg, Pa., Oct. 8, 1946. At the age of fifteen he united with the Church of the Brethren. In 1911 he was married to Mabel Hess, who preceded him in death ten years ago. He is survived by two brothers and five sisters. Services were held in the Church of the Brethren at Waynesboro by the pastor, Bro. George L. Detweiler, assisted by Bro. Fred Hollingshead, pastor of the Harrisburg church. Interment was in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Lentz, Alva Asa, son of John A. and Lydia Lentz, was born in Adrian, Mo., March 11, 1900, and died Oct. 7, 1946. In 1922 he was united in marriage to Florence Overholtzer. To this union were born one son and two daughters. Early in life, he became a member of the Church of the Brethren. He was also active in the civic organizations of La Verne, Calif. Mr. Lentz is survived by his wife, one son, two daughters, his mother, one sister, one half sister, one brother and one granddaughter. Funeral services were held in the La Verne church by the undersigned, assisted by Bro. A. O. Brubaker. Interment was in the Evergreen cemetery at La Verne.—Galen B. Ogden, La Verne, Calif.

Light, Emma C., daughter of the late Christian and Elizabeth Wenger, was born Aug. 1, 1872, and died Sept. 27, 1946. She was a regular attendant at church services, having been there the Sunday previous to her death. Two husbands preceded her in death. She is survived by four children, four grandchildren, four great-grandchildren and two sisters. Funeral services were held at the Annville church by Brethren Hiram Gingrich and Perry Liskey, and interment was in the United Zion's Children's church cemetery.—Mrs. John J. Wenger, Lebanon, Pa.

McDannel, Mary E., was born near Elizabethtown, Pa., and died Aug. 17, 1946, at the home of Brother and Sister Jacob E. Williams near Rheems. She was married to William McDannel, who preceded her in death nine years ago. She was a faithful member of the church for many years. Funeral services were held by the home ministers in the Rheems church, and burial was in the Greentree cemetery.—Mrs. Edyth B. Stauffer, Elizabethtown, Pa.

Meckley, Mary Ann Fuhrman, wife of Bro. Elder Meckley of Hanover, Pa., died at her home, Sept. 10, 1946, at the age of seventy-eight years. She is survived by her husband, six sons, two daughters, twenty-four grandchildren and eight great-grandchildren. She was a member of the Upper Codorus church, Pa., for many years. Funeral services were held by Brethren N. S. Sellers and Henry E. Miller, and interment was in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Mishler, Catherine, daughter of John J. and Susanna Ulery, was born in Kosciusko County, Ind., Dec. 17, 1852, and died at the home of her step-granddaughter at Elida, Ohio, on Oct. 11, 1946. On Dec. 21, 1879, she was united in marriage to Adam Mishler. Her husband, one step-granddaughter and one foster son preceded her in death. She is survived by one step-daughter, one foster son, two foster grandsons, and six step-grandchildren. In early life Sister Mishler united with the Old German Baptist Church, in which she lived a consistent life until death. About eight years previous to her death she was anointed. Funeral services were held at the Ash Grove meeting house by Elder O. A. Custer and the home ministry.—A. N. Peters.

Myers, Nellie R., daughter of Henry and Mary Ann Wilcox, was born near Bradford, Ill., Jan. 4, 1874, and died at her home in Adel, Iowa, Aug. 11, 1946. She united with the Church of the Brethren at fourteen years of age and remained faithful to the end. On Dec. 31, 1890, she was married to Henry E. Myers, who preceded her in death in 1939. She was a faithful worker in the ladies' aid. She is survived by three sons, three daughters, twelve grandchildren, three great-grandchildren and three sisters. Funeral services were conducted at the Panther Creek church by her pastor, Bro. Paul Miller, assisted by Bro. Earl Deardorff of the Panora church. Interment was in the adjoining cemetery.—Nettie H. Reiste, Adel, Iowa.

Newcomb, John Henry, died at his home, Sept. 24, 1946, at the age of eighty years. He had been a member of the Mount Joy church, Va., for a number of years. He is survived by one son, one daughter, three brothers and one sister. His wife preceded him in death several years ago. Funeral services were held in the Mount Joy church by the pastor, Sister Broughman, assisted by Bro. Bryant. Interment was in the near-by cemetery.—Mrs. Alvin Walker, Buchanan, Va.

Newcomer, Almira Campbell, daughter of Vincent and Mary Campbell, was born in Kosciusko County, Ind., March 21, 1861, and died at the home of her daughter, Oct. 5, 1946. She spent her entire life in the county in which she was born. On Feb. 1, 1885, she was united in marriage to Charles Newcomer, and to this union were born four children. She was preceded in death by her husband and three children. She is survived by one daughter, twelve grandchildren and twenty great-grandchildren. Two years after their marriage she and her husband were baptized into the Church of the Brethren in the Spring Creek congregation. For forty-two consecutive years she taught the young people's class of this Sunday school. Funeral services were held by the undersigned in the Spring Creek church and burial was in the local cemetery.—Leonard Custer, North Manchester, Ind.

Pippenger, Charles, son of Simon and Lottie Jones Pippenger, was born at Conway Springs, Kansas, Nov. 23, 1894, and died Sept. 25, 1946. He was married to Hazel Ring on June 12, 1931. He is survived by his wife, one son, his mother, five brothers and three sisters. He was preceded in death by his father in 1932. Funeral services were held in Wewoka, and interment was in the Big Creek cemetery.—Abbie S. Pote, Cushing, Okla.

Rhodes, Laura Alice, the daughter of David B. and Sarah Zigler Rhodes, was born July 21, 1860, in Rockingham County, Va., and died Oct. 5, 1946. She united with the Church of the Brethren in 1878 and remained faithful until death. She was united in marriage to Samuel K. Rhodes on April 15, 1877. To this union four children were born, two of whom, together with the husband, preceded her in death. She is survived by two daughters, fifteen grandchildren, twenty-nine great-grandchildren, three sisters and one brother. Funeral services were held at the Wakenda church by the undersigned, assisted by Brethren E. G. Rodabaugh and Lee Kendall. Interment was in the adjoining cemetery.—Oscar Early, Stet, Mo.

Royer, William, died at the home of his daughter near Reading, Pa., at the age of seventy-nine years. He is survived by one son, one daughter and two sisters. He was a member of the Church of the Brethren for many years. Services were held at the Beck funeral parlor, and interment was in the Manheim-Fairview cemetery.—Susan M. Cassel, Manheim, Pa.

Sales, George F., was born Aug. 3, 1885, and died Sept. 29, 1946. He united with the Church of the Brethren about nineteen years ago. Surviving are one son and two daughters. Funeral services were

conducted by the pastor, Henry C. Eller, at the funeral home, and interment was in the Green Hill cemetery.—Mrs. H. C. Eller, Buena Vista, Va.

Schroyer, George M., son of Daniel and Barbara Schroyer, was born July 20, 1861, and died Aug. 20, 1946. He united with the Church of the Brethren at Eastville in 1891 and at the time of his death was the oldest member of that church. He is survived by his wife, Margaret, one daughter, three grandchildren and two great-grandchildren. Funeral services were held in the Brethren church at Eastville with Bro. H. H. Nye officiating, assisted by Brethren Frank Long and John Boone. Interment was in the Eastville cemetery.—Mrs. Ernest H. Geisewite, Loganton, Pa.

Shively, Walter, son of William and Emma Shively, was born in Monroe County, Ind., April 30, 1880, and died June 28, 1946. He was a member of the old Oak Grove Brethren church at North Liberty, Ind. He was married to Leota Poindexter on March 14, 1905. He is survived by his wife, one son, five brothers and three sisters. Funeral services were held at Odon, Ind., by Kenneth Murphy of La Porte, Ind., and burial was in the Walnut Hill cemetery.—Mary Cross, La Porte, Ind.

Shonk, David S., son of the late Peter and Catherine Shonk of near Manheim, Pa., was born Dec. 25, 1871, and died Aug. 8, 1946, at a Harrisburg hospital. He was a faithful member of the Church of the Brethren for thirty-eight years. He married Fannie Gible on April 23, 1893. He is survived by his wife, two daughters and one son. One daughter preceded him in death. Funeral services were held at the Florin church by the home ministers and interment was in the Chiques cemetery.—Edyth B. Stauffer, Elizabethtown, Pa.

Sines, John Henry, son of Solomon and Mary Roc Sines, was born June 22, 1876, and died Aug. 28, 1946. He is survived by one sister, seven sons, four daughters and twenty-one grandchildren. He was married twice. Funeral services were held in the Sand Spring Church of the Brethren by the undersigned, and interment was in the adjoining cemetery.—B. B. Ludwick, Markleysburg, Pa.

Stayer, Mary, daughter of Henry and Elizabeth Steele Hershberger, was born in Bedford County, Pa., Nov. 10, 1859, and died at her home in Roaring Spring, Pa., July 31, 1946. On Feb. 3, 1883, she was united in marriage to Bro. Albert Stayer, who preceded her in death in 1930. They served in the office of deacon in the Woodbury and Roaring Spring churches for many years. Sister Stayer was a devout Christian woman. She is survived by three sons, two daughters, five grandchildren, six great-grandchildren, one sister and two brothers. Funeral services were held in the Roaring Spring church by the pastor, Bro. H. Q. Rhoades, and interment was in the Replogle cemetery near Woodbury, Pa.—Sara E. Hoover, Roaring Spring, Pa.

Taylor, William F., died Sept. 14, 1946, at the age of eighty-six years. He is survived by one daughter, one half sister, one half brother, six grandchildren and fourteen great-grandchildren. His wife, Catharine, preceded him in death in 1923. He was a member of the Church of the Brethren for nearly fifty years. Funeral services were conducted by Jesse Bowser in the Sidney church, Ohio, and burial was in the Loramie cemetery.—Alice Whitehouse, Detroit, Mich.

Teeters, Edward C., was born Dec. 8, 1870, and died Sept. 6, 1946, at the home of his daughter at Minerva, Ohio. He had been a member of the Church of the Brethren for fifty-four years and a charter member of the Alliance Church of the Brethren. He was preceded in death by his wife and one daughter. Surviving him are four daughters, two sons, thirty-one grandchildren, six great-grandchildren, three sisters and three brothers. Funeral services were held in the Alliance church by the writer, assisted by Bro. J. W. Fyock. Burial was in the Mt. Union cemetery.—J. D. Zigler, Alliance, Ohio.

Vaniman, L. A., was born at Virden, Ill., on June 30, 1869, and died Oct. 3, 1946. He united with the old Pleasant Hill Church of the Brethren near Virden when he was about fourteen years old. On Feb. 14, 1894, he was united in marriage to Mildred R. Bower, to which union were born five children, all of whom united with the Church of the Brethren. He was at one time a student in McPherson College. He is survived by his wife, one daughter, three sons, one brother and eight grandchildren. Funeral services were conducted by his pastor, the undersigned, at the Reynolds and Eberle funeral home in Pasadena. Interment was in the Forest Lawn cemetery in Glendale.—I. V. Funderburgh, Pasadena, Calif.

Walker, Ira S., son of Samuel and Mary Walker, was born in Ogle County, Ill., Feb. 25, 1864, and died Aug. 24, 1946. On Aug. 6, 1886, he was united in marriage to Lanah Stover, who preceded him in death six years ago. Two children were born to this union, one of whom preceded his parents in death. Bro. Walker was very active in civic and community affairs. His name is recorded in the archives of Iowa as one of the early settlers and pioneer merchants of Dallas County. At an early age he became a member of the Church of the Brethren and remained faithful to the end. He is survived by one daughter, one grandson and two sisters. Funeral services were held at the Panther Creek church by his nephew, Bro. L. A. Walker, of Independence, Kansas, assisted by Bro. Paul Miller. Interment was in the adjoining cemetery.—Nettie H. Reiste, Adel, Iowa.

Weisenberger, Ruby E., daughter of Harrison and Martha Kerns, was born in Logansport, Ind., June 24, 1894, and died at her home in Detroit, Mich., Sept. 3, 1946. She was married to Edgar L. Weisenberger on Jan. 28, 1912, at Peru, Ind. Four children came to bless the home. Early in life she united with the Church of the Brethren at Mexico, Ind. In 1915 they moved to Detroit, Mich., where she was a charter member of the Detroit church. She is survived by her husband, two daughters, one son, three grandchildren and one brother. Memorial services were held by the undersigned, and burial was in the Roselawn Park cemetery in Detroit.—J. Perry Prather, Detroit, Mich.

Wine, John H., son of Daniel and Eliza Good Wine, was born in Rockingham County, Va., Jan. 4, 1859. On Nov. 4, 1883, he was united in marriage to Mary Elsie Miller. To this union were born eight children, two of whom preceded him in death. When he was eighteen years old he united with the Church of the Brethren and was at the time of his passing a member of the Walnut Street church. He is survived by his wife, six children, twenty-one grandchildren, fifteen great-grandchildren, two brothers and one sister. Funeral services were held at the Walnut Street church by Bro. H. F. Richards and the writer.—R. H. Miller, North Manchester, Ind.

Windhorst, Sarah Anderson Flory, was born July 5, 1864, near Clinton, Kansas, and died at her home in Lone Star, Kansas, Sept. 7, 1946. In 1885 she was married to John Flory, who died in 1923. They became the parents of one daughter and eight sons. With her husband Sister Flory was called to the office of deacon and served faithfully until her death. In 1934 she was united in marriage to Fred Windhorst. Funeral services were held in the Washington Creek church by Elder W. A. Kinzie, assisted by Elder L. H. Griffith and the undersigned. Burial was in the Washington Creek cemetery.—Elmer L. Dadisman, Lawrence, Kansas.

Wright, Maggie Bell, the daughter of the late George A. and Evaline Miller Liskey, was born near Harrisonburg, Va., July 22, 1871, and died on Sept. 24, 1946, at the home of her son. She became a member of the Church of the Brethren in girlhood. Surviving her are five sons and two daughters. Her husband, Robert E. Wright, preceded her in death a year ago.—Mrs. Roy C. Wright, Mt. Crawford, Va.

Church News . . .

Alabama

Mobile.—On Sept. 3 twenty-three members living in the vicinity of Mobile, Ala., met in the home of Mr. and Mrs. John Moore for a fellowship meal and a worship service. Bro. G. W. Petcher of the Cedar Creek church, Ala., led the service. Following a discussion period it was unanimously decided to have monthly preaching services in the homes of the members. Anyone knowing of members living in the vicinity of Mobile is urged to send names and addresses to Bro. G. W. Petcher, Citronelle, Ala.—Mrs. John Moore, Mobile, Ala.

Arizona

Phoenix.—Brother and Sister Frank B. Durand have arrived to become our pastors. Brother and Sister Sherman went back to their home in Indiana after being with us for two years. Bro. Frank Durand was installed with Bro. I. V. Funderburgh, pastor of the Pasadena church, having charge of the service. On Sept. 20 an official reception and pound party was held for our pastor and his family. In August we were glad to have Brother and Sister Harlan Brooks and their daughter, returned missionaries to India, with us. We have again started our midweek prayer meetings. Church attendance has been increasing and we are looking forward to a continual growth. Our fall love feast is being planned jointly for the Phoenix and Glendale churches.—Mrs. Joseph E. Neff, Phoenix, Ariz.

California

Covina.—The B.Y.P.D. has its regular Sunday evening meetings. A junior high group has been organized. On Sept. 18 a church business meeting was held with the elder, Bro. Paul Hersch, presiding. During the year \$7,656.97 was contributed for missions, relief, etc. The church decided to contribute its share to the ministers' pension fund. Our delegates to district meeting are Mrs. Ben Hepner and Mrs. Arvil Larick. The church showed its appreciation of the work of our pastor by raising his salary. One of our young brethren, James Eikenberry, who was sent as a delegate to the national conference for young churchmen at Lakeside, Ohio, gave a report of the meeting at the morning service on Sept. 29. The Sunday school had promotion day on Sept. 29 and rally day on Oct. 6. Our love feast was held on Oct. 6, with Bro. Hersch officiating. On Oct. 13 a service for the consecration of babies was held. Since our last report, two of our loyal members have been taken by death.—Mrs. Tempie S. Funk, Covina, Calif.

Hermosa Beach.—We are very happy to have as our pastor Bro. G. O. Stutsman, who, with his wife and son, came on Sept. 1. Bro. J. W. Lear was present for the installation services. A reception was held in their honor on Sept. 8 in the form of a dinner at the church. There were welcoming talks and a minister of the

South Bay ministerium was present to welcome them to this community. The toastmaster was Bro. John Frey, who has served us as pastor this summer and whose presence and work have been most helpful. Others who were guest ministers were Brethren Royal Glick, Ralph Hutton, Waldo Tindall and our elder, Bro. Glen Montz. Our delegates to district conference are Bro. G. O. Stutsman and Vinna Bowman. Planning for the new year is under way. The women are busy with relief work. The Stutsmans will observe open house Oct. 6. We expect to move forward under their leadership.—Mrs. Vinna Bowman, Hermosa Beach, Calif.

Live Oak.—Several of our young people are attending college this year. Our love feast has been set for Nov. 12. The craft-and-service project which was carried on for a month closed on Sept. 1. On Sept. 8 we had a fellowship dinner and council meeting in the afternoon. The various officers for church and Sunday school were elected for the coming church year. A reconsecration service for these officers was held at a Sunday morning service. Bro. W. R. Brubaker is again our elder for the coming year. The men's group delivered to Modesto several hundred pounds of relief clothing and also saw that the dried fruit was delivered. They also have been contributing generously to a fund out of which an ex-C.P.S. man has been paid to care for the truck crop of one of our members who has been ill. On Sept. 20 we had a mother and daughter meeting and officers were elected for our women's work group. Florence Davis and Venna Landis were our delegates to district conference. A food sale and bazaar is planned for the future. A harvest festival is being planned for Nov. 22 to raise money for our new church building. Since our last report, another new family has moved into our midst. Our elder, Bro. W. R. Brubaker, and our pastor, Bro. Glenn Harmon, are delegates to the district conference at Modesto.—Mrs. Howard Johnson, Gridley, Calif.

Paradise.—The church is complete and will be ready for dedication on Oct. 27. Brethren Ernest Davis and J. W. Lear, both of La Verne, Calif., will be the guest speakers. The church women look forward to doing relief work. They have on hand from the summer quite a bit of used clothing which is ready to send to the Modesto shipping center. A Bible school was held for the children. Four children were baptized. They also raised nearly forty dollars for a heifer for relief. With the help of the Sunday school we expect to have enough for a heifer when the district meeting is held on Oct. 12. The young people of Northern California now own a seven-acre camp ground. A group conducted a work camp at Gridley; Martha Shick was with them. The church is almost 100% W.C.T.U. now. Bro. Daniel M. Long, a student at Bethany, was our summer pastor. Miss Martha Shick spent the summer with us doing home visitation work. Two were baptized at the end of Sister Shick's stay.—Mrs. Mabel Brooks, Paradise, Calif.

Colorado

Fruita.—We met Sept. 22 for a basket dinner at the church and our business meeting in the afternoon. Officers were elected for the coming year. Bro. E. F. Weaver was elected elder and Rose Austin Messenger correspondent. Our fall love feast will be the first Sunday evening in November. Cleanup day was set for Sept. 25. On Sept. 29 a fellowship meeting with the Appleton church was held at Fruita. The program was given by the Christian Endeavor group of young people from Grand Junction. Our district meeting was held in the Appleton church on Aug. 16-18. Our ladies' aid is still very busy quilting, and collecting clothing for relief.—Mrs. J. A. Austin, Fruita, Colo.

Florida

Jacksonville.—Our church met in council on Sept. 20 and reorganized for 1947.

Bro. S. Ira Arnold was elected elder and Mrs. Maude Green Messenger agent and correspondent. Thus we are organized for a new year of work and we hope to make it better than last year. We have lately received two new members, one by letter and one by baptism. We are always glad to have those members who are passing through Jacksonville stop with us over Sunday. The church is located at 4065 College Street.—Mrs. S. Ira Arnold, Jacksonville, Fla.

Idaho

Twin Falls.—Bro. Garner, our pastor, is president of the allied civic forces of this district and is very busy working for the temperance cause. On Sept. 15 large posters on the theme, The Alcohol Problem Today, and a quiz on alcohol were featured at the morning service. A new feature of our church program for the coming year is a special midweek Christian fellowship meeting with Bible study and prayer; Bro. Garner is our leader. We are studying the book of 1 John. Our church met in council on Sept. 20, with Elder F. G. Edwards presiding; church officers were elected for the coming year. Bro. Charles W. Ronk was chosen elder. The ladies' aid reorganized recently. It has been busy the past year making garments for relief. Mr. and Mrs. E. A. Moon, who have worked with the Twin Falls church for many years, recently sold their home and moved to Pomona, Calif. Our love feast was held on World Communion Sunday with our elder, Bro. Ronk, presiding.—Mrs. Etta Melton, Twin Falls, Idaho.

Illinois

Allison Prairie.—We met in quarterly business meeting on Sept. 24 and Sunday-school and church officers were elected. We decided to hold our love feast on Nov. 22. The young people's fall retreat was held here, beginning with a wiener roast on the evening of Sept. 27. On Sept. 28 they went on a tour of the historical places at Vincennes, Ind. Sept. 29 was another big day with a basket dinner at noon. Our average Sunday-school attendance for the year was seventy. Our evangelistic services were held with Bro. Dollar Ritchey of Hollansburg, a former pastor, as the evangelist. As a result, eight were received into the church.—Mrs. Roy Brown, Lawrenceville, Ill.

Champaign.—We are happy to have some families from out of the city move into our congregation. Mr. Chris Johansen is directing our newly organized choir. Two of our young men served as summer pastors in two churches in the district. Plans for our new church are coming along. At a recent council meeting we voted to erect a new church four blocks west of where the present one now stands and to sell the property that originally was purchased for that purpose. A banquet was given recently for the boys of our church who returned from the service. There were about sixty there.—Mrs. Irene Mills, Champaign, Ill.

Franklin Grove.—The church has been organized for the new year with O. D. Buck as elder and S. L. Cover as pastor. During the summer the interior and the exterior of the church building were redecorated. Our church participated in the union daily vacation Bible school in our town. Special speakers during the summer were Brethren David Studebaker, Levi S. Shively, Ralph Finnell and Sister Emma Ziegler of India. Our church had a good representation at the Camp Mack training school, at the intermediate camp at Naperville and at the young people's camp at Lewistown.—Mae Wolf Miller, Franklin Grove, Ill.

La Motte Prairie.—We met in council on Sept. 26, with Elder Glenn Carr of the Allison Prairie church presiding. He has been chosen elder here to take the place of our former elder, Bro. D. A. Ridgely. He and his wife have moved back to their old home church and letters were granted

Announcements . . .

LOVE FEASTS

California

Nov. 28, 7:30 pm, Chico.
Dec. 2, Reedley.

Indiana

Nov. 24, Elkhart City.
Nov. 24, Sugar Creek.

Ohio

Dec. 1, Canton, Maple Avenue.

Oklahoma

Dec. 2, Pleasant Plains.

Pennsylvania

Nov. 24, 7 pm, Allentown.
Dec. 1, Hostetler.

Virginia

Nov. 28, 6 pm, Summit.

West Virginia

Dec. 1, Beaver Run.

to them at this time. Bro. Durwood Hayes, a young minister from the Allison Prairie church, is filling our preaching appointments on the second and fourth Sundays of each month. We decided to get new songbooks. The heifer we had here for relief is now on its way to some needy family. Our aid has decided to get more sewing for relief. We expect our revival meetings to begin Nov. 4 with Bro. Harold Myers of Elkhart, Ind., as the evangelist. Our love feast will be held after the close of our meeting. On Aug. 18 Sister Bessie Crim gave two very splendid talks; in the afternoon at the neighboring Congregational church and in the evening at our own church. Sister Pearl Ridgely represented us at the district meeting at Virden, Ill. We are to have the projector here again in November.—Florence Seymour, Palestine, Ill.

Oak Grove.—Robert McKay, a Bethany student, was our summer pastor this year. Oak Grove worshiped with the Peoria church recently and heard Mrs. Anna Mow's fine message. On Aug. 11 Bro. Arthur Whisler of Beaverton, Mich., brought the morning message and vesper services were held in the evening with the Panther Creek church co-operating. The temperance play, High Hurdle, was given on the evening of Aug. 18. On Sept. 1 Bro. McKay showed pictures of mission and Brethren service projects. Brother and Sister Joseph Hare were our delegates to district meeting which was held in the Virden church. On Sept. 22 we held our business meeting. Our love feast was held Oct. 6. We decided to have a scholarship fund for our high school graduates to use who enter Brethren colleges. Bro. Donald Schultz of the Peoria church was licensed to preach. Brethren J. C. Bright of Peoria and J. E. Small of Roanoke assisted in this service. We gave \$153.53 for the heifer project this summer. We gave \$204 for relief cereal and are preparing a shipment of food and clothing.—Mrs. Wilma Hare, Lowpoint, Ill.

Oakley.—Robert Richards and his wife of Champaign, Ill., served our church as summer pastors. Through the efforts of Bro. Richards several of our juniors and intermediates attended their respective summer camps during the month of August. The annual missionary meeting was held in our church with Miss Bessie Crim as the speaker. Ida Buckingham and Elder D. J. Blickenstaff were our delegates to the district conference, which was held in the Virden church Aug. 24-26. The ladies' aid has been working on clothing and comforters for foreign relief. We have also contributed toward the purchase of several heifers for relief. On Sept. 8 we had an all-day meeting at the church with a basket dinner at noon and the quarterly council meeting in the afternoon, at which time our Sunday-school officers were elected for the coming year. Our two weeks' evangelistic meetings opened on Sept. 15 with our annual fall home-coming. Bro. W. C. Stinebaugh of Ohio held this series of meetings; two were added to the church. On the evening of Sept. 30 we enjoyed our love feast with Bro. Stinebaugh officiating.—Idabelle Hood, Cerro Gordo, Ill.

Polo.—We have welcomed our new pastor, Bro. Wayne Crist, who preached his first sermon here on Oct. 6. The day was also observed as rally day; 206 were in attendance. In the evening our communion service was held with Bro. E. R. Hendricks of Mount Morris presiding. The women of the church have canned more than 1,400 quarts of fruits and vegetables. Relief sewing began on Oct. 4. One of our congregation's eldest members, Mrs. A. H. Stauffer, has entered the old people's home in Mount Morris.—Ruth Krum Schmidt, Polo, Ill.

Indiana

Anderson.—On the evening of Oct. 6 Elder C. D. Bonsack closed a week's meeting. The closing day was the fiftieth an-

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niversary of the organization of the church as a separate congregation. On the evening of Oct. 7 we enjoyed an inspiring love feast. Visiting ministers were Brethren O. H. Zirkle of Middletown, Estel McCullough of Fortville and R. C. Wenger of Indianapolis. Bro. Wenger officiated. The ceremony of burning the mortgage on the parsonage took place on Sunday afternoon.—J. S. Alldredge, Anderson, Ind.

Cedar Lake.—We held our council meeting with our elder, Bro. Flory, presiding. Officers were elected for the coming year. We had a week of services with Bro. C. D. Bonsack as our evangelist. Our harvest meeting was held Sept. 22, with Bro. A. F. Morris of North Manchester as the speaker. The ladies' aid has done relief work this summer and has also helped at the cannery. One of our grandmothers made forty-eight garments besides helping in other things. We are making some improvements at our parsonage.—Mrs. Eliza Jordan, Cedar Lake, Ind.

Elkhart Valley.—We met in our regular church council on Sept. 21, with our elder, Bro. T. E. George, presiding. New church and Sunday-school officers were elected for the coming year. Our new Sunday-school year will begin Oct. 6 with installation services in charge of our pastor, Bro. Charles Stouder, Jr. During the past month Brother and Sister John Detwiler, Jr., were licensed to the ministry and at

the same meeting our pastor and his wife, Brother and Sister Charles Stouder, Jr., were ordained. The tentative date for our revival is Nov. 24—Dec. 1 with Bro. Lee Whipple of Battle Creek as the speaker. The ladies' aid has been very busy sewing for relief. Because of the need for more help we are organizing a junior aid group to meet in the evenings. Sister Charles Stouder, Jr., and Sister John Detwiler, Jr., were our delegates to district conference. We gave \$693.63 to Brethren service during the past year. We feel that our church is progressing spiritually under the capable leadership of our pastor and his wife and the guiding influence of our elder.—Mrs. Lewis Weldy, Elkhart, Ind.

Fort Wayne.—In a recent council meeting it was decided to make our church the collection center for relief articles in this area. On Sept. 12 some of the women gave details of this work over the radio. Our ladies' aid is devoting its entire time to relief work. This past year 2,018 pounds have left our workroom. This does not include 208 garments made for the cutting department at New Windsor. Several folks also spent two days at the cannery at New Paris. Our young people are also helping in this relief work. One evening's scavenger hunt netted 264 pounds of clothing and shoes. All of our boys except one who was killed in action are classed as civilians again. Three of our boys have also served as cowboys on the cattle boats. Don Wright is now in China serving with the tractor unit. He was licensed to the ministry before leaving. Three have been baptized and one received by letter since our last report.—Mrs. Roy Langstaff, Fort Wayne, Ind.

Four Mile.—We are glad to have Brother and Sister I. D. Leatherman of Elgin with us in an evangelistic service Sept. 3-15. Bro. Leatherman's messages were an inspiration to all. Seven new members were welcomed into the church. We are having an all-day meeting at the church on Oct. 6. We will have our worship service in the morning and our business meeting in the afternoon. Our aid continues to sew for relief.—Alice M. Brower, Liberty, Ind.

North Webster.—We called a special council meeting in August, at which time we voted to keep Bro. James Eshelman for the coming year. He has served us as pastor since May. Plans were also discussed for a parsonage. Our regular quarterly council was held in September; at this time church officers were elected. Bro. Howard Kreider presided at both meetings. Our delegates to district conference were Nina Eikens and Florence Morehead. In August we held a filled-sack finery auction sale, the proceeds of which will go into the parsonage fund. Oct. 27 has been set for our harvest meeting with Bro. James Eshelman as the speaker. On Oct. 6 we had installation services for the new officers for the coming year. The aid is busy quilting and sewing. We have missionary meetings once a month. Beginning on the first of December Brother and Sister Charles Oberlin of Peru will hold a two weeks' series of meetings for us.—Miss Minnie Goppert, Syracuse, Ind.

Pipe Creek.—Our church school held a two weeks' Bible school with an average attendance of eighty-five. The school closed on a Friday evening with the parents as special guests. Bro. Edward Kintner was with us recently, at which time Willis Maugans was ordained to the ministry. We gave \$256 for the wheat-for-relief program. A number of our group attended the district meeting and brought us fine reports. Two carloads of our members went to New Paris on Labor Day to help can corn at the cannery.—Mrs. Vinal Bowyer, Peru, Ind.

Pleasant View.—On the evening of Aug. 4 Bro. Ray Zook of Flora began evangelistic services which continued for two weeks. Our home-coming was held Aug. 28, with Elder Edward Kintner as the speaker at the morning services. Laura Shock, a returned China missionary, gave

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the afternoon address, telling of her work and the conditions of the country while she was there. On the evening of Sept. 12 the church met for its regular council meeting with Elder Edward Kintner officiating. Bro. Kintner was re-elected elder for the coming year. One letter was granted. Bro. William Eberly, a student at Manchester College, will be our pastor for the coming year. Our communion services were held Oct. 12.—Mrs. Irvin Myers, South Whitley, Ind.

Salamonie.—We have received eight new members by baptism. A welcome home night was held recently for our boys who returned from the service and C.P.S. camps. Bro. William Beahm was the guest speaker. Bro. Beahm remained over Sunday and spoke at our morning services. Oct. 6 was rally day in our Sunday school. On Oct. 20 we will hold our harvest and home-coming services. Our love feast will be held Oct. 27. The church now has a newly decorated and reroofed recreation hall.—Mrs. I. E. Weaver, Huntington, Ind.

Sugar Creek.—Our church was redecorated and a dedication service was held. Two heifers were donated and were sent to Nappanee, Ind., on Aug. 5 and from there to New Windsor. Our revival meetings were held Sept. 1-15 by Bro. Clarence Sink of Flora, Ind. Seven were received by baptism and five by letter. On Sept. 29 we held our council meeting; at this time Bro. J. A. Snell was re-elected as elder for another year. On Oct. 6 installation services were held for the newly elected officers of the church and Sunday school. At this meeting it was decided to hold our annual home-coming on Oct. 20 with an all-day meeting. Our communion will be held Nov. 24.—Mrs. Russell E. Bennett, South Whitley, Ind.

Kansas

Belleville.—We met in council on Sept. 21; at this time Sunday-school and church officers were elected for the coming year. Elder W. W. McDanneld and his wife of Portis, Kansas, were with us. We retained our elder for the coming year. Brother and Sister W. W. Gish will serve us as pastors for another year. Our delegates to district conference are Sisters Cora Kyle and Luella Gish. We plan to have revival meetings as soon as an evangelist can be secured. We also have plans made to paint our church. We held our annual all-day birthday meeting on Sept. 22. Our communion services will be held Oct. 27.—Mrs. Pearl M. Kuhn, Belleville, Kansas.

Michigan

Shepherd.—Our council meeting was held Sept. 16, at which time Sunday-school officers were elected for the coming year. The church bought Elder Harvey Stauffer's farm for a parsonage. Bro. Studebaker of Bethany Hospital was the guest speaker at the joint Sunday-school convention held here on Sept. 8 and also at our father and son banquet on Sept. 9. The men have harvested their field of beans for relief. The women continue to sew and can for relief. Bro. Lyle Klotz of Midland expects to hold a two-week meeting for us in November.—Myrtle Spencer, Shepherd, Mich.

Missouri

Deepwater.—Bro. Ralph Skaggs has been our pastor for some time. In Bro. Skaggs' absence Bro. William Bray delivered two messages for us. On Sept. 22 Bro. Lloyd Slater of Colorado Springs, Colo., began a week of revival meetings. A short business meeting was held Sept. 29, at which Bro. Slater officiated. One letter was granted. Sister Della Varner and Bro. Beacha Wilson were chosen delegates to district meeting. Brethren Charles Parmer and Robert Fahnestock were chosen as the young people's delegates. Our ladies' aid closed during the summer months but reorganized on Oct. 2.—Mrs. Wesley Skaggs, Deepwater, Mo.



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LONE JOURNEY

Jeanette Eaton
The biography of Roger Williams in story form for young people. The hero's fight for freedom of conscience will interest and challenge Brethren youth. **Price, \$2.50**

The books listed on this page are the newer recommendations in the fields of fiction, biography and wholesome stories for boys and girls. Any good book in print, even though not listed here, may be conveniently and economically ordered through the Brethren Publishing House, Elgin, Ill.

THE YOUNG JEFFERSON

Claude G. Bowers
A historical biography of the young Thomas Jefferson. The book is also significant for what it presents on the making of a nation and the rise of world democracy. **Price, \$3.75**

ANGEL MO' AND HER SON ROLAND HAYES

McKinley Helm
Here a friend of the well-known singer, Roland Hayes, has written the story of the singer's life as if Hayes were telling the story himself. The result is an intimate story of Roland Hayes and his mother. **Price, \$2.75**

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NEW BROOME EXPERIMENT

Adam Allen
A book characterized by rural life interest with a sensible handling of race prejudice as a problem boys face. A short version of this story appeared in Our Young People. **Price, \$2.00**

THAR SHE BLOWS

Everitt Proctor
A fine adventure story of life on a whaling ship. Will be especially appreciated by intermediate boys. **Price, \$2.00**

WATER TO BURN

Adam Allen
When the Mardens built a dam in the country they had to work hard to keep their neighborhood a friendly place. **Price, \$2.00**

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Rebecca Caudill
When Fern Barrie and her father decide that their mountain community needs a country store which will really serve the people, they both find a challenge and plenty to do. **Price, \$2.00**

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Alta Halverson Seymour
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GOSPEL MESSENGER

Volume 95 NOVEMBER 30, 1946 Number 47



Courtesy
Juniata
College

From Hallowed College Halls

THREE things which we can take with us from college halls should be mentioned here. First among these is memory, the memory of joyful hours and invigorating days spent in the company of other youth and under the direction of stimulating teachers.

A second thing should be a sense of deepened convictions and a clarification of purpose. The basic purposes of our Christian colleges always have been twofold: to increase the individual's knowledge and to strengthen his character, or as Solomon put it, to enhance both his knowledge and his wisdom. From college halls and from our seminary have come the nurture, perhaps even the initial stimulations, which sent most of our missionaries to the foreign fields, placed many of our ministers in pulpits and helped some of our best Christian lay citizens to enter positions where they can carry responsible weight in society and in the program of the church.

A third thing is friendship; it is also within college halls that many friendships are begun which will ripen into solid Christian homes. These, too, undergird society and the church.

To our college we owe more than we sometimes express. May college halls continue to be hallowed!

D. W. B.

"Happy is the man that findeth wisdom,
and the man that getteth understanding."

"Therefore get wisdom: and with all thy
getting get understanding."

Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER . . . Editor
H. A. BRANDT . . . Associate Editor
ELIZABETH WEIGLE . . . Editorial Assistant

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Around the World

A layman, Lewis L. Stone of Denver, was elected moderator of the Presbyterian Synod of Colorado at its annual meeting, the first layman to hold such a position in the history of that body.

Fourteen representatives of the American Friends Service Committee left recently for work in four European countries. Seven will begin work in the French zone of Germany; the others will go to Hungary, France and The Netherlands.

Requests for 20,119 individual copies of the Bible were received by W. Z. Betts, director of the North Carolina state division of purchase and contract, when it became known that he had been informed by the war department that surplus Bibles were available.

For postwar rehabilitation Sweden has appropriated a total of \$821,000,000; the United States \$8,000,000,000. However, this means that each wage earner in Sweden has contributed through his government \$417 as compared to the \$58 for each American wage earner. (WP)

Are the Russians Neighbors?

Fifteen million people of the USSR are still homeless and winter is here. Lacking warm shelter Russian children and grown-ups, along with unfortunates of many nations, will need much more than they have in the way of food, clothing, shoes and blankets.

Conditions were bad enough in summer but for people to live through the chilling cold of a Ukrainian winter large quantities of food and clothing are essential . . . more than the people of Kiev, or Minsk, of the provinces of Ukraine or Byelorussia know how to obtain.

. . . Are these Russians our neighbors? If so what will we do to let them know it?

. . . Brethren service centers can now ship food and clothing to the USSR through the American Society for Russian Relief.

Pastor Martin Niemoeller of Germany has been invited by Bishop Fuglsang-Damgaard of the Danish Lutheran Church to attend a church convention in Copenhagen in December.

Representatives of twenty Negro church and school groups, meeting in Asheville, N. C., organized the Bible in the Negro Schools Committee, whose purpose will be to promote Bible instruction in the public schools.

One million six hundred thousand dollars of the goal of \$2,000,000 has been raised by the Evangelical and Reformed Church for world emergency service, Dr. John Lentz, vice-president of the General Synod, reported at a meeting of the Reading Synod.

Qualified Negro nurses who are barred from state associations because of racial discrimination have received membership in the American Nurses' Association by a recent action of that body. This entitles them to claim full privileges from the state organizations that have previously shut them out.

Miss Mildred Roe has been granted a year's leave of absence from her work as secretary of women's work of the Board of Education of the Presbyterian Church in the U.S.A. to assist in the reorganization of the Y.W.C.A. in Japan. She served fourteen years on the staff in Tokyo before the war and speaks Japanese fluently.

Every minister of every denomination and faith in Washington was the guest of the National Symphony Orchestra at a recent Sunday afternoon concert. "Because the orchestra is an integral part of the cultural life of the city," said J. E. Mutch manager of the orchestra, "it should have close contact with the clergy of the city."

Healing a schism that has existed for 119 years, Quakers in the vicinity of Philadelphia who have met in two separate Yearly Meetings since 1827 gathered as one body in the newly organized Philadelphia General Meeting. This meeting was the result of proposals brought before both Yearly Meetings in 1941 and is the natural outcome of various activities supported by the two groups for over twenty years, chief of which is the American Friends Service Committee.

Editorial

Brethren Leadership for Times Like These

THE VERY kind response which came to this desk following some former editorial comment on our Brethren colleges encourages the writer to venture to express a few more sentiments which he has been feeling for some time.

The gist of the former comment about colleges was that to make a college thoroughly Christian it was necessary to have more than a department of Bible and some required religious courses, important as those are. To have a really Christian college each teacher must be wholesomely Christian; he must teach the subject matter of his field of study as a part of the truth of God, revealed for the instruction and growth of God's children, that they may become informed and personable beings.

If a major criterion in determining whether a college is Christian or not is its teaching staff, the high calling of the teacher at once becomes evident. A crying need of education today, at the college level as well as at every other level, is not so much the better academic training of its teachers as it is a need for better Christian understandings and for more wholesome Christian personalities on the part of its teachers. Moreover, it would seem reasonable that if our colleges are to be Brethren in flavor they should be headed by a goodly number of Brethren teachers who have the teaching characteristics described above.

THERE is and has been a shortage of such teachers; therein lies the burden of this article. The writer has heard Brethren college presidents and Brethren trustees say, "Where can we find a properly qualified Brethren teacher of history, or of modern language, or of sociology, or of

some other subject, who is a radiant teacher and who will be willing to teach for us at the salary and the retirement securities we can offer him?" They go further and say that not only can they not find such Brethren teachers but in many instances they cannot find genuinely Christian teachers of other denominations to fill their vacancies.

This cannot be accepted as primarily an indictment of the college or its hiring boards; it is rather an indictment of the church for its lack of vision and of our homes for the kind of guidance they have offered. We are not inspiring our youth to pursue the arduous preparation which will fit them for college teaching. Neither are we building into them the qualities of strength which will keep them at such work when other positions open elsewhere, offering greater remuneration and further advancement.

We have done better in preparing our boys for other fields of service than we have for the college field. The writer recalls that when he was teaching in college he had in his classes some who, he felt, should become ministers, some who should become missionaries and a few who, he felt very definitely, should become college teachers. In each

case he talked these feelings over with the students. He is gratified to know that a half dozen of them are becoming missionaries and another half dozen are becoming ministers. But with the possible exception of one, none of them is preparing to enter the college teaching field. He is concerned about this.

PERHAPS the college administrations should do more. They could reach out and lay hold of Brethren youth and inspire them to college professorships as a place to serve the Lord. The home and the church could cooperate in this and, in addition, direct youth to other high Christian callings.

In addition to places in Brethren colleges the writer would like to see strong Brethren Christians in key legislative, ambassadorial, legal, judicial and educational positions in our local, national and international life. If the Brethren way of life is the way Jesus taught, and it should be, why not practice it and teach it everywhere in the world?

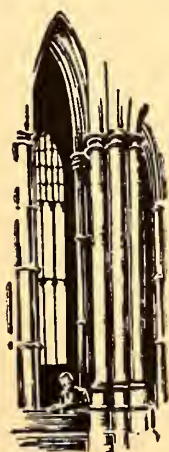
D. W. B.

On Creating God

AND God said, "Thou thoughtest that I was altogether such an one as thyself" (Psa. 50: 21).

The writer has seen various woodcarvers at work making gods. He has watched men pray to the gods they have fashioned. But it is in America that he has seen more god-making than anywhere else. Perhaps never more than in recent years has man sought to make his own God. Invariably he builds his God in his own image.

The God we build for ourselves, even the One we teach about in our Sunday-school classes, is usually white, his citizenship is American or at least



There is no burden of the spirit
but is lightened by kneeling
under it.

his chief loyalty is to America, and he graciously punishes all nations who have ideas differing from those we hold valid. This God we build has little resemblance to the God whom Jesus came from heaven to reveal.

To such god-builders Jehovah God would say, "Thou thoughtest I was altogether such an one as thyself." To such Jesus would say, "God is Love, Truth, Life, Light. He belongs exclusively to no age or to no race. He is universal and eternal; his salvation is for all. He is what I revealed him to be for I and my Father are one."

God-builders should study Jesus; he revealed the eternal God.

D. W. B.

A Stable Kingdom

SOLOMON spoke more wisdom about permanent kingdoms than he was able to put into practice. "The king that faithfully judgeth the poor, his throne shall be established forever," he said (Prov. 29: 14).

That is only another way of saying that that society or people which seeks to establish justice for all is building upon a foundation which offers growth and permanency. On the other hand, that society or people which allows one group to advance at the expense of another is already destroying the foundation pillars which should support it.

Solomon's kingdom had too many "ivory palaces" and sometimes more attention was given to the royal stables than to the serving subjects. It began to crumble even before Solomon himself was gone from the scene.

Governments which exploit a Negro race, a sharecropper economic group or a religiously different group soon begin to crack at the seams. They will presently come to an end.

Modern governments should examine themselves along these lines.

D. W. B.

Thinking About the News

An Opportunity America Must Not Miss

For more than a year since the wars have ended the "united" nations have continued to manufacture weapons of destruction; even of extinction. These they have not made in order to share them with each other as allies; they are to be used against each other as enemies. There is not a nation among them which does not see that such a process is foolish, asinine, reckless and utterly absurd. They all recognize that there is no longer any defense for any nation through military means; their high military authorities have told them that. They realize further that the more awful they make their weapons the more utterly defenseless each nation becomes. Yet they feel that they cannot stop this senseless enterprise.

The very best they have to suggest is that if the weapons become grimly tragic enough, perhaps the nations will outlaw them and use others less grim. "To blow our heads off with a shotgun would be very decisive," the nations now are saying. "If we make the shotgun big enough, we may finally decide against its use and depend instead upon a .22 caliber gun. Using that we might even survive for a second suicide attempt."

To quit manufacturing all war weapons and to live and farm peacefully beside each other has not yet suggested itself seriously to any of our modern nations. Russia has established an atomic bomb factory at 'Atomgrad' where they are manufacturing, or hope to manufacture, cosmic bombs more powerful than any America has. They have 400,000 people working there; they cannot afford it any more than we can afford an Oak Ridge for similar purposes.

Mr. Molotov recently suggested that such foolishness might well end by international disarmament agreement. Obviously America, which has a completed atomic bomb, would have to lead out. Cautiously we replied that we would like to lead but that we really didn't trust anyone and feared to lead; instead we would like to retain both our weapons and our "defensive" bases.

Later under the pressure of public opinion from all over the world some hope seemed to grow in the United Nations group that at least a few beginnings could be made in the direction of world disarmament. The matter was enthusiastically voted as a part of the agenda for United Nations discussion. The apprehension on the part of Christian people is that U. N. representatives will enter into the discussion with the idea that a little paring down of world armaments will be sufficient. Such a policy would be weak-kneed and unavailing. War must be written off the books; armaments must go; the world must be governed by law. Our diplomats must awaken to the nature of the age in which we are.

If America does not seize this opportunity to lead the world to disarmament and toward our only real defense, which is in international confidence and goodwill, she will have missed one of the greatest opportunities that has ever come to her. To miss this opportunity may make it a last opportunity for America and for the world.

A Kansas City woman writes that some young college people who are working their way through school have fathers who smoke from one to three packs of cigarettes a day. This, she computes, amounts on an average, to about \$109 a year. In the eighteen years of the child's life before he entered college the father could have saved approximately \$2,000. That would have helped a lot toward the college expense and in addition papa would have a better set of lungs. D.W.B.

The Christian Responsibility of the College Teacher

Charles C. Ellis

Huntingdon, Pennsylvania

Excerpts from an address delivered to the Juniata College faculty

OUR colleges in the Church of the Brethren began in the desire of certain men to provide an education for the children of this denomination under the influence of Christian teachers.

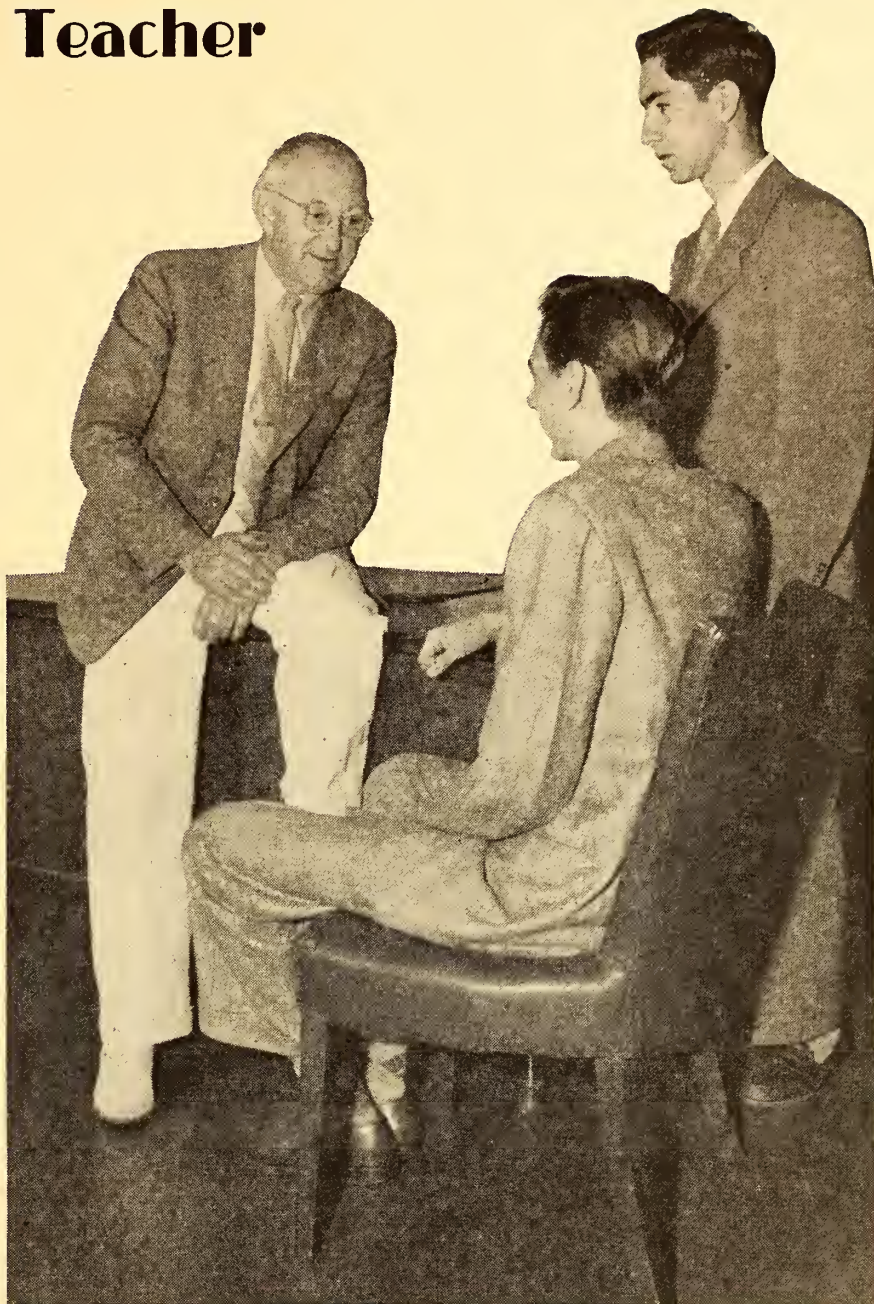
The late President Hyde of Bowdoin College in his impressive little book, *The Teacher's Philosophy*, based upon the five great philosophies of life, asserts that devotion to the interests of his students is the characteristic that makes the instructor a Christian teacher. He exalts in the teacher the spirit of One who came not to be ministered unto, but to minister. It is a spirit none too prevalent even in the occupations that aspire to be called professions. As distinguished from a trade, a profession is in reality a service occupation in which one does not give so many hours of work for so many dollars of pay. There are few if any of us who today cannot recall teachers whose education may have been very meager but whose devotion was unmeasured. Many of us have been favored with educational opportunities of which they could never dream, but none of us will ever have a larger spirit of service than they bestowed upon us.

Important as it is that we cultivate an attitude of unselfish devotion to our students and to our profession, there is also a relation to Christian truth for which the teacher must of necessity assume a measure of re-

sponsibility. If a college is to be truly Christian the teacher must be more than merely tolerant of Christian truth. There is what Professor James Orr of Glasgow called "the Christian view of God and the world" with which he should be intellectually familiar, toward which he should incline sympathetically, and for which he should be willing to make some active exertion. The finest tribute paid to Mark Hopkins is the statement

of a student who referred to Mark Hopkins and his brother, who were colleagues for forty years at Williams College: "No student could live under the shadow of those two lives and afford to despise Christianity."

It is too much to expect that the Bible department shall be responsible for all the religious training and influence in the institution any more than it



Courtesy Juniata College

could be expected that a college should be noted for good English expression in which every member of the faculty ignored the importance of the subject save those definitely engaged in this discipline. In 1940 there were over four hundred American colleges that required certain courses in the Bible and related subjects as a prerequisite for graduation. Woodrow Wilson asserted that a man had deprived himself of the best there is in the world who has deprived himself of a knowledge of the Bible and William Lyon Phelps said that if one had to choose between a college education without the Bible and a knowledge of the Bible without the college education he had better take the latter.

It is not contended here that every teacher in a Christian college should be a trained theologian, though it has been well said that so long as teachers are men and not machines, they must accept responsibility in a measure for critical comment on many matters of vital concern to religious faith. This being true, it could do no harm if more college and university teachers were familiar with such a treatise as Dr. John Baillie's *Invitation to Pilgrimage*. Dr. Baillie writes as professor of divinity in the University of Edinburgh but he explains that he does not write for his fellow theologians or for the man on the street. He wrote the little book for his colleagues in the institutions where he has taught. It is a clear statement for thoughtful men of what Christianity really is, by a scholar widely read and logical in his own thinking. Since it is not theologians alone, but Christians as such, who are exhorted to be ready with an apologia for every one who asks a reason for the hope which is in them (1 Peter 3:15) it is remarkable

What Every College Student Ought to Know

Harry G. Goodykoontz

Director of Student Work for the Presbyterian Church

False Ideas About College Professors

1. That the average college professor in a state college or university is antagonistic to Christianity.
2. That the average college professor even if a church member is just mildly interested.
3. That many college professors try to make students lose their faith. (The professor who sneers at religion today is out-of-date!)

False Ideas About College Life

1. That it is considered sissy to live as a Christian ought to live.
2. That it is silly to be bound by moral ideas, for they are just "social customs" and a fellow can do as he pleases.
3. That it is smart to take the "snap courses" and get a degree with as little work as possible.

False Ideas About the College Church

1. That college students must be loyal solely or primarily to the old home church.
2. That it is possible to enjoy a four-year vacation from religious activities during college and still be a true Christian.
3. That the educated person can dispense with religion.

Some Basic Facts Every College Student Should Grasp

1. All truth is of God; therefore, the Christian student has absolutely nothing to fear from the truth.
2. But every student ought to know that sometimes truth is partial or relative—true as far as it goes from the human standpoint, but not the whole truth.
3. God rules his world by natural laws.
4. It is impossible to think without the use of faith.
5. Mind is greater than matter.
6. An understanding of the nature of the Bible will solve many problems of uncertainty and of doubt.
 - (a) The Bible's revelation is progressive.
 - (b) Christian faith says that in Jesus Christ we have the final and ultimate revelation of God. . . . Our understanding of that revelation is not final.
 - (c) The revelation from God which we find in the Bible has come to us through human beings.
 - (d) The Bible is an infallible revelation of God's nature and of his way and his will, but the Bible is not a book of science.
 - (e) Parts of the Bible are poetical and allegorical.
 - (f) The Bible is to be loved and trusted and obeyed and read daily, yet never worshiped. The One who is revealed there is alone to be worshiped.
7. God gave us minds to use, and we ought to use them!

that the author should say: "It is extraordinary how widely the modern world has forgotten what Christianity really is."

The implication that even college and university teachers may be sharers of this ignorance is not reassuring, but there can be little doubt that in many quarters the clear shining of the gospel light has been sadly

blurred. Dr. Braisted points out a situation in our American institutions that would seem fully to justify the need for such a presentation of Christian truth as Dr. Baillie undertakes. He notes that secularism, the seeking of ends exclusively human and natural, is coming to dominate the thinking, the teaching and the personal relations of

college teachers. Many of them, he says, have imbibed an indifference to religion, sometimes an ill-concealed contempt, from university faculties where there has grown up a widespread tendency to slur religion, in and out of the classroom. After indicating that such an attitude not only is inconsistent with serious intellectual endeavor but raises a question as to the degree of religious development of the teachers concerned, he suggests the more serious practical consequences of this secularistic attitude in its teaching of relativism in respect to moral standards and ideals. One might add that the evident outcomes of such teaching are all too apparent in the newspaper reports day by day of the crimes and lesser performances of so-called educated men and women. It is not a compliment to education either intellectually or ethically that while university teachers prate of a new morality an American novelist felt called upon to assert that our young people have the old morality or they have no morality at all.

Within a year we have witnessed a remarkable phenomenon which should give us all pause. The long-time assumption of inevitable progress in civilization has suddenly given place to the recognition of the possibility of a catastrophic ending of it all in the wake of the discovery of the atomic bomb. It is interesting indeed that some of the scientists responsible have found their way into the pulpits of our churches to urge the imperative necessity of an immediate development of the only power they know that will avert the tragedy of annihilation, namely, moral power. It might be surprising to some of them to learn that it was not the scientist, but the theologian, who sensed the possibility of such a crisis before it came. It was at the bicentennial of the University of Pennsylvania in 1940 that Professor Robert L. Calhoun of Yale University said, "High religion and intellectual enterprise belong together. Each gains from close association with the other. The two in conjunction, but neither one by itself, can

move with hope toward more effective conquest of the chaos that again and again threatens to engulf human living. That way lies whatever chance we may have for a more humane world." Unfortunate it is that this truth, which now the scientist seeks so clearly, was not deeply impressed upon all our thinking before science ventured across this line from which there is now no retreat. Clearly now do we see that there is nothing illogical in the approach of these scientists to the pulpits of our churches. It is merely their recognition of a truism long since uttered by George Washington to the effect that morality is only the fruit of which religion is the tree. The failure to recognize this in our modern world was expressed shortly before the atomic bomb took possession of our thinking in the striking statement of Dr. Trueblood that America was trying the impossible experiment of living on a cut-flower civilization, by which he meant the effort to maintain, superficially at least, the Christian morality without devotion to or interest in the Christian religion from which it has grown.

Bishop Bruce Baxter of the Methodist Church, speaking to the National Education Association in 1942, emphasized the fact that faith in the Eternal is one of the great priorities in all education, and quoted prophetically, from whom I do not know, these striking words: "Unless there be in us that which was above us, we shall be overwhelmed by that which is around us." And he left with these teachers in the schools of the state that which I would leave with every college teacher—the declaration that we need desperately not merely the technic of science but the motivation of religion, for that deals with our relation to the Eternal.

GOD'S HANDIWORK

L. John Weaver
Eaton, Ohio

**We went abroad in this fair land
And everywhere we found thy hand:**

**In mighty rivers to the sea,
In rugged mountains' majesty,
In valley, canyon, waterfall,
In clear blue lake of forest tall,
In crested wave or summer storm,
In snow-capped peaks or desert warm.
In orchards, fields where food does grow,
In glorious caverns down below,
In men of every tribe and race,
In baby's tear and mother's face,
In selfless love that leads to goal,
In thy great gift—a human soul.**

**Ever through these and written word
Reveal thyself to us, O Lord!**

Courtesy McPherson College



Do the finer buildings and the superior equipment of the state school outweigh the religious and cultural values of the church school?

Shall I send my child to the state university?

Merlin E. Garber
Pastor, Champaign, Illinois

EACH year a number of Brethren parents are faced with the perplexing problem of where to send their children to school. Usually the state university comes in for its share of consideration. Those who have given some thought to the matter are aware of the fact that the university offers some advantages that the small college cannot provide.

Perhaps the greatest inducement to Brethren parents is the lower tuition costs. Most of the schools are heavily endowed in addition to being supported out of state tax funds. They are able to present tuition costs at about one third of what a small college must of necessity charge. They offer county scholarships that are attractive. Opportunities for self-help are more numerous than is true for the Brethren colleges. A third advantage is the superior equip-

ment and teaching staff that the university is able to maintain. Not that the faculty is superior intellectually to that of the small college but that the opportunity for specialization in a given field is so much greater. This, coupled with the fact that academic rating and prestige is allied with a university degree, is enough to convince many parents that they should choose the university rather than the Brethren college in their region.

During the past twelve years it has been my privilege to live in the shadow of one of America's greatest universities. I have sat in the classes and as a pastor have ministered to some of the students. Each year an attempt is made to contact all students of our denomination and to provide for them such services as it is within my humble power to render. The years have led me to some very definite conclusions regarding Brethren students attending the state

universities. One is that Brethren students are as a rule unable to adjust to university life. I am unable to explain why. Perhaps our rural background and our dependence upon primary group relations has something to do with it. Emancipated from our common controls we seem to be unable to maintain a balance in our new-found freedom. I do not speak of scholastic achievements. In that respect Brethren students are definitely above the average. But in the area of social relationships and morals we falter. The tragedies that I have observed among our own students have created in me a feeling of deep apprehension whenever I see fine young undergraduates come to the campus. Such things as smoking and drinking are encouraged in many of the fellowship groups. I have talked with students who have become addicted to habits from which they cannot free themselves and sensed their fear of

disrupting family relations when they return to their loved ones.

Another conclusion that has been forced upon me is the fact that as a rule Brethren young people who go to state universities are lost to the church, at least to the Church of the Brethren. The larger denominations have established foundations on the campus to prevent this from happening to their students. We have no such provisions. Like most Brethren churches our own little church is located in the intersection of two railroad tracks. It is some distance from the campus. Those who really are interested make their way to it. Recently a parent was shocked to find it took only twenty minutes to reach the church inasmuch as the son had informed him that the church was ten miles away. Then, too, those who are loyal find that their boy and girl friends are not of our church, and marriage usually results in transfer to some other denomination.

These observations apply only to the undergraduates. And I am happy to report that there have been some of our students who have been quite loyal. They have attended worship services regularly, have taught in our church school and have sung in our choir. However, these represent the exceptions and not the rule. Then, too, I speak only of the Brethren students. Techniques for determining what happens to students of other denominations are not available to me. It should further be stated that these lines are not to be construed as prejudicial to the university, nor as reflecting upon students past or present of the Church of the Brethren who have taken work at state-supported schools. It is simply an attempt to provide for parents additional information that should be taken into consideration in planning for their children's education.

Continued on page 13



Courtesy Juniata College

A graduate of one of our colleges asks:

Can Our Colleges Serve the Church Better?

Rufus Bucher King
Castañer, Puerto Rico

DURING the war our colleges appealed to the church for support in an organized way as perhaps never before. Rightfully the appeal was heard and met. This relationship is destined to continue, perhaps with increasing support in the future. It is a healthy

trend when the church recognizes her offspring and adequately provides for them.

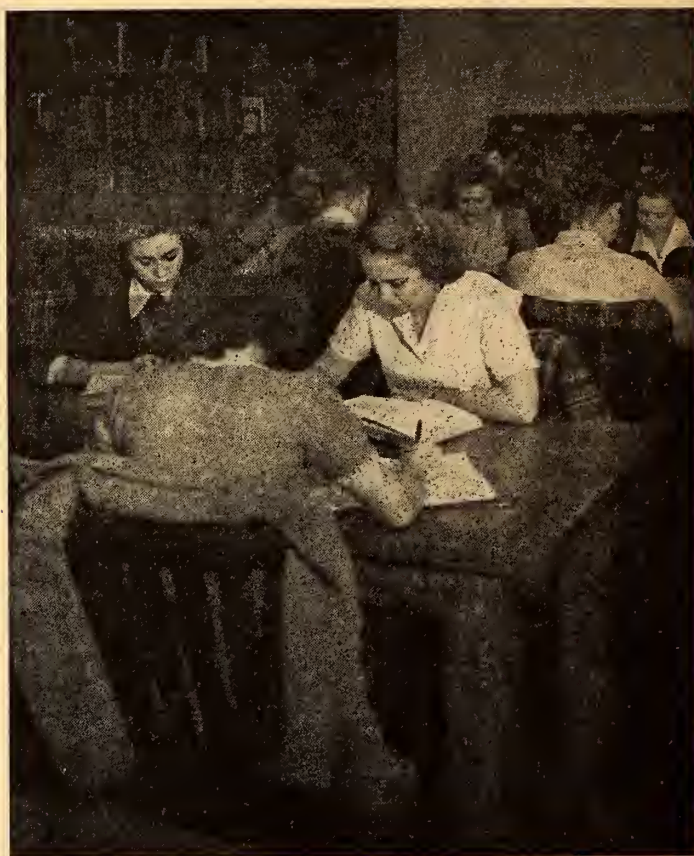
But the natural result is the right of the church to insist that her best interests are preserved, extended and served in order to

justify this investment. Thus, it is not unreasonable that the church should sooner or later raise many questions.

I have the catalogs of two of our schools before me. The one says, "Operating under the auspices of the Church of the Brethren"; the other, "Owned and controlled by the Church of the Brethren." I have read from the catalogs of the rest and I dare say that all of them stress the point of affiliation. Thus, whatever other function our colleges serve, they are obligated to serve the church.

Now we have heard a great deal about the unique message of the Church of the Brethren for our day. I believe that it has such a message. I believe that if this is true all of our resources should be geared to witnessing and proclaiming this message. Our colleges should be the vanguard of this program. The reporter of the Conference Notes in the June 29, 1946, issue of the Gospel Messenger stated this well: "The Brethren have a philosophy and an outlook upon life which they must and can share with the rest of the world. The college has a great responsibility in this respect." It behooves us to preserve that which is unique and good in what we have and to be active toward bringing other people to this point of view.

The basic channel for such a program in our colleges is through the curriculum and the campus environment. There is still room for improvement at points varying with different institutions. I do not know what should be the proper ratio of Brethren to non-Brethren students and faculty members in a Brethren college setup. Our colleges vary greatly. The 1946 Church of the Brethren Year-book figures for the 1944-45 session would indicate a low of 45 per cent of the faculty members



Have these young people been challenged to serve the church after college?

as Brethren at one of our schools and a high of 77 per cent in another. Likewise, out of the total students attending, the figures show a low of 22 per cent in two colleges as being Brethren and a high of 72 per cent for one college. When the Brethren are in the minority in the campus environment, it is more difficult to maintain and stimulate Brethren ideals and practices.

While our colleges have contributed greatly to the leadership of the church, it must be admitted that there has been a leakage of Brethren young people from service to the church. Our colleges have failed to challenge the student to locate vocationally so that he can render a service to a local Church of the Brethren as well as make a living. There are few men or women graduates of our colleges who cannot combine the two in this day if there is a desire to do so. There would be few who would be vocationally thwarted if they were set on this objective. Our

colleges as institutions of the church should become more concerned about this matter by stimulating the desire of the student to locate in a Brethren community and by helping to find the opening for him.

In the curriculum, there is a place for some one or more of our colleges to give special regard to the social heritage of the church. We are primarily a rural people, and if we are to remain a Church of the Brethren, with some of the uniqueness which we proclaim, we will have to stay predominantly rural. There must be a program of emphasis within the framework of higher education in the Church of the Brethren that capitalizes on this point. Rural life, the small community and the farm must be held up to our college young people for their true values.

There should be a closer relationship between the college and some of the service projects of the church. Perhaps some

credit could be earned for service work. Most of these service projects demand a majority of workers of college caliber. The educational value of serving in a project such as the Puerto Rico work is invaluable. Learning a new language, adjusting to a new culture, getting acquainted with the way people live in the tropics, besides the opportunity of working in specific jobs about the project in service for the church—these are some of the opportunities for growth.

It is not enough just to teach the Bible. Unless the spirit of church consciousness sweeps through the whole institution, from the administrative offices on down, the spiritual emphasis of the Bible department is in danger of becoming departmentalized in the student's life, just as it is in the college curriculum.

The question may be raised as to whether our colleges are not in some cases tending to exclude certain Brethren youth because of poor high school grades, or because of not too good a showing on various entrance tests, in favor of non-Brethren students who would seem to show more marked ability. Understanding why this policy could easily be adopted, I feel that our Brethren schools would be in error in their responsibility to the church to follow such a program.

In the total picture is it unreasonable to keep the college Brethren by arbitrarily maintaining a majority percentage of students of that faith? I think not. If it is necessary to follow any other procedure because of financial reasons, then the church should supply these finances so that a Brethren college environment is assured.

On the other hand, it seems to me that it would be a distinct disadvantage to have either a student body or a faculty that would be 100 per cent Brethren. It is a part of the educational process to get acquainted with

other races, beliefs and cultures, for it is in such a world that we live. Some of my best college teachers have been those who had an appreciation of the Brethren way, even though they belonged to other faiths. Likewise, some of my richest and most valued college friendships have been with non-Brethren youth.

But it seems to me that a denominational college does not

have to apologize for being just that. If an institution or organization is worthy of existing, it is worthy of perpetuating its purposes, beliefs and practices. To this extent our colleges should be dedicated to serve the Church of the Brethren primarily. As increased support is looked to from the church, the church has an increased right to expect certain things of her colleges.

Early Brethren Had Broad Educational Objectives

Paul H. Bowman
Timberville, Virginia

THE first paragraph of the first catalog of the Spring Creek Normal School and Collegiate Institute for Males and Females was entitled Design, and read as follows: "Though originated for the children of the Brethren (or Tunkers as they are sometimes called) and under their immediate control, this school offers a hearty welcome to those who seek knowledge." That paragraph was printed with almost no change in all the catalogs during the first decade of the history of Bridgewater College.

The educational objective stated in this paragraph was amplified in the second catalog of 1881-82 by the announcement of three courses of study. The two-year "Normal Course" was "designed to lay a good foundation for a liberal education." The "Scientific Course" was "designed for those who wish an extended study of the natural sciences and mathematics," and it professed to be "as thorough in discipline and method as that of our best colleges." The "Classical Course" was designed "to prepare students for any profession or calling." The

curriculum included higher algebra, trigonometry, geology, surveying, chemistry, political economy, Latin, German, French, zoology, moral philosophy, differential and integral calculus, astronomy, Bible, international law; and it proposed giving "special attention to the English language, its use, structure and history." This same catalog declared that "steps were being taken to charter the school," which would give it "all the privileges of a first class college" and enable it to confer the proper degree upon the "completion of any regular course of study."

It is amazing that a small group of "Dunker" farmers and businessmen should have ever set their hands and hearts to an enterprise like this as long ago as 1880. It is even more amazing that they should have followed their vision of an educational institution with such indomitable courage and such unwavering purpose that in 1887 they announced a full four-year college course.

Continued on page 13

The Little People of Russia

Dan West

an interview with John Strohm

Much is being written in our newspapers and magazines now about Russia and Russian-American relationships. Most of those who write in America write with a distinctly American bias and many of their conclusions are based upon very little information or upon actual misinformation concerning Russia. Similarly those who write in Russia about America evidence considerable concern about our attitude toward them and considerable fear of our intentions concerning them. Their conclusions likewise are based upon too little information concerning us and upon actual misinformation.

Chief among our needs, therefore, as a possible means of bettering American-Russian relationships is more objective and more truthful reporting of actual conditions, purposes and ideals within these two great countries. Knowledge as well as love can be very effective in casting out fear.

Two reports recently have been written, one concerning America by a Russian, the other concerning Russia by an American, which purposed to be objective and honest interpretations of each of these countries. The Russian report by Ilya Ehrenburg was digested in the Gospel Messenger of October 12. The report concerning Russia by John Strohm was printed recently in leading American newspapers. This interview with Mr. Strohm by Dan West supplements that reporting.

Mr. Strohm, 34, former Illinois farm boy, worked his way around the world for a year after finishing college. He likes the little people everywhere and wants Americans to understand them. He likes to write, and was sent by the Prairie Farmer to interpret South America. In the summer of 1946 he spent two months in Russia, going where he pleased, taking hundreds of pictures, talking with the little people of the Soviet Union in the Ukraine, Byelorussia and Russia.—Ed.

What about the destruction from war in Russia?

The worst I have ever seen. I had thought Warsaw was the worst possible, but Stalingrad is rubble. In another area (rural) about as large as an American county every building was destroyed.

The official estimates say that eight and one-half million horses, twenty-six million cattle, and thirty-two million hogs were missing. The people are very poor, but better off in the country. In the devastated cities they live in dugouts, caves, covered with scrap iron—anywhere they can. They are rebuilding faster in the rural areas.

Are the people hospitable?

Very. They welcomed me as an Illinois farm boy. Four girls came fifteen miles from a collective farm across the Volga to bring me baskets of fruits and vegetables—a symbol of their hospitality.

What about an immediate danger of war with Russia?

It can't happen soon. For the next five years they will be too busy trying to build up from the last one. We must build intelligent goodwill over here and over there.

How do they feel about America?

There is a deep sympathy for America and Americans, in spite of propaganda over there against us. Fifty thousand copies of the U. S. State Department magazine, America, printed in Russian, are distributed periodically in the Soviet Union. The British have a newspaper in Russian printed in Moscow. It also, has circulated freely.

What about foods and prices?

They are high on the free market. Milk is 55c a quart, and food is scarce. But UNRRA has helped very much in the Ukraine and Byelorussia and the people appreciate it. The basic ration is low, but people are fed according to how hard they work. There is a free market there for some articles—instead of the black market we have over here and elsewhere.

What can people own?

They still have some private property. Every family is allowed to have one cow and one calf, two brood sows, up to ten hives of bees, and an unlimited number of chickens. If the family has any extra produce from these sources or from gardens, they are welcome to sell it on the free market.

Would it be a good thing for us to send heifers over there?

They certainly can use them—particularly if the heifers are a part of a rehabilitation program looking a long way ahead.

Will they be distributed fairly?

I think so. They have plenty of bureaucracy, but the penalties are plenty stiff for playing petty politics.

The little people over there don't want war. It is our job to build an understanding over here and over there both. War is not necessary.

Early Brethren Had Broad Educational Objectives

Continued from page 11

The torch of learning lighted at Bridgewater by the founders was handed over to their successors in 1891, when Walter B. Yount was called to the leadership of the college. In 1910 it was handed on to John S. Flory and a new generation of trustees and teachers. In Dr. Flory's administration the torch was transferred officially to the Church of the Brethren in Northern Virginia, and the church became the owner and operator of Bridgewater College. In that transfer the Brethren accepted both a faith and a charge as apostles of liberal education.

The same story of broad educational objectives could be told for our other colleges.

Shall I Send My Child to a State University?

Continued from page 9

There are three groups for whom the university offers unexcelled advantages. The first group is the graduate students who have completed their college work and desire additional study. The second group is the married couples who must support themselves partially at least and who can maintain an apartment and live on a family basis. The third group is those students whose parents move into the city and provide for them the family relationships and affectionate responses to which they are accustomed. Even this arrangement deprives the young student of the advantages of dormitory experience and the opportunity to develop certain personality traits that can grow only in the responsibilities of campus life.

Shall I send my child to the university? No! Not unless I am willing to run the risk of seeing him develop without those religious and cultural values which have been a part of our cherished tradition.



H. H. Helman

On What Level?

There is a wide range of levels at which life may be lived. At the lowest level there is almost complete contamination with evil. At the highest level there is almost complete spiritual incarnation. Most of us live between these two levels. Some struggle for the higher levels. Some easily slip into the lower. Many do not care where they live. They are indifferent.

"To every man there openeth

A high way and a low,

And every man decideth

Which way his soul shall go."

Monday, December 2

The Perils of Lust. 1 Cor. 10: 1-10.

What one craves after (lusts for) determines how good a Christian one is. It also determines one's destiny. To guard the lusts is to guard life securely. We are all allergic to evil. It pulls upon us. Tragedy comes when we meet the pull of evil with a desire for it.

Help us to hate evil, O God, rather than desire it.

Tuesday, December 3

Becoming Behavior. 1 Cor. 11: 17-22.

To misbehave outside the church is bad. To misbehave within the church is worse. A beautiful, holy fellowship is not possible in the church when divisions and heresies are present. We need to be united by Christian love and concern if we are to worship helpfully. It is possible to come together and not be together.

Unite our hearts in Christian love and service, O God.

Wednesday, December 4

How to Overcome Temptation. 1 Cor. 10: 11-13.

For the earnest Christian God matches every temptation with an equal strength to meet it. The greater the temptation the greater the strength to overcome. So the Christian ought always to be able to turn from a temptation. If he yields, it is his own fault. It was not necessary to do it.

Help us to yield not to temptation, for yielding is sin.

Thursday, December 5

Using and Abusing One's Liberty. 1 Cor. 10: 27-11: 1.

What injures our own spiritual

life, of course we should not do. Paul advises against doing what injures another's spiritual life. Thus we become our brother's keeper. We help support him in his Christian endeavor. No man lives unto himself. We live with and among others. We are to help them to be good.

Help me, O Lord, to avoid causing my brother to do wrong.

Friday, December 6

Don't Be a Stumbling Block. Rom. 14: 13-21.

We may not only help keep others from stumbling. We can help them be at their best. The law of love is a law of mutual aid. We are not to hinder, but to help. We come to our own best when we help others be at their best. We need to be makers of men. Build steps for them, not stumbling blocks.

Help us to lose our lives in helping others to be Christian.

Saturday, December 7

Walking in the Light. Eph. 5: 6-14.

God's light never fades out. It is our light that does. It flickers and fades and then dies. Then no one sees our good works and glorifies our Father which is in heaven. Are we lights or shadows? Do we show the way or obscure it? Are we channeling God's light or dimming it?

Make us a light to guide others into the Christian way, O God.

Sunday, December 8

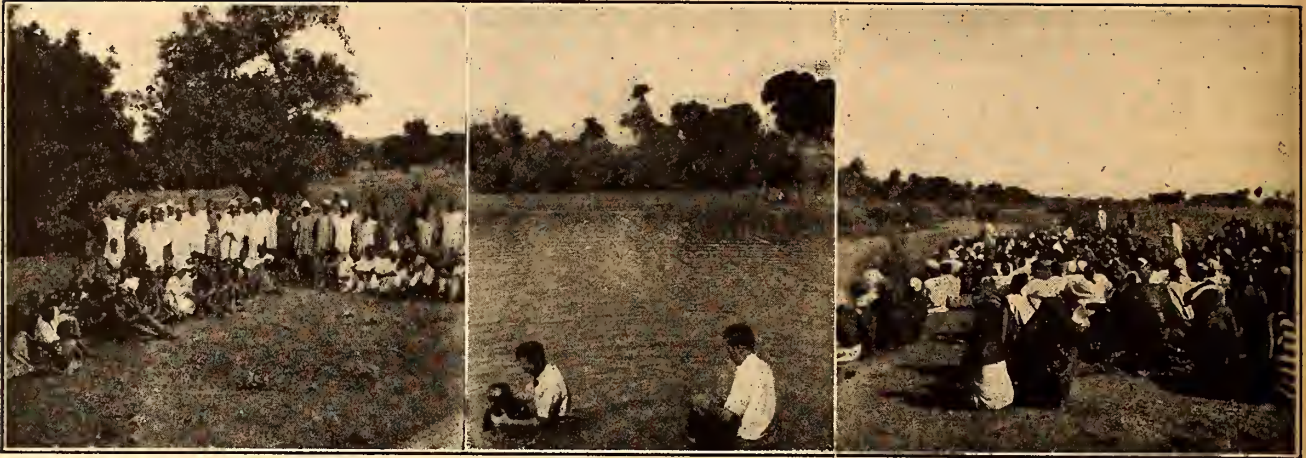
Minding the Things of the Spirit. Rom. 8: 5-11.

To be completely spiritually minded is to be saturated with spiritual interests. To be completely carnally minded is to be saturated with worldly interests. In the first instance we put the kingdom of God first. In the second instance we put material things first. The former means life and peace, the latter death.

May thy spirit dwell within us, O God, to make us completely spiritually minded.

NOVEMBER 30, 1946

13



Easter Baptismal Services at Garkida

Easter at Garkida

Easter was the climax to a week's services during Holy Week in preparation for this day. Easter morning dawned clear and bright. "He is risen." Those words ring as clear, true and peeling in Africa as America.

The day started here with a baptismal service at 7:30. As we walked through the sand of the dry river bed toward a small pool of water that is still helping supply the people with water there were black men and women coming from other directions to join in this service. There are six who received baptism today. Awa, a young soldier's wife, is the first to enter the water. Then Yebira, a young mother, takes her baby off her back; he is given to his father while she happily goes forward to receive this rite of baptism. The men followed, two of them young men working in the hospital at Garkida, Sheria, the man who supervises the orchard, and a fine looking fellow from the village.

As each of them came up out of the water a sisterly or brotherly hand was offered and the people sang with real thanksgiving, "Thank you, Jesus, for saving us from our sins." Our risen Lord must have rejoiced with us over these new souls reaching for his kingdom.

At ten o'clock we met for Sunday school and this was followed by the church service. The service

Mary Eikenberry
Garkida, Nigeria, W. Africa

opened with the processional of the children's choir singing, "Hallelujah, Hallelujah." After an opening hymn we had another processional — twenty parents coming with their children for consecration. Here, as in America, they were wearing their best clothes for this day—the men in their clean, long white robes, the women in their brightly colored *zhebis* and pretty head clothes artistically tied around their heads. Not a baby was in his mother's arms; all were riding happily on their mothers' backs. There were two women in the group without husbands. These people know, too, that there has been a war because the fathers of these babies are still away in the armed forces.

The little black babies were each named and a prayer offered for their growth into his kingdom and direction for the parents as they attempt to rear them in the Christian way. The names were interesting—Abraham, Miriam, Stephen—all of these good Bible names, but too there were good Bura names—Laraba, Kulawulya and Binta. It was interesting to me that all the babies were quiet so that they did not have to leave until the service closed with a prayer for the co-operation of the church in aiding the parents in the rearing of their children.

This was followed by a short sermon on the theme, He Is the Christ, the Son of the Living God. At the close of the sermon Mr. and Mrs. Burger sang a duet and the covenant was given to seven people. This covenant is a statement of faith and belief in Jesus Christ and a promise to learn more of his ways before being received into the church by baptism. There were two young women and two older women. One, Matopci, is not able to memorize and will never learn much of the Scriptures because she will never learn to read, but she is earnest in her desire to attempt to live the Christian life. Our cook was one of the men receiving the covenant. He thinks he may have taken the covenant when quite young but he has been away from the Christian community, and feels he wants to start again and learn of Jesus' way.

The bell called us again at 4:00 to the Easter communion service. There were eighty-seven present to commune and some children watching around the edges. I wish each of you could join in the joy of washing feet with black people, sharing your rice and chicken with them, and worshiping and praying together as you partake of the bread and wine. It is a lesson in Christian brotherhood you would not forget.

The people here are eager for this service and do not miss if it can be helped. All the people baptized in the morning were there and eager in the desire to grow in

Christ through this service. What a fitting climax to a full Easter day—full of activities, full of praise of our risen Lord, and full of dedication and rededication of life to Christ and his kingdom.

Rats and Rural Reconstruction

Florence Gordon

White rats are doing their small but gallant part in attacking the health problems of India. The rats serve as "guinea pigs" in experiments in nutrition designed to improve the daily diet, and therefore the well-being and happiness, of India's millions of villagers.

Nutrition is a very important matter in a land where, despite the fact that 90% of the population is rural, many millions are constantly living on the merest subsistence level, even when no actual famine conditions exist. The diet of the villager in South India is 90% rice; then the diet of some of the rats is supplemented with a little milk, or with *ragee*, a cereal readily grown in South India, or with available greens. The results are dramatic. Those receiving the 90% rice diet barely survive; the others perk up. Even a villager who cannot read and write, and the majority cannot, can see with his own eyes the difference between the languid, undergrown rats in their cages and the sturdier, bright-eyed specimens in adjoining cages which have had the mixed diet.

And the illiterate villagers do see the rats. They are on exhibition at the college most of the year but they also go on tours. Dr. Mason, now in this country on furlough, tells of a trip to the town of Arni, where the rats were "visual aids" in Health Week. At Arni they were met by the village officials and, assisted by zealous local boys, they marched in procession, carrying the rat cages, to an open place in the village. There, on a platform blazing with acetylene and resounding with a brass band, the rather frightened rats, who had never been away from home before, gave their silent show. About two thousand people, including mobs of children, crowded around. Though they were very largely illiterate, and the expected lecture had to be recast, the visual demonstration went over. The villagers could see the difference brought about by proper feeding. Similar demonstrations have been given in the slum sections of Madras.

At the suggestion of the late Bishop of Dornakal, then president of the National Christian Council of India, who said that he felt that the church should show that it cares for the bodies as well as the souls of the people, the Women's Christian College introduced short extension courses for women responsible for the feeding of children in boarding schools. They are asked to keep records of the diets in their schools and send them in, in advance of the courses. As their budgets are usu-

ally very limited, the menus they offer are found to be deficient at some points, sometimes very deficient indeed. The experiences of all are pooled and research done with available low-cost foods, often products which can be grown in the school gardens, to secure a better balance. Some of these extension students have been securing good results from a diet well tested on the rats, 50 per cent of other inexpensive materials easily obtainable in their own areas.

Here and There in Missions . . .

Spiritual and social programs were provided for ninety thousand migrant workers by the Home Missions Council during the past summer. At a cost of \$72,000, worship services, Sunday schools, children's nurseries, personal counseling, recreational activities and leadership training were made available to native white persons, American Negroes, Jamaicans, Bahamians, Spanish-speaking Americans, Mexicans and Puerto Ricans.

A two-day conference was held late in September by the Japan Committee of the Foreign Missions Conference for a discussion of the responsibility of the Christian church in Japan and in America for strengthening the Christian forces in Japan. The conference recommended to the committee that it recognize the value of using Japanese Americans in missionary service, that church agencies should consider the purchase of food, clothing and other materials in North America for shipment overseas and that mission boards encourage the Church of Christian Japan to develop rural evangelism and rural rehabilitation.

More than one hundred young people volunteered for foreign mission service at the close of the annual foreign missions conference of the Presbyterian Church in the U.S.

The Gospel of John, according to the American Bible Society, has been published in another new language, Ancash Quechua, which is spoken by 300,000 people in northern Peru. This gospel is also the first publication of any kind in that language.

The "door is open in China," said Rev. Andrew T. Roy, former missionary to China, to the Carlisle Presbytery, Pa. Two thirds of the missionaries who left because of the war have been returned to their posts.

Christianity's largest mission field

is India, Bishop Shot K. Mondol of Hyderabad declared at a Methodist conference. He depicted the Christian church as a "bridge builder and reconciler" between Hindus and Moslems.

Christian missionary societies and boards operating in the Orient have purchased \$3,000,000 worth of war-surplus commodities from the U. S. government. Drugs, and hospital and medical supplies and equipment made up the bulk of the purchases.

The South India United Church Missionary Society has been organized by the General Assembly of the South India United Church at the request of the Telugu and Travancore church councils. The plan is to send missionaries to other parts of India, South Africa, Nepal and the Pacific Islands.

A union of churches in India is proposed and to date the denominations which have voted on it have favored it.

"This union, if consummated, means that the Indian Christians, originally connected with the following denominations, are to be united within one church. The denominations are: the English Congregationalists, Reformed Church of America, Scotch Presbyterians, Australian Presbyterians, American Congregationalists, Basel Mission of Germany, the Methodists (British Wesleyans) and the Church of England. It means full organic union between Congregationalists, Presbyterians and Episcopalians, based on the Historic Episcopate in a constitutional form, something which has never been achieved before," says Rev. Raymond A. Dudley of Boston, Mass., secretary for India of the American Board, which is the foreign service arm of the Congregational Christian Churches of the United States.

... Kingdom Gleanings ...

Brotherhood Theme for 1946-47 Christ, the Hope of the World Calendar for Sunday, December 1

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and used by its permission.

Sunday-school Lesson, A Letter on Christian Living (temperance emphasis)—Acts 19:1—20:1; Ephesians. Golden Text, Finally, my brethren, be strong in the Lord, and in the power of his might. Eph. 6:10.

B.Y.P.D. Topic for December, Do You Know Your Bible?

Gains for the Kingdom

Five baptized in the Sipesville church, Pa.

Twelve baptized in the Claysburg church, Pa.

Five baptized in the Broadfording church, Md.

Fifteen baptized in the New Paris church, Ind.

Seven baptized in the White Branch church, Ind.

Two baptized in the Lake Ridge church, New York.

Fourteen baptized in the York, Second church, Pa.

Seven baptized and fourteen received by letter in the Akron church, Ohio.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. B. D. Hirt of Monticello, Ind., in the Union church, Ind., Dec. 1-15.

Bro. Mark Schrock of Goshen, Ind., in the Florence church, Mich., Dec. 3-15.

Bro. Jesse W. Whitacre of Keyser, W. Va., in the Moccasin church, Ohio, Dec. 2-15.

Bro. Oscar Winger of North Manchester, Ind., in the Beaverton church, Mich., Dec. 2-15.

Bro. Leo H. Miller of South Whitley, Ind., in the Ladoga church, Ind., Nov. 24—Dec. 8.

Personal Mention

Bro. I. R. Beery informs us that his address has now become Homeworth, Ohio. His correspondents will please note.

Bro. Ernest Lefever, who has been serving war prisoners in England for more than a year, is now journeying to Germany to continue the same service. His new address is World's YMCA, War Prisoners Aid, % YMCA/CVWW, HQ BAOR, BAOR. A letter from Bro. Lefever will be printed on other pages in the Messenger.

George S. Baer, business manager of the Brethren Publishing Company of Ashland, Ohio, and Isaac D. Bowman, D.D., of Howe, Ind., both officials in the Brethren Church, were recent visitors through the Publishing House. This visit was brought about because of fraternal meetings between the two churches, the Brethren and the Church of the Brethren, which have been held in connection with the fall board meetings here.

Brother and Sister Joseph Pence, Port Republic, Va., celebrated their golden wedding anniversary on Oct. 6. About 150 friends came to congratulate them on this occasion. Bro. Pence has been a minister and elder in the Church of the Brethren for fifty years. For twenty-five years he was a teacher in the public schools and he has served as a rural mail carrier. This is the third golden wedding in the Pence family. The others who have reached this achievement are Mr. and Mrs. Samuel Pence of Port Republic and Mr. and Mrs. Daniel Bowman of Johnson City, Tenn.

Bro. John E. Grim wishes to announce a change of address from Frostburg, Md., to 3435 W. Van Buren Street, Chicago 24, Ill. He is now in attendance at Bethany Seminary.

Brethren Ben Bushong, who has been directing cattle shipments from the East Coast, and Ira Moomaw, rural life secretary, who is now serving in New York, stopped at Elgin on business as they returned from the Town and Country Convention in Des Moines, Iowa.

Bro. Leonard Lutz and his family of Dayton, Ohio, are moving to Barnum, Minn., to take up the work of the pastorate at that place. They visited the Publishing House en route. Correspondents should note their change of address.

Mr. and Mrs. Albert Crites of Live Oak, Calif., were recent visitors through the Publishing House. They had made a journey around the country, coming across the southern part of the United States, visiting relatives in the East, and were on their way back to California by a more northerly route.

Brother and Sister Michael Kurtz of Richland, Pa., take this means of expressing their thanks to the people of the brotherhood who remembered them with cards and in prayer during Bro. Kurtz' serious illness of the summer. Bro. Kurtz, after many weeks in bed, is now able to be about the house and yard. Earl Kurtz, a son, has served the Publishing House as secretary since 1940.

Lovena Andes Harley, who sent us the obituary of her brother-in-law, William N. Zobler, would like to have it mentioned that he served faithfully as a government railway mail clerk for thirty-five years or until honorable retirement from that service. In his spare time he served very faithfully in different ministerial activities. This statement was omitted from the obituary.

Bro. Edmund C. Metzger of Chicago, Ill., has written to Senator Bricker of Ohio and to numerous other men in political office calling upon them to work diligently to remove compulsory military training and peacetime conscription from among the practices of our land. Bro. Metzger says, "If universal peace is ever to come it will have to come through a gradual process and not by way of some sudden overnight achievement. It can come only through an educational process and we should begin on that now. The Church of the Brethren has been on the right track and I pray that the Brethren doctrine will never be forsaken. It is the only hope that the world has."

Miscellaneous Items

The Hymnal Committee appointed to build the hymnal authorized by Annual Conference met at Elgin Nov. 14 and 15 to lay general plans and begin work on their assignment. The following members of the committee were present: A. C. Baugher, Burton Metzler, A. F. Brightbill, Loren Bowman, Perry L. Huffaker, Nevin W. Fisher, A. G. Breidenstine, Morley Mays, Mrs. Wilma S. Lewis, Paul M. Robinson, F. H. Barr and Howard H. Keim, Jr. Raymond R. Peters, E. M. Hersch and Kenneth I. Morse of the Elgin staff also serve on this committee. C. C. Ellis, also a member of the committee, could not be present. The Brethren Church has expressed an interest in co-operating with the Church of the Brethren on this project and sent George S. Baer and Dr. Charles A. Bame to meet with the committee. Further plans for co-operation will need to be cleared with both denominations.

Frederick church of Eastern Maryland will observe the sixtieth anniversary of its founding on Dec. 1. Bro. Paul H. Bowman will be the speaker at the morning and evening services and the Hagerstown choir will present a program in the afternoon.

New Windsor sends the following telegram: "Please inform constituency of urgent need for volunteer workers at New Windsor. Incoming goods have increased. Need men as well as women. Inquiries should be addressed to Personnel Office, % Loren S. Simpson."

The Lititz church of Eastern Pennsylvania will observe the twentieth anniversary of its present church building on Sunday, Dec. 1, with an all-day meeting. Bro. A. C. Baugher will speak in the morning, Bro. Rufus Bucher in the afternoon and Bro. Jacob Dick, the pastor, in the evening.

Temperance calendars have been sold by various church groups during the past few years. 1947 Temperance calendars are again available at the following rates: single copies, 30c; 25 copies, \$6.25; 100 copies, \$18.00. Order from the Brethren Publishing House, Elgin, Ill.

Bethany church in Stet, Mo., burned to the ground Sunday morning, Nov. 17. The furnishings were saved with the exception of the kitchen equipment and communion linens. Church and Sunday school will be held in the high school building. A love feast will be held Dec. 8, at 7 p.m. in the Stet high school. This word came to us from Pastor Henry Mankey just as this issue of the Gospel Messenger went to press.

Bro. M. R. Zigler has cabled from Berlin: "Urgent need German civilian population. Reserve resources exhausted; conditions growing steadily worse. Harvest and imports fail to provide subsistence. Clothing need extreme and absence raw materials makes textile production impossible. Widespread sickness. Suffering inevitable owing to lack of fuel, housing, clothing, food. Desperate need for shoes and clothing aggravated by refugee population."

Because of the acute paper shortage during recent months the annual reports of congregation giving have not been printed. You will find this record in this issue on pages 28-32. In the table on General Statistics on page 32 an attempt was made to compute in dollars the value of material goods contributed. Since congregations, in many cases, combined in giving commodities the exact portion of credit to each congregation could not be accurately computed. The figures in this table are included in the Brethren service columns of giving. This dollar figure does not include the material goods reported in pounds.

The Brethren Ministers' Book Club selection for December is *The Invisible Sun* by Mildred Lee. "It has been thought well to put one book of fiction into our ministers' book of the month list for the year. Good fiction enlarges and deepens our understanding of life and people. It opens new doors. *The Invisible Sun* is a story by a minister's daughter about a minister and his family serving in a sultry Southern town. The situation and people there would have been uninviting and unpromising to anyone with less understanding than John Paul Gregory had. It took the superior wifely devotion of Olivia to supplement her spiritual resources for the kind of living required of her. The people are real in their failures, struggles, needs and achievements. We are the better fitted for our tasks by knowing them and seeing how John Paul Gregory served them." The book contains 307 pages and is listed at \$2.50. Gish Fund price to ministers of the club, and other ministers of the Church of the Brethren, \$2.00 per copy.

Let's Talk About Russia is the name of a pamphlet which has recently been distributed by the Brethren Service Committee. Copies have been sent to pastors and elders to be distributed Sunday morning to the members of their congregations. If you have not received yours, will you speak to your pastor or minister about it? The pamphlet sets forth some of the things we should be doing about our relations with Russia.

The Council of Boards, at its recent meeting in Elgin, passed a resolution to be delivered in person to the President of the United States, asking for Christmas amnesty to be granted to objectors to war who are now in prison. The Council of Boards said in their statement to the President that it has been "one of the basic guarantees of the Constitution of the United States that there shall be justice and freedom for each individual citizen." Members of the Church of the Brethren from coast to coast should join the Council of Boards in this endeavor by sending letters to the President, urging Christmas amnesty. The Council of Boards also sent a petition to the President, to the foreign ministers of China, France, the Soviet Union and the United Kingdom and to the United Nations secretariat, urging "drastic reduction of army and navy equipment and personnel, universal abolishment of conscription, an end to the manufacture of all weapons of mass destruction for war purposes." Letters from Brethren people throughout the United States backing up this request might turn us in the direction of peace and away from war.

Board Action Concerning Messenger Rates

Gospel Messenger circulation has increased tremendously in recent years. We are now printing 47,000 copies each week. In church publishing circles, this is regarded as a marvelous record. It bespeaks characteristic loyalty on the part of the Brethren. It means also that our people are informed and intelligently responsive to the needs of the world.

However, we are facing a critical publishing situation. As everyone knows, materials have been hard to get. They are expensive when they can be had. As contrasted to the prewar cost, paper is up 100%. Many other costs have advanced almost as much. We have tried to keep the Messenger going as efficiently and economically as possible. But with costs at the present level a deficit is accumulating.

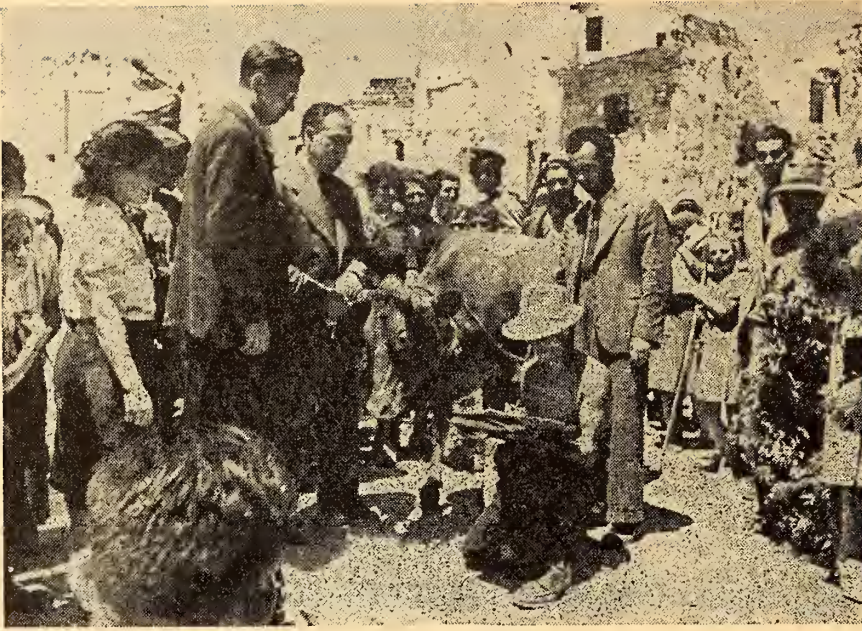
At the board meetings held Nov. 11 to 14 the matter of Messenger subscription rates was again considered. It was the decision of the board most vitally concerned that new Messenger subscription rates be established. Accordingly, on subscriptions expiring Jan. 1, 1947, or thereafter, the board of directors decided that the 100% club rate be \$1.50 per year, the 75% club rate \$1.75 per year, the nonresident-member rate \$1.75 per year, and the single subscription rate \$2.50 per year.

It should be clear that the effect of this decision is to raise Gospel Messenger rates immediately so far as new business is concerned. Clubs in process when this notice is received may be completed at the old rates if desired. In case of questions, please write the House for instructions.

These new rates are still low when compared to those for many other publications. At the 100% club rate, the Gospel Messenger costs less than letter postage per week! Therefore, let us move on toward the goal of 50,000 Messengers in the golden anniversary year of 1947.

E. M. Hersch, business manager.

Brethren Service



Courtesy UNRRA

This heifer has been delivered to inland Italy by an E.N.D.S.I. (National Distributing Agency for Relief in Italy) to the Morgello family, who at one time lived in Pittsburgh, Pa. Left to right on the photo are: Mark Ebersole, B.S.C. worker in Italy, Mr. Marcello, American Relief for Italy official, the mayor of S. Piero Infine, and Mr. Morgello, who is shown signing the paper whereby he promises to take care of the cow and not use it as a work cow.

I Saw Your Heifers in Poland

Dillon W. Throckmorton
Minister, First Methodist Church
Modesto, California

It is a privilege for me to present this brief statement to members and friends of the Church of the Brethren who through their leadership and generosity have made possible a very wonderful work in the distribution of heifers to needy areas of the world.

It was my opportunity to represent the Brethren Service Committee on a threefold mission this past summer: (1) To serve as a crew leader with a livestock shipment to Poland. (2) To act as an official observer and to report on the gift heifers already placed in that unfortunate country. (3) To bring back a report relative to the advisability of placing a full-time Brethren service representative in Poland to aid in the distribution as well as to interpret the need to the Christian churches of America.

I consider my most extraordinary opportunity that of visiting the

peasants in the country who had received the cattle from the B. S. C. No words of mine can begin to express the sincere thanksgiving evidenced by these people. Drinking hot milk and eating black bread with an appreciative family—I should say what remains of the family—which has gone through the horrors of the war, takes on the real significance of a Christian sacrament. One could enumerate many of the stories of atrocities that are inherent in war, but space forbids. Permit me to share just one of these stories with you.

It concerns a little peasant woman. She was indeed grateful as she understood that here was an American, representing the Church of the Brethren, which had been the means of saving the lives of her three children. She was the mother of seven, four of them having been killed in her presence by the occupying army two days after her husband had been taken prisoner. Two

or three hours after her children were shot and killed she gave birth to her seventh son. This was the youngest of her three remaining children, now past three and one-half years of age. Brevity of space prevents listing the many gruesome stories which are directly related to the suffering of this family. Suffice it to say that this little family with literally thousands of others faced what war brings.

It was my privilege to visit eighteen or twenty families, all of whom had a story that the writer is unable to portray vividly.

Here is Heifer No. 3876, a gift from the South English church, South English, Iowa. Mr. Aleksander Backorowski is the proud owner. He lives in Trabke. His enthusiasm and chatter are interpreted to mean that he has come from South Poland, having lost everything which he had possessed, including all of his earthly belongings and his several children. He and his broken wife are now caring for their little children that remain—grandchildren from his sons' families. If you could witness this elderly gentleman as he expressed his thanks to God for what the Americans had done for him, you would be tireless in pressing forward in the support of the heifer project.

For a single moment imagine the products from the cow—milk, butter, cheese, meat—being deleted from the American diet! Such is the case in Poland today for the vast majority of her twenty-three millions of people. Very few of the nearly three million whole or partial orphans have access to milk or dairy products. The eight million young people under twenty years of age are in need of the prayers and the material support that a well-to-do American can offer.

RUSSIANS ARE NOT STEALING POLISH LIVESTOCK

Although we have received rumors from various sources that some livestock brought to Poland by UNRRA has been taken by other countries, particularly Russia, our investigations have repeatedly proven all such rumors to be without foundation. I can say without hesitation that to date as far as I know not one UNRRA animal has been stolen from the Polish people by the Russians.—Statement by Brig. C. M. Drury, Chief of UNRRA Mission to Poland.

In a single county where I surveyed the gifts there are forty-six B. S. C. heifers now producing milk for needy families. A year ago there was not a single cow in the territory. It must be remembered that before the war Poland had more than five million cows and that today there are less than one million to feed her millions of orphans and helpless individuals.

It is my firm conviction that the B. S. C. is rendering a unique contribution in this very needy field. The kindness expressed by material gifts lays well the foundation for the possibility of a Christian democracy. Not a single giver, giving with the most sincere motivation, can begin to realize the importance of your gifts. This must be said. The relief program must be intensified and increased. The job is not done and the need is tremendous. The time is short. The Christian must catch the note of urgency if millions of people are to be saved. Within your hand lies a portion of the answer.

Brethren Service Representatives Meeting

A very significant meeting of district Brethren service representatives is being held at the New Windsor service center, November 26 to December 4. Each district was invited to send either its district Brethren service representative, a member of the district Brethren service committee or some other person in a position to share the conference with the total district. The regional executive secretaries also will attend. Representatives assembled at New Windsor on Tuesday night, November 26, and will continue in session through Wednesday, December 4. As this goes to press a tentative plan for a visit to the United Nations assembly, the Church World Service office and other points of significance to church leaders in New York City is being planned for Thursday, December 5.

The objectives of the meeting will be as follows: (1) To familiarize the delegates with current and prospective opportunities for expanding and integrating the relief and material aid programs of the church.

(2) To acquaint the representatives with the work at New Windsor through several hours of actual labor daily in the receiving room, baling rooms, repair shops and other parts of the center.

(3) To work toward the integra-

Charles C. Rohrer, a North Manchester, Indiana, farmer and Church of the Brethren member, visited at a meeting of the U. N. General Assembly October 24 to observe what the delegates of the world intend to do about peace. He represented our church in its organized drive for world peace through disarmament. He bore a letter to Premier Stalin, with a handwritten indorsement from Henry Wallace, which said, "The time has come to work definitely and specifically on carrying out article 8 of the Atlantic Charter providing for a disarmament of all the nations and the abandonment of force in the making of international policy." "We feel that the Brethren can break the ice better than anyone else because of our peace stand," says Mr. Rohrer.

The Polo, Illinois, Church of the Brethren has reported this list of donations for relief in 1946: 117 comforters, material for 23 children's dresses, 1,376 pieces of used clothing, 3 used blankets, 494 pieces of silverware, 2 cases of baked beans, 28 cans vegetables, 50 lbs. home-made soap, 1,789 quarts of canned food and miscellaneous items from their cradle roll and primary departments.

On October 9 at Portland, Oregon, four people from the Northwest met and set up a tristate heifer committee. Mrs. J. G. Myers,

representing Washington, Jess Dunning, Oregon, and Dr. Ray Blickenstaff, Idaho, are the three members. They will have their central office in Portland, with J. J. Handsaker as office manager. Each state will have its own committee with a fieldman to do promotion work. This has been a big move on the way toward an extensive heifer program.

The new and improved Church World Service Center in New York which moved from Brooklyn to Long Island started operation on October 1. The ninth CWS Center has also been opened in New Orleans, Louisiana, under the administrative leadership of the Southern Baptist Convention.

Brethren people donated in the first seven months of 1945, \$220,060 for church work. In the same period for this year donations amounted to \$352,778. This indeed is a noted rise in giving. This trend is good and it should keep up because the need is also rising. We are sending more and more relief workers overseas to help these people help themselves and to help distribute material aid.

The new seeds pamphlet for both children and adults has been mailed out to the local church officers very recently. If you have not seen this leaflet, ask your pastor or other church officers about it.

tion of the peace education program through daily discussion and study of the various proposals for building a peace-making church.

(4) To offer greater insight into current legislative proposals which may affect the Brethren philosophy of nonviolence, such as peacetime conscription proposals, plans for calling world government conclaves and so on.

(5) To emphasize the importance of establishing church contact with government offices through visits to various legislative and administrative offices in Washington, D. C.

(6) To share experiences of district representatives regarding successful financial, publicity, field organization and administrative procedures.

(7) To consider in detail the future of the Brethren service program and its relationship to all other phases of church life.

(8) To strengthen the conviction of those in attendance regarding the

mission of the church to make known the name of Christ and the power of his salvation through the Brethren service program.

The daily schedule will include a series of discussions on material aid, the future of peace education, current techniques in publicity, visual aid, financial promotion and field organization.

The last days of the conference will be spent in discussing the future of the Brethren service program, and relation of it to the other phases of the church program such as evangelism, Christian education, missions and others. On Wednesday, December 4, the group will journey to Washington, D. C., to visit congressional and other governmental offices. On Sunday, December 1, members of the conference will speak in various Brethren churches in the vicinity of New Windsor.—A. S. C.

The Church at Work

Reading can have a large part in creating an alert, informed church membership. Good books are available from many sources. The suggestions which follow lift up methods by which two key people—the pastor and the church librarian—can stimulate reading in their churches. The suggestions for the pastor were prepared by L. John Weaver, Eaton, Ohio; those for the church librarians by Mrs. W. L. Widdowson, Waynesboro, Pennsylvania, in co-operation with a group of library workers at the Juniata workshop during the past summer.

Suggestions to the Pastor

1. Read widely yourself. You may wish to keep records of books read. A few minutes of reading daily on any one subject will make a man an authority on it.

2. Have the Sunday school give recognition for Bible chapters read weekly.

3. Hand interesting and appropriate books and magazine articles to individual members for reading.

4. Have a table conveniently located with literature for sale. We like to see what we buy.

5. Insert leaflets and booklets in weekly church bulletins.

6. Quote from books in sermons and give sources clearly.

7. Hold up and recommend some of the books from which you are quoting in sermons.

8. In the Story for the Children period, sometimes hold up or name the book which is the source of the story. Stories from Brethren Life and Sower and Son are adapted for this.

9. Have members review some outstanding books in an occasional evening service or class meeting.

10. Give members a short questionnaire to discover what books they have read. Books such as *The Robe* and *In His Steps* should be on the list to be checked.

11. Urge families to use fine devotional books and booklets—*Heritage of Devotion*, *Abundant Living*, *Five Minutes a Day*, *Remember Now*, *The Upper Room* and others.

12. Lend well-chosen books to sick and shut-ins.

13. Have librarian make announcements concerning new books.

14. Recommend books as well as the *Gospel Messenger* and other articles in the weekly church bulletins or pastoral letters.



"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse; but to weigh and consider."—Bacon

Encouraging Good Reading

15. Show your interest in books in the homes in which you call; discuss reading materials, making suggestions where they are wanted.

16. Use books as gifts to high school and college graduates and newlyweds—*The Revised Standard Version of the New Testament*, *Harmony in Marriage*, etc.

17. Invite authors of some books to speak in your church, creating interest in their books (Edward Frantz, J. E. Miller, Rufus D. Bowman, Desmond W. Bittinger, etc.).

18. Be an interested adviser to the local church library committee. If

there is no library, encourage interest in building one.

19. Make your personal library a useful tool for church workers—in planning worship services, programs and parties. (*Christ and the Fine Arts*, and *The Fun Encyclopedia* are "musts.")

20. Urge the attendance of members at leadership training schools, conferences, and institutes where good reading is promoted and books are recommended and sold.

Suggestions to the Church Librarian

1. Keep library attractive and inviting. Fresh flowers, new arrangements of books, seasonal pictures, etc., add much to capturing the interest of readers.

2. Have library well lighted and well ventilated.

3. Maintain quiet and order, thereby making reading a pleasure.

4. Investigate the needs of the different age groups and purchase books to help meet those needs.

5. Keep the shelves filled with a fine selection of good helpful books.

6. Open library at periods most convenient to local church group.

7. For capturing interest, pin book jackets on bulletin board.

8. Whet appetite for reading by making books accessible.

9. Weed out obsolete books.

10. Exhibit new books in departments and classrooms.

11. Have readers sign names and give brief comments on extra sheets in back of books.

12. Use challenging quotations or striking captions on posters and bulletin board.

13. Announce new books through the church bulletin.

14. Sell teachers and superintendents to the idea of reading.

15. Get books before interest

With the Minister . . . H. L. Hartsough

My attention has just been called to an article, written by Rufus King, entitled *To Public Speakers*. I hope this article or the substance of it will appear in the *Gospel Messenger*. In it he calls our attention to the tragedy of ministers speaking in such a tone that the audience cannot understand what they are saying. This wears people out and keeps them away from church.

If we really have something to say we should be sure that we say it in a way that every person in the audience can understand. We must give more attention to how we speak and not less attention to what we say. Fewer words more clearly and forcefully spoken would improve most of our sermons.

There was never a more needy world and we have been entrusted with the world's only hope—the glorious gospel of Christ, therefore let us speak out with clarity and assurance.

groups. Example—Home Builders class.

16. Plan for one-minute book review before teaching period.

17. Take books to workers' conferences.

18. Provide separate room for housing the workers' library.

19. Have teachers encourage children to read from the children's section.

20. Dramatize the themes or titles of certain books in the children's departments.

21. Provide a story hour for the children of the church through the summer months.

22. Create friendly competition between readers of different departments or neighboring churches.

Literature Resources

The Pastor's Loan Shelf. 10c. A listing and description of books recommended for the pastor's use.

Suggestions for Your Local Church Library. Free. A listing of books recommended for the local church library. Ready for distribution soon.

Order from the Board of Christian Education, 22 S. State St., Elgin, Ill.

Brotherhood News

A Community-wide Prayer Meeting Succeeds

During the early part of the year 1944 a spiritual need was felt in the Rileyville community in Virginia. For this reason a small group of Christian leaders decided to organize a community prayer group. It appeared to be quite an undertaking in view of the fact that nothing of this nature had been attempted successfully heretofore.

It was agreed that the meetings should be conducted weekly, not in churches, but in the different homes in the community. The first meeting was held in March 1944, at which time there were twenty-three present. The highest attendance has been fifty-seven. The average attendance has been about thirty-five. The young people have attended faithfully each week. Some left us to enter service. These we remember in our prayers. Others have returned.

There is nothing exceptional about the way these meetings are conducted. Hymns are sung; prayers are offered. A chapter in the Bible is read. Upon this Scripture a quiz is conducted by one who has made previous preparation. Then a talk is given by one of the ministers. If the ministers are ab-

Men's Work Project at the New Hope Church, Indiana



New Hope is a small church, somewhat isolated from the other congregations of the district.—Mrs. Joe E. Campbell, Seymour, Ind.

sent, a layman speaks. We feel that these meetings have been a definite spiritual benefit to our community.

The churches uniting in this effort are Baptist, Brethren, Lutheran and Methodist. These Christians have worked together in harmony and in brotherly love. In doing so it is felt that we, in a small way, have promoted the cause of Christ.

We believe such an organization would be a spiritual help to any community in which there is a similar spirit of co-operation existing among the members of the different churches.—W. S. Wallace, Rileyville, Va.

Weddings . . .

Cantrell-Buck.—George I. Cantrell, Jr., and Bernita Buck, in the parsonage in Yakima, Wash., by the undersigned.—Ward E. Pratt, Yakima, Wash.

Heisey-Landvater.—Glen R. Heisey of Rheems, Pa., and Fairy F. Landvater, Elizabethtown, Pa., in the Elizabethtown church, Nov. 3, 1946, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Hout-Berkey.—Bruce Hout of Middlebury, Ind., and Ann Berkey of Elkhart, Ind., in the Rock Run church, Goshen, Ind., Oct. 27, 1946, by the undersigned.—Ralph Petry, Goshen, Ind.

Packer-Bates.—Oscar Packer of Goshen, Ind., and Annabelle Bates of Millersburg, Ind., in the home of the bride's parents, Nov. 3, 1946, by the undersigned.—Ralph Petry, Goshen, Ind.

Riley-Keifer.—Carl Edward Riley and Louise Geraldine Keifer, both of Dayton, Ohio, in the First church, Dayton, Oct. 19, 1946, by the undersigned.—John D. Long, Dayton, Ohio.

Ruff-Thompson.—Wilbur L. Ruff and Ellen Jane Thompson, in the Yakima Church of the Brethren, Oct. 6, 1946, by the undersigned.—Ward E. Pratt, Yakima, Wash.

Stebelon-Martiz.—Emory Stebelton and Loretta Martiz, both of Calvin, N. Dak., at Surrey, N. Dak., Aug. 18, 1946, by the undersigned.—Ralph Petry, Goshen, Ind.

Obituaries . . .

Allen, Robert Duane, son of Bretney and Anna Allen, was born at Sidney, Ohio, Dec. 23, 1925. He and his mother made their home in New Carlisle from the time he was a small child until he left for military service on Jan. 29, 1944.

The picture shows the five tractors working the seventeen acres loaned the men's organization of the New Hope church. Some of the men gave cash to buy soybean seed. Others worked the soil, planted the field and took care of the land. The proceeds from the crop will be put in a fund for a new church. The men have also put a basement under a new house for the minister.

Robert was baptized when he was twelve years old and remained a faithful and conscientious Christian until his death. On Feb. 24, 1945, the plane on which he served was shot down over Germany and he failed to return. According to word recently received from the War Department, his body rests in Belgium. A memorial service was held for him in the New Carlisle church on Oct. 20 by Bro. H. H. Helman and the undersigned.—Robert L. Sherfy, New Carlisle, Ohio.

Baker, Virginia Agnes Nesselrodt, the daughter of the late Charles and Mary Sine Nesselrodt, was born on Aug. 29, 1893, and died July 25, 1946, at her home in Virginia. She was united in marriage to W. C. Baker thirty-three years ago. She was a member of the Stoney Creek Church of the Brethren for many years. She is survived by her husband, nine children, two half sisters and eighteen grandchildren. Funeral services were held at the Mt. Hermon United Brethren church by Bro. Olen Lantz and burial was in the Mt. Hermon cemetery.—Eunice P. Kohne, Quicksburg, Va.

Benham, Eva June, daughter of Frank and Dora Brubaker Musselman, was born June 1, 1895, in Carroll County, Ind., and passed away at the Home hospital in La Fayette, Ind., Oct. 12, 1946. On Dec. 11, 1917, she was married to Alton M. Benham, who survives, together with one sister and one niece. She was a member of the Flora Church of the Brethren. Funeral services were held in the Presbyterian church at Dayton, Ind., conducted by Bro. Clarence Sink and burial was in the cemetery at Dayton, Ind.—Nellie Brubaker, Flora, Ind.

Bowman, Allen Cleveland, the son of J. H. and Frances Bowman, was born Aug. 19, 1892, in Ray County, Mo., and died at his home in Hardin, Mo., Oct. 17, 1946. On Jan. 23, 1910, he was united in marriage to Margaret E. Stair, the daughter of Elder M. E. Stair of Polo, Mo. To this union were born four children, one of whom preceded him in death. When a young man, he united with the Church of the Brethren at Wakenda. Funeral services were held at the Wakenda church by the undersigned, assisted by Rev. Moore of the Christian church of Hardin, Mo., and Elder Lee Kendall, and interment was in the adjoining cemetery.—Oscar Early, Stet, Mo.

Butterbaugh, Elsi, son of David S. and Phoebe Harter Butterbaugh, was born near North Manchester, Ind., July 8, 1861. He married Laura Shively March 31, 1883. He is survived by his wife, three children, six grandchildren, two great-grandchildren and one brother. One son preceded him in death. Funeral services were conducted at the Walnut Street church on Oct. 23 by H. F. Richards and the writer.—R. H. Miller, North Manchester, Ind.



Charles Caylor

Charles Caylor, a life-long resident of Pleasant Mound, Ill., passed away at his home where he had lived for the past fifty-four years.

He was born Sept. 1, 1864, near Pleasant Mound, the son of Allen and Sina Eakin Caylor and had attained the age of eighty-two years. He had been a teacher and had taught school in Bond County for fifteen years. On Sept. 9, 1892, he was united in marriage to Ida May Rench and they settled on a farm where they had since resided. Mr. and Mrs. Caylor observed their golden wedding anniversary Sept. 9, 1942.

He is survived by his wife, Mrs. Ida May Caylor, five daughters, Mrs. Bertha Morris, Mrs. Flora Dickson and Mrs. Mary Perkins, Misses Roxie and Angeline and two sons, Carlos and Ralph. One son, Cecil, preceded him in death on Nov. 9, 1899. He is also survived by nine grandchildren and three great-grandchildren. He became a member of the Brethren Church in 1905 in which he became a loyal, devoted and faithful member, serving continuously as Sunday-school superintendent and teacher as well as serving as a song leader.

He had served as justice of the peace and assessor of Pleasant Mound township. He was a great reader of good books, especially the Bible.

Funeral services were conducted at the Brethren church in Pleasant Mound by Bro. D. J. Blickenstaff of Oakley, Ill., and Rev. Ausby Swinger, pastor of the church. Interment was at the Noffsinger cemetery. The Runells funeral home of Mulberry Grove was in charge.—Angeline Caylor, Mulberry Grove, Ill.

Clark, William Joseph, son of Mrs. Horace Clark, was instantly killed by an accidental discharge from a shotgun on Sept. 5, 1946, at the age of sixteen years. He is survived by his mother, his grandmother, one sister and one brother. His father preceded him in death by four months. Billy Joe, as he was called, was a member of the Church of the Brethren. Funeral services were held at the Buffalo Valley Christian church by Rev. Harry Leonard, assisted by Bro. E. F. Sherfy and burial was in the Happy Valley cemetery.—E. F. Sherfy, Johnson City, Tenn.

Conner, Jesse J., son of the late Abram and Lavina Kinsel Connor, was born Nov. 25, 1874, in Montgomery County, Pa., and died Sept. 6, 1946. Bro. Connor united with the Church of the Brethren on Thanksgiving Day in 1892. He served as Sunday-school superintendent of both the Canon Branch and Bradley schools for a number of years. He was called to the deacon's office early in life and for a good many years was the senior member and foreman of the deacon board. He attended Bridgewater College during 1909-10. He served in many capacities both local and in the district and was very active in civic affairs. Bro. Connor

was married to Miss Bessie Kerlin in Dec. 1896. To this union were born one son and five daughters, all of whom survive. Sister Conner died in June of 1917. He was married a second time to Miss Lucy Hinegardner in December of 1919. To this union were born one daughter and one son who, together with his wife, survive. He is also survived by twenty-one grandchildren, two brothers and three sisters. Funeral services were held in the Canon Branch church by Elder Davis W. Nolley of Nokesville, assisted by Conrad L. Snively, pastor of the Manassas church, and interment was in the cemetery near the church.—E. E. Blough, Manassas, Va.

Eikenberry, David, the son of Mr. and Mrs. John F. Eikenberry, was born in Carroll County, Ind., on Jan. 5, 1852, and died at the home of a daughter at La Verne, Calif., at the age of ninety-four years. He was married first to Sarah Carney, who preceded him in death in 1896. In 1899 he married Emma Sholl, who died in 1938. He had been a member of the Church of the Brethren for many years. He is survived by two daughters, one son and eighteen grandchildren. Funeral services were held at the Flora church by Bro. Ray E. Zook and burial was in the Maple Lawn cemetery.—Nellie Brubaker, Flora, Ind.

Groff, Lydia, died Sept. 28, 1946, at the age of seventy years. She is survived by two brothers and many nieces and nephews. She was born in Macon County, Ill., but her parents soon moved to Kansas and most of her life was spent in Kansas and Missouri. Early in life she became a member of the Church of the Brethren, to which she always remained faithful and devoted. Funeral services were held in the Martin funeral home in Parsons by the undersigned and burial was in the Bethany cemetery.—Cleo C. Beery, Parsons, Kansas.

Henry, Arthur Graham, was born May 28, 1885, and died Oct. 16, 1946. He is survived by his wife, Catherine, to whom he had been married for thirty-five years; eight daughters, three sons, three brothers and three sisters. He was a faithful member of the Church of the Brethren for more than thirty years. Funeral services were held in the Three Springs church by the undersigned and interment was in the Blain cemetery.—Glenn L. Gingrich, Blain, Pa.

Neal, William J., son of William A. and Samantha Townsend Neal, was born July 3, 1869, in Lansing, Mich. He was married to Clara E. Hahn in 1892. To them were born eleven children. He is survived by eight children, twenty-four grandchildren, four great-grandchildren, one brother and one sister. He united with the Church of the Brethren at the age of twelve and for fifty-two years he served as a deacon. Funeral services were held in the Walnut Street church by the writer, assisted by Dr. Edward Kintner, and burial was in the West Manchester cemetery.—H. F. Richards, North Manchester, Ind.

Parrett, Dortha Mae Briggs, daughter of Ross and Edith Briggs, was born in Flora, Ind., on Sept. 3, 1917, and passed away at the St. Elizabeth hospital in La Fayette, Ind., Sept. 17, 1946. On Oct. 1, 1938, she was married to Sam Parrett, who survives together with their son, her father and stepmother, one brother and two sisters. She was a member of the Flora Church of the Brethren, where the funeral services were held by Bro. Ray E. Zook; burial was in the Maple Lawn cemetery.—Nellie Brubaker, Flora, Ind.

Paul, Elizabeth Deal, daughter of Daniel and Catharine Deal, was born near Pyrrmont, Ind., Oct. 30, 1871, and passed away in Minot, N. Dak., Sept. 24, 1946. She married John I. Paul on Feb. 13, 1902, at Starkweather, N. Dak. Her husband and one son preceded her in death. She is survived by one sister, five children, thirty-one grandchildren and thirteen great-grandchildren. She was a faithful member of the Church of the Brethren for about sixty years. Funeral services were held in the Methodist church in

Starkweather by the writer and Rev. Charles A. Kepler, pastor of the Starkweather Methodist church, and interment was in the cemetery near by.—D. A. Miller, Minot, N. Dak.

Wilson, Martin Myers, son of Charles and Fanny Myers Wilson, was born near Greencastle, Pa., April 4, 1860, and died Oct. 19, 1946. On Dec. 16, 1884, he was married to Lucinda Weigle of Shannon, Ill. To this union were born three daughters, one of whom died in infancy. His wife preceded him in death in March 1922. He is survived by two daughters, three grandchildren, two great-grandchildren, and one brother. He served as the church janitor for thirty-one years. He united with the church in 1885 and remained a true and loyal member. Funeral services were held in the Lanark church by the writer and interment was in the Lanark cemetery.—H. F. Richards, North Manchester, Ind.

Church News . . .

Alabama

Oneonta.—Our church met in council on Sept. 30 with Elder E. M. Culler presiding. We have made many needed repairs on the church and are planning on doing more repair work in the near future. Our revival meetings were held recently with Bro. J. C. Wine from Tennessee as the evangelist. Sister Wine held a service each evening for the children. At the beginning of our Sunday evening meeting everyone gave a Bible verse. Each verse began with a different letter of the alphabet. We began with the letter A and went through the alphabet. Everyone responded wonderfully, especially the young people. We have a large group of young people since most of our boys have returned from the service. There are a few who are still in service and some have gone to college. Six were baptized at the close of the meeting and our love feast was held on the closing night. We have had a 100% Messenger club for the past two years. We have a birthday offering which we use to buy flowers for the sick and deceased in our church and community.—Mrs. J. O. Tadlock, Cleveland, Ala.

California

Hemet.—Our elder, Bro. H. M. Brubaker of La Verne, was with us on Oct. 6 and preached for us in the morning. We had a potluck lunch at noon in the church basement followed by a short business meeting in the afternoon, at which time church and Sunday-school officers were elected for the coming year. Our pastor, Bro. Marlin Brightbill, is leaving and will preach his farewell sermon on Oct. 13. We have no pastor in view. We would like to get one for part-time service as we have a very small active membership. We have a seven-room parsonage. We would welcome Brethren who would like to locate in California.—Mrs. Charles C. Myers, Hemet, Calif.

Pasadena.—Growth was evident in all departments of our church during the past year. Our Sunday-school enrollment increased 35% and the average attendance over 20%. The average church attendance increased 10%. During the year the young people organized and now have a Sunday evening attendance of from twenty to thirty. The church year beginning Oct. 1 promises to be one of challenging possibilities. A committee on evangelism is planning a church-wide effort in securing commitments to Christ and the church. The deacons of the church have organized for greater effectiveness in building and maintaining the solidarity of our church fellowship. The purchase of visual education equipment makes available for Sunday-school and church use many fine religious pictures. Beginning in October the young people and the adults are meeting together in Sunday evening meetings with the young people assuming the major responsibility for the programs. A unified budget was

Life...

REAL AND PORTRAYED

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cently sponsored a hard-to-get-article sale and later a community chicken-pie supper. On Sept. 22 Brother and Sister Clarence Brubaker were with us, at which time Bro. Brubaker delivered the morning address as our pastor, Bro. Roy Richey, was attending a youth conference at Indianapolis over that week end. Bro. Paul Halladay assisted in making our music festival a success on Sept. 29 when we held services morning, afternoon and evening with a basket dinner at noon. He gave a sacred concert in the evening with Miss Lois Garst of Manchester College accompanying at the piano. Loyalty Sunday or rally day was held Oct. 6. A consecration installation service was held by Bro. Richey for the new officers and teachers. On Oct. 12 a luncheon conference of all the church-school teachers and officers was held to plan the work for the ensuing year. Recently the young people's class, the Berean class and the Bible class have had charge of the entire Sunday evening services. Two carloads, including the pastor, young people and leaders, drove to Indianapolis on Oct. 18 to hear E. Stanley Jones at the Butler University Field House. They also heard Myra Welch sing. Junior League, a newly organized group of younger youth, is being led by Harold Hankins and his wife on Sunday evenings. The prayer circle is growing in interest and appreciation as we now study the Book of Acts. We recently took another offering for Brethren service. Our attendance is increasing. We were glad to learn through the Messenger that our former pastors, the Lyle Albrights, reached Africa safely and in the record time of four days.—Florence E. B. Arnold, Logansport, Ind.

Pleasant Chapel.—We have had our election of Sunday-school officers. Our harvest meeting was held Oct. 13 with Bro. Robert Miller of North Manchester speaking in the forenoon on The Duties of the Church and Bro. Keith Hoover of Covington, Ohio, who is now attending school at Manchester, speaking in the afternoon on Brotherhood. Bro. Hoover told of many things he saw in Germany when on his trip on a cattle boat. Our women's work organization has been sewing for relief. We just finished four comforters and collected some used clothing. Bro. Charles Oberlin will hold our revival service Oct. 27—Nov. 10. Bro. Claude Leslie is our minister.—Mrs. Ocie Hamman, Corunna, Ind.

Rossville.—We are continuing the 100% Messenger club again this year. The people of this community, under the auspices

of several churches, held a sale at the farm home of Bro. Harry Gochenour for foreign relief. The proceeds from this sale amounted to \$2,115.16 and the money was sent direct to New Windsor for immediate use. Our harvest meeting was held Oct. 13 with Bro. Simon Irick as the speaker. At this time an offering was lifted for the ministers' pension fund. At the regular fall council the election of Sunday-school and church officers was held. The women's work is arranging for a food and Christmas gift sale sometime in November. They are also planning a box for the children of Puerto Rico for Christmas. The missionary offerings have reached the highest mark in the history of this church. We have been without a pastor for two months, during which time the following speakers have filled the pulpit: Bro. John Leprad of Pittsburg, Ind.; Rev. Charles Allen of the Anti-Saloon League and Brother Charles Hylton of this church. We expect our new pastor, Bro. Grover Wine, to start his work here on Nov. 1. Our regular fall communion will be held Nov. 17 at 6 p.m.—Lillian A. Hufford, Rossville, Ind.

Syracuse.—Our church met in regular council meeting on Sept. 10; at this time officers were elected for the coming year. Bro. C. C. Cripe of Milford, Ind., was elected elder. The B.Y.P.D. gathered 254 pairs of shoes for relief. They also sent in thirty dollars for the heifer project. The church has undergone quite a bit of repair work: the floor has been varnished and recarpeted, new doors have been put on in front and the basement has been remodeled. The ladies' aid meets every Wednesday and has done much relief sewing. The church sent seven boys and girls to camp this summer. Every three months one of our Sunday-school offerings goes into a parsonage fund. The W.C.T.U. met on Sept. 26 for an all-day meeting with a potluck lunch at noon.—Miss Goldie Newcomer, Syracuse, Ind.

Wabash, Country.—Bro. Oberlin of the Peru church held two weeks of evangelistic meetings which resulted in eight baptisms and one being received by letter. On Sept. 19 our fall council meeting was held. Bro. Jacob Smith was re-elected elder. Our ladies' aid meets once a month. The women are making comforters and sewing for relief. They expect to make men's shirts for relief. The local church has also helped financially in the relief program.—Mrs. Pearl Hasty, Wabash, Ind.

West Goshen.—At a recent council Bro. M. D. Stutsman was elected elder for another year. During the summer we were represented at Camp Mack by the junior, intermediate and B.Y.P.D. groups. Our church held a reception for Sister Anna Warstler, who has recently returned from the India mission field. Bro. Edward Stump will be our evangelist in a revival in the near future. Since our last revival fifteen have been added to the church by baptism. Bro. Rufus Bowman was with us in three services on our home-coming and harvest day.—Edith Huber, Goshen, Ind.

White.—Our revival services were held by our pastor, Bro. George Hagenbuch, Aug. 25—Sept. 8. Some of the members met to insulate the church and clean the basement. Our council meeting was held on Sept. 18, with Elder Albert Harshbarger presiding. The new officers were elected for the following year and plans were made for a harvest program. Our love feast, which had been postponed from Sept. 10, was held on Sept. 22, with Bro. George Hagenbuch and Elder Albert Harshbarger presiding. Members of the ladies' aid have been doing relief sewing. We are having good attendance at the young people's programs on Sunday evenings. The missionary society presented its first program this year on Sept. 28. Mr. Chen, a student at Purdue University, spoke about China.—Jo Luper, Lebanon, Ind.

adopted at the last business meeting to go into effect during the next fiscal year. Bro. I. V. Funderburgh was elected pastor and elder. While our pastor vacationed during August, Bro. C. E. Davis of La Verne College brought the messages to our congregation each Sunday morning. Our communion services were held on the evening of Oct. 6. Rally day services were held in the morning, at which time three girls who were baptized at camp were received into the church fellowship.—Maude Newcomer, Pasadena, Calif.

Reedley.—Six members were received by letter and one by baptism recently. Bro. Paul Longenecker of Lindsay, Calif., gave us an illustrated account of his recent trip to Poland on a cattle boat. On Sept. 29 officers and teachers of the Sunday school were installed. Ladies of the missionary society met at the home of Mrs. Laura Smith; at this meeting officers were installed for the new year and mite boxes were opened, showing a total of forty-seven dollars. On Oct. 5 the ladies' aid held a rummage sale from which they netted \$160. A men's work group was organized recently.—Orpha Dunker, Reedley, Calif.

Indiana

Baugo.—Our business meeting was held Aug. 30 with Bro. H. S. Bowers presiding; at this time officers were elected for the coming year. Bro. Bowers was re-elected as elder for another year and Treva Nunemaker as Messenger correspondent. Brother and Sister John Bowers, Brother and Sister Oscar Seese and Brother and Sister Howard Pletcher were installed into the office of deacon. Installation services were conducted by Brethren Harvey Bowers and George Phillips. Bro. Carl Yoder preached for us recently. We had an all-day harvest meeting Sept. 8 with Bro. Russell Sherman bringing the messages in the forenoon and afternoon. We are looking forward to our evangelistic services which will be held Oct. 21—Nov. 3 with Bro. Raymond Riden of Howe, Ind., and Mrs. Dewey Buchanan assisting us in the meeting.—Goldia Shriver, Wakarusa, Ind.

Bethel Center.—We met in regular quarterly council Sept. 3 with Elder Galen Lehman presiding. Our fieldman, Bro. T. G. Weaver, was also with us at this meeting. Officers were elected for the coming year. We will retain Bro. Ralph Martin as our pastor for the coming year. We adopted the budget plan to take care of the church finance, using the envelope system. A portion has been set aside for the building fund. We have our mid-week prayer service each Wednesday evening and are studying the book of Romans. On the evening of Sept. 6 we held our fall communion with Bro. Edward Kintner officiating, assisted by Brethren William Tinkle, Ralph Martin and Frank Dillon. We had as our speaker for the Sunday morning service Virgil C. Finnell, who spoke on the prohibition problem. An outdoor fireplace was just completed at the rear of our church lawn and was dedicated at a wiener roast. The young married people will soon have a bulletin board completed to place at the front of the church. We hope to build our basement within the next year. Our women's work canned for relief and sewed cutout garments and have sent several pounds of used clothing. The women's meetings are held twice a month at the church.—Mrs. Robert Wilson, Hartford City, Ind.

Logansport.—Brethren Ira Smith and Robert Sebert gave us a report from the district conference which they attended at North Manchester in August. The church-school picnic was held Aug. 25 at Dykeman Park. Instead of deciding to have a full-time pastor, as we had anticipated, we retained Bro. Roy Richey since we were so well pleased with his part-time service during the summer months. Bro. T. A. Shively was chosen as our elder. The young people conducted the Sunday evening devotions during the month of September, giving songs and readings on a recorder. The ladies re-

Iowa

Brooklyn.—We met in council on Sept. 15 with Bro. H. N. Butler presiding, and Sunday-school officers were elected for the coming year. On Sept. 22 a consecration service was held. Bro. Earl Connell and H. N. Butler represented us at our district conference at Panora on Sept. 2. Four were received recently by baptism and one by letter. Our communion was held Oct. 13. Our pastor, Bro. H. N. Butler, is closing his work here about Dec. 1 after eight and one-half years of service and is returning to Mt. Morris, Ill.—Mrs. H. N. Butler, Brooklyn, Iowa.

Council Bluffs.—Bro. C. A. Albin, fieldman for Southern Iowa, gave us some very valuable help during the several days that he was in our community. One of the tasks accomplished was that of organizing a local men's work group. The organization is gradually taking shape and has a number of proposed projects for the coming year. On Sept. 27 the organization sponsored the first annual father and son banquet, at which twenty-two persons were present. Another proposed project is that of redecorating the interior of the church auditorium. The newly organized group plans to affiliate with the city-wide brotherhood organization which is sponsoring some excellent projects in the city. During the Sunday-school worship program period on Oct. 6 a dedication service of officers and teachers will be held. Two more classes are being added to our Sunday school, beginning Oct. 1. A goodly number of our group attended the district conference at the English River church. Our fall love feast will be held on Oct. 20.—Harry W. Flory, Council Bluffs, Iowa.

Fairview.—Brother and Sister Wayne Parris served us as summer pastors. Bro. Harley Yates then filled our pulpit the last three Sundays in September and Mr. Lloyd Ransom, superintendent of our high school, gave the morning message on the first Sunday in October, using as his subject Hands. Sister Rose Burger and Ola Tarrence were our district meeting delegates at English River in August. Bro. C. A. Albin presided over our council meeting the last of September. The church gave the call to Bro. Yates to serve as pastor and he has accepted the call. Our Sunday school has been re-organized. It was decided to turn one hundred dollars surplus from our Sunday-school year to the building fund to be used in purchasing a church parsonage. We are also using the fourth Sunday's offering for this purpose. Our church is supporting the ministerial pension plan. One letter has recently been granted. The men have again rented eighty acres of land for a parsonage and the ground will be used for a God's-acre project.—Ola Carr Tarrence, Udell, Iowa.

Kingsley.—On Sept. 1 Bro. James Elrod of McPherson, Kansas, conducted the morning worship, after which a fellowship dinner was held. During the afternoon Bro. Elrod, assisted by Elder Roy Stearns of Fredericksburg, Iowa, and Elder H. H. Wingert, conducted installation services for our new pastor, Bro. Vernon Powell, and his wife. Bro. Kenneth Yingst and his wife, formerly of Kingsley, now attending Bethany Biblical Seminary, were ordained to the full ministry. Brethren Milford Beeghly and Laverne Herbold were installed into the office of deacon. We met in council on Sept. 22, with Elder H. H. Wingert presiding. Sunday-school and church officers were elected for the coming year. On Oct. 6 we held our fall love feast. We are reverting to our old custom of two communion services a year. Our church attendance has been very good and we are looking forward to a successful year under the guidance of our new pastor.—Mrs. Mary Wingert, Remsen, Iowa.

Panora.—Our church was host to the district conference of Middle Iowa this

year. On the morning of Aug. 8, at the close of the church services, Bro. Rogers officiated at the wedding of Mildred Wood and Burnel Byer. Our women have been busy canning and sewing for relief. Harley Erb, Roy Burgett and Burnel Byer showed pictures and gave interesting reports of their trips as cattle attendants. At our recent business meeting new officers were elected for the coming year. Both Bruce and Clara Wood brought messages while they were visiting in their home community before they left for service abroad. Our love feast was held on Oct. 6.—Beulah R. Messamer, Panora, Iowa.

South Waterloo.—One of the high lights during the past few months was the celebration of the ninetieth anniversary of our church. On the evening of Oct. 15 about forty officers, superintendents, teachers and assistants of the Sunday school heard Miss Ruth Shriver of Elgin, Ill., who is the national executive secretary of women's work, speak on Goals of the Sunday School. The following day thirty-two women from the local church attended a sectional women's work conference at Ivester and again Miss Shriver was the guest speaker. The district conference at Worthington, Minn., was attended by a goodly group from here and on Saturday evening a cast of our young people presented the play, A Net Is Cast. The church men are still carrying on their cattle-for-relief project. They also built new fences at the local cemetery. The women's work took up a canning project very late in the season and in a little over two weeks about 750 quarts of food were canned for relief. A number of our young people, including Buren Hamer, Eugene Lichty, Mrs. Lichty, Reta Jane Grady, Paul Snively and First Lt. Alice Bechtelheimer are on foreign soil doing rehabilitation work, teaching and giving health care. There are a number of the young people attending the church colleges and other colleges. New Sunday-school officers have taken over and rally day in both Sunday school and church was observed on Oct. 6. Communion services were held that evening in the church basement.—Mrs. R. C. Hollis, Waterloo, Iowa.

Waterloo.—At a recent council plans were made to install a new gas furnace in the parsonage. Our love feast was held Oct. 6. We will have a joint Bible meeting with the First Brethren in the near future. A city-wide religious survey will be conducted sometime in November. Three were added to the church by baptism. The state W.C.T.U. convention will be held in Waterloo Oct. 29-31. The men's and women's work groups are engaged in various phases of relief work. On Oct. 10 Mrs. Charles Meyers, the director of the missionary group, sponsored a mid-week luncheon in the church dining hall. The following Sunday, Oct. 13, Jehoida's chest was used as a receptacle to receive all members' birthday offerings, proceeds of which are to be used for missions.—Clara Miller Lichty, Waterloo, Iowa.

Kansas

Eden Valley.—Brother and Sister Dave Albright conducted an inspiring youth rally on Aug. 18. On that Sunday three of our young people were baptized. At our fall business meeting Bro. Leonard Lowe of Hutchinson, Kansas, was elected elder. Mr. and Mrs. Arlie Parrish are our Brethren service representatives. Our missionary society is beginning a very interesting course on home missions under the leadership of Mrs. Harley Beaver. On Sept. 29 our B.Y.P.D. entertained the adult Bible study group and Junior Endeavor with a fellowship supper and program. Our annual church sale is to be on Oct. 23.—Mrs. Lester R. Fagan, St. John, Kansas.

Garden City.—Bro. G. W. Burgin, having labored with us for more than sixteen years and being in failing health, asked the church to secure another pastor. Bro. C. E. Trombley and his family of Prairie City, Iowa, began their labors

with us on Sept. 1. The church met in quarterly council Sept. 18 with Elder Burgin presiding. Bro. Burgin was re-elected elder for the coming year and Roy Jennings Sunday-school superintendent. The church recently purchased a building for a parsonage which will have to be moved. Bro. Trombly is to conduct a revival for us beginning Nov. 3 and closing with our love feast. We are praying for an ingathering of souls and the building of God's kingdom at this place.—J. C. Weaver, Garden City, Kansas.

Ozawkie.—We met in a business meeting on Oct. 6 after a basket dinner, and Sunday-school officers were elected. Mrs. William Steffey and Angie Curtis were elected as delegates to district meeting. Our pastor is now on his way with a shipload of cattle to Poland. We have arranged to have preaching services during our pastor's absence. We have high hopes and faith that our church will grow and be an inspiration to our community for higher and nobler living.—O. L. Kientz, Meridian, Kansas.

Maryland

Manor.—Bro. Mervin Martin preached for us at the Downsville church and on Aug. 4 he preached at this place. Our pastor, Bro. J. Rowland Reichard, was on vacation from Aug. 4 to Sept. 8. During that time we had as guest speakers at Downsville, Rev. O. C. White from the First Brethren church at St. James and Bro. Charles Byers from Longmeadow. Bro. Elmer Rowland was at the Manor church on Aug. 18. The young people took charge of the service on the first of September. Sept. 8 was pulpit exchange Sunday. Bro. Irvin Stottlemeyer of the Grossnickles church was the speaker at Downsville and Bro. Glenn Winters of the Stone Bridge church preached at the Manor church. Our pastor preached at the Allenville church in West Virginia. On Sept. 15 we observed harvest home with Bro. Earl Flohr as the guest speaker at both services. A basket lunch was served at noon on the church lawn. Our morning offering was given for relief work and the afternoon offering for missions. Sister Flohr was the guest speaker at the young people's meeting in the evening. At a business meeting on Sept. 30 we selected Oct. 27 at the date for our communion service, beginning at six o'clock. Bro. John Litten from the Allenville church was the guest speaker at the Downsville church on Oct. 6. We expect to have Sister Susie Thomas, a returned missionary, with us at the Manor church house on Oct. 14.—Naomi H. Coffman, Fairplay, Md.

Meadow Branch.—Interest and attendance in the Sunday-school and church services have been very good. The floor of the church has been refinished. New carpet, given by Brother and Sister William E. Roop, was placed in the aisles and across the front of the auditorium. Our evangelistic services were conducted by Bro. Herbert Miller of the Spring Creek congregation of Hershey, Pa. As a result of these meetings thirteen were baptized. Special music was rendered each evening by various congregations and home talent. The Christian Homebuilders class reports a large amount of canned corn for relief. An offering of \$252 was lifted for wheat for Europe. Our council was held on Sept. 19, with Elder Elmer P. Schildt presiding. Regular business was transacted after which the election of officers was held. Bro. Schildt was re-elected to serve as elder for the next two years. At this meeting Brethren Harold Garner and John Edward Grove were called to the ministry. On Sept. 22, ministerial exchange Sunday, Bro. Kline Bowman from the Brethren relief center preached for us. Bro. Ora DeLauter, executive secretary of the churches of Eastern Maryland, delivered a message on the program of the church on Sept. 29.—Mrs. William E. Brown, Westminster, Md.

Monocacy.—On Sept. 22 Elders E. C. Bixler and Joseph Bowman had charge of

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[847m] **BOOK 13:** Clovis G. Chappell, Samuel M. Shoemaker, Henry J. Cadbury, Boynton Merrill, Conrad Bergendoff, Theodore F. Adams, M. Stephen James, Clarence W. Kemper.

[847n] **BOOK 14:** Edward Hughes Pruden, Roger T. Noce, James B. Chapman, Paul W. Quillian, Hobart D. McKeehan, R. Franklin Thompson, John A. Redhead, Jr., Paul E. Scherer.

[847o] **BOOK 15:** Daniel A. Poling, Claude W. Sprouse, Alexander P. Shaw, Joseph R. Sizoo, Robert G. Lee, Frederick Keller Stamm, Clemens M. Granskou, G. Ray Jordan.

[847p] **BOOK 16:** Russell Henry Stafford, Ralph W. Sockman, Oscar F. Blackwelder, Harrison Ray Anderson, Allan A. Hunter, Cassius English Street, Edgar DeWitt Jones, John S. Land.

the message of the morning. We had a basket lunch at the church. In the afternoon we had a hymn sing, at which we had special music by a men's and a ladies' quartet. The offering of the day amounted to \$127.85 and will be used to complete our Sunday-school rooms. Our business meeting was held Oct. 1. The heifer committee reported that they expect the last two heifers to be shipped before Christmas. This will make a total of five heifers. Mrs. J. I. Thomas and Mrs. Harry Murty are delegates to our district meeting at Prices church with Bro. J. I. Thomas and Mrs. Ruth Leiter as alternates.—Lorraine Leiter, Hagers-town, Md.

Westminster.—Quite a number from our church attended Camp Peniel during the summer. Bro. S. Earl Mitchell was director for the young people's camp. Bro. Chalmer Faw, former missionary to Africa, was with us recently and brought the morning message. Guest ministers on August 18 and 25 were Bro. Samuel A. Harley of New Windsor, Md., and Dr. M. J. Shroyer, a teacher of Bible in Westminster Theological Seminary, at which time Bro. Mitchell was holding a revival meeting in the Fraternity church, N. C. The church met in council on Sept. 15 and officers were elected for the coming year. Bro. George A. Early was re-elected elder. Sept. 29 was promotion day in the Sunday school and installation services were held for all officers and teachers during the worship hour. The district young people's round table was held at our church on Sept. 29. The young people divided the district into five subdistricts and decided that each group would meet together once a month throughout the year. The young people held their annual banquet on Oct. 2 and installed their new officers. Earl Adkinson, Jr., district B.Y.P.D. president, spoke on Facing the Future. We held our love feast on Oct. 6 with Bro. D. D. Funderburg of New Windsor officiating. A consecration service for babies was held Oct. 13. Our wheat-for-relief offering amounted to \$371.71. We closed our fiscal year Sept. 30. During the year \$2,186.12 was given for Brethren service and \$1,409.28 for the Conference budget. Since the last report one member has been added by baptism and one by letter.—Dorothy L. Stair, Westminster, Md.

Michigan

Grand Rapids.—Our women's work group met jointly with the Battle Creek ladies to work on various relief projects. Bro. H. S. Chambers, our Sunday-school superintendent, is also serving a part-time pastorate in a near-by rural church. We made a generous contribution of canned food for foreign relief. A welcome-home supper was served by our church folks to the service men and women of the church. Our ladies gave fifteen dollars to the Manchester College dormitory fund. On Sept. 15 we held our annual election of officers and teachers. At the council meeting a trial revision of the church constitution was adopted. Besides local pastoral work, Bro. C. H. Cameron has also served occasionally in giving religious instruction to the boys at Camp Wellston. Mr. M. M. Chambers is again

Announcements . . .

LOVE FEASTS California

Dec. 2, Reedley.
Dec. 2, Empire.

Ohio

Dec. 1, Canton, Maple Avenue.

Oklahoma

Dec. 2, Pleasant Plains.

Pennsylvania

Dec. 1, Hostetler.

West Virginia

Dec. 1, Beaver Run.

NOVEMBER 30, 1946

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our services. Following our regular morning worship, installation services were held for our newly elected deacons, Brethren Norman Putman and Earl Dehoff and his wife. On Sept. 28 we held our regular council meeting, at which time the deacons gave a favorable report of their visit among the members. Margaret Weybright and Ida Schildt were elected as deaconesses. Delegates to the Old Folks' Home joint trustee meeting are Brethren John Fogle and Clarence Putman. We will hold a series of meetings, beginning Oct. 27 and closing with our love feast on Nov. 3.—Elsie A. Eigenbrode, Rocky Ridge, Md.

Pipe Creek.—On Sept. 1 Bro. Samuel A. Harley was installed as the first pastor of the Pipe Creek congregation. Bro. Ora DeLauter, executive secretary of the Eastern district of Maryland, conducted the installation service. Bro. Harley comes to our congregation as pastor after working several years with C.P.S. units in the eastern states. Fall communion was held in the Pipe Creek church for both Pipe Creek and Union Bridge on

the evening of Oct. 20, with Bro. Harley officiating. A Bible institute will be held in the Pipe Creek church on the evenings of Nov. 6, 10, 13, 17, 20 and 24. There will be classes for children as well as for young people and adults. Teachers and speakers from the New Windsor relief center and local churches, as well as from the Pipe Creek church, will conduct this institute.—Mrs. Joseph L. Haines, Linwood, Md.

Welty.—The Southeastern Pennsylvania young people's district meeting was held at our church recently. The people of our church planted and harvested a field of corn at the parsonage for relief. The men picked the corn and took it to Miller's cannery at Maugansville in the afternoon. In the evening a group of about fifty people went over and husked the corn. The following day members of the congregation assisted by members of the Antietam congregation and other neighboring churches went back and processed the corn. We held our rally day service Sept. 29 at which time Bro. Cyrus Bucher of Gettysburg was with us and delivered

leading the junior church.—O. R. Waddell, Grand Rapids, Mich.

Lake View.—We met in council meeting on Sept. 17, with our elder, Bro. J. E. Ulerly, presiding; church and Sunday-school officers were elected for the coming year. Bro. H. H. Helman has been our pastor since April 1. Bro. Ulerly was chosen elder for another year. We decided to hold our love feast Oct. 13. Bro. H. H. Helman and Sister Ella Keith were our delegates to district meeting.—Miss Ella Keith, Brethren, Mich.

Muskegon.—Four intermediate boys and five young people from our church attended Camp Mack this year. The members of our church were guests of the Grand Rapids church at a vesper service at Fruitport on Aug. 4. Shirley Goodrich, state B.Y.P.D. president, and Virginia Helsel spent a week end here with our young people recently. On Sept. 22 we had a dedication service for babies. Bro. J. Edson Ulerly was with us and held evangelistic services Sept. 22—Oct. 3. There were fourteen baptized, one was received by letter and one was received on former baptism. Our love feast was held Oct. 3. We were happy to have Brother and Sister Schafer from Pontiac with us in this service. Three and one-half tons of celery were sent from here to the New Paris cannery to be canned for relief. Six from here attended the young people's work camp at Clarksville on Oct. 12 and 13. Rev. Schaigh from the City Rescue Mission was our guest speaker on Oct. 13. Our ladies' aid meets regularly to sew for relief. The adult Bible class recently purchased new chairs for our basement.—Mrs. Ralph Sells, Muskegon, Mich.

Onkama.—Our annual council meeting was held Oct. 5. Bro. J. E. Ulerly was elected elder and pastor for the coming year. Officers for church and Sunday school were also elected. One letter was granted and eight members were received by baptism following our revival meetings held by Bro. Ellis Guthrie of Bethany Seminary. A number of our young people attended the work camp on Oct. 12 at Clarksville, where they assisted in canning for relief and in making kraut. Our aid met on Oct. 8 to reorganize and plan for the coming year. Our church building is progressing rather slowly because of the scarcity of materials. On Sept. 22 Bro. Ulerly started a ten-day series of meetings at the Muskegon church. During his absence the pulpit was filled by his assistant, Bro. Howard Deal.—Mrs. Ralph Lantz, Bear Lake, Mich.

Thornapple.—Our interest and attendance has increased under the leadership of Brother and Sister Carl Welch. The ministers of Michigan met in a conference at the Thornapple church recently. Our daily vacation Bible school was held with an average attendance of forty. The closing evening was a demonstration by the children of their work. Several of our church attended Camp Mack for leadership training. In our September council we held our annual election of church and Sunday-school officers. Elder R. J. McRoberts was chosen as elder for the coming year. Our fall communion was held Oct. 6 with our elder, Bro. R. J. McRoberts, officiating. On the week end of Oct. 12 the young people of the district held a work camp at our church doing canning as their project. There were over sixty in attendance. Their accomplishments were 842 cans of carrots, three barrels of sauerkraut and ninety-eight quarts of grape juice.—Mrs. Stephen A. Weaver, Clarksville, Mich.

Minnesota

Barnum.—We are a small rural group but we are doing what we can for relief. In the past year we have made ninety-two new garments, four wool and two cotton filled comforters, and three crib quilts. We also made over and repaired many used garments. We sent three new blankets, thirty-eight pairs of shoes and

twenty-five pounds of soap—two hundred and thirty-five pounds in all—for relief. We sent six Christmas boxes to Europe. Several heifers and money for several others were given besides our regular quarterly offering for relief. Our pastor, Bro. Ed Duncan, accepted a call to another field of service. At present we are without a pastor. We are looking forward to the coming of Brother and Sister Lutz of Ohio in November. Until that time we are holding our regular services with the aid of Bro. N. B. Nelson, who is retired. Our elder, Bro. Tannreuther, spent a few days with us this summer. We have just had three days of fine fellowship with Bro. Crumpacker. We enjoyed his pictures and lectures on China very much.—Mrs. P. R. Finifrock, Barnum, Minn.

Minneapolis.—On Sept. 1 Bro. Abraham Bowman of Hagerstown, Ind., was our guest speaker. Sister Opal Bobb and Bro. Lloyd Deardorff gave reports of our district meeting which was held at Worthington, Minn. We were much inspired to have with us on Sept. 22 Bro. Frank Crumpacker, who gave a sermon at 11 a.m. We had dinner at the church and Bro. Crumpacker showed pictures and lectured both afternoon and evening. The attendance was very good. The young people have organized a B.Y.P.D. Rally day was observed by the children and young people giving a program. Following this, installation services were held for the new Sunday-school officers and teachers with Rev. Parks Hunt of Minneapolis as the guest speaker. Rev. Hunt and his wife also rendered special numbers in music. In the evening our love feast was held with Bro. Frank Allen officiating. The women's work has been organized for another year. The aid society meets twice a month and is still doing relief sewing. Sister Frankson, who is not permitted to meet with the group, spends most of her time doing relief sewing which she sends direct to New Windsor.—Mrs. Wayne Hallin, Minneapolis, Minn.

Root River.—Bro. J. Henry Long of Elgin, Ill., gave inspiring messages on Aug. 4. On Aug. 11 Bro. Vernon Nagel of New York led us in morning worship. On Aug. 15 Eliza Miller of Waterloo attended our aid and spoke to us. She stayed in our midst and conducted services on Aug. 18. On Aug. 25 we enjoyed having Bro. James Ford lead us in worship. On Aug. 30 a community sale was sponsored by the men's work group. The proceeds totaled \$1,509.98. This has been sent to purchase relief cereal for Europe. On Sept. 1 Bro. Alvin Kintner of Bethany Biblical Seminary spoke to us both morning and evening. Bro. Kintner will move here about Dec. 1 to become our pastor. On Sept. 8 Bro. A. C. Wieand of Oak Park, Ill., led us in morning worship. The ladies' aid has completed ninety-five more new garments and have sent sixty pounds of used clothing and nine pounds of candles for Europe.—Rebecca Alexander, Preston, Minn.

Montana

Whitefish.—We are looking forward to the time when we can secure a pastor. We are keeping our Sunday school intact with a fair attendance. During the summer guest speakers filled our pulpit. One Sunday in August we were happy to have Bro. Harold Deeter of Ohio as our guest speaker. Brother and Sister G. G. Strausbaugh of Columbiana, Ohio, held a series of meetings for us recently. On the first Sunday of their stay, after the worship hour in the morning, we enjoyed a basket dinner together. One Sunday in August we took a special offering for a heifer for relief. The ladies' aid continued their meetings through the summer and are getting some material ready for our annual fall bazaar. The last part of August we held our regular council meeting, at which time Sunday-school and church officers were elected for the coming year.—Mrs. Elmer Smith, Whitefish, Mont.

North Carolina

Mt. Carmel.—Our revival meetings were held Sept. 15-22 with Bro. Coy Anders

from Haynes, N. C., assisting our pastor. We held our annual love feast on Sept. 21, at which time Brethren C. B. Miller and Galen Crist were with us and also some of the brethren and sisters from the New Haven church. At the evening service on Sept. 29 Bro. Crist was again with us and gave us a very impressive message. He is the fieldworker of the district and his work among us is very much appreciated. On Sept. 29 our Sunday school was reorganized. On Oct. 6 the church was reorganized. Five brethren and sisters were appointed to the office of deacon. Installation services were held Oct. 22 for all new officers.—Mrs. Mary Gascho, Sparta, N. C.

North Dakota

Kenmare.—On Sept. 15 we met in regular council with our elder, Ray Harris, of Minot, presiding. We re-elected Bro. Harris as elder. We plan to continue Sunday school every Sunday and worship services every second Sunday conducted by a minister from Minot. Our love feast will be held Oct. 26, and Oct. 27 a harvest service will be held with dinner at the church followed by a social hour.—Mrs. Wilfred Ihmels, Bowbells, N. Dak.

Ohio

Kent.—Delegates from Kent to the district conference were Galen Young and our pastor, Elmer Brumbaugh. They brought back some fine reports. The men are putting forth a great effort to complete the outside repair work on the church while the weather is still nice. The new addition on the back of the church is nearing completion. Oct. 6 was rally day with an attendance of 100. There has been very good attendance during the summer months. Evening services were to begin the first of October but were postponed because of the lack of heat. We expect the new furnace to be in next week. The junior department of the Sunday school has purchased a heifer for relief. It won first prize at the Randolph fair. The attendance is increasing at the Thursday evening Bible study hour. Bro. M. M. Taylor of Louisville filled the pulpit while our pastor was on vacation. Bro. A. B. Replogle from Cleveland preached for us while our pastor was speaking at a harvest-day meeting at Canton. The ladies' aid fixed several boxes of used clothing to be set for relief.—Averie Brumbaugh, Kent, Ohio.

Poplar Ridge.—After the dedication of our new baptistry, seven applicants were baptized. Each was presented a new Bible by the junior Bible class. Mrs. Conrad Snively and Miss Kathryn Fisher, with the help of some local talent, conducted a daily vacation Bible school with an average attendance of fifty-two and a total offering of twenty-four dollars, which was used to purchase canned milk for Europe.

Brethren

Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 195. Opening for married man to work on 240-acre dairy farm, beginning March 1. Close to church and school. Three-room house. Electricity.

No. 196. Young Brethren couple wishes to operate a farm or work as a hand for a share of the income.

No. 197. Medical practice for sale: Two-story, twelve-room brick building with complete modern office and surgical equipment including an X-ray. Unopposed practice in Brethren community in Indiana. Possession June 1, 1947. Present doctor entering foreign missionary medical service.

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H. A. Rey

On each page of colored pictures a mother animal is hunting for her babies. Under the turned-down page edges the child can find them. **Price, 50c**

an relief. Bro. Neher displayed the fifth in the series of paintings depicting our church history. The title of this picture is Western Brethren and covers the years 1811-1850. Bro. L. W. Shultz of North Manchester was our speaker at the home-coming services. He delivered an inspirational address in the forenoon and in the afternoon he gave an account of his trip to Poland with a load of heifers for relief. The ladies' aid canned 103 quarts of fruit and vegetables for relief and sixty-three quarts for a local family whose mother died recently. Sewing for relief is still a major part of the work of the aid. Recognition of their golden wedding anniversary was given Mr. and Mrs. William Travis on Oct. 13 at the Sunday morning services. As a climax to Bro. Neher's week of evening services at the Hicksville church five were baptized. There was also a dedication service for Bro. Neher's new large painting, Jesus Walking by the Sea. We are looking forward to a Bible institute to be conducted in November by Bro. Warren W. Slabaugh of Bethany Biblical Seminary.—Mrs. Ruth Hornish, Defiance, Ohio.

Oklahoma

Pleasant Plains.—We met for our regular council on Sept. 18. Bro. Albert Williams was chosen as elder. Bro. Virgil Weimer has been filling our pulpit on Sunday mornings for two years and his services were appreciated. Elder Harold Correll and his wife accepted the pastorate for the coming year and their services began Oct. 13. We are looking forward to a series of meetings to begin Nov. 18 with Bro. Paul K. Brandt as the evangelist. Our love feast will be held on Dec. 2. On the evening of Oct. 17 the members met at the parsonage for a church board meeting and spent a social evening in the form of a pound shower for our pastor. We are looking forward to a successful church year.—Mrs. Tom Williams, Carmen, Okla.

Pennsylvania

Carson Valley.—Since our last report we have had vacation Bible school with an average attendance of seventy-five. Our Sunday school was represented at the Sunday-school convention at Huntingdon, Pa., by two delegates. On Sept. 5 the regular council was held in charge of Bro. Charles Heltzel, the church elder. At this meeting Sunday-school officers were elected to serve for the coming year. One member was received by letter. Bro. Heltzel held a series of revival meetings Sept. 29—Oct. 13. As a result, seven were baptized and one reclaimed. One member was baptized previous to the council meetings. Our love feast was held on Oct. 13.—Mrs. Russell Clapper, Duncansville, Pa.

Virginia

Bethel.—Our elder, Bro. U. S. Campbell, of Lynchburg, Va., held a week's revival meeting for us beginning Sept. 8. On Sept. 15 we had our annual home-coming. Many members and friends came back home for the day and we had a wonderful time of worship and good fellowship. Our copastors preached, Bro. E. E. Kiger in the morning and Bro. W. E. Cunningham in the afternoon. We also re-elected our elder and copastors for another year. We took up a collection of \$10.10 for the hungry children of Europe. During the past year we have sent four boxes of clothing and a box of needles and thread for relief.—Mrs. Pernie Grisso Proffitt, Arrington, Va.

Hollywood.—We met in quarterly council on Sept. 22, with Elder A. G. Wheeler presiding, and officers were elected for the coming year. On Sept. 1 Bro. B. J. Wampler and his wife began pastoral work in the three churches of our congregation. On Sept. 29 Bro. Wampler began a series of meetings with us. Our communion services were held Oct. 27 at 4:30 p.m.—Mrs. B. M. Quann, Fredericksburg, Va.

RECORD OF GIVING

	Conference Budget	Brethren Service	Material Goods (Pounds)	Pension Suppl. Fd. to 2-28-46
FLORIDA & GEORGIA				
Arcadia	\$ 30.00	\$	\$	\$ 30.00
Bassenger-Okee.	432.21	536.35	480	
Clay County	160.00	268.95	46	
Jacksonville	111.66	273.12	87	
Miami	211.00	130.95	155	40.00
Sebring	2,073.65	2,055.83	713	
Seneca	36.50	298.80		
Sunnyland	13.32	38.93		
Tampa	150.44	341.65	14	
Winter Park	174.93	778.66	169	
To Dist. at Lg.	136.50	794.48	73	
Totals	\$ 3,560.21	\$ 5,517.72	1,737	\$ 70.00

	Conference Budget	Brethren Service	Material Goods (Pounds)	Pension Suppl. Fd. to 2-28-46
NORTH & SOUTH CAROLINA				
Bailey	\$	\$	\$	\$
Berea				
Blue Ridge	5.00	16.50		
Brooklyn	.50	11.69		
Brummetts Creek	34.00	18.50		
Flat Rock	59.20	53.38	104	7.00
Golden	127.75	11.25		
Little Pine	3.96	3.96		
Lowman Valley	6.17	11.17		
Melvin Hill	547.29	228.95		
Mill Creek	78.60	92.00		
Mt. Carmel	30.17	58.99		
New Haven	22.88	80.76		
Peak Creek	7.50	28.90		
Petersons Chapel	2.50	2.50		
Pigeon River	1.00	1.00		
Pleasant Grove	35.37	272.37		
Pleasant Valley	32.31	43.66		
Riverside	7.50	7.50		
Rowland Creek	25.16	16.60		
Spindale	8.35	35.34	273	
Travelers Rest	58.48	8.48		
Upper Brummetts				
To Dist. at Lg.	73.26	230.51	148	
Totals	\$ 1,056.95	\$ 1,232.01	525	\$ 7.00

	Conference Budget	Brethren Service	Material Goods (Pounds)	Pension Suppl. Fd. to 2-28-46
TENNESSEE				
Beaver Creek	\$ 36.16	\$ 30.00	\$	\$
Cedar Creek	8.00	59.66		
Cedar Grove	41.50	52.50		
Cumberland	4.10			
Erwin	34.50	85.14	.39	
French Broad	56.12	301.04	62	
Fruitdale	226.00	245.00		
Hanthorne				
Jackson Park	19.34	89.16	138	
Johnson City	107.88	442.94	151	
Knob Creek	147.16	822.68	8	
Liberty	33.05	398.87	51	
Limestone	90.50	88.00		
Lone Star				
Meadow Branch	131.04	165.00	34	
Kidney	6.63	94.00		
Mt. Valley	71.00	371.25		
New Hope	34.41	30.00		
On-onta	7.50			
Pleasant Hill	112.19	371.66		
Pleasant Mount				
Pleasant Valley	10.36	232.62	5	
Pleasant View	7.42	30.12		
Walnut Grove	85.18	42.19		
White Horn	23.48	12.00		
To Dist. at Lg.	117.69	717.72	19	
Totals	\$ 1,411.21	\$ 4,981.55	507	\$

	Conference Budget	Brethren Service	Material Goods (Pounds)	Pension Suppl. Fd. to 2-28-46
SOUTHERN VIRGINIA				
Antioch	\$ 746.44	\$ 1,232.36	\$	\$
Bassett	693.50	546.61		400.00
Beaver Creek		60.00		
Bethlehem	490.03	839.64		23.50
Boone Mill	300.08	974.47		43.43
Burks Fork	26.00	31.05		
Christiansburg	69.50	271.84	38	30.10
Coulson	6.75	153.24		
Fraternity	284.48	694.78	70	48.50
Freemont	2.00	26.10	33	
Germantown	281.50	599.64	130	
Jones Chapel	14.00	41.00		
Laurel Branch	94.23	209.96		
Maple Grove	12.40	78.25		
Mt. Hermon	70.86	242.92		15.00
New Bethel	10.50			
Pleasant Hill	9.72	32.64		20.00
Pleasant Valley	58.75	224.99	198	
Pulaski	27.54	152.39		
Red Hill	9.00	40.00		
Red oak Grove	91.40	180.00	19	
Schoolfield	35.75	192.50		
Shelton	38.70	182.00		
Smith River	24.85	50.69		
Snow Creek	111.00			
Spray	143.50	562.86	283	
St. Paul		200.00		
Toposo	203.43	152.22	26	
White Rock	35.75	19.80	87	
To Dist. at Lg.	113.55	2,124.22		
Totals	\$ 3,949.49	\$ 10,056.17	884	\$ 580.51

	Conference Budget	Brethren Service	Material Goods (Pounds)	Pension Suppl. Fd. to 2-28-46
FIRST VIRGINIA				
Antioch	\$ 1.50	\$ 21.00	\$	\$
Bethany	45.65		101	
Bethel	4.50	3.50		
Cloverdale	691.16	2,063.84		
Copper Hill	130.69	170.11		
Crab Orchard	36.97	78.21		10.76
Daleville	319.50	575.00		
Greenbrier				
Green Hill	411.50	647.50		
Hollins Road	184.40	292.50		25.00
Hopewell	2.25	45.00	78	
Jeters Chapel	13.50			
Johnsville	33.75	85.00		
Lynchburg	144.75	176.47	64	
Mason Cove	37.35			
Monroe	20.25	93.12		
Mt. Horeb	11.25	26.00		
Mt. Joy	36.15	79.68		
Oak Grove	274.62	760.00		
Oakvale	5.86			
Olean	15.81	10.00		
Ottar River		5.00		
Peters Creek	195.49	548.42	64	25.86
Pleasant View	134.68	147.90		
Poages Mill	83.01	162.50	71	
Roanoke-Central	459.40	777.52		
Roanoke-First	1,280.83	1,062.75		100.00
Roanoke-9th St.	269.83	280.35	7	
Saunders Grove	16.00	97.64		
Selma	15.00	70.00		
Smiths Chapel	47.00	59.00		
Terrace View	94.74	125.00		
Troutville	530.16	1,251.00		50.00
To Dist. at Lg.	70.89	3,668.92	12	
Totals	\$ 5,622.44	\$ 13,382.93	399	\$ 211.62

	Conference Budget	Brethren Service	Material Goods (Pounds)	Pension Suppl. Fd. to 2-28-46
EASTERN VIRGINIA				
Belmont	\$ 43.80	\$ 122.85	\$	\$
Central			7	
Fairfax	1,561.24	3,997.47	2,478	53.47
Hollywood	10.00	35.00		
Locust Grove	46.00	316.50		
Madison	56.00	226.00	23	
Manassas	454.02	1,730.00	579	50.00
Midland	262.32	972.53	8	
Mine Run			10	
Mt. Carmel	210.54	224.85	76	
Nokesville	455.06	2,763.46	1,058	22.05
Rappahannock	12.00	6.00		
Richmond	98.50	399.22	155	
Trevilian	10.82	150.22		
Valley	26.30	74.03	33	
To Dist. at Lg.	445.23	3,194.17		
Totals	\$ 3,691.83	\$ 14,212.30	4,427	\$ 125.52

	Conference Budget	Brethren Service	Material Goods (Pounds)	Pension Suppl. Fd. to 2-28-46
SECOND VIRGINIA				
Barren Ridge	\$ 715.29	\$ 1,011.46	\$	\$ 99.60
Beaver Creek	981.08	2,469.59	56	76.91
Bridgewater	1,900.15	2,996.86	421	500.00
Buena Vista	90.44	78.55	5	6.85
Chimney Run		26.10		
Concord	22.28	16.70	23	
Crummett Run	5.00	60.25	14	
Elk Run	234.88	570.39		15.00
Forest Chapel	80.00	156.48	53	
Highland Co. Mts.		30.00		
Lebanon	461.99	1,451.90	106	
Little River	127.34	170.95		8.00
Middle River	566.00	1,388.64	264	
Montebello	20.00	32.00		
Moscow	781.72	1,812.02	26	55.00
Mt. Vernon	422.05	978.13	779	15.76
North Fork	7.69			
Ononoco	21.81	52.92	15	
Pleasant Valley	1,146.70	2,556.00		
Poehontas Miss.	105.95	221.13		
Sangerville	970.36	2,260.84	53	
Staunton	355.50	1,405.61	273	22.75
Summit	555.91	1,948.72	15	16.87
Valley Bethel	80.00	94.25	50	
Waynesboro	411.28	1,200.25	168	100.00
White Hill	50.00	181.30		
To Dist. at Lg.	64.52	1,087.87	31	
Totals	\$ 10,147.94	\$ 24,278.96	2,352	\$ 916.74

	Conference Budget	Brethren Service	Material Goods (Pounds)	Pension Suppl. Fd. to 2-28-46
NORTHERN VIRGINIA				
Brock Gap	\$ 21.12	\$ 554.33	\$	\$
Brownstown	40.00	21.94		
Cooks Creek	1,168.91	3,423.88	129	
Crab Run	135.44	271.09		
Damascus	97.80	303.00		
Flat Rock	245.00	441.51	191	
Greenmount	812.50	1,903.86	18	
Harrisburg	685.43	6,410.99	9,058	198.60
Linville Creek	560.97	1,045.49		
Lower Lost River	46.45	37.95		
Martins	100.00	200.00	9	
Mill Creek	1,505.28	2,632.04	53	
Moorefield	55.00	30.00		
Mt. Zion	222.84	764.39	130	
Newport	135.00	577.18		
North Hill Creek	50.00	56.00		
Pleasant View	75.00	381.92	63	
Powells Fort	10.00	40.00		
Rileysville	60.00	82.55		
Salem	85.74	125.82	108	

	Conference Budget	Brethren Service	Material Goods (Pounds)	Pension Suppl. Fd. to 2-28-46
SMITH CREEK				
South Fork	30.00	102.39		
Timberville	193.57	337.98		
Trout Run Valley	456.39	1,895.96	241	
Unity	343.33	916.46	1	
Woodstock	307.14	1,612.16	487	
To Dist. at Lg.	81.00	3,493.51	123	
Totals	\$ 7,514.92	\$ 27,662.74	10,615	\$ 198.60

	Conference Budget	Brethren Service	Material Goods (Pounds)	Pension Suppl. Fd. to 2-28-46
FIRST WEST VIRGINIA				
Allegheny	\$ 31.45	\$ 40.63	\$	\$
Bean Settlement		181.17	87	
Beaver Run	136.97	355.40	64	
Bethel	23.83	85.69	181	
Capon Chapel	22.45	131.17		
Egion	677.18	2,967.92	462	38.00
Greenland	171.62	290.76	290	
Harman	150.58	305.50		13.00
Keyser	658.59	749.14	1,043	238.87
Knobley	21.00	76.15	50	
Morgantown	21.71	614.38	464	
North Fork	5.00	9.21		
Old Furnace	130.00	280.00	73	
Petersburg	80.22	183.39	72	
Red Creek	32.81	91.12	110	
Sandy Creek	692.21	1,650.08	708	
Seneca	19.00	15.00		
Sunnyvale	45.01	94.70		
Tear Coat	305.00	302.00	29	
Terra Alta	486.68	1,002.73	386	
White Pine	348.91	289.39	134	
Wiley Ford	58.33	200.47	61	21.02
To Dist. at Lg.	169.84	1,055.79	33	
Totals	\$ 4,289.39	\$ 10,971.79	4,252	\$ 310.89

SECOND WEST VIRGINIA				
Beans Chapel	\$ 2.60	\$ 21.00	13	\$
Bethany	90.58			
Bowden				
Elkine	41.90	33.00	9	
Glady	4.87		23	
Goshen	64.63	115.00		
Mt. Hebron				
Mt. Zion	10.55	4.62	116	
Pleasant Hill	12.46	67.75		
Pleasant Valley	42.50	35.00		
Shiloh	35.02	100.00	75	
Union Chapel	15.70	32.04	5	
Valley River	114.20	149.69	209	
To Dist. at Lg.	171.28	90.60		5.00
Totals	\$ 606.29	\$ 648.70	450	\$ 5.00

	Conference Budget	Brethren Service	Material Goods (Pounds)	Pension Suppl. Fd. to 2-28-46
	Mar. 1, 1945, to Feb.		28, 1946	
Frostburg	23.33	443.50	245	3.50
Georges Creek	5.00			
Maple Grove	258.60	443.95	278	5.00
Oak Grove	31.53	31.84		
Pine Grove	143.32	192.82		
Westport	101.90	481.03	330	
To Dist. at Lg.	46.66	250.00	1,031	
Totals	\$ 966.69	\$ 2,700.99	2,200	\$ 8.50

SOUTHEASTERN PENNSYLVANIA				
	Mar. 1, 1945, to Feb.		28, 1946	
Amble	390.82	694.80	566	
Amwell	130.20	171.60	63	
Brooklyn-First	112.60	86.00	61	
Brooklyn-It. Mis.	87.35	87.50	171	
Jonestown	740.71	1,395.05	1,351	
Green Tree	765.00	1,041.08	1,112	100.00
Harmonyville	111.18	171.97	638	
Norristown	502.69	282.51	467	25.00
Parkford	1,156.31	459.92	303	
Phila.-Bothany	138.30	120.00		
Phila.-Calvary	410.00	260.00	161	
Phila.-First	3,840.60	4,395.29	695	86.86
Phila.-Geiger Men	565.00	30.00	218	
Phila.-Germantown	236.36	219.17	407	
Pottstown	837.50	300.00		
Quakertown	481.37	946.37	665	
Royersford	737.54	1,394.00	816	
Springfield	366.09	387.75	634	
Wilmington	193.08	300.89	354	
To Dist. at Lg.	430.50	463.38	1,015	
Totals	\$12,231.00	\$12,307.28	9,677	\$ 211.86

MIDDLE PENNSYLVANIA				
	Mar. 1, 1945, to Feb.		28, 1946	
Albright	125.00	227.00	113	
Altoona-First	2,681.87	710.83	794	
Altoona-28th St.	2,851.61	806.69	670	116.18
Amaranth	26.00	11.00	43	
Andenheim	62.00	6.00		
Artemas	28.50	44.42		
Ashpuck	543.14	316.59	792	
Belwood	257.64	195.55	257	
Burnham	341.71	42.97	311	
Carson Valley	399.50	475.00	308	
Cherry Lane	186.56	587.02	114	
Claysburg	201.75	111.00	347	
Clover Creek	467.84	234.95	153	
Dry Valley	922.83	413.84	256	
Dunnings Creek	310.08	147.73	92	
Everett	1,320.43	675.36	719	
Fairview	435.11	164.24	366	
Hendale	50.26	201.31		
Hollidaysburg	1,117.34	740.68	750	35.00
Huntingdon	1,895.55	1,289.41	1,180	100.00
Janes Creek	61.09	183.00	63	
Juniata Park	34.00	174.00		
Kontz	217.38	475.48	472	
Leanersville	115.05	1,513.48	521	
Lewistown	1,036.84	135.00	380	
Lower Clair	32.95	110.00	142	
Martinsburg	2,523.86	1,265.46	747	
New Enterprise	1,642.82	571.12	1,455	10.00
Seven Run	98.14	128.33	270	
Hidlesburg	122.60			
Sharing Spring	561.25	666.01	265	100.00
Smithfield	222.13	302.20	33	
Snake Spring	842.39	567.72		
Spring Mount	140.22	125.00	65	
Spring Run	2,062.80	2,849.69	1,552	
Stonerstown	240.20	222.18	504	
Lyrene	1,216.00	125.00	310	150.00
Upper Clair	23.25	4.00	436	
Williamsburg	583.52	101.20		
Woodbury	2,560.90	905.59	1,037	
Yellow Creek	457.96	314.00	282	
To Dist. at Lg.	416.12	5,499.44	514	
Totals	\$29,839.95	\$23,616.49	15,882	\$ 511.18

WESTERN PENNSYLVANIA				
	Mar. 1, 1945, to Feb.		28, 1946	
Allegheny Valley	20.17		491	20.00
Beck Run	16.80	5.00		20.00
Berlin	79.22		284	
Brothersvalley	471.97	376.80	62	
Center Hill	639.38	1,089.11	150	
Conemaugh	1,700.54	1,373.51	595	
Connellsville	136.62	62.07	284	32.00
County Line	168.20	75.15	462	20.00
Cumberland	511.99	1,210.20	444	
Ebethel	19.60	15.00		23.30
Fairchance	25.09	4.00	20	30.00
Fairview-Scout	30.87	394.01		
Geiger	133.20	90.00		25.00
Georges Creek	276.91	221.17	17	
Greensburg	574.75	636.00	2,107	75.00
Joersville	160.60	144.56	301	
Letetler	37.67	129.53	201	
Lyndman	22.30	58.20		
Johnstown				
Morrellville	170.15	188.60	153	
Moxham	1,059.60	256.50	567	200.00
Roxbury	76.70	380.50	26	
Walnut Grove	3,044.22	3,086.00	1,464	707.94
Wagner	286.20	551.30	150	31.32
Acoust Grova	201.89	278.52	153	
Amor	590.90	376.51	243	
Apple Glen	110.72	81.00	456	
Apple Grove	218.63	211.85	161	15.00
Apple Spring	608.35	574.83	412	
Arkleyburg	296.61	501.49	178	128.75
Byersdale	763.69	647.27	884	5.00
Edie Creek	115.10	276.00		
Montgomery	61.43	90.89		
St. Joy	329.66	669.77	412	

	Conference Budget	Brethren Service	Material Goods (Pounds)	Pension Suppl. Fd. to 2-28-46
	Mar. 1, 1945, to Feb.		28, 1946	
Mt. Pleasant	141.00	134.17	561	
Nanty Glo	276.36	110.12	202	77.00
Oakdale	163.13	205.32	247	20.00
Penn Run	161.67			
Pittsburgh	476.61	907.87	336	
Pleasant Hill	385.30	545.71	379	
Plum Creek	194.61	208.31	456	100.00
Robinson	222.25	65.00		
Rockton	96.00	115.36	42	
Rockwood	202.06	479.00	2,056	
Rummel	731.36	1,791.11	538	
Salisbury	298.94	178.22	272	
Scalp Level	956.30	1,682.24	787	
Shade Creek	563.95	3,097.68	296	
Sipesville	402.36	401.70	162	
Somerset	538.25	261.71	714	
Summit Mills	10.00	60.75		
Ten Mile				25.00
Tire Hill	459.20	466.33	550	
Uniontown	1,632.00	1,550.00	3,065	400.00
Westmont	290.22	483.71	215	
Winther	447.51	455.62	771	
Woodale	35.04			10.00
To Dist. at Lg.	399.81	2,858.52	276	
Totals	\$22,343.86	\$30,113.79	23,653	\$ 1,965.31

EASTERN PENNSYLVANIA				
	Mar. 1, 1945, to Feb.		28, 1946	
Akron	1,985.94	3,255.21	1,105	21.36
Allentown	100.69	101.50	226	
Annapolis	1,345.13	4,364.15	930	
Chiques	2,162.17	8,181.82	1,340	
Conestoga	2,088.22	2,962.07	565	
Conestoga-West	930.44	5,610.12	1,771	
Conestoga	388.38	2,201.30	268	
E. Fairview	2,121.91	2,592.09	1,134	
E. Petersburg	1,162.86	3,903.93	2,184	
Elizabethtown	1,483.84	3,117.83	1,630	90.29
Ephrata	3,499.63	2,113.72	2,206	23.00
Fredericksburg	219.26	1,363.80	432	
Harrisburg	1,985.94	4,745.57	12,230	100.00
Hatfield	1,425.84	3,178.82	1,373	
Heidelberg	910.87	1,432.53	74	
Indian Creek	2,176.99	2,050.37	1,525	
Jennersville	178.83	134.61	45	
Lake Ridge	279.97	455.05	419	
Lancaster	2,196.35	2,399.01	705	159.00
Lebanon	2,022.44	1,331.77	597	
Lititz	1,170.00	4,405.26	1,234	
Long Run	24.36	120.00	120	
Maiden Creek	778.46	2,881.00	162	
Mechanic Grove	1,169.22	1,882.00	1,334	100.00
Medway	1,598.64	4,151.81	1,577	
Mingo	3,231.59	1,911.15	971	
Mountville	1,415.18	2,873.01	1,874	
Myersburg	824.89	872.11	493	
Palmira	6,012.47	4,267.91	625	222.08
Reading	454.12	455.14	628	78.90
Richland	2,482.73	2,981.74	1,439	
Schuylkill	263.46	587.60	487	
Shamokin		2.85		
Spring Creek	1,989.47	1,674.85	1,080	150.00
Spring Grove	392.16	1,642.69	370	
Springville	1,908.81	1,969.78	1,481	
Swatara-Big	1,759.05	1,187.26	1,049	
Swatara-Little	872.31	1,380.38	531	
W. Greentree	2,386.87	7,119.75	764	135.00
White Oak	3,458.26	9,529.46	1,803	
To Dist. at Lg.	756.50	10,622.36	185	
Totals	\$61,618.25	\$114,162.38	48,959	\$ 1,079.63

SOUTHERN PENNSYLVANIA				
	Mar. 1, 1945, to Feb.		28, 1946	
Antietam	461.62	3,569.88	657	
Back Creek	323.93	467.62	1,025	
Boiling Springs	14.60	52.00	100	
Buffalo	122.28	45.00	181	
Carlisle	524.13	332.47	219	
Chambersburg	210.00	1,481.12	416	
Codorus	2,096.87	2,686.26	2,162	
Falling Springs	82.44	4,257.13	220	
Greencastle	415.81	1,381.66	1,221	
Hanover	770.63	1,380.39	944	
Huntsdale	340.78	880.63	475	
Lost Creek	910.73	1,297.44	1,277	
Lower Conewago	490.74		865	25.00
Lower Cumberland	158.68	199.91	548	
Marsh Creek	625.68	390.85	429	
Mechanicsburg	203.34	625.13	417	
Mt. Olivet	254.92	143.66	255	
New Fairview	2,745.98	6,836.47	1,582	
Neville	68.20	130.57	469	
Perry	78.84	553.13	548	
Pleasant Hill	82.30	502.44	234	
Ridge	213.50	878.89	1,046	
Shippensburg	294.84	1,145.19	344	
Sugar Valley	187.04	108.54	150	
Upper Codorus	798.77	5,179.25	1,212	
Upper Conewago	623.33	1,806.51	714	
Van Dyke Mission	53.65	2.50		
Waynesboro	5,140.69	2,142.28	2,603	
Welty	598.69	1,244.31	395	18.72
York-First	2,706.00	5,636.28	4,403	
York-Madison	659.96	1,281.86	4,603	
York-Second	394.58	780.77	276	
To Dist. at Lg.	730.43	13,610.74	589	
Totals	\$23,383.98	\$61,705.79	26,443	\$ 43.72

NORTHEASTERN OHIO				
	Mar. 1, 1945, to Feb.		28, 1946	
Akron	701.13	1,235.75	595	300.00
Akron, Eastwood	261.13	689.54	8	
Alliance	221.45	188.65	1,241	
Ashland City	1,132.90	1,046.49	360	
Ashland Dickey	469.74	1,122.82	572	

	Conference Budget	Brethren Service	Material Goods (Pounds)	Pension Suppl. Fd. to 2-28-46
	Mar. 1, 1945, to	Feb.	28, 1946	
Baltic	301.72	364.30	422	50.00
Bathel	15.33	10.00	165	
Black River	477.34	1,782.77	819	
Bristolville		14.50		
Canton, First	917.20	952.14	8,820	
Canton, Maple Ave.	160.00	230.00		90.00
Center	435.60	1,099.20	132	163.28
Chippewa	421.24	778.94	192	50.00
Cleveland	267.55	651.15	348	
Danville	425.69	535.96	168	
E. Chippewa	1,164.46	4,300.57	1,134	50.00
E. Nimishillen	426.50	356.24	361	
Freeburg	398.94	827.78	331	22.00
Hartsville	1,049.98	2,412.82	1,002	100.00
Kent	123.90	431.90	67	
Mansfield	155.53	313.63	422	
Maple Grove	550.47	1,249.68	694	
Mohican	235.25	686.67	582	51.16
New Philadelphia	104.00	476.33	89	
Olivet	28.00	422.22	163	5.00
Owl Creek	93.19	1,128.42	210	
Reading	244.10	550.11	25	
Richland	241.29	588.67	356	110.00
Springfield	387.41	1,890.00	410	272.00
Tuscarawas	32.67	303.91		
W. Nimishillen	249.80	703.97	879	52.20
White Cottage	370.33	637.08	395	130.00
Woodworth	136.36	1,005.35	677	34.00
Wooster	1,112.00	1,232.96	347	
Zion Hill	171.47	399.29	114	
To Dist. at Lg.	892.29	6,163.18	75	5.00
Totals	\$14,366.56	\$36,551.97	22,175	\$1,484.54

	Conference Budget	Brethren Service	Material Goods (Pounds)	Pension Suppl. Pd. to 2-28-46
Mar. 1, 1945, to Feb. 28, 1946				
Strait Creek	5.89	10.00		
Trotwood	1,083.50	1,144.90	2,561	
Troy	755.78	566.83	684	
Union City	779.43	359.55	181	38.61
W. Alexandria	401.64	559.52	635	
W. Charleston	723.18	582.95	278	
West Milton	1,790.00	848.71	2,151	24.10
Wolfe Creek				
To Dist. at Lg.	1,523.04	39,820.97	1,318	2.00
Totals	\$35,551.09	\$80,944.86	42,974	\$ 1,234.63

MICHIGAN				
Battle Creek	\$ 348.11	\$ 529.36	155	\$
Beaverton	487.22	463.00	144	
Crystal	100.34	78.38	191	
Detroit	1,023.42	938.47	160	352.00
Elmdale	145.42	106.55	135	
Elsie	12.00	15.00		
Flint	322.35	703.04	135	
Grand Rapids	233.44	457.19	669	
Harlan				
Homestead	14.58	10.42	22	
Lake View	62.50	315.85	182	
Lansing	169.68	283.13	21	8.00
Long Lake		50.00		
Marilla	115.35	141.48	384	
Midland	66.74	40.00	119	
Huskeron	217.25	124.27	191	
New Haven	292.88	207.00	67	
Onkama	156.25	646.20	454	5.00
Ozark	6.00	48.55	11	
Pontiac	170.12	182.12	263	30.00
Rodney	92.82	38.50	116	
Shepherd	544.16	1,299.95	316	50.00
Sugar Ridge	376.84	679.10	899	57.20
Sunfield	341.06	347.70	260	75.00
Thornapple	185.63	592.17	801	20.00
Woodland	351.47	1,297.33	706	200.00
Zion	141.70	158.45	17	
To Dist. at Lg.	155.12	10,436.43	525	10.00
Totals	\$ 6,112.45	\$20,189.74	6,963	\$ 807.70

NORTHERN INDIANA				
Auburn	\$ 154.02	\$ 370.15	308	\$
Baugo	460.12	545.62	74	
Bethany	1,028.13	2,384.89	1,351	150.00
Bethel	673.18	429.90	366	
Blissville	287.21	297.62	207	
Blue River	413.96	1,201.08	807	
Bremen	850.07	2,072.20	1,998	41.29
Buchanan	21.36	168.47		
Camp Creek	86.40	291.55	68	25.00
Cedar Creek	319.64	324.62	245	
Cedar Lake	409.87	596.48	342	10.00
Center	75.13	681.97	345	
Elkhart City	1,720.18	2,349.70	1,019	360.00
Elkhart Valley	124.25	1,072.81	239	58.55
English Prairie	249.64	811.48	205	
Florence	452.78	676.68	447	
Fort Wayne	1,040.22	866.16	763	
Goshen City	1,488.38	1,083.71	1,887	223.93
La Porte	444.81	572.82	733	25.00
Maple Grove	124.68	275.18	301	
Michigan City	39.86	80.93	228	
Middlebury	561.37	1,032.38	521	
Mt. Pleasant	549.50	1,830.63	213	100.00
Nappanee	549.17	668.66	3,305	101.75
New Paris	3,142.43	3,118.97	1,937	231.00
New Salem	301.80	763.47	2,469	100.00
North Liberty	400.67	1,593.48	437	
North Webster	176.53	216.68	453	31.00
North Winton	325.13	358.06	466	5.00
Oscola	157.88	397.38	251	
Pine Creek	1,206.24	1,662.73	1,331	73.59
Pleasant Chapel	118.95	269.57	398	
Pleasant Hill	127.38	269.74	604	
Pleasant Valley	242.88	656.11	498	18.60
Plymouth	607.86	829.35	1,885	225.00
Rock Run	1,243.77	2,873.05	1,438	39.35
Salem	15.79	15.00	12	
So. Bend, First	789.38	1,706.73	389	
So. Bend, Second	1,060.91	1,527.65	313	257.39
Syracuse	81.37	674.93	668	12.57
Turkey Creek	200.94	575.59	106	
Union Center	1,121.34	1,557.03	1,302	76.76
Wakarusa	303.15	508.27	205	29.09
Walnut	437.09	1,391.37	1,100	66.12
Wasika	207.63	250.81	266	
West Goshen	3,681.72	2,373.41	651	400.00
Yellow Creek	787.20	786.68	623	
To Dist. at Lg.	2,669.10	17,942.08	2,318	67.19
Totals	\$31,530.87	\$62,963.83	36,222	\$ 2,728.18

MIDDLE INDIANA				
Andrews	\$ 100.15	\$ 120.66	163	\$
Bachelor Run	363.94	282.03	73	
Bethel Center	54.10	98.71	17	40.00
Buffalo	34.00	238.95	131	
Burnettsville	122.92	95.80	20	
Cart Creek	195.12	256.50	108	16.00
Clear Creek	276.14	179.81	15	86.68
Eel River	867.86	612.15	299	177.00
Flora	739.39	826.10	138	
Hickory Grove	81.43	218.37	52	15.00
Huntington	697.00	1,610.00	709	
Liberty Mills	830.00	1,690.82	680	50.00
Logansport	153.13	36.67	18	
Loon Creek	416.85	457.27	49	12.40

	Conference Budget	Brethren Service	Material Goods (Pounds)	Pension Suppl. Pd. to 2-28-46
Mar. 1, 1945, to Feb. 28, 1946				
Lower Deer Creek	268.93	279.88	213	16.00
Manchester	4,404.98	4,207.95	2,956	799.57
Marion, West	100.91	548.89	197	
Markle	210.74	217.12	237	
Mexico	826.45	1,606.18	404	
Monticello	431.31	481.66	81	20.00
Peru	1,601.85	2,668.55	1,905	215.00
Pipe Creek	1,359.43	1,407.79	106	35.00
Pittsburg	155.00	296.85	146	
Pleasant Dale	1,028.49	988.26	242	29.10
Pleasant View	657.46	454.65	13	71.35
Portland	19.99	10.00	432	
Roann	430.18	745.53	538	37.52
Salamonie	1,754.52	3,873.50	810	
Santa Fe	368.65	770.55	85	
South Whitley	160.92	71.70	308	
Spring Creek	2,286.95	837.69	377	
Sugar Creek	37.52	174.93	143	
Upper Deer Creek	171.90	168.45		
Wabash City	448.12	398.75	270	71.30
Wabash Country	171.58	155.65	62	10.00
West El River	144.55	201.63		
W. Manchester	1,493.30	637.16	362	75.00
To Dist. at Lg.	2,635.42	7,806.69	1,557	100.00
Totals	\$26,137.18	\$35,733.85	13,716	\$ 1,876.92

SOUTHERN INDIANA				
Anderson	\$ 702.31	\$ 810.43	208	\$ 100.00
Arcadia	151.26	327.63	1,086	
Beech Grove	256.68	506.77	59	
Buck Creek	330.10	449.00	384	
Fairview	673.60	929.28	204	23.00
Four Mile	658.95	1,078.26	270	42.71
Howard	133.28	248.42	9	
Indianapolis	391.72	286.86	21	
Killbuck	522.39	76.54	555	
Kokomo	265.25	371.02	530	
Ladoga	177.34	128.26	58	
Maple Grove	141.89	191.21	79	
Middletown	24.79	211.00	60	
Muncie	806.38	520.88	502	50.00
Nettle Creek	2,081.48	2,036.19	767	3.00
New Hope	146.54	198.30		
Plymouth	1,390.19	1,208.80	20	
Richmond	119.00	840.35	65	
Rossville	1,718.58	1,323.08	228	
Sampson Hill	6.00	10.00		
Union Grove	371.13	243.23	45	14.60
Upper Fall Creek	115.00	263.00		17.00
White	146.86	87.50		
Windfall	21.00	71.00	14	
To Dist. at Lg.	774.30	3,479.68	513	
Totals	\$12,144.02	\$15,868.69	5,677	\$ 250.31

CANADA				
Bow Valley	\$ 187.67	\$ 3,200.67		\$
First Irricana	23.15	788.08		
Merrington	5.00			
Second Irricana	84.10	773.08		
Vidara	3.35			
To Dist. at Lg.	154.50	553.44		
Totals	\$ 457.78	\$ 5,315.27		

NORTH DAKOTA & EASTERN MONTANA				
Berthold	\$	\$		
Cando	259.15	42.65	184	
Carrington	175.62	1,134.09	370	
Ellison	108.00	150.00		
Grandview	146.00	277.00	1,231	
Kennare	70.00	45.00		
Milk River Val.	67.00	150.00	70	
Minot	184.70	829.97	70	
Pleasant Valley	216.03	56.62		
Poplar Valley	43.00	365.00		5.00
Surrey	115.31	10.85	220	
To Dist. at Lg.	91.57	4,799.28	167	284.50
Totals	\$ 1,476.38	\$ 7,860.46	2,312	\$ 289.50

NORTHERN ILLINOIS & WISCONSIN				
Batavia	\$ 28.89	\$ 204.50	236	\$
Cherry Grove	84.17	91.49	98	17.05
Chicago				
Douglas Park	115.64	177.65	58	
First	2,239.44	4,254.83	6,833	250.00
Chippewa Valley	163.00	84.91		
Dixon	443.44	620.58	354	217.46
Elgin	2,171.98	3,643.85	1,281	500.00
Franklin Grove	702.82	1,399.25	690	292.60
Freeport	396.00	460.00	493	30.00
Hickory Grove	136.50	29.00		
Lanark	1,071.02	3,800.25	1,074	400.00
Lena	235.50	93.16	499	112.50
Maple Grove	6.00	74.26	95	
Menomonee			43	
Milledgeville	472.06	601.04	213	
Mt. Morris	2,699.39	3,995.86	1,250	350.00
Naperville	832.25	827.82	250	
Pine Creek				
Polo	808.72	1,769.82	1,965	525.00
Rice Lake	61.10	235.58	204	9.00
Rockford	192.81	719.50	1,001	
Stanley	58.37	169.82	241	
Sterling	140.71	269.87	278	
West Branch	121.01	1,114.23	106	
White Rapids	180.48	94.68	20	
Worden	8.61	165.69		
Yellow Creek	256.01	267.72	797	27.83
To Dist. at Lg.	2,183.15	3,568.18	715	
Totals	\$15,809.07	\$28,733.54	18,347	\$ 2,731.24

SOUTHERN ILLINOIS				
Allison Prairie	\$ 234.03	\$ 385.33	373	\$
Astoria	460.42	1,896.16	777	1
Camp Creek				
Canton	203.90	363.26	406	
Cerro Gordo	816.56	2,097.45	476	177
Champaign	376.06	28.33	560	
Decatur	629.75	524.43	273	150
Girard	251.67	4,377.08	552	
Hurricane Creek	26.00	137.55		
Kaskaskia	5.00	84.91	81	
LaMotte Prairie	53.50	117.00	23	
Liberty	36.50	23.40	30	
Martins Creek	27.00	107.00		
Oak Grove	122.45	277.71	37	
Oakley	131.90	364.83	33	
Okaw	744.17	417.17	661	
Panther Creek	16.00	22.00	122	25
Pleasant Grove	15.00	38.50	13	
Romine	55.00	231.80	153	
Springfield	202.05	95.00	188	2
Viriden	677.75	2,277.25	39	
Walnut Grove	105.95	217.99		
Woodland	201.04	1,148.93	146	9
To Dist. at Lg.	27.50	3,226.25	180	
Totals	\$ 5,441.20	\$18,487.26	5,127	\$ 364

	Conference Budget	Brethren Service	Material Goods (Pounds)	Pension Suppl. Fd. to
	Mar. 1, 1945, to Feb. 28, 1946			2-28-46
Navarro	358.60	420.00		
Olathe	41.27	102.26	95	
Ottawa	179.35	420.26	22	
Osawie	156.00	70.00	6	
Richland Center	72.50	12.40	75	
Rock Creek	72.00	28.00	20	
Sabetha	38.85	309.08	24	
Topeka	83.09	217.55	530	
Washington	137.53	375.88	1	
Washington Creek	173.01	285.00		
To Dist. at Lg.	270.00	6,502.13	196	
Totals	\$ 4,265.85	\$10,999.88	2,689	\$ 83.00

NORTHWESTERN KANSAS				
Belleville	128.06	185.85	1	
Burr Oak	20.85	102.25		
Maple Grove	105.55	427.48	11	102.95
North Solomon	124.16	431.78	122	135.00
Quinter	1,062.62	1,136.15	387	500.00
Victor	12.00	77.00	22	
White Rock	73.28	128.80		35.00
To Dist. at Lg.	381.40	2,656.74		
Totals	\$ 1,907.92	\$ 5,146.05	543	\$ 772.95

SOUTHEASTERN KANSAS				
Fredonia	4.75	177.50		
Galzburg	51.43	49.00	17	
Gravel Hill	75.10	67.84	1,419	
Independence	221.15	368.18		
Mont Ida	43.55	42.32		
Osage	482.62	643.38	215	12.50
Paint Creek	35.00	6.00		
Parsons	124.75	643.90	7,189	
Scott Valley		20.46		
Verdigris	72.02	238.55	9	
To Dist. at Lg.	148.63	337.85	63	
Totals	\$ 1,259.00	\$ 2,594.99	8,912	\$ 12.50

SOUTHWESTERN KANSAS				
Bloom	45.75	20.00		\$ 16.00
Donay Springs	95.85	945.05	6	
Eden Valley	335.96	224.73		
Jarden City	1,149.15	105.00		113.50
Hutchinson	211.67	75.35	3,184	
Larned	312.15	274.50		25.00
McPherson	1,164.64	2,396.76	10,213	
Monitor	268.48	338.34	20	72.00
Newton	22.85	306.40		
Pleasant View	86.00	426.23		
Prairie View	135.10	70.00		
Salem	215.29	248.53		
Wichita-First	766.75	1,207.14		110.00
To Dist. at Lg.	1,105.60	31,393.36	12	15.00
Totals	\$ 5,915.24	\$38,031.39	13,435	\$ 351.50

COLORADO				
Bethel	696.70	158.72		
Colorado Springs	232.93	281.80	244	
Denver	537.34	2,124.79	835	
First Grand Val	295.59	396.60		
Fruit	67.86	754.19	150	
Grand Junction		85.00	20	
Haxton	192.82	830.86	87	
Idolave	10.00	322.00	264	
Minif	92.02	127.04		
Rocky Ford	1,477.90	3,183.23	21	
Sterling	1.75			
Wiley	387.40	437.34		
To Dist. at Lg.	300.08	3,533.55	64	
Totals	\$ 4,392.39	\$12,235.09	1,685	\$

OKLA., PANHANDLE TEXAS & NEW MEXICO				
Ames	55.82	153.31		
Antelope Valley	80.69	55.00	70	
Artlesville	33.59			7.75
Bethel				
Big Creek	91.50	312.75	31	
Clovie	289.06	173.62	195	
Huthrie	113.50	296.80	18	10.00
McLanahan City	170.37	237.26		50.45
Pampa	234.75	60.00	28	
Paradise Prairie				
Pleasant Plains	58.00	836.38		
Red River				
Thomas	605.94	418.13		
Toka	183.14	588.06	100	
Wichita	306.31	1,108.83	29	
To Dist. at Lg.	277.86	7,233.92	37	
Totals	\$ 2,498.53	\$11,474.06	508	\$ 68.20

TEXAS & LOUISIANA				
Alfurrias	13.50	66.84	106	
Port North			1	
Amvel	41.00	55.00		
Coona	140.00	141.65	54	
Osawie	1,035.20	422.40	420	39.75
Ospine	60.00	82.00		
To Dist. at Lg.	625.98	10,792.77	9	10.00
Totals	\$ 1,915.68	\$11,560.66	590	\$ 49.75

NORTHERN MISSOURI				
Bethany	154.96	891.82	211	
Oney Creek	3.96	5.00		
Oney Creek				
Orth Bethel	19.19	62.59	17	13.30
Lattsburg	289.07	238.67	411	62.60
Rockingham	293.55	557.40	133	53.00
Helby County	109.09	144.19	64	
St. Joseph, Mo.	180.00	10.00		
St. Joseph, So.	90.56	656.60		
Skenda	121.89	231.70	36	
To Dist. at Lg.	362.50	1,220.42	27	
Totals	\$ 1,624.77	\$ 4,118.39	899	\$ 128.90

	Conference Budget	Brethren Service	Material Goods (Pounds)	Pension Suppl. Fd. to
	Mar. 1, 1945, to Feb. 28, 1946			2-28-46
MIDDLE MISSOURI				
Adrian	6.00	9.00		
Deepwater	14.00	43.00	5	
Hilly Hill	30.00	15.00		20.00
Kansas City	353.15	367.82	112	162.50
Mineral Creek	96.24	193.45	123	38.50
Osceola	62.65	33.50		10.00
Spring Branch	12.00		85	
Turkey Creek	187.50	84.20		27.00
Warrensburg	272.08	193.25	31	41.66
To Dist. at Lg.	16.00	40.90		
Totals	\$ 1,049.62	\$ 980.12	356	\$ 299.66

SOUTHERN MISSOURI & ARKANSAS				
Broadwater	5.00	112.99		
Cabool	219.60	592.50		
Carthage	50.32	93.66		
Fairview		9.09		
Farrenberg		7.08		
Greenwood	65.00	109.37		
Jasper	4.50	23.50		
Mountain Grove	159.00	173.45		44.21
Nevada		10.00		
New Hope	5.78	50.58		
Oak Grove	10.00	51.88		
Peace Valley	68.50	182.75		
Shoal Creek	38.30	67.38		
Springdale	23.00	23.69		
To Dist. at Lg.	10.50	70.28	390	
Totals	\$ 659.50	\$ 1,578.20	390	\$ 44.21

NORTHERN CALIFORNIA				
Bakersfield	143.38	180.50	356	
Butte Valley	23.95	26.52	60	
Chico	71.10	240.45	280	
Chowchilla	386.91	249.55	1,108	
Codora				
Elk Creek				
Empire	815.76	996.45	78	
Fresno	3,627.16	1,359.59	951	106.42
Laton	296.54	341.69	238	24.00
Lindsay	1,751.19	3,463.31	570	97.87
Live Oak	28.38	423.61	612	
McFarland	1,762.92	4,155.23	229	
Modesto	1,300.48	4,931.05	2,524	2.00
Oakland	398.08	534.95	1,993	
Paradise	117.63	119.40	811	
Raisin	99.69	166.26	207	
Reddy	556.41	180.08	139	
Sacramento	228.41	854.75	243	
San Francisco	113.15	252.20	115	
Waterford	648.46	3,205.78	643	
To Dist. at Lg.	884.69	5,432.78	467	
Totals	\$13,254.29	\$27,144.15	12,326	\$ 230.29

SOUTHERN CALIFORNIA				
Covina	1,735.09	5,616.52	315	180.00
Glendale, Ariz.	599.62	956.82	827	21.90
Glendale, 1st	560.25	1,296.50	153	
Glendora	782.69	2,446.81	86	247.25
Hemet	152.85	1,041.35		
Herrera Beach	103.70	217.76	96	
Inglewood	251.93	371.64		
La Verne	5,366.21	7,340.59	1,833	300.00
Long Beach	1,163.51	5,705.75	1,000	
Los Angeles				
Belvedere	670.21	594.88		
Calvary	299.39	379.66	505	126.38
First	12.75			
Pasadena	2,035.65	1,993.59	1,383	79.60
Phoenix, Ariz.	181.23	444.22	243	
Perona	405.50	462.27	70	
San Bernardino	215.60	463.10	50	
San Diego	274.14	123.37		
San Fernando Val.	122.25			
Santa Ana	234.72	641.75	6	
To Dist. at Lg.	1,543.85	3,889.62	2,815	
Totals	\$16,872.97	\$33,927.19	9,381	\$ 955.23

IDAHO AND WESTERN MONTANA				
Boise Valley	211.58	832.25	881	
Bowmont	92.15	820.40		
Clearwater	40.00	35.00		5.00
Emmett	287.37	682.60	613	
Fruitland	902.85	2,270.00	1,879	25.00
Moscow	42.15	570.00		
Nampa	1,589.02	5,751.89	1,979	
Nepesee	39.55	237.00		
Payette Valley	244.01	445.89	23	
Twin Falls	156.70	1,190.75	233	
Weiser	72.84	621.00	143	
Whitefish	190.13	253.90	263	25.00
To Dist. at Lg.	294.32	4,468.01		
Totals	\$ 4,162.66	\$18,178.79	6,014	\$ 55.00

OREGON				
Albany	143.56	383.79	497	
Ashland	120.62	525.55	33	
Grants Pass	251.06	523.84	327	
Mabel	280.58	641.50	104	
Medford	221.93	617.51	404	
Myrtle Point	290.36	1,285.77	1,066	
Newberg	74.05	340.50	517	
Portland	279.58	432.50	464	33.90
Weston	55.60	592.00		
To Dist. at Lg.	17.50	1,081.24	3,891	
Totals	\$ 1,694.84	\$ 6,424.20	7,303	\$ 33.90

	Conference Budget	Brethren Service	Material Goods (Pounds)	Pension Suppl. Fd. to
	Mar. 1, 1945, to Feb. 28, 1946			2-28-46
WASHINGTON				
Covington	32.79	176.77		
Ellisford	343.38	1,500.57	190	
Forest Center				
Mt. Hope	12.68	119.00	25	
Olympia	459.29	1,164.46	1,380	
Omak		164.50	99	
Outlook	295.29	696.98	154	
Richland Valley	40.69	475.66	107	
Salkum		101.58	82	
Seattle	211.07	230.00	205	
Sunnyside	162.69	202.99		
Sunnyslope	434.33	600.00	89	
Tacoma	256.88	135.50	386	
Wenatchee Valley	2,651.11	3,318.18	677	121.62
Yakima	34.00	261.19	1,864	
To Dist. at Lg.	365.96	1,037.38	5,571	7.00
Totals	\$ 5,438.30	\$10,329.81	10,930	\$ 128.62

*MATERIAL GOODS CONTRIBUTIONS

for year ending February 28, 1946

TENNESSEE			
Johnson City	\$ 115.00		
Knob Creek	345.00		
Liberty	115.00		
Mountain Valley	230.00		
New Hope	115.00		
Pleasant Valley	115.00		
Totals	\$ 1,035.00		

FIRST VIRGINIA			
Cloverdale	\$ 230.00		
Green Hill	115.00		
Roanoke-9th St.	115.00		
Totals	\$ 460.00		

EASTERN VIRGINIA		
Fairfax	\$ 1,495.00	Shippensburg 353.00
Manassas	690.00	York Codorus 115.00
Midland	345.00	York, First 115.00
Nokesville	460.00	York, Madison Ave. 575.00
Totals	\$ 2,990.00	Totals \$ 2,967.89
		NORTHEASTERN OHIO
		Ashland City \$ 460.00

Walnut	484.75
Hawaka	93.83
West Goshen	625.51
Yellow Creek	85.00
To Dist. at Lg.	14,027.66
Totals	\$31,206.98

MIDDLE INDIANA	
Andrews	\$ 51.00
Bachelor Run	28.50
Bethel Center	48.50
Buffalo	128.02
Clear Creek	100.00
Hickory Grove	100.00
Huntington	450.00
Liberty Mills	160.00
Markle	174.25
Mexico	500.00
Monticello	181.00
Peru	225.00
Pipe Creek	533.00
Salamonie	2,880.00

Santa Fe	56.00
South Whitley	5.00
Sugar Creek	84.72
Wabash City	115.00
Wabash County	76.50
West El River	57.50
West Manchester	188.00
West Marion	115.00
Totals	\$ 6,199.03

SOUTHERN INDIANA	
Beech Grove	\$ 115.00
To Dist. at Lg.	1,240.10
Totals	\$ 1,355.10

CANADA	
Bow Valley	\$ 3,087.25
Irricana, First	773.08
Irricana, Sec.	773.08
Totals	\$ 4,633.41

N. ILLINOIS & WISCONSIN	
Franklin Grove	\$ 250.00
Lanark	220.00

Milledgeville	425.00
Mt. Morris	1,230.00
Polo	400.00
To Dist. at Lg.	1,730.00
Totals	\$ 4,255.00

SOUTHERN ILLINOIS	
Canton	\$ 115.00
Cerro Gordo	1,660.00
Girard	1,895.00
To Dist. at Lg.	2,463.30
Totals	\$ 5,733.30

MIDDLE IOWA	
To Dist. at Lg.	\$ 4,715.00
Totals	\$ 4,715.00

SOUTHERN IOWA	
To Dist. at Lg.	\$ 5.44
Totals	\$ 5.44

NEBRASKA	
To Dist. at Lg.	\$ 4,666.40
Totals	\$ 4,666.40

NORTHEASTERN KANSAS	
Buckeye	\$ 115.00
Navarre	115.00
To Dist. at Lg.	3,706.13
Totals	\$ 3,936.13

NORTHWESTERN KANSAS	
To Dist. at Lg.	\$ 2,295.00
Totals	\$ 2,295.00

SOUTHEASTERN KANSAS	
To Dist. at Lg.	\$ 24.84
Totals	\$ 24.84

SOUTHWESTERN KANSAS	
Wichita	\$ 115.00
To Dist. at Lg.	30,787.42
Totals	\$30,902.42

COLORADO	
To Dist. at Lg.	\$ 2,307.50
Totals	\$ 2,307.50

TEXAS & LOUISIANA	
To Dist. at Lg.	\$ 9,132.00
Totals	\$ 9,132.00

NORTHERN MISSOURI	
South St. Joseph	\$ 115.00
To Dist. at Lg.	460.00
Totals	\$ 575.00

MIDDLE MISSOURI	
To Dist. at Lg.	\$ 18.00
Totals	\$ 18.00

SOUTHERN MISSOURI	
To Dist. at Lg.	\$ 34.78
Totals	\$ 34.78

NORTHERN CALIFORNIA	
To Dist. at Lg.	\$ 690.00
Totals	\$ 690.00

IDAHO & WESTERN MONTANA	
Boise Valley	\$ 393.25
Bowmont	420.00
Brumet	285.00
Fruitland	1,460.00

Moscow	200.00
Nampa	2,350.29
Nezperce	217.00
Payette Valley	120.00
Twin Falls	1,000.00
Weiser	454.32
Whitfish	58.00
To Dist. at Lg.	4,661.35
Totals	\$11,609.32

OREGON	
Albany	\$ 248.00
Ashland	473.31
Grants Pass	411.24
Mabel	115.00
Medford	490.21
Myrtle Point	916.81
Portland	302.06
Seaton	59.00
To Dist. at Lg.	654.11
Totals	\$ 3,670.50

General Statistics of Giving for Year Ended February 28, 1946

And comparison with previous year

District	Pension Supplemental Fund	Total Conference Budget Credits	Total Brethren Service Credits	Conference Budget and Brethren Service Combined	Material Goods (Pounds)	Total Membership	Total Women's Work Credits	Youth Service Conference Budget Credits	Youth Service Brethren Service Credits	Average Contribution Per Member					
										Conference Budget		Brethren Service		Conference Budget and Brethren Service Combined	
										1945	1946	1945	1946	1945	1946
1. Florida and Georgia.....	\$ 70.00	\$ 3,560.21	\$ 5,517.72	\$ 9,077.93	1,737	964	\$ 238.74	\$ 171.98	\$ 294.73	\$ 4.60	\$ 3.69	\$ 2.53	\$ 5.72	\$ 7.13	\$ 9.46
2. North and South Carolina.....	7.00	1,056.95	1,232.01	2,288.96	525	1,711	25.00	25.50	82.00	.28	.52	.96	.72	1.24	1.73
3. Tennessee.....		1,411.21	4,981.55	6,392.76	507	2,434	265.74	76.16	482.04	.50	.58	1.17	2.05	1.87	2.65
4. Southern Virginia.....	580.53	3,349.49	10,056.17	14,005.65	884	6,462	782.39	543.04	1,230.76	.59	.61	1.07	1.56	1.66	2.17
5. First Virginia.....	211.62	5,622.44	13,382.93	19,005.37	399	6,623	1,212.55	181.85	41.00	.63	.84	.92	2.02	1.55	2.80
6. Eastern Virginia.....	125.52	3,691.83	14,212.30	17,904.13	4,427	3,158	754.56	185.05	361.03	1.04	1.17	1.55	4.50	2.59	5.53
7. Second Virginia.....	916.74	10,147.94	24,278.96	34,426.90	2,352	6,477	2,593.08	797.43	635.73	1.51	1.57	1.95	3.75	3.46	5.33
8. Northern Virginia.....	198.60	7,514.92	27,602.74	35,177.66	10,615	8,107	1,064.68	160.18	80.49	.91	.93	1.35	3.41	2.36	4.34
9. First West Virginia.....	310.89	4,289.39	10,971.79	15,261.18	4,252	4,507	460.30	156.42	444.88	.72	.95	1.30	2.43	2.02	3.38
10. Second West Virginia.....	5.00	606.29	648.70	1,254.99	450	671	15.70	31.06	27.10	.76	.90	.90	.97	1.66	1.84
11. Eastern Maryland.....	1,776.43	12,856.26	22,221.00	35,077.26	29,991	4,820	564.62	626.93	1,154.55	2.17	2.67	2.19	4.61	4.36	7.20
12. Maryland.....	1.00	3,078.75	5,658.04	8,736.79	2,693	790	52.00	192.17	141.00	3.65	3.90	3.40	7.16	7.05	11.09
13. Middle Maryland.....	258.90	10,980.31	16,751.69	27,732.00	8,395	4,593	693.94	490.30	643.34	2.19	2.39	1.72	3.65	3.91	6.05
14. Western Maryland.....	8.50	966.69	2,700.09	3,666.78	2,200	1,411	169.05	166.66	60.47	.63	.68	.86	1.89	1.49	2.50
15. S.F. Pa., N.Y., and N.J.....	211.86	12,231.00	12,307.28	24,538.28	9,677	3,487	574.32	35.75	9.45	2.43	3.51	1.32	3.53	3.75	7.08
16. Middle Pennsylvania.....	511.18	29,839.95	53,456.44	83,296.39	11,664	1,900.97	1,144.56	594.98	2.39	2.56	.99	2.02	3.38	4.40	7.40
17. Western Pennsylvania.....	1,965.31	22,343.86	30,113.79	52,457.65	23,653	13,264	1,683.72	710.98	503.43	1.74	1.58	1.46	2.27	3.20	3.97
18. Eastern Pennsylvania.....	1,079.63	63,618.25	114,162.38	177,780.63	48,959	11,519	3,211.08	2,108.84	2,463.45	5.13	5.52	3.55	9.91	8.68	15.44
19. Southern Pennsylvania.....	43.72	23,383.98	61,705.79	85,089.77	26,441	8,162	1,408.22	201.90	982.55	2.85	2.86	2.18	7.56	5.03	10.40
20. Northeastern Ohio.....	1,484.64	14,366.26	36,551.97	50,918.23	22,175	5,960	757.50	706.06	851.91	2.22	2.11	2.51	6.13	4.73	8.51
21. Northwestern Ohio.....	910.47	8,158.00	21,469.43	29,627.03	5,603	3,393	474.20	100.00	100.00	2.08	2.48	2.42	6.33	4.50	8.83
22. Southern Ohio.....	1,234.63	35,551.09	80,944.86	116,495.95	42,974	11,204	2,311.88	2,520.71	3,092.93	2.98	3.17	3.20	7.22	6.18	10.38
23. Michigan.....	807.70	6,112.45	20,189.74	26,302.19	6,963	3,050	581.42	711.99	857.30	1.35	2.00	2.88	6.62	4.23	8.65
24. Northern Indiana.....	2,728.18	31,530.87	62,063.83	94,494.70	36,222	9,089	1,602.93	1,602.59	2,399.12	3.48	3.47	3.72	6.93	7.20	10.40
25. Middle Indiana.....	1,876.92	26,137.18	35,733.85	61,871.03	13,716	6,344	1,154.40	300.80	162.89	3.85	4.12	2.75	5.53	6.60	9.71
26. Southern Indiana.....	250.31	12,144.02	15,868.69	28,012.71	5,677	3,572	447.03	686.75	961.14	2.73	3.40	2.58	4.44	5.31	7.81
27. Canada.....		4,577.78	5,315.27	9,893.05	303	45.00			.74	1.51	1.93	17.54	2.67	19.01	
28. N. Dakota and E. Montana.....	289.50	1,476.38	7,860.46	9,336.84	2,312	515	122.33	15.28	20.00	2.76	2.87	5.48	15.26	8.24	18.11
29. N. Illinois and Wisconsin.....	2,731.24	15,809.07	28,733.54	44,542.61	18,347	5,216	1,171.16	732.92	354.11	2.75	3.03	3.18	5.51	5.93	8.51
30. Southern Illinois.....	364.84	5,441.20	18,487.26	23,928.46	5,127	3,088	460.67	142.73	260.12	1.89	1.76	1.85	5.99	4.74	7.77
31. N. Iowa, Minn., S. Dakota.....	1,447.98	8,138.21	10,544.07	18,682.28	4,462	2,324	375.50	352.00	120.50	3.05	3.50	2.94	4.54	5.99	8.00
32. Middle Iowa.....	1,441.69	9,850.73	17,773.27	27,624.00	6,057	1,929	285.75	103.42	97.92	4.12	5.11	3.13	9.21	7.25	14.34
33. Southern Iowa.....	167.08	3,178.94	4,709.56	7,888.50	994	1,222	274.95	45.00	20.00	1.72	2.50	1.59	3.95	3.37	6.43
34. Nebraska.....	124.24	2,980.56	8,836.76	11,877.32	927	998	162.00	51.51	496.68	1.58	2.99	2.13	8.90	3.71	11.88
35. Northeastern Kansas.....	83.00	4,265.85	10,999.86	15,265.71	2,689	1,539	166.45	30.00	90.00	2.02	2.60	1.63	6.71	3.65	9.33
36. Southeastern Kansas.....	772.95	1,907.92	5,146.05	7,053.97	543	796	138.50		1.71	2.40	2.93	6.46	4.54	8.94	
37. Southwestern Kansas.....	12.50	1,259.00	2,591.99	3,853.99	8,912	800	129.25	5.10		1.59	1.57	1.78	3.24	3.47	4.88
38. Colorado.....	351.50	5,915.24	38,031.39	43,946.63	13,435	1,784	235.00	54.00	20.00	3.23	3.32	3.33	21.42	6.56	24.51
39. Okla., P. Tex., and N. Mex.....	68.20	2,498.53	11,474.06	13,972.59	508	1,407	135.69	70.00	55.00	1.25	1.91	2.33	8.78	3.58	10.61
40. Texas and Louisiana.....	49.75	1,915.68	11,560.66	13,476.34	590	324	44.50	4.00	27.60	5.60	5.91	5.26	35.68	10.86	41.51
41. Northern Missouri.....	128.90	1,624.77	4,118.39	5,743.16	899	1,021	57.64	5.66	21.89	1.58	1.59	2.49	4.07	1.07	5.65
42. Middle Missouri.....	299.66	1,049.62	980.12	2,029.74	356	872	117.15		16.90	1.08	1.20	1.02	1.12	2.10	2.31
43. S. Missouri and Arkansas.....	44.21	659.50	1,578.20	2,237.70	390	671	65.00		20.00	1.10	.98	2.14	2.35	3.24	3.34
44. Southern California.....	230.29	13,254.29	27,144.15	40,398.44	12,326	3,047	508.41	443.05	763.25	3.39	4.35	3.89	8.91	7.28	13.21
45. S. Calif. and Arizona.....	955.23	16,872.97	33,957.19	50,830.16	9,381	4,170	944.00	53.45	871.20	3.93	4.05	3.45	8.14	7.38	12.11
46. Idaho and W. Montana.....	55.00	4,462.66	18,178.79	22,311.45	6,014	1,546	36.55	58.27	68.19	2.53	2.69	3.42	11.76	5.95	14.44
47. Oregon.....	33.90	1,694.84	6,624.20	8,119.07	7,303	3,636	74.05		312.00	2.62	2.66	3.74	10.10	6.36	12.73
48. Washington.....	128.62	5,978.30	10,329.81	15,768.11	10,930	2,092	264.00	163.78	125.00	2.79	2.60	3.44	4.94	6.23	7.51
49. Brotherhood at Large.....	336.66	12,116.97	82,821.24	94,968.21	4,075		81.93								
Totals.....	\$27,427.62	\$881,805.59	\$1,055,798.17	\$1,537,603.76	445,631	181,087	\$30,946.34	\$16,950.53	\$22,560.69	\$ 2.47	\$ 2.66	\$ 2.37	\$ 5.83	\$ 4.84	\$ 8.14

Gospel Messenger

Volume 95

DECEMBER 7, 1946

Number 48



I will build my church
and the powers of
death shall not prevail
against it

(Revised Standard Version)
Matt. 16: 18



For God so loved the world, that he gave his
only begotten Son, that whosoever believeth in
him should not perish, but have everlasting life.

John 3:16

Above is the Lassa church, Nigeria, W. Africa, built by the Africans in the form of
a cross. Below is H. Stover Kulp baptizing an African brother.

A N N U A L A F R I C A N U M B E R

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation". . . (Isa. 52: 7).

Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
H. A. BRANDT - - Associate Editor
ELIZABETH WEIGLE - Editorial Assistant

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Around the World

Victories in racial and religious tolerance have been on the community and state level. Nation-wide legislation is still much in the formative stage.

More than ninety per cent of the members of Iowa rural churches attend church as compared to fifty per cent of city church members, a survey sponsored by the Iowa Christian Rural Fellowship revealed.

Formation of a Bible Commission to co-ordinate and intensify Bible production and distribution in Germany has been announced by the Council of the Evangelical Church of that country. This commission will also establish and maintain relations with foreign Bible societies.

Sixty thousand Soviet citizens were baptized in the Baptist faith during the summer of 1946, according to a letter just received by the Rev. Louie D. Newton, president of the Southern Baptist Conference, from leaders of the Union of Evangelical Christian Baptists in the USSR.

A new denomination, the Evangelical United Brethren Church, was born when the Evangelical Church and the Church of the United Brethren in Christ were merged in a formal ceremony at Johnstown, Pa., on Nov. 16. This merger was the result of several years of negotiations between the two organizations.

In one of the cleverest maneuvers of modern political lobbying, the army is stepping up its tempo of subtle actions designed to win support for peacetime conscription. Employing a large staff of highly paid publicists the army is moving forward on these fronts:

(1) Winning people to the viewpoint that the army is a valuable training ground for youth and that expert care is always taken to protect the soldier from hazards of torrential rains, extreme heat and bitter cold. Smooth publicity is being given to "Operation Frost," a series of field maneuvers which are supposed to form the basis for improving cold-weather equipment.

(2) Releasing all men drafted in 1945. This hidden ball trick is expected to increase public sympathy for the army and pave the way for smooth sailing when the peacetime conscription bill is introduced in January.

Bible House, the most famous bookshop of Sydney, Australia, reported sales last year of 58,512 Scriptures, 10,000 of which were foreign language translations.

The grand jury of Jefferson County, New York, at the conclusion of its regular business, passed a resolution urging the people of that county to renew their faith and halt the "decay of religion."

The moral damage in Europe is greater than the physical destruction, is the judgment of Howard Kershner, of the Society of Friends, who has just returned from a four-month tour of the continent.

Four Presbyterian veterans have assured the restoration commission of their denomination that they will "help the Christian people in war-devastated lands rebuild their moral and religious agencies," for "the war we waged helped destroy them."

Plans to establish a University of Judaism in New York City call for a three-year campaign to raise \$15,000,000. The university would be developed from the schools and the services of the present Jewish Theological Seminary and would include besides an expanded rabbinical school, a school of Jewish education, a school of Jewish communal service, a center of Jewish music arts and letters and a school for advanced Jewish studies.

(3) Asking for an extension of the draft. After pleading for this strongly the army expects to say to legislators, "Well, we hate to see the present draft laws expire, but we are willing to back down on our demands for draft extension if you'll only adopt our innocent little peacetime conscription proposal."

... But opposition to peacetime conscription is strong among intelligent people everywhere. The can, by resolute Christian action block this effort to force all American youth into a war-training program. Brethren can find latest information by subscribing to *Conscription News*, 1013 Eighteenth St. N. W., Washington, D. C. We can best express our concern by organizing local study groups and preparing to set aside time in January, February and March to write letters, to help organize community committees, and to visit congressmen in Washington.—Julian Grigg

Editorial

The Negro and the Church of the Brethren

A. In Africa

The Church of the Brethren is deeply interested in the Negro in Africa. For about twenty-four years the church has maintained a score or more American workers in Africa to minister to the Negro. These workers have been interested in his salvation and in the enrichment of his total life.

a. Consequently, hospitals have been maintained and staffed in order to benefit him physically. Public health has been taught. Wells have been dug. Moreover, he has been shown how to enlarge the offerings from his gardens and how to improve his livestock.

b. Educationally the church has been much interested in the Negro in Africa also. Schools have been established and conducted on a high level. Books have been translated into his own language. From total illiteracy the Negro in the Church of the Brethren area in Africa has been brought, in some instances, close to the college level of education.

c. In the realm of crafts, likewise, the church has endeavored to be helpful to him. He now has learned how to make more adequate clothes for his body, how to construct chairs for his home, how to build fireplaces for his cooking; through these devices the physical interests which surround his life have been greatly enlarged.

d. At the heart of all of this, of course, has been the church. Hundreds have been baptized into the Church of the Brethren throughout the years. The writer has had the pleasure of participating in baptizing experiences in which as many as seventy were added to the church on one Sunday. In the leper col-



ony the church has grown rapidly, and Dr. Bosler informs us that a church which will seat one thousand is to be constructed soon.

All of this has cost money. But for the period of a decade the Church of the Brethren has been willing to give many thousands of dollars that this work might be sustained and enlarged.

Yes, the Church of the Brethren is interested in the total lives and in the salvation of Negroes in Africa. This Messenger details that interest. Because of such interest, all of us can feel gratification.

B. In America

The Church of the Brethren has evidenced little interest in the Negro in America. Or if the church does have an interest, it has been very hesitant throughout the years to implement its interest. There is no Negro Church of the Brethren in America and a survey recently conducted indicates that only a score or so of members of the Church of the Brethren in America belong to any race other than Caucasian. Of this handful some are American-born Japanese; a few are Negroes. It has been said of us that we are not in reality a Church of the Brethren; we are only a church of the white Brethren.

Let us compare our interest in American Negroes to that which we have evidenced in African Negroes.

a. The opportunity for a Negro to have hospitalization is about

as remote in certain areas of America, both North and South, as it is in Africa. The writer once looked on as two Negro boys who were practically torn to pieces in an automobile accident were attended by a veterinary. Observing our interest the veterinary said, "Do not look so concerned; we treat them like mules around here." About this the Church of the Brethren has not yet evidenced any concern.

b. In certain areas of the United States the educational offerings for the Negro are almost as inadequate as they are in Africa. Concerning this the Church of the Brethren has not implemented its concern.

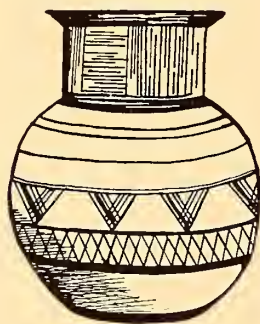
c. In some parts of America, both in our large cities and in areas of the South, the housing conditions of the Negro are considerably worse than is the average housing situation in Africa. To alleviate this the Church of the Brethren has not yet taken any step.

d. The opportunities for some of the Negroes in America to understand a loving God and his offered salvation are about as remote as they are in certain sections of Africa. About this the Church of the Brethren has done nothing.

During the eight years that the writer has been back from Africa he has been eager to help his church manifest an active interest in Negroes in America. In that period of time, however, the church has not been able to find anyone to serve the Negroes nearer home. Our prayer is that soon we may be able to announce that we have found some family that will dedicate its life to this work. During that time the Church of the Brethren has spent little, if any, money for its Negro neighbors. During that time, however, the Church

of the Brethren has talked much about its desire to be helpful.

Why this inability to get started in some brotherhood efforts in America? Could it be that it is harder to minister to people of other races who live close by than to endeavor to be helpful to them when they live overseas; that religion, when we must practice it in our own dooryards, becomes much harder than when we only talk about it? Cer-



tainly the church needs to study carefully how best it can help the Negro in America. Certainly it does not want to make major mistakes because of inexperience. But certainly we must soon become more than only talking Christians where the matter of race relations is concerned. If we really know the Lord, we will not be able to restrain ourselves from sharing this supreme joy with all of our brethren everywhere regardless of color.

What can we do about it? The following are suggestions: We can look for ways and means to begin to do something for other races in our local communities. We can give some of our money earmarked for Negro work in America. We can write our General Boards and later the General Brotherhood Board urging action. We can pray that some efforts which are now in their beginnings may become fruitbearing. We can pray that the Father will give us wisdom for this venture together with great zeal for the souls of all of his children.

D. W. B.

Thinking About the News

Virginia Is Ashamed

Wayne S. Guthrie and Evan Hollingsworth, both teachers in high schools in Virginia, resigned their positions recently because of pressures brought upon their employing boards by veterans' organizations, the American Legion and the Veterans of Foreign Wars. Previous to their resignations personal pressures had been brought upon these young men. They were accustomed to such things, however; they resigned because of the embarrassment to which their school boards had been brought by these protest maneuvers. They had been hired with full knowledge on the part of their hiring boards that they had served the country as conscientious objectors during the war. The boards thought that would not make any difference; they had hired them on the basis of their preparation and ability. It developed, however, that the veterans' organizations in Virginia had assimilated a bit more un-American philosophy than the Virginia educators had suspected.

Concerning these actions the thinking people of Virginia are thoroughly ashamed. The Virginia Council of Churches said, "The council stands squarely in defense of the Virginia constitution and the American Bill of Rights guaranteeing religious liberty, and in support of those laws which have respect for the religious convictions of our citizens." The Methodist Church of Virginia went on record with a similar resolution protesting the veterans' action as un-American and illegal.

Much newspaper opinion likewise was outspoken against such pressure government. This was rather clearly summed up by the Richmond Times-Dispatch in an editorial which said: "This action is the most deplorable instance of its kind to come to light in Virginia since the war. . . . The none-too-popular teaching profession has been done a disservice. But the most regrettable injury has been done the cause of religious tolerance. Let the Legion and the VFW think it over." Some newspapers were outspoken in the opposite direction and felt that it was "a disgrace to our government" to allow anyone to teach who had refused to bear arms for his country.

Virginia is a great state; she has been called the mother of presidents; Thomas Jefferson and Woodrow Wilson, two presidents who were experts in putting into beautiful and clear-cut language the sentiments which lie at the root of the real spirit of America, came from Virginia. Both of them would join the Virginia churchmen in feeling a sense of shame at the un-American activities to which these veterans' posts have stooped, doing it, interestingly enough, in the name of better Americanism.

These are the first, not the last, of such injustices which we shall hear of in America. Virginia is not the only state which will need to feel a sense of shame before we have found our way out of war hysteria into reasonableness once more.

The following is a hard indictment, but the writer feels it needs to be said. The American Legion, the VFW and other similar super-patriotic organizations, as they are locally organized, often either do not know what is good Americanism, or, knowing what it is, they deliberately set themselves to deny it and destroy it. With all due respect for their earnest zeal it is necessary to say concerning them that they often destroy what they think they have set themselves to preserve. Such organizations do not need thoughtless adulation as much as they need careful guidance and help from thoughtful Americans.

Church people are obligated to think. Good government must grow from a background of thoughtful and active Christian faith.

D. W. E.

A class of teachers and lay preachers in training for mission work among their own people. Brother and Sister Kulp can be seen in this picture



AFRICAN CHRISTIANITY

Has Made a Difference

Ivan Eikenberry
Garkida, Nigeria, W. Africa

WHO is teaching whom? Two white men and an African Christian were inspecting unused African houses belonging to the mission. Unexpectedly, the white men found a poor, old, dirty, half-drunken man living in one of the houses. Indignation and half-anger were in their hearts as they turned to the African Christian.

"Did you tell this man he could live here?" they demanded.

"Yes, I told him so," was the calm reply.

"And is he a Christian?"

"No, he is not a Christian. Furthermore, the woman with whom he lives is not his wife and he is a habitual drunkard. But his house fell down and he had no place to stay."

Had there been an obituary it would have told that death had left behind a mother and four small children. And there on a new grass mat, beside the reading stand in the church, lay the father's body, wrapped in clean white cloth. The simple service was to have ended with a prayer by the officiating minister, but as he said the amen, he heard the sorrowful mother quietly say that she wanted to pray too. And then before the hundreds gathered for this funeral she knelt and aloud thanked God for this husband and father, for the home and the happiness that had been there, for his Christianity in his personal living and in his teaching of their children, for the ideals which he had left them. And then she begged God to help her

lead the children to maturity within the Christian ideals of their father.

To her it was a sincere prayer. To the white man it was a sermon, given of God.

It was Friday night prayer meeting, and people paused for special requests for prayer. One who had just arrived from a near-by village arose and quietly said, "God has received Bukar. Let us pray for his widow and children." Some call it dignity. But some call it Christianity.

Epidemic sickness came to the village. Fear drove those whose compounds had not yet been stricken to run away. An old blind man with his wife, both Christians, and most of those

Ferne S. Baldwin, who lives at Marama, Nigeria, is the field editor of this Africa issue of the Gospel Messenger. To her our thanks are extended for her efforts in making assignments and securing contributions. Already within the last few months a decided change is noted in the speed with which mail passes to and from Africa. All the articles for this issue came through in excellent time.

who were interested in Christianity settled at Garkida. But on the second day after his arrival, the old blind man went to the missionary and said, "Now that we have all come to Garkida, don't forget about the people still in our village. There are still two left who are trying to follow the way of Jesus, but they need a teacher to show them the way. Don't forget them."

Two Africans and a white man examined church membership record cards. One stack contained cards of those men who have become polygamous or Mohammedan, or both. The mission ruling is that no polygamous man can be in fellowship with the church. Picking up that stack, the white man asked, "And shall we forget these?"

But an African answered, "With the help of God, we must never forget any man."

His face, gray hair and slightly shriveled arms and legs left no question that he was an old man. In his compound are five wives and because that is so, he can never receive Christian baptism. But though he was a polygamist before he first heard of Christ, through the years he has tried to live a Christian life. And now he had come to beg permission to attend the classes for training village evangelists and teachers. A polygamist in that group? Impossible! And in explanation, the missionary frankly told the old man that the mis-

sion could never send him out as a representative of the church or as an evangelist.

He replied that he knew that, and then continued, "But if I don't say that the mission sent me, will it be all right if I just tell the people of my own village about Jesus?"

Two miles that young mother walked early on Saturday morning to sit on the missionary's veranda and ask whether she might be permitted to receive baptism the next day, for a baptismal service had been announced. The conversation ended with the explanation that everyone seeking baptism must meet with the church committee (official board) before he could be finally accepted. The committee would meet at four on Saturday afternoon. She

would be there, but now she must hurry back that two miles to prepare the morning food for her family. At four she was present, having again walked that two miles. She was accepted for baptism and then hurried that two miles again to cook evening food. On Sunday morning she hurried to prepare morning food before church, then walked the two miles through rain, received her baptism, and with her only dress soaked wet from baptism, she walked the two miles through the rain back to her home.

And I came from a land where they say, "Who'll decide for Christ? Who will accept salvation through his blood? Just raise your hand where you are."

Who is teaching whom? Yes, African Christianity has made a difference in this missionary.

These Are Hard Questions

Gladys H. Royer

Lassa, Nigeria, W. Africa

PINDAR is a Christian—or at least he is in good standing in the church. He attends church services fairly regularly; he drops a coin into the collection basket; he has only one wife; he sends his children to school; he attends communion. But he has pigs, and like some farmers the world over, he can't keep them where they belong. They rooted up a widow's farm; several Christian families replanted their gardens twice or three times because of the damage done by his pigs. Still he refuses to make anything right with his neighbors or make any great effort to confine his pigs. He just says, "Let them take it to the court."

Thlama was a Christian of good standing in the church until he married his second and then his third wife. He attends church services regularly and

supports the work of the church by money and work; he teaches his children to give and he sends them to school. He too has pigs, but all the village knows that when they get into someone's field he pays for the damage without argument.

A few weeks ago a neighbor who is a leading Christian and employed in one of the mission institutions, killed one of Thlama's pigs with a poison arrow because he saw it in his field, although later he could find very little damage it had done. Thlama did not argue with him about it. He just tried to salvage what meat he could.

Thlama is known in the village as a peace-loving man, as one who takes good care of his family and his possessions but who never takes advantage of anyone. But he has three wives. Who is the Christian?

The Lord appointed seventy others and sent them . . . two by two, into every town and place . . . And he said to them, "The harvest is plentiful, but the laborers are few."

Gi-Wa-Higi

John B. Grimley

Lassa, Nigeria, W. Africa

ACCORDING to the mileage meter on the station jeep, it is four miles from Lassa to the village of Gi-Wa-Higi. However, even a jeep could not make the trip now; thirteen inches of rain fell during the month of July, a record rainfall for this month. It is now the end of September and though the rains are letting up, the two swamps between here and Gi-Wa-Higi make traveling very difficult. Each time I make the trip I have to urge the horse across the knee-deep stretches of mud and water. Once we tried to miss the swamps by cutting through the bush, but to our dismay we found the high ground almost as wet and more treacherous than the swamp. Of course, mud is nothing new to many of you. We remember becoming acquainted with mud roads during a summer pastorate at the Woodland church, Southern Illinois! But here it strikes us more keenly, for we can scarcely believe that that which is now almost bottomless muck will in a few months be as dry

as powder and as hard as rock!

But what about Gi-Wa-Higi? It is a group of family compounds scattered over an area half a mile square. At this season of the year corn grows more than ten feet high between the compounds, thus hiding them from view. A deep cut divides this farm land into two parts. During the rains a pleasant little stream runs through it. Here the children play, building dikes and houses in the golden sand. Here the villagers wash and get part of their drinking water. Here, too, may live the little snail that carries schistosomiasis to a large percentage of the people of this land.

Beyond this stream is the church and school building; near by is the compound of the leading man of the village. This pleasant non-Christian gentleman with his grey handle-bar mustache presides over what seems to be an ever-increasing household. The huts of sons and daughters nestle around him as chicks nestle close to their mother. Under the big tree by this

compound the men of the household and community gather to pass away their leisure hours and the women and girls gather to perform their never-ending tasks. Here we have seen them burning intricate designs upon newly dried gourds, thus making their dishes and spoons into articles of beauty. Here, also, old cracked gourd dishes are mended and thus saved for many more days of service. Here, too, the grasses of the field are sorted for their innumerable uses, and food for the day is prepared.

Here in the cool shade we saw our first freshly cut tattooings. A black substance had been rubbed into the raw cuts to make them heal as welts. This was not a pleasant sight. In the worship service that day several of the girls could scarcely find a comfortable way to sit, but then the girls would say, "What man wants his wife to be as smooth as a fish?" This welting of their bodies actually makes many of them as rough as a crocodile. The actual result of this painful tattooing is sometimes very near beauty, having the appearance of a dark lace shawl being thrown over the shoulders. But every young woman takes the chance that her freshly done tattooing may become badly infected. This then results in large ugly patches of scar tissue.

The teacher at Gi-Wa-Higi had several times reported that some were seeking to become Christians. This teacher has had his ups and downs—so much so that the question is raised, "Does he

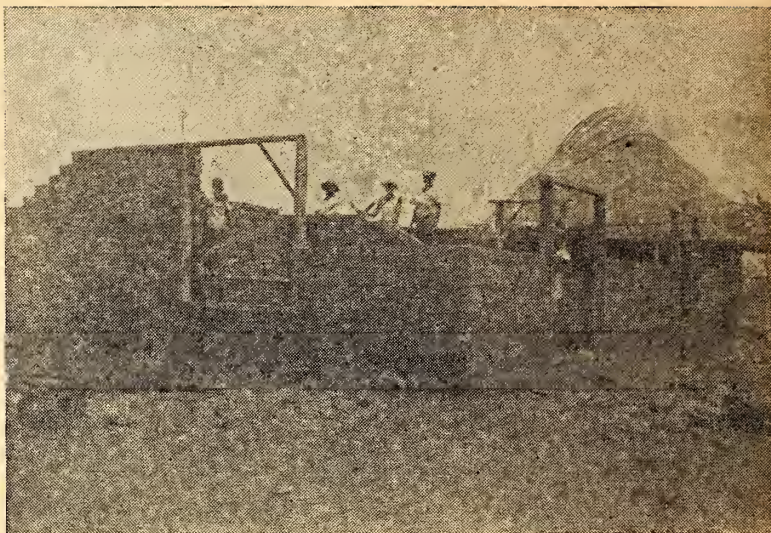


Rolling in a palm wood log to be used in building a bridge

know enough about the Christian life to teach others?" Well, who can tell? The same question could be raised about most of our village teachers, but since there are no others available, we must trust that the Holy Spirit will continually lead them into greater understanding.

Last Sunday we recorded the names of those seeking to receive the covenant and the names of those seeking to receive baptism. There were fifteen of the former and fifteen of the latter. How many of these thirty will actually find the Lord and walk with him will depend largely upon the faithfulness of our prayers, and the wisdom of the leadership available. But what an inspiration it is to know that in the bush of Africa at one small village there are actually thirty who want to become Christians! Among these thirty there are two women who are the wives of one man. There is one young man with two wives. There are two young men badly crippled, probably by polio. There is a woman who does not understand the Margi language. She is of a different tribe and there are no Scriptures in her language. There is a very pleasant young fellow and his wife who desire to become Christians, but his father is opposed to the idea. There is a young mother who has been deserted by her husband. Yet, she still wants to become a Christian. Also, there is a young man who first felt the call of Christ as he listened to market preaching in the town of Jos—400 miles from his own village. Though there are many problems which need to be solved before they may receive baptism, we feel the Spirit is moving within their souls.

Gi-Wa-Higi is not an important village. Yet it may become "in no wise least among the princes of Judah."



Mission house under construction at Wandali

What Will Christianity Mean to Wandali?

Hazel Minnich Landis

Wandali, via Biu, Nigeria, W. Africa

THERE has been both glamor and thrill in opening a new station. Things have opened up, have worked out, in a way that can be only by the blessing of God, and in answer to the prayers of all of us.

For years we as a mission have looked toward the western part of our territory, waiting for the time when there would be staff enough to open the work here. No other mission is allowed to come into what has been allotted to us as our territory. We came March 1, 1946, to open the work.

Crowds of curious have come to see what we look like and what we are doing. We have felt as if we were living in a glass house. Some seemed as if they had been waiting for our coming. They came bringing gifts, with a friendliness that cannot be accounted for. We believe that the Holy Spirit has worked in hearts, preparing them.

Young men have come from distant villages asking for schools. Some of the boys have already gone to the school at Biu, the seat of government, twenty miles away. It is a school of Mohammedan influence, as the government is Mohammedan. Boys from the nearby village now come every day to learn. We call this a class in religious instruction. Hamnu, the teacher, says that he thinks that as soon as the harvest is gathered, as many as sixty boys will come from a distance, wanting to stay here and learn.

Crowds of sick people have come. If we only had the faith and power that Jesus promised us! They think all the white missionary needs to do is to look at them to know what the trouble is, to touch them and they will be well. No need for the X-ray and not much for medicine! In the face of their credulity it is hard not to say impatiently, "Tell

me what is hurting you; I am not God." But God has blessed our medicine. Each week for six weeks we took medicine five miles out to a woman full of sores and crippled with yaws. In a few weeks the sores were healed and her strength began to come back. The men asked Hamnu to have prayers with them; so he goes each Sunday for a service. A man came eighteen miles with a foot that had laid him up for nine months. In nine days of soaking in hot water and dressing it, the foot was well. He was evidently a man of means and is our friend now.

People have come for other things also. Young men ask for a scrap of paper to make cigarettes, for they raise their own tobacco. This gives us opportunity to tell them the harm that they do to their bodies with this weed. Women ask for old tins and bottles for oil. They beg for old clothes to make a head dress. The men ask for trousers and shirts, for soap and kerosene, for vegetables and tree seeds. We are anxious to help them with seeds and fruit trees, when possible, for they need a better diet.

We expect Richard and Ann Burger to be with us in the work here by the time you read this. Also we hope to have another African to help us with medicine and teaching and preaching. Up till now our time has mostly been taken in building a simple house, planting trees and gardens, and all of the things required for starting to live in a new place.

In our village of Wandali, right by the tree which is the heart of the village, is a Mohammedan place of prayer, where prayers are said by a few five times a day. The chief and his son are our best friends, but they had already started to observe the yearly Mohammedan fast month. Are we already too late? When I asked the village men where the place of ceremo-

Expanding Opportunities

Ira S. Petre

Chibuk, Nigeria, W. Africa

THERE is a great hunger for the gospel, greater than ever before. Indifference is turning into a desire to know more about God and his Son and the saving power of his gospel. Many people have seen that Mohammedanism is not sufficient. They have a saying that "following Mohammed in the end leaves one short of arriving home." They have learned that those who truly follow the Christian way will "arrive home."

A kind act very often prepares the way for the program of Christian enlightenment. Recently we were called upon for help at 2:00 a.m. by a very influential witch doctor, Aba Dua, whose daughter, a woman perhaps thirty-five years of age and the mother of three children, had such a high fever that she was almost uncontrollable. We gave him some medicine for her. He went home and gave her the medicine. By daylight she had improved and was able to be up and about her work. Because of this and other friendly acts he has become an advocate of our school program. He has encouraged all those under his influence to send their children to school and to follow the Christian way.

As I talked with this man recently he said, "We old men are

lost in sin and can never be saved, because it is too late." I told him that no one can be saved on the merits of his own conduct and that Christ would not withhold eternal life from anyone who is willing to believe on him and look to him for deliverance and guidance. Aba Dua said, "Truly a man can be saved if he wants to be saved."

Since our return to Chibuk on June 21 we have seen opportunities more vast than ever before. Many out-villages are making a greater response than previously to a program which affords them opportunities to learn to read the New Testament for themselves. Five have been coming every week to buy the first four beginning reading sheets, for which they pay one cent. There is a tremendous need for a number of trained Christian teachers to help in guiding these young seekers in the way they should go. Pray that this need may be met.

At present we have eighty people in classes in the local village school. One third of this group are children whose ages range from six to ten years. The rest of the group is made up of older boys, men and women. Pray that our heavenly Father may guide us and strengthen us in this responsibility.

nial worship, the village *millam*, was, they said, "Over there," and pointed back over their shoulders. "But," they said, "we don't keep it up any more." They have lost faith in their old forms of worship. They are open now to something to take its place. Hamnu tells them, "There are three ways, the old way of the *Hoptus*, a worship of fear of spirits; the Mohammedan way; and the Christian way. We have

come to show them the Christian way of following the true God." The chief's son has already said that this is the last year they will follow the Moslem way.

Will you pray with us that our coming to Wandali will mean "good tidings to the poor, release to captives, recovering of sight to the blind, setting at liberty them that are bruised"?

As a Child

Elmer Baldwin
Marama, Nigeria, W. Africa

SOME of you know Kudiri; some of you know about him. Kudiri is an old, old man. How old, no one knows. When asked this question, he shrugs his shoulders and with a broad grin that shows his decayed and discolored teeth he says, "I don't know; I'm just old; I have seen five kings." He means that he has seen five kings reign in the native headquarters at Biu. He is, without much doubt, the oldest African around Marama and the oldest African Christian in our mission. He wears just his leather loincloth through the week but on Sundays he adds a native cloth which he throws over his shoulders and wraps around his body.

Kudiri has been in the employ of the Marama station almost since work was begun here. He has been faithful and loyal in his work, but he is getting too old to carry on any longer. For several years the Marama staff has been trying to pension him but to no avail. Several months ago his strength seemed to be failing more noticeably. He said he was tired. When I talked to him about quitting work he seemed more interested than ever before and began asking questions. These questions revealed some of his thinking.

He understood that he would continue getting his fifty cents a month but he said, "If I don't come here every day for my work, I won't be able to come and greet you." I assured him he could come and greet us whenever he wanted. Then he said, "Will I still be able to go to church?" Again I assured him that we cer-

tainly would not want him to stop coming to church and that his work had nothing to do with his going to church. This was a hard idea to get out of his mind since he had worked for the mission ever since he had known about the church. His next question was, "Will I still be able to go to the love feast?" As tired and weary as Kudiri is he would not give up his work if he were to be deprived of the privileges of the church he has learned to love.

Life has been different for Kudiri for the past fifteen years. He still lives in his African compound, eats his African food, wears his African clothing and still has his black skin—though one forgets this as he talks with him. But his life now has an outlook different from the one he had when he was a young man. He has tasted of Christianity with its love, friendliness and loyalties. He has learned of a loving Father and of the salva-

tion that is ours through his Son. He believes in heaven and life eternal through Christ. Now he has a life hereafter to look forward to in the near future.

In a conversation with a fellow missionary who was visiting Marama this past week end Kudiri said, "I am afraid I will never get to see you again unless I can go to Garkida to greet you in your home." After a moment of thought he said, "But if I don't get to see you again here, I'll wait for you up there." The missionary replied, "Yes, but maybe I'll go up there before you do." Kudiri paused. "Oh, no, you won't," he said, "but, if you do, then you will wait up there for me."

Kudiri lives a simple, primitive life. He does not choose his food according to our tastes; he drinks water that we wouldn't wash our hands in; he is not worried by the mere trifles that give us headaches and nervous indigestion. In the eyes of the civilized world he would be considered a mere child.

So be it. Like a child Kudiri has a simple faith. He does not understand the various trends of theology. He does not understand all about Christ's divinity. But he does know that Christ is the Son of God and that he came to save those who were lost. He knows that those who believe in Christ will go to heaven when their life here is finished. That is his simple steadfast faith. He is a child indeed—a child of God.

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark 10: 15).



Kudiri



A papaya tree bearing fruit

Some Recent Experiences

Clara B. Myer

Jos, Nigeria, W. Africa

TRAVELING to Africa brought to me many new and unique experiences. I had never traveled by plane before, but I found it to be very enjoyable. Among the passengers were twelve other missionaries, and our fellowship proved to be both pleasant and interesting.

The first evening we stopped in Newfoundland for forty-five minutes. The next morning we found ourselves in Ireland, where we were served a very good breakfast. By 4:30 in the afternoon we were in Lisbon and the next morning (Sunday) we landed at Dakar on the African coast. By noon we were in Monrovia and my journey by plane was already ended.

I spent the next five days at the Mizpah mission home in Monrovia. From Monrovia I traveled on a British freighter to Lagos. This was also an experience entirely new to me. On the afternoon of May 9 I arrived at Lagos. By eleven o'clock the next morning I had seen my baggage through customs, exchanged my remaining travelers' checks for West African currency, and visited the American consul. I then boarded the train for Jos and arrived here on Sunday, May 12, at eleven o'clock. Even though the entire journey was made in just two weeks and two

days, I was very glad to reach my destination.

The journey was enjoyable, and it proved to be a rich spiritual experience as well. I have always been a lover of nature, but my traveling to Africa has resulted in an added appreciation for this beautiful world which displays God's handiwork in such a wonderful way. As we flew sometimes high above the clouds and sometimes at lower altitudes, I became more conscious than ever before of God's power, his infinite wisdom, his protection, and his guidance.

In all my traveling I found people to be courteous and helpful. I have found a like courtesy and helpfulness in Jos. Life here is very different, but the Heckmans and others with whom I have associated have helped me to become oriented to this unfamiliar world in which I now live.

I was much impressed when I saw the new school building for the first time. It is quite a large structure and the location is very desirable.

The pupils at Hillcrest form an interesting group. At present we have five children from the Church of the Brethren mission and twelve from other missions. These mission children come to us from England, Denmark, New Zealand, Canada, and the United States. In addition to mission children I have five British pupils whose fathers are

engaged in the tin industry and one other British pupil whose father is a government official. I also have ten pupils of Syrian and Turkish nationalities whose fathers are businessmen in Jos.

I have all the grades from one to eight; so I have no difficulty trying to find something to do to occupy my time. Some of my pupils are highly cultured, while others are very crude in their manners. Nevertheless, I find each child an attractive and an interesting personality. The American children have no monopoly on brains; neither have they a monopoly on laziness and mischief.

Even though the children come from many different countries and represent various religious faiths, I have observed no prejudice whatever. This reminds me again of the fact that children are not naturally biased, but that they acquire prejudices from contacts with prejudiced adults.

My work here with children of varied cultural and religious backgrounds is challenging indeed. I am doing what I can to help them to appreciate more and to understand better the peoples of other races, nationalities and creeds, and to uphold the Christ, the Prince of peace and the Savior of mankind. Thus I try to do my small bit in sowing seeds of goodwill in a troubled world.

A Joyful Noise

James and Merle Bowman
Garkida, Nigeria, W. Africa

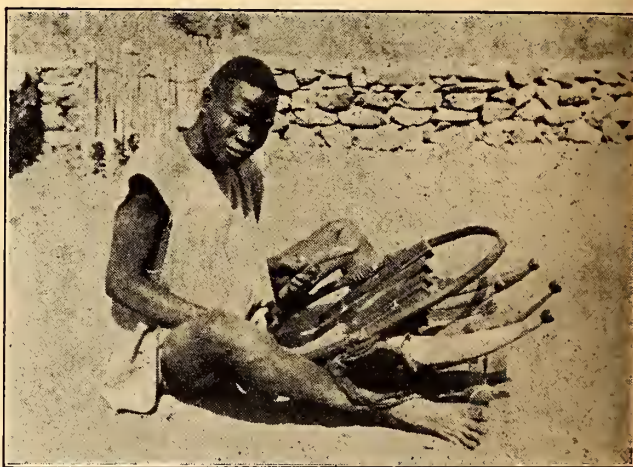
Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness:
Come before his presence with singing.

ONE of the most delightful of our early impressions of Garkida was of the children's choir, as they announced the beginning of the Sunday morning church service. "Follow, follow, I will follow Jesus," sang their clear strong voices, as they entered at the back of the church. We wondered how many there might be, for their volume was surprising. As they came into view we saw twenty children, robed in white, led by two teen-age boys. Each one kept perfect step with his neighbor. The preschool tots, looking like cherubs in their short white robes, bobbed along in perfect rhythm. Many adult choirs at home with their stumbling attempts to accomplish an impressive, reverent processional would have been inspired.

On trek in the outvillages, it was a thrill to hear the people sing their native songs. It was always a pleasure to hear the leader say, "*Ka mbru ha Bura-Bura*" (Let us sing a Bura song). One is reminded of early years in America when the leader sang a line, and then the whole group burst forth in tune, following his pattern. The Bura songs have never yet been successfully written down by one of the white missionaries. It is our hope that one day it may be accomplished, so that those at home may enjoy them too.

Another rewarding experi-

The African xylophone is made from ebony sticks with cow horns as resonators. Its music is pleasing.



ence was ours at the leper colony. We arrived on the field in April just as pre-Easter services were beginning. They were held out of doors in brilliant moonlight. We felt as though no building could have contained

the swelling songs of praise. These lepers have much for which to be thankful, for healing and hope are theirs once more, where all had been despair. An old gentleman with a native type of violin played and sang in his own tongue, *The Great Physician Now Is Near*. Each tribal group, for they come to the colony from near and far, contributed one of its own songs to the meeting. In finale, a native tune rose in a mighty hal-

lelujah chorus to the sky until we felt as though the stars themselves shouted for joy. It was as though each man, woman and child wished "for a thousand tongues to sing" his Redeemer's praise.

IMPRESSIONS THAT LINGER

Richard Burger
Garkida, Nigeria, W. Africa

I AM yet a tenderfoot in this business of being a missionary, but after nine months I have learned at least one thing: The culture and mores and concepts of these people are so vastly different from anything I have known that they overwhelmingly teach me to regard myself as a tenderfoot for a long time to come. Yet there are certain observations and impres-

sions that linger and intrigue me, experiences that I cannot put out of my mind in thoughtful moments.

I have been impressed by the contrasting beauty of the African countryside as the seasons move from the parched, thirsty ground of the dry season to the abundance of rain in the wet season. What seemed to us a barren wasteland of burned-over

hills and plains when we came has now blossomed and borne fruit for multitudes. The mountains rising in great heaps of nearly bare rocks are distinctive. But if my being a missionary depended on this, I would return home tomorrow.

I am further impressed by the material and professional progress that a primitive people has made in a generation or two. Our own ancestors required centuries to make the changes these people have made in a relatively short time. There are men here who have achieved medical and surgical skill to a surprising degree, but whose fathers and brothers catered to and continue to patronize the medicine man. There are men here whose neighbors yet live among household furnishings of mud, crude pottery, grass and stone; yet they have achieved precision in the fashioning of furniture that surpasses that of many Americans I have known. There are men here who drive automobiles and trucks, who repair watches and who build permanent buildings and dwellings. But side by side with this material progress I see developing the greed and the ceaseless selfish desire that is the fruit of a faith in material things. This material progress alone is not what I came to Africa to promote. That will only

usher in an age of tariffs that starve, of nationalism that breeds wars, of greed that develops economic caste systems and of secularism that will allow men to use the creations and fruits of their genius in all-out war. No, if I came for this I should return home at once, for I see the havoc and chaos that have been wrought in the earth and among nations by such progress.

Again I am impressed by the sheer pleasure of moving about in the universe, going places and seeing new things, but this will not keep me here. If it did I would be following only a wanderlust and not the Master.

The impression that overwhelms me is what I have observed of the "cross over Africa." For example, there is in Garkida a man whose life will go down in the history of this community as a testimony to the power of God through Jesus Christ. He stands with the elders and laymen who have been the foundation of the Church of the Brethren. He is in the ranks of those who speak and live the gospel of Christ. During the day I am made aware of his warm-hearted, gentle but firm spirit, and when I think of his contribution I see him as "a light set on a hill that cannot be hid."

And there are others also of whom I might tell. I shall not

soon forget the sense of loss I felt as I stood looking down upon a fresh mound of earth, the last resting place of Bukar Anjili. I had known him only a short time, but his vision and resourcefulness and his Christian life claimed my deepest respect. On his shoulders largely rested the responsibility for the work of Christ in one of our promising villages. It was he who opened the work there, he who rose as a recognized Christian in a strongly Moslem village, he who persisted in his requests until the mission granted the village a Christian school and a Christian teacher. His work is not finished and he is not gone. His spirit and his works that he did live on. He lives as one of the multitude of the lost in this world who found God and salvation through Jesus Christ.

Dissension and trouble among the leaders of one of our churches in a village near Garkida were a genuine concern to those of us who were much interested in the work there. Several trips had been made in the hope of resolving the difficulty. It was for that purpose that we were meeting with the Christians there on this particular occasion. I have never been in a council meeting where the tension was stronger. But for the wisdom and the Christian sense of justice and love of those people, that body of Christians might have divided and departed in confusion and anger, losing the testimony for Christ there. A young man, not yet baptized, stood and said frankly, honestly and decisively, "The trouble lies with two men. There is no trouble here but that. They are jealous of each other and always try to belittle each other in public. If they could forgive each other all would be well." Then a man with eyes full of kindness and a calm voice stood and quietly confirmed that point of view.



Lassa Elementary School Group

When all other members of the group confronted the two overly zealous brethren with these facts, the younger of the two stood and agreed; he told of the trouble between them of many years ago from which grew the present situation. To this the older man replied in anger and left the room, but one of those Christian men, young yet in the Christian faith, went after him and taking him by the hand led him back. In ten minutes those two men stood and confessed their guilt and not only asked the church to forgive them but publicly forgave each other.

I know men who have inherit-

ed the Christian faith from generations of sincere Christian forebears who have not achieved that sense of Christian grace, wisdom and justice. The faith once and for all time delivered to man through Christ our Lord can only pass from their feeble hands to those of strong, courageous, Christ-seeking men like these of whom I have told you.

The two things that overwhelm me here are "the cross over Africa" in the hearts of men like these and, along with that, the tragic need of the multitudes for knowledge of God through Christ and the abundant life it brings.

The General Brotherhood Board

Rufus D. Bowman
Chicago, Illinois

ONE General Board! That is something new in recent Brethren history. The Wenatchee Annual Conference decided to combine all general boards into one General Brotherhood Board of twenty-five members. This new board is to have five commissions: namely, foreign missions, ministry and home missions, Christian education, Christian service, and finance.

The General Brotherhood Board is designed to increase unity, efficiency, and economy in the general program of the church. It will look at the church program as a whole, deal with general principles and policies, employ all staff personnel, prepare the budget for Annual Conference, and supervise the work of the commissions. All major items of policy and program will be considered by the board as a whole. The commissions will deal with the more detailed aspects of the program.

The Wenatchee Conference decided that the General Brotherhood Board should assume its duties on March 1, 1947, or as soon thereafter as the legal procedures can be effected. The first meeting of the General Brotherhood Board was held at Elgin, Illinois, Nov. 13, at 7:00 P.M. This meeting was held during the week of the regular fall board meetings in order to save traveling expenses, for many members of the new board are also serving as members of the present general boards. Although the General Brotherhood Board is not yet legally incorporated, an organizational meeting was necessary to prepare for assuming the duties of the present general boards when the act of incorporation is finally enacted. At this time it seems that the General Brotherhood Board may be fully incorporated by March 1, 1947.

Twenty-four members were present at the first meeting of the General Brotherhood Board. Brother Newton Long could not

be present because of illness. A committee of five members was appointed to study the personnel of the board and make recommendations for membership on the commissions. The same committee was charged with the responsibility for recommending a general secretary. The budget for next year's Annual Conference is to be studied by the board at a later meeting. The board reviewed the Articles of Incorporation and adopted them with slight revisions which are to be suggested to the attorney. Other matters referred to the General Brotherhood Board at the recent meeting of the Council of Boards were given attention.

The next meeting will be held January 9 and 10, 1947, at Bethany Biblical Seminary.

The board members at this first meeting undertook the work of the church placed upon them by Annual Conference with consecration, interest, and deep devotion.

Pray for the brotherhood work as the transfer is gradually made from the general boards to the General Brotherhood Board.

The following are the members of the General Brotherhood Board: Paul H. Bowman, Rufus P. Bucher, Rufus D. Bowman, Burton Metzler, C. Ernest Davis, W. Newton Long, Calvert N. Ellis, William M. Beahm, W. W. Peters, Charles E. Zunkel, Minor C. Miller, Ralph W. Schlosser, V. F. Schwalm, Hylton Harman, S. L. Barnhart, A. C. Baugher, Warren D. Bowman, A. G. Breidenstine, R. E. Mohler, Harper S. Will, M. J. Brougher, John W. Metzler, Earl L. Russell, Gordon Shull, Earl M. Bowman.

The Dawning of a Christian Conscience

Mary Petre
Chibuk, Nigeria, W. Africa

IT was evening, just as the sun was setting behind the beautiful Chibuk hills. We looked down the road and saw fourteen head carriers coming toward us. This is a common sight in Africa, of course, but it was especially exciting to us this time.

Three months had passed since

we had arrived from furlough. Food was scarce. The gardens which we had planted were not producing much yet. And these boxes were a part of our food order from the States. As the men came to the house, putting their heavy loads on the ground, some were grunting and groaning, but most of their faces were beaming with smiles. They were glad that their journey was over and rightly so.

The bush path between Gardikida and Chibuk, a distance of forty-two miles, is not an easy one to travel in the rainy season. There are many streams to cross, one of which usually has enough water in it that the carriers have to pay for the assistance they receive in crossing. However, the water rises and abates rather quickly.

We noticed that one man was especially eager to be the spokesman for the group. According to his story the water in the stream was well over their heads. This man paid so much and that man paid so much, the total for crossing being about twenty-one shillings and seven pence, which is a lot of money to these people. We were a little amazed that the water was so high since the rains were about over, and we had had several dry days. But we paid them and they were on their way.

After a week passed we began to hear rumors that these men had told an untruth about the high water. The truth somehow leaks out. The leader of the carriers came to greet us several times. Finally, he came one day and said, "I want to repent. The water was not high in the stream and we paid nothing for crossing it." My husband expressed his gratitude to this man that he was big enough to own up to his wrongdoing, and told him that if his repentance was sincere he would make amends somehow. So the carrier visited his fellow men, collected the money and brought it back to us.

Walking With God Today



H. H. Helman

Brothers All

God is at the center of brotherhood. The future must form around God or perish. The effort to rally humanity around anyone else or anything else always has failed eventually. Jesus came to rally us around God, as his children and as brothers. The tie that binds this brotherhood is love. It is the only unbroken tie. Those in the brotherhood love each other even before they know each other. The kingdom of God is among us when there is brotherhood centered in God.

Monday, December 9

For Love's Sake. 1 John 3:1-8.

The greatest thing the world has ever discovered about God is that he is love. Jesus came to reveal him as a God of love. To discover that God is love is to be saved. He so loved the world that he gave his only begotten Son. Behold, what manner of love that was!

We know that thy love for us is everlasting, O Lord.

Tuesday, December 10

A Brother Beloved. Philemon 15-20.

If I say, "You are my brother," I declare that we are equal. It means the same when I say it to a Negro or to a downtrodden slave. Moffatt translates verse 16: "No longer a mere slave but something more than a slave—a beloved brother; especially dear to me but how much more to you as a man and as a Christian."

Our Father, give us faith in thee and in one another.

Wednesday, December 11

Brotherhood for All Peoples. Luke 4:16-19.

Christianity seeks to make brothers out of the poor and the rich, out of the black and the white, out of the laborer and the employer, out of the customer and the merchant, out of the high and the low—out of all people everywhere. It cancels out divisions, removes fences, unites hearts and hands.

Help us look upon others with eyes of faith and not with cold suspicion.

Thursday, December 12

Brotherly Forgiveness. Gen. 45:1-5.

Joseph did not merely shake hands and make up with his brothers.

Real brotherhood goes far beyond that. It forgives from the heart and then smothers that forgiveness with goodwill and real love. When we are unforgiving we break with our brother and with the Christian way.

Help us to forgive in spite of hurts, to love in spite of differences.

Friday, December 13

God's Forgiving Love. Psalms 130.

One does not first get better and then turn to God for forgiveness. Rather we turn to God for forgiveness and then get better. I am to go to God just as I am without one plea. If God were not a God of love that would not be so. But because he loves us he forgives us—if we turn to him.

May we not close our hearts to thee, O God.

Saturday, December 14

Forgive Thy Brother. Luke 17:1-4.

The brotherly heart is the forgiving heart. You cannot down the brotherly heart by too many offenses or hurts. It always rebounds, forgiving. That is why Jesus could forgive those who helped crucify him. His love was greater than their offense. How much of a hurt does it take to make us unforgiving?

Help us to forgive our debtors, because we seek thy forgiveness, O God.

Sunday, December 15

Prayer for Christian Unity. John 17:9-21.

In this prayer Jesus binds us up with all classes and races of people who are his followers. That makes his church bigger than my denomination. You cannot fence off the church and the kingdom of God so that only certain ones are allowed to enter. Jesus prayed that all followers, all Christians, all denominations might be one.

Help us, O God, to labor for that Christian brotherhood that includes everybody.

... Kingdom Gleanings ...

Brotherhood Theme for 1946-47

Christ the Hope of the World

Calendar for Sunday, December 8

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and used by its permission.

Sunday-school Lesson, Paul Admonishes the Churches (Temperance Lesson)—1 Cor. 6:9a-10; 11:17-27; Rom. 13:13-14; Eph. 5:18-21. Golden Text, Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. Rom. 13:13.

B.Y.P.D. Topic for December, Do You Know Your Bible?

Gains for the Kingdom

Twelve baptized in the Free Spring church, Pa.

Ten baptized in the Black Swamp church, Ohio.

Four baptized and two received by letter in the Richmond church, Ind.

Thirteen baptized and seven received by letter in the Elizabethtown church, Pa.

Nine baptized, two reclaimed and four received by letter in the Lebanon City church, Pa.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. S. Clyde Weaver of East Petersburg, Pa., in the Sugar Creek church, Ohio, Dec. 1-15.

Personal Mention

Middle Missouri will be represented on the Orlando Standing Committee by Elder James M. Mohler.

Bro. L. L. McWhorter will represent Northern Missouri on the Orlando Standing Committee. The alternate is Bro. X. L. Coppock.

Bro. Austin Eiler on his way from his home at Nampa, Idaho, to the conference of Brethren service representatives at New Windsor, Md., took time out to come to Elgin to go through the Publishing House.

Stephen Lynn Albright has arrived to make his home with Rowena and Lyle Albright, who have only recently arrived on our Africa mission field. Stephen was born Nov. 4, 1946. Those who know the Albrights will be pleased to hear this news.

Sister Rebecca Foutz writes that Life, Real and Portrayed is soon to be available in Braille for the blind. This is her recent book which tells something of her own life and work and includes her writing for our church papers. The price of the book is \$1.00. It may be secured either from the author or through the House.

Bro. J. Stanley Earhart, pastor of the Jennersville church, requests that anyone knowing of Brethren people or people with a Brethren background who are living in southern Chester County, Pa., northern Delaware, or northeastern Maryland please contact him in order that he may interest them in the work of the church at Jennersville.

Bro. Ray M. Petersime of Gettysburg, Ohio, will tell of his recent flight to Poland with eggs and of his experiences there. This report will be given on the International Council's radio program, Victorious Living, on the dates Dec. 12, 13, and 14. The time of the broadcast differs in different sections of the country but it appears everywhere under the heading, Victorious Living.

Miscellaneous Items

Johnson City church, Tenn., celebrated the twenty-first anniversary of its organization with a home-coming service on Dec. 1. Two former pastors, Brethren Cecil Ikenberry and J. C. Wine, were the guest speakers.

The deputation trip to Africa which is to be made by Leland S. Brubaker, William Beahm and Julian Gromer will be made next June, July and August rather than in the months of November, December and January as formerly planned.

The Saturday Evening Post, in its leading editorial for Nov. 23, comes out clearly and strongly in favor of releasing conscientious objectors from prison. If the President does not grant Christmas amnesty, he will be defeating some of the best opinion in America.

From the Quakertown church paper, Pa., we glean this item: "The Gospel Messenger is our official church paper and should be received and read by every Brethren family. The Gospel Messenger, district meeting and Annual Conference all help to acquaint us with the church on a brotherhood basis."

Straight-Way is the name of a very interesting bulletin which is gotten out each month by the Italian Church of the Brethren in Brooklyn, N. Y. Part of it is written in English and part of it in Italian. It is very attractively arranged and should be helpful to the Brooklyn church. We were glad to receive a copy of the bulletin.

Church leaders in London are asking the Christian people of England to join with "fellow Indian Christians" in observing Sunday, Dec. 1, as a day of prayer for India. This appeal was signed by the Archbishop of Canterbury and other church officials representing the churches of England and of Scotland. American church people would do well to pray also at the same time for the new nation which is forming in India.

Peacetime military conscription will be fastened upon the American people before the end of March 1947, if the military has its way. This campaign is quietly getting under way. The churches of Christ in America have been able to co-operate on this issue with sufficient strength to prevent it up to this time. They must now gird themselves for a final effort. Watch the Messenger for suggestions from week to week.

The annual observance of youth week as sponsored by the International Council of Religious Education is set for Jan. 26—Feb. 2, 1947. As in former years, two four-year college scholarships valued at \$1,600 each will be awarded the boy and the girl who write the best essays on the meaning of Christian Faith in My Community. Brethren young people have been among the winners in this contest for the past several years.

Increasing pressure is being brought each day upon the President of the United States to grant Christmas amnesty to the more than one thousand objectors to war who are still in prison and to grant full legal rights to the 4,500 who have been released from prison but are still deprived of civil rights. Petitions have gone to the President recently from leading authors in America, from outstanding ministers in the United States, from the brotherhood of sleeping-car porters, and from the association of Jewish ministers. In addition, editorials have appeared in the New York Times, the Boston Herald, the Washington Post and the Saturday Evening Post, and calls for amnesty have been heard over national radio hookups. Needed yet are letters directed to the President from Christians throughout the United States. A recent poll indicated that 80% of the people of America are eager that the President grant this amnesty. If he does not, he will continue to thwart the will of the American people.

Council of Boards Meeting

At 1:30 on Wednesday, Nov. 13, Bro. Rufus D. Bowman, moderator of the church for 1946-47, called the boards together in a Council of Boards meeting. The fourth floor of the Publishing House was well filled with board members and staff workers as the gavel fell. The occasion was historic, as this may be the last meeting of its kind to be held just this way in the Church of the Brethren. The General Brotherhood Board is commissioned to take over in March 1947 and the next meeting of the boards may be a transitional meeting. Bro. George Detweiler of Waynesboro, Pa., led the group in singing several hymns of faith. Bro. Leland Brubaker then led us in prayer and spoke from a text in Psalm 11:3: "While the walls were being torn down, what were the righteous doing?" His talk concerned China and the Chinese people. Their walls are coming down, he said, and they need help as great changes take place. The righteous must be busy doing many things as the present walls are torn down.

Following the address Bro. Bowman introduced four visiting members from our sister church, the Brethren. He announced the first meeting of the General Brotherhood Board which would be held that evening. This historic meeting was to be private but a photograph was taken which we hope may be available for Messenger publication presently.

Bro. H. Spenser Minnich spoke on the financial achievements and needs of the church. In general the giving has been good, he said, but there seems to be some tendency to slump back into reduced giving now that the urgency of the appeals of the war years is lessened. His plea was that we should be administrators for God and give to the work of the Lord even if specific projects are not widely advertised. The needs of the world have not lessened; avenues for mission and service work are increasing.

The next item of business was a discussion of the theme or slogan for next year. After numerous suggestions were made, it was decided that a committee be appointed to report to the General Brotherhood Board next spring. R. W. Schlosser, Earl Bowman and Harper Will are the committee.

The treasurer reported next. The general expenditures are increasing at some points in mission and service projects and lessening in others, he told us, so that the general over-all picture is not discouraging. But funds must continue to come in, especially in the field of general Conference giving if the mission program is to continue to expand.

Bro. Paul H. Bowman, recently appointed Washington representative, reported on the plans and activities of that office. The office itself is to be located in the Washington City Church of the Brethren parish house, 337 North Carolina Avenue, S. E., Telephone, Franklin 5924. The boards voted to continue the office and further to clarify its work as it progresses experimentally.

Following these decisions the various boards reported: V. F. Schwalm for the Mission Board, H. F. Richards for the General Ministerial Board, E. M. Hersch for the Publishing House, A. C. Baugher for the Board of Christian Education, P. H. Bowman for the Service Committee, V. F. Schwalm for the General Education Board, Harl Russell for the Pension Board, E. G. Hoff for Bethany Biblical Seminary, H. A. Brandt for the Historical Commission, C. N. Ellis for the General Investment Council and Raymond R. Peters for the Joint Leadership Council.

These reports, in the main, indicated encouraging

progress. Several significant actions were taken by the Council of Boards. A resolution was adopted calling upon the President of the United States to grant Christmas amnesty to the one thousand or more conscientious objectors who are still in prison. A second resolution calling upon the nations to disarm was adopted to be sent to the President of the United States, the foreign ministers of China, France, the Soviet Union, the United Kingdom and to the United Nations secretariat. These resolutions are to be presented to the people concerned by the moderator of the church together with the chairman and secretary of the Brethren Service Committee. After considerable debate on the question of opening a nursing school at Bethany Hospital which would entail the expense of building a nursing home, the matter was referred for study and consideration to the General Brotherhood Board.

Announcement was made that the Annual Conference will begin officially on Wednesday evening, June 11, at Orlando, Fla.

With Our Schools . . .

McPherson College

The college is in the midst of a very splendid year. Our greatly increased enrollment has taxed almost to capacity our facilities. The increase in regular college students amounts to slightly more than 100% over the enrollment of last year. Included in our student body are 150 men returned from the service of their country.

Three new teachers have been added to the faculty since college opened, one in modern languages and two in music. Several other faculty members are new to our staff this year. We especially appreciate the splendid work that is being done by our new dean, Bro. L. Avery Fleming, former general secretary of the Board of Christian Education.

Bro. R. E. Mohler is again at his post as head of the department of biology, after having spent seven months on the Pacific coast, enjoying a sabbatical leave from the college.

President W. W. Peters has just returned from a three-week vacation and rest in California and Texas.

Bro. Chalmer Faw of Bethany Biblical Seminary is the guest speaker for religious emphasis week; the local church and college co-operate in making possible this event.

The Brethren Student Christian conference consisting of Christian student leaders from all of the Brethren colleges will be held on our campus during the period of Thanksgiving vacation.

There are at the present time thirty-five Brethren student ministers enrolled at the college; about half of this number are members of our freshman class, which now numbers two hundred.

McPherson College has enjoyed a splendid football season. To date we have won four games, tied one and lost two. There is one game remaining to be played. The first call for men to join the basketball squad brought the largest squad ever competing for a place on a McPherson basketball team. Included in this large squad are twenty-four letter men from former teams.

The college has just completed paving with a six-inch concrete slab three tennis courts. These courts are made possible through a generous gift from the Alumni Association.

Hillcrest School Matters

Lucile Heckman
Jos, Nigeria, W. Africa



Among the children at Hillcrest are Philip and Naomi Kulp, Nora Ann and Ralph Royer, and Rebecca Petry, children of Church of the Brethren missionaries

WHEN little Rebecca Petre says, "I don't matter," she really means to say, "It doesn't matter to me." But when we are talking about Hillcrest School, it really matters to Rebecca and several scores of other children and their parents.

Before July 1942 parents whose work lay in Nigeria had only two courses open to them. Either they had to find a home for their children in the homeland and be separated from them for three or four years at a time, or they had to try to teach them in their own homes under conditions that were often anything but favorable. The climate was the most obvious handicap, but of more far-reaching consequence was the lack of companionship with other children of similar age and background. In addition to this, it was often very difficult to maintain a regular schedule of classes in the face of a demanding mission program, even if the mother was a trained teacher

and had the best of intentions to make the children's school first. Few parents were willing to bring up their children with these handicaps, and consequently there were many heartaches for parents whose lives were dedicated to service on the Africa mission field.

The war years brought to the front the pressing need for a school for the children of Europeans in Nigeria. It was in July of 1942 that the Church of the Brethren mission opened the first school of its kind in all of Nigeria. People who would never have dreamed of keeping a school-age child in this country began arriving and making application for their children to be enrolled in Hillcrest School. With the exception of one interim term we have always had more applications than we could accept.

The years from 1942 to 1945 were spent in temporary and very crowded quarters. But with the war's end a plot of nine acres was granted by

the Nigerian government and on October 1, 1945, the first ground was broken for the permanent buildings. On Nov. 20 the cornerstone of the school building was laid with appropriate ceremony.

The school has made a difference not only to people of our own mission and sister missions but to business people as well. Many of them have paid high tribute to the worth-whileness of such a project and they have been lavish in their praise of the good work done by the school. British children as well as American children who spent their first school years at Hillcrest have gone into schools in the homeland without any handicap whatever. In fact, a number of them have made exceptionally good showing in the schools to which they have transferred. The children of nonmissionary parents pay well for the privilege of attending Hillcrest, and the fees collected from them will help to make the school self-supporting once the initial cost of the plant is paid. The Church of the Brethren can feel proud of such a fine contribution to the life of Europeans in this part of Africa.

The second term of 1946 opened in the new building on July 15 with an enrollment of thirty-four. This brings the total number of pupils since the school's beginning to nearly sixty. They are a cosmopolitan group, representing eleven different countries: United States, Canada, England, Scotland, France, Switzerland, Denmark, New Zealand, Rhodesia, Lebanon and Turkey. Although the majority of the children have come from Protestant Christian homes, we have had some Roman Catholic and several Moslem children. All receive daily religious instruction in the Christian faith and we so feel that we have a real opportunity for spreading the Christian witness.

Will you pray with us that

Hillcrest School may make a vital impression upon the young lives we are touching, that it may help to develop strong Christian character among those who already know Christ, and that it may lead others to him, that Hillcrest School may make a difference to the children who are strangers in Nigeria and to the happiness and well-being of their parents, thus contributing indirectly to the development and growth of the Christian church in this land?

Girls

Mildred Grimley

Lassa, Nigeria, W. Africa

ASTA, will you stop that giggling immediately!" Asta painfully forces down the corners of her mouth, assumes an angelic look, and sits as quietly as possible for perhaps five minutes. Then the effort to keep a straight face fails miserably and new spasms of laughter burst forth, only to be silenced again.

Asta, along with twenty other little girls, comes to the girls' club which meets at the church each Tuesday. They are an interesting group, these girls, and at times quite difficult, for their ages range from one and one-half to sixteen years. But little girls must take care of baby brothers and sisters; so rather than stay at home they bring them tied securely to their backs.

They enter the church reverently and sit quietly, for the most part, while we have our devotions and worship. And then with the usual "Let's go outside and play" we all go out of the church, sometimes orderly, sometimes not quite so orderly! "Now, what shall we play?" "Why, jumping rope, of course!" Jumping rope is a new game to these girls. As soon as they can walk they must begin to assume responsibilities of family care, cooking, going into the bush to gather huge piles of wood and greens, herding goats and going

to the river to get water for cooking and drinking. Their young days are not filled with leisure as are Mary's and Jane's in America. And so they like to play when they come to girls' club. It was surprising how awkward they were at the beginning, and yet how adeptly they can jump now.

But what lessons do we learn playing together? Fair play, sharing the tonic of hearty laughter and comradeship. I look at my watch, and say, "*Latu anari*" (The time is finished). With oh's and ah's we fold up the rope and form a friendship circle, with Madu leading in the singing of God Is Always Near. Their young voices blend together in the words, "Our Father who art in heaven . . ." Then follows the final benediction, "May God lead us well." And so the hour is over. With a burst of enthusiasm the girls troop off, laughing, shouting and singing. I reflect again, "Mary is white and Thlama is black, but how much they have in common!"

A Neighborly Deed

Grayce Brumbaugh

Lassa, Nigeria, W. Africa

THE women's meeting was just about to close when Thlama, one of the older women of the group, stood up and said she had a few words to say. She told the women that her oldest daughter had been to see Wulariju, and that Wulariju had no food to eat, and no wood with which to make a fire.

Wulariju is a young Christian mother, who has a little girl five years old, and twin girls just about six weeks old. She came to the hospital for their births, and because the babies were so very small, we had her stay for eighteen days instead of the usual week.

Wulariju seemed glad to go to her own compound. But the day after she went home, the twelve-year-old girl who was to cook for her and take care of the

twins for six months, ran off to her own village and Wulariju was left alone. As her husband is a teacher at one of the villages seven miles from Lassa, he is gone all week, except for market day. Soon after she went home, the corn was all finished; so she had nothing to cook.

When Thlama told her story, some of the women said they should take some money from the treasury (the money they had received from their last year's rice farm) and buy guinea corn for Wulariju. A few remarked that Wulariju was not one who was always ready to help her neighbors, but the group soon decided that that was no reason for them not to help her, and there were the babies to be thought of, too. So they decided to buy guinea corn, wood and salt for her on the next market day. Two women were chosen to do the buying.

On the afternoon of market day, the women who bought the guinea corn divided it out among seventeen of the Christian women to grind. The next day the ground flour was gathered and by late afternoon two women and three schoolboys started off across the swamp with three large gourds of flour, three headloads of wood, the salt and some okra. When they reached the compound Wulariju and her children were already in their house for the night because there was no food to cook. She could scarcely believe that all these things were for her; her father-in-law, who has never shown any interest in Christianity, was amazed that this group of women would do so much for Wulariju. In his Margi way he said that these women followed something greater than the ancestral customs. Wulariju was truly thankful for the gift and the kindness of the women, and with a glad heart began to cook food.

THIS CHRISTMAS IS DIFFERENT

It is different in two ways: 1. More things will be on the counters for shoppers than ever before. You will be able to load your tree with a record number of glittering gadgets of this age.

2. The opportunity to help people in real need is greater than it has ever been. The doors are open to a record number of needy areas over the world.

What about your Christmas? Each person is going to have to decide for himself how lavish his Christmas can be in a world full of human need. Each person will have to ask himself what the spirit of Christ demands for this Christmas season.

There are those who believe that his spirit requires us to give up some of our usual Christmas spending and use the money for relief instead. They are asking friends and relations to do the same. In this way much of the money they formerly spent on presents will go this year to provide food or clothing for war victims. You may want to make a similar decision. At the least you will want to be reminded of the fact that there is need elsewhere. Follow us, then, as we make a brief visit to relief fields in Europe and Asia.



France

We have received five railway wagons of relief goods. The food helps much in the soup kitchens where folks stop every day to eat, pass the time and keep warm. . . . The mayor of Dunkerque asks for more food and clothing to give the people.—Charles and Ruth Webb.

Poland

The needs of Poland are almost unlimited. Most urgent is the distribution of shoes for the children. Winter has come two months earlier this year than usual, with all the suffering that means to people without sufficient clothing and shelter.—Ralph Smeltzer.

Italy

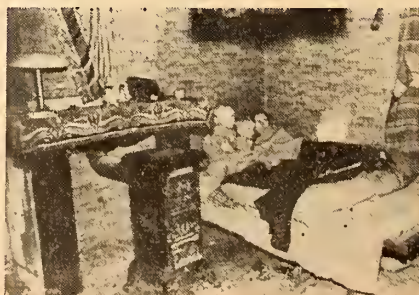
It is very typical to see men, women and children working with mortar, stones and bricks in their attempts to rebuild their homes. . . . The people are in dire need of supplies with which to rebuild. These cities were not just bombed; they were also burned out. People live behind walls that are ready to cave in at any time.—Merlin Frantz.

India

Importation of 2,000,000 tons of grain before the end of 1946 will be needed to save India from the catastrophe of mass starvation. Powdered milk, corn flour, vitamins and cod liver oil can be the margin of life for people eating as little as seven ounces of food a day.—Dr. Henry S. Lieper of Church World Service.

Germany

All who are responsible for public health await the coming winter with deep anxiety. The reserves of strength in the people will be small because of long undernourishment.



Their resistance to disease will be low. They will still be short of clothing. There will be no coal to heat their houses. They will be overcrowded in unsanitary dwellings. They will be lucky indeed if they escape epidemics.—Samuel McCrea Cavert of Church World Service.

Walcheren Island, Holland

Here people eat only one warm meal a day. . . . Soap is the most crucial need. . . . Only one house remains undamaged in Flushing. . . . Perhaps the greatest contribution we can make is to encourage these people by helping the sick, giving warm clothes whenever possible and becoming their friends.—Cecile Burke.

Here Is Your Cannery

Did you know that the Church of the Brethren has a cannery capable of putting out up to 4,000 cans of food for relief in one day? It is the cannery at New Paris, Indiana, built during the war for the purpose of canning the large quantities of food-stuffs donated by people over the brotherhood. If you have not visited the cannery or heard about it, these facts may be interesting to you:

The manager of the cannery is Mr. A. L. Sellers. It is a rather small unit. They employ a staff of ten workers. The rest of the labor is done by those who volunteer their services. The largest number of people working there at any time was seventy-five; quite a few times there have been thirty-five people working there rather regularly. The way that Mr. Sellers secures help is to notify a certain church that he would like its group to help on a certain day. This plan works very well when you consider that not one church failed to show up on its day, according to Mr. Sellers. Some of them wanted to come more often.

The largest number of cans put out in one day this year was 4,000; their normal run is somewhere around 2,000.

Because of the drouth in Northern Indiana this summer, the churches in that district did not show up as well as they did last year. However, Middle Indiana came to the rescue and furnished the cannery with nearly 30,000 cans of corn, beans and tomatoes.

Mr. Sellers has developed a new product at the cannery this year,

and it seems to be growing in popularity. It is a "chicken-corn-pudding." This was a result of his own experimentation, and it seems to have caught the imagination of a lot of people. It is made of cooked and ground chicken and corn meal. The combination increases the food value of chicken by about 300%. In one day during early October they converted 200 chickens into 1,350 cans of this pudding.

This cannery is not only serving our own denomination, but is doing canning for others as well. They have done over 2,500 cans for one Mennonite church alone. The sphere of influence of this new factory is reaching farther and farther and it is becoming widely known.

This is another successful undertaking of the Church of the Brethren in a growing relief program. Let's all do our share to enlarge this program even more.



CRASH PICTURE

The picture above shows how the S. S. Halstead, loaded with 333 heifers and relief supplies for Poland, was damaged when struck by the Esso Camden, a tanker, in the Chesapeake Bay. The Halstead, with L. W. Shultz as head of the heifer mission, left Baltimore Saturday morning, November 2, and in a heavy fog rammed an oil tanker early Sunday morning. Both ships were damaged and had to return to port for repairs. The crew, part of which appears in the picture, fought flames that seared the ship 125 feet in each direction from the point of collision. It appears almost miraculous that none of the cargo or crew was injured. Following a few days for repairs the ship was to sail again for Poland.

Castañer X-ray Machine

The Castañer unit has just acquired a new X-ray machine. This equipment has long been on the "must" list for the reconstruction unit as it moves on in its battle with the rising rate of disease in Puerto Rico. Now that it has come the unit is asking your support in helping meet the expense involved. The cost of the machine was \$2,700. Your friends at Castañer will appreciate any amount you may give as a special offering for this project. Send donations for the X-ray to the B.S.C. in Elgin.

Russians Ask Protestant Churches for Relief Aid

How the Russian military government in Germany turned to the material resources of the Protestant churches for help in meeting a relief crisis involving the lives of 60,000 children was revealed by Dr. S. C. Michelfelder, well-known relief executive of the World Council of Churches, speaking before a national conference of Church World Service Center directors and representatives held in October.

"The Russians took the initiative, through General Zhukov, of asking the World Council at Geneva for help; and accepted our stipulation that an agency of our choosing be given the responsibility of distribution," he told the assembly, which met in the headquarters of CWS, 37 E. 36th St.

Dr. Michelfelder said that regardless of the criticism of the Soviet Union's attitude in domestic and international affairs, the fact remains that the Russians display a sincere kindness toward children.

"We authorized a shipment of food on the basis that it must be distributed in the name of the donor, as well as by a kindred agency," he reported. "I have proof that this was done. The story was headlined in the Russian zone press. We expect to continue to work in this manner in that zone."

The Church of the Brethren might well consider the part it will play in extending the hand of Christian compassion to Russia at a time when so many are attempting to fan the flames of hatred and war.

Information and Inspiration . . .

The heifers-for-relief project will be going full speed ahead for at least the next two years. That was the decision of a recent heifer-project committee meeting. It is hoped a large number of calves can be earmarked for the project in the next few months so as to be ready for shipment by 1948.

All men who entered C.P.S. on or before December 31, 1945, will become eligible for discharge on December 10, 1946, according to a recent Selective Service announcement. This will leave only twenty-six men in Brethren C.P.S. after that date.

Final arrangements have been made for the sending of cattle and agricultural experts to Ethiopia. A shipment of 350 dairy cattle is planned by the heifer-project committee for December. Six men trained in agriculture are wanted by the B. S. C. to go over with the shipment. They will become agricultural advisers to the Ethiopian government and will receive their maintenance from that government. For further details write the B.S.C.

To date, 2,800 head of cattle have been shipped overseas by the heifer project. This does not include 333 heifers delayed in shipment to Poland, a like number scheduled to go to Italy, 25 bulls to be sent to Japan and 850 heifers for shipment to China in December.

We are encouraged to hear that both June Wolfe, who has recently been very ill with typhoid fever in Ecuador, and her daughter, Claudia, also seriously ill, are making a nice recovery now. Their many friends

hope for them a complete return to good health in the near future.

Both Russia and the United States have recently made statements favoring disarmament. This is a crucial time to lend our support to such statements. Letters expressing our hope for disarmament may well be addressed to President Truman, White House, Washington, D. C.; Premier Molotov, United Nations Assembly, Glen Cove, N. Y., and Marshal Stalin, Moscow, Russia, as well as to others of our own high officials.

WORLD PLACEMENT SERVICE

You read in the October 19 Messenger about the plan for a placement service through which qualified Brethren can get into jobs in foreign countries where they will be able to make a contribution toward international understanding and, at the same time, keep the Church of the Brethren informed as to what is going on around the world. A new folder describing this service was mailed to your pastor the last week in November. Ask him about it.

John and Virginia Bowman are reported to have arrived in Europe in mid-October. They went first to England and then to the continent, where Virginia will be stationed for a while at Brussels and John will be working in Germany.

Bruce and Clara Wood sailed for Poland in late October on a cattle boat. Their ultimate destination is Germany, where they are hoping to do rehabilitation work.

"More things are wrought by prayer than this world dreams of." —Tennyson.

The Church at Work

There is a place for the use of recorded music in our church program with children. There is such a wide variety of helps along this line that it is well that we look at the sources to see what is available, then discover ways and means for their use.

The outstanding sets of children's records for church use are the All Aboard for Adventure and Adventure U. S. A. recordings made by the Congregational Church in co-operation with two others. These dramatic stories are as interesting to young people and even adults as they are to juniors. The second set seems to have improved over the first in the clarity of reproduction. The dramatic elements in the stories have interest-holding qualities. The values in the teachings of each story are self-evident.

But there are other recordings which can be purchased in any music store and used in the church program, to the profit of all. A delightful children's record made by Victor (Y 10) called "What Is God Like?" is one that can very well be used as a part of the worship service. The informal conversation, coupled with the clear singing voice of Carolyn Harris, makes the words of this significant poem understandable. If the song, God's Love, from Primary Music and Worship can be used in the same service there will be a continuity of thought that will be most helpful.

The other side of this same record is also good; it is Song of Growing Things. This will be particularly helpful in connection with a primary unit of study on Growing Up. The same informal conversation, coupled with the clear singing of the words, makes this record as interesting and understandable as the other.

Recordings can also be used for the instrumental music at the opening of worship services for any age group. A few suggestions are: Beethoven's Rondino played by Fritz Kreisler, and on the other side Kreisler's own Fair Rosemary (Victor 1386); Mendelssohn's Spring Song (Victor 20195-A); Intermezzo (Victor 4458-A); Londonderry Air,



The Use of Recordings in the Church School

Bernice C. Dalrymple

*Reprinted by permission from Children's Religion

played on harp and viola, and on the other side, Ave Maria (Columbia 7378-M); Schubert's Serenade (Victor 16995-A); To a Wild Rose and To a Water Lily, played by the Chicago Symphony Orchestra (Victor 1152).

Juniors may better appreciate the beauty and vigor of the hymn, Joyful, Joyful We Adore Thee, if they can hear this theme played by a symphony orchestra, and realize that it is a part of a "big" work of one of our immortal musicians, Beethoven. This hymn comes from the Hymn of Joy from Beethoven's Ninth Symphony. Columbia and Victor both have made albums of this work. In the Victor recording (M 236-13) the Philadelphia Orchestra plays the theme, Hymn to Joy. This is an orchestral introduction to the Choral which continues on the other side with a full chorus. A baritone solo with chorus is heard on the last half of the record on side 13. The Columbia record (M-277, Part 12) gives the Hymn to Joy theme played by the Vienna Philharmonic Orchestra, with no vocal work on side 12 of this record.

Other hymns may be played in

order to hear the interpretation that some have given to them, and in his way we receive a greater appreciation for the beauty of such hymns. Such hymns as This Is My Father's World; Holy, Holy, Holy; Blest Be the Tie That Binds; and Faith of Our Fathers are all very well done in Fred Waring's album, Songs of Devotion. In another Fred Waring album (Decca 315) a fine rendition of Malotte's The Lord's Prayer is given. Also in this album a Hebrew song, Eili, Eili, and a Negro song, Were You There When They Crucified My Lord? are beautifully given.

Many Christmas carols are to be found on the market at Christmastime. Victor has an album (P-2) which contains six of the better-known Christmas carols. These are recorded by a mixed chorus with violin, harp, and organ accompaniment.

The Christmas story, taken directly from the Bible reading from both Matthew and Luke, is beautifully read by Charles Laughton on Decca 23365. The

diction is clear. Mr. Laughton's interpretation of this familiar scripture passage is superb. It would be well to use this record with any age group to get the full beauty and meaning of this well-known passage of scripture.

Of special interest for the Christmas season will be such recordings as Dickens' A Christmas Carol (Decca 290), recorded by Ronald Coleman. Columbia also puts out this story with Basil Rathbone taking the part of Scrooge. Decca has another interesting Christmas story, A Christmas Gift—the story of the Juggler of Our Lady (Decca 357). The narrative is given by John Nesbitt.

Records for "listening music" are enjoyed by children. As they listen for the wind in the record, Wind Amongst the Trees (Victor 20344-A), they will fairly get goose pimples as they hear the wind whining and whistling among the treetops. The other side, At the Brook, gives the soft rippling sounds of water as it murmurs downstream, going over the rocks and pebbles in its way.

Children may also enjoy learning to recognize melodies. Such records

It Occurs to Me . . . Raymond R. Peters

Bro. Levi Ziegler, regional secretary for the Juniata College area, has been publishing in his official release, The Regional Church Builder, some of his ideas on the great doctrines of the church. In his recent issue he says, "I believe in the fact of sin." His statement was helpful to me and I am quoting some pertinent sentences from it.

"Sin is here. It is visible and invisible; it is active and nonactive; it is intellectual, emotional and volitional; it is personal and social; it is in people, not in things.

"Sin is a transgression of the law.' It is missing the mark, selfishness, putting the human will above the divine will; it is the transgression of the law of love—love of God and love of fellow man; it is violating the law of the harvest; it is hindering the work of the Spirit of the living God. It is wicked desire and scheming to realize it.

"Left to run its course, sin is ruinous and ends in death. 'The wages of sin is death'—spiritual death.

"God permits man to choose. When man sins he chooses to sin. God does not compel man to sin. Adam provides the tendency, but God still permits choice. He cannot condone sin. God could legally punish the sinner but he has decided to offer to man a plan whereby sin may be forgiven and the sinner be free from the power, guilt and finally the presence of sin. That plan is Jesus the Savior and the cross.

"When the time comes that the sinner realizes that 'where sin did abound, there grace did much more abound,' he does not conjecture and analyze but he believes and appropriates that grace. Grace is God's favor to the unworthy.

"I believe in the fact of sin because I have had experience in being tempted and in sinning, but also in having offered to me personally the sin remedy, the sinner's Savior, the Lord Jesus Christ—the Lamb of God which taketh away the sin of the world."

It occurs to me that every Christian must recognize the fact of sin. It is not easy to live the Christian life. It is a genuine struggle but the Scriptures say that man will not be tempted beyond that which he can endure. By living close to God we can be victorious.

as Victor 24534 and 22169 give several songs on each record. For instance, Mozart's Lullaby, Schubert's Cradle Song and Sweet and Low are all on one recording (22160-B). Some of them have as many as eight songs on one side of a record. For an informal period in vacation church school or for the "quiet time" at a party this type of music may be used.

For these informal occasions other children's records are also available. Any child who has enjoyed A. A. Milne's poems found in his When We Were Very Young will thoroughly enjoy the album put out by Decca (K-12) called Winnie the Pooh and Christopher Robin. Particularly good are the songs about Christopher Robin Saying His Prayers and The King's Breakfast (sides 5 and 6). These are recorded by Frank Luther, who has done many children's records and whose voice is well adapted for this type of thing.

Children's stories may also be used for informal occasions. The One String Fiddle (Bluebird Y-308) as recorded by Paul Wing is an interesting story that children never tire of hearing. It tells of a little boy who wanted to find an "original

tune" in order to enter a "fiddlin' contest." He finds bits of tunes in the strangest places; the radio station call, the train whistle, the call of the merchant on the street. These get all mixed up with the tune that keeps running through his head, Turkey in the Straw. By taking a little of this and a little of that, he finally gets his original tune—and of course wins the prize at the contest. Little Black Sambo's Jungle Band (Bluebird Y 303), also recorded by Paul Wing, is another delightful story. The lesson in co-operation will easily be caught, so no "moralizing" need be given.

Older boys and girls, young people, and adults will thoroughly enjoy and appreciate the tremendous dramatic qualities and the historical significance of such an album as The Ballad for Americans (Victor P-20), recorded by the great Negro singer and dramatist, Paul Robeson. Mr. Robeson has also made another significant album, Songs of Free Men (Columbia M-534). These two albums give the picture and the deep feelings of minority groups of our world. It would be profitable to have these records played as a background for a series of discussions on this most important sub-



The temperance calendar is one means of getting the temperance message into the home. Church groups can use the profit made from the sale of these calendars to promote further the temperance cause. During the past few years a number of Church of the Brethren groups have placed these calendars into all the homes represented in their local churches or districts.

Single copies of the calendar sell at thirty cents each. Quantity rates are: 12 copies, \$4.20; 25 copies, \$6.25; 50 copies, \$11.00; 100 copies, \$18.00.

Order from the Brethren Publishing House, Elgin, Ill.

ject. To appreciate better the contribution in the field of music of the Negro people it would be well to have some of the many recordings made by Marian Anderson and Roland Hayes, as well as Paul Robeson. Marian Anderson has made a fine recording of Ave Maria (Victor 14210), and an interesting one entitled Go Down, Moses, and on the other side My Soul's Been Anchored in the Lord (Victor 1799).

With the increased interest being shown in the use of recordings in secular life, and the improved machines now being placed on the market, it is only right that the church also make use of this new method to make our programs interesting and profitable for all.

General

Religious News . . .

Unitarians Oppose Released Time for Religious Education

At the annual meeting of the American Unitarian Association, which was held recently in the First church of Boston, a resolution was passed concerning released time for religious education in the public schools. After stating their belief that released time violates the principles of separation of church and state and may deprive the children of their best educational opportunities, the resolutions went on to say:

"Be it therefore resolved: That the American Unitarian Association, assembled in its 121st annual meeting, urges all our churches to provide, in co-operation with the home, a more effective religious education designed to enlist parent and child co-operation, using church buildings and church funds; and

"Be it further resolved: That the American Unitarian Association opposes the weekday religious education plan on released public school time, the use of school premises for sectarian purposes and the use of public funds for textbooks, transportation or instruction and calls upon all citizens within and without the church to oppose this sectarian encroachment upon the essential task of the public schools."

Goals for a Church

The Presbyterian church of Philadelphia has published the following as its goal and desire: that all local and national church boards and agencies employ staff members without racial discrimination and that a requisite for employment be a willingness to accept members of other races as fellow workers; that Presbyterian laymen in charge of personnel in the field of industry consider applicants for positions without regard to race, color or creed; that membership in labor unions be open to people of all races; that the Presbyterian churches of Pennsylvania support state legislation providing fair employment practices with regard to race, creed and color, with merit or ability to perform a job as the sole requirement for employment; that Presbyterian institutions, such as nurses' training schools, colleges, hospitals and professional schools, drop racial bars as qualifications for ad-

mission; that more Negroes be employed in administrative positions in the Philadelphia public schools.

As specific proposals for fostering better cultural relations the Presbytery asks its people to adopt a code of ethical standards committing themselves to avoid derogatory terms of contempt toward people of other races or national backgrounds and to refuse to repeat stories "humorous or otherwise that reflect on a racial or religious group."

Church members are asked to familiarize themselves with minority groups in such matters as literature, music and art. It is suggested, further, that churches open their membership to people of various races, declaring that "the existence of Negro churches should never be used as an excuse for excluding any Christian from any church." Presbyterian churches located in changing racial population centers are urged to extend their services to the entire community.—From The Presbyterian Tribune.

Church and Labor Urged to Co-operate

Joint effort by the church and organized labor to achieve economic security, human equality, and social justice was urged by Willard Townsend, CIO official from Chicago, at the Race Relations Institute sponsored by the American Missionary Association and held in Nashville, Tenn.

Townsend set forth a six-point program in which the church and labor could co-operate: (1) a guaranteed annual wage and full employment, (2) minimum wage scale of sixty-five cents an hour, (3) non-discrimination and integration of minorities, (4) slum clearance and community planning, (5) adequate health provisions and hospitalization, (6) equalization of educational and recreational opportunities.

Asserting that the church has been seeking a new basis of approach to the common people, Townsend said that partnership with organized labor supplies such a basis.

Mississippi Prisoners Publicly Baptized

For the first time in the history of the 27,000 acre penal farm, Parchman, and the 1,856 inmates of Mississippi's state penitentiary, there has been a public baptizing of eight prisoners who had made a profession of faith and who were thereafter accepted with full membership in the Calvary Baptist church, Jackson.

The story back of this event began some two years ago when Gov. Thomas L. Bailey appointed the Rev. A. R. Beasley as chaplain and expressed a desire to institute some form of rehabilitation for the prisoners. The chaplain, a Methodist, worked earnestly on the job, receiving assistance from ministers of other denominations.

In January of this year The Inmates Gospel Service of Camp 6, in which there are 136 men, was organized. There are now fifty-three members meeting for services every Sunday morning and Thursday evening. The leader is an ordained Baptist minister, serving a long term.

In May of this year Chaplain Beasley invited Dr. D. A. McCall, executive secretary of the Mississippi Baptist Convention Board, to hold a revival, which resulted in eight conversions. Then this month Dr. McCall returned to baptize the men in a lake on the prison grounds.

Julius James, only Jewish prisoner in the penitentiary, has announced his intention of becoming a minister of the gospel. His prison term will be completed November 21, 1946, and already arrangements have been made for him to enter Clarke Memorial College, Newton, to begin his ministerial studies.

Religious Groups to be Represented on State Department Commission

Fifty national organizations, including four major religious groups, have been invited to name representatives to serve on the National Commission for Educational, Scientific and Cultural Co-operation, it was announced here by William Benton, assistant secretary of state.

The National Commission, creation of which was authorized by Congress, will advise the department of state on matters relating to the United Nations Educational, Scientific and Cultural Organization, and will serve as a link with national and local groups.

The four religious organizations which will name representatives to serve, according to the announcement, are the Federal Council of Churches, the National Catholic Educational Association, the National Catholic Welfare Conference, and the Synagogue Council of America.

"Formation of the National Commission is an important and a distinctive event in the intellectual and social life of America," Mr. Benton commented. "It brings together in a single body representatives of

education, the press, radio, the films, science, learning, arts, and civic life. It establishes a novel procedure in co-operation between non-governmental organizations and the government. It implements the policy by which government and non-governmental groups will work together in fulfilling the purposes of an international organization—UNESCO."

Youth Group Adopts Prejudice 'Cures'

Resolutions recommending scientific information on racism, community interfaith activities and increased religious education were adopted at the Central Regional Planning Conference of the United Christian Youth Movement as cures for racial and religious prejudice.

The conference, representing forty-two Protestant denominations in thirty local and state U. C. Y. M. groups, stressed as its peace ideal "a representative world government based on the highest authority in the world." It also proposed an elected world board to control atomic energy, a revised system of education "to orient youth to internationalism instead of nationalism," and additional youth meetings and student exchanges.

To Establish Radio Department to Serve All Protestantism

Forty leaders in the field of religious radio adopted a statement calling upon the Federal Council of Churches to establish a radio department "which will be prepared to serve the interests of the whole of Protestantism."

The statement, which warned against the "suppression of religious views which differ from those of the major sectarian bodies," was issued at the conclusion of a Religious Radio Workshop held at the Chicago Theological Seminary.

Without specifically mentioning the issue, the statement brought out into the open a major Protestant radio controversy. The Federal Council, inasmuch as it represents twenty-six major denominations and is the largest single Protestant agency in the country, is given control over the free time allotted to Protestant broadcasts by radio chains. This practice has been a source of irritation to church groups which do not belong to the Federal Council, and to individual churchmen who dissent from the council's radio policies.

The workshop in its statement declared: "The solution to the problem of limited radio time does not lie in the suppression of religious

views which differ from those of the major sectarian bodies. But, because of the limited time available, stations and networks wish to deal with the largest available combinations of religious bodies in the arranging of periods for religious broadcasting. Therefore it is desirable that the Protestant churches come before the radio public with a united voice in as many fields as possible."

Brotherhood News

Supports of Missionaries

The following is a list of missionary supports being provided by churches, organizations and individuals:

California
 Empire congregation, Modena M. Studebaker, budget,* Africa.
 Empire Young Adult class, Andrew Holdereed, China.
 Fresno church, Hazel Landis budget,* Africa.
 Glendora primary and junior departments, partial support of Esther Ruth Shull (daughter of Chalmer G. Shull), India.
 Glendora Willing Helpers' class, partial support of Herman and Hazel Landis budget,* Africa.
 Glendale Sunday school, partial support of Clarence C. Heckman budget,* Africa.
 Hermosa Beach Sunday school and individuals, James B. Bowman, Africa.
 Inglewood congregation, partial support of Susan Shull budget,* India.
 La Verne congregation and Sunday school, partial support of Susan Shull, India.
 La Verne congregation and Sunday school, partial support of Mary Blickenstaff, India.
 La Verne congregation and Sunday school, partial support of Lynn A. Blickenstaff, India.
 Lindsay church, Herman B. Landis budget,* Africa.
 Lindsay church, partial support of Drs. A. Raymond and Laura Cottrell budget,* India.
 Lindsay church, Mrs. Everett B. Myer,** Puerto Rico.
 Long Beach Sunday school, Lucile Heckman, Africa.
 Los Angeles, Belvedere Sunday school, partial support of Margaret Ruth Brooks (daughter of Harlan Brooks), India.
 McFarland (individuals), Hazel Minnich Landis, Africa.
 Modesto congregation, Lena Wirth, Africa.
 Modesto congregation, Merle Allen Bowman, Africa.
 Northern California Sunday schools, partial support of Dr. Lloyd Cunningham, China.
 Pasadena Friendship, Men's, Women's, Senior classes and young people's department, Dr. Lloyd Studebaker, Africa.
 Southern California aid societies, Modena M. Studebaker, Africa.

*In addition to the personal support of \$712, which each missionary receives, his presence on the field calls for a great deal of money to carry on the program of work. This expense includes transportation to and from the field, the cost of residence, schools, hospitals, evangelistic tours, literature, etc. In order to link congregations and individuals with missionaries in a personal way, portions of each missionary's work expense, which we call the work budget, have been assigned in many cases. The expense regarded as work budgets is determined by dividing the total cost on the field by the number of missionaries. In addition to personal supports of missionaries, the cost is \$1,500 and more (depending on the field) per missionary. The asterisk differentiates such assignments from the personal supports.

There are several missionaries whose support is not assigned to any church or individual. The General Mission Board desires to correspond with any church or person who desires to provide full or part support for one of these consecrated and able workers.

**Serving under the direction of the Brethren Service Committee.

Colorado

(Individual) partial support of Verna M. Blickenstaff, India.
 Rocky Ford congregation and Sunday school, Ernest M. Wampler, China.
 Rocky Ford (individual), partial support of Clarence Heckman, Africa.

Florida

Sebring (individual), Susie Thomas, China.

Idaho

Idaho and Western Montana congregations, Amsey Bollinger, India.

Illinois

Astoria congregation, partial support of Olivia D. Ikenberry, China.
 Canton congregation, partial support of Olivia D. Ikenberry, China.
 Cerro Gordo Sunday school, partial support of Dr. A. Raymond Cottrell, India.
 Chicago Sunday school, partial support of Moy Gwong budget,* China.
 Girard Sunday school, partial support of Dr. Laura Cottrell, India.
 Lanark congregation, Harold A. Royer budget,* Africa.
 Milledgeville (individuals), H. Stover Kulp budget,* Africa.
 Mt. Morris College Missionary Society, D. J. Lichty, India.
 Mt. Morris (individual), partial support of Dr. Lloyd Cunningham budget,* China.
 Mt. Morris Sunday schools, Sadie J. Miller, India.
 Naperville (Bethel congregation), partial support of Richard Burger, Africa.
 Northern Illinois and Wisconsin Sunday schools, Hazel E. Messer, India.
 Okaw women's work group and congregation, Ferne Baldwin budget,* Africa.
 Virden Sunday school and church, partial support of Dr. Laura Cottrell, India.
 Woodland congregation, partial support of Olivia D. Ikenberry, China.

Indiana

Blue River congregation, partial support of Grayce Brumbaugh, Africa.
 Cedar Lake congregation, partial support of Velma Ober, China.
 Elkhart City congregation, partial support of Velma Ober, China.
 Ft. Wayne congregation and Sunday school, Lucile Heckman budget,* Africa.
 Ft. Wayne (individuals), partial support of Leonard Blickenstaff budget,* India.
 Huntington (individuals), Robert Paul Fasnacht (son of Everett M. Fasnacht), India.
 Manchester congregation, personal and budget,* support of Josephine K. Flory, China.
 Mexico congregation, Lillian Grisso, India.
 Middle Indiana men's work, Chalmer G. Shull budget,* India.
 Middle Indiana Sunday schools, Everett M. Fasnacht budget,* India.
 Middle Indiana (individuals), Ralph Myer** (son of Everett Myer), Puerto Rico.
 Muncie Sunday school and other organizations, Rosemary Blickenstaff (daughter of Leonard Blickenstaff), India.
 Nettle Creek congregation (White Branch house), Betty R. Blickenstaff, India.
 Nettle Creek congregation (White Branch house), Lynn Roger Blickenstaff (son of Leonard Blickenstaff), India.
 New Paris (individuals), Leonard Blickenstaff, India.
 New Paris (individuals), Dr. Howard A. Bosler, Africa.
 New Paris Good Fellowship Sunday-school class, partial support of Harold Royer, Africa.
 New Paris Fellowship class, partial support of Edith Bosler budget,* Africa.
 New Paris Truth Seekers' class and congregation, partial support of Chalmer G. Shull, India.
 New Paris Truth Seekers' class, partial support of Edith Bosler budget,* Africa.
 New Paris congregation, Edith Bosler, Africa.
 North Winona church Beacon class, partial personal and budget* support of Susan Stoner Shull, India.
 Pine Creek congregation, Niels and Christine Esbensen, Sweden.
 Pine Creek young people, Bible school and primary groups, partial support of Lois Rupel,** Holland.
 Southern Indiana Sunday schools, partial support of Betty and Leonard Blickenstaff budget,* India.
 Spring Creek, The Landis tribute missionary fund, Elmer and Ferne Baldwin, Africa.
 West Goshen congregation, Anna Warstler, India.
 West Manchester (individual), partial personal and budget* support of Ethel Adams, Home Missions (Kentucky).

Iowa

Cedar congregation, partial support of Mary I. Dadisman, Africa.

Cedar Rapids Christian Service, Fellowship, and Christian Courier classes, Ralph Royer (son of Harold Royer), Africa.

Cedar Rapids Sunday school, partial personal and budget* support of Hazel Rothrock, China.

Dallas Center Sunday school, partial support of Harold and Gladys Royer, Africa.

Dallas Center (individual), partial support of Mareta Shrider, Home Missions (Kentucky).

English River Sunday school, partial support of Nettie Senger, China.

Fairview congregation, partial support of Richard and Ann Burger budget,* Africa.

Fernald Sunday school and women's work, partial personal and budget* support of Mary I. Dadisman, Africa.

Iowa River church, partial support of Mary I. Dadisman, Africa.

Ivester kindergarten department, partial support of Esther Ruth Shull (daughter of Chalmer Shull), India.

Panther Creek Sunday school, partial support of Olivia D. Ikenberry, China.

Southern Iowa District, partial support of Richard and Ann Burger budget,* Africa.

South Waterloo congregation, J. Benton Rhoades, South America.

South Waterloo intermediate, junior and primary departments, Nora Anne Royer (daughter of Harold Royer), Africa.

Kansas

McPherson congregation, Ann Whitmore Burger, Africa.

Northeastern Kansas Sunday schools, partial support of Ella Ebbert, India.

Southwestern Kansas congregations, Frank H. Crumpacker, China.

Maryland

Eastern Maryland Sunday schools, Ruth Utz budget,* Africa.

Hagerstown congregation, Harlan J. and Ruth Brooks, India.

Middle Maryland Sunday schools, Ira S. and Mary M. Petre, Africa.

Ohio

Ashland City, missionary committee of Third Street church, Clara V. Harper budget,* Africa.

Ashland City (individuals), John William Detrick, China.

Bear Creek congregation, partial support of Anna M. Lichty, India.

Brookville congregation, Elizabeth Wampler, China.

Castine congregation, partial support of Kathryn Kiracofe budget,* India.

Eagle Creek Sunday school, partial support of Mvrna Jean Faw (daughter of Chalmer Faw), Africa.

East Chippewa (individual), partial support of Evelyn Horn, Africa.

Eaton congregation, partial support of Kathryn Kiracofe budget,* India.

Freeburg Sunday school, partial support of Evelyn Horn budget,* Africa.

Ft. McKinley congregation, Ivan Eikenberry budget,* Africa.

Gratis congregation, partial support of Kathryn Kiracofe budget,* India.

Greenville congregation, Ernest Joseph Wampler (son of Ernest Wampler), China.

Happy Corner Sunday school (Lower Stillwater congregation), Betty Jean Brooks (daughter of Harlan Brooks), India.

Hartville congregation, partial personal and budget* support of Grayce Brumbaugh, Africa.

New Carlisle (individuals), John Grimley, Africa.

Northwestern Ohio men's work, Wendell Flory, China.

Northwestern Ohio Sunday schools, Ernest Shull, India.

Pleasant Hill congregation, Mary Eikenberry budget,* Africa.

Poplar Grove congregation (individuals), partial support of Donald Eugene Wampler (son of Ernest Wampler), China.

Prices Creek church, partial support of Kathryn Kiracofe budget,* India.

Southern Ohio children, Joel Leon Eikenberry (son of Ivan Eikenberry), Africa.

Southern Ohio young people, Ivan and Mary Eikenberry, Africa.

Union City (individual), partial support of Lois Shull, India.

West Alexandria congregation, partial support of Kathryn Kiracofe budget,* India.

West Charleston Sunday school, primary department, Melody Ann Eikenberry (daughter of Ivan Eikenberry), Africa.

West Milton Friendship Circle class, Margaret Ann Faw (daughter of Chalmer Faw), Africa.

White Cottage congregation, partial support of Evelyn Horn, Africa.

Pennsylvania

Altoona, First, Sunday school and congregation, partial support of Earl and Rachel Zigler, India.

Altoona, First (individual), partial support of Josephine Flory budget,* China.

Altoona, 28th Street congregation, Lois Carter, India.

Altoona, 28th Street congregation, Alys Lickel,** Puerto Rico.

Big Swatara congregation (individuals), partial support of Chalmer G. Shull, India.

Calvary church, Philadelphia, Earl Snader, Jr., China.

Carlisle congregation, partial support of Sara Myers, China.

Carson Valley congregation, partial support of Elsie Shickel budget,* India.

Chiques congregation, Lynn A. Blickenstaff budget,* India.

Conemaugh J.O.Y. young married women's class, partial support of Bobby Parker (son of Daryl Parker), China.

Conestoga congregation (Bareville), Goldie Swartz, India.

Coventry congregation, H. Stover Kulp, Africa.

Coventry congregation, partial support of Velva Jane Dick budget,* Africa.

Curryville (individual), Donald Sollenberger,** Puerto Rico.

East Fairview congregation and Sunday school, partial support of Sara C. Shisler budget,* Africa.

East Petersburg, Mary G. Petre budget,* Africa.

Eastern Pennsylvania Sunday schools, Amsey and Florence Bollinger budget,* India.

Elizabethtown congregation, Mary Faw, Africa.

Ephrata congregation, Everett M. Fasnacht, India.

Greensburg congregation, partial support of Martha Parker budget,* China.

Green Tree congregation, Clara Harper, Africa.

Hatfield Other Folks class, partial support of Donald L. Parker (son of Daryl Parker), China.

Hatfield Sunday school, partial support of Margaret Ruth Brooks (daughter of Harlan Brooks), India.

Heidelberg primary children, partial support of John Grimley, Jr. (son of John Grimley), Africa.

Heidelberg, Richland, Myerstown congregations, Emma K. Ziegler budget,* India.

Holidaysburg church, Alice K. Ebey, India.

Huntingdon congregation and college, J. M. Blough, India.

Indian Creek congregation, Sara C. Shisler, Africa.

Lancaster congregation, partial support of Mary Schaeffer budget,* China.

Lebanon congregation, Florence Bollinger, India.

Lebanon congregation (individual), Lyle Albright, Africa.

Lewistown congregation, Mary Schaeffer, China.

Littitz congregation, Dolores Hartman Snader, China.

Maiden Creek congregation, Bessie Crim, China.

Maple Spring (Quemahoning), partial support of Earl and Rachel Zigler budget,* India.

Martinsburg Memorial church, Dr. Daryl M. Parker, China.

Martinsburg Fellowship men's Bible class, Dorothy M. Brown budget,* India.

Mechanic Grove junior aid society, George Hackman Pfaltzgraff (son of Roy Pfaltzgraff), Africa.

Mechanic Grove B.Y.P.D., Barbara Jean Baldwin (daughter of Elmer Baldwin), Africa.

Mechanic Grove (individual), Earl Peter Snader (son of Earl Snader, Jr.), China.

Middle Pennsylvania Sunday schools, Martha Parker, China.

Middle Pennsylvania B.Y.P.D.'s, Pauline Kinzie, India.

Midway congregation, Bessie Crim budget,* China.

Mountville church, Harlan and Ruth Brooks budget,* India.

Moxham congregation (Johnstown), Herman B. Landis, Africa.

New Enterprise Sunday school, Emma Ziegler, India.

New Fairview Sunday school, Ruth Utz, Africa.

Parkerford congregation, Helen Angeny, China.

Palmyra congregation, Howard L. Alley, India.

Palmyra men's work, Dr. Lloyd Studebaker budget,* Africa.

Palmyra young people and children, Joy C. Fasnacht, India.

Peach Blossom congregation, partial support of Anna Hutchison, China.

Pittsburgh congregation, Ernest Wampler budget,* China.

Pottstown congregation, Edward Angeny, China.

Quakertown men's work, Ira Petre budget,* Africa.

Richland congregation, Friendship Sunday-school class, partial support of Rufus David Petre (son of Ira Petre), Africa.

Richland congregation, B. Mary Royer, India.

Richland (individuals), Richard Burger budget,* Africa.

Richland Gleaners class, partial support of Bruce Homer Weaver (son of E. Paul Weaver), Africa.

Roaring Spring, Velva Jane Dick, Africa.

Roaring Spring congregation, Anna Crumpacker, China.

Royersford (individual), John Kinzie (son of W. G. Kinzie), India.

Rummel congregation, partial support of Anna Z. Blough, India.

Scalp Level congregation, partial support of Anna Z. Blough, India.

Shade Creek congregation, partial support of Anna Z. Blough, India.

Snake Spring Faithful Workers class, partial support of Verna Blickenstaff, India.

South Annville Sunday school, partial support of Gladys Royer, Africa.

Southeastern Pennsylvania (individual), partial support of Ella Ebbert, India.

Southeastern Pennsylvania Sunday schools, Philip and Naomi Kulp (children of H. Stover Kulp), Africa.

Southern Pennsylvania Sunday schools, partial support of Christina Kulp, Africa.

Southern Pennsylvania (individuals), partial support of E. L. Ikenberry, China.

Spring Creek congregation, support of Dr. Daryl M. Parker budget,* China.

Spring Creek congregation, support of Brooklyn church project.

Spring Creek congregation, Helena Kruger,** Belgium.

Spring Run congregation and Pine Glen house, Dr. Barbara Nickey, India.

Spring Run congregation and Pine Glen house, partial support of Dr. Barbara Nickey budget,* India.

Springville congregation, Clara Myer budget,* Africa.

Tire Hill, partial support of Earl and Rachel Zigler budget,* India.

Uniontown congregation, partial personal and budget* support of Dr. A. Raymond Cottrell, India.

Walnut Grove (Johnstown) Good Samaritan Bible class, partial support of Anna Hutchison, China.

Walnut Grove (Johnstown) B.Y.P.D., partial support of Anna Hutchison, China.

Walnut Grove (Johnstown) congregation, Anna Lichty budget,* India.

Waynesboro congregation, Minor M. Myers, China.

Western Pennsylvania Seventh Circuit Sunday schools (Greensburg), partial support of Martha Parker budget,* China.

Western Pennsylvania Sunday schools, V. Grace Clapper, China.

Western Pennsylvania Sunday schools, Olive Widdowson, India.

West Conestoga congregation, Violet Pfaltzgraff budget,* Africa.

West Greentree congregation, Hattie Alley, India.

West Greentree congregation, Goldie Swartz budget,* India.

White Oak congregation, partial support of B. Mary Royer budget,* India.

Windber congregation, partial support of Anna Z. Blough, India.

Woodbury congregation (Curryville Sunday school), Dorothy M. Brown, India.

Woodbury Adult Bible class, partial support of Harold A. Royer, Africa.

York, First, Sunday school, J. M. Blough budget,* India.

York, First, congregation, Violet, Roy, Jr., and Roy Pfaltzgraff, Africa.

Tennessee

Tennessee congregations, partial support of Elsie Shickel, India.

Virginia

Bassett congregation, Kathryn Kiracofe, India.

Bridgewater Sunday school, Minor M. Myers budget,* China.

Madison congregation and individual, partial support of Ruth Utz budget,* Africa.

Mill Creek congregation (individuals), Clyde Carter, India.

Northern Virginia Sunday schools, Earl and Rachel Zigler budget,* India.

Pleasant Valley congregation, partial support of Sara Myers, China.

Roanoke (individuals), partial personal and budget* support of Elsie Shickel, India.

Washington, D.C.
 Washington, D.C. church (individual),
 John and Mildred Grimley budget,*
 Africa.
Washington
 Women of Washington district, partial
 support of Hazel Rathrock budget,*
 China.

Weddings . . .

Barnhart-Trent.—David Maurice Barnhart and Dorothy Elizabeth Trent, both of near Wirtz, Va., Oct. 26, 1946, by the undersigned.—E. E. Bowman, Boones Mill, Va.

Boyer-Shearer.—David J. Boyer and Miriam Ruth Shearer, both of York, Pa., at the First Church, York, Pa., Oct. 27, 1946, by the undersigned.—Bernard N. King, York, Pa.

Casey-Hudson.—Harold Bruce Casey and Eujena Rae Hudson, both of Flint, Mich., Nov. 2, 1946, in the First Church, Flint, Mich., by the undersigned.—Walter J. Heisey, Flint, Mich.

Clark-Bailey.—Robert F. Clark of Elizabethton, Tenn., and Alma Bailey of Johnson City, Tenn., Oct. 12, 1946, at the parsonage, by the undersigned.—E. F. Sherfy, Johnson City, Tenn.

Decker-Warren.—Ronald Erwin Decker and Zella Warren, both of Flint, Mich., Nov. 1, 1946, in the First Church, Flint, Mich., by the undersigned.—Walter J. Heisey, Flint, Mich.

Fry-Landis.—Jack Fry of Butlerville, Ind., and Jo Anna Landis of Larwill, Ind., at the home of the bride, by the undersigned.—Leonard Custer, North Manchester, Ind.

Gutshall-Cohick.—Robert E. Gutshall of Shippensburg, Pa., and Kathryn M. Cohick of Newville, Pa., Nov. 1, 1946, in the Newville church by the undersigned.—Cyrus B. Krall, Newville, Pa.

Hatfield-Ledford.—Irvin Hatfield of Ransom, Ky., and Vivian Frances Ledford of Johnson City, Tenn., on May 13, 1946, by the undersigned.—E. F. Sherfy, Johnson City, Tenn.

Holsinger-Buzzard.—William Holsinger of Springport, Ind., and Mary Lynn Buzzard of Mishawaka, Ind., in the Elkhart City church, Oct. 6, 1946, by the undersigned.—G. W. Phillips, Elkhart, Ind.

Landphere - Ramey.—James Landphere and Joyce Ramey, both of Minot, N. Dak., Sept. 19, 1946, at the home of and by the undersigned.—Ray Harris, Minot, N. Dak.

Miller-Wolf.—Harley Miller and Wilma Wolf, both of Myrtle Point, Oregon, at the home of the bride's parents, April 21, 1946, by the undersigned.—J. W. Barnett, Myrtle Point, Oregon.

Moyers-Nicklow.—Carlus E. Moyers of Brandonville, W. Va., and Rosie M. Nicklow of Markleysburg, Pa., in the Asher Glade church, Oct. 20, 1946, by the undersigned.—B. B. Ludwick, Markleysburg, Pa.

Osteroos-Harris.—Ed. A. Osteroos and Dorothy Harris, both of Minot, N. Dak., at the bride's home, Oct. 13, 1946, by the undersigned.—Ray Harris, Minot, N. Dak.

Schroeder - Gulstrom.—Gus Schroeder and Bernice Gulstrom at the home of the officiating minister, Feb. 3, 1946, by the undersigned.—J. W. Barnett, Myrtle Point, Oregon.

Simpson-Amos.—Leon G. Simpson of Akron, Ohio, and Dorothy Frances Amos of Mineral City, Ohio, at the parsonage of the New Philadelphia church, Ohio, Nov. 2, 1946, by the undersigned.—A. H. Miller, New Philadelphia, Ohio.

Stull-Clark.—John Daily Stull and Lillian Clark, both of New Carlisle, Ohio, in the New Carlisle church, Oct. 25, 1946, by the undersigned.—Robert L. Sherfy, New Carlisle, Ohio.

Wolfe - Edris.—Russell H. Wolfe and Mary E. Edris, both of Lebanon, Pa., in the Lebanon City church, Nov. 4, 1946, by Rev. Alden G. Bieley assisted by the undersigned.—Carl W. Zeigler, Lebanon, Pa.

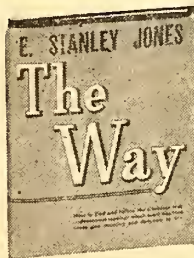
Obituaries . . .

Boley, Sarah Stauffer, daughter of Daniel H. and Magdalene Stauffer, was born near Polo, Ill., Dec. 31, 1877, and died Oct. 21, 1946, at the Elmlawn Sanitarium in Rockford, Ill. She was united in marriage to David Boley on Dec. 11, 1910. Her entire life was spent in this community. She united with the Church of the Brethren in her youth and lived a consistent Christian life. She was preceded in death by her parents, two brothers, and two sisters. She is survived by her husband, one sister and three brothers. Funeral services were held at the Church of the Brethren by the pastor, Bro. Wayne Crist, assisted by the writer.—John Heckman, Polo, Ill.

Bosserman, Harry Floyd, son of W. O. and Ida Bosserman, was born in Hancock County, Van Buren Township, Ohio, Aug. 10, 1891, and died July 14, 1946. On April 23, 1916, he was married to Gladys Vanschoick. To this union were born five children. Bro. Bosserman is survived by his wife, two sons, three daughters, his father and two sisters. In early youth Harry made confession of Christ and from that time until his death he was interested in the affairs of the program of the Eagle Creek church. He was also active in civic affairs of the community.—Jesse J. Anglemeyer, Williamstown, Ohio.

Brubaker, Samuel Henry, son of Henry and Nancy Jamison Brubaker, was born Aug. 27, 1871, in Franklin County, Va., and died May 9, 1946, in the Roanoke hospital. On Nov. 12, 1896, he was united in marriage to Nancy Flora, who preceded him in death on April 29, 1920. To this union were born six sons and three daughters. On Aug. 12, 1923, he was married to Cora Flora, who survives, together with six sons, two daughters, seventeen grandchildren, six sisters and one brother. He joined the Church of the Brethren in early manhood and lived a devoted Christian life. He lived his entire life in the Antioch community. Funeral services were conducted by the home minister, Bro. Z. E. Mitchel, assisted by Bro. J. A. Naff, and burial was in the Antioch cemetery.—Mrs. Sam Beeghly, Rocky Mount, Va.

Claytor, Samuel A., was born Oct. 29, 1870, and died Oct. 30, 1946. He was a member of the Church of the Brethren for about fifty years. He is survived by seven of his nine children, sixteen grandchildren and four great-grandchildren. Funeral services were held in the Falling



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Springs Presbyterian church on Nov. 2 by his pastor and the Presbyterian minister and interment was in the church cemetery.—Mrs. H. C. Eller, Buena Vista, Va.

Cline, John William, son of Mr. and Mrs. Solan Cline, was born near Broadway, Va., Jan. 20, 1915, and died Oct. 5, 1946. He attended Bridgewater College. He became a member of the Church of the Brethren at an early age. He is survived by his father, mother, five sisters and three brothers. His grandmother, who is ninety-five years of age, is the oldest member of the Harrisonburg church. Funeral services were held from the chapel of the Lindsay funeral home with Bro. Earl M. Bowman officiating and burial was in the Woodbine cemetery.—Mrs. A. Fred Cline, Harrisonburg, Va.

Crickenberger, Bessie V., daughter of Joseph and Virginia Rubuck Crickenberger, died at the home of her brother Sept. 28, 1946. She was a faithful member of the Church of the Brethren for many years and served twenty-five years as Sunday-school treasurer. She is survived by two brothers and one sister. Funeral services were held from the Barren Ridge church by Brethren Homer Miller and N. W. Coffman and burial was in the cemetery near by.—Mrs. Crystal Allen, Staunton, Va.

Eshelman, Samuel W., was born Dec. 19, 1862, and died Oct. 3, 1946. He lived in Elizabethtown for twenty years and during that time he was a faithful member of the Elizabethtown church. His wife preceded him in death over twenty years ago. Funeral services were held at the Elizabethtown church by Brethren Ralph R. Frey and Nevin H. Zuck and burial was in the West Greentree cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Fraver, John A., son of Henry and Eliza Fraver, was born Sept. 22, 1862, in York County, Pa., and died Aug. 5, 1946, near Waynesboro, Pa. Surviving are his wife, four sons, five grandchildren, one brother and one sister. He had been a member of the Church of the Brethren since March 7, 1914. He served as a deacon until his physical health would not permit and confined him to his home. Funeral services were held by Brethren H. M. Stover and M. C. Valentine in the Prices church and interment was in the adjoining cemetery.—Mary Creager, Waynesboro, Pa.

Forman, Ada C. Hostetler, the daughter of Urias and Mary Elizabeth Albright Hostetler, was born in Greenville Township, Pa., March 9, 1888, and died in the Hazel McGilvery hospital, Pa., on Oct. 8, 1946. In May 1932 she was united in marriage to John Forman, who preceded her in death several years ago. She is survived by nine stepchildren, two sisters and two brothers. Funeral services were held in the Hostetler Church of the Brethren, of which she was a long-time member, by her pastor, Bro. J. Ewing Jones, and interment was in the church cemetery.—Mrs. J. Ewing Jones, Meyersdale, Pa.

Griffey, Minnie T., wife of Samuel C. Griffey of Huntsdale, Pa., died in the Carlisle hospital at the age of sixty years. She was a member of the Huntsdale church. She is survived by her husband, one son and four grandchildren. Funeral services were held by her pastor, Bro. O. J. Hassinger, in the Shulenberger funeral home in Carlisle and interment was in the Mt. Holly cemetery.—Mrs. A. A. Evans, Carlisle, Pa.

Heeter, Martha Lentz, daughter of George and Catherine Lentz, was born June 23, 1857, in Montgomery County, Ohio, and died Oct. 17, 1946. In her youth she united with the Bear Creek congregation of the Church of the Brethren and was a faithful, devoted member until her death. She was united in marriage with Mahlon Heeter on Jan. 8, 1882. To this union were born three children. Her husband preceded her in death twenty-

three years ago. She called for the anointing service several times in her declining years. She is survived by one son, one daughter, twelve grandchildren, nine great-grandchildren, two brothers and two sisters. Funeral services were held at the Bear Creek church by the writer, assisted by Paul J. Wright, and interment was in the Hill Grove cemetery.—Parker M. Filbrun, Dayton, Ohio.

Hershberger, Catharine Lint, daughter of Peter and Margaret Oaks Lint, was born Dec. 14, 1868, and died at her home in Hooversville, Pa., Sept. 30, 1946. She was married to Hiram Hershberger, who preceded her in death in 1901. She united with the Church of the Brethren in 1885 and was an active member as long as health permitted. She is survived by one daughter, one son, nine grandchildren, eleven great-grandchildren, one brother and four sisters. Funeral services were held in the Hooversville church by her pastor, Bro. Kenneth R. Blough, assisted by Bro. Charles Blough and Rev. E. W. Miller, pastor of the Lutheran church, and burial was in the St. Thomas cemetery.—Blanche M. Hershberger, Hooversville, Pa.

Hollinger, Elizabeth Hearing, daughter of the late Charles and Salinda Adams Hearing and wife of John B. Hollinger, was born Nov. 18, 1881, and died Oct. 11, 1946. She is survived by her husband, two daughters, three granddaughters and one sister. She was a member of the Church of the Brethren. Funeral services were held in the Middle Creek church by the home ministers and interment was in the adjoining cemetery.—Emma L. Zook, Litzitz, Pa.

Humphreys, John William, son of James and Amanda Humphreys, was born Jan. 9, 1867, in Putnam County, Mo., and died Oct. 29, 1946, at his home in Ripley, Okla. On June 20, 1900, he was united in marriage to Mary Viola Messenger at Fredonia, Kansas. Two children were born to this union, both of whom died in infancy. Bro. Humphreys became a member of the Church of the Brethren in Johnson County, Mo., while still a young man and remained faithful to the end. He is survived by his wife and one sister. Funeral services were held by Elder D. J. McCann in the Big Creek church and burial was in the cemetery near the church.—Abbie S. Pote, Cushing, Okla.

Jarrels, Benjamin, son of the late Richard and Jane Jarrels, was born at Melrose, Va., Oct. 15, 1864, and died at the Rockingham Memorial hospital Aug. 31, 1946. His wife, the former Miss Lucy Johnson, preceded him in death in 1932. He was a faithful member of the Mill Creek church and lived in the Mill Creek community for thirty-five years. He is survived by three sons, one brother, one sister, fourteen grandchildren and three great-grandchildren. Funeral services were held in the Mill Creek church by Bro. Hamer Miller, assisted by Bro. C. E. Long and burial was in the cemetery near the church.—Novella Cline, Port Republic, Va.

Lehman, Katharine B., wife of the late William P. Lehman, died at the Huntsdale Brethren Home Sept. 19, 1946, at the age of ninety years. She had been baptized into the Church of the Brethren by Elder Daniel Keller and remained a faithful member of the Newville church until death. Funeral services were held in the Shulenberger funeral home in Carlisle by Brethren O. J. Hassinger and Cyrus B. Krall and burial was in the Upper Frankford Brick church cemetery.—Cyrus B. Krall, Newville, Pa.

Lohr, Oscar L., died at his home in New Market, Va., Oct. 28, 1946, at the age of sixty-four years. He is survived by his wife, two daughters, two sons, four grandchildren, three sisters and two brothers. He was a member of the Lutheran church. Funeral services were held at the home by the undersigned, assisted by Rev. S. W. Berry, and burial was in the Timber-

Brethren Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 198. Married Brethren man with two children would like to change place of work and living to Brethren community. Prefers dry warm climate of Southwest near mountainous area. Knows carpenter trade but would consider work in a steel mill or on a farm.

No. 199. Operator of small trucking concern in Virginia wants discharged C.P.S. man or boy at least sixteen years old to drive truck and help some on farm in spring. Furnished private room and board. Prevailing wage would be paid.

No. 200. There are openings for employment at the Nappanee soap plant of the Brethren Service Committee. The work includes: watching and controlling the boiling and mixing of soap, unloading, packing and other handling of raw materials and product. Qualifications: interest in relief, some ability to work with hands and tools; some knowledge of industrial chemistry would be useful; interest in chemistry and plant operation is essential. Temporary workers are also welcome.

ville cemetery.—Samuel D. Lindsay, Broadway, Va.

McCauley, Charles, son of John and Elizabeth Gish McCauley, was born Aug. 28, 1862, and died Oct. 16, 1946. On Feb. 24, 1887, he was married to Clementine Miller, who preceded him in death. Bro. McCauley united with the Church of the Brethren in 1892. He is survived by three nephews and three nieces. Funeral services were held in the Evangelical church at El Paso, Ill., his former home, by the Evangelical minister, assisted by the undersigned, and interment was in the Evergreen cemetery at El Paso.—J. E. Small, Roanoke, Ill.

Neff, Harriett, daughter of Henry and

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Margaret Bowser, was born in Milford, Ind., in 1870 and died at her home in Elkhart, Ind., Oct. 5, 1946. In 1889 she was married to Henry Neff of New Paris, who preceded her in death in 1941. She is survived by four sons and one daughter. Funeral services were held at the funeral home by the writer and burial was in the Prairie Street cemetery.—G. W. Phillips, Elkhart, Ind.

Taylor, Rudolph, was born Oct. 2, 1923, and died Oct. 15, 1946. He was baptized into the Church of the Brethren July 9, 1940. Surviving are his parents, six brothers and four sisters. Funeral services were held by the pastor, assisted by Bro. W. G. Kinzie and interment was in the Green Hill cemetery.—Mrs. H. C. Eller, Buena Vista, Va.

Church News . . .

Arizona

Glendale.—The outstanding service rendered by our church this summer was the food and clothing shipped for relief by the women of the church. We sent 375 pounds of clothing and bedding and 941 pounds of canned meat and vegetables to relief centers. During the summer months Sunday evening services featured hymn singing and the showing of slides of mission and service projects of the Church of the Brethren. At the regular fall council meeting Harold Kurtz was re-elected as elder. The women's work department of the church was reorganized. On Aug. 22 Mr. and Mrs. Harlan Brooks, missionaries on their way east to leave for India, were present at the church and gave interesting discussions. A rally day program was held Oct. 13. Following the church period, a basket dinner was held on the lawn of the church. Attending the regional conference at La Verne, Calif., were Mr. and Mrs. Louis Dixon, O. E. Gillett and our pastor, Walter Coffman. Since the oncoming of the fall season, a definite increase in activity and enthusiasm for the work of the church has been noted.—Thelma Heatwole, Glendale, Ariz.

Illinois

Peoria.—Guest Sunday was held the second Sunday in August in the Fon du Lac park in East Peoria. Sister Anna B. Mow was with us recently. Bro. Larry Rule was with us for three weeks during the absence of our pastor and his wife. We held our council meeting on Sept. 8 and installation services on Sept. 29. A large quantity of clothing has been collected and mended for relief. Bro. Charles Harshbarger has charge of the relief program and a pickup was made the second week of October. Bro. Donald Schultz has been licensed to the ministry by the Oak Grove church. Our love feast was held Oct. 20.—Mrs. Melvin Snoke, Washington, Ill.

Louisiana

Rosepine.—We met in regular council on Sept. 1, at which time it was voted to retain Bro. J. B. Firestone as elder and Bro. Ova Edwards as pastor for the coming year. Mrs. Ova Edwards was elected Messenger correspondent. Bro. Firestone preached for us on the mornings of Sept. 1 and 13. The ladies' aid is doing much for relief both at home and abroad. The Christian Endeavor has pledged the purchasing of a heifer for relief and is raising money for that purpose. The work of the Sunday school is moving forward and one new class has been added. We are looking forward to our two weeks' revival with Bro. J. R. Jackson of Galax, Va., as the evangelist; they will begin Nov. 3 and will close with the love feast on the evening of Nov. 16.—Mrs. Ova Edwards, Rosepine, La.

Ohio

Bear Creek.—Our regular council was held on Aug. 6, with Elder Parker Filbrun presiding. Bro. Filbrun was re-elected presiding elder for two years, and Virginia Stoner is our new Messenger cor-

respondent. The Stinebaugh quartet presented a musical program for us on the evening of Aug. 17. Brother and Sister Harlan Brooks delivered interesting missionary messages on Sept. 8. We are glad to report that all servicemen of our church district have returned to their homes. Ivan Patterson has accepted the call to go to China. Members of our choir are reorganizing and preparing for more efficient work in the church program.—Mrs. Quinter Erbaugh, Dayton, Ohio.

Circleville.—Our church met for council on Aug. 28, with our elder, Bro. Clarence Erbaugh, presiding. Our former pastor, Bro. Lester E. Fike, was also present and conducted the devotions. Our church work is under the direction of our new pastor, Bro. Carl Lauer. We have just closed a two weeks' evangelistic service with Bro. L. M. Baldwin of Thornville, Ohio, as our evangelist. Our love feast was held at the close of the meeting on Sept. 29.—Madeline Adams, Circleville, Ohio.

County Line.—We met in council on Sept. 6, at which time church and Sunday-school officers were elected for the coming year. Bro. James Renz of Lima, Ohio, was elected as our new elder. On Sept. 8 Bro. J. L. Guthrie brought us the morning message. This marked Bro. Guthrie's fiftieth year in the ministry. We are glad Bro. Guthrie is able to preach for us again this fall. On Sept. 15 Bro. Ellis Guthrie preached his final sermon for the summer months. After services, a basket dinner and shower were given in honor of Bro. Ellis Guthrie and his wife. We recently enjoyed two weeks of fine messages with Bro. A. G. Freed of Findlay as the speaker. Eight young people were baptized at the close of the meetings. Our love feast will be held on the evening of Oct. 13. The heifer which was recently purchased by our church has been shipped to Poland.—Margaret Balingier, La Fayette, Ohio.

Lick Creek.—We met in council on Aug. 30. Bro. Edward Kintner was chosen elder for another year and the undersigned was elected as Messenger correspondent. The ladies' aid has been very busy quilting, sewing for relief and serving lunches at auctions. The men's work raised some heifers for relief and some were donated by friends of the church, making a total of seven heifers and one registered bull which were sent from this community. Two letters have been granted and two received and one person was received by baptism. Bro. Rufus Bucher recently gave a report of his trip to Europe. Our new pastor, Bro. A. P. Becker, and his family are now located in the newly redecorated parsonage. Our love feast was held Oct. 19. Our home-coming was held Oct. 20 with a basket dinner at noon. Our revival will begin Nov. 3 and will be conducted by our pastor. Our attendance is increasing.—Florence Packard, Bryan, Ohio.

Oklahoma

Washita.—Our congregation, during the past year, gave about \$2,000 for relief, besides used clothing, bedding, canned goods and stuffed toys. A large and successful vacation Bible school was held recently. Recent guest speakers were Brethren John Howell of California and Kenneth Thralls of our district. Thirty-one intermediates and young people attended Camp Spring Lake. Elder George E. Hallett and Sister Edith Merkey were delegates to the district meeting at Thomas. Sister Mary Dadisman, nurse from Africa, spoke at our church before beginning teaching at Camp Spring Lake; the Harlan Brooks family spoke one evening when they stopped on their way back to India. Installation services were held for new church and Sunday-school officers and teachers. We miss the presence and help of four of our young people who are attending McPherson College this year. Bro. D. J. McCann of Oklahoma City is our elder for the new year.—Mrs. Irva Kendrick Haney, Cordell, Okla.

Announcements . . .

DISTRICT MEETINGS

Oregon—Portland, Jan. 16-19.
Washington—Ellisforde, Jan. 15-19.

LOVE FEAST Indiana

Dec. 16, Union.

Oregon

Myrtle Point.—Since our last report, we received three. Bro. C. E. Wolff preached for us while our pastor was on vacation. At the September quarterly council officers for the new church year were elected. C. E. Wolff was elected elder. Our fall love feast was held on the evening of Oct. 6. Our harvest meeting will be held on the evening of Nov. 2. Bro. Blickenstaff, chairman of the committee for the state council of churches, has made several trips to Portland in the interest of that organization and in the setting up of a united church service center in the Northwest. Rev. Christian, fieldman of the Oregon Council of Churches, was guest speaker both morning and evening at our church on Oct. 20. We have shipped almost a ton of relief clothing during the past year. We are having a guest speaker for our Thanksgiving festival services on Nov. 24.—Minnie M. Hermann, Broadbent, Oregon.

Newberg.—We met in council on Sept. 22 at 2:30 p.m. with our pastor, Bro. D. C.



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Snider, presiding, at which time the following officers were elected for the coming year: superintendent, Sister Nickey; choristers, Constance Nickey and Helen Snider; clerk, Bro. Hubbard; and treasurer, Bro. James Wagoner, who reported that all bills were paid and we still have twenty dollars in the treasury. Our love feast will be held on the evening of Nov. 10 at 7:30 p.m.—Gussie V. McPherson, Newberg, Oregon.

Pennsylvania

Allentown.—The men's work has been continuing its bimonthly meetings; its main project is the support of a heifer for relief. A women's work group has been organized. Forty-eight garments have been made and about 100 pounds of used clothing have been collected and shipped for relief. Bro. Hunsicker was elected to the office of deacon. Our new pastor and his wife, Brother and Sister Harold Bomberger, came to take up their duties here and a reception in the form of a grocery shower was held for them. Later the pastor and his wife were hosts to the congregation with a home dedication and open house. On Sept. 9 the installation for the pastor was conducted by Bro. Nevin Zuck of Elizabethtown. The charge to the pastor and members was given by Elder N. K. Musser of Mountville. Bro. G. R. Saylor, a member of the faculty of the State Teachers College at Kutztown, taught a ten weeks' course on How to Teach, which was sponsored by the Elizabethtown College Bible training center. Our first Bible school was held July 29—Aug. 9 with an enrollment of eighty-two and an average attendance of fifty-eight. Evangelistic services will be held from Oct. 13-27 with the pastor as the evangelist. The ninth anniversary of the founding of the church will be observed Nov. 3 with Bro. Lester Bucher, a former pastor, as the speaker. Our fall love feast will be observed Nov. 24. A temperance conference, sponsored by the district board of Christian education, will be held Nov. 17. In the spring the parsonage was renovated and at the present time a new roof is being put on the church.—Mrs. G. R. Saylor, Kutztown, Pa.

Codorus.—On Sept. 1 we had a home-coming service at Codorus with Elder George N. Falkenstein as the evening speaker. A revival meeting was held Sept. 2-15 at the New Freedom house with Elder I. N. H. Beahm of Nokesville, Va., as the evangelist. As a direct result, four were baptized. On Sept. 29 we had with us at a young people's meeting at Codorus a group of young people from New Windsor. On Oct. 7 a council meeting was held at the Shrewsbury house. We again decided to have the 100% Messenger club. Bro. M. C. Valentine of Orrtanna, Pa., spoke at our church on the evening of Oct. 12 and remained for our love feast which was held on Oct. 13. On Oct. 16 we took a truckload of provisions to the old folks' and children's homes from this congregation.—Mary A. Lehman, Dallas-town, Pa.

Conewago.—Our council meeting was held Sept. 19 with Elder Howard A. Merkey presiding. Our delegates to district meeting at Richland were Brethren Harry Aldinger and Emmert Gible. Bro. Alton Bucher of Myerstown preached a temperance sermon recently. Bro. Norman Patrick of Hummelstown preached our harvest-home services on Sept. 15. Three certificates of membership were received. Our revival services were held at the Bachmanville house Aug. 18—Sept. 1 with Bro. Ralph Jones as the evangelist. As a result, three were baptized. Our love feast was held Oct. 5 and 6 with Bro. Hiram Gingrich officiating. Other visiting ministers were Brethren B. G. Stauffer and Willis Stehman. Sister Vera Ebersole enrolled as a student at Bethany Biblical Seminary.—Bertha M. Shissler, Elizabethtown, Pa.

DECEMBER 7, 1946

29

Everett.—Bro. Alvin Cox of Lewistown, Pa., held a week's meeting prior to our love feast, at which he officiated. Ten were baptized in the afternoon preceding the love feast. Four others have since been received into the church by baptism. Brother and Sister Harlan Brooks spoke in our church on the evening of Sept. 27. During the month of September the church, Sunday school and B.Y.P.D. were reorganized for the coming year. The annual Sunday-school rally and promotion day was observed on Sept. 29 with an attendance in the Sunday school of 387. A planning conference was held on the evening of Oct. 2 with a special message by Rev. Henry B. Riley, Jr., of the Methodist church. New church pews and pulpit furniture are being installed. Our semiannual love feast will be Nov. 3.—Mrs. Herbert Mellott, Everett, Pa.

Harrisburg.—Our daily vacation Bible school was held with an enrollment of 112. For the project the children and friends gave \$157 for a heifer for relief. Our men's work completed the project. Five new stained glass windows were dedicated recently. These windows were memorial gifts. The Harrisburg church dedicated a beautiful new cabin at our district camp in memory of our late elder, Bro. D. K. Kreider. The construction of the cabin was done by our local men's work group. To date nearly \$6,000 has been offered to our building improvement fund. Over \$2,000 has been raised for our organ fund this year. Our pastor, Bro. Hollingshead, is serving as dean of the Harrisburg leadership training school sponsored by the united churches of the city. Our women's work group has been busy sewing and collecting items for relief. They have contributed \$175 to the national women's project. Our young people gave fifty dollars to the district project to equip a hospital in China. They also gave forty dollars to the Youth Serves project. Seven of our young people are attending college this year. On Sept. 11 a banquet was held honoring our returned servicemen with eighty men attending. Our former pastor, Bro. H. B. Heisey, was the speaker. A memorial service was held for Robert Temple, who died in France. Rally day was held Oct. 12 and a candlelight consecration service was held for officers and teachers.—Hilda I. Gibbel, Harrisburg, Pa.

Jennersville.—Recent speakers in our church have been Brethren Charles M. Bieber, H. O. Wolgemuth, Graybill Hershey, S. Clyde Weaver and Jacob G. Hess. Our daily vacation Bible school was held recently with an average attendance of eighty-seven. The offerings received amounted to \$49.93. After expenses were deducted the balance was sent to buy food for Europe. Our church has been painted and new evergreens planted. One of our members, Fletcher Wimmer, Jr., has served as a seagoing cowboy on a trip to Poland and another member, George Snyder, is serving in the tractor unit in China. Four have been baptized since our last report. We recently sent a heifer to the receiving station for shipment. Our young people's meetings are held in the church the first Sunday of each month. A midweek social is held monthly in the homes of the members. They are saving their offerings to buy a heifer. On Sept. 15 an all-day temperance conference was held in our church with groups from East Fairview, White Oak, Springville and Bareville participating.—Mrs. Floyd Welch, West Grove, Pa.

Locust Grove.—Early last spring our former pastor, Bro. Ordo M. Fletcher, had to resign as pastor because of ill-health and Bro. Edward M. Cauffiel was elected to fill his place. At this meeting the church also elected four young men and their wives to the office of deacon. We held our vacation Bible school recently with an average attendance of forty-five. In August the B.T.F.C. class presented an all-musical program at the

church. In September we held our revival services with Bro. John Geary as our evangelist. Ten persons accepted Christ and eighteen were reconsecrated. On Sept. 28 the Friendship Bible Class sponsored a home-coming with Brethren L. B. Harshberger, John Clawson, A. L. Rummel, and J. L. Nedrow as our guest speakers for the afternoon and evening services. Our pastor delivered the morning message. On the first Sunday in October we held our fall love feast with what we believe to be the second largest attendance in the history of the church. Our B.Y.P.D. is doing a fine work in the church. They are now printing a bulletin for the Sunday services. The mission society has planned its meetings for the winter months. The church and Sunday school have elected new officers for the coming year. The choir is doing a splendid work in rendering music for the church. They have elected officers and are planning their work. Once a month we have our building fund and Brethren service offerings.—Harry G. Fyock, Johnstown, Pa.

Long Run.—Since our last report our elder, Bro. Samuel G. Meyer, resigned and Bro. Henry G. Bucher from Elizabethtown will be our new elder. Our revivals were held recently with Elder Michael Kurtz as the evangelist. We had good attendance from other congregations such as Richland, Myerstown, Fredericksburg, East Petersburg, Allentown and Maiden Creek, some of whom supplied us with special music. One evening we had a blind boy with us who read the Scripture, offered prayer and sang a solo. As a result of these meetings, nine were baptized. On Sept. 2 Brethren Elmer Ahner and Howard Reber were the delegates to the Sunday-school missionary meeting at Elizabethtown. Several of our young people attended Camp Swatara. On Sept. 15 we held our council with Bro. Harry Eshelman presiding, at which time Bro. Elmer Ahner was elected to the office of deacon. Bro. Eshelman installed the new deacon and his wife. On Sept. 29 we held our harvest service. The offering of \$57 went for the wheat project. On Oct. 5 some of the members attended the fellowship meeting at Elizabethtown. Our rally will be held Oct. 27.—Mrs. Helen Reber, Bowmanstown, Pa.

Mechanic Grove.—Our daily vacation Bible school was held recently with an enrollment of 181 children. During the Bible school the children knotted thirty-three crib comforters, two large comforters, made thirty pairs of felt booties and twenty-five stuffed toys and contributed \$225 for relief. The interior of our church was painted recently, a new floor was laid and carpet was laid in the aisles. The men's organization harvested 600 bushels of potatoes from the Lord's acre. They also contributed \$807 for relief and \$100 for Bibles. The ladies of the church

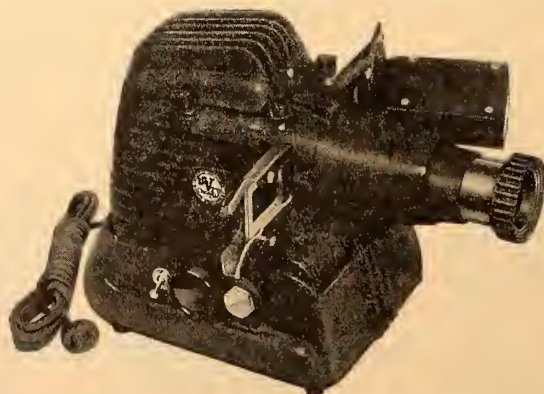
canned 1,600 cans of food for relief and have been doing quite a bit of sewing. Bro. J. Oscar Winger of North Manchester, Ind., conducted our evangelistic meetings recently. Eighteen were baptized and three received by letter at the close of the meetings. Twenty-five of our young people and intermediates attended Camp Swatara this year. Our love feast will be held Nov. 2 at 2 p.m.—Martha A. Bucher, Quarryville, Pa.

Mingo.—A fellowship supper was given recently for servicemen. Sister Emma Ziegler gave us two very interesting talks on India. A two-week daily vacation Bible school was held at Skipack in August. An inspiring week-end camp was held Aug. 16-18 with Bro. Donald Martin of Shamokin as the guest speaker. On Sept. 14 we met in council and new officers were elected for the coming year. Delegates to district meeting are Brethren J. N. Cassel and Jesse Hoffman. Our evangelistic meetings were held Oct. 6-13 with Bro. Phares Forney as the evangelist. As a result, one was baptized. A B.Y.P.D. is being organized. The Sunshine class is making an afghan for relief.—Mrs. Paul List, Royersford, Pa.

Myerstown.—Bro. Harry Eshelman delivered a welfare sermon recently. Bro. Perry Sanger preached at our harvest-home service on Aug. 25 and our B.Y.P.D. conducted a German service in the evening. They had as their guest speaker on Sept. 29 Bro. Fred Hollingshead, who spoke on the subject, Ideals to Live By. Bro. Paul Forney spoke at our missionary service on Sept. 8. In the evening John Harry and Robert Buckwalter showed slides and spoke of their experiences on a cattle boat to Poland. On Sept. 12 we were happy to have with us Joseph Yoder, who gave his lecture on the book, Rosanna of the Amish. The chapel quartet of Elizabethtown rendered a program on the evening of Sept. 15. In our morning service on Sept. 29 we had the installation of officers and teachers; this was in charge of our elder, Bro. Henry King.—Beulah Balsbaugh, Myerstown, Pa.

Oakdale.—Our council meeting was held on Sept. 27 with our elder, Bro. Kulp, presiding. Officers were elected for the coming year. We now have Bro. Kay Powder as our full-time minister. The young people take an active part in Sunday evening worship services. They also have organized a choir which furnishes special numbers and serves as our regular choir. The young married people and young adults have organized a new church-school class, naming it the Homebuilders. This class has redecorated the parsonage and has plans for redecorating the church basement and church auditorium. Bro. Beery was with us from Sept. 30 to Oct. 13 for our revival services and love feast. Three united with the church.—Mrs. Arthur D. Shumaker, New Bethlehem, Pa.

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Correspondence invited

Perry, Three Springs.—Evangelistic meetings were held at Manassas Sept. 8-22, with Bro. Jacob L. Miller of York, Pa., as our evangelist. We had special music from other churches. During the meeting most of the homes were visited. Thirteen were baptized. On Sept. 29 a chorus from Huntsdale under the leadership of Bro. Otho Hassinger presented a program for us. We met in council on Oct. 4, with our pastor, Bro. Glenn Gingrich, presiding. Our love feast was held on Oct. 5, with Bro. Otho Hassinger of Huntsdale officiating. Harvest-home services were held at Manassas on Oct. 6 by our pastor. The young people's conference was held in our church on Oct. 13. Two very interesting reports, one on the national youth meeting at Chicago and the other on Camp Swatara, were given. The women are making blouses for relief, collecting used clothing and making comforters. Our pastor and his wife have been elected as delegates to district meeting.—Ruby Gutshall, New Germantown, Pa.

Philadelphia, Bethany.—Bro. John S. Landis, who was elected co-minister for one year, is preaching alternately with Bro. H. H. Moyer. On Sept. 10 the mothers and daughters started their meetings, with Mrs. Purdee, an officer of the Salvation Army, as the guest speaker. On Sept. 18 we held our annual council with Bro. Moyer presiding. On Oct. 6 we held special services for rally day. On the evening of Oct. 20 our communion service was held with Bro. Moyer presiding, assisted by Bro. John Landis and the deacons. Our new Hammond electric organ has arrived and has been installed.—Mrs. C. S. Bartolet, Philadelphia, Pa.

Philadelphia, Calvary.—On Sept. 8 we had with us Bro. Earl Snader, Jr., and his wife, missionaries going to China. Bro. Snader spoke at both morning and evening services and Sister Snader spoke to the Sunday school. The Calvary church will support Bro. Snader for one year. On Oct. 6 rally day was observed in the Sunday school. Our pastor gave the address of welcome and a program was presented by the children of the school. Flowers were given to the youngest and oldest members of the school. On Oct. 20 Mr. Donald Snively, district director of youth, was the guest speaker for the Christian Endeavor society. On Nov. 7 we will observe our love feast.—Mrs. Margaret E. Mahler, Philadelphia, Pa.

Pittsburgh.—Our former pastor, Bro.

Neff, is now a teacher at Juniata College but returns to Pittsburgh every other Sunday to preach for us. Clinton Burket, a young man of our church who is now attending Bethany Biblical Seminary, was ordained to the ministry. The church also elected and licensed Bro. Stanley Fadely to the ministry. Both of these young ministers have brought messages in our church. At our fall council Elder W. D. Rummel presided, at which time officers were elected for the coming year. All of our quotas for missions and benevolences are being met. Elder Rummel presided and brought a consecration message on Oct. 6 at the installation service for the new officers. Rally-day services by the Sunday school preceded the consecration service. Our fall communion was held Oct. 27.—M. Elizabeth Barnett, Pittsburgh, Pa.

Roaring Spring.—Sister Ethel Metzker attended the workshop at Juniata College. Our pastor held a two-week meeting at the Holsinger church in Bakers Summit. Brethren Matthew Sell and F. J. Byers conducted our services during the pastor's absence. Church and Sunday-school officers were installed Sept. 29. Bro. H. Q. Rhoades was re-elected elder. Fifteen men from our church attended the men's work conference on Oct. 18 at Lewistown. Three hundred members communed at the love feast on Oct. 13, with Bro. Rhoades officiating. Our church will be host to the annual leadership conference of Middle Pennsylvania on Nov. 15. The church women are sewing for Russian relief. They have already sent seventeen blankets and nine comforters to the Brethren service center. The I Try class recently purchased nineteen yards of flannel to be sent to New Windsor. During the past year our church accepted the responsibility of supporting Sister Velva Jane Dick, together with the support of Sister Anna Crumacker, on the mission field. We have just completed extensive repairs to our parsonage. The B.Y.P.D. is sponsoring a weekly prayer service. A junior choir was recently organized under the direction of Mrs. Thelma Walters.—Sara E. Hoover, Roaring Spring, Pa.

Westmont.—We met in quarterly council on Oct. 10 with our elder, Arthur L. Rummel, presiding. The pastoral committee was authorized to secure an evangelist for 1947. Rally day was observed with a program and installation of officers. On Oct. 2 the men's chorus from the Rummel church gave an evening's

program of musical numbers; this program was sponsored by our young people. Delegates to the district meeting in Somerset on Oct. 23 and 24 were Sisters Elizabeth Head and Betty Hofsicker. We celebrated the fiftieth anniversary of the building of our church on Oct. 13. Bro. C. C. Ellis of Huntingdon, Pa., who had been the speaker at the dedication services fifty years ago, was also the speaker on this occasion. Communion services were held on the evening of Oct. 20.—Mrs. Russell Croyle, Johnstown, Pa.

Windber.—Home-coming and rally-day services were held in our church with Bro. A. C. Baugher, president of Elizabethtown College, as the guest speaker. On the evening of Oct. 4 Bro. Baugher spoke to the young people at a covered-dish supper and the following evening a public meeting was held in the church auditorium on the subject, Crisis and Redemption. The services closed Sunday afternoon with an interesting address on Help From the Hills by Bro. Baugher. Special music for this service was provided by the Rummel male chorus under the direction of Harry B. Howells. The young people of the church are busily engaged in redecorating the church basement. On Oct. 23 they will sponsor a three-act comedy to be presented by the Moxham church of Johnstown, Pa. Two were received into our fellowship by baptism. On Oct. 27 we will observe our fall love feast in the church basement. We have had our election of church and Sunday-school officers.—Mrs. Wayne C. Adkins, Windber, Pa.

South Carolina

Travelers Rest.—During the second week of October we had a wonderful revival in which seventeen boys and girls were converted. Earl Hughes of Tennessee was the evangelist. He also organized a junior choir beginning with four members and ending with about forty. On the evening of Oct. 19 we held our communion service. Bro. Ralph Russler from Pennsylvania is our pastor. Our Sunday school has picked up considerably. We had thirty-six last Sunday and forty-seven today. We also made some pictures of our Sunday school which we hope to have put in the Messenger next month. Bro. Lynell Peterson delivered the morning message on Oct. 20 and Bro. Russler delivered the message in the evening.—Mrs. A. Z. Silvers, Travelers Rest, S. C.

Tennessee

Jackson Park.—Our harvest service was observed Oct. 13 in an all-day meeting. Bro. Ralph Bowman delivered the morning message. At this time our harvest offering was lifted. In the afternoon we held our council meeting. Bro. E. J. Rowe was elected elder, Bro. Jacob C. Wine pastor and Sister Pearl Snapp Messenger correspondent. We were glad to have visiting us at this time Brother and Sister Ralph Bowman, Brother and Sister John Pritchett and Bro. Reuel B. Pritchett. The women of our church met at the home of Brother and Sister J. C. Wine for their monthly meeting on the evening of Oct. 18. An inspiring talk was given by Sister Frank Isenberg of the Knob Creek congregation. Four members of our church attended the district women's work which convened at the New Hope church on Oct. 26.—Mrs. Pearl Snapp, Jonesboro, Tenn.

New Hope.—Bro. Niles Hilbert is our elder and pastor, preaching on the second Sunday of each month. Brother and Sister B. M. Rollins and their daughter came to hold a two-week revival meeting Sept. 16-29. As a result, twelve were baptized. The women's work meets each month, doing relief sewing of all kinds and carrying on the work of the church. Our Sunday school is very active. Our love feast was held Oct. 12, with the largest attendance we have had in a long time.—Mrs. Guy Harris, Jonesboro, Tenn.

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Virginia

Flat Rock.—Bro. N. J. Miller and his wife are our pastors. Bro. Miller held revival meetings at the Flat Rock church, the Cedar Grove church and the Stony Creek church. The love feast was held at the Stony Creek church on Sept. 1, with Bro. Miller officiating. On Sept. 22 the love feast was held at the Flat Rock church, with Bro. Miller officiating. Four have been received into the church by baptism and one by letter. We lost three members by death during the year.—Eunice P. Kohne, Quicksburg, Va.

Fremont.—Two missionaries to India, Brethren William Kinzie and Earl Zigler, visited our congregation and showed slides of India. Delegates to our district conference at Red Oak Grove were Brother and Sister Maston Stanley. Bro. Rufus B. McDannel and his wife were our summer pastors again this year. A revival meeting was conducted the first two weeks of August by Bro. McDannel. Our love feast was held on Sept. 19 and 20 with Bro. Otte Utt officiating. The ladies' aid meets regularly. A large box of clothing was sent for relief in September. Our Sunday school has elected new officers for the year and we are having very good attendance.—Miss Hattie Gardner, Hillsville, Va.

Mt. Joy.—Bro. Henry C. Eller of Buena Vista held our revival meeting Sept. 15-22. As a result of the meeting nine made confession. Seven were baptized and one was received into our church by letter by Bro. Bryant. One came as the result of Sister Broughman's revival meeting in Arnold's Valley. Bro. Eller visited almost every home in the community. The other churches of the community also helped in a wonderful way. Our communion services were held on Oct. 5, at which time our elder, Bro. H. A. Hoover, and his wife were with us. Other visiting ministers were Brethren C. M. Key of Roanoke and H. C. Eller and his family of Buena Vista. All of the ministers, including Bro. Bryant and Sister Broughman, took part in the service. Our Sunday-school reorganized Sept. 29. We have been having very good attendance at Sunday school and church. Some improvements have been made on the parking lot in front of the church. We have been having prayer meetings on Wednesday evenings.—Mrs. Alvin Walker, Buchanan, Va.

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Gospel Messenger

Volume 95 DECEMBER 14, 1946 Number 49

The Hand That Holds the Plow

THE hand that rocks the cradle rules the world, they have long told us. There is another hand that is important, too; it is the hand that holds the plow. The hand that holds the plow may be far too humble to rule the world but it does something even as important; it feeds the world. Recent years have underscored the prime essentialness of the hand which feeds. May God bless the hand that rocks the cradle and the hand that holds the plow.

The opening Brethren mission work in South America is in an area where toil-marked hands do both. Pictured here is the locale and citizenry of a new mission field. Claude Wolfe, Benton Rhoades and Harl Russell walk on historic soil. H. Spenser Minnich took the picture.

D. W. B.



"For thou shalt go before the face of the Lord to prepare his ways; . . . to give light to them that sit in darkness."

Gospel Messenger "Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
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Around the World

Japanese Christians are setting an example to the civilian population in housing those made homeless by the bombings. They place sleeping mats on the floors of their tiny churches and set up charcoal burners for preparing the meager rations.

The first annual citations for distinguished Christian service were made by the Christian Herald to Dr. Ivan M. Gould, Clarence W. Hall and Carroll M. Wright for their work during the war with the Service Men's Christian League and its publication, The Link.

Greater attendance at funerals, not as "a social duty" but for one's own spiritual welfare, was proposed by George H. Waterman of Boston, a mortician, as a principal means of counteracting the world's current "crass materialism" and to lead a back-to-spirituality movement.

The Amish church in Indiana has bought land in Michigan as a refuge for Amish youth of high school age, who would have to violate church laws by keeping the Indiana state school law. "A public high school is too worldly," the elders of the Amish declare.

The Dutch people have contracted approximately 17,000 new homes, although only 10,000 were scheduled for this year. According to the ten-year plan set up by the government between 200,000 and 250,000 new homes will be built, conforming to a town plan which specifies height, architecture and open space around the home.

Goats for relief is the newest church project to revive animal herds in Europe. The Commission on Emergency World Service of the Evangelical and Reformed Church has sponsored a shipment of goats to Albania. This shipment is accompanied by three representatives of the denomination.

Three of this year's Nobel prize awards will go to six Americans. Emily Greene Balch, an internationally known economist, and honorary international president of the International Women's League for Peace and Freedom, and Dr. John R. Mott, noted evangelist, share the peace award. Dr. Percy Williams Bridgman received the reward in physics and Drs. James B. Sumner, J. H. Northrop and W. M. Stanley will share the chemistry award.

Statement on Amnesty

One of the basic guarantees of the Constitution of the United States has been that of justice and freedom for each individual citizen. A major concern of those responsible for the government of our nation for over a century and a half has been the preservation of this important guarantee. We believe that those entrusted today with administration of the federal government are equally sincere in their efforts to continue the application of justice.

Today a situation exists which merits the attention of those interested in the cause of justice. There are over 1,000 men in federal prisons because their consciences would not allow them to participate in warfare. Many of their sentences will not expire until 1951. In addition to these 1,000 there are 5,000 others who have completed their prison terms, but shall experience continued punishment through the loss of certain civil rights. These men were given prison sentences not because of violation of any moral principle, but because their consciences would not allow them to follow the course of

the country as a whole in participation in warfare. This conscientious objection was based for the most part upon deeply rooted religious convictions. The prison sentences were imposed mostly during the strain of this country's participation in international warfare.

Because peace has now taken the place of the tension of war, and in the light of the doubtful nature of the moral validity of these prison sentences, we believe the cause of justice would be served most effectively if the President of the United States would proclaim general amnesty for the 1,000 conscientious objectors yet in prison and restore full civil rights for these men as well as those already released from prison.

Therefore, the Council of Boards of the Church of the Brethren in session November 13, 1946, urgently requests the President of the United States to use Christmas of 1946 as the occasion for proclaiming a general amnesty for conscientious objectors. For these men to continue longer in prison would jeopardize the fundamental concept of justice as proclaimed by the constitution.

The Brethren Make Steps Forward

IN this issue of the Gospel Messenger there are pictures and a story which reveal the opening of mission work by the Church of the Brethren on a new continent. Not many years ago the Brethren were content merely to pray that the "heathen" might be saved. One cannot pray for evangelistic advance, however, and be earnest about it without himself becoming an evangelist. More than fifty years ago the Brethren discovered that they would either have to stop praying about the "heathen" or take some steps to reach them. Since they did not wish to stop praying, India, as a result, was opened to Brethren work before the turn of the present century.

Less than a decade later the Brethren felt that their efforts were still not as broad as their prayers; there were people in nations other than India who likewise needed to know of the gospel of salvation. Consequently, early in the 1900's missionaries journeyed to China and a Church of the Brethren began to grow there. Still later the needs of the people of Africa impressed themselves upon the Brethren. After a journey of investigation which cost us the life of one of our mission secretaries, J. H. B. Williams, mission work in Africa likewise was opened. Now in all of these countries members of the Church of the Brethren worship God.

In more recent years the needs of still another continent have impressed themselves upon the hearts of Brethren people. Within the last year missionaries have flown across the sea to the south and mission work has been begun high up in the alpine heights of the Andes Mountains.

These "heathen" to whom we go in Ecuador are the remnants



Senora Rosita Lima, who has six children and lives in a mud hut in a field.

of a civilization much older than our own. The Indians of the Andean heights built great stone palaces, studied astronomy, and performed delicate mathematical calculations before the days of our Pilgrim fathers. Spanish conquerors presently came to their land, however, and when they discovered that gold was being used freely by these Indians they destroyed the civilization in order to get the gold. Consequently, the Indian civilization has gone backward and there now exist on every hand primitive conditions and physical suffering.

It is well that the Church of the Brethren has heard the call of these people and has already opened work among them. There are many things we can do for them. At the heart of everything else must be the teaching of the gospel of salvation of which they know very little.

Let us, however, guard against making our offerings to them less than generous. For too long missionaries have been content to go among people where nationalism and selfishness, on the part of empire building nations, have made the life of the native people very difficult and to preach to them a gospel of resignation which supported empire domination. They have said, "If you bear your burdens patiently, eventually you will enjoy great freedom in heaven." More recently missionaries have begun to emphasize that the

message of salvation should make possible an abundant life for all, which should begin here and continue eternally. Consequently, they have endeavored, in the strength of Jehovah, to release the people whom they teach from the bondage of ignorance and fear and to set their feet upon the pathway which leads both to spiritual and to physical liberty. Some teaching needs to be done to the governments of empire nations to make that possible. Missionaries have done that too. Progress is being made; the church is growing around the world.

May the Lord bless this new endeavor in South America on the part of the Brethren, and may our prayers for God's children lead us to even wider areas.

D. W. B.

He Answered Them Nothing

RECENTLY I sat with a thousand other people and watched one of the Passion plays which are presented at Easter time in various parts of the United States. Dramatized before us were the joyful and the tragic scenes which crowded themselves into the last week of Jesus' life. After watching the drama, I was inspired to read once more the story as it is told by the gospel writers. One thing which was significantly impressive both in the acting and in the Bible reading was Jesus' almost hurtful silences before his various accusers and judges. "What," they exclaimed again and again, "answerest thou nothing!"

Jesus felt, and so expressed himself, that the Christian way of life was not something which required wordy defense; rather it was something which needed to be lived. "Did I not live and walk openly among you?" he

asked them when they demanded his arguments and a brief of his case for the defense.

That was his defense, the life he had lived and the words he had spoken in his contacts with men in their day-by-day meetings and business.

It is true in these days also that Christianity does not need argumentative defense. That is not its chief strength; it never has been. Rather its strength is in what Jesus made it to be, a religion of life rather than a religion of words. When it is sincerely lived, it needs neither to be explained nor defended. The appeal of a genuinely Christian life is universal. Missionaries have learned this long since and realize that their work of interpreting the Christian gospel begins long before they can speak a word in the language of those whom they have come to help.

Yet in spite of these things there are many who are eager to defend Christianity and to expound at length concerning it; this they would rather do than to demonstrate its virtues by living according to its principles. This may be true because it is so much easier to preach about Christianity than to live it.

Christianity needs its preachers as well as all others who are willing to explain and defend it. But let us remember always that even these can explain it better, and defend it more strongly, by living it than by talking about it. And in this area those who are not preachers have as much strength, or even more, than the preachers themselves; for teaching Christianity by living it is not a prerogative reserved for preachers. A Christianity which is lived needs no wordy defense.

And when his accusers accused him, he answered them nothing; his life lived on the Palestinian hills spoke for him. D. W. B.

Thinking About the News

Can American Democracy Survive?

Washington, Jefferson, Franklin and others of their era were courageous men. They manifested their worthiness to father a new country chiefly by their willingness and ability to think new thoughts and to implement them into action.

The success of the government they began was predicated upon two major expressions of faith in humanity: (1) Man has an inalienable right to be his own governor, and to formulate for himself the pattern of government which he desires. (2) As man's wisdom and circumstances change he should and will modify his government to fit his changed circumstances.

Written into these premises were two further assumptions: (a) Man's highest loyalty is to his God and to his conscience; the government which he sets up should not seek to make him violate that. (b) The will of the majority, fairly determined, should be the basis of governmental action, but minorities should have opportunities for fair and legal expression.

It will be seen that a government operating on these premises would change frequently and much but that it should be able to do it without revolutionary uprisings or paralyzing strikes.

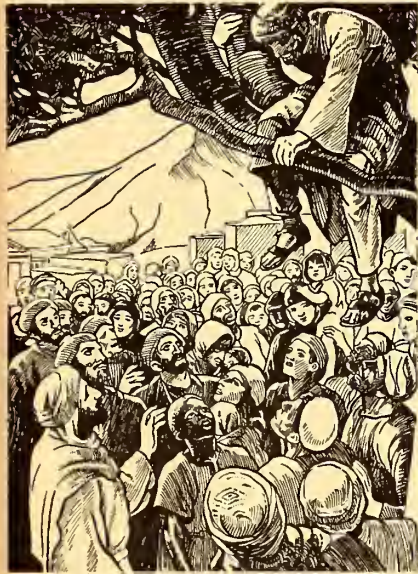
In America two things have greatly combatted and endangered the continuation of the democratic principles set forth above. First has been an achievement which should have helped the principle rather than to hamstring it: that is, American ability to invent devices for instantaneous and mass communication, such as syndicated newspapers, radio, and motion pictures. Second has been America's weakness of concentrating excessive wealth in the hands of a few, which makes possible the control of any or all of these devices by small groups of people or by one party machine.

Government in America thus becomes a system of two-way pressures: first directly, by wealthy pressure blocs upon congressmen in Washington and secondly, by propaganda devices upon a gullible American public. The military is the strongest of these propaganda and pressure blocs. They pushed us inevitably into war a few years ago against the wishes of eighty percent of the American people; they have endeavored again and again to make peacetime military conscription the law of the land even though it violates basic American principles and even though they know that informed American opinion opposes it. The alcohol interests are another strong pressure and propaganda group; the increasing break-ups of homes, rising juvenile delinquency, general moral letdown attest to their power. Labor could become another pressure organization. Against such blocs American democratic principles may presently be dashed to pieces.

How can we combat these pressure devices which work against the American principle? We can speak at the polls; we can select men for office who know right from wrong and who direct their lives accordingly, such men as Judd of Minnesota and Voorhis of California. We can let our representatives know that we expect them to place the welfare of the people they represent above all pressures, that we want them to stand up and be counted on the side of decency and fairness regardless of party lines. We can write to them expressing the opinions of just average, honest, Christian citizens, such as we are, on the issues which confront them. If the American principle is to live, we must do more and more of all of these.

D.W.B.

Like the rich young ruler we may turn away when we are shown how to make the truths of our religion living realities or we may, like Zaccheus, show by our lives that we have met and know the Master.



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MINISTERING UNTO THOMAS

Elvert Miller
Bridgewater, Virginia

(With Apologies to Mark Antony)

FRIENDS, Brethren, fellow Christians, I come to explain Thomas, not to criticize him. The evil that men do lives after them. The good is often interred with their bones. Many writers and preachers have told you Thomas was doubtful. If it were so, it was a grievous fault. And grievously hath Thomas answered for it. Here, under leave of all before me who have called Thomas a doubter, and they were all honorable men, I should like to speak, if not in defense of Thomas, at least a few words of explanation.

Thomas is not dead. I have known many Thomases. There was a period in my own religious development when I too was a Thomas. Pastors in every church will find persons with character-

istics similar to those of the disciples. There will be an outspoken Peter, a deeply spiritual John, the intimate circle of three, but above all, our present-day ministry will be to ever-increasing throngs of Thomases.

THOMAS has been called a doubter. This is not quite true. We would be much more fair to Thomas if we called him the forerunner of the scientific spirit. Thomas was, unknown to himself of course, a product of what we today call modern or progressive education. As I recall the many education courses to which I was exposed in college there is one main proposition underlying all modern theories of teaching procedures. To state it briefly it is this: Educators today do not want a pupil to accept anything as true until in

the pupil's own mind the fact has been proved to be true. The job of the teacher is to present the data out of which the pupil will decide the truth or falsity of any fact or event. The present school-age generation is receiving this type of teaching. Thus, I say, much of the ministry of today must be unto a generation of Thomases, not doubters, but young people who think along one main line, "You have to show me." That was what Thomas said when the other disciples told him that Jesus was alive, "You have to show me." Today we will hear this trite statement in many forms and in many situations. Is there a God? "You have to show me." Is prayer valid in the world today? "You

have to show me." Can love overcome hate? "You have to show me," and on and on. The problem is that through a false conception of the scientific method the present generation is asking that the truths of religion be proved with the same accuracy as a scientific formula, or with the same degree of certainty as two plus two equals four.

Jesus gave us the first approach to this problem. He turned the mere words of the disciples into an actual experience for Thomas. The other disciples said unto Thomas, "We have seen the Lord." But he said unto them, "You have to show me." And that is just what Jesus did. The words of the disciples became flesh, and Thomas saw and believed. Jesus appeared unto them and he said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side." Thomas answered, "My Lord and my God."

YOU and I have the task of turning the truths of our faith into living actualities. The Word must become flesh and dwell among men. We cannot prove the existence of God in the same manner that we add two and two to get four. But we can show by our very lives that a belief in God as revealed by Jesus Christ does make a difference. We can use the method of love to meet those who would hate us. If many people have to see the print of the nails and put their hands on the scars, you and I can, figuratively speaking, show that the way of the cross is still the method of God in revealing himself. "You have to show me." Let's show them!

However, our task does not end by meeting these modern Thomases on their own level and giving a living proof to the truths of our religion. We must go beyond that and show that

The Age of Brotherhood

Dan West

"Thou shalt love thy neighbor as thyself."
"All things whatsoever ye would that men should do unto you do ye also unto them."

These two statements from the Scriptures give part of the formula for the kind of world we want, and we Brethren claim to believe both of them.

In this age when it is literally possible to get from any spot on earth to any other spot on a nonstop flight, and when it is possible to speak to people across oceans, everybody has become our neighbor: the Canadians, the Hottentots, the Russians, the Hindus, the Japanese and all the rest.

What we do, where we travel, and what we say here at home about other peoples can make a world of destruction and hate, or a world of brotherhood. If we learn to forgive others as we Americans need to be forgiven, if we turn our creative energies to building the world on the plan of the kingdom of God, if we want our neighbors' children fed and clothed as well as our own and if we rise above national loyalties to put God first in our values, we can have an age of brotherhood.

"But that sort of thing isn't practical," I have heard people say many times. Shall we not leave such remarks to non-Christians? We who call ourselves Christian must make the Christian life practical or quit pretending that we believe it.

the Thomas level of religion is really a very infantile form of belief. We must show that the scientific method is only a way of dealing with objective phenomena, and that even within the limited range of its own method science works as a horse handicapped with blinkers. Can love be measured in foot-pounds? Since the coming of spring is sure to bring to many manly hearts the desire to provoke some blushing maiden to say, "O George, this is so sudden," here is some obvious advice: Do not try to apply the method of science to such an intimate relationship. It seems to be all right to use baby talk, but never say, "I love you forty-four foot-pounds, or $4x$ plus $3y$ multiplied by 7 equals my love for you." Because, you see, such activities are entirely outside the interest of science. Yet religion is actually a relationship of personalities. The Christian faith relates God and man. Thus the scientific adage, "You have to show me," simply cannot apply. When we sing, "My Jesus, I love Thee, I know Thou art mine,"

does science enter into that relationship? No, it is the welling up of the human heart to express that love which can be felt but never adequately explained.

And so I say that while we must meet these modern Thomases on their own level and prove by our very lives that Christ does make a difference, we must also teach that the educational theory under which they have been trained is very limited in its application. Science can measure and weigh the objective phenomena around us. But the human heart transcends the method of science and in that relationship of personal spirit with the Spirit of the Eternal finds its deepest longings fulfilled and can, therefore, smile kindly at those groping souls who continue to say, "You have to show me." It is possible to show them. That is our task. But even more important, we must bring them to the place where through their own personal experience they can say with their forerunner of long ago, "My Lord and my God."

From

FEET



to

WINGS

A new mission work by the Church of the Brethren is opening in South America. A deputation consisting of Harl Russell of Iowa and H. Spenser Minnich of Elgin visited Ecuador recently in the interests of this beginning work. Below is a report of their observations in picture and in story. Readers who are historically minded may wish to preserve this issue of the Messenger as a record of our thinking as we ventured into a new field of Christian work.

OUT of the clouds to cobblestone streets we came. There a most picturesque scene met our eyes. Bronze-faced, gaily-dressed Indians and Ecuadorians of the white race, donkeys, pigs, sheep, dogs and chickens crowded the streets. A few United States autos, horns honking, added bedlam all out of proportion to their number. Feet were legion but wheels were few. Mother's back is the Ecuadorian baby carriage. The breast strap for horse harness in the United States is equivalent to the forehead strap on human beings, who, accustomed to car-

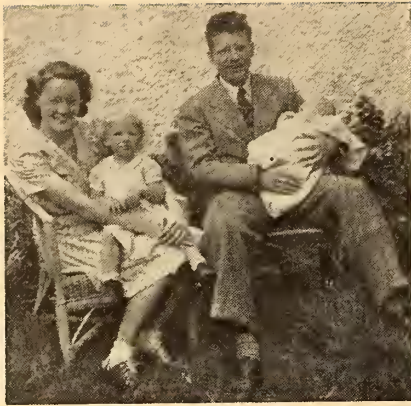
H. Spenser Minnich
Elgin, Illinois

rying loads on their heads, bore the weight of their burdens on their foreheads even though the load rested on their backs. First impressions of a new people defy description.

Wings have brought Ecuador into quick contact with the outside world. A nation which for long ages has gone by foot is suddenly introduced to the air-plane. This is more dramatic than real, for only the privileged few have come close to an air-plane. The flying time from

Miami, Florida, to Quito is less than twenty-four hours with a night's stopover at Panama. Before the plane, Quito, which is a mile and three quarters high and is located on the equator, was reached by a train making its slow tortuous way up the mountains of the high Andes. But most of Ecuador is not reached by plane, and even in Quito, the capital city, more freight is transported on the backs of donkeys and humans than on wheels.

The population of Ecuador is three million, averaging eleven



Ruby holding Jeanne and J. Benton Rhoades holding Janet on the front lawn of their temporary Quito home.

per square mile. The people are 9% white, 1% Negro, 30% mestizo (mixed), and 60% Indian. The city of Quito has a population of 100,000.

Purpose of Our Trip

For many years some people have been thinking of mission work by the Church of the Brethren in South America. In October 1943, under the direction of the Brethren Service Committee, the Quito Boys' Club was started, being superintended in turn by Paul Bowman, Jr., Kurtis Naylor, and Claude Wolfe. In 1945 the General Mission Board sought advice of the Standing Committee regarding South American mission work. In June 1946, J. Benton and Ruby Rhoades were presented to and consecrated by the Wenatchee Conference, and they sailed a month later to Quito. During the summer of 1946 Kurtis Naylor joined Claude Wolfe and J. Benton Rhoades in making a preliminary survey regarding mission territory. The General Mission Board, believing representatives from its membership and the home office should visit the field, encourage the workers, and join in the study of a suitable location and program, requested Harl Russell, a layman from Iowa, and the writer, the financial secretary of the board, to go to Quito and

help prepare a final recommendation to the board.

Preparation for Our Trip

The inevitable securing of passports and visas reflects the organization of nations, the meaning of citizenship, and the right of a nation to determine who enters her territory. The necessity for securing typhoid, typhus, and smallpox vaccinations and a checkup as to the general status of health is indicative of the unsanitary conditions in this tropical area under which missionaries must live. Further preparation for our trip was in the matter of learning all we



Blanca standing by the Quito version of a Maytag while Ruby Rhoades holds Claudia Wolfe, who is recovering from an illness.

could of South America and developing a proper attitude toward the new culture into which we would so quickly be thrust.

Welcome to Quito

Emerging from our plane at the Quito airport, we were greeted by the welcoming committee, J. Benton and Ruby Rhoades, Claude Wolfe, and Rita Jane Grady, the latter from Waterloo, Iowa, giving two years of service teaching in the Reed School at Guayaquil. Arriving by Ford taxi at the Wolfe residence, we were greeted by June Wolfe, a successful convalescent advanced far enough to be sitting in her chair and able to visit a half hour with us. Our hosts,

quite solicitous for our health at this high altitude, 9,500 feet above sea level, cautioned us not to walk briskly upstairs, not to run and not to fail in the daily siesta. Furthermore, we were given a list of "don'ts": don't drink unboiled water or milk, don't eat fresh vegetables, don't eat the skin of any fruits. Included in our "do's" were: do feel free to eat soup that is boiled, do eat vegetables that are cooked, do eat meat that is well done, do eat fruits from which heavy peelings have been removed. Even with these precautions, complete safety was not assured, and we needed to steer our course "between germs and jitters," according to a statement ascribed to William Beahm.

Relationship to the United States

We found ourselves referring to home as "America," only to be sharply reminded that we were still in America, i.e., South America. The goodwill endeavors of the United States during the war were sorely needed. These efforts have borne fruit, and thoughtful people see the importance of continued goodwill measures. The United States is looked upon with appreciation for what she has achieved, and no doubt with



Senor Nicolas, his wife and baby live not far from Bellavista. In addition to farming, weaving and spinning are part of the means of livelihood in this home.

much envy. We talked with many people, refugees as well as Ecuadorian youth, who longed for the privilege of entering the United States. Ecuador needs and is buying United States machinery. The wheels which we utilize to bear our burdens are needed in Ecuador, where inventive genius has not yet been highly developed. Ecuador wants more things from the United States than she has to export to us. The trade balance is against her, and potential buyers of U. S. goods want dollars so much that they openly offer to pay more than thirteen sucres, the established rate.

Club Brethren

Our boys' work is a fine example of a social welfare project. Ecuador has not advanced far in such movements. The citizens are universally grateful for what the Brethren have done. The club stands as a successful achievement in creating goodwill for the States. The new mission work we shall launch, even though it is out in the country from the



town of Quito, can bask in the reflected approval which the citizens freely give on the basis of the Brethren work they have seen.

Since the Boys' Club was started as

Above: Harl Russell, unable to speak Spanish, performing stunts before some of the more than 500 boys in Club Brethren (Claude Wolfe is back of him).
 Right: Top, Bellavista, proposed missionary home, showing the Indian caretaker who is now farming it. The little grass hut is shelter for the persons assigned to watch the goats and sheep so that they will not be stolen. The twenty-five-acre Bellavista plot has a large grove of eucalyptus trees around it. Center, Interior of typical Indian home. It is really a dark cavern measuring about twelve by fourteen feet, with a four-foot adobe wall. There are no windows and no chimney or smoke vent. The floor is of bare earth. It is far from sanitary. Bottom, Near Bellavista is a native school with fourteen boys enrolled. Senor Nicolas expressed in pleading terms the need for school facilities for hundreds of children in this territory. Inset, Ruby and Jeanne Rhoades standing on the porch of Bellavista. The mud walls need repairing.



a social welfare movement, since on its board of directors are quite a number of Ecuadorians who give allegiance to the Roman Catholic faith, since we have carried this work as far as it is felt we should and since we are eager to help the Ecuadorians launch welfare work for their boys, we are encouraged that the Rotary Club of Quito, with such help as the government will give, looks forward to assuming responsibility for the club, beginning January 1, 1947.

Bellavista

Bellavista (Bell'-yah vee'-tah) promises to become a new name in our category of mission stations. Bellavista ("beautiful view") is now the old unused house made of mud walls which, if purchase plans are consummated, will become our first home for missionaries among the rural Indians of the Calderon area. This territory, fifteen miles from Quito and located in a beautiful valley, has a heavy rural population of Indians. Not far from Bellavista live Señor Nicolas and his family. His home is a typical adobe Indian structure. He is much interested in the Brethren and is working part time for the United Andean Mission over forty miles away. We visited him in his home, and he accompanied us on a trip to the bottom of the three-hundred-foot ravine where Indians from that territory go for water and for laundering and bathing purposes.

The Indian

Until recent years the concept of an Indian who can read and write has been outside the social, economic, and political thinking of the Andean republics. The Indian not only is at the bottom of the social and economic order, but he is a distinct caste. The Indians are a simple, harmless, trusting people. When we



approached them, many of the women and children, like frightened deer, would run to hide, only to return to inspect us from the vantage point of some peephole through a mud fence. The Indians as a whole have not made great achievements, but as is true of the Negro race, the Indians can boast of some outstanding anthropologists, archaeologists, lawyers, doctors, teachers and government officials. The Indians are lovers of the land primarily and are greatly dependent on it. Any social or religious movement that uproots the Indian from the land will be resisted. Indians work as family groups. We saw a brick wall being erected and parents and children were all working together in its erection.

In the excellent book, *Indians of the High Andes*, issued by the Committee on Cooperation in Latin America, we read: "The religion of the Indian is not a complete substitution of Roman Catholicism for the old pagan religion. . . . There is a mixture of the two. . . . The value which the Indian places on Roman Catholicism is that of an outlet to his frustrated life. In its ceremonies, ritual and fiestas, the Indian forgets himself in the emotional release which it furnishes. The glamor of the Roman Catholic ceremony captivates and thrills him. The religious fiestas

give him a chance to forget his misery in drink, dancing and social contacts, and to lose himself in the group."

Prospects for the Future

The Indian is slow and ultra-conservative. He clings tenaciously to his traditions, beliefs, superstitions, customs and ways of life. It is difficult for the Indian to understand fully the new Christian religion, even if he wants to. Terms such as sin, salvation, faith and grace, even when translated into the Indian language, will not have the same content as they have for the missionary brought up in an entirely different culture. The Indian has held tenaciously to life, even in the midst of inadequate nutrition and sanitation. Utility is important. We believe the Indian will respond if Christianity is presented as a religion which affects and improves every phase of life. Utility to the Indian means the welfare of the group. The important place which the Brethren assign to the family will be readily accepted by the Indian. It seems to us that the soul of the Indian needs to be saved and that patient, long-time work among the Andean Indians will bring a rich reward.

Decisions Regarding South American Mission Work

The General Mission Board considered the recommendations.



The beautiful "Llano Grande" plain. To the right of the picture is seen the deep ravine, near which Bellavista is located. The long, straight highway leads from Quito to the village of Calderon.

of its committee and adopted the following:

(1) That the location of our rural mission be in the Calderon region, approximately fifteen miles from Quito.

(2) That we seek to purchase Bellavista at the price of 42,500 sucres (approximately \$3,000).

(3) That we recondition this place, making it suitable as a home and center from which mission work may be launched.

(4) That the mission be authorized to move toward the establishment of a small health clinic, school and church as soon as possible.

(5) That a doctor or a nurse be secured for the field in 1947.

(6) That a missionary couple trained in school administration and a single woman teacher be sent in 1948.

(7) That the first term for missionaries in Ecuador be three years, including a one-half-year furlough, and five years thereafter.

(8) That vacations away from the high altitude be two weeks after the first six months on the field, one month at the end of the first year, and one month near the end of each following year.

(9) That in addition to the regular missionary salary, the Rhoades family, so long as they need to live in expensive Quito, and for one quarter thereafter,

be granted a subsidy of one hundred dollars per quarter.

(10) That a light truck, preferably three-quarter ton, be purchased in the States as soon as possible.

Needs Which the Home Church Can Supply

(1) Missionaries need the home church to join with them in this spiritual adventure for the life and soul of the Indian. Pray for the work and your missionaries. For ten cents you may address air-mail letters to their present address, Casilla 455, Quito, Ecuador.

(2) Three thousand dollars is needed to purchase Bellavista.

(3) To recondition the house and the road leading to it will require two thousand dollars and more.

(4) A truck which may serve



as passenger car as well as means to transport goods from Quito and elsewhere, is a necessity.

(5) One hundred dollars per quarter is needed for the Rhoades family to meet the extra cost of living in Quito. (The regular missionary support is already provided.)

(6) Claude and June Wolfe have been and will continue on the Brethren service plan of cost of living, plus thirty dollars per month. They will continue on this basis through the first half of 1947.

Those who would supply these needs should write to the General Mission Board, Elgin, Illinois, attention of H. Spenser Minnich.

Truly the Indian is still afoot both physically and spiritually. May the Lord grant that not only his physical lot be improved but that his spiritual life may be lifted up as if on wings.

Men Will Always Need God

H. Austin Cooper

Burkittsville, Maryland

Scientists tell us that the Atomic Age has two possibilities for man. Either man will destroy himself with the genius of his mind, or he will use his great discoveries for unbelievable good. If man continues to train his mind in the art of killing, the human race may become extinct on the earth. On the other hand, if man perfects this new brain-child for righteousness he can enjoy the greatest blessings that God ever gave to the human family. Out of these blessings will come a greater fulfillment of John 3: 16. Let us never forget that either way man uses this new discovery he will need God. Therefore, the Christian church must rise up quickly and teach the message of our Christ that all men everywhere are brothers. Let the church be the church and men will know God.



Part of the group which attended Race Relations Camp at Storer College, Harpers Ferry, W. Va., Aug. 4-10

De Old Sheep Don't Know de Road

Dan West
Goshen, Indiana

ONE night last fall in a little mission school at Cotton Plant, Ark., a high school girls' chorus sang a Negro spiritual. It was new to me, but I was delighted and almost shocked by the words. Never before had I heard in song the steadily growing conviction of mine that people on the shady side of fifty simply do not have the answers to the problems of our modern age.

After the program I asked if I might get a copy of the song. "Certainly," the leader replied, "I will let you see it tomorrow."

The next morning I was let down a bit when I read over the copy to observe that I had misunderstood the words of the song. They had sung it correctly, "De Old Sheep Done Know de Road."

At the interracial camp at Harpers Ferry, W. Va., in August I worked with more than thirty persons (a few less than one half of them white) on the hard question, Youth in the New Age. For educational and other purposes, I presented the spiritual in the correct and the "revised" versions. Granting that neither statement is quite correct, which is more nearly accurate? The first day twenty-one of the group voted that "de old sheep don't know de road," eleven that "de old sheep done know de road." The next day twenty-two voted for "don't," fourteen for "done." The third it was even, twenty-twenty. The fourth and last day twenty-six voted for "don't," eighteen for "done."

Interestingly enough, a large fraction of the older people voted that the old sheep don't know the road, and a large fraction of the younger people voted that the old sheep do. My own position is that neither group knows the road and that we old people had better be honest about it; also that we had better trust the young people enough to cooperate with them on the level in finding the way. This is very rough on the pride of elderly minds who are more concerned about good appearances and who have basic doubts about the younger generation.

There is a risk that young people, once disillusioned, may not have enough respect for older people to work with us, but in the long run that is our fault more than theirs.

Following this are two articles from two points of view: The Young Lambs Know the Way, by Anna R. Young of Baltimore, Md., and Do the Young Lambs Know the Road? by Margaret Beck of Dayton, Ohio.

The Young Lambs Know the Way

Anna R. Young
Baltimore, Maryland

THROUGHOUT the ages, whether the "young lambs" or the "old sheep" have known the way to solve the world's problems has been a controversial issue. Today, when the world is in a more chaotic state than ever before, contention between the "old sheep" and the "young lambs" seems even stronger than in previous decades. I am inclined to agree (perhaps because I am one) that the "young lambs" know the way.

Walter Winchell is accredited with having overheard the following conversation between a very "young lamb" and his mother at a movie during the showing of Captain Kidd.

"Who are all those men fighting?" asked the child.

"Pirates," the mother explained.

"What are they fighting about?"

"Treasure."

"What's treasure?"

"Gold, silver, and other precious things."

"Will some of those men be killed fighting for the treasure?"

"Yes, I suppose so."

"Why don't they all become friends and share the treasure instead, mommy?"

The concluding statement of this little tot is the kernel of how the "young lambs" think we can build a world fit to live in.

We feel that being friends and brothers is the basis for solving the present situation, for unless real world brotherhood is established and maintained, the world will be completely destroyed, eventually by the instruments of war.

Some of the "old sheep" may ask us, "How can world brotherhood be established?"

Before it can be established, we must first understand that

it is not one man's or one nation's problem, but that it is an international and interracial problem. Having reached this conclusion, we must realize that God has made all men brothers regardless of their race, color, nationality, economic status, religious or political beliefs.

We must actually want world brotherhood; we must have faith that, with the help of God, such brotherhood can exist; and we must have love to make it exist.

We read a lot about love, we talk quite a bit about it, but how many of us know what it is and exemplify it?

Many think of love as something primarily emotional or sentimental. Love is more than just a feeling. It is the ability to understand people and extend goodwill. St. Paul describes perfectly the love that the "young lambs" believe we need for a world brotherhood. The love we believe in is everlasting, extends kindness to all peoples, is not envious, is unselfish, neither thinks nor does anything evil, believes in and seeks the truth. Our love makes us willing to endure hardships for our brothers. It makes us give food, clothing, shelter, and words of comfort, encouragement and love to our friends and brothers throughout the world.

The "young lambs" are willing to forget the prejudices and animosities that have been implanted in our hearts by our parents, teachers and social system. We are willing to accept the fact that the human race is one family in the sight of God. We are well aware that anything that affects one person, no matter how insignificant he may seem to some of us, affects the entire human family. Until all of us are well fed, clothed sufficiently, sheltered adequately, assured of medical attention and have a feeling of security, the world will never be safe.

The "young lambs" are ready to let the love, written of by St.

Paul and exemplified by Christ, enter into our hearts and permeate our every activity. We are willing to teach and exhibit this love in all phases of our lives—religious, educational, economic, and social—as we become friends and brothers and share our small treasures with mankind throughout the world.

Do the Young Lambs Know the Road?

Margaret Beck
Dayton, Ohio

YES, many young lambs do know the road, but the fears, prejudices and greed of the adult world suppress their visions, their hopes and finally their way of life. Jesus set forth the basic principles for living in his Sermon on the Mount and from these truths all life must project. Young children know no fears, prejudices or greed until the parents or the adult world instills them into the young lives. Youth have adventure-some and pioneering spirits and would go far as followers of Jesus if the adult world would cease being pessimistic.

Authorities state that the church has from five to fifteen years in which to build—to project peace—and if it fails, then the forces of evil will run rampant.

Everything in this world that is worth while must be paid for in advance, whether it be an education or world peace; the evil is paid for in the future. If we are to have peace, it has to be paid for now, not years from now.

One of the most inspirational meetings that I have ever witnessed occurred at the Wenatchee Conference when the youth action group (composed largely of former C.P.S. men) formulated plans for a volunteer service program which far surpassed any service program of our church or of any church and which might have proved an al-

ternative to conscription. The church, however, was slow to accept the enthusiasm of youth. And five years is so little time!

In June, Brethren youth met in Chicago and from their thinking they brought ninety-nine recommendations. As I read the list, I could not help but know that various districts will assume "the easy path of good enough" and not do many of the things which youth suggest. They will say, "Let us go slowly." And only five years!

Some of the thousand young people will need to live and work among the Bilbos of Mississippi and the Talmadges of Georgia. It will be hard for many adults to join hands or even to say amen to interracial fellowship and to other things. So the young people will have to start their program of helping the adults to a fuller applicability of Jesus' way of life.

Race Relations Camp, 1946

Sally Reed
Floyd, Virginia

THE third annual race relations camp was held at Storer College, Harpers Ferry, West Virginia, jointly sponsored by the Church of the Brethren through the Southeastern Council of Boards, the Camp Bethel trustees, the Brethren Service Committee and Storer College. The camp has demonstrated that people of various races, creeds, and colors can live together in fellowship and co-operation. The race relations camp stands as an example of what can be done when men and women are willing to make practical use of the teachings of Christ in their lives.

The success of the race relations camp was promoted by the well-trained and experienced leaders and codirectors. Bro. Foster Bittinger, pastor of the Church of the Brethren, Westernport, Md., and Dr. Richard I.

McKinney, president of Storer College, ably directed the campers in their search for better human relationships.

The group of leaders included Dr. Frank Wilson, dean of men at Lincoln University, Pa., who directed one group in thinking about Christianity and Democracy; Bro. Loren Bowman, pastor of the Church of the Brethren at Meyersdale, Pa., and former civilian public service camp director, who gave us our daily start at morning watch in his presentation of Bible Teachings That Count; Bro. Earl Flohr, Brethren service worker and former missionary to Africa, who led in the discussion of Building a Harmonious World; Mr. A. J. Allen, Baltimore Urban League, Baltimore, Md., who gave some interesting and helpful points on Building a Christian Community; Dan West, national peace education director, Church of the Brethren, who roused the entire group of campers to some serious thinking about Youth and the New Age; Miss Catherine Juram, representing the Fellowship of Reconciliation, Middle Atlantic area, Philadelphia, Pa., who led an interesting discussion on A Workable Pacifist Philosophy. Others who helped to make the camp successful were Ruth Smith, Mrs. Matthew Carter, Maxine Flohr, Ray Day, Robert Parker, and Theodore Randolph. These campers, with their keen, alert minds, added greatly to the inspiration of the camp.

Forum was a period of deep thinking and interest for the entire group. Monday's forum, conducted by Dan West, was spent in deciding the purpose of Sunday. Forum on Tuesday, led by Bro. Foster Bittinger, concerned Facing Facts in Human Relationships. We discovered that science has proved that all races are similar and react the same under like circum-

stances. People are more alike than different. On Wednesday, Dr. Frank Wilson led an enlightening forum discussion on Christianity and Race. Planning the future of race relations camp was the concern of Thursday's forum. There will be a camp next year on white territory in accordance with the original plan. We accepted the invitation extended by the Brethren to hold the camp at Camp Galilee next year. On Friday Dr. Charles Sherman of New York presented some high lights regarding anti-Semitism, which is one of the major problems of the world today. He stated that the structure of American democracy depends upon the understanding of all, regardless of cultural background.

The banquet on Friday night climaxed the activities of the

race relations camp. The program consisted of short talks by the following: Mas Ito, Japanese American of Chicago, Ill.; Samuel B. Sankoh, of West Coast, Africa, student at Storer College; Ray Day, Huntingdon, Pa., a seminary student who is a graduate of Juniata College; Dr. Charles Sherman of New York, who presented a thought-provoking appraisal of American democracy. The evening's entertainment was concluded by two short movies on the theme of the conference.

Is a race relations camp valuable? Those of us who have been in such camps realize the value. It helps to create an understanding and co-operation among people of various colors and creeds that is necessary for the fulfilling of the kingdom of which Christ spoke.

A Prayer for Suffering Humanity

Prayer given by Ernest Lefever at a British Student Christian Conference
August 31, 1946

Our merciful and everlasting Father, we lift our hearts in behalf of suffering humanity everywhere:

We remember, our Father, all who labor and are heavy laden. Be with those of every land who till the soil or burrow in the earth or shape the steel of tomorrow's world. May they share the fruits of their toil and may justice be their rightful portion.

Our Father, be with the suffering children of the world—the children who know not the blessings of peace, whose fathers went off to battle never to return. Comfort the little ones who have no bread and whose only homes are bombed rubble. We remember the children of Holland who are imprisoned because of the deeds of their parents. Be with each sobbing child and with those too weak to cry.

We pray for the refugees and displaced persons of Europe and Asia, our Father—those who tramp the shell-pocked roads of foreign lands, peering hopelessly into an uncertain future. Turn their anxiety and fear into a peace which they can understand.

For those who this very day are starving to death, we lift our feeble voices unto thee. Be with each one of them. Comfort the dying grandmother who gave her last crust to a crying child. Heal those racked by diseases wrought by malnutrition.

Our gracious Father, remember the millions behind barbed wire in Russia, in Germany, in France, and in England. Be with these men who are separated from their loved ones and whose homes have been destroyed by man's inhumanity. Help them to see beyond the cruel wire which surrounds them and grant them the hope of a better tomorrow.

For these and for all who mourn we raise our hearts and voices through Jesus Christ our Lord.

Our Father, we pray also for ourselves. We beseech thee to bestow upon us thy holy gift of imagination so that in a measure we may share the sorrow of all who suffer. Make thy flame sear our souls until our pretense of love is changed into active concern. Help us to forge instruments precise and strong for ministering to thy children everywhere. Hear our prayer, O God, and let our cry come unto thee through Jesus Christ our Lord. Amen.

Is Your Church Hiding?

Ada Reber Gingrich

North Wales, Pennsylvania

The night was damp and misty, the hour late. At the bus terminal were noise and confusion; the crowd of perspiring humanity milled about me, making me long for the cool, quiet comfort of home.

As I glanced about the room my weary gaze rested upon a wall plaque in front of the bench on which I sat. It was a poster which carried a list of the various churches in the community, and, reading over them one by one, I was pleasantly startled to find the Church of the Brethren and its location listed.

At once I experienced a feeling of relief, a sense of reassurance. No longer did I feel alone among strange travelers, for here were friends to whom I could reach out and upon whom I could call if the need arose. There were Brethren folk here, and among them I was at home.

Several weeks later, as our bus approached the town of Luray, Virginia, I saw from the window a similar sign on the outskirts of the town. It, too, bore the names of the community's churches and again our own church was listed among them.

These events occurred almost a year ago, but as I write of them tonight, that same warm glow of pleasant surprise and comfort returns to me. Now, as then, it occurred to me what a fine thing it would be if each community of Brethren people were to advertise the existence of their church and its location and perhaps even to include the time of the services.

In some instances, this might be a joint enterprise of the local ministerium. Or, as at Annville, Pennsylvania, a modest shingle set up along the highway might locate the church.

Among other things, we Brethren folk are known for our hospitality. Let us do more than open our doors to welcome the stranger; let us point the way for the traveler to our church doors.

Next summer, once again, our highways will bear a heavy traffic. For those of us who journey afar, the Yearbook may well prove as important as the road map. As we plan our travels let us go prepared to pause on Sunday, to worship along the way in our own churches and among our own people. In case we forget the Yearbook, let a church sign point the way.

Walking With God Today

H. H. Helman

God Unveiled

From ages back God has been unveiling himself to humanity. He is still at it. He is growing among us. He becomes more and more marvelous, more and more glorious. Man so slowly becomes aware of God, who and what he is. But every glimpse of him quickens our pulse, kindles our hope. Whether it be in a babe in a manger or in a Redeemer on a cross, God is being unveiled. No one need say, I cannot find God. We need only look and see. God is here.

Monday, December 16

God's Love for the World. John 3: 16-21.

God sent his Son to find us for him so that he might love us. God loves us so that he sent his Son to find us for him. Both of these statements are true. God draws. That is why the world cannot dismiss God. His love is always pulling at the world's heartstrings. We are not saved if we stop short of God, for he saves.

We thank thee, O God, for salvation full and free.

Tuesday, December 17

The Forerunner Foretold. Mal. 3: 1-6.

My father used to say to me, "Run ahead and open the gate." Then he would drive the team through. There must be somebody to open the gates. Many gates were opened for us by others. Blessed is that person who opens a gate, makes a path or builds a bridge so that others may move forward.

Help me to help others to enter into the way of life, O Lord.

Wednesday, December 18

A Vision of Peace and Prosperity. Micah 4:1-5.

May the Lord hasten the day of the fulfillment of this prophecy. Our war-torn world would welcome such a transformation, but it is unwilling to pay the price to achieve it. It is not ready to co-operate with God in creating such blessedness. But that day will come. See if it does not!

May thy kingdom come and thy will be done on earth as in heaven.

Thursday, December 19

The Magnificat. Luke 1:46-55.

The mother-to-be of Jesus feels

the world beginning already to be lifted and blessed by her son. It is a glorious thing to be aware that God is working something marvelous for the good of his people. One must sing praises when one feels that way. It must be told. We cannot be silent.

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

Friday, December 20

Salvation Proclaimed. Isa. 62:10-12.

To the very end God keeps saying, "Thy salvation cometh." Too many go to the very end without believing that or accepting the salvation. Many do that who never expected to do it. Eventually they expect to accept salvation. But the end comes and they lose their chance forever. Salvation is here; for the taking.

We thank thee, O God, for the gift of life through our Lord Jesus Christ.

Saturday, December 21

The Birth of Jesus. Luke 2:1-7.

As a little child, Christ leads us. Angels sang of glory to God in the highest, for God's glory lay now in a manger, beginning already to lead the world Godward by this birth and rebirths. That is how we come to God.

Though Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy soul is still forlorn.

Be born in me, O Christ, today.

Sunday, December 22

The Shepherds Find the Savior. Luke 2:8-20.

The shepherds were to know Jesus because they would find him in a manger in a stable. It was in this sense that he belonged to them. They knew and lived among mangers and stables. So Christ is born to us. Right where we live and love and labor, he comes to be one of us.

We thank thee, O God, for the Son of God who became our Savior and is our brother.

... Kingdom Gleanings ...

Brotherhood Theme for 1946-47

Christ the Hope of the World

Calendar for Sunday, December 15

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and used by its permission.

Sunday-school Lesson, Philemon: A Letter on Christian Brotherhood—Philemon. Golden Text, Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. 2 Cor. 3:17.

B.Y.P.D. Topic for December, Do You Know Your Bible?

Gains for the Kingdom

Six baptized in the Piqua church, Ohio.

Fifteen baptized and five reconsecrated in the Leamersville church, Pa.

Seven received by letter in the Stover Memorial church, Des Moines, Iowa.

Sixteen baptized and two received on former baptism in the Elkhart City church, Ind.

Two baptized, one reclaimed and one received by letter in the Rosepine church, La.

Five baptized in the Middletown Valley church, Md.

Six baptized and five received by letter in the Fort Wayne church, Ind.

Nine baptized, one reconsecrated, seven received by letter and eleven awaiting baptism and transfer in the Pasadena church, Calif.

Five baptized in the Flower Hill church, Md.

Twenty-one baptized and one reconsecrated in the Bush Creek church, Md.

Personal Mention

Bro. E. J. Glover is now giving part of his time as pastor at the Weiser church, Idaho. His address is Payette, R. 1, Idaho.

Brother and Sister Harold Pratt of the Muskegon church, Mich., were first-time visitors at the Publishing House on a recent Monday.

Bro. H. Lawrence Rice of Salem, Va., will become pastor at Pittsburgh, Pa., in June 1947. He follows Bro. W. H. Neff, who is teaching at Juniata College.

Brother and Sister Alvin Kintner have accepted the call of the Root River church to serve as pastors. Their address accordingly becomes R. 2, Preston, Minn.

Sister Goldie E. Swartz conducted three services at the Wooster church, Ohio, on Nov. 24. By means of words and pictures she portrayed the romance of the gospel in India.

Bro. Floyd N. Biddix will become pastor of the Bellefontaine church, Ohio, on Dec. 15. His address, therefore, is changed from Clovis, N. Mex., to 305 E. Washington St., Bellefontaine, Ohio.

Visitors at the Publishing House the day after Thanksgiving included Thelma Haldeman and Vera Ebersole, students at Bethany Training School, and Grace E. Baker and Ruth G. Brubaker, both of Manheim, Pa.

Bro. Walter J. Heisey of Flint, Mich., announces that a new radio station, WMRP, sponsored by the Methodist radio parish has been opened at Flint. It is a nonprofit venture and will not advertise beer, alcohol and other things of that nature. The churches at Flint will broadcast each day at noon.

Bro. H. W. Peters of Tacoma, Wash., would be glad to know of the names of Brethren or of their friends in that area so that he can contact them in the interests of the church. He would also be glad to know the names of young men in Fort Lewis, which is near by. His address is 4502 South J Street.

Bro. S. E. Thompson of Neodesha, Kansas, wishes to express to the people of the brotherhood his thanks for their kind remembrances to him in the passing of his wife. Especially does he wish to express to the elders of Southeastern Kansas his appreciation of their sympathy which was expressed to him by official action on their part.

Mrs. Henry Gotshall of Glen Rock in Southern Pennsylvania wishes to express her thanks and appreciation for the prayers, flowers, cards and gifts which she received during her husband's recent illness and death. These were comforting and strengthening to her in her bereavement. Bro. Gotshall died on Nov. 15, 1946. His obituary will appear later.

To Brother and Sister J. M. Myers of Cando, N. Dak., go our congratulations and our sympathy, the first for having achieved fifty years of married life on Nov. 10 and the second for the loss they suffered when fire damaged their home six days later. Because the cards which they had received in recognition of their anniversary were scattered and damaged they will not be able to answer each personally and, therefore, wish to express their appreciation to those who remembered them on that occasion.

Miscellaneous Items

The World-wide Mission Offering, toward which we give during the Christmas season, is for the purpose of sharing our hope in Christ with the people of India, China, Africa, Scandinavia, North and South America.

The freight embargo, timed to go into effect as this Messenger is being finished, is bound to affect many shipments desired for Christmas. You will make allowance and please be patient with conditions over which we have no control.

The Supplemental Pension Fund totaled \$50,790.18, as of November 30. Included in this is the gift of \$25 from a sister in Pennsylvania, who writes: "There are some that I know are not able to give; I thought I would do my little bit for others."

Do These Things Now

1. For the second time Russia has proposed that the nations of the world disarm. The United States, which calls itself a peace-loving nation, should feel embarrassed that it was not from us that these urgings and proposals came. To fail to disarm may mean disaster to all of us. To turn now to real disarmament may mean survival; such action will furnish a background for building a lasting peace. Therefore, write the President and Secretary of State James F. Byrnes in Washington, D. C., and Warren R. Austin, chief of our United Nations representatives, at Lake Success, N. Y., urging that America lead the way toward real disarmament.

2. England has voted for peacetime conscription. A South American country followed England's example and also voted for it. Careful preparations are being made to have our new congress pass peacetime military conscription before the draft law comes to an end in March. Such a law would be un-American and would militate against disarmament and against peace. Therefore, write to your senators and to your representatives, telling them that you oppose peacetime military conscription.

Members of the Bethany and Rockingham communities of Northern Missouri picked several hundred bushels of corn on Nov. 25 for Bro. Orville Layman of the Rockingham church. Bro. Layman has been ill for some time and these brethren assembled to pick his corn. The report of this action was sent by Lee Kendall.

The number of pounds of relief goods shipped overseas by the Protestant churches of America reached the total of 10,698,599 pounds by the end of September of this year. Twenty-nine countries in Europe and Asia received these supplies. The total value was nearly \$5,000,000. This announcement is made by the Church World Service.

Twenty-five copies are all that are left of the History of the Church of the Brethren in Michigan. If you have any interest in getting a copy of this fine new district history printed but a few months ago, you should do so at once. The price is \$2.75 and the book may be ordered from Rev. Walter M. Young, 517 N. Clemens, Lansing 12, Mich.

The National Committee to Win the Peace has begun a campaign to bring about the withdrawal of American troops from China. This campaign is endorsed by numerous Christian leaders in China and in the United States. The committee believes that our withdrawal of troops from China will improve conditions in China as well as other parts of the world and will be a step in the direction of peace.

Travis Freeman Epes of Richmond, Va., has produced a booklet entitled What Churches Can Do for Juvenile Delinquency. He makes valuable suggestions as to how this problem can be attacked through the Sunday school. The following are among his suggestions: (1) Church and Sunday-school members should accept parole for boys and girls who have been confined to reformatories. (2) Such boys and girls, as well as those who are delinquent but who have not been imprisoned, should be invited to Sunday school and church. (3) Church and Sunday-school members should go into the homes where delinquent children are and help to rehabilitate the parents and the homes.

On the mission pages of this issue will be found an account of and tributes to the life of Sister Ida Shumaker, whose death last February terminated a service of many years on the India field. Additional steps are being taken to memorialize her life: (1) A more extended account of her life and work is given in the book, Miss Ida—Story of Ida C. Shumaker, which will come from the press shortly. (2) The Joint Council of the Church of the Brethren in India is planning to erect a school building at Khergam and also memorial cottages for village evangelists and pastors in the Khergam area as a memorial to Sister Shumaker. The church in America will share with the church in India in the building of these memorials.

Gospel Messenger rates were changed at the November board meetings. The interest of the board was that the new rates take effect almost at once. The minute in the record reads: "Voted to increase the subscription rate of the Gospel Messenger by 50c per year in each bracket on all subscriptions expiring Jan. 1, 1947, and thereafter." This means that on subscriptions running longer than to Jan. 1, 1947, the rate is 50c per year more than you have been paying. The change in rates became necessary when paper continued to advance in price, being now twice as expensive as before the war, and other costs continued to increase. It was felt that Messenger readers would want to do something immediately to check a mounting deficit.

Bro. E. C. Metzger of Chicago says, "Now is the time to fight compulsory military training. When this program has once been acquiesced in by the majority of the American people it will be too late to repeal it. Always it is more difficult to repeal legislation than it is to have it passed in the first place. It is going to take every ounce of energy good Christians can muster to defeat this obnoxious legislation. Fear is always the tool of the tyrant and demagogue. If the atom bomb is so fearful and destructive what good will large standing armies be? Why are not the militarists logical and consistent? They never can be, for their purposes are illogical and inconsistent. War is a great evil and should be abolished from the face of the earth. Only honest Christians can end wars. Will you help? Write your congressman at once."

With Our Schools . . .

Elizabethtown College

A secretary from the World Student Service Fund visited the campus on Nov. 11, and spoke to the students in chapel.

President A. C. Baugher attended the meetings of the Middle Atlantic States Association in New York on Nov. 29 and 30.

Miss Vera R. Hackman, dean of women, recently attended the Pennsylvania dean of women's convention at the Penn Harris Hotel in Harrisburg. She served as chairman of the committee on arrangements.

The college is offering a course in art taught by Mr. Harry M. Book. A large class is taking advantage of this opportunity to study under Mr. Book, who has had wide experiences as a teacher of art and also as a landscape painter.

Spiritual Emphasis Week was led this year by Bro. Jesse Ziegler of Bethany Biblical Seminary. The entire week of Oct. 28 was devoted to daily talks in chapel by Bro. Ziegler and consultations and interviews with interested students.

Miss Martha Martin and Bro. R. W. Schlosser are offering courses in Bible study for church workers throughout the Eastern and Southern districts. Ninety persons enrolled for these two courses, which are held on Friday evenings.

The men's work of the Eastern and Southern districts of Pennsylvania held their meeting on the campus of Elizabethtown College on Oct. 5. Seven hundred men attended this excellent meeting. Dr. Robert Mohler spoke to the group, following a lunch served by the women of the local church.

Elizabethtown College was notified recently that it has been awarded a building to be used as an auxiliary library by the government. This building will also have facilities for several classrooms and will help greatly to provide additional space for the increased enrollment. Construction will begin in several months.

Dr. Ralph Sockman, rated by many as one of the six foremost clergymen of all denominations in this country and pastor of the Madison Avenue Methodist church in New York City, delivered the opening address at the annual Bible Institute on Nov. 22. His subject was Date With Destiny. This was also the second number of the lyceum course. The other two main speakers for the Bible Institute this year were Brethren C. C. Ellis and Harper S. Will. The college musical groups served on the program.



Ida Shumaker was greatly interested in work with children, especially with girls. People in America will remember her stories about her girls; her girls in India, now the mothers of girls of their own, will remember her with deep appreciation. Here she is shown with the Bulsar kindergarten children and helpers at Christmastime in 1922. Each child is proud to receive a Christmas gift.

In Memory of a Great Missionary

The Home-going of Sister Ida C. Shumaker

J. M. Blough
Vyara, India

How little did we think when Sister Shumaker returned to India that her labors on earth would be finished so soon. She returned for two years, but at the end of one year the Lord saw fit to call her home. One might be inclined to ask, Was it worth while? The Khergam church answers, "Yes, it was indeed worth while? The encouragement she gave us was invaluable. Who can estimate the value of a year's service? One year of guidance, one year of united prayer, one year of fellowship, one year of encouragement and teaching to trust the Lord fully—who can measure the value of such service? God does not count time as we do. Her enthusiasm and example of devotion and sacrifice have always been a great inspiration to others to live better lives and to work more diligently for the Lord."

It is befitting that she should pass her last days among her fellow-

workers in the land of her adoption and that her body should rest in its soil. In the early morning of the 17th of February she was buried in the Bulsar cemetery, near the graves of Sisters Quinter and Kaylor, Brethren Butterbaugh and Wagoner, and the Ebey and Bollinger children. Brethren D. J. Lichty, N. V. Solanki and T. B. Jerome had charge of the funeral service. Many of her friends of the Khergam and Bulsar churches were present. It is a cause of deep regret that because of delayed telegrams the missionaries from other stations could not be present.

Sister Shumaker was not sick long. Over the Christmas holidays she visited some distant villages to take part in their celebrations. These trips must have been a great strain on her strength. Following this the teachers' institute for the area was held at Khergam and she attended it. This was held the first few days of the new year. During this time her friends saw that she was beginning to fail. For several months she had been suffering from a bad cough and her feet began to swell. Breathing and walking were becoming more difficult. Her friends persuaded her to come to Bulsar at

In Memory of Ida C. Shumaker

Esther J. Gosnell
Mt. Airy, Maryland

Her hair was a snowy white,
In her eyes shone a sparkling light:

A light of kindness and love,
Revealing her Father above.
Her voice was gentle and sweet,
She was a radiant soul to meet.
Joyfully she did her work,
For her Master she dare not shirk.
We who met and loved her here
Will always count her friendship dear.

once. This she did and remained in Bulsar to the end. Here she had the best medical care available for she was in the bungalow with the Doctors Cottrell and Nurse Blickenstaff. Verna Blickenstaff stayed by her day and night. She was anointed and her faith was strong in the Lord for recovery. She was cheerful and always hopeful she could soon return to her post at Khergam. However, her condition grew gradually worse. We visited her just four days before the end. She was not helpless, but still able to move about and go to the table for some of her meals. Her mind was alert as usual and she enjoyed visiting as much as ever. She greatly enjoyed our prayers with her. Prayer was her meat. She had a strong will and an iron constitution to serve and endure hardship. But even the strongest eventually come to the end of their journey, and so in the morning of the 16th of February that heart which had served her enthusiastic spirit for so many years finally collapsed and her spirit flew away. Her race was run, she had kept the faith; so heaven was ready to receive her.

The missionaries assembled in their annual meeting held a memorial service on the 5th of March. In it many testimonies were given concerning her sterling qualities and Christian virtues. She came back to India because she believed firmly that her work was not finished here. She was eager to do still more for the spiritual growth of the Khergam church. She excelled in devotion to duty, steadfastness, self-sacrifice and liberality. She became poor to make others

spiritually rich. She was very conscientious and could not be turned away from what she believed was right. She was devoted to her Lord and her Bible and led a life of prayer. She was most unselfish, always doing things for others and desiring nothing in return. She was an excellent correspondent and kept in close touch with many friends in America. She was an expert storyteller and teacher of children, and thousands will praise the Lord for the privilege of sitting in her classes both in day school and in Sunday school. She is gone but her spirit lives among us; her work is ended but her influence will live forever.

An Appreciation of Sister Ida C. Shumaker

Elder Naranji V. Solanki

On behalf of the Khergam
church, India

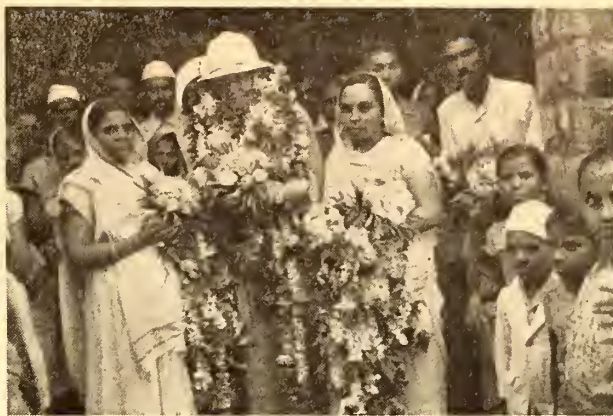
Before Sister Ida C. Shumaker came to India she was widely known as a devoted and zealous Christian and an expert teacher of children both in the Sunday school and in the day school. She knew how to win the hearts of children and how to deal with them. From childhood she was moved with a marvelous compassion for the forsaken and oppressed. One of her friends has said that she excelled in the length and breadth of love and compassion.

When she came to India in 1910 she gave up relatives and many friends, and a good teaching position she had held for twenty-one years. After language study she had charge of the girls' boarding school in Bulsar for her first term

of service. During this time her work and influence were such that she was able to win the children living round about. In addition she went to the high school in Bulsar and gave greatly appreciated lectures to the students and teachers. One Brahman teacher said of her that her lectures made a deep impression on his mind about the Christian religion.

During her first furlough in 1918

her chief message to the home church was: "I was not disobedient to the heavenly vision." On her return to India at the beginning of 1919 she was located at Jalalpor to open a girls' boarding school. Already there was a class of boys who were studying for their final examination in the government school. On account of this some opposition arose in the town against the Christian community. But Miss Shumaker was so brave and enthusiastic that this difficulty was soon overcome. She also put the nineteen village schools in good condition. After this she was appointed children's missionary for the whole mission and thus traveled throughout the mission stations and held meetings for them. She also wrote Notes for Primary Teachers for our Sunday-school quarterly.



The time came when Ida Shumaker had to turn the task over to younger workers. Here she is saying farewell to friends as she leaves India for the States in 1941. The people of India expressed their love and appreciation with flowers. She was not to return until 1945 when she went back for a two-year visit and laid down her life in India.

After her next furlough she was appointed to Khergam to open a village boarding school for girls. At this time there was only a compound without a fence, a small tree and a small bamboo house which was not yet finished, with no houses at all for teachers or for herself. But she and the workers were not discouraged; they began with a victorious spirit. She rented a small house on the edge of town which was without conveniences. On the 20th of January, 1927, the first girl came into the boarding school and Miss Shumaker was very happy. The high-caste people and also the Dhodias were much opposed to the Christians opening a school here. But in face of opposition she, with the power of love, built up the boarding school on a good foundation and made it strong. Thus with joy she went to her heavenly home.

To strengthen the school and the Khergam church after 1927 she traveled through the villages, made many friends, increased the number of village schools to twenty-one and made them an evangelistic agency. She began the evangelistic work with such zeal that in April of 1928 the Khergam church was organized. On that occasion Elder I. S. Long and the deputation from America were present. In this church there are at present two elders and seven deacons. For all this growth and management we are grateful to Miss Shumaker.

In order to develop the church in various ways it seemed good to Miss Shumaker and to the church to open a co-operative society. By the help of this society many members were able to buy land, build

Continued on page 23



Ida Shumaker also worked with groups older than children. She was especially pleased to work with the teachers of children. Here she is shown with a group of volunteers who helped in the Wanki Sunday school. She always spoke affectionately of her helpers.



This scene was taken in Shanghai, China, and shows a part of the equipment that has traveled to China in the setting up of the tractor-training units there. Tractors with tillage implements are loaded on a train for Lanfeng, where they will be used in the CNNRA-UNRRA plowing project, which our men are a part of. This work is being done on the fertile farm land in China's Honan Province, uncultivated since the flooding of the area by the Japanese during the war.

Reaping Goodwill

Words such as these addressed to one of the China tractor unit men have made us realize how ready to respond are the common people we have set out to help in China:

Tung-Chi Dying & Co.
Shanghai, China

Dear Mr. Brand:

An article which appeared in today's China Press telling of the activities of your group prompted me to write this letter. I am not a Christian, but I am deeply moved by the spirit and morale of you people who have forsaken the comforts of your homes to do a bit of good to our people. You must have been very brave and unselfish when you were first recruited, knowing what to expect out of living in China. Your meager allowance of U.S. \$25 monthly surprised me, too. I am sure that even the government dole in your country is more than that. This amount is even lower than the wage earned by one of the least skilled laborers in my factory.

Now let me introduce myself. I am an English return student acting as works manager of the above-mentioned mill. I am not rich but get a comfortable living out of my monthly salary. While I was in England I gradually came to understand the difference of attitude between the real Englishman in his homeland and the Englishman out here in Shanghai. The former treated us understandingly as friends, while the latter look down on us as colonials. All this created in my mind a feeling of reciprocal unfriendliness toward all foreigners in Shanghai. But after reading the article above mentioned, it gives me great pleasure to know that you have forfeited everything to come to us and help our reconstruction. You are no fortune-seeking adventurers. I have not been in the States and consequently do not understand much about you. But first and last I do appreciate your work which we need so much here.

After reading this letter, I sincerely hope you will give me a reply and

It Is Like This in China

Suffering, almost beyond the comprehension of people blessed with the luxuries of life in the U.S., continues in war-torn and famine-ridden China. Here are short accounts of the plight of three Chinese Christian families. They have already received some relief aid, but thousands more, in dire need, await your help.

A pastor was fleeing from Chuan-chow, N. Kwangsi. A delicate wife and an aged mother were trapped in a burning house in an air raid. Some managed to escape by jumping from a second-story window. With great difficulty the pastor saved his wife but his old mother, over eighty years of age, perished. After some days they heard that their only daughter, lately married, had died of typhus on the road. They returned after months of wandering to find their house and all their property burnt.*

A Bible woman in hiding was set on by Japanese bloodhounds which attacked her, threw her down and bit her savagely. A Japanese officer saw her and beat the dogs off. Her wounds healed quickly, and she has since been full of praise for God's mercy. She has now gone to a new station where all buildings have been destroyed.*

A young man just about to be ordained fled with his parents to the country. He escaped from the hands of the enemy after a severe beating. When peace came he found himself responsible not only for his wife and four children but for his parents, who had likewise lost everything.*

Do You Really Want to Help in China? is the title of a new pamphlet telling how you can support four worthy projects in China being sponsored jointly by the Mission Board and the Service Committee. Your pastor and Sunday-school superintendent will be getting this pamphlet through the mail sometime in December. Ask them about it.

* Taken from reports of the National Christian Council Relief Committee.

tell me your side of the opinion. I suggest that after our exchange of letters we shall make an appointment to meet each other. I am very anxious to meet you and do whatever possible within my reach to do a bit of service to all of you.

Y. D. Woo

A new color film telling the story of heifers for relief from beginning to end is being taken. Julian Gromer, a professional photographer, is doing the shooting with Robert Knechel assisting him. Both these men hope to accompany the shipment of heifers to Italy so that pictures can be gotten of our heifers actually in use by families overseas. The film is scheduled to be ready for distribution by April or May 1947.

Behind barbed wire in Belgium there are still 68,800 prisoners of war in sixty-five different camps. Luther Harshbarger continues to direct the efforts being made through the International Y.M.C.A. to bring hope and purpose to these men caught in the backwash of war.

In a race against winter our men in Italy are working desperately to help as many families in the war-desolated district of Carrara as possible to get into more or less permanent shelters. To do this their project (a part of the UNRRA reconstruction program) keeps sixty to seventy trucks hauling supplies six days a week. The work has already made 659 rooms habitable to house 721 people. In the process 1,559 tons of building material have been consumed. Our church fellowship should be happy that we can have a hand in helping restore these Italian war victims to their homes.

The S. S. Halstead, carrying heifers and other supplies for Poland, sailed for the second time on November 19, after having had to return to Baltimore for repairs following a collision in Chesapeake Bay.

By the middle of this month soap should be coming through the new factory at Nappanee, Ind., in finished form. The equipment has all been assembled and contributions of fats are awaited so that the operation can get underway.

The 800-850 heifers scheduled to go to China late this month will be distributed on the recommendation of Church World Service and mission interests there. Our own representatives will thus have a voice in where the cattle are to go even though the project is under UNRRA supervision.

Thirty-two packages of Christmas gifts for the children in the country around the Brethren service project in Puerto Rico were sent recently by the women of the Champaign church, Illinois.

A new radio program, World Security Workshop, can be heard over the American Broadcasting Com-

pany stations at 10:00 p.m. (E.S.T.) each Thursday. It is a program devoted to seeking ways to world peace.

War Prisoners Aid of the Y.M.C.A. is committed to continue to serve prisoners of war until the last men are free. John Barwick, Eldon Burke, Luther Harshbarger, Ernest Lefever, and Dwight Horner of the Church of the Brethren are assisting in this ministry in Europe. They are able also to assist in the distribution of relief goods which we send to those countries.

The united program of the World Council Service calls for \$3,585,000 from America for their work for the next year. Helping to underwrite this program is one way in which everyone of us can have a part in restoring normal life in Europe and re-establishing it on a stable foundation of Christianity.

God's Gift

The summer rain refreshes the earth

With its pitter, patter and merry mirth.

The warm sun's rays on balmy days

Bring golden rain, life to sustain.

Our Brethren rejoice at the call to serve;

God's children food and clothes deserve.

In a land overflowing with milk and honey,

Let us share our food—give clothing and money.

Relief Need Past?

There are those who have been saying the need for relief is past, but word from Europe does not bear out that viewpoint.

From Germany M. R. Zigler cables that conditions are growing steadily worse and that there is widespread sickness owing to the lack of the necessities of life. He says there is a desperate need for shoes and clothing. And from the written reports of Ralph Smeltzer, now in Austria, we get the word that within one Austrian church group alone "1,000 children are needing shoes at this moment." The evidence could be multiplied from many other parts of the world.

Now is not the time for us to become weary in well-doing!

Thanks for the Toys

Dunkerque, France
Brethren Service Committee:

The American Relief for France in Dunkerque was kind enough to favor our Pouponnieres in Dunkerque and Bergues, Department du Nord, in France, with a big box of toys. You may hardly imagine how much fun these gifts offered to our little French children. Our institution harbors about one hundred children of this country up to the age of six years. Many of them never enjoyed toys before—but now, they put all their affection in those dolls and other pets. Others try their hand as future artists with your colored pencils.

Obviously, children prove their interest in these things—so please do not hope that they might last a lifetime. However, there is another thing that will last for a lifetime; that is your certainty of having brought much sunshine into the hearts of poor children of a nation which passed through this war.

And for that we want to thank you very much.

Sincerely yours,
Hans Gfeller

The Eden Valley church in Kansas has gained wide acclaim for its Lord's-acre project, which it has been carrying on successfully for the past twelve years. In one year it netted more than \$2,000 in addition to the grand fellowship it provided. If you can get people to take the Lord into their business as a partner, you have about solved the financial problems of any church. The Lord's-acre is a sharing project with the Lord. If you cannot share your crops, you can share your time and money.

The Methodists have purchased a \$25,000 surplus of government canned meat to be sent to their Methodist folks in Sweden. A similar amount had previously been sent for Protestant relief in Germany by them.

Auction sales for relief continue to flourish. At Preston, Minn., a sale, based largely on donations from the Brethren congregation, netted \$1,509. The Evangelical church in the same community took up the idea and netted \$1,700 for relief through a sale of their own.

A mimeographed dedication service for heifers can be obtained by writing to the relief publicity department at Elgin.

The Church at Work

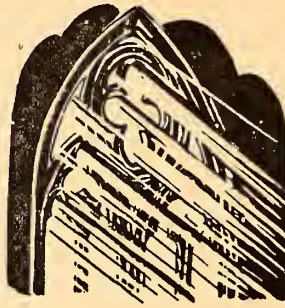
If it is true that the church exists to serve the needs of people, it is imperative that the church program be planned with those needs in mind. Two pastors, Paul M. Robinson and Paul Miller, have contributed to this issue, writing on discovering the needs of people from the pastor's viewpoint. Their suggestions, however, may be applied to other church leaders as well.

I recently read a poll which a minister of a certain congregation took among his people to help him determine their needs. Though it might appear to be an admirable idea, it seemed to me to be an admission that he neither knew nor understood his people. Every good pastor ought to know the needs of his parish even better than the congregation themselves, for he can see their lives more objectively than they. And as their spiritual counselor, he should plan each service of worship which he leads to bring the greatest amount of help to them.

To make his preaching effective, the minister must understand these everyday needs of his people, their deep-seated yearnings as well as their perplexing daily problems, their heart wounds as well as their joys. He must remember their temptations as well as their fortitude and their moral defeats as well as their spiritual victories. And in it all, he must speak not only as a man among men, but as the prophet of God.

The wise pastor learns the needs of his people by knowing his people. He lives with them as one of them. He calls in their homes not as a guest but as a sort of special member of the family. He works and plays with them and shares their greatest joys and deepest sorrows. Yet he tries to see all things through the eyes of God. How could he fail to understand their needs?

Perhaps the greatest value of pastoral calling is simply the fact that it does keep the minister in close touch with his people. Many ministers also have an effective counseling program by which the members of the parish are invited to come to his study to discuss their problems and seek his counsel. In our own church this has been perhaps the most valuable opportunity the pastor has had in learning to know the hearts of his people. Certainly no minister who has spent



Discovering the Needs of the People

several hours during the week wrestling with the most intimate problems of his people could come into his pulpit on Sunday without the consciousness of their needs and a deep desire to speak to their hearts in their own language the word he has from God.

As the good shepherd knows his sheep, one by one, so the wise pastor knows his people. And knowing them, he knows and ministers to their needs as the servant of God.

P.M.R.

Discovering needs is one responsibility that rests upon every minister. The task is one which brings a pastor to his knees and sends him into every possible activity to discover these needs and then, in his small way, to meet them as nearly as is humanly possible.

In the first place, a person must be in the midst of people all the time. Pastoral calling thus becomes a thrilling task. All our senses are geared to listen for the overtones that show us the person's secret

yearnings. In rainy weather, the rural minister with a car that does not need washing will know that he just has not gotten out among his people. The city minister must be ringing many doorbells. It is thus that the pulse of the congregation can be felt. How a minister can bring his sermons to come to grips with the problems of the congregation without keeping at this calling business is beyond me. The task is not to call to run up a certain total, but to call to discover and meet men's needs in the name of Christ.

Any leader needs to search deep within his own needs to help him feel the needs of others. A pastor is human even though some do not think so. His fundamental needs run much the same as those of anyone else. If he preaches to meet these needs, he will hit many folks in the pews. Someone says at the close of a message, "That sermon really hit me this morning." A very good answer from the minister would be, "I needed that message also." This can be truthfully said if he has been dealing with the fundamental relationships between man and God or between man and his fellow men.

Every person who expects to grasp the full picture of universal needs will find no substitute for downright hard study. A Christian leader must keep at the opportunity of studying his Bible. Here is the rich source of the needs of man as he relates himself to God. This study must never stop. Out of this study comes a storehouse of material for preaching, and meeting the needs of people as it is interpreted in the light of present-day conditions and language. Reading the news, dip-

With the Minister . . . H. L. Hartsough

Sharing

The divine urge to share with others is one of the distinguishing marks of manhood. A few days ago a layman, for no reason except that he had the inner urge to do it, wrote me a fine statement about his pastor. He asked me to file it with his pastor's record. The words, "I must work the works of him that sent me," "Woe is me, if I preach not the gospel," represent the heartthrobs of real men. Anything that dulls this inner urge to share the best you have with others should be looked upon as a dangerous enemy. Let us examine why we do our good works, for it is quite as important as what we do. If we must drive ourselves or if we serve out of a sense of duty let us rediscover the divine urge before we start the new year.

To be able to receive, to enter graciously into the spirit of those who would share with us, is as fine an art as to know how to give. Our failure to let Christ share the riches of his nature directly with us or to share it through others impoverishes our lives.

You Ought to Know About . . .

Catalog for Church Workers, 1946-47. This catalog combines the former General Boards Literature Catalog, the List of Plays for Church Groups, Pictures Tell the Story and part of the Brethren Publishing House Catalog. It is designed to aid church leaders choose the most helpful literature for their work. Copies are being mailed to pastors and Sunday-school superintendents. If you do not have access to this catalog, order a copy from the Brethren Publishing House.

The Light Is Still Shining in the Darkness, by Kirby Page. Thirty complete services of worship with Scriptures, hymns, prose reading, poetry, prayers and litanies. Women's groups will find it especially timely and helpful in giving new spiritual insight and power to the devotional periods of their meetings. Excellent suggestions for its use are given in the foreword. It is also suitable for private devotions. 50c.

Temperance Calendar, 1947. These calendars are again available to individuals or for sale by groups. See these pages in last week's issue

for description. Prices: 30c for single copies; \$6.25 for 25 copies, \$11.00 for 50 copies.

Workers' Conference Outlines. Suggestions for workers' conferences now appear in the Bible Study Monthly. Mimeographed suggestions prepared for 1945-46 are still available free.

The Bible Study Monthly in new form, beginning with the January 1947 issue. This new form is the result of suggestions received from many users of the monthly. There are additional lesson helps and an improved general article section containing helps and resource materials for superintendent and teacher. This publication should be in the hands of all Brethren church-school leaders.

Equipment and Arrangement for Children's Groups in the Church. The purpose of this booklet is to suggest ways of using space and equipment already available and to offer guidance to churches large and small that are planning to secure new equipment, to redecorate, to remodel, or to erect a new building. 20c.

fronts them and give themselves to the service of others.

The more we discover needs and get work done, the more need there is for rising and taking our tasks before God in prayer. As we touch the Eternal Fire and the throne of grace, we are ready to kindle hearts and set them on fire to meet their needs and the needs of their world in the spirit of Christ. P.M.

An Appreciation
Continued from page 19

houses, dig wells, and secure cattle. In this way a Christian community of fifty families has been built up at Khergam.

As the Lord was thus carrying forward the work Satan raised up individuals who tried to tear it down; but some members of the church through patience, prayer, faith and steadfastness and Miss Shumaker's guidance brought us through this persecution. Through her guidance also the church slowly came to see that it was lamentable that there was no house in which to worship the Lord. So for three years regular contributions were made for this purpose. Some sold houses, land, grain or ornaments; others gave out of their salaries and thus a goodly sum was raised in 1933-34, and a nice church was built in which daily services are being held. We are debtors to all in America who with a liberal hand helped us to build this church. In this way Miss Shumaker by spending herself and her means night and day put the Khergam church on its feet. In this she was willing to spend even her last cent; in order to establish the Khergam and Bamanvel churches she labored without rest and finally gave even her life. She was very desirous of establishing two churches beside Khergam. Bamanvel to the north was established in 1935, and permission was granted in 1945 to establish the other in the south at Wankal. This vision will surely come to fruition, we firmly believe.

Even at the age of seventy-one she had such interest in the Khergam and Bamanvel churches that in spite of great difficulties she would not spare herself but pressed on and returned to India. Here she visited these churches again and in her unique way encouraged them in their evangelistic work; but her physical difficulties increased and on Feb. 16, 1946, she left this troubled world and went home to the Father's house. She is no longer

A Christmas Gift to World-wide Missions



GENERAL MISSION BOARD
22 South State Street
Elgin, Illinois

Date
Enclosed find \$..... which is (my, our) Christmas gift to the work of World-wide Missions.

Please place this money to the credit of

..... Individual
..... Class
..... Sunday School
..... Congregation
..... District

Name of Sender
Street or R.F.D.
City Zone State

ping into biography, studying philosophy and history, knowing what other leaders are saying all tend to give the background for discovering basic needs.

A personal relationship with God that is so keen in its sensitivity that messages can flow to and from at any time of the day or night is

essential to the one who would be of help to others. So far it has been just a dream with me, but I believe it would be a good practice for all leaders to take one day a week, not Sunday, and spend it alone in meditation, prayer, and study. Then they could come back from this day and plunge into the work that con-

with us, but the Khergam and Bamanvel churches and the works she did in them will ever remain as memorials to her. The beautiful church at Khergam is named "Miss Shumaker Memorial Church." A great favorite with Miss Shumaker was Matt. 6: 33. From 1927 until her death she kept this verse as a motto before the church and the community.

Truly, "unless a grain of wheat fall into the ground and die it abideth by itself alone; but if it die it bringeth forth much fruit." This is perfectly true of Miss Shumaker. Blessed be this great and devoted missionary!

Her Life's Challenge

Jennie Weber

Bognor Regis, Sussex, England

It may be that some readers of the Gospel Messenger knew Miss Ida C. Shumaker only by name and thought of her as being one of the missionaries of the Church of the Brethren. Other members of the church knew her better, having heard her and met her when she visited their church, school or college. Then there are others who like myself were her intimate friends. We loved her dearly.

Her passing has made a big gap in the ranks of those engaged in the Lord's work. Ida loved her work, but when the heavenly call came, she had to lay that work down. Her Lord and Master was very kind in making it possible for her to return to India and to the people she loved. It must have been her heart's desire that her days of activity should come to their close on the mission field.

As I think of Sister Ida's full surrender of her own life, I cannot help but throw out a challenge to the younger members of the church. What are you going to do with your life? Are you going to search your own heart and, in the spirit of consecration and willingness to do God's will, say, and mean it, "I will go where you want me to go, Lord; I will do what you want me to do"? This may mean offering yourself to the mission board to be sent to India, or China or Africa or any part of the world. Or, it may mean that God wants you to work for him in the church at home. Maybe there have been times when you have felt the urge to offer yourself to the church, but wondered if you would be able to

fill the post. Let God decide. You, plus God, can make the impossible possible. God may need some of you to stay just where you are, but your share in helping to fill in the gap made by the home-going of Ida Shumaker and others may call for renewed interest and help from you. The church with its spiritual, missionary, and social work, needs your interest, help and money to carry on and to advance in all fields.

Those of us who knew Ida Shumaker best would agree that her Christian life and service was full to overflowing, and that the very smallest thing, with God's help, she could turn to good account for His glory.

This world needs each one of us who call ourselves Christian; we need to be filled with the love and spirit of Christ if we are to help to show men and women that the Christian way of living is the surest way to live in peace.

Brotherhood News . . .

A Sectional Meeting

A sectional meeting of women's work was held in the Sheldon church, Iowa, Oct. 17. The churches included in this group were Worthington, Kingsley, Curlew, Slifer and Sheldon. Miss Eliza Miller, chairman of our district women's work, was in charge of the meeting.

The forenoon session was a get-acquainted meeting, not only with the delegates, but also with the literature exhibited. After a covered-dish luncheon we met for a talk by Ruth Shriver of Elgin, Ill., who spoke to us on our Conference theme for the year, Christ the Hope of the World, and for reports from the churches. An offering of \$17.50 was taken for the district women's work budget.

It was also interesting to note that each church was represented by its pastor.—Mrs. R. H. Glessner, Sheldon, Iowa.

Women's Work of Northeastern Kansas

The women of Northeastern Kansas met in their annual district conference at the Buckeye church on Oct. 6. The worship service was conducted by Mrs. Dennis Kesler.

Mrs. L. J. Smith of Morrill, Kansas, helped in the relief work at New Windsor, Md., for a number of weeks during the past year.

The women decided to give \$25 toward the supplementary pension fund. The year's report of the district work reveals the total amount of \$3,000 given, besides several

thousand pounds of clothing and 200 quarts of canned foods for relief.

For the joint meeting of the conference on Oct. 5, the women provided a speaker, Rev. Oscar Matthews, who represents the temperance work for the Methodists in the state of Kansas.

The women of the Buckeye church served their guests royally with their hospitality and kindness.—Mrs. D. H. Hoover, Lawrence, Kansas.

Northern Indiana District Conference

The eighty-seventh annual district meeting of Northern Indiana was held at Camp Mack, Ind., Aug. 12-15.

Two guest speakers were present. Bro. Rufus Bucher, of Quarryville, Pa., moderator of the 1946 Conference, and Bro. A. C. Wieand, former president of Bethany Biblical Seminary and teacher there for forty-one years. Bro. Bucher preached the conference sermon, Christ the Hope of the World, and gave an account of his recent trip through the war-stricken countries of Europe at the young people's meeting. Bro. Wieand had charge of the Bible hour addresses. Prof. Paul Halladay of Manchester College was present throughout the conference to lead the singing; he organized and directed a district chorus. Two of our own pastors stirred their audiences with their thought-provoking messages: Bro. Arthur C. Keim, who showed by actual figures that the district had a net gain of only a bit more than one per congregation this past year, and Bro. Eldon Evans, the new district executive secretary. An interesting feature of the conference was a panel discussion on the subject, To Serve the Present Age, in which Bro. Bucher, representing the general brotherhood, a farmer, a public school teacher, a minister, a mother, and a Sunday-school superintendent each presented his viewpoint as to how he could best serve the age. The closing address of the conference was by Bro. Dan West, an outstanding layman of our district, who spoke on The Brethren Heritage in One World.

The offerings taken in behalf of the various district activities totaled \$2,197.26.

The business session of the conference was held on Aug. 15, with Bro. G. W. Phillips as moderator and Bro. R. A. Sherman as reader. A number of queries came before the meeting which vitally concern

the district. Northern Indiana will adhere to the Indiana Council of Churches; the district will endeavor to raise its share of the ministerial supplemental pension fund; the district also accepted a challenge by the district women's cabinet to observe a meal of mercy on the third Sunday of each of the four remaining months of the year. The reports of the various district boards and committees showed real progress during the year. Brethren James Beahm, Eldon Evans and G. W. Phillips were selected to represent the district on Standing Committee in 1947, with Brethren Kenneth Long, Galen Bowman and Arthur Keim as alternates. Bro. Eldon Evans was elected moderator of the 1947 conference.—C. C. Cripe, writing clerk, Milford, Ind.

Women's Work Meeting of Western Maryland

The district women's work meeting was held at the Bear Creek church on Sept. 14. Mrs. Wesley Harvey gave a talk on the Beauties of God's Creation. Miss Kathryn Speicher told about the women's work meetings at the Wenatchee Conference.

At the afternoon session reports were made by the Oak Grove, Maple Grove, Fairview, Westernport and Frostburg groups. Our regional project, a rotating fund for worthy students at Bridgewater College, was presented. Bro. Earl Flohr gave a talk on The Lot of Women in Africa. Mrs. Earl Flohr showed pictures and folders of starving people in Europe and urged women to continue the work of relief. She recommended that we send money designated to buy a new type of cereal which has the correct nutritive elements.

During the past year the women gave \$124 to the national project, and to Danville, our district project, \$118. Nearly 900 garments were made for the needy. Eighty comforters and blankets were made for relief. More than a thousand pounds of used clothing were sent to New Windsor. An offering of \$22.77 was received at the district women's meeting.

The women of Western Maryland have responded to the needs of the world in a great way and we feel sure that they will continue to share their plenty throughout the coming year of need.

The next women's meeting will be held at the Fairview church in September 1947.—Mrs. Foster M. Bittinger, secretary-treasurer.

District Conference of Middle Missouri

The district meeting was held at the Warrensburg church Oct. 5-7. A goodly number of members and delegates were present.

The guest speakers were Brethren M. R. Zigler, Burton Metzler and James Elrod and Mr. Harry Harlan of the Kansas City Y.M.C.A. These men brought much inspiration and help to this conference.

The men's work, the women's work and the young people's group had separate meetings for inspiration and business on Sunday afternoon. Our business meeting was efficiently handled by Bro. James M. Mohler.

This conference was spiritual and uplifting throughout. The only cloud came as the business session assembled when word was received of an automobile accident in which Mrs. Cal Beshore was killed en route to this meeting.

Bro. Ralph Skaggs was chosen as moderator for the 1947 meeting to be held in the Leeton church. Bro. James M. Mohler was chosen as delegate to Annual Conference.—Ira Saxton, writing clerk, Leeton, Mo.

Weddings . . .

Bowman - Boone.—Harold Bowman of Dayton, Ohio, and Marcella Boone of Phoneton, Ohio, at the West Charleston church, Oct. 12, 1946, by the undersigned.—J. C. Flora, Dayton, Ohio.

Brown - Herbrand.—Charles Brown and Betty Lou Herbrand at the bride's home, Nov. 5, 1946, by the undersigned.—Kenneth I. Hartman, Ashland, Ohio.

Carson - Giselman.—Warren H. Carson and Betty I. Giselman in the New Paris parsonage, Pa., Nov. 10, 1946, by the undersigned.—John E. Rowland, New Paris, Pa.

Chandler-Repp.—Clyde Chandler and Bonnie Jean Repp in the Maple Grove church, Aug. 1, 1946, by the undersigned.—Kenneth I. Hartman, Ashland, Ohio.

Eidemiller - Leshner.—Stewart Eidemiller and Amy Leshner, both of Troy, Ohio, at the Nashville Congregational Christian church, Sept. 7, 1946, by the undersigned.—J. C. Flora, Dayton, Ohio.

Elson-Repp.—Roger Elson and Norma Lee Repp in the Maple Grove church, Oct. 15, 1946, by the undersigned.—Kenneth I. Hartman, Ashland, Ohio.

Fischer - Whiteside.—Albert F. Fischer and Wilmer Marie Whiteside, both of Baltimore, Md., in the First church, Baltimore, Nov. 9, 1946, by the undersigned.—I. S. Long, Baltimore, Md.

Hiteshew-Gordon.—Edward S. Hiteshew and Florence A. Gordon in the New Paris church, Pa., Oct. 8, 1946, by the undersigned.—John E. Rowland, New Paris, Pa.

Krider-Ballard.—Phil Richard Krider and Lela Jeane Ballard, both of Columbia City, Ind., on Oct. 19, 1946, at the home of the undersigned.—Leo H. Miller, South Whitley, Ind.

Miller-Houser.—Lawrence E. Miller and Wilma Mae Houser, both of Peru, Ind., in the Peru church, Nov. 3, 1946, by the undersigned.—John B. Wieand, Peru, Ind.

White-Sheller.—Wilbur White and Catherine Sheller in the Maple Grove church, Sept. 29, 1946, by the undersigned.—Kenneth I. Hartman, Ashland, Ohio.

Obituaries . . .

Elder W. C. Lehman

On the afternoon of May 19, 1946, while the spring convention of the Washington Coast churches was being held in the Olympia church, Elder W. C. Lehman left his earthly home to be with his Lord. Bro. Lehman had for many years been active in ministerial, district, and various kinds of Christian work. He was devoted to the body of Christ, and served the church well.

He is survived by his wife, two sons, Chester and Dayton, and three grandchildren. He is also survived by lovely memories of his kind deeds and exemplary life.—Mrs. E. J. Michael, Olympia, Wash.

Elsie Lavina Weimer

Elsie Lavina Weimer, daughter of William H. and Florence C. Klepinger, was born near Roann, Ind., May 11, 1893, and died in a hospital at Modesto, Calif., Oct. 9, 1946. She married Wilbur Weimer at Reedley, Calif., on Dec. 23, 1916. One daughter was born to this union but died at birth. Mrs. Weimer was baptized at the age of ten. Her whole life was marked by a sincere religious faith and by a deep desire to serve. This passion for service was manifested by her teaching Mexican, Korean, and Spanish youth at Reedley as a young woman and by her taking four small children into her home as her own. One, a baby girl, died at the age of three weeks but two boys and a girl survive her. She was interested in the ministry of her husband and assisted in his work of personal evangelism. She was a charter member of the Waterford congregation and maintained her membership there until the time of her death. Beside her foster children, she is survived by her husband, one sister and three brothers. Funeral services were conducted in a Modesto funeral home by the writer, assisted by Elder F. E. Miller, and burial was in the Modesto cemetery.—C. Ernest Davis, La Verne, Calif.

Anthony. Catherine Baker, wife of the late Joseph Anthony, was born Aug. 22, 1853, and died Oct. 15, 1946, at her home near East Berlin, Pa. Her husband preceded her in death on April 8, 1942. Surviving are seven children, four grandchildren, one great-grandchild and one sister. She was a member of the Upper Conewago congregation of the Church of the Brethren. Funeral services were held at Mummert's meetinghouse with Elders J. Monroe Danner and W. Grant Group officiating, and burial was in the adjoining cemetery.—Frances E. Shaffer, East Berlin, Pa.

Biser. Glenn Arnold, son of Maynard and Anna Biser, was born in Montgomery County, Ohio, Feb. 18, 1933, and died at the Good Samaritan hospital, Canton, Ohio, as the result of an accident Oct. 22, 1946. One sister preceded him in death in 1928. Surviving are his parents, one sister, five brothers and his paternal grandmother. He was a freshman in the Clayton school and was a member of the Hi-Y club. He united with the Happy Corner church on Oct. 15, 1945. Funeral services were held in the Happy Corner church by Brethren Ira Oren and Lon Karns, and burial was in the Fairview cemetery near by.—Ruth Oren, Dayton, Ohio.

Bradley. F. Francis, son of Mr. and Mrs. Isham Bradley, was born in Delevan, Ill., Oct. 22, 1876, and died at Bonfield, Ontario, Canada, Sept. 24, 1946. On June 1, 1899, he was united in marriage to Linnie E. Blessing. He was a member of the Church of the Brethren at West Milton, Ohio. He is survived by his wife, his stepmother and two half brothers. Funeral services were held in the West Milton church by Brethren H. E. Helston of Brookville and L. M. Baldwin of Thorn-

ville, and interment was in the Riverside cemetery.—L. M. Baldwin, Thornville, Ohio.

Clindbell, Viola, died at the home of her son, Nov. 2, 1946, at the age of sixty-seven years. She had been a member of the Mount Joy church, Va., for a number of years. She helped in the ladies' aid by piecing squares for quilts and doing other work of a similar nature. She is survived by her husband, one son, one daughter, one stepdaughter, two stepsons and one sister. Funeral services were held in the Mt. Joy church by Bro. H. A. Hoover, assisted by Sister Broughman. Interment was in the Roaring Run cemetery.—Mrs. Alvin Walker, Buchanan, Va.

Deardorff, Edgar, son of John and Susanna Deardorff, was born March 29, 1880, near Mooreland, Ind., and died in the Henry County hospital, April 8, 1946. On Dec. 16, 1905, he was married to Mollie S. Wise. To this marriage were born two children. He was united with the Buck Creek church in May 1906, in which he remained a very active member. He served as a deacon for over thirty years. He is survived by his wife, one daughter, one son, two sisters and one brother.—Mrs. Edgar Deardorff, Losantville, Ind.

Hilbert, Sophronia Fannie, daughter of Harvey and Maggie Secrist, died at the Rockingham Memorial hospital Sept. 2, 1946, at the age of seventy-one years. She was twice married. Her first husband was Robert Branum and her second was Isaac Hilbert. She was a member of the Church of the Brethren. She is survived by two sons, four daughters and one sister. Funeral services were held at the Montezuma church by Rev. Ernest Coffman and Bro. Simon Glick, and burial was in the Mount Pleasant cemetery.—Mrs. Arlie Glick, Dayton, Va.

Hinton, William T., was born Jan. 26, 1875, and died at the Rockingham Memorial Hospital at Harrisonburg, Va., May 5, 1946. He was a well-known and successful farmer of his community. He was a member of the Church of the Brethren and served as a deacon of the Mt. Zion congregation for many years. He was one of the heaviest contributors to the building of the new church at Luray. He is survived by his wife, the former Barbara Ellen Painter, three daughters, four sons, one sister, three half brothers and several grandchildren and great-grandchildren. Funeral services were held at the Luray church by his pastor, Bro. Donald Royer, and burial was in the Mt. Zion cemetery.—Mrs. H. E. Wakeman, Luray, Va.

Kauffman, Virginia Mae, daughter of Clair and Martha Weitzel, was born Feb. 19, 1923, and died at the Roaring Spring hospital, Pa., Oct. 23, 1946. She was united in marriage to Eli Kauffman on June 15, 1942. She is survived by her husband, one son and one daughter. Funeral services were held in the Memorial church by her pastor, Bro. M. G. Wilson, and interment was in the Fairview cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Kay, Allura, daughter of Franklin and Mary Hoylman, was born Jan. 9, 1862, in Botetourt County, Va., and died Oct. 30, 1946, at the St. Mary's hospital in Cincinnati, Ohio. On Dec. 26, 1878, she was united in marriage to John V. Kay, who preceded her in death on July 30, 1940. Early in life she became a member of the Church of the Brethren and remained faithful. Surviving are three daughters, one son, nineteen grandchildren and seventeen great-grandchildren. Services were held at the Vitt and Stermer funeral parlor in Cincinnati by the writer and interment was near Frankfort, Mich.—Hugh Cloppert, Cincinnati, Ohio.

King, Norman J., son of the late J. Frank and Sarah Harner King, was born near Littlestown, Pa., March 20, 1884, and died Oct. 25, 1946. He was united in marriage to Gertrude Miller on Feb. 16, 1905. Surviving are his wife, three children, five grandchildren, two sisters and two brothers. He was a member of the Upper

Conewago congregation. Funeral services were held at Mummert's meetinghouse by Elders J. M. Danner and George Hull, and interment was in the adjoining cemetery.—Frances E. Shaffer, East Berlin, Pa.

Laughman, Anna Mary, wife of Sylvester Laughman, died at her home in New Chester, Pa., on July 29, 1946, at the age of forty-four years. She was a member of the Upper Conewago church. Her only survivor is her husband. Funeral services were held from the Mummert's meetinghouse near East Berlin by Elder J. Monroe Danner and Bro. Paul Miller, and interment was in the cemetery adjoining the meetinghouse.—Frances E. Shaffer, East Berlin, Pa.

McDaniel, Cora, was born June 22, 1856, and died Oct. 16, 1946. She lived most of her life in and near Canton, Ohio. Sister McDaniel was twice married. Her first husband was Peter Eby. Several years after his death she was married to Matthew McDaniel, who also preceded her in death. She was a member of the Canton Center congregation for seventy years. She is survived by one sister and two brothers. Services were held in the Canton church.—M. M. Taylor, Louisville, Ohio.

Michael, Fannie, died July 2, 1946, at the age of eighty-five years, at the home of her brother-in-law in Arthur, W. Va. Her brothers and sisters preceded her in death a few years ago. She united with the Church of the Brethren very early in life and was a wonderful Christian woman. Funeral services were held at the Brick church at Maysville by Rev. Harris and Rev. Casner and burial was in the Smith cemetery at Maysville, W. Va.—Mrs. O. G. Michael, Cumberland, Md.

Myers, Isaac Daniel, son of Daniel J. and Elizabeth Wenger Myers, was born near Wenger's Mill in Rockingham County, Va., June 28, 1885, and died June 4, 1946, at his home in the Dayton community, Va. He was married to Isadora Click on Dec. 27, 1904. Bro. Myers was active in both church and civic affairs. He is survived by his wife, two sons, five grandchildren, five sisters and one brother. Funeral services were held at the home by Bro. John S. Flory, assisted by Bro. J. W. Hess, and burial was in the Oaklawn cemetery in Bridgewater.—Mrs. A. Fred Cline, Harrisonburg, Va.

Neal, William J., son of William A. and Samantha Townsend Neal, was born near Lansing, Mich., July 3, 1869, and died at the home of his daughter in Wabash, Ind., Oct. 17, 1946. He united with the Church of the Brethren at the age of twelve and became a deacon of the church at twenty-five. At the time of his death he was a member of the Walnut Street church at North Manchester, Ind. He was married in 1892 in Nebraska to Clara E. Hahn. In 1903 they moved to Kearney, Nebr. He was active in church work and city affairs in that city until he retired in 1943 because of ill-health. He then moved to North Manchester, Ind. He is survived by his wife, eight children, twenty-four grandchildren, four great-grandchildren, one brother and one sister. Funeral services were held at the Walnut Street church, and burial was at the Pleasant Hill cemetery.—Mrs. J. R. Young, Wabash, Ind.

Painter, Minnie Blanche, the daughter of Mr. and Mrs. D. W. Cave and the wife of Bro. C. L. Painter, was born near Luray, Va., Aug. 28, 1897, and died April 26, 1946. She was a member of the Church of the Brethren for twenty-five years and served as the wife of a minister. Surviving are her husband, her mother, two sons, three daughters, five grandchildren and three brothers. Funeral services were held at the Mt. Zion church by Bro. A. J. Caricofe of Vienna, Va., a former pastor, assisted by Brethren Donald Royer and H. E. Wakeman, both of Luray. Interment was in the church cemetery.—Mrs. H. E. Wakeman, Luray, Va.

Peterson, Frank William, was born July 13, 1917, at Tucson, Ariz., and died as the result of an accidental fall suffered while

at work, July 24, 1946. He transferred his church membership to our Long Beach church after his marriage to Esther Kimmel. He was in service for several months. He is survived by his wife and two small children. The funeral was held at Long Beach, and interment was in the Memorial Park cemetery.—S. L. Barnhart, San Diego, Calif.

Propst, Sylvester, son of the late W. W. and Catherine Simmons Propst, was born Dec. 9, 1885, and died at his home near Moyers, W. Va., Oct. 6, 1946. On Oct. 17, 1909, he was united in marriage to Sara Alverdie Bodkin. To this union two sons were born. He was a faithful member of the Church of the Brethren since a young man. He is survived by his wife, one son, one grandson, four brothers and one sister. One brother and one son preceded him in death. Funeral services were held at the Thorn Chapel Church of the Brethren by his pastor, Bro. I. L. Bennett, assisted by Bro. J. M. Foster of Bridgewater, Va. Burial was in the Thorn Chapel cemetery.—Clara R. Bodkin, Sugar Grove, W. Va.

Ritchey, David Frank, son of Samuel B. and Catherine Kensinger Ritchey, was born at Saxton, Pa., Aug. 7, 1892. In 1914 he was married to Marie Landers, who preceded him in death in 1918. He is survived by his mother, three sisters, one brother, one daughter and one grandson. In May of 1905 he united with the Church of the Brethren at Stonerstown, Pa. For a number of years he was a trustee and also secretary of the men's Bible class. Funeral services were held in the Huff chapel by Brethren Paul Yoder, John P. Harris and the pastor, Paul Dilling. Interment was in the Stonerstown cemetery.—Mrs. Ola F. Stapleton.

Sheaffer, Mattie Cockley, wife of the late Harry G. Sheaffer of Huntsdale, Pa., died at her home in Huntsdale on Oct. 14, 1946, at the age of eighty-two years. She is survived by one son, three grandchildren and one great-grandchild. She united with the Church of the Brethren at Huntsdale fifty-one years ago and lived faithful to her church. She was regular in attendance and was an active member in the ladies' aid society. She had been an invalid for the past six years. Funeral services were held by her pastor, Bro. Otho J. Hassinger, in the Lutz funeral home in Carlisle, Pa., and burial was in the Huntsdale cemetery.—Mrs. A. A. Evans, Carlisle, Pa.

Shutt, Maggie Long, daughter of Elder Peter and Sarah Long, was born near Sugar Creek, Ohio, Oct. 18, 1854, and died Oct. 18, 1946. She united with the Church of the Brethren at an early age. On March 25, 1877, she was united in marriage to Noah H. Shutt, a minister and elder of the church, who preceded her in death. She is survived by one half sister, one foster son and two foster daughters. Funeral services were held by the undersigned at the English Prairie church and burial was in the near-by cemetery.—Carl B. Yoder, Howe, Ind.

Simmons, Bertha, eldest daughter of Landon and Salome Garman West, was born near Sinking Springs, Ohio, Dec. 8, 1865, and died at Cincinnati, Ohio, May 8, 1946. In young womanhood she united with the Church of the Brethren. On Sept. 4, 1884, she married William Simmons, who preceded her in death several years ago. Four children were born to this home, one of whom died in 1927. She is survived by three children, four granddaughters, two grandsons, three great-granddaughters, three half sisters and two half brothers. Funeral services were held at the West Alexandria church by Bro. Jonas Groff and interment was in the Twin Valley cemetery.—Mary West, Dayton, Ohio.

Snively, Sadie L., the daughter of Joseph and Elizabeth Meyers Negley, was born at Welsh Run, Franklin County, Pa., on Jan. 3, 1869, and died at the home of her daughter near Waynesboro, Pa., on Nov. 1, 1946. She broke her hip nine months ago and never fully recovered from the shock of the fall. She was mar-

ried to John R. Snively, who preceded her in death thirty-four years ago. Many years ago she consecrated her life to her Savior and united with the Church of the Brethren. She is survived by one son and two daughters. Services were held in the Grove funeral home in Waynesboro, Pa., by her pastor, Bro. George L. Detweiler, and Bro. J. I. Thomas and interment was in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Speraw. Samuel, son of Elias and Sannah Speraw, was born in Lancaster County, Pa., May 26, 1862, and died at a home in Bristol, Ind., Oct. 3, 1946. His adult life was spent in Elkhart County and he was a member of the Elkhart City church. He was married to Dorothy Smeltzer, who preceded him in death twenty-six years ago. He is survived by two children. Funeral services were held at the funeral home by the undersigned and burial was in the Prairie Street cemetery.—G. W. Phillips, Elkhart, Ind.

Stanton. William Eugene, son of Irvin and Ruth Clawson Stanton, was born March 24, 1938. On the morning of July 17, 1946, while with his father on the milk route, he accidentally fell from the truck and was killed. He is survived by his parents, grandparents and other relatives. Funeral services were held by Bro. E. J. Denlinger of the Old Order church, assisted by the undersigned.—L. John Weaver, Eaton, Ohio.

Steck. Sarah Agnes, daughter of John and Caroline Clay Erb, was born June 18, 1869, near Naperville, Ill., and died Sept. 9, 1946. On Dec. 20, 1888, she was married to Morris E. Steck, who preceded her in death on Aug. 9, 1934. To this union were born five sons and one daughter. The daughter died in infancy. In young womanhood she united with the Church of the Brethren; she took an active part in the ladies' aid and women's work. She was also very active in civic affairs, especially the W.C.T.U. She is survived by five sons, nine grandchildren, two great-grandchildren and three sisters. Funeral services were held at the Church of the Brethren by Brethren Ralph E. White and Carroll Ringgold, and burial was in the Naperville cemetery.—Virginia Williams, Naperville, Ill.

Strawderman. Patricia Ann, daughter of Jacob S. and Marjorie A. Strawderman of near Broadway, Va., died Nov. 8, 1946, at the age of six years. Surviving are her parents, one brother, two sisters and her grandparents. The funeral was held from the Flat Rock church by the writer and N. J. Miller, and burial was in the Flat Rock cemetery.—Samuel D. Lindsay, Broadway, Va.

Toman. William, was born in Darke County, Ohio, near Greenville, Jan. 14, 1872. His entire life was spent in this county, where he was a useful citizen following the occupation of farming and for the past forty years was a grain dealer. He was first married to Luella Brewer, who preceded him in death in 1935. To them was born one daughter, who survives. In 1894 he was received into the fellowship of the Oakland Church of the Brethren, in which faith he remained true until death. On Oct. 20, 1946, he was instantly killed by a train at a crossing several miles from his home. Funeral services were held at the Oakland church by the undersigned, who was assisted by Rev. Mowry of the local M.E. church; burial was in the Gettysburg cemetery.—Moyne Landis, Gettysburg, Ohio.

Umbel. Ida B., was born May 14, 1868, and died at the age of seventy-eight years. Sister Umbel united with the Church of the Brethren while in her teens and lived a consistent Christian life to the end. She was united in marriage to Lloyd Umbel; to this union were born two sons and two daughters. Her husband and one daughter preceded her in death. Beside her children, she is survived by five grandchildren and one sister. Sister Umbel was a sister of the late Elder Jasper Barnhouse. Funeral services were held in the Asher Glade church by the undersigned, assisted by M. Guy West, pastor

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of the Uniontown church and burial was in the Asher Glade cemetery.—B. B. Ludwick, Markleysburg, Pa.

Wimer. Albert, was born near Circleville, W. Va., and died in Harrisonburg, Va., Sept. 24, 1946, at the age of sixty-nine years. He was married to Radie Thompson. He is survived by his wife, three children and several grandchildren. Funeral services were held at the Lindsay funeral home by Bro. J. W. Hess, assisted by Bro. Earl Bowman, and burial was in the family lot near Circleville, W. Va. Bro. Lambert conducted the services at the grave.—Mrs. A. Fred Cline, Harrisonburg, Va.

Woodruff. Eliza, was born Aug. 3, 1860, and died Oct. 25 at the hospital in Blackwell, Okla. She united with the Church of the Brethren in 1895 and remained faithful until death. Funeral services were held at Grainola, Okla., by the undersigned and burial was at Maple City, Kansas.—Elmer F. Johnson, Bartlesville, Okla.

Church News . . .

Arkansas

New Hope.—Our regular council was held Oct. 20, with Elder J. A. Birkhead presiding. At this time officers were elected for the coming year. Bro. Birkhead was elected elder, Bro. J. D. Burnette pastor, May Birkhead Messenger agent, and Norma J. Birkhead Messenger correspondent. Our love feast is to be held on the evening of Nov. 16. We were glad to have Sister Dadisman, a returned missionary to Africa, with us on Oct. 11. Our B.Y.P.D. is progressing nicely. Our attendance has increased. The young people are planning a social to be held on the evening of Thanksgiving Day.—Norma J. Birkhead, Wynne, Ark.

California

Empire.—On Nov. 6 Bro. Throckmorton of Modesto gave a very interesting and enlightening talk on his trip to Poland with a boatload of heifers. The district meeting was held in Modesto Oct. 11-14 and several from Empire were able to attend. The young adults had a banquet in the Empire church basement; Dr. Howard Thurmon, well-known Negro, was the guest speaker. Loyal Heiny of Empire and Lawrence Clark of Modesto went east the first of October and purchased sixty-six head of heifers for the heifers-for-relief program. Lawrence and Norman McCoy accompanied the same shipment to Europe. There are three more carloads of heifers being sent from Empire this week. Dedication services were held for them on the afternoon of Nov. 3. Some, too young to ship, are remaining here for the winter. A member from Modesto has donated a field of corn and the men from the three churches are donating time and labor to prepare the feed for silage. Our women had a meeting

Oct. 29 for the installation of the officers of the Alpha Gamma club, the Fidelus club, the ladies' aid and the women's auxiliary; Mrs. June Barnhart was the speaker. Earl Snader, missionary under appointment to China, was here to talk to the young people. Paul Daugherty and Fred Butterbaugh were here in the interests of the La Verne College building program. Our pastor, Bro. S. L. Barnhart, has gone to Elgin to attend a meeting of the General Mission Board.—Mrs. M. F. Showalter, Empire, Calif.

Los Angeles, Belvedere.—While we have been without a pastor, our ministerial committee has done splendid work keeping the pulpit filled on Sunday mornings. Brethren Lorell Weiss and Jesse Smeltzer from La Verne have brought us many fine messages. Dr. and Mrs. Lloyd Cunningham were with us on Aug. 18. Fred Butterbaugh from La Verne College brought the message on Sept. 1. One Sunday in September the young adult cabinet of the district were with us and LaMar Bollinger delivered the morning message. A committee was chosen to arrange the evening services which have been planned around the theme, Our Ideal Church. Russell Henry told of his experiences on a trip accompanying horses to Europe. Our Sunday-school picnic was held Oct. 6 in the park. Our young people continue to be active in relief projects. Several cases of canned goods were donated. A number of young people attended Camp La Verne. Five have enrolled in La Verne College. During the past few months thirteen have been received into our church by letter and two by baptism and one awaits baptism. Eight letters have been granted. On Sept. 22 Bro. J. W. Lear preached for us in the morning then helped with a short ground-breaking service at the site where our new church will be constructed. This was followed by a church dinner and quarterly council meeting at which our elder, Bro. Glen Montz, presided. Sunday-school and church officers were elected. Bro. Montz will continue as our elder. Ray Peters was elected to fill the office of deacon. The following day, Sept. 23, construction was begun on our new church. Many of our members attended the district conference at La Verne in October. Ray Peters and Helen Winslow were our delegates. We are thankful to have so many of our returned service men with us again and appreciate their help in the church activities.—Helen Winslow, Alhambra, Calif.

Modesto.—Our church choir has been quite active since Sept. 1 under the direction of our new leader, Jack DuBois. Our pastor, Paul B. Studebaker, was re-elected elder of the Modesto church for the current year. The Northern District of California is endeavoring to purchase and equip a summer camp site of its own. The district meeting of Northern California was held at Modesto Oct. 11-14. The Western Region conference will be held in the Modesto church the last week in January, closing with the La Verne College new era banquet on Jan. 31.—Harvey W. Allen, Modesto, Calif.

San Fernando Valley.—On Sept. 1 Marvin Baker and his wife, Betty, accepted the charge as the first pastors of the San Fernando Valley church. We are still small in number but have a large field in which to grow. Our attendance and offerings have been a source of encouragement to us all. At our fall council we retained our former elder, Bro. I. V. Funderburgh, for another year. We gave forty dollars for the pension fund. One Sunday of each month we lift an offering for Brethren service. We appreciate the special music given each Sunday by our young adult group. Our church has taken an active part in the community hymn sings held once each month. On Oct. 6 we held our communion service with Bro. Funderburgh presiding. Construction has been started on our new parsonage and

church chapel. Building at this time moves slowly but we have been very fortunate in securing materials and are progressing very satisfactorily. A number of the men have donated their time and help in the planning and the construction. When completed we will have a chapel with a seating capacity for 150, a church lounge, eight Sunday-school rooms and a two-bedroom parsonage. As our growth and need demand we will add the main auditorium and additional Sunday-school rooms which will complete our building unit. We are located in a comparatively new district where 1,800 new homes are soon to be constructed. We are very grateful for the number of contributions we have received from friends and other church groups. — Mrs. Aaron Ebersole, San Fernando, Calif.

Waterford.—Our fall harvest meeting was held on Oct. 27 with a fine attendance. After our regular Sunday-school classes, the men's work sponsored a program for the rest of the day including a potluck dinner. The pension plan for aged ministers was the topic of the eleven o'clock program and at the close a very good offering was lifted. After dinner, Bro. Throckmorton, who represented our heifer relief committee in Poland last summer, gave an interesting report of his findings and experiences as he traveled through that country looking up the heifers we had placed there. Our offering for this work amounted to \$391. Four heifers were sent from Waterford. Two more carloads of heifers will be shipped out next week with Kenneth Weaver and Dick Mommson in attendance. They are planning to make the trip across also.—Mrs. S. D. Sutphin, Waterford, Calif.

Colorado

Denver.—Our last quarterly business meeting was held Aug. 11. We are glad to report that our pastor, Bro. Oliver H. Austin, is greatly improved in health. Our women's group hold all-day meetings twice a month to sew for relief. We observed our communion on World Communion Sunday with Bro. Harold D. Fasnacht officiating. The B.Y.P.D. held their first fireside chat at the parsonage last Sunday night. Our choir is doing excellent work and is now preparing for a Christmas cantata. The church has asked Bro. Austin to solicit funds for our new church that we hope to begin building in the near future.—Linda Flora, Denver, Colo.

Haxtun.—On Oct. 27 we observed rally day with a very interesting program. Several special numbers were rendered including a vocal solo by Miss Betty Schnell of Twin Falls, Idaho. Our annual birthday dinner was served in the church basement after the morning service. On Oct. 20 our young people had charge of the morning service. At the evening service Bro. Heiny and his wife, former members of our church, were with us, and Bro. Heiny showed slides of their travels through some of the Western states. Our ladies' aid meetings have been well attended. The ladies are doing foreign relief sewing at present. On Oct. 29 our aid served a banquet in the church basement for a Republican rally meeting. We were glad to have Mrs. Homer Schnell of Twin Falls, Idaho, worship with us on Oct. 20. We had a called council meeting on Oct. 27 for the purpose of electing a new Sunday-school superintendent. On the evening of Nov. 3 our fall communion service was held with our pastor and Bro. R. P. Baker presiding.—Mrs. Warren Wood, Haxtun, Colo.

Florida

Okeechobee.—Our church met in regular council with our elder, Bro. Garner, in charge and Sunday-school and church officers were elected for the coming year. Several of our people attended the district meeting at Arcadia. It was decided that the next meeting would be held here. We were greatly pleased with the generous



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way in which our people responded to missions and Brethren service during the past year. Included in this was money for two heifers. While our pastor and his wife were away for a month this summer, Bro. Edward Hollenberg filled the pulpit. Rally day was observed Oct. 6 with a very good attendance. A basket lunch was served at noon and an informal home-coming program was held in the afternoon. The Florida people are looking forward with great anticipation to the rare privilege of having Annual Conference in their district in 1947. We are expecting Brother and Sister I. D. Leatherman to be with us in an evangelistic meeting Dec. 29—Jan. 12.—Mrs. Helen Wright, Okeechobee, Fla.

Tampa.—Our daily vacation Bible school was held in August. Eight have been added to our church during the year. One member withdrew and we lost one by death. At our council meeting in September Bro. A. D. Crist was re-elected elder and pastor for the coming year. We are planning a revival meeting in November with Bro. Fleishman of Sebring, Fla., as the evangelist. Our love feast will be held at the close of the revival. Eight of our members attended district meeting at Arcadia Oct. 11-13. We would be glad for any members and friends coming to Florida for the winter to meet and worship with us.—Mrs. Grace Stambaugh, Tampa, Fla.

Illinois

Cerro Gordo.—At our recent council meeting Bro. Ira Hiatt of La Place was elected elder for the coming year. Bro. Galen Stinebaugh conducted a singing revival this summer. Bro. Leland S. Brubaker has been our guest speaker recently. We have contributed to the Manchester College men's dormitory fund. We have raised fifty dollars over our quota for the supplemental pension fund. Some repair work has been done in the church and in the parsonage. The women's work is continuing to sew and can for relief.—Evelyn Jones, Cerro Gordo, Ill.

Okaw.—While our pastor, Bro. Ira T. Hiatt, is away holding a two weeks' evangelistic meeting, our home pulpit is being filled by Bro. Merle Henricks and

others. On the morning of Oct. 27 Wilbur Metzger, district chairman of men's work, spoke to us about the pension plan. In the evening our local men's work group presented an interesting temperance program. On Nov. 2 Denver Jones of Cerro Gordo spoke to us about his experiences in a C.P.S. camp. In the evening Loren Walter from the Evangelical and Reformed church in St. Louis was with us to explain their church plan for relief and glorified giving. On Monday evening we will start a two weeks' evangelistic campaign with Sister Goldie Killion of Pierceton, Ind., as our evangelist. Nov. 17 is the date set for our home-coming and we heartily invite all old friends to be with us. Our love feast will be held Nov. 18.—Mrs. Lydia Turner Hammond, La Place, Ill.

Woodland.—Our quarterly business meeting was held Oct. 30 with Elder J. E. Smeltzer of Canton presiding. Last spring the men's work rented the Sister Anna Blickenstaff farm for their work project. They are making plans to husk the popcorn and field corn soon. Also plans are in progress for a father and son banquet to be held the first part of November. The women's work has sent several boxes for relief, including canned fruit and vegetables, four comforters and several pounds of clothing. The missionary society is preparing their annual program to be given on the evening of Nov. 13. Our revival was held recently with Bro. David Schechter of Michigan City, Ind., as the evangelist. As a result six were added to the church. Our love feast was held Oct. 26. An adult study group was organized this fall. Their meetings are held at the same hour as the B.Y.P.D. Our pastor, Bro. Harold Miller, and his wife represented us at the district meeting at Virden this fall.—Mrs. Reuben D. Wickert, Vermont, Ill.

Indiana

Antioch.—In September our regular quarterly council meeting was held; at this time Brother and Sister Paul Vice were licensed to the ministry. Bro. J. W. Fidler and his wife held a revival service for us Sept. 22—Oct. 6. As a result, five were baptized. Our average attendance is about ninety each Sunday. We have church services each Sunday morning by our pastor, Bro. James Hunter, Bible study each Sunday evening and prayer meeting each Wednesday evening.—Mrs. Harold G. Turner, Muncie, Ind.

Buck Creek.—On Oct. 15 we held our harvest meeting with Bro. A. P. Musselman of Anderson, Ind., as the morning speaker. Because of illness in the home of our elder, our September council meeting was presided over by E. C. Teeter. At this time Sunday-school officers were elected for the coming year. Our love feast was observed Oct. 12, with Bro. James R. Hunter of Muncie officiating. Several visiting ministers were present.—Mrs. Ella Oxley, Blountsville, Ind.

Carl Creek.—An all-day home-coming meeting was held Aug. 25 with a basket dinner at the noon hour. At our business meeting all Sunday-school and church officers were elected. Bro. Ralph Hoffman was re-elected pastor and elder for the coming year. Our church was represented at the district conference by Esther Winger. Bro. J. O. Winger was with us in revival services Sept. 29—Oct. 6. Mr. and Mrs. Lawrence Trout conducted the singing. As a result three were baptized. Our communion service was held on the evening of Oct. 19, with Bro. T. A. Shively presiding. Our ladies' aid is very busy with relief work.—Mrs. Emma Winger, Marion, Ind.

English Prairie.—Our quarterly council was held in September with Bro. Carl Yoder presiding. Officers were elected and installation services were held the first Sunday of October. Bro. Carl Yoder was elected elder and Bro. Raymond Ridsen pastor for the coming year. The young married people's class decided to use the ten acres belonging to the parsonage for raising wheat. The women's

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work has been making comforters and sewing for relief. Our harvest meeting was held in September with Bro. Mark Schrock as the guest speaker. Communion services were held on Oct. 18. Our pastor attended the regional conference at North Manchester. We are planning on having a one-week revival meeting beginning Nov. 24 and ending the following Sunday evening. We have been having a good attendance at our weekly prayer meeting. Bro. Ridsen has just returned from holding a two-week revival at the Baugo church.—Romayne Agley, Howe, Ind.

Monticello.—Bro. J. E. Smeltzer of Canton, Ill., held a revival meeting at the Guernsey house on Sept. 2-15. Eight were baptized. Home-coming at Guernsey was held Sept. 8. Our pastor held a series of meetings at the Upper Deer Creek church this fall. During his absence Bro. Dearn-dorff of the Pittsburg church filled the pulpit. Our quarterly council meeting was held Oct. 14 with our elder, Bro. Jay Johnson, in charge. Our communion service was held Oct. 20, with Bro. T. G. Weaver of Mexico officiating, assisted by our pastor. The young people raised several bushels of green and shelled beans and the men raised sweet corn for relief. The county leadership training school will start Nov. 4 at Monticello and will be held each Monday evening for six weeks. It is hoped that several of our groups will attend. Our pastor will act as dean of the school. A parsonage committee is at work trying to locate and buy land on which to build a parsonage. A fund is already started for this purpose. The Pike Creek ladies' aid is planning for a family night and bazaar.—Edna Sickler, Monticello, Ind.

North Winona.—Since our last report, one church letter has been granted. Dr. Murvel R. Garner of Earlham College delivered the morning message recently. Bro. Baxter Mow from Bethany Biblical Seminary gave us a missionary message both morning and evening on Aug. 18. The women of our church contributed to the building fund for building the parsonage at North Webster. A group of our women and two men spent a day helping at the New Paris cannery in September. One of our friends living near the church met with an auto accident; so the church met to spend a day to help. The men used their tractors to put out the wheat and planted twenty-three acres. While the men worked in the field, the women prepared a potluck dinner and canned tomatoes, washed and did other work in the house. On the evening of Sept. 1 the district meeting delegates gave their report. Bro. Wayne Baker preached for us on the morning of Aug. 25. Bro. Roy Teach from Brookville, Ohio, came to us Sept. 29 to assist us in a two weeks' revival. Rev. John S. Meely from the Grace Seminary at Winona Lake led the singing. Special music from North Webster, Spring Creek, the Warsaw Baptist church and the Grace Seminary was rendered throughout the meeting. Some of our young people and

children attended camp at Camp Mack during the summer months. On the evening of Oct. 20 reports were given of the regional ministerial conference at North Manchester. Our church met in regular council on Oct. 23 with our elder, Bro. Z. S. Zigler in charge. All reports were approved. We decided to stress the music project in our church.—Mrs. Alma E. Hanawalt, Pierceton, Ind.

Santa Fe.—We met in council on Sept. 19 with Elder Milo Huffman in charge. Bro. Ira Long is to be with us in a series of meetings to begin Oct. 24 and our love feast will be held Nov. 11. The ladies' aid have been busy with relief work and have made twelve comforters, bought about thirty double blankets and about fifteen baby blankets and have collected two large sacks of shoes and a number of boxes of clothes for men, women and children. They have also canned some fruit and vegetables. The men raised corn and wheat for relief and also gave two or three heifers. We are glad our boys are all back from the various service camps now.—Dossie Webb Fewell, Bunker Hill, Ind.

Upper Fall Creek.—We met in council on Sept. 27 with our elder, Bro. Clarence H. Hoover, presiding. It was decided to secure Bro. Claudius Pyles of Ingalls as our pastor for the coming year. Officers were elected. Installation services were held for the new deacon and Sunday-school officers with Bro. J. A. Miller and E. L. McCullough officiating. Our communion services were held Sept. 21 with Bro. J. A. Miller officiating.—Mrs. Phoebe Good, Middletown, Ind.

Iowa

Dallas Center.—Three have been baptized since our last report. We conducted a vacation Bible school with an average attendance of forty-six. We met in council on Oct. 10 with Bro. Paul Miller of Panther Creek presiding because of the illness of our elder, Bro. Weber. Sunday-school officers were elected and a budget approved for the coming year. The women of the church have filled 466 cans for foreign relief and 157 quarts for Bethany Hospital. The women's work gave a tea for all the women of the church on Oct. 10, at which time pictures of our mission fields were shown. The men's work report receipts amounting to \$1,740.89 for the year. Of this amount \$795 was used for corn for relief and \$285 for heifers for relief. We also donated 914 bushels of corn. Gifts of money have been given two of our members who have had illnesses and hospital expenses. We are happy to report that our pastor, Bro. Weber, is again able to preach for us following a severe heart attack. During his illness

our pulpit was filled by visiting Brethren and outside speaker.—Darlene Messamer Garwick, Dallas Center, Iowa.

Kansas

Sabetha.—Since our last report four young people have been added to our church by baptism. Union vacation Bible school was held in the various churches of our town. Attendance was good and interest of the children excellent. A program and display of work was given at the close of the school. The McPherson ladies' quartet, accompanied by Bro. Earl Frantz, presented an evening of music and song for us. Brother and Sister Robert Sink were recent visitors in our church and delivered the evening message. Our annual birthday Sunday was observed with a basket dinner and program. Our returned servicemen were given special recognition. The women's work group have collected a large amount of clothing, shoes and bedding to be sent for relief. The ladies' aid meets regularly each week. Our pastor, Bro. Kesler, is conducting an interesting study on the Book of John in our weekly prayer meeting. Our business meeting was held Aug. 26 and church officers and delegates to the district meeting were elected. Bro. Kesler was re-elected pastor and elder. Revival meetings will be held Nov. 19—Dec. 1 with Bro. Blickenstaff of Appanoose, Kansas, as the evangelist. Our love feast will be held at the close of the meetings.—Mrs. Harry H. Brown, Sabetha, Kansas.

Maryland

Glendale.—Our regular council meeting was held on Oct. 5, at which time church and Sunday-school officers were elected for the coming year. Bro. H. A. Whitacre was elected elder and Bro. George Stickley was relicensed for another year. Our fall revival was held Sept. 16-29 with Bro. I. N. H. Beahm of Nokesville, Va., as the evangelist. As a result, four were converted. Our love feast was held on Sept. 30. Our building fund is growing and we expect to raise our church and put a basement under it. This will be used for Sunday-school rooms. Bro. H. A. Whitacre, who had been with us for seven years, left us to go to the Juniata church in Altoona, Pa. Bro. Whitacre did some splendid work in this community while he was here and will be greatly missed. Bro. Daniel Vickers of Altoona is now our pastor and he, too, is doing a great work here. Our harvest-home meeting was held on Aug. 11, at which time Bro. B. W. Smith of Keyser, W. Va., and Bro. H. A. Whitacre of Altoona were with us. Our ladies' aid and men's work met at the home of Brother and Sister Jacob Teeter on Oct. 3 and elected officers for the coming year.—Mrs. Earl Harper, Flintstone, Md.

Michigan

Elmdale.—We met in council on Sept. 7, at which time Bro. R. J. McRoberts was re-elected elder. A surprise party in the form of a reception was held at the home of Brother and Sister Funderburgh on Sept. 14. Some nice presents were left in remembrance of the occasion and at the same time the idea of a hymn sing and get-together was planned, to meet once each month at different homes of the church. Our young adult class has sowed twenty acres of wheat again this fall. Our fall love feast was held on Oct. 19. A number from this congregation attended the Bible institute at the Sunfield church Oct. 25-27. Our attendance this summer has been very good. Our ladies' aid is planning on holding a clothing and baked goods sale in Hastings on Nov. 2.—Orun Allerdine, Freepont, Mich.

Minnesota

Lewiston.—Three of our young people attended camp. Nineteen of our congregation went to Worthington to the district meeting and on Sept. 1 they gave their reports. Mr. and Mrs. Julian Gromer showed their colored films of Cuba on

Announcements . . .

DISTRICT MEETINGS

Oregon—Portland, Jan. 16-19.
Washington—Ellisforde, Jan. 15-19.

LOVE FEAST Indiana

Dec. 16, Union.

DECEMBER 14, 1946

29

Aug. 20. The young people's project of farming forty acres proved interesting. They harvested oats and corn. Four members were added to our church by letter. Bro. Frank Crumpacker was our guest speaker on Oct. 1 and 2. The annual fall festival was held Oct. 3. Installation services for the newly elected Sunday-school and church officers were held on Oct. 20. The women of the church attended the district women's meeting at Preston.—Mrs. William E. Wright, Utica, Minn.

Missouri

Oseola.—We met in council on Sept. 22 with our elder, Bro. James Mohler, presiding, and church and Sunday-school officers were elected for the coming year. Bro. Mohler was re-elected elder. Bro. Charles Miller from Kansas will hold our revival meeting beginning the first of December. Our love feast will be held at the close of our revivals. Brethren William Cripe and Sam Simmons were our delegates to district meeting. Our vacation Bible school was held with an enrollment of thirty. The men have built a new road to the church and have done other repair work. Our ladies' aid has been busy quilting.—Mrs. Ella Stong, Oseola, Mo.

Ohio

Beech Grove.—Our church met in fall council on Sept. 12, at which time church and Sunday-school officers were elected for the coming year. Bro. Ritchey was re-elected elder for two more years. Installation services for all officers, teachers and assistants were held on Sept. 22, a week early, as our pastor left on Sept. 23 for a two-week revival service in Indiana. During his absence Bro. Glen Moyer of Greenville filled the pulpit. On Sept. 22 our home-coming and harvest day was also observed. An all-day meeting was enjoyed with a basket dinner in the basement at the noon hour. The guest speaker for the afternoon was Bro. Paul Lantis of Painter Creek. We are happy for the opportunity to help support the week-day school of religion being held in our local school. There are classes for grades four, five and six. On Oct. 13 we had a baptismal service following the preaching for one of our young people. Our love feast was held Oct. 19 with Bro. Swinger of Pittsburg in charge. Also present and having an active part were Bro. Stinebaugh of Pittsburg, Bro. E. S. Hollinger of Beaverton, Mich., and our pastor, Bro. Ritchey. We were happy to have Brother and Sister Hollinger with us. Bro. Hollinger was our guest speaker on the morning of Oct. 20. Because of an accident while canning, Sister Ritchey was burned about the hands and face. However, we are glad to say that she is able to be back with us again. Our revival meetings will be held Nov. 25—Dec. 8 with Bro. Lester Fike of Springfield as our evangelist.—Mrs. Rachel Horter, Hollansburg, Ohio.

Gratis.—Installation services for our new pastor, Bro. John Hurst, were conducted in September by Bro. John Good, who was recently chosen as elder for the Gratis church. Seven were added to the church at our evangelistic services in August, some on confession of faith and others by letter. Bro. Harold Helstern was our evangelist. At our recent council meeting new church and Sunday-school officers were elected for the coming year. Our women's work group was responsible for sending 296 cans of sweet corn to Bethany Seminary and the hospital. Our men's work sponsored three evenings of pictures during the summer. One was a review of A Trip to Palestine by Rev. Sylvester Lowman of Camden and the others were The Life of Christ and The Power of God. Our love feast was held Oct. 19 with Brethren John Good and Hugh Cloppert and our pastor bringing inspiring messages on the ordinances of the communion, the Lord's Supper and the

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feet-washing at the afternoon service. The young married class is sponsoring an evening of singing on Oct. 27 by a quintet of colored singers from Middletown, who will present an evening of Negro spirituals.—Lucy E. Kiracofe, Gratis, Ohio.

Harris Creek.—We observed the centennial of the Harris Creek church with a week's revival conducted by Bro. M. J. Brougher of Greensburg, Pa., and an all-day home-coming on Aug. 4. Eleven joined the fellowship as a result of these meetings. Our Sunday-school attendance has been good. Substantial offerings have been received for relief food. The ladies are making comforters and sewing for relief. One of our young men served as a cowboy aboard a cattle ship to Poland during the summer. The B.Y.P.D. recently sponsored a community hymn sing in which neighboring churches joined us in worship. We will observe our love feast on Nov. 9.—Edna Marie Hoover, Bradford, Ohio.

Woodworth.—Our church was represented at most of the camps at Camp Zion this year. Several of our number served as leaders in these district camps. Our young people made a drive in our community to collect relief clothing, at which time 544 pounds of clothing were collected. The ladies' aid mended and packed it for overseas shipment. Officers for the new year were chosen at a recent council. Our B.Y.P.D. and the Fellowship Sunday-school class each purchased and sent a heifer for relief. Recently our Fel-

lowship class also sponsored a project of canning 610 cans of tomato juice for relief. Our ladies' aid sewed shirts for Russia and made one comforter. Our church was represented in district conference by our pastor and his wife, who went as our delegates. August was announced as decision month in the Sunday school and church, during which time a special evangelistic appeal was made at each worship service by the pastor. As a result, six confessed Christ and three were received by letter. A harvest service was held on Sept. 22 with a fellowship dinner at noon in honor of our ex-servicemen and women and a welcome home was extended to them. An annual installation service for all church and Sunday-school officers and teachers was held on Sept. 29. The B.Y.P.D. held their annual banquet with a candle-lighting service for the installation of their officers on Oct. 10. Plans are now being made for a week of evangelistic meetings Nov. 3-10 ending with our communion service on Nov. 10. Our pastor attended the regional pastors' conference at North Manchester Oct. 14-17. Through the evangelistic efforts of the congregation thirty-four members were received into the congregation during the year, twenty-eight by confession of faith and six by letter. Our challenge to the congregation on the first of September was to raise \$1,000 for the building fund by the time of Thanksgiving or by Dec. 1. An offering for Brethren service is received once each month. Our quarterly business session was held on Oct. 4 with W. A. Petry, our elder, presiding.—Mrs. Clyde Mulligan, Poland, Ohio.

Oklahoma

Cushing.—Our elder, Bro. D. J. McCann, presided at our quarterly council in September. He was re-elected elder for another year. Bro. Mankey baptized four of our promising young people at the close of his farewell sermon. Since he has moved to other fields of labor, our elder preaches for us twice each Sunday. Our elder officiated at the love feast on Oct. 26. Our home-coming was observed on Oct. 27. Several more young people have been added to the already fine group who are showing much interest in the study of undated programs for youth each Sunday evening. They also meet each Wednesday evening for choir practice, after which they enjoy a social hour together.—Abbie S. Pote, Cushing, Okla.

Pennsylvania

Hatfield.—We met in quarterly church council on Sept. 28 with our elder, Bro. Norman Frederick, presiding. One letter of membership was granted. A large offering was lifted to meet current ex-

Brethren

Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 201. Young Brethren couple with no children, moving from Pennsylvania, would like an unfurnished apartment or small house in or near Zanesville, Ohio, around Jan. 1.

No. 202. Opportunity for young couple to operate farm in mountainous section of West Virginia on basis of some cash payment monthly, and one-third share of the annual profits, plus subsistence available on farm. Three-bedroom house with electricity and bath. Some college training in agriculture desirable. On main highway. School bus service.

penses. Bro. Frederick was retained as our elder for a three-year period. Bro. Frank Muntzinger, who very faithfully served as our church treasurer for thirty-three years, resigned. Joseph R. Fretz and the writer were chosen as delegates to our district meeting at Richland, Pa. Bro. Clyde Weaver of East Petersburg, Pa., closed a revival meeting on Oct. 13 at the Hatfield house. As a result eight were baptized. Our love feast was held on Oct. 19, with Bro. Norman Musser of Mountville, Pa., presiding. We also decided to have someone from Elizabethtown College conduct a four-session Bible institute at the Hatfield house early in the spring. We have adopted the 100% Messenger club for an indefinite period of time.—J. Herman Rosenberger, Souderston, Pa.

Lower Conewago.—On Sept. 7 we met in regular council with elders Michael Markey and M. A. Jacobs present. Our presiding elder, Bro. G. W. Harlacher, was re-elected for three years. Wayne Cook and Roy Wing were elected to the office of deacon. A men's quartet from Elizabethtown sang at a missionary meeting at the Bermudian church on Sept. 8; this was sponsored by our women's missionary group. The B.Y.P.D. of the Wolgath church presented a program at the Atland meetinghouse on Sept. 22. Our Bermudian women's organization bought fifteen pairs of shoes, eighty-nine pairs of stockings, 169 packages of needles, buttons and many other articles for relief from a country store which is discontinuing business. They made 250 diapers, and five consignments of new and used clothing were sent to New Windsor since our last report. Sunday-school classes and the women's work group are packing Christmas boxes. Lowell Landis of York will show pictures of his recent trip on a cattle boat. We held our fall love feast on Oct. 6. Visiting ministers were Ira M. Hart, O. J. Hassinger and Russell Weber. Bro. R. W. Schlosser of Elizabethtown College will preach in a ten-day meeting at the Bermudian church, beginning Nov. 23.—Ruth Murphy Harlacher, Dover, Pa.

Virginia

Trevilian.—On the evening of Aug. 27 Brother and Sister C. H. Petry came to us from Dayton, Ohio. Bro. Petry held our revival meetings for us. Eight were added to the church by baptism and two reclaimed. Our council was held on Oct. 19, with Bro. W. E. Cunningham presiding. Brother and Sister Wampler of Bellmont were with us over the week end, visiting among the members. Our love feast will be held on Nov. 17. We are planning to take a Thanksgiving offering on Nov. 28.—Mrs. Wilton U. Bibb, Trevilian, Va.

Unity-Bethel.—Our vacation Bible school was held Aug. 5-10 with an enrollment of fifty-seven. The Sunday school gave a contribution of seventy-five dollars toward the religious education program. A group of our young people attended the tri-congregational week-end retreat at Camp Wakeman. The tri-youth chorus, under the direction of Joe W. Miller, brought us a musical program on the fourth Sunday evening of August. Bro. Robert Hoover represented us at the regional conference, which was held in Roanoke Aug. 28-30. Our women are continuing to give toward the relief program of the church. On the fifth Sunday of September we held a day of jubilee in celebration of the fiftieth anniversary of the building of the Bethel church. The history of the Bethel church was presented by Elder C. E. Nair. The afternoon session was given over to a hymn sing.—Eva Huffman, Broadway, Va.

White Hill.—We met in council on Sept. 20 and elected officers for the coming year. Bro. Guy Stump was elected elder and Bro. J. H. Kirby pastor for the coming year. Bro. Welden Flory gave sixty dollars toward the upkeep of the cemetery. Our Sunday school is getting along fine. We plan to have the church painted

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BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

right away. The church ground is much improved by a new fence. The aid society has been busy making comforters. We are all praying for the recovering of Sister Flory, wife of the founder of the White Hill church.—Frank H. Harris, Stuarts Draft, Va.

Washington

Richland Valley.—Two of our members attended the workshop at the Olympia church. Bro. I. N. H. Beahm held one week of revival meetings recently. Six have been baptized and four have been received as associate members since our last report. Bro. Clement Bontrager brought us an inspiring message on Sept. 7 and Bro. Paul Daugherty spoke on Aug. 11. Hazel Rothrock was with us Aug. 12 and 13. Both evenings were devoted to a study of the book of Acts. She met with the women's group on Aug. 14. Several from our church attended the summer assembly at Twin Harbors. Our church group has given aid recently to a family who lost its home and little child by fire. At our fall business meeting Bro. E. L. Whisler was elected elder for the coming year. Bro. Dewey Rowe of Seatle has been holding a revival meeting in the Salkum church, which several of our members have been attending. About three weeks ago our young people's group gave a program and took an offering amounting to sixty dollars for the heifers-for-relief project. One of our young Brethren has gone to China with the tractor unit.—Mrs. Martha Newton, Riffe, Wash.

Yakima.—We enjoyed the visit of our missionary, Hazel Rothrock, who will soon be on her way back to China. Our love feast was held the evening of World Communion Sunday. A very pretty wedding was held that afternoon for Wilbur L. Ruff and Ellen J. Thompson. Our district pastor, Bro. Clement Bontrager, gave us a very able sermon one Sunday morning. Installation services were held Sept. 20 for Sunday-school officers and teachers. Bro. Paul Longenecker gave us a very interesting account of his trip to and from Poland. His wife and daughters donated their time to St. Elizabeth's hospital. The Yakima aid is working toward a bazaar and program on Dec. 6.—Lucy B. Ardinger, Yakima, Wash.

West Virginia

Goshen.—Elder A. C. Auvil held a week's meeting here Oct. 5-13. He preached some very good sermons. Our regular council meeting was held on Oct. 12 and new officers were elected for the coming year. We have a Sunday-school here with an enrollment of thirty-four.—Mrs. Ruby Fitzgerald, Goshen, W. Va.

Mathias.—We have just completed a very successful summer's work with Ar-

thur Hess of York, Pa., as the summer pastor. Bro. Hess has returned to Manchester College. He conducted two revival services, one at the New Dale and one at the Mt. View church. Bro. H. H. Nye of Huntingdon, Pa., conducted a very interesting and inspirational two weeks' meeting Aug. 26—Sept. 8. Nineteen were received into the church by baptism and one by former baptism. Our love feast was held on the evening of Sept. 7, with Bro. Nye officiating. Bro. Nye visited in about 140 homes and endeared himself to many. Brother and Sister Earl Zigler, missionaries to India, recently gave us a most interesting report of their work in India. We lost several members by death during the past year.—Mrs. Sadie Mathias, Mathias, W. Va.

Oakvale.—Our love feast was held Oct. 19, with our pastor and elder, Bro. J. E. Barton of Bradshaw, officiating, assisted by Bro. Garnett Tiller of Princeton, W. Va. The talks were enjoyed by all and we know that it makes us think more closely of Jesus, who left this example for us to follow. We also listened to an inspirational sermon on Sunday morning by Bro. Barton.—Fannie Boothe, Oakvale, W. Va.

Old Furnace.—Our two weeks' revival meeting was held in August with Bro. Ernest E. Muntzing of Harrisonburg, Va., as our evangelist. As a result of this meeting, seven were baptized, two were received by letter and two were reclaimed. One letter was granted. Our church met in council on Sept. 21, at which time we elected our Sunday-school officers. Our delegates to district conference were Bro. McKinley Grapes and Bro. Charles Cox. The ladies' aid has been very active in relief work. At the present they are making garments for Russian relief. We are glad to report that all of our boys have returned from the service and C.P.S. Bro. Charles Whitacre, a student at Elizabethtown College, is to be our pastor for the summer of 1947 and Bro. Jesse W. Whitacre and his wife for the year of 1948.—Mrs. Herald Smith, Ridgeley, W. Va.

Petersburg Memorial.—Our Sunday school was reorganized the first Sunday in October. We are very grateful to have our summer pastor, Bro. Calvin J. Harris, and his family remain with us for the coming year. Bro. Harris came here from Wilmington, Del. Bro. Wilmer Petry of Akron, Ohio, held our evangelistic meeting in September. Twelve were converted and one was reinstated. Brother Earl and Sister Rachel Zigler, returned missionaries to India, presented a very interesting program on Oct. 12. Bro. Zigler served as our pastor before going

to India in 1937. Our neighboring congregation, the South Mill Creek church, supplied vegetables and fruit to our ladies' aid; they canned 200 cans for foreign relief. Bro. Thoburn Cassady, who spent quite a while in service, is in charge of the church choir.—Fleta Sager Shobe, Petersburg, W. Va.

Spruce Run.—Our revival was held Sept. 1-15 with Bro. C. M. Key of Roanoke, Va., as the evangelist. We had our prayer band service each evening before the service. We are still having prayer service on Sunday evenings. Our communion service was held Oct. 12 with Bro. Carl Spangler of Roanoke, Va., officiating. Bro. Spangler also preached for us on Oct. 13. We have electric lights in our church now, for which we are indeed happy.—Mrs. Mary R. Broyles, Lindside, W. Va.

Sunnyside.—We met in council on Aug. 25, with our elder, Bro. B. B. Ludwick, presiding. Our delegates to district conference at Morgantown were Brother and Sister Harry Parrill. Bro. Jesse Whitacre was elected elder for the coming year. Bro. B. W. Smith, who has so faithfully served us as elder for the past forty years, is now honorary elder for life. Bro. Jesse Whitacre held a two weeks' revival meeting in September, followed by our love feast. Our church donated fifty dollars toward a carload of wheat for Europe. We also contributed to the Bethany chapel fund.—Mrs. Ida Berg, Antioch, W. Va.

Tear Coat.—Our series of meetings were held recently with Bro. R. K. Showalter of Mt. Joy, Pa., as the evangelist. Brethren O. F. Bowman and Roger Combs represented the church at district meeting, which was held at the Morgantown church. Sisters Ethel and Freida Nealis represented the ladies' aid at the women's meeting held in connection with the district meeting. The ladies' aid has been canning and sewing for Camp Galilee. They also sent an offering for cereal for relief. The young people have organized for the coming year and have been having their program the second and fourth Sunday evenings of the month. During the summer they sponsored the Lord's-acre project. Plans are now under way to redecorate the church interior. Nine have been received into the church recently by baptism and letter. Our love

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BRETHREN PUBLISHING HOUSE . . . ELGIN, ILLINOIS

feast was held on World Communion Sunday. The churches of the community plan to observe World Community Day in our church on Nov. 10.—Mrs. Chester Seville, Augusta, W. Va.

Valley River.—On Sept. 28 and 29 a conference was held at the Valley church for Sunday-school workers and teachers. Miss Dessie Miller was with us for the meeting on Sunday. Pictures were shown each evening. Our revival meeting was held Oct. 7-20, with Bro. Francis P. Litton, pastor of the church at Martinsburg, W. Va., as the evangelist. Two were added to the church. We closed our meeting with the love feast on Oct. 20. We are beginning to plan for the Christmas season.—Mrs. Howard B. Phillips, Montrose, W. Va.

Wisconsin

Maple Grove.—An interesting meeting was held at the Maple Grove church on

Oct. 3 with Bro. John Heckman of Polo, Ill., as the speaker. Bro. Petcher of the Rice Lake church was elected chairman of the meeting. Officers were elected and the work was discussed. Bro. John Heckman was elected presiding elder for our church. We discussed plans for remodeling our church building. The ladies' aid is doing relief sewing. They have already sent several wool quilts overseas and have more material on hand. Our love feast was held Oct. 6. Three churches, Maple Grove, Worden and Stanley, united for this occasion. It was held at Stanley. Our pastor, Bro. Bryan, and Brethren Heckman and Petcher were present. Some of our Sunday-school children attended the summer camp at Camp Chippewa. Two persons were baptized this summer. One member was received by letter. Alfred Lein was our delegate to the district conference.—Mrs. Raymond Kaepl, Boyd, Wis.

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The ray of God that breaks our night

Gospel Messenger

Volume 85

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Number 50



Around the World

An analysis of membership figures of the Y.M.C.A. reveals that of the 1,411,341 members, 151,933 are girls, most of whom are between fifteen and seventeen years.

A medical center will be erected in Hiroshima or Nagasaki, Japan, as an act of atonement for America's part in having dropped the atomic bomb, according to a plan of the Methodist Commission on World Peace.

The first undergraduate medical school in Palestine will be built in Jerusalem adjoining the Hadassah medical center, it was announced by Dr. Eli Davis, deputy director of Hadassah. The Hebrew University and Hadassah, the women's Zionist organization of America, will sponsor the new school.

Religious films are shortly to be released on a large scale in Australian cities by the newly formed Australian Religious Films Society. This society controls exclusive rights in Australia and New Zealand and plans to make film libraries available to all denominations who wish to show films after Sunday church services.

More recreation centers for rural youth are needed, according to A. W. Climenhaga, director of the Area College Center at Harrisburg, Pa., for taprooms and night clubs are moving out to the country, and rural youth once isolated from the temptations of the city are now increasingly exposed to the vices of the city.

The Rev. Dr. John S. Bonnell, pastor of the Fifth Avenue Presbyterian church, N. Y., has been appointed to succeed Dr. Harry Emerson Fosdick on the weekly national vespers radio program.

One hundred fifty Y.W.C.A. centers and groups throughout India, Burma and Ceylon serve over 8,000 registered members. Additional hundreds make use of the hostels, vacation homes in the hills, classes, employment bureaus, and social service activities.

Three major faiths are participating in the released-time program of religious education in Lynn, Mass. The Protestant children attend classes at a church designated by their parents, the Catholic children at the church nearest their home and the Hebrew children at the Lynn Hebrew school.

A recent survey made by the Washington Post of the reading and buying habits of the residents of Washington, D. C., reveals the following: 33,000 people visited the public library and drew out 2,600,000 books; sixty-one per cent of the readers were women, but more men than women bought books; one out of every five interviewed was a Negro; Negro reading interests are somewhat more serious than those of the whites; greatest enthusiasm was shown for The Robe, Black Boy and David the King; most of those interviewed were highly critical of the best sellers; sales of nonfiction have increased enormously.

Statement on Disarmament

The Church of the Brethren, from its inception in 1708, has been dedicated to the ways of peace and brotherhood. It repeatedly has given overt testimony to this stand. Believing that no amount of armament can protect a people from the ravages of war, the church views with dismay the preparation for future war. Believing, further, that disarmament will allay the fears of all people concerning the danger of unwarranted attack, that it will provide the basis for the establishment of a stable peace, and that it will release human energies for the task of rebuilding the world and rehabilitating its people, the church appeals to all the states of the world to take immediate steps toward world-wide accord for universal

disarmament and for the settling of all disputes between nations without recourse to arms. Disarmament measures should include drastic reduction of army and navy equipment and personnel, universal abolition of conscription, an end to the manufacture of all weapons of mass destruction, and cessation of government-stimulated research for war purposes. The church feels a special sense of significance in making this appeal now in the light of the recent advocacy and endorsement of the disarmament principles by the United States and Russia. The church feels that agreement should be reached soon while the memories of suffering caused by war are still sharp and stinging in the human mind and conscience.

Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - Editor
H. A. BRANDT - Associate Editor
ELIZABETH WEIGLE - Editorial Assistant

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"And on Earth Peace"

AT this Christmastime we strain our ears through the din of commercialism and industry to see if we can hear once more the angels' song, "Glory to God in the highest and on earth peace." From the aboriginal Australian, into whose reservation experimental rocket missiles fly, to the busy diplomat planning for his nation's good in United Nations conferences, the people of the world are eager for peace.

But while we yearn earnestly to move in the direction of peace, we feel ourselves being pushed continuously in the direction of war. In the same newspaper in which we read that the United Nations are eager to disarm we see half-page pictures of America's new bomber, the B-36, which can fly with a load of bombs to any point on the earth and return without landing. We read of a jet propulsion bomber which flies 1,700 miles per hour. We read that whereas Russia leads the world in man power, America leads in preparation of the implements of war. In such a world the Russians talk of peace, and so do we, but at this Christmastime the talk sounds little and wishful.

Are there no steps which can be taken which will lessen the roar of war preparations and bring again to full volume the angels' song, "And on earth peace"? Yes, there are steps which can be taken; the volume of this song can be increased until it rings once more around the world.

The prime requisite to peace is to be found within the song itself. It is "goodwill among men." There can be no peace between nations and no real Christ-

mastime as long as there are no confidence and trust among men. As long as we feel that Russia's designs against us are all bad and as long as Russia feels that our designs against her are equally bad, then each of us will continue to make preparations to thwart the designs of the other. But when we can have confidence in our fellow men, whether they are Russians, Chinese or Indians, then we can begin to achieve goodwill and out of that can come a real Christmas and peace.

How can we get confidence and goodwill? Efforts have been made to legislate it, to bring it about by the passage of international law and by building up a joint police force. These things may be necessary for enforceable world government but we can have goodwill even before we get them.

One of the first steps in building goodwill is to learn to know the other fellow. For when we learn to know the other person and begin to understand his problems and his points of view, we discover that he has ambitions, ideas and fears similar to our own. When we come to understand him, then it is only a short step more to learn to trust him and love him.

One of the best ways to get to know other people is to go to visit them and to have them to come to visit us. If we wish to be friendly with Russia, then we should invite the Russians to come to look at our land, to sing their beautiful music in our concert halls, to lecture in our auditoriums, to visit freely among us. If we believe our government is a good government and our country a free country, then we ought to encourage the Russians and all

others to visit it and to tell these things to their own people. Likewise, we should visit the Russians in their homes. If they will not let us do this now, that will come later after they first have visited us. Knowledge is one of the early steps toward goodwill.

A second way to get goodwill is to share the thing we have. They tell us that Western Russia is devastated beyond description and that millions of people suffer there. We have not yet shared with these people as much as we should. As we share with them, no doubt we will be able to discover that they have certain things which they likewise can share with us; it usually works out that way.

The most important things of all, however, in achieving the "goodwill on earth" about which the angels sang and the Christmas for which Christ came is to listen unitedly, around the world, to the first part of the angels' message: "For unto you is born this day in the city of David a Savior which is Christ the Lord . . . and ye shall find the Babe." Our preoccupation with large bombers, atomic bombs and rocket propulsion leads us only to suffering and death. We should seek rather to find the Babe and as we gather round him, we will find fellowship and brotherhood; as we glorify God in the highest, on earth we will find Christmas and peace. Once again the angel song will herald a new day. D. W. B.

"Keeping Watch by Night"

IN the most wonderful story ever told it is said that "there were shepherds in that same country abiding in the fields,

keeping watch by night over their flock."

No one now knows why the shepherds were not able to return their flock to the security of the fold. Maybe they had gone too far in search of good pasture. But whatever the reason for spending the night in the fields, they were keeping watch over their sheep.

As they watched they may have communed together about the dark substance of the earth underneath or the multitude of the twinkling stars overhead. Or they may have sat silently watching, wondering at the marvels about them, considering with a shepherd of more than a millenium before: "What is man, that thou art mindful of him?"

Of course these details are matters of conjecture, yet one may be rather sure that for the watching shepherds of the story the uneven earth base was cut with long dark shadows, that the Palestinian sky was a vast garden of twinkling stars.

The reward of these shepherds was a visit by an angel, who first reassured them, and then told of the birth of the Savior, who is Christ the Lord, in the near-by city of David. Suddenly the shepherds saw also a multitude of the heavenly host and these were bringing a message of praise and glory to God and peace among men.

Is it the night watchers who see more than they who walk by day? Is the material world less intrusive when nothing but the stars shine? Certain it is that clearness of vision comes often to those who watch through the darkness.

Even as the shepherds of old we live in a time of stress and night. For many even the stars have grown dim. But if we watch, as did the shepherds, is there not the promise that we too shall see the tokens of hope in the night sky? H. A. B.

Thinking about the News

There Is Good News, Too

As we end the year 1946 with wars raging once more at several places on our globe, particularly in China; with a U. N. assembly seemingly unable to get beyond the discussion stage as it faces up to staggering world problems; with major peace treaties still unsigned; with internal strife crippling our industry, it is easier to see the dark in the clouds than to see the silver behind them; it is easier to see the somber in the news than to see the cheerful and the good.

At Christmastime, however, we should look earnestly for the good; if we will look diligently enough, behold, we shall discover it.

These are some of the happier recent news items:

A goodly number of the United Nations delegates attended prayers first in St. Patrick's Cathedral in New York and then in the Riverside church. Our Christmas prayer can be that a humble and prayerful attitude might deepen among all of them.

Frank Laubach went to Paris to conduct prayers for the peace conference. He feels that results were significant. Even Mr. Molotov told him that a miracle had been wrought in the latter days of the conference. Laubach is now touring America to set up groups in every major city who will pray daily for the U. N. delegates.

Of twenty-five Negroes who were on trial for their lives in Columbia, Tennessee, because of an outbreak between whites and colored there, twenty-three were acquitted by an all-white Southern jury. This raised the "South" immeasurably in the opinion of the world.

A Negro was appointed governor of the Virgin Islands by the President of the United States; another was appointed to a Federal judgeship in New York; Charles S. Johnson became the first Negro president of Fisk University; a Negro athlete played baseball in the major leagues for the first time without discrimination because of color; the Brethren hope they have moved a little nearer to Brethren fellowship with Negroes. All of these things should have happened decades ago; since they did not we are glad they could happen in 1946.

Missionaries returned to China, India, Africa, Australia and to other parts of the world. German missionaries went back to their mission posts which had been occupied for them by other national groups during the war.

Church women spoke out courageously at their recent national meeting for equality of Christian citizenship in America, for peace, for religious liberty, for economic justice, for the preservation of the home. They seem able to maintain a stride about a half step in advance of their husbands, on matters of applied Christianity.

The Christian youth of America met during the year and made plans concerning what they could do to help bring Christianity into action in all walks of life.

America gave \$3,000,000,000 to relief and religious effort in 1946. Some other nations gave even larger amounts proportionately.

Science continues to prod religion to become more active in helping to shape the future.

Yes, there are glimmerings of good cheer in the news. "Behind the clouds is the sun still shining."

Robert H. Scott, a California atheist, after a five-year battle, finally was allowed to speak his views over KQW in San Francisco. The reactions to it were such that Mr. Scott has neither asked nor been granted time for a second broadcast.

D.W.B.

Arise, shine, for thy light
is come,
And the glory of the Lord
is risen upon thee.
For ye shall go out with
joy,
And be led forth with
peace.



Photo by Carew
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J. E. Miller
Elgin, Illinois

The

CHRISTMAS SPIRIT

THE Christmas spirit is the spirit of joy, of compassion, of peace, of sharing, of fellowship. It is the spirit of Christ, whose biography is couched in these few words, "He went about doing good." Have you forgotten how the first Christmas of the first World War led the opposing armies to cease

firing and the soldiers to exchange Christmas greetings? Yes, the Christmas spirit can change enemies into friends for at least a short time. It would change them for all time if they would give it full sway.

God speaks to men in varied language, in ways that men can understand. He announced the

first Christmas to the Wise Men of the East through a star. To the lowly shepherds of Bethlehem's plain he sang the message through an angelic choir. Today he speaks to us who have bountiful crops through the hungry, naked, homeless throngs whom



Christmas Star

Miriam Brickett
Westminster, Maryland

O Star of Life and Light, whose bright celestial glow
Raised wondering faces to the skies so long ago,

O Shining Shaft of Splendor, whose promise, musically
borne,
Breathed peace and love to all the world—the weary
and forlorn,


Shed thy sweet grace once more upon the earth,
Illuminate the hearts of men whose souls await rebirth.

O Star, the need is great. The shades of fear in awful
pantomime,
Lengthen and writhe along the wall of time.

The fierce atomic glare of chaos writes its livid name.
The icy blasts of hate blow hard across the eternal flame.

O Star, if ever man in days gone by had need of thee,
How much more desperate now must our dependence
be!

Send down thy warm and healing radiance once again,
To quicken and to stir the consciences of men.



relentless Mars has left wounded, destitute and helpless. Listen to to his voice of old: "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." Must we have world wars in order that we may hear this message, or shall we henceforth hear the message whenever and wherever it applies?

We owe much to the Christmas spirit. The Christmas spirit

has produced the most beautiful in art, inspired the most eloquent in literature, given birth to the loftiest in statesmanship and developed the finest in personality. In short, it has transformed for good and perfected whatever it has permeated.

The best way to observe Christmas is to live the Christ way and carry the gospel of salvation to those who know him not. Thus does the Christian show his light in the world. A Christian without Christ in the center is like the earth without the sun.

Gifts and greetings, feasts and

games may find a place at Christmastime, but all these fall far short of their possibilities, if they do not lead to a new discovery of "God's unspeakable gift" to the children of men, whose advent into the world is the message Christmas annually proclaims. At Bethlehem's manger heaven and earth came together; God and man were united in the Holy Child. God left his throne on high and met man on his lowly earthly plane.

All too long men have said everywhere to others, "I am better than you are." Jesus met that egotistic spirit with his disciples in the upper room. To lead them out of their wrong conception he took a towel, girded himself and washed their feet, teaching them that the greatest and the best will ever be servant of all the rest. The true Christmas spirit says, "You are as good as I am; let's be brothers." The pages of history are crowded with examples of the first sentiment previously given which led only to evil; history also furnishes many examples where the practice of the second sentiment has produced good and lasting results.

This year, as no year before, offers a wide field in which the Christmas spirit can serve. Active warfare has ceased, but the old enmities still survive. Starvation, sickness and death are stalking through great parts of Europe and Asia. Strong men, innocent women and helpless children are crying to heaven for help. The dearth of things material has driven many in the war-torn nations to seek deeper and spiritual resources. This is the time to offer the cup of cold water, provide food and shelter, extend the hand of Christian fellowship and in a concrete way make real the true meaning of Christmas.

Ours is the opportunity—and also the responsibility. How will we meet it?

CHRISTMAS

is more than tinsel

Paul Thompson

Pastor at Lena, Illinois

FOR many years now Christmas has been progressively commercialized and materialized. It once was the custom of business to begin preparations for Christmas sales soon after Thanksgiving, but this year witnessed a new phenomenon. It was not Thanksgiving this year that ushered in the Christmas-tide; it was Halloween. Since that time stores and business firms have been displaying their holiday wares, decorating with tinsel, and gearing themselves to the growing Christmas trade. Christmas propaganda began so early this year that by the time December 25 dawns with the goodwill of the season, the spirit of Christmas will have been worn quite thin, and folk will be so wearied with the many long rounds of shopping and gay parties that they will retreat to their homes cheated of the genuine, heart-cheering attitude of the Yuletide.

Let it be said, however, that twinkling streamers, bright lights, bedecked trees, and gayly wrapped packages are not necessarily to be scorned. These things are not evil; they are the symbols of the cheerfulness, the generosity, the friendliness that are present in the lives of folk.

What is evil about it all is that we are so easily overcome with the ecstasy of the glitter or lost in the swirl of purchasing gifts that we become oblivious to the heart of Christmas. Deep within our souls we feel devoid of something great and fine and



Philip Gendreau

noble. In searching for the Christmas spirit through the buying and giving of gifts we become only more involved in a feeling of Yuletide frustration.

What is the remedy for this? Let us recognize once and for all that Christmas is more than this materialistic display. Christmas came when there were no tinsel and lighted trees for its glorification. The Bethlehem star and the heavenly chorus

glorified the manger a thousand times more than ribbons and candles could ever do.

It was so then; it is so now. The untainted spirit of Christmas needs no glowing decorations. Its pristine glory is found not in outward apparel but in the soul of man. And when it is present in the heart it shines out of the friendly eye, the

cheery smile, the generous activity of the raptured soul. This outshines all the decorations just as the Star of the East outshone the lesser stars on that night of long ago. He who has the spirit of the Christ child has no need for outward adornment.

Christmas is the spirit of love—love such as God displayed in the giving of his Son; love such as Jesus revealed in his willingness to bear the cross for our redemption. That is the origin of love. No love like it has ever been known! When once we have tasted of that love, Christmas will be a real experience for us.

Christmas is goodwill—aggressive, intelligent goodwill. It is an intense desire to do good, to bless, to help, to heal, to comfort. It is aggressive in attitude; it does not wait for opportunity to come; it bubbles over, reaches out and goes forth to seek and to find persons and places it can bless. This spirit of goodwill which is central in Christmas is motivated by wisdom, reason and Christlike thinking. Its entire energy and ambition is directed outward to increase the welfare of the souls of men.

Aggressive, intelligent goodwill is the one thing needful for our human world. It is the only kind of living that will save individuals, nations and the world from needless suffering, confusion, anxiety.

This spirit of love and generosity was heaven-born and heaven-sent on Christmas Day. It issued forth from the heart of God. The sons of God are those who have opened their souls for the birth of this spirit. It is they, and they alone, who have experienced the spirit of Christmas.



THE BIRTH OF

Russell Greene West
Pampa, Texas

OLD Casper, the innkeeper of Bethlehem, had been up since early morning and had been busy all day long. A decree had gone out from Caesar Augustus that all the Roman world should be enrolled for a new taxation, and every man was compelled to report to the city of his birth. The little town of Bethlehem, that ancient city of David, was therefore crowded to capacity.

Old Casper's inn was a lovely place. It occupied the main hilltop of the city, and was constructed in the form of a circle surrounding a spacious courtyard. In the center of this courtyard, on cold winter evenings, a friendly fire was always burning. Darkness had settled down and the night was cold and clear. Old Casper and his good wife, Hanna, were seated by the fireside, resting and talking before turning in for the night.

Out through the back gate, and down under the hillside, was a long row of stables built into the face of the hill. Here old Casper had stabled the beasts of burden and supplied them with provender for the night. The inn was quiet. The many guests were weary from their journeys and their crude lights had gone out early.

The old inn was almost full. Only two rooms were empty—rooms number seven and fourteen. Since number seven was considered by many to be sacred, old Casper and his wife had reserved that number for their own quarters. It was a large and spacious room overlooking the beautiful valley toward the sunrise. Through the long years it had been richly

furnished, and for that day and time it would have been considered a place of comfort and luxury. Across the courtyard westward was room fourteen. Though not so large or richly furnished, it was especially set apart for their most honored guests.

Early in the morning of this memorable day the good wife had said to her husband: "Casper, today the descendants of David will be returning to our city. You know, I have a strange feeling that before this day is over Jehovah is going to send us some unusual visitor." Therefore, as the day wore on they studied their callers with the utmost care. Long before nightfall, however, the inn was full. Only the one guest room was left vacant.

Along about sunset a high-ranking official of the Roman Legion had applied for admission, but he was politely sent on his way to Jerusalem. Then came a wealthy merchant from the city of Joffa, but after a friendly interview he likewise was sent on his way. And thus it was with many others, even from among the rich and mighty, who knocked at the gate for admission. As the old couple sat thus by the fireside talking and wondering if after all they had acted wisely, they heard a gentle tapping at the southern entrance.

Old Casper responded quickly. As he opened the gate he saw a young man standing by the side of a disheveled donkey. Instantly he was sized up by the experienced eye of old Casper as being a western scholar. "I am Luke, the Greek physician,"

HUMAN KINDNESS

said the caller. "I am on my way to the city of Damascus. The roadways are crowded with people today and I have been overmuch delayed by errands of mercy. I had hoped, sir, to make my way to the city of Jerusalem for the night, but this burro is already exhausted and I am compelled to seek for lodging."

"The inn is somewhat crowded," said Casper. "Before giving you a final answer it will be

necessary for me to speak with my wife."

Almost immediately the innkeeper was back at the gate, smiling. "Come on in, sir," said Casper. "We have heard from the lips of many a traveler about your concern for the poor and needy, your many acts of kindness and mercy. It will be an honor to have you with us for the night. And now while my good wife shows you to the guest room I shall take your donkey

to the stable. Good night, sir, and may the Lord bless you and give you rest."

"Good night, sir," said the doctor, as he moved off with sturdy strides toward room fourteen. The inn was full.

When old Casper returned from the stables he sat down again with Hanna at the fireside. "I told you, Casper," said Hanna, "that Jehovah was going to send us some unusual visitor. How happy I am that we kept the guest room waiting! Everybody in the country has heard of the success and fame of this good physician. And, even though he is not a real descendant of David, he is without doubt a great man of God."

"Yes, I also feel happy about the room," said Casper. "I notice that his light has gone out already. He must have been very weary from his journey."

"Do you remember, Casper, how our beloved Abraham and Sarah once entertained some strangers here on these Judean hills, and later found them to be angels of God? You know, this may sound strange, but we also might be entertaining angels unawares."

Suddenly there was a loud knock at the entrance. "It's getting late," said Casper, "I wonder who could be calling now." Again the knocking, this time much louder. Old Casper, followed by Hanna, hurried off to the gate. There in front of the gateway stood a sturdy figure of a Hebrew working man. At his feet, and leaning heavily against the wall, was the form of a young woman. The donkey on which she had been riding was already lying down. After a few moments of silence the stranger spoke in a clear, firm voice:

"I am Joseph, the carpenter of Nazareth," he began. "This is my young wife, Mary, who is great with child. Since we





Why Ring the Bells?

Ora W. Garber
Elgin, Illinois

Why ring the bells at Christmastime this year?
Will they not mock the miseries of earth
As they peal forth their notes of joy and mirth?
Will they not make still more intense the fear
That haunts the souls of men both far and near?
Why ring the story of the Christ Child's birth—
Does not the world's sad state deny his worth?
Why ring the bells for troubled men to hear?

To aching hearts Christ gives the surest balm,
To doubting minds he gives assurance blest,
To souls distressed he gives the only calm,
To restless lives he gives eternal rest.
Then ring the Yuletide bells for all to hear;
Ring joyous bells at Christmastime this year.

are of the house and lineage of David we have come to Bethlehem to be enrolled for the new taxation. We seek for lodging."

"I'm sorry," said Casper, and paused for the lack of words. For what seemed an eternity Casper looked down upon them with eyes of pity. Then looking into the eyes of Hanna he saw in the bright moonlight the glitter of teardrops. "The stables, the stables," she whispered, and Casper understood.

"Welcome in," said Casper, as he opened wide the gate. Old Casper and Joseph walked along together leading the donkey, as arm in arm the two women led the way slowly to room number seven. Once inside Hanna busied herself in placing hot food upon the table. Hurriedly old Casper brought in a basin of warm water from the glowing embers. And as the women talked softly together about the long, hard journey, Hanna knelt down and washed the tired feet of Mary. "And by the way," said Hanna, as she and her husband were leaving the room for the night, "if you should have need of a doctor, you will find

Luke, the Greek physician, in room fourteen across the courtyard. Good night, and may the God of Abraham, and of Isaac and of Israel be with you and bless you."

Taking the tired donkey the old couple walked slowly down the hillside to the stables. They were very, very tired, but radiant with an inward peace. Cheerfully, like little children, they made their bed of straw upon the floor of the stable. Their long hard day was over. The little town of Bethlehem had become peaceful and quiet.

Thus in the passing of the night the long-expected Savior of the world was born of Mary. The angels of the Lord broke through from heaven to announce his coming. The humble shepherds, having come with haste, knelt down in worship and adoration, and returned to their flocks rejoicing.

Early in the morning about the breaking of day, an angel of the Lord appeared in the entrance of the stable and said unto Hanna and Casper: "Arise, ye blessed of the Lord, bind on your sandals! For while you were thus sleeping upon the cold floor of the stable, there was

born unto you in room number seven a Savior, which is Christ the Lord. And among the vast throngs that have crowded this Bethlehem hostel, you, yourselves, have been God's honored guests. Moreover, since you have had it within your hearts to love kindness more than comfort, to be thoughtful and to show mercy, from henceforth all generations shall rise up and call you blessed. Arise, therefore, come forth to meet the glory of a new sunrise!"

But, unfortunately, this is not the true story. More nearly what happened that night might thus be stated: At a very late hour Joseph and Mary arrived at the inn. Mary slumped to the ground and leaned against the wall of the inn, exhausted. Joseph knocked at the door. He knocked again and again, each time knocking louder and louder. Finally a window opened and a gruff voice shouted out into the quiet of the night: "What do you mean, waking us up here this time of night? Get going!"

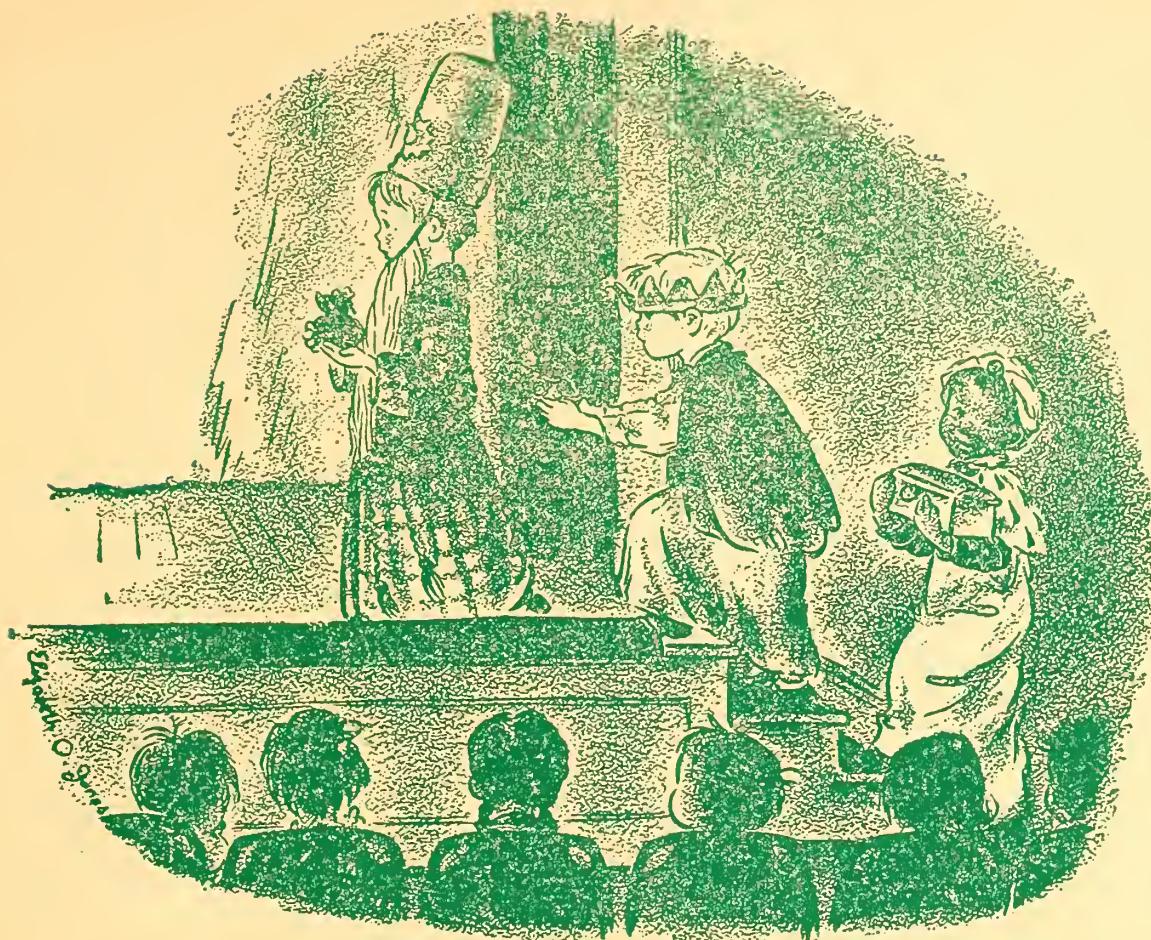
"I am Joseph, the carpenter of Nazareth," said the caller. "I seek for lodging."

"Get going, I said! The inn is full!" shouted the keeper.

"But, sir, we have no place to go. The night is cold. My wife is ill. Have mercy upon us, I pray you, and permit us at least to come into the house."

"We have no room for such as you—be gone! What do you think this is, a hospital? Take that lazy burro and move off over the hill to the stables. Then see to it that you come by here early in the morning and pay for your lodging!" Slam went the window!

Of course we could hardly blame the old innkeeper and his wife for not showing kindness, for after all the real Spirit of Human Kindness was not yet born—not until that first Christmas morning!



Drawing by Elizabeth Orton Jones

"And Wise Men From the East . . ."

Courtesy of the Chicago Tribune

God's Christmas Gift

Robert Byrd

Irricana, Alberta, Canada

I WONDER if one of the reasons why Christmas has come to mean so much is not because there is a baby in it. For everybody loves a baby; there just could not be a Christmas without a baby.

But the greatest reason why Christmas is so much loved is that this Baby is God's Baby—his own Baby Son. It ought not to be hard for us to understand how much God loved the world, when we think of him giving his Baby Son as the first Christmas gift to the world. It seems to me that ought to shock us into doing some real thinking about it. What does it all mean? Why is

so much significance attached to it? And how shall we commemorate the occasion?

Well, here is my thinking about it. The world badly needed an entirely new code of conduct, and of living. The old law had fulfilled its purpose, and had failed in many instances in accomplishing what God intended it should. He loved the world so much that he was determined to give it the very best he had in all his kingdom. That very best was his Son, and that Son represented the new way of life. So Christmas really represents a new way of life and the big motive back of this new way of life

is love. God gave because he loved; his Son gave because he loved; the gift they gave was the most precious thing they had. The reason they loved and gave so much was that one day they hoped to have one big family—all God's children, in one big household, the kingdom of God. As for me and my house we want to be numbered among those that make up that household. You know Christmas is a good time to get ourselves set toward that goal. Let us celebrate Christmas in such a way that we can begin the new year right.

C H R I S T M A S 1 9 4 6

All of us in America want our children to be happy at Christmastime this year.

But . . .

In the midst of our purchasing and distributing of Christmas gifts will we not stop at least for a few moments to think about the kind of Christmas a million other children are having in Germany, Western Russia, the Balkans, China, and in other parts of the world.

If we only stop to think, we will do something about it.



Official Netherlands Photo

Read the following letter written from Budapest to a member of the church, Lima, Ohio:

My dearest Madam:

With much attention we carefully read your most welcome letter which brought us much enjoyment and happiness. May God bless you for it. We have not as yet received your package but we keep praying and hoping it will arrive soon. It can't be too soon for us.

My dearly beloved, I feel so honored and so blessed we can hardly wait until it arrives. During the war we became terribly poor and what little was left that the bombs did not destroy was stolen, broken up and ruined by the Russians. We have nothing left. We are so poor that we haven't a stitch that we can call our own. We have only a few clothes to wear and what we do have are terribly worn and torn. We have no bedding, no white materials of any kind. It has been over a

year since we have had a bit of bedding on the beds. We sleep on the bare mattresses.

Our money is worth so little that a week's salary will not pay for one pound of flour. We are so thin and undernourished; all there is left is skin and bones.

We don't even dare to dream of eating properly because we haven't the money to buy food with. My poor child stands with a broken heart and starved and looks at the fruit at the market and I can't buy her the first bite. I am sure you, being a mother, realize how my heart aches for my family and others. It is mentally hard on me to see them starve and freeze from lack of clothing and heat in the homes.

The American relief help that has been promised us by America will never arrive here. Just what has

happened to it no one seems to know or will ever know. There was a rumor that it had arrived but that has died down and we hear no more about it. We are just waiting patiently, hungry and ragged, hoping it will get here soon before it is too late.

Life has become very uninteresting. We don't even care to live any more. I'm only living for my child. She is my only reason that I have not committed suicide. I hate to do such a thing and leave her to suffer more than she is already suffering. My heart aches for her. All of this past week all our rations allowed us were just a little bit of corn bread and a mixture of middling flour. We had that three times a day. My little girl has fainted many, many times from starvation. We cannot get work or earn enough to make us a living. The only way one can earn a living is if you have a horse to do work with or you have something to trade or if one has money. We cannot get employment as we did before the war. As for myself,

Continued on page 14

The aid society at Lima decided to adopt this little girl as their own and to send Christmas boxes and other boxes to this family regularly. Should not others do as much?

CHRISTMAS is a season of lights. It began when a little child became the Light of the World, to warm the hearts of men. The Great Light nineteen hundred years ago began to shine on people who were hungry and cold, restless with hatreds and prejudices, and steeped in darkness and sin. This Light shines today through those who are willing to become reflectors of the Light to our needy world.

On his birthday, 1946, we want to make the lights of Christmas shine with unusual brilliance and warmth because so much of the world is in great darkness. Christmas is a light, a candle in a window, the gleam of a star on a tree, the sparkle of thousands of diamonds on the snow, the light in the eyes of a child on Christmas morning. The light shines brightest in the faces of children, but it shines deepest in the hearts of Christian parents as they teach little children to know and love the Christ of Christmas.

Let us think of some things which might help us make this Christmas one of special joy. Home-centered planning pays real dividends in family satisfactions. Decorating can be a family affair with even the smallest member taking part. The first of December is not too early to begin. Decorations need not be expensive or elaborate. The simplest things are often the loveliest when tastefully arranged. Let us remember that Christmas belongs most of all to children. We should plan the decorations to meet their needs.

The Nativity scene, or a crèche, is one of the most favored holiday worship centers. It may be varied according to the interests and skills of the family group. Some buy the figures of china, pottery or wood, beginning with just a few pieces and adding



H. Armstrong Roberts

Christmas Lights

Leona Zigler Row
Elgin, Illinois

more each year. Others carve these figures out of wood or soap, or mold them from clay. What is more lovely than these white soap pieces against a dark blue background? Window silhouettes, depicting the Nativity scenes, are fascinating. They cost almost nothing, and yet serve to bring cheer both within

and without the home. Mirrors can be used effectively as a base for some of the Christmas scenes. Small children can help in cutting and pasting the cardboard scenes.

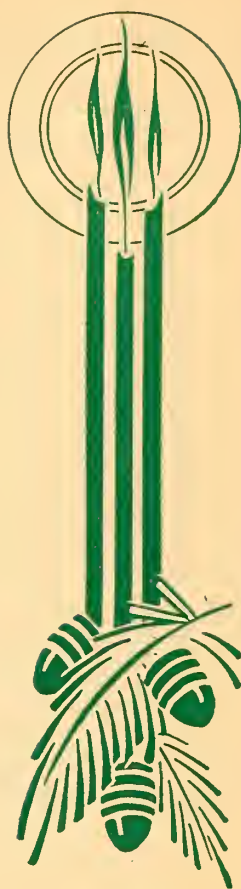
We should remember the great masterpieces: the Madonnas and

other Nativity subjects. One of these can serve effectively as a worship center. White tapers, the open Bible and Christmas greens add variety. Let us make these centers meaningful by taking time for some real worship experiences during the weeks preceding Christmas.

Have you ever tried making your own candles? It combines fun with economy. Take odds and ends of candles and melt them together. Put a wick of twisted twine in some container. The container can be of glass, which is easily broken when the wax is hard; oatmeal and other heavy cardboard boxes of desired size and shape can be used if the wax is not too hot when poured. Tin cans also are usable. After the candles are removed from the molds they may be decorated attractively with drippings of other colored candles or by use of picture cut-outs. The light from these candles has a special heart-warming effect, and it symbolizes creative family partnership.

With imagination and ingenuity the decorations can be economical and meaningful, with Christ assuming his proper place as the Christ of Christmas, and the season being a festive occasion.

Many of us take time to decorate our homes and prepare plenty of food, but so often we leave out the part of Christmas which may come to mean most to our children. Stories serve as magic carriers of the Christmas message. There are many excellent ones. The Bible stories are the best. Dickens' Christmas Carol and other stories will always remain favorites. Some families use these over and over again each year, sometimes dramatizing them. The radio makes much use of these classics. Small children will enjoy The Christ Child, by Maud and Miska Petersham; When Jesus Was Born,



by Walter Russell Bowie; A Little Shepherd's Trust, by Eva B. Hughes; and All Thru the Night, by Rachel Field. For older children try The Birds' Christmas Carol, by Alice Hegan Rice and The Other Wise Man, by Henry van Dyke. Ruth Sawyer has two volumes for Christmas, The Long Christmas and This Way to Christmas. John Haynes Holmes' The Second Christmas is excellent. Most of these can be read together as a family, year after year, and grow in interest.

Many excellent recordings are available. Records can be fitted in appropriately in time and mood. Dickens' Christmas Carol is on many fine records, with outstanding voices as Scrooge. Small children will enjoy The Littlest Angel (DA-399), The Night Before Christmas and Little Jesus (7407-M), and A Christmas Fantasia (Columbia set J-22).

Some families make good music a "must" during the holidays. Your music dealer can

add suggestions to the following list of favorites: Handel's Messiah-Pastoral Symphony (Sir Thomas Beecham, 71606-D) and Adeste Fideles and Silent Night (organ, 35770) are good Columbia records; Christmas Carols of Many Lands (Vienna Choir boys, Album C-32), Christmas Hymns and Silent Night (harp, 19822), Jesu Bambino (15824), Der Tannenbaum and Stille Nacht (1748), familiar selections from Handel's Messiah (11824) and the Hallelujah Chorus and the Gloria from the Twelfth Mass (Trinity Choir, 35768) are RCA Victor recordings.

Gift-opening time is usually the climax of the Christmas season. We should plan ahead for this. Our own gifts mean so much more to us if we have remembered earlier to make someone happy who might have gone without Christmas cheer. Some open their gifts on Christmas Eve just following the first lighting of the candles and moments of silence. Many open their packages on Christmas morning following special devotions and with soft Christmas music from the radio or the victrola. Santa Claus still appears in many families, after father or older brother has left the room briefly on some errand. Others use the treasure hunt, with much good fun, ending in a quiet period for gratitude for all gifts and especially for the Greatest Gift.

Whatever our methods are may our purpose be to find the Christ of Christmas.

Christmas 1946

Continued from page 12

I haven't a thing in this world to help make a living with. It makes no difference what you are sending us because we need everything, anything you have to spare and we need it badly. It makes no difference if it is men's, women's or children's clothing or bedding or household goods. Sizes make no difference; don't throw a thing away. I can alter them or fix them so that they are wearable or useful in the home.

We need shoes badly; if you have some you are not wearing and have no use for, please send them but I beg you not to buy new. We are only too happy to get what you want to discard and have no use for. May God bless you for your kind deed and also bless your little daughter. I pray that your little rosebud [daughter] will never have to experience the horrors of war and suffering, torture and starvation that we people over here have gone through and are still going through. Again may I beg of you not to throw a thing away because you don't realize how happy we would be to receive it and how much it will mean and help us and how fortunate we will feel to receive it. It will be a God's blessing and gift to save us. If you possibly can, would you be so kind as to send my little girl a little bit of sugar? It has been over three years since we have had the first bit of sweet and it would help strengthen her and give her body heat.

Mrs. Ruff Frank



Christmas Anew

From heaven came the angels down

To honor him at Beth'lem's town,
Born to bring a reign of peace;
Teaching men that wars shall cease.

O little babe, be born again
And teach thy way of love to men!

The shepherds left their hillsides bare,

Forgetting sheep and every care.
With joy they went to see the king
Of whom they heard the angels sing.

Be born anew, O Savior, Lord,
And help mankind to heed thy word.

'Twas not within a palace hall
The shepherds found the Lord of all,

But, stooped to enter where he lay,
They saw their king upon the hay.

O Christ, to us once more descend,

That strife may cease and wars may end!

As wise men traveling from afar,
May we forever seek thy light
And journey on, for darkest night
Doth bring but luster to thy star.

Now if the Christ be born anew,
He must be born in me and you!

—L. John Weaver

Walking With God Today

H. H. Helman

The Great Refusal

The world all along has been refusing to let God through. It has screened itself against his every attempt to unveil himself and to walk among men. It is afraid of God, afraid he will change its ways. But God persists. His messengers keep saying, "Here he is." The firmament shows his handiwork. The Book goes everywhere trying to reveal him. The Galilean has traversed every valley, ascended every mountain. In him God has environed the world with himself. He is here. All things center in him. We dare not refuse him.

Monday, December 23

The Greatest Is Love. 1 Cor. 13:1-13.

It would be easy for love to expend itself in ecstatic spasm, or in a soothing lyric. But the glory of love lies in the arduous path it is able to take. It can be tested where there is no splendor, and endure. It can go where it is misinterpreted and misunderstood, and abide. That explains the cross.

Create in us a greater love for thee and for others, O God of love.

Tuesday, December 24

The Gifts of the Wise Men. Matt. 2:1-12.

The wise men worshiped, left gifts, and departed, being thence lost in the mists of the East. What became of the gifts we do not know. What matters most was the Babe. Who was he? What made him so unusual? Why did he already pull upon the hearts of shepherds and wise men? He was God unfolding before the world.

The gift of my own life, surrendered to thee, is what I offer today, O Lord.

Wednesday, December 25

Hearken to the Glad Tidings. Rom. 10:16-20.

When are glad tidings not glad tidings? When no one listens and hearkens. When are laws no good? When they are not obeyed. When is the Bible uninspired? When no one reads it. The response is the thing. An opportunity is a blank thing until we respond to it, even the opportunity to be saved.

May we be eager to hear thy voice that we may do thy will, O God.

Thursday, December 26

Paul Preaches in Rome. Acts 28:23-31.

Some in Rome were willing to hear and some were not. Those who heard were blessed. Those who refused to hear missed the blessing. But Paul kept on preaching the kingdom of God with all confidence. Being a prisoner did not silence him, or dull hearers. He said, "Woe is me if I preach not Christ."

Help us to sow the seed, assured that some will fall in good ground.

Friday, December 27

A Witness for Christ. John 9:18-25.

A good witness just tells what happened. That is all he is required to tell. A good witness for Christ simply tells what Christ did for him. The influence of a true witness is great. What he says is convincing. That is why Christ wants his followers to be witnesses of him.

Help us to be effective witnesses to thy saving power, O Christ.

Saturday, December 28

Spreading the Glad Tidings. Rom. 10:11-15.

Christians and Christianity have the answer to the world's needs. In the Christian religion is the medicine to heal the wounds of war and paganism. The sons of the kingdom are the seeds of the better order to come. The hope of the world is not in democracy, *per se*, but in the reign of Christ. This is glad tidings.

We are ready to serve thee, O God, in proclaiming the glad tidings.

Sunday, December 29

Debt to All Men. Rom. 1:13-17.

"I am a debtor . . . as much as in me is." What a commitment! It means that I owe all I have and all I am to the gospel. Paul was proud of that gospel, not ashamed of it. Paul could have no peace of mind until his all was given to that gospel.

Help us not to be ashamed of the gospel, O God.

... Kingdom Gleanings ...

Brotherhood Theme for 1946-47

Christ the Hope of the World

Calendar for Sunday, December 22

Lesson material is based on International Sunday School Lessons. The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and used by its permission.

Sunday-school Lesson, A Message of Love (Christmas Lesson)—Luke 2: 8-20; John 3: 16; 1 Cor. 13; Epa. 3: 14-21. Golden Text, Thanks be unto God for his unspeakable gift. 2 Cor. 9: 15.

B.Y.P.D. Topic for December, Do You Know Your Bible?

Gains for the Kingdom

Two baptized in the Liberty church, Ill.

Fifteen baptized in the Mohler's church, Pa.

One baptized in the Blue Ridge church, Va.

Three baptized in the Shepherd church, Mich.

Eleven baptized in the Cloverdale church, Va.

Thirteen baptized in the Bermudian church, Pa.

Thirteen baptized in the Pine Creek church, Ind.

One baptized and two reinstated in the Sterling church, Ill.

Four baptized and five received by letter in the Flint church, Mich.

Five baptized and four received by letter in the Kokomo church, Ind.

Eight baptized and two received by letter in the Daleville church, Va.

Twenty-two baptized and twenty-two received by letter in the Pasadena church, Calif.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Okeechobee church, Fla., Dec. 29—Jan. 12.

Personal Mention

Bro. D. E. Sower accepted the pastorate of the Bristolville church under the auspices of the district mission board of Northeastern Ohio. Kindly note his change of address from Ashland, Ohio, to Bristolville, Ohio.

Bro. Foster M. Bittinger assumed pastoral duties of the Mill Creek church at Port Republic in Northern Virginia the first of December. He left pastoral duties at Westernport and Frostburg, Md. Correspondents will please note his change of address.

Sister Emma Timberlin Fair of Detroit, Mich., will celebrate her ninetieth birthday on Christmas Day. She attends church regularly and is still active and interested in all worth-while things. On Dec. 29 there will be "open house" at the home of her daughter, Mrs. Grayston Ohmart, 14201 Grandmont, where she now makes her home. When she moved with her two children, Ellsworth and Mary, to North Manchester, Ind., many years ago, our church had just purchased the college from the United Brethren. For fifty years she lived beside the college and many college youth made their home with her during that time. Adam and Alice Ebey, J. Edson Ulery and others were some of the first to live in her home. She remembers when Otho Winger became president of the college. In August 1943 she sold her home to the college and it is now known as The Oaks. She would like to hear from some of her old friends.

Bro. S. S. Sanger changes his address from Seattle, Wash., to 6757 Amherst St., San Diego 5, Calif.

Brother and Sister Earl F. Deardorff have assumed pastoral responsibilities at Brooklyn, Iowa. Their address changes from Yale, Iowa, to Brooklyn, Iowa.

Mr. and Mrs. John Grim and **Mr. and Mrs. James Simons** were recent Monday morning visitors at the Publishing House. They are students at Bethany Seminary.

Dorothy Riley of Harrisonburg, Va., is spending several weeks at Elgin in preparation for full-time Christian work within her region. We were glad to have her call in the Messenger offices.

Dr. A. J. Culler, a former pastor at McPherson, Kansas, and more recently pastor of a large community church at Cleveland, Ohio, died recently of a heart attack. He was known widely in the church.

Bro. J. I. Baugher, president of Bridgewater College, has been seriously ill for the past several weeks. Brother and Sister Baugher and the constituents of Bridgewater College will appreciate the prayers of the church on his behalf.

Bro. Richard Bollinger, son of Brother and Sister Amsey Bollinger in India, was a recent visitor through the Publishing House. Richard, who has lived most of his life in India, came home alone last summer to enter Manchester College as a student.

Miscellaneous Items

In North Carolina, collectors asked shoe repair shops for shoes which had never been claimed. They also asked ten-cent stores for toys, games and dolls. Others went to the lost-and-found departments of large stores and requested unclaimed articles for relief.

In Wichita, Kansas, the youth of the Kansas Conference of the Methodist Church have adopted a project whereby they plan to purchase fifty heifers for war-torn Europe by Christmas.

We appreciate the co-operation of the field in our endeavor to establish new Gospel Messenger rates more nearly in line with present costs. Clubs are beginning to come in at the adjusted rates. As explained in previous statements, the cost of paper is now up fully 100% over prewar prices. Other costs have tended to increase greatly also. At the November board meetings the situation was discussed. It was finally decided to raise all Messenger rates 50c per year. This means that on subscriptions running longer than to Jan. 1, 1947, the rate is 50c more than you have been paying. It was felt that Messenger readers would want to do something immediately to check a mounting deficit.

Will the Spirit of Christmas Reach Overseas?

Bro. M. R. Zigler is traveling in Austria and Germany during this Christmastime. He sends us the challenge to work in the spirit of a crusade to relieve suffering in the name of Christ. His latest message to us says, "Christianity offers the greatest hope in Europe. We can make hatred diminish. We can cultivate love. Food and clothing given spiritually create new persons, both givers and receivers. Already the long winter of hatred is passing. Materials are coming to Europe in the name of Christ. I saw Brethren materials distributed in Vienna yesterday." This winter will be worse than last in Germany and Austria.

Will this Christmas season renew in us the kind of compassion for our fellow men that led Christ to give himself that others might come into more abundant life?

Do This:

1. Write to the President, to the Secretary of State and to Warren Austin, United Nations representative at Lake Success, N. Y., urging that the United States discontinue holding back on disarmament and begin at once to lead out courageously for immediate disarmament.
2. Write to the President and Attorney General Tom Clark at Washington, urging immediate amnesty for conscientious objectors.

In Shenandoah County, Va., 259 pairs of new out-of-date shoes were bought from a mercantile store which was closing out, for 25c a pair, for relief.

This Is God's World, a book by Mabel A. Neidermeyer, is now ready for distribution from the Brethren Publishing House. Please note, however, that the price is 60c instead of 40c as listed in Planning the Stewardship Emphasis for 1946-47.

Nine eminent scientists, headed by Dr. Einstein, have started a campaign to make the public realize that there is no defense against the atomic bomb and that an atomic war would destroy civilization. Atomic bombs, they said, can now be made cheaply and in large number and the only solution lies in international control.

The **Chicago Daily News**, together with several score other American newspapers, has begun to publish a column written by Walter White, an American Negro. His column appears on exactly the same basis as any other column written by an American citizen. The reactions to this evidence of fair play have been varied, but in the main they have been encouraging.

One hundred seventy-four ministers are now enrolled in the Brethren Ministers' Book Club. There must be many more of our ministers who could save time, hunting books and money buying books by joining the club. If you are a minister of the Church of the Brethren, just send your name and address to the Brethren Publishing House with the request that you be enrolled as a member of the book club.

The conference of the Pacific Coast Region convenes at Modesto, Calif., Jan. 25-31, 1947. The lodging committee asks those who apply to give the name and address of each one in the party and his family status (man, wife, child, etc.), to indicate the manner of traveling and the nights they will want accommodations. Reservations will be mailed to those applying early. Write to Amos Bontrager, R. 2, Box 296, Modesto, Calif.

Major church groups throughout the United States are approaching the Christmas season with eager concern for conscientious objectors still in prison. Thousands of clergymen and church people are sending letters to the president and to Attorney General Tom Clark urging Christmas amnesty. If amnesty has not been granted by the time this appears in print, it would be in place to suggest that everyone of the 180,000 members of the Church of the Brethren write one letter to the president and one to the attorney general at once.

Pastor Martin Niemoeller, internationally known German Protestant clergyman, who spent eight years in a concentration camp because he placed loyalty to the church above loyalty to Hitler, flew to America about the first of December. He spoke to the Federal Council meeting in Seattle, Washington. On his journey eastward he will stop in major cities to address the Christian people of these cities. He is accompanied by his wife. We shall endeavor to reproduce something of Mr. Niemoeller's message to the American people in these pages as we have opportunity.

The fifth annual Rural Life Conference sponsored by the three historic peace churches was held December 12-14 at Earlham College in Indiana. There were speakers from the Brethren, the Friends and the Mennonites.

The Pasadena men's brotherhood honored its new minister of music, Merlin Brightbill, and his family together with the church choir at a community dinner on Nov. 9. Lowell Brubaker spoke at that time about his trip to Greece with a consignment of heifers for relief.

Shipping strikes along the American coast have prevented the shipment of relief food to India and China. One hundred sixty million people living in food-rated areas have been placed in jeopardy because of these strikes. It is estimated that as many as twenty million people have died in the Far East in recent months because of lack of food.

The Northern Baptist convention voted recently to contribute \$14,000,000 for reconstruction and advance throughout the world. A very enthusiastic crusade is under way to help them reach this large benevolence figure. It is encouraging to know that Christian people are seeking everywhere to be helpful to the needy and the unsaved.

With Our Schools . . .

Manchester College

The community lyceum program of Manchester College this year included the Footlight Favorites, a group of Metropolitan Opera stars, who sang on Nov. 12 to the delight of our audience. Additional numbers consist of Frank Buck, world traveler; Frazier Hunt, news commentator, and Carol Brice, famous new contralto soloist of New York.

On the campus this year so far we have had Senator Robert Taft, D. Elton Trueblood, Rev. Harold Ruopp, Henry Hitt Crane, Rev. Voelker of Fort Wayne, Congressman Harness, John Emens, president of Ball State Teachers College, Virgil Stinebaugh of Indianapolis, and many others.

The building committee of the college has signed a contract with W. R. Dunkin Co., of Huntington, to complete the men's dormitory during the coming spring and summer. They have also signed a contract with Walter Scholer and Associates to prepare plans and specifications for the Winger Memorial building, which will be built as soon as conditions make it practical.

The symphony orchestra of the community of North Manchester gave its first public program on Nov. 17. As a special feature of the program the a capella choir made its first appearance of the year. Both organizations gave an excellent program.

Manchester church is now going forward under the leadership of H. F. Richards, pastor, and Vernon Miller, associate pastor. Considerable interest has been generated in the Sunday evening programs. During the week of Nov. 10-17 Bro. C. C. Ellis gave a series of sermons at the Walnut Street church.

Manchester College has been fortunate in securing a number of facilities through the Federal Works Administration in the form of office equipment. Furthermore, a cafeteria and equipment for it have been allocated to the college by the government. These have not yet arrived but we hope they will appear soon. More than 500 students are now eating in our dining halls and conditions are crowded.

Our Mission Work



A group of Swedish young people with musical instruments

Olserod Installs Pastor Myelhof

Ralph E. Smeltzer

On October 13, 1946, Pastor Niels Esbensen, superintendent of our Scandinavian churches, installed Pastor Myelhof as the pastor of the Olserod Betania Church of the Brethren. For me, an American, this was an interesting experience.

This white stucco Swedish church building is much like our American rural churches. It also serves as the pastor's home. After a delicious dinner of boiled eel and potatoes in the home of Johan Persson, our installation party proceeded to the church for the two o'clock service. Already members had begun to arrive by bicycle. Soon twenty bikes and three autos in the churchyard were evidence that a goodly crowd was present and that the service was ready to begin. The autos present indicated that several members of the other rural Swedish Church of the Brethren had come to join in the installation service.

Although your reporter could understand only a few of the spoken words he readily caught the meanings and emotion of the expressions. First came several Swedish hymns

sung lustily from word books, followed by a prayer from the chairman, a second Elder Persson. Next came two songs by a mixed choir most of whose ten members accompanied themselves by playing their guitars. The Swedes love to sing, and play their guitars at church services. Few can aspire to church leadership without these talents.

Pastor Esbensen then preached the installation sermon, encouraging the new pastor to devote his life to his people and urging the members to co-operate. Your reporter frequently heard the word *Forsamling* meaning church. Pastor Myelhof responded to the questions asked of him with *ja*.

Representatives of the three Swedish churches then spoke briefly but with considerable feeling. Tears filled the eyes of both the speakers and the audience as the past years of hardship and the struggle for survival of these Brethren outposts were recalled. Expressions of hope for the future and pledges to stand by the church brought even more tears. It seemed as if new blood flowed into the body of the Swedish church of the Brethren that afternoon.

Swedes enjoy meeting together and they seem to have plenty of time; so Elder Persson recessed the meeting at 3:30 for refreshments of coffee and rolls. In due time the congregation reassembled to hear a response and brief sermon from Pastor Myelhof. The words from this young man with blue eyes and thin blond hair gave considerable encouragement to his new parishioners. Your reporter was then asked to speak briefly, whereupon he presented words of greeting from fellow Brethren in America, congratulated both the new pastor and his congregation, and invited the Swedish church to join hands with the American church in relieving suffering around the world and in working for a peaceful settlement of our international difficulties. Pastor Esbensen interpreted these remarks into Swedish, sentence by sentence.

After further guitar numbers and hymn singing the installation service finally came to a close. Then followed the Swedish custom of universal and intense handshaking. The women also participated vigorously. Customarily everyone present shakes the hand of everyone else. As darkness began to fall cyclists could be seen riding in all directions from the church. Some rode to the highway where a passing bus stopped to allow them to place their bikes upon a special bike-carrying device, and to get in

the bus themselves. Although the ways of Sweden are somewhat different from America, the stability and character of her people provide fertile soil for the growth of the Brethren work. Brother and Sister Niels Esbensen need the prayers and financial support of all of us as they serve in Scandinavia.

Garkida News

Mary Flora Eikenberry

In July a girls' club was started at Garkida. It is composed of girls of junior and intermediate age. At the meetings the girls lead in devotions and this is followed by a short talk from the missionary and then a play period in which some new games are taught. We meet two afternoons a week and often have twenty in attendance.

A very definite program of evangelism with the hospital patients is being started. A service is being held in the morning for patients who come in that day for treatment and an evening service for those who are confined to the hospital for a period of time.

The leaving of Dr. and Mrs. Bosler has been felt keenly by the Garkida people and the missionaries here at Garkida. The leper colony is missing their guidance, supervision and work.

Schools opened at Garkida, July 22. The enrollments are quite an increase over last year. In the infants' school at Garkida there are 108 and in the elementary school 73. In the eight outlying villages where infants' schools opened also there are 142 in attendance. Also in the villages a program of adult education is being started attempting to help the people learn to read so that they can learn of Christianity by reading the Bible. There has been a class started above elementary

school in which the students are learning English in order to continue their educational work according to government requirements. The training school for evangelists, teachers, and hospital workers has 25 in attendance.

Christ the Dawn

Anetta C. Mow

The large mural painting on the wall of the Memorial hospital at Wai, India, has attracted everyone who has come to the hospital for help. The title of the picture is Christ the Dawn. The painting was done by a well-known Christian artist of Delhi at the request of Dr. and Mrs. L. H. Beals of Wai. The life-size mural is in memory of their son.

The picture depicts Jesus Christ, the Light of the world, dawning upon folk of every caste and creed in a setting that is typically Indian. The people, high and low caste, rich and poor, young and old, are moving out of the darkness toward the light of the gracious central figure. All are drawn toward the Christ, though they do not yet seem aware of him. The Christ is standing on the rocks above the riverside, holding an Indian child in one arm and stretching forth his other hand in loving invitation to all men. Light radiates from him toward all men.

Through the courtesy of Dr. and Mrs. Beals, who are now in California, a reproduction of this scene has been placed on the world-wide mission church bulletin, which many churches will use during the coming Christmas season. In order that the whole picture might be used, the right half has been placed on the left side of the folder. This short explanation has been written so that all who receive the church bulletin will know the story of the picture.

Here and There in Missions . . .

Four hundred missionaries have returned to their fields in East Asia and the Pacific Islands on the SS Marine Lynx, chartered by the Foreign Missions Conference of North America.

Plans to solicit the aid of American churches to rebuild missions in Indonesia were formulated at a recent missionary conference in Batavia, the first of its kind to be held since the end of the war.

Protestant missions are now responsible for over 800 hospitals, staffed by 1,200 foreign and 600 na-

tive doctors, and they treat five million patients annually.—The Gospel Trumpet.

Hope for gradual resumption of German missionary work was expressed by Dr. Karl Hartenstein, former head of the Basle Missionary Society, joint German-Swiss project, and now leader of the German section. He said that the German section expects to be able to unite with the Swiss group in two or three years and that German missionaries may be able to make a new start in China.

Brethren Giving as It Looks From Here

H. Spenser Minnich

For the month of November Conference budget giving was \$20,894, which represents a drop of 4% below November 1945; Brethren service budget, \$45,645, or a drop of 42% below November 1945.

At the nine months' point in our fiscal year our giving stands as follows. Conference budget, \$265,890, an increase of 2% over the same period in 1944-45; Brethren service budget, \$446,624, an increase of 16% over the same period of last year.

Although the over-all statistics are encouraging, close observation gives us some reason for deep concern. It is noteworthy to observe that the total Brethren giving in the last four months has shown a decrease of approximately 11% in Conference budget and 13% in Brethren service budget as compared to the same period of 1945.

It is important that we recognize this decided shift in our Brethren giving. Our responsibility in a world needy in spirit and body has not been lessened. Therefore, we should re-examine the financial expression of our Christian faith during the last several months and from this point renew our vigor and press toward the realization of our conference slogan of Men and Millions for Christ. We dare not fail in our Christian obligation during the last three months of this year if we are to maintain our gain.

National income figures show that our ability to give continues as favorable as during the war period.

Monthly Financial Report

During the month of October contributions for the Conference budget and all the General Boards and agencies in the budget totaled \$26,201.41 and the total received for the year beginning March 1, 1946, was \$244,995.99. Contributions for the Brethren service totaled \$48,200.01 for the month and the total received for the year was \$400,978.92.

The following shows statement of condition of the following boards as of Oct. 31, 1946.

General Mission Board	
Income since March 1, 1946 . . .	\$133,713.47
Income same period last year . . .	151,435.97
Expense since March 1, 1946 . . .	228,570.27
Expense same period last year . . .	174,648.73
Mission credit balance 10/31-46 . .	15,011.55
Mission credit balance 9/30-46 . . .	31,438.23
Decrease in cr. bal. Oct. 1946 . . .	16,426.68
Brethren Service Committee	
Income since March 1, 1946 . . .	\$400,978.92
Income same period last year . . .	304,851.44
Expense since March 1, 1946 . . .	352,175.23
Expense same period last year . . .	294,779.69
B. S. credit balance 10/31-46 . . .	231,584.56
B. S. credit balance 9/30-46 . . .	217,520.02
Increase in cr. bal. Oct. 1946 . . .	14,064.54



"Clearing away and rebuilding was going on almost everywhere. I got the impression that they were keeping their minds off the desolation by keeping their hands busy."

From a Relief Worker's Diary

Early in October Ralph Smeltzer flew to London on the first leg of a trip which was to carry him to Austria, where he hoped to set up relief work for the Brethren Service Committee. His itinerary took him through Denmark, Sweden, Poland and Belgium before he finally arrived in Vienna. What he saw and experienced in that period of travel makes interesting and significant reading. We present excerpts from his daily entries herewith. He is now in Vienna where plans for Brethren relief work are developing rapidly. If you wonder whether there is still need for relief in Europe, be sure to read these excerpts.

Part I

London, Oct. 7

London debris has largely been cleaned up. Only an occasional vacant lot with old foundation or a building with boarded-up windows indicates evidence of war. The damage was not as great as I had expected to find. Of course, much of the evidence has been removed as I have been informed repeatedly. Hotel space is very hard to get and food as well.

En route Cuckney to London,
Oct. 9

In the POW camp we visited this morning, there are about 500 men, most of whom are university or theological students and teachers. This is known as the school camp, the only P. O. W. camp of its kind in the world, and one which attracts visitors from all over. All of the school work is planned by the

Y in co-operation with the men. The Y pays each teacher and student the equivalent of what those in the work camps get. The Y also supplies the materials. All the military does is to provide food, clothing, housing and other work on farms, roads, forests, etc. But this is a special camp created by the Y and military for which John Barwick has worked for many years. It is his greatest achievement as secretary of Y activities for the 1,500,000 POW's in England.

Malmö, Sweden, Oct. 11

Malmö is an extremely modern city, in fact, in many ways superior to cities in the United States. There are fine wide streets, excellent street signs and perfectly marvelous buildings. There are no bomb shelters on the streets or in every backyard as in London. Most of the population lives in four- or five-story well-laid-out co-operative housing projects.

Warsaw, Poland, Oct. 18

About twenty-five of us packed into an old army truck for a rough ride to town from the airport. The extent of the destruction simply amazed me. It was next to impossible to see any unharmed building and most of them seemed to have been completely wrecked. Most of the debris had been cleaned from the streets but not nearly all from the sidewalks. Hundreds of one-horse, long, narrow wagons with triangular-shaped beds were hauling debris—a continuous procession. Most of the motor cars and trucks were former army equipment of one kind or another.

I was directed to the UNRRA offices and wandered to it several blocks away over stinking, muddy streets and sidewalks, past and among dirty, ragged people. It was surprising to see what a lot of energy these poor people had. There seemed to be real determination and definiteness to their lives, although it was hard to understand how amid such total ruin they could find reason to live. But clearing away and rebuilding was going on almost everywhere. I got the impression that they were keeping their minds off the desolation by keeping their hands busy. This was the only heartening observation to relieve my pains of heartache and mental depression. Without considering the fire, which went with the destruction, this seemed as near to hell as I have ever been. The tragedy was that it was not imagination, it was reality.

Warsaw, Oct. 19

The needs of Poland are almost unlimited. UNRRA and the voluntary agencies at work here are only scratching the surface as far as meeting the needs is concerned. Most voluntary agencies are enlarging their programs, increasing their staffs and increasing their imports of supplies. Everyone—Poles, voluntary agency people and UNRRA staff itself—are very much worried about what will happen here this winter and next spring because of the termination of UNRRA. I was asked twice today why we American relief workers could not persuade America to continue UNRRA. Of course the voluntary agencies will try to take up as much of this slack as possible, but they will not be able to do it. Even so, the people over here are coming to look to the churches to help them.



Consecration Service

Answering the need for workers to help distribute relief supplies and encourage reconstruction in European countries, Clara and Bruce Wood volunteered their services. As this is written Bruce is on his way to Poland and Clara waits at New Windsor for passage to that country, where they will both be doing relief work. Before they left their home in Iowa a consecration service was held at the Panora church. A letter from Bro. M. V. Rogers, pastor at Panora, tells of the service.

"A fitting climax to the home-coming program of the Panora, Iowa, congregation was the consecration service for Mr. and Mrs. Bruce Wood, who are leaving to do rehabilitation work in Europe under the Brethren Service Committee. This consecration service took place on October 13, following a home-coming address by Bro. U. H. Hoefle. Elder Earl Deardorff was in charge of the service and was assisted in the laying on of hands by Elders T. U. Reed and Meredith V. Rogers.

"The previous dedications of the lives of these young people in the local congregation were reviewed by Brother Deardorff and we felt very deeply that God's guiding hand had been leading them. Both were called to the ministry in 1937, and in 1940 Mr. Wood was ordained and Mrs. Wood received a permanent license to preach. Since their call to the ministry they have been preparing themselves for their life work. Both are graduates of Manchester College, North Manchester, Indiana, and of Yale University Divinity School, New Haven, Connecticut.

"The church offers its prayers for the success of the work of Brethren service; it is thankful to God for the lives of these young people and for the homes from which they come; for their protection on their journey and in their work, we pray; and the church consecrates itself to the support of these who are giving their lives that the will of God might be known and done."

Information and Inspiration . . .

The S. S. Halstead loaded with the 331 cattle for Poland left Baltimore again on November 19. L. W. Shultz says that they were very eager to start again on their way across the Atlantic. The following

The German Waif

Donald E. Bortner

Left to shift for yourself?
You say your father
Was killed in the Battle of Danzig?
And your mother too?
"You see, mister, I'm not quite sure,
My mother may have been deported
To the Deutschland."
(Those of German descent
Are now second-class citizens
Due to ignorance and
Deep-seated hatred.
Regardless of their possible
Anti-Nazi activity,
They are judged of
Their only crime.
'Of German Origin.')

Dirty from lack of soap
Hungry and sometimes bloated
From the absence of food,
Clothing in need of repair
Or replacement.
Where do you sleep
At night, my friend?
"In the basement of
That building there."
(It is the remnants
Of a once beautiful building
Now shattered and torn,
And only a skeleton looking skyward,
As a monument to this thing
We call War!)

What future is theirs
And the world's?
Devoid of education,
Running in gangs,
Begging and stealing
For a livelihood.
They look at the world
Through different eyes,
Than we who have had plenty.

And so it goes;
When you descend
From the tram at Danzig.
"Money, mister?
Gum, chocolate?
Cigarette? My father smoke."
(Five cigarettes are equal
To what their father
Would earn in a day,
If they have a father!)
You look at them,
But you keep your thoughts to yourself.
You're almost certain
That they have no father,
And no place to call home!
Can we,
With sufficient food,
Necessary clothing
And soap to cleanse ourselves
Visualize what goes on
In the realms
Of this waif's mind?
No, no, I am positive
We cannot.
And sometime in the future,
We will be called upon again,
To reckon with this,
This man!

is a list of our shipment: 329 heifers (Guernsey, Holstein, Jersey and Brown Swiss), one Guernsey and one Holstein bull, 5 tons of clothing, 10 tons of canned food and flour, 2 tons of books and magazines, \$700 worth of medicines, soap, 1,000 Polish New Testaments and parcels of miscellaneous supplies. All these supplies are to be distributed among the needy people of Poland.

The report of contributed materials at New Windsor shows a good increase of giving. The amount of clothing given the week of November 16 had risen to 72,692 pounds over a 33,092-pound contribution the preceding week. They also received 35,170 pounds of food, which was also a good increase over the 12,653 pounds given the week before. We are glad to see that there was such a noted increase in giving.

Losses from pilferage and spoilage in goods of Church World Service are less than one per cent. Considering the need of people abroad and realizing that in desperation they will try anything to get food, this percentage is surprisingly low. Relief goods abroad are administered by the best-qualified church agencies on the field. They are distributed without regard for race, religion or nationality, to those in need.

Reports say that F. H. La Guardia director general of UNRRA, has pleaded for support of the United Nations Food and Agriculture Organization as one of the greatest hopes of peace.

Processing cost is low. Because so much of the help at New Windsor is volunteer the approximate cost is 5c a pound, according to figures recently compiled. This covers the handling of goods from the time they are taken from the railroad station at New Windsor, until they are sorted, packed for overseas, and loaded on the railroad for shipment to port.

A letter from Thurl Metzger in Poland tells us that he has visited some of our heifers and he feels that the method of distribution has been very good, for certainly the families were very much in need. He also found the heifers in good condition, thus showing they were being well taken care of. He has not yet had time to see all of our heifers which we have sent over, but he is working to that end. He said two thirds of the people of Poland have no access to milk.

The Church at Work



Ewing Galloway

The Sunday Evening Service

The following reports come from churches where the Sunday evening service has been a vital part of the program. They are shared here with the hope that they may prove suggestive and stimulating to other churches. The first of these reports comes from Galen T. Lehman, pastor at Huntington, Indiana; the second from Ora W. Garber, Elgin, Illinois.

These pages can be made more helpful as this sharing process continues. Will you send reports of your most successful church activities to the Board of Christian Education to be used in this way?

We have discovered that if we are to expect a strong and helpful Sunday evening service, it must not be treated as a stepchild, or something that must be kept going for the faithful few, but rather as a vital and indispensable service.

In one charge where we served,

the Sunday evening service had died out altogether. We initiated evening services with a general lay visitation in which a candle and publicity were left in each home. On Sunday evening the church was lighted by the candles which were brought back, and the entire service centered around the theme of light. Emphasis was made of the

fact that the church needed everyone's light. The church was full, and the service appreciated. With an attractive program of evening services outlined for the future we were able to continue the services with an average attendance much larger than the average morning attendance. The choir was used in the evening instead of in the morning and more time and attention given to the evening program.

Effort is made not to duplicate the morning worship service, but to make it more informal and attractive. Evening services lend themselves to greater variety and the use of much diversified talent in the worship service. An occasional panel discussion, religious drama, outside speakers, or musical programs have proved stimulating and have been appreciated.

Sometimes the people have been encouraged to read and study some designated book of the Bible for a month or more. Scripture portions of this book have been distributed and used in the service. Opportunity for quoting memory verses from this book were given each Sunday evening and the Scripture lesson was read in unison or responsively from the Scripture portions. The sermons were likewise based on this same book.

A series of sermons on some general theme such as courtship, marriage and homemaking backed by extra publicity and sponsored by some group in the church has proved popular and helpful.

It is important to publicize the evening service and have such attractive services that people will feel they cannot afford to miss. A relatively small crowd is uninspiring and tends to lower morale and further discourage attendance. On the other hand good crowds bring inspiration, heighten morale and encourage larger attendance. Success begets success. It is the church's job to make the evening service a vital and indispensable part of the life and program of the church. It can be done.—Galen T. Lehman.

Our church, located in a city of about forty thousand people, is one of the few churches holding any kind of an evening service. It is our feeling that the maximum value is gained by making the evening services feature a wide variety of programs, each one designed to bring a truly spiritual message.

It Occurs to Me . . . Raymond R. Peters

As I was reading in a current magazine today I ran across the following statement: "Dirt of any form is pretty likely to be a give-away for an inferiority complex." This statement was made with reference to the mind. The writer goes on to say, "A clean mind will add greatly to both your effectiveness and inner enjoyment. One mark of a real person is his wholesome cleanliness; so keep your private habits clean and wholesome." All of us have been taught the truth in the above statement, but it is the first time that I have been made to see that uncleanness of thought grows out of a feeling of inferiority. I am wondering if we cannot carry this thought a little further.

There are a few people in every community who are untidy in their personal appearance, and housekeepers whose homes are far from clean. The pastor cannot make his regular rounds without coming into contact with such. A visit to these homes does not give one a sense of joy and satisfaction. Perhaps these people, too, are working under feelings of inferiority.

Many of the evils of our day grow out of personal frustration. We were told at Yale that a large number of people who drink alcoholic liquors in excess have been and are frustrated in personal ambitions. They turn to alcohol as a means of release. Personal relationships all along the line are affected by persons who are not happy.

It occurs to me that the Christian church needs to give more consideration to the development of healthy minds. There are many people in every congregation who are struggling to find meaning and satisfaction in life. The proper interpretation of the Christian religion will do much to help persons face all circumstances with courage and confidence. A program of mental health can be fostered in the local church through sermons, special classes and counseling. A growing number of pastors are setting up counseling programs. Under their direction a number of capable people can be brought into a counseling relationship. A minister can often refer people to qualified attorneys, physicians, social workers and others of experience and good judgment. Certainly many of the problems of our day would be solved if a growing number of persons could develop healthy minds based on a Christian philosophy of life.

Some of the plans of the last year or two are mentioned here in the hope that they may prove suggestive to other churches.

During a one-year period three schools were featured. In the autumn three evenings were given to a school of Christian money management; in the winter a five-Sunday school of missions was held; in the spring a school of Christian family living took up three evenings. Each school was in charge of a dean, who was appointed by the committee responsible for the Sunday evening services. This dean, in co-operation with the age-group directors, the pastor and the chairman of the Sunday evening committee, planned the administrative details of the school, such as the making of the schedule of activities, the selection of curricular materials, and the choosing of teachers, and was responsible for the over-all direction of the sessions of the school. Each school began at about five or five-thirty with a light luncheon served by various Sunday-school classes in turn. A class period followed, with classes for all age groups. A short period of worship for the entire group was held

each evening. The school closed soon after seven o'clock, thus making it possible for small children to attend without undue disruption of bedtime schedules. Much careful planning goes into the preparation of each school.

In our congregation live a number of persons who write verse. One evening was given to the reading of selected poems from these writers. Two readers were used. Many of the poems were illustrated by slide pictures.

For a period of one month the evenings were devoted to a series of sermons by four ministers from other churches in our city. After each service a tea was held in the church basement to give the members and the visiting minister an opportunity to become acquainted. For each tea a different couple were selected to act as host and hostess. This series was much appreciated by our people.

There are in this congregation four licensed ministers who are at home only a part of the time. According to their convenience it was arranged for them to preach at specially planned evening services.

Various other types of worth-

while evening hours have been important parts of our Sunday evening schedule. A Christian Japanese dentist in a neighboring city has told us about his experiences as a member of one of America's racial minorities. A colored singer interpreted her people and their life in a program of vocal music. One of our own young women, a talented singer, gave a recital. One of our members who had been abroad on a special mission for the church told of his work and observations. Our delegates to the Wenatchee Conference reported on another evening, and later another member showed a set of colored slides illustrative of God's creative artistry in the West. One lovely summer evening was spent in a vesper service on the lawn of the farm home of one of our families. A play by a group of young adults, a program by the children, a program by the choir, and other presentations by members of our congregation have been additional parts of our program of Sunday evening services. The excellent response on the part of members and friends of the congregation gives evidence that a varied Sunday evening program is a vital part of our church life.—Ora W. Garber.

General

Religious News . . .

Lutherans Ask New Allied Policy on POW's

Attempts to re-educate and rehabilitate the German people are doomed to failure unless a "clear and constructive policy" is adopted by the Allied governments toward prisoners of war, the American Section of the Lutheran World Federation warned in a statement released recently. The statement asserted that lack of such a policy may make the German people feel that the "justice" for which the United Nations fought "was but an empty word, a propaganda device, and not the expression of a sincere desire for a better world."

Prepared by a committee headed by Dr. Abdel Ross Wentz, president of Gettysburg Theological Seminary, Gettysburg, Pa., the statement urged the Allied governments to accelerate the release of POW's and "to specify when, how, and in what order of priority their repatriation will be organized."

The committee suggested that young Germans be organized so

that they could be sent to other countries needing man power for reconstruction purposes, and that delays in transmission of mail for and from POW's be reduced to a minimum.

Efforts being made to improve the material conditions of the prisoners should be continued, the Lutheran group said, "until all—whether workers or not—may be assured of receiving the minimum amount of food, clothing, and medical care needed for the maintenance of life and health."

Negro and White Baptists Hold Joint Session

Georgia white and Negro Baptists met in a joint session for one hour in what spokesmen for both groups termed a "precedent-breaking move." Members of the Georgia Baptist Convention, in session at the same time as the Negro General Missionary Baptist Convention, adjourned their meeting to go to the municipal auditorium, where the Negro churchmen were gathered.

Dr. Pinkston, president of the General Missionary Baptist Convention, said the meeting was "a practical application of goodwill," and Dr. Roland Smith, Negro religious journalist, declared that "this same force should manifest and demonstrate itself more throughout the world. Black and white must live together in the Southland and the nation not as enemies or as persons suspicious of each other, but as friends."

St. Louis Women Hold First Interfaith Meeting

One thousand women from the three major faiths responded to an invitation of the St. Louis section of the National Council of Jewish Women to take part in the first interreligious women's meeting in the city's history. Held in the auditorium of Temple Israel, the meeting was open to all regardless of race, color or creed. The program was arranged by L. K. Bishop of the St. Louis Round Table of the National Conference of Christians and Jews.

Three young women formed a panel of speakers to present their views on interfaith harmony. Miss Anne Desloge, twenty-year-old debutante, represented the Catholic viewpoint, Miss Mary Potter Love the Protestant, and Miss Sally Orchard the Jewish.

Miss Love, who with Miss Desloge attended the first International

Conference of Christians and Jews in England last summer, told the meeting that Europeans are looking to America for world leadership. "The best example we can offer to reassure the rest of humanity of our qualifications for that role," she asserted, "is getting along together here at home."

Miss Orchard called for a scientific approach to racial and religious understanding. "The social scientists have discovered a basic truth in the brotherhood of all men," she said, "but we are failing to make use of that truth. Whenever we hear a nasty remark reflecting on another's religion or race, we must openly denounce it if we are to eliminate the problem."

National Christian Council of China to Meet in December

Representatives of twenty-five Protestant church bodies and organizations will meet in Shanghai Dec. 3-11 for the biennial convention of the National Christian Council of China.

Majority of the delegates will be Chinese. The general secretary is

Methodist Bishop W. Y. Chen, while the chairman is a woman, Dr. Wu Yi-fang, president of Ginling College for Women. A member of the People's Political Council, Dr. Wu has held the chairmanship since 1937.

The main theme of the December meeting will be the relationship of the church to the nation. Five topics selected for major emphasis are: (1) the church and its environment in national life; (2) the evangelistic task of the church; (3) the inner life of the church; (4) the leadership of the church; (5) the organization of co-operative work.

C. O.'s Receive Scholarship Grants

Thirty-six conscientious objectors of all faiths—Protestant, Roman Catholic, and Jewish—including Negroes, have received scholarship grants from the Committee on Educational Aid for the current school semester. Reports given at a meeting in New York indicated that ten applications are now pending and only two applicants have been turned down.

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

Once There Was a Little Boy. Dorothy Kunhardt. Viking, 1946. 68 pages. \$2.50.

Stories of the Christ Child when he was five told with a mother's deep understanding. They show how he played with his brothers and sisters, how he helped his father in the carpenter shop and the shepherd on the hillside. This lovely, tender book about Jesus and Mary will give children a lifelong sense of kinship with Jesus as a little boy in a home where he was very much beloved. Helen Sewell's color drawings are a rich complement to the text. Ages 5-10.—Genevieve Crist.

The Story of Gertie. Rinehart. 1945. 40 pages. \$1.00.

The story of the duck, Gertie, seeking out a nest on the top of a piling on the Wisconsin Avenue bridge in Milwaukee and raising a flock of ducklings while all Milwaukee watched makes a wholesome and interesting story for children 5 and up.—Genevieve Crist.

Told Under the Magic Umbrella. Selected by Literature Committee of Association for Childhood Education. Macmillan, 1946. 248 pages. \$2.00.

A choice selection of lively modern imaginative stories for children,

the kind small boys and girls like best, from both prominent and new authors. There are animal tales, folk tales, exciting adventures in the land of wonder and magic by such writers as Marjorie Flack, Lois Lenski and Laurence Housman. Elizabeth Orton Jones adds her touch of magic in the drawings.—Genevieve Crist.

Fun for Me. Westminster, 1946. 32 pages. 25 cents.

A collection of pictures, poems, and things to do for coloring, cutting and building. Ages 6-8.—Genevieve Crist.

Bright April. Marguerite de Angeli. Doubleday Doran, 1946. 88 pages. \$2.50.

Just as she did with the Quakers in *Thee*, Hannah and the Pennsylvania Dutch in *Henner's Lydia*, so again Marguerite de Angeli has made the life of a specific culture group as real and warm as next-door neighbors. This time it is the Negro group. Like the month she was born in and named after, April was bright one moment and dark the next. But mostly she was Bright April—because of her happy family, her Brownie Scout troop and all of her friends in Philadelphia. Ages 6 up.—Genevieve Crist.

The committee, formed last May to assist men not covered by the Mennonite, Brethren and Friends rehabilitation programs, has the active support of the Brethren Service Committee, American Friends Service Committee, Fellowship of Reconciliation, War Resisters League, American Civil Liberties Union, and the Catholic Worker.

Among those receiving grants are potential doctors, teachers, social workers, social scientists, missionaries, ministers, and priests. The majority are graduate students, and twenty-three are from civilian public service camps as compared with thirteen from prisons. Current grants range from \$80 to \$400 per student and it is estimated that \$5,000 will be needed in February for those already pledged assistance.

Future plans beyond the 1946-47 school year will depend on the outcome of discussions now being held with the Friends, Brethren and Mennonite service committees.

Amazon Jungle Swallows 17,000 Rubber Workers

More than 17,000 young men, mostly recruited from backwoods huts and villages by local political bosses using pressure tactics akin to virtual conscription, have been lost in the fever-ridden jungles of the Amazon. The majority are dead, victims of neglect, graft, inadequate preparation, tropical insects, exhaustion, and disease. A mere few hundred have ever returned to civilization. A handful have staggered home wasted by malaria, tuberculosis, and nephritis. More may be seen along the streets of Amazon cities, with ragged clothing and bulging bones, begging from passers-by.

Technically the U. S. Rubber Development Corporation, which has recently closed its offices in Brazil, cannot be held responsible. Nor is there any indication that it failed to safeguard these workers as best it could. Yet the men were sent to the jungles after the United States signed a contract with Brazilian officials in December 1943, securing a pledge that 500,000 workers would be dispatched to tap the 300,000,000 hevea trees thought to be growing in the Amazon Basin.

The RDC insisted that plans be made for the proper feeding and care of the recruits. Recruiting and transportation were under the charge of João Alberton Lins de Barros, former police chief of the federal district under Dictator-President Getulio Vargas. The U.

S. gave him \$100 a head for care of the men, and, when they complained, provided a lump sum to afford better treatment. The American-Brazilian Sanitation Project made valiant efforts toward medical attention and protection, but the task proved too great, in spite of five planes which flew up the streams, searched for lost camps, and brought out dangerous cases. By July 1944 the workers were estimated to be dying at the rate of nearly forty per cent per month.

When the workers were recruited they were taken to Belem and placed in large up-to-date barracks. Here they were given lectures on the life of the jungle, shown how to handle a gun, instructed in tree tapping, and outfitted with "uniforms"—consisting of a blue denim suit, a straw hat, and sandals. They were told that 300 *seringalistas*, rubber-buying Brazilians, would pay good prices, and sell them guns and supplies at cost.

Shipment of the men from Belem to river spots where rubber was expected to be found, brought into operation one of the strangest fleets ever assembled. It was made up of Mississippi steamboats, British packets, yachts, and old ferryboats. But after the workers were dropped ashore, they wearied fast. Rubber trees seemed farther apart than they had dreamed. There never seemed enough income to buy much of anything. When they tried to escape, many found themselves in semislavery; they were completely dominated by the *seringalistas*, who had them beaten and sent back into the jungles.

As far as Brazilians are concerned, Washington gets a great deal of the blame, with a large share going to Vargas and his administration. One deputy declared that fewer lives were lost by the Brazilian army fighting in Italy. A survivor of the jungle bitterly castigated the Brazilian rubber bosses. "We thought we were working for Allied victory," he said, "but we were handed over like slaves to the rich rubber traders." Thousands of families did not know whom to blame, but resentfully mourned their young men.

Churchmen Press for United Religious Front

England's two great university towns—Cambridge and Oxford—provided the setting for what is regarded as the year's most significant development in the field of religion. This was the call of Protestant church leaders for united

Protestant and Roman Catholic action on an international plane to promote world peace, and the demand of leaders of the Protestant, Catholic and Jewish faiths for world-wide co-operation toward closer inter-religious harmony and goodwill.

Stirring hopes for concerted action by religious bodies to promote world peace aims were the International Conference of Church Leaders on the Problems of World Order at Cambridge, and the International Conference of Christians and Jews at Oxford. It is felt that the outlook for international co-operation among various faiths in common spheres of social action may be better now than it has ever been.

Prior to their sessions at Cambridge, top-ranking Protestant leaders from the United States, Great Britain, Canada, Australia, New Zealand, Denmark and Holland urged collaboration between the Vatican and world Protestantism toward the solution of international peace problems. At the same time, the Oxford interfaith gathering, attended by 120 delegates from 15 countries, announced plans for a permanent International Council of Christians and Jews which will seek to advance interfaith aims through social and cultural undertakings.

Religious Groups Urged to Use Radio

Federal Communications Commissioner Clifford J. Durr asserted that radio is the best tool religious groups have for laying foundations of national and international justice. Speaking at the Workshop for Religious Radio at the University of Chicago, Durr declared that "religion should speak over the radio on the major issues of the day." He said there is "a crying need to offend vested ways of thinking."

Discussing various means by which religious groups could utilize radio, Durr said they should "get into the field of broadcasting licenses, assuming responsibility for programming." Theological seminaries are eligible for inclusion in channels set aside for educational stations, he pointed out, and other religious organizations can apply for stations in commercial bands.

"Ministers and people interested in religious programs should assist in the recruiting of good broadcast applicants," the FCC official added. "Radio needs the infusion of people who recognize its importance and function as a medium serving the

public interest. Churches can stimulate such good men to apply for licenses."

Religious broadcasting organizations should recognize, he added, "the far greater importance of getting the right things on the air than of keeping the wrong things off."

Chinese Monk Honored in Belgium

In a ceremony attended by political and diplomatic representatives, a seventy-five-year-old Chinese monk, Dom Pierre Celestin, new titular abbot of the 1,300-year-old convent of St. Peter of Ghent, received a special blessing from the Apostolic Nuncio in Belgium, Monsignor Fernando Cento.

After the ceremony Father Celestin was presented with a stone from the original cloister of the abbey, which he will take to China, where he intends to set up Benedictine convents.

Father Celestin—formerly Dr. Lou Tseng-tian, of Pekin—was at one time Chinese premier and foreign minister. He led the Chinese delegation to the 1919 peace conference, having previously married a young Belgian girl while Chinese secretary in Brussels.

After the death of his wife, he took orders in the Benedictine Abbey at Lophem les Bruges in 1927. He is the only Chinese monk to become an abbot of the Benedictine Order.

Weddings . . .

Mundy-Cline.—Claude H. Mundy, Jr., of McGeheysville, Va., and Jane Lee Cline of Waynesboro, Va., in the Middle River church, July 6, 1946, by the undersigned.—Homer J. Miller, Waynesboro, Va.

Orpurt-Richeson.—Edward M. Orpurt and Ella Louise Richeson, both of Peru, Ind., Nov. 1, 1946, in the Peru church, by the undersigned.—John B. Wieand, Peru, Ind.

Reinhard-Ehrman.—Howard Reinhard and Ilene Ehrman, both of Decatur, Ind., in the Pleasant Dale church, Oct. 29, 1946, by the undersigned.—Russell H. Weller, Decatur, Ind.

Smith-Wampler.—Robert Fulton Smith of Grottoes, Va., and Vivian Arvesta Wampler of Weyers Cave, Va., at the Mill Creek parsonage, June 1, 1946, by the undersigned.—Homer J. Miller, Waynesboro, Va.

Snyder-Werstler.—Thomas Snyder and Dorothy Werstler, both of Louisville, Ohio, at the Center church, Nov. 10, 1946, by Bro. Harlan Grubb.—Mrs. Grace Gloss, Louisville, Ohio.

Stevens-Beam.—Robert M. Stevens of Liberty, Ind., and Charlotte C. Beam of Mt. Crawford, Va., in the Mill Creek church, Aug. 16, 1946, by the undersigned.—Homer J. Miller, Waynesboro, Va.

Wagner-Jarrels.—Eugene S. Wagner and Hettie Lou Jarrels, both of Port Republic, Va., in the Mill Creek church, June 22, 1946, by the undersigned.—Homer J. Miller, Waynesboro, Va.

Obituaries . . .

Barnhart, Jesse Kline, son of Anthony and Sarah Graybill Barnhart, was born in Clark County, Ohio, July 2, 1870, and died at his home near North Hampton, Ohio, Oct. 11, 1946. He was united in marriage to Elsie Ryman on Feb. 26, 1903. To this union five children were born. Bro. Barnhart and his wife united with the Church of the Brethren at the Donnels Creek church in December of 1903. He served for many years as a Sunday-school teacher and church trustee. At the time of his death he was a member of the Springfield church, Ohio. He is survived by his wife, four daughters, one son, five brothers, one sister and eleven grandchildren. Funeral services were held in the Springfield church by the undersigned, and burial was in the New Carlisle cemetery.—Lester E. Fike, Springfield, Ohio.

Barnhart, Milton Irwin, son of Adam and Margaret Barnhart, was born Feb. 10, 1875, near Stahlstown, Pa., and died Sept. 20, 1946, at his home in Greensburg, Pa. He united with the church in youth and lived a faithful, consistent life. He was active in Sunday-school work, a member of the deacon board and teacher of the men's adult Bible class. He spent many years as a Sunday-school superintendent. He was united in marriage to Annie Sheets on Sept. 6, 1900. To this union were born three daughters, one of whom preceded him in death. He is survived by his wife, two daughters, one grandchild, three sisters and three brothers. Funeral services were held at the home by Bro. M. J. Brougher, and interment was in the Walnut Hill cemetery.—Ida Fenton, Greensburg, Pa.

Cupp, Nelson Newton, son of Philip F. and Catherine Speicher Cupp, died at the home of his daughter in Somerset, Pa., Nov. 4, 1946. His wife, Mrs. Mary Lakel Cupp, died in May 1945. He is survived by two daughters. After the death of his wife, he presented the Somerset church a gift of \$1,000 for the building fund. A beautiful bronze tablet was placed in the church in memory of his wife. The day before his death he was in his usual place of worship. He graduated from Juniata College in 1895. Funeral services were held at the Livengood home in Somerset by the pastor, Galen R. Blough, and Bro. C. C. Ellis of Juniata College. Burial was in a near-by cemetery.—Mrs. Charles Cage, Somerset, Pa.

Dern, Dixie L., son of the late Abraham and Anna Reddick Dern, was born Oct. 26, 1879, and died Aug. 9, 1946, at his home in Hagerstown, Md. He was a member of the Thurmont church, of which he had been a trustee for a number of years. Surviving are his wife, the former Ida Fike, one daughter, one grandson and two sisters. Funeral services were held at the Thurmont church by Bro. Ray A. Kurtz, the pastor, and interment was in the Blue Ridge cemetery at Thurmont.—Mrs. Albert W. Ecker, Thurmont, Md.

Gibson, Carl E., son of Otis and Daisy Gibson, was born March 3, 1927, at Cloverdale, Va., and died in the service at Camp Pinedale, Calif., Jan. 13, 1946. He united with the Church of the Brethren at the age of twelve and was a faithful member until death. Bro. Gibson is survived by his parents, four brothers, three half sisters, and one half brother. Funeral services were held in the Cloverdale church by Bro. J. S. Crumpacker, assisted by Bro. O. S. Garber. Interment was in the Troutville cemetery.—Helen C. Flora, Roanoke, Va.

Gibson, Thomas Otis, was born Oct. 24, 1878, in Franklin County, Va., and died March 26, 1946, at Cloverdale, Va. In 1903 he was united in marriage to Rose Lee Snider and to this union were born five children. Mrs. Gibson died in 1910. In 1911 Bro. Gibson married Daisy Arthur. This union was blessed with five sons, one of whom preceded his father in death. Bro. Gibson united with the Church of

the Brethren in 1905 and was a faithful member until death. He is survived by his wife, five sons and three daughters. Funeral services were held at the Cloverdale church by Bro. J. S. Crumpacker, and interment was in the Troutville cemetery.—Helen C. Flora, Roanoke, Va.

Hunsberger, Noah, son of Daniel and Nancy Metzler Hunsberger, was born in Elkhart County, Ind., Jan. 1, 1871, and died in Cass County, Mich., Nov. 15, 1946. He was married to Ellnora Wenger on Dec. 27, 1900. To this union were born five sons and four daughters. One daughter preceded him in death. He is survived by his wife, five sons, three daughters and thirty grandchildren. He was a member of the Church of the Brethren for twenty-seven years. Funeral services were held in the Olive Mennonite church in Elkhart County, Ind., by the writer, assisted by Menno Richer. Burial was in the adjoining cemetery.—William Brubaker, New Paris, Ind.

Jones, Grace Penoyer, was born at Storm Lake, Iowa, Dec. 31, 1898, and died at the Carrington hospital Oct. 22, 1946. She and her family had been baptized a little over one year ago. She is survived by her husband, one son, three sisters and three brothers. Services were held by her pastor, and interment was in the Carrington cemetery.—Sylvan Stemen, Carrington, N. Dak.

Lehman, William M., son of Valentine and Sarah Yoder Lehman, died at the home of his daughter in Somerset, Pa., Oct. 10, 1946, at the age of seventy years. His wife died in 1915. He is survived by one daughter, one son, twelve grandchildren, four brothers and two sisters. Funeral services were held at the Hauger funeral home in Somerset by Bro. Roy S. Forney, and burial was in the Brotherton cemetery.—Mrs. J. C. Reiman, Berlin, Pa.

Lichtenwalter, Anna Plank, daughter of Christian and Hannah Brenneman, was born May 3, 1862, in Wayne County, Ohio. At the age of twenty she was united in marriage to Myron C. Lichtenwalter. Three sons and two daughters were born to this union. She was a faithful worker in the ladies' aid. She is survived by four children, six grandchildren and two great-grandchildren; her husband and one son preceded her in death. Funeral services were held in the La Verne church by the pastor, Galen B. Ogden, assisted by Bro. A. C. Wieand. Interment was in the Evergreen cemetery at La Verne.—Lichtenwalter children, La Verne, Calif.

McClure, Clifton H., died Sept. 16, 1946, at the age of sixty-nine years. He united with the Church of the Brethren twenty-seven years ago. He served as superintendent, teacher of the Bible class and deacon of the Blue Ridge church for a number of years. Funeral services were held at the Blue Ridge church by Elder J. S. Crumpacker and J. P. Bowman, and interment was in the church cemetery.—J. P. Bowman, Troutville, Va.

Mosgrave, Hilton, son of Jacob and Mary Stahl Mosgrave, died in the Somerset Community hospital Oct. 10, 1946, at the age of fifty-four years. He is survived by one brother. Funeral services were held by his pastor, Bro. Roy S. Forney, at the Brotherton church, and burial was in the Brotherton cemetery.—Mrs. J. C. Reiman, Berlin, Pa.

Schrock, Alvin J., son of John H. and Susan Miller Schrock, died at his home in Somerset, Pa., Oct. 27, 1946, at the age of seventy-six years. He was a faithful member of the Church of the Brethren for sixty years. His wife preceded him in death in 1940. He is survived by one brother and three sisters. Funeral services were held in the funeral home in Somerset by the pastor, Galen R. Blough.—Mrs. Charles Cage, Somerset, Pa.

Shelley, Sarah Weaver, daughter of the late Jonathan and Leah Gibble Weaver, was born Feb. 8, 1881, in Berks County, Pa., and died at her home in Palmyra Nov. 11, 1946. She was a faithful member of the church for over fifty-three years. On Nov. 22, 1919, she was married to Isaac Shelley, who survives. She was

a teacher of music. Funeral services were held in the Lebanon church by her pastor, the undersigned, and Elder F. S. Carper. Burial was in the Spring Creek cemetery at Hershey.—Carl W. Zeigler, Lebanon, Pa.

Umlberger. Mary, daughter of the late Samuel and Annie Grubb, was born near Linglestown, Pa., Oct. 18, 1875, and died Oct. 21, 1946. Her husband, Brook Umlberger, preceded her in death a number of years ago. Surviving are two sisters and three brothers. She was a faithful and loyal member of the Church of the Brethren. Funeral services were held by Brethren Thomas and Norman Patrick, both of the Hanoverdale church, and burial was in the adjoining cemetery.—Anna Mary Patrick, Hummelstown, Pa.

Wine. Emmet C., son of John C. and Rebecca Wine, was born near Mt. Sidney, Va., Dec. 29, 1886, and died at his home, Sept. 27, 1946. He was united in marriage to Effie Cline on Sept. 5, 1909. He is survived by his wife, four daughters, three sons, one grandson, two brothers and one sister. He united with the church in 1906, and in 1920 he was elected to the office of deacon. For a number of years he served as trustee of the church. Funeral services were held at the Lebanon church by Brethren Newton L. Poling and Boyd E. Cupp, and interment was in the adjoining cemetery.—Mrs. Anna Cupp, Staunton, Va.

Witmer. Samuel T., son of the late Elder John and Lydia Witmer, was born Oct. 11, 1871, near East Hanover, Pa., and died Sept. 23, 1946. His wife, Francis Witmer, preceded him in death. He was a faithful member of the Church of the Brethren. Funeral services were held by Bro. Chester Ebersole of the Spring Creek church and Elder Hiram J. Frysinger of the Hanoverdale church, and interment was in the adjoining cemetery.—Anna Mary Patrick, Hummelstown, Pa.

Church News . . .

Indiana

Muncie.—In our council on Sept. 5 our former elder, Bro. J. A. Miller, requested to be relieved from responsibilities of being our elder and Bro. L. S. Shively was chosen elder for the coming year. On Sept. 8 Bro. Forest Shively and his wife were installed into the ministry. Forest and his family have gone to Hartford, Conn., where Forest is continuing his study in the seminary. Our rally day and homecoming were held Oct. 6. A basket dinner was served at noon and in the afternoon Bro. Halladay of North Manchester presented a program in song. Our junior choir sang at both the morning and afternoon services. Bro. E. R. Burke spoke to an interested group of over one hundred at the church on Oct. 17. Bro. Burke told of his relief work in Germany. Five members of our church were in attendance at the regional conference at Manchester College, Oct. 14-17. Communion services were held Oct. 27.—Mrs. Cletis R. Bowers, Muncie, Ind.

Nappanee.—Our communion services were held on the evening of Oct. 19. Breakfast was served the following morning. Our revival services, Nov. 17—Dec. 1, will be in charge of Bro. Jesse Whitacre of Keyser, W. Va. Harry Bigler, Howard Slabaugh and Everett Mishler were elected to the office of deacon. Installation services will be held Nov. 10, with Elder Eldon Evans officiating.—Mrs. Thelma Bigler, Nappanee, Ind.

North Liberty.—Our quarterly council meeting was held Sept. 9, at which time church and Sunday-school officers were elected for the new year. An all-day harvest meeting was held Sept. 8, with Bro. Charles Light of Nappanee as the guest speaker. Revival services were held Sept. 16-29, with Bro. J. O. Winger of North Manchester as the evangelist. One was baptized at the close of the meeting and another two weeks later. Communion services were held Sept. 30. The ladies' aid helped at both the cannery at New

Paris and the relief center at Nappanee. They are still sewing and mending relief clothing. During the absence of our pastor on two revival meetings, Brethren James Kessler, John Stump, Howard Dickey and Cecil Morningstar had charge of the services. We are again planning for a 100% Messenger club.—Anna E. Steele, North Liberty, Ind.

Pittsburg.—At our last council meeting Bro. Lewis Deardorff was elected as our elder for the coming year. Bro. B. D. Hirt was the speaker for our harvest meeting on Sept. 8. Our revival services were held by Brother and Sister B. D. Hirt, formerly of the Buffalo church. As a result, six were received into the church.—Mrs. Dorothea Kenworthy, Delhi, Ind.

Pleasant View.—Our church met in council with our elder, Bro. Edward Kintner, presiding. Bro. William Eberly and his wife are our new pastors. Our ladies' aid is busy quilting and doing relief work. Frederick Meyers and Evelyn Bollinger were married at a church wedding. On Nov. 3 our church had an all-day program with Bro. Paul Halladay of Manchester College as the speaker in the forenoon and a program by the Silvertone Negro quartet of Kokomo in the afternoon. Our love feast was held Oct. 12 with five ministers participating.—Icel Lepley, South Whitley, Ind.

Walnut.—Guest speakers at our church included our elder and Brethren Howard Kreider, Merlin Shull, Noble Bowman and Wesley Brubaker. On the first anniversary of the dedication of our new church building \$1,000 was given to apply on the church debt. Two of our members, Brother and Sister Wolfgang Wilfert, celebrated their fiftieth wedding anniversary. A heifer was purchased for relief and four others were donated through the offerings and efforts of the children who attended our daily vacation Bible school. Serious illness among our members called for the anointing service on two occasions. We are glad to welcome Brother and Sister H. A. Clabaugh into our church community. The men's organization collected a nice sum of money to purchase rolled oats and wheat for relief. The ladies' aid made quite a number of new garments and bedding for relief and mended and packed used clothing. This fall they canned approximately 1,000 cans of food for relief at the church and also helped at the New Paris cannery one day. A group of about twenty members went to Nappanee on three different evenings and helped sort and bale used clothing, bedding, shoes, etc., for relief. Bro. Glen Weimer will be with us the last two weeks in October and Bro. Bon-sack will be with us next spring.—Mrs. Earl Bolinger, Argos, Ind.

Wawaka.—Our church recently celebrated the home-coming of its servicemen. The morning sermon was delivered by our pastor, Bro. B. E. Hoover. In the afternoon a program of sacred music was rendered and each former serviceman was presented with a souvenir. At our harvest meeting in September Bro. T. A. Shively of Peru was the speaker. Our young married people decided to start a building fund for the church and set aside \$100 for that purpose. Later at a class meeting a private auction sale was held and \$115 was cleared and added to the building fund. The older group helped out also by donating \$100. The men have been busy making repairs at the parsonage. They raised a field of popcorn, the proceeds of which are to be used in the men's work of the district. A number attended the meeting at the North Winona church. Our aid society has held several auctions, knotted many comforters, collected clothing and sewed for relief. Several helped at the New Paris cannery. Many of our women expect to attend the rally at Nappanee on Nov. 21. The church is participating in the meals-of-mercy project. Our fall communion was held Nov. 2. Sunday-school officers for 1947 were recently elected.—Blanche Blosser Frick, Wawaka, Ind.

Yellow Creek.—We met in council on Aug. 30, at which time we elected Sunday-school officers for the coming year. Bro. Charles Light was chosen as elder and part-time pastor. On Oct. 6 Bro. Light was in charge of the installation services for the newly elected teachers. Bro. Eldon Evans was the speaker at our harvest meeting on Sept. 8. The young people sponsored a relief drive which ended Sept. 8. The ladies' aid has been helping at the relief center at Nappanee and also at the Brethren service cannery at New Paris. Our two-week revival closed Oct. 27, with Bro. R. E. Pepple as the evangelist. Bro. Pepple also officiated at our love feast on Oct. 28.—Miss Dorothy Hygema, Goshen, Ind.

Iowa

Fernald.—Our quarterly business meeting was held in September, at which time officers were elected for the coming year. Two were baptized before our love feast, which was observed on Sept. 21. Our fellowship dinner was held on Sunday. On the second Sunday in October of each year the church goes to the old folks' home at Marshalltown for a service and basket dinner. The birthday offering for the year is presented to the home. Family night for recreation and fellowship is held once each month. We have a very active women's group. They have canned and sent 1,016 cans of food, twenty pounds of soap, fifty-six comforters, many children's garments which they made, shoes and clothing for relief. They are also helping a Bethany student minister's family with gifts of food and clothing. They sent them 310 cans of food and some fresh vegetables. Fourteen Christmas packages were sent to the children overseas. Brethren Ben Bushong and W. E. Ickes were here in the interest of heifers for relief. Three Brethren from our congregation plan to go as attendants on cattle boats in the near future. Bro. Murray of Marshalltown gave an interesting report with illustrated pictures of his trip as an attendant on a boatload of horses to Poland. Armistice Sunday was observed as an interracial service with an address by Mrs. Rose B. Johnson of Marshalltown on Things That Make for Peace. After a basket dinner some time was spent in singing spirituals and a talk was given by Mrs. Johnson on the accomplishments of persons of her race.—Mrs. Joe William Albright, State Center, Iowa.

Greene.—On Sept. 29 special consecration services were held by our pastor, Bro. Deardorff, for our newly elected church and Sunday-school officers. Bro. Frank Crumpacker, pioneer missionary to China, was with us Oct. 9-11 showing pictures of China and the work there. Bro. Deardorff delivered his farewell address on Oct. 13. At the close of the service he presented baptismal certificates to all who were baptized during his pastorate here. During that time twenty-one were baptized. The Deardorffs expect to spend the winter assisting with the relief program of the church at Nappanee, Ind. Brother and Sister Deardorff plan to take charge of the old people's home at Mount Morris, Ill., beginning April 1, 1947. On Oct. 13 the church held a farewell dinner in their honor and presented them with a gift of money. Brother and Sister Victor Schuler have taken over the work here. Several women from our church group were represented at the sectional women's conference at Iveston on Oct. 16. The home department of our Sunday school gave ten dollars for China missions. Bro. Zigler of Elgin, Ill., gave an interesting talk here the latter part of August.—Elsie A. Pyle, Greene, Iowa.

Monroe County.—Our church met in council meeting Sept. 15 with Bro. Albin presiding. Bro. Albin was re-elected elder. The church has started a midweek service to be held in the homes. Once each month we will hold a social evening, closing with prayer. Our fall love feast was held Oct. 6. Our annual birthday

dinner was held Oct. 6, the proceeds of which were used for missions. Our revival meetings, in co-operation with the Christian church, were held in August by Bro. Early. Many of our congregation attended the district meeting at South English. Mary Reeves and Myrtle Dage were delegates. We are expecting to have a 100% Messenger club again this year. The ladies' aid has been having all-day meetings at which quilting, relief sewing and making articles for the bazaar, which will be held Nov. 15, are done. Our young people attended a rally at the Fairview church on Oct. 27. The children presented a program on rally day. A young married people's class was organized. There has been one church wedding. A colored minister, Bro. Page, of Albion was our guest speaker on the evening of Oct. 27. Besse Dage gave an interesting talk about her work at New Windsor, Md. Clifford Reeves also gave a talk about his trip with a boatload of horses.—Myrtle Dage, Albion, Iowa.

Muscatine.—We recently sent another shipment of relief goods which included warm woollens, pillows and a new comforter. Several of the sisters have been sewing steadily on relief garments. Members and friends of the church were guests of Mr. and Mrs. Ellsworth McGowan at a Halloween celebration. Plans are under way whereby our Sunday-school rooms in the basement are to be redecorated. We are also planning to purchase a new organ.—Mrs. Roy Bowman, Muscatine, Iowa.

Kansas

Appanose.—Our pastor, Bro. Floyd Jarboe, who had been ill, was able to resume his pastoral duties on Aug. 1. Election of officers for the new year took place at our business meeting on Aug. 31. Bro. Jarboe was retained as pastor for another year and elected as elder for one year. The men's work has been organized and they have started a fund to buy a calf for the heifer project. The church farm is managed by the men's group. Our aid society has been busy during the summer making bedding for a bazaar which was held Nov. 2 at Ottawa, Kansas. The proceeds amounted to \$173.99. We were represented by Bro. Floyd Jarboe at the district meeting at Abilene, Kansas. Bro. L. L. McWhorter of Mound City, Mo., conducted a two weeks' meeting here on Oct. 7-20. Seven were baptized and an aged grandfather was baptized previous to these meetings. Our love feast was held Oct. 19. We have prayer meeting and Bible study each Wednesday evening. Plans are being made for a Christmas program. Our annual birthday offering amounted to \$25.56 and was given toward the support of Sister Ella Ebbert. Two letters have been granted and one received. Our pastor gave us a stirring message on temperance one week before election.—Mrs. Ethel McEathron, Pomona, Kansas.

Newton.—The Newton congregation observed its love feast on Oct. 7, with Bro. A. Blair Helman presiding. We held our harvest meeting Oct. 27 with Bro. Robert Tully, now a member of the Newton congregation, as the speaker. The ladies' aid has finished its shipment of blouses for Russian relief and is now working on a top for a comforter.—Mrs. Charles L. Rodgers, Newton, Kansas.

Kentucky

Constance.—Our fall council meeting was held on Sept. 19 with our elder, Roy B. Teach, presiding; at this time officers were elected for the coming year. The ladies' aid is busy quilting, and preparing goodwill boxes. Several of our ladies recently spent a day at the Dayton relief center. Since our last report Brethren Lawrence Rodamer and B. F. Click have been ordained to the ministry. All of our servicemen have returned home and we welcome them into the fellowship of our group again. A ten-day revival was held

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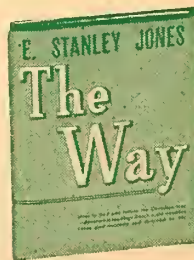
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in October with Bro. C. V. Coppock of Tipp City, Ohio, as the evangelist. Our love feast was held on the evening of Oct. 26. On Nov. 9 Bro. Wilbur Fish of Columbus, Ohio, presented a very interesting musical program.—Mrs. Luther Gray, Constance, Ky.

Flat Creek.—One was baptized recently as the result of a revival held by our pastor, Bro. F. C. Rohrer. In September four from the Spring Creek Sunday school and one from Flat Creek were baptized. In October Bro. Manley Deeter, our elder, spent two weeks visiting in the homes on Elisha's Creek and holding meetings in the schoolhouse each night. Bro. Rohrer and various others from the church helped bring the messages. As a result, four were baptized. The new schoolhouse at Middle Flat Creek is now being used. Our Sunday school there seems to be gaining in attendance and interest. Twice this fall Bro. Emory Had-dix and his family from the Progressive Brethren church at Hazard, Ky., have been with us. Miss Anna Adams, one of our Bible workers, left us the last of August to be married and to go with her husband to St. Paul Bible Institute. Miss Iva Frantz from the Sunfield church in Michigan is helping us in Miss Adams' place. Our Bible workers are teaching weekday religious education in eight schools this fall. During the absence of Brother and Sister Rohrer the deacons carried on services as usual. Reports giv-



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en at our regular quarterly business meeting on Oct. 4 show a steady growth in all our work. On Oct. 2 the home of a large family near us was totally destroyed by fire. Besides sewing for foreign relief, our ladies' aid has been making clothing and comforters for this family. Men of the community have helped in building a new home for them. Brother and Sister Jeff Mathis and Brother and Sister Clarence Erbaugh were with us in October.—Mareta Shrider, Creekville, Ky.

Maryland

Broadfording.—On Sept. 29 Bro. Clarence Horst of Farmersville, Pa., brought us the morning message. On Oct. 7 we began our revival meeting with Bro. D. I. Pepple as the evangelist. We held our meetings two weeks and had special music each evening from neighboring churches. As a result of the meetings, five were baptized and one was received on former baptism. Our love feast was held on Oct. 19, with Bro. D. I. Pepple officiating. We lifted our quarterly missionary offering on Nov. 3. The ladies' aid society has been making clothing for relief.—Harry C. Myers, Maugansville, Md.

Green Hill.—On Sept. 29 our dedication service was held for the remodeling of our church with Bro. N. J. Miller of Forestville, Va., as the speaker. Brethren Wayne Wheeler and Albert Fike assisted in the service. Special music was rendered. Our council meeting was held Oct. 6, with Bro. Miller as the moderator. Bro. Miller also conducted our two weeks' revival meeting Sept. 29—Oct. 13. As a result of the meetings, six young people were baptized. Our love feast was held Oct. 13.—Maggie Johnson, Westover, Md.

Piney Creek.—We just closed a series of meetings with Bro. Melvin Jacobs of York, Pa., as our evangelist. Thirteen were added to the church. Bro. Clyde Morningstar gave a very interesting talk to the young people. On the evening of Oct. 21 Sister Susie Thomas, a returned missionary to China, told of some of her experiences as a prisoner of the Japanese. The B.Y.P.D. are progressing in their work. Our love feast was held with Bro. Jacobs officiating.—Virgie A. Bowers, Taneytown, Md.

Thurmont.—Our church met in regular council on Sept. 28, with our elder, Bro. Ray A. Kurtz, presiding; at this time we elected officers for the coming year. Bro. Kurtz, our pastor, was elected elder for another year. On Oct. 14 Bro. Jesse Whitacre of Keyser, W. Va., began a series of evangelistic meetings. The services closed with our love feast on Oct. 26. As a result of these meetings, three young people were baptized. Our ladies' aid sent two delegates to the women's work conference which was held at Union Bridge.—Mrs. Albert W. Ecker, Thurmont, Md.

Union Bridge.—On the first Sunday of September Bro. Samuel A. Harley and his wife were installed as our full-time pastors with Bro. Ora DeLauter, our field worker, bringing the message at the Pipe Creek house. On the second Sunday of September our local council was held to elect officers for the coming year. Sept. 29 was promotion day, and installation and consecration services were held for the new officers and teachers. A consecration service for little children was held Oct. 1. Several of the folks from Union Bridge attended the district children's workers' conference at Pipe Creek on Oct. 13. On Oct. 17 we entertained the annual women's work and ministerial meeting. Sister Susie Thomas, a missionary to China and a former prisoner of the Japanese, was one of the principal speakers at the women's meeting. Bro. H. L. Hartsough of Elgin spoke in the evening also. Our pastor is planning a church-wide school in Christian living for young and old beginning Nov. 6.—Mrs. James S. Hoy, Union Bridge, Md.

Westernport.—On Labor Day we had an all-day outing at Burlington, W. Va., with

a campfire service in the evening. Our guest speaker was Bro. Arthur Scrogum. We had our regular council meeting on Sept. 17. Bro. Jacob Replogle of Bridge-water, Va., conducted our revival meeting; four were baptized on the afternoon of Oct. 6 at the Keyser church. Our love feast was held on the same evening. Our pastor, Bro. F. M. Bittinger, has resigned to go to Mill Creek, Va., the latter part of November. The Bittingers became a part of our church family and our community in 1941 and we are sorry to see them leave. As yet we have no regular pastor to take Bro. Bittinger's place. Our ladies' aid has made comforters, blouses and skirts and sent a large amount of used clothing to our New Windsor relief center. Our young people won the loving cup for having the largest per cent at the Western Maryland district retreat held at the Fairview church at Gorman, Va.—R. Liller, Westernport, Md.

Michigan

Beaverton.—Our council was held Sept. 6, with Elder Arthur Whisler presiding. The regular Sunday-school and church officers were elected for the coming year. We received one by baptism and seven by letter since our last report. We are looking forward to our revival meeting, which Bro. J. O. Winger will begin Dec. 4. The regional workers' conference was held in our church on Nov. 2, with Bro. Perry Prather of Detroit as the speaker. The women's work sewed on Russian garments and mended other clothing and canned 450 cans of food for relief. We lifted a special relief offering of \$200.—Jessie Ohmart, Beaverton, Mich.

Midland.—Our council meeting was held by our pastor on Sept. 15 and new officers were elected. Bro. Hollinger of Beaverton was elected elder for the coming year. Our Fellowship class took care of a food stand at the 4-H fair in August. The proceeds amounted to a little over \$700. The women's group has elected new officers for the coming year. They have been sewing and making garments for refugees, and have also sponsored several dinners and suppers. The proceeds for the year amounted to about \$900. Since our last report, two of our faithful families have moved away. We held family night at the church in September. Four carloads of guests came from Beaverton. Two families have moved into our congregation recently. We have started Wednesday evening prayer meetings. Bro. J. L. Van Meter of Ozark was our guest speaker on Aug. 25. Bro. Studebaker showed pictures at the church on Sept. 8. Two carloads of people from here attended the Elmdale district conference. Our communion was held Oct. 27, at which time Brother and Sister Charles Spencer and Brother and Sister Ralph Fry of Shepherd were with us. A Halloween party was held at the church for the young people on Oct. 30. Thirty attended from Beaverton.—Mrs. Bertha Fradenburgh, Midland, Mich.

Missouri

Plattsburg.—We observed World Communion Sunday with a communion service in the morning. In the afternoon Brother and Sister L. H. Smith of Morrill, Kansas, presented the relief cause effectively; Bro. Smith told about his trip to Greece with relief cargo and Sister Smith told about New Windsor. Our men have finished harvesting their eighteen-acre corn project. A polio epidemic caused the cancellation of the Missouri youth camp and all public gatherings here for five weeks. Paul Bechtold was a guest speaker recently.—Bernice Hoover Cook, Plattsburg, Mo.

Nebraska

Lincoln.—A few young people attended youth camp held at the 2-H camp near Seward during the week of Aug. 19. On Aug. 20 the women's council had election of officers. After the business meeting, everyone enjoyed games, refreshments and a devotional period. Election of officers was held at the quarterly council

meeting on Sept. 5. Bro. J. F. Baldwin was retained as elder. The B.Y.P.D. during the last few months have made a visit to Boys' Town in Omaha and have gone on several hikes and a hayrack ride. On Sept. 15 our pastor exchanged pulpits with Bro. Foster Myers of the Bethel church to present the building of a new church in Lincoln. About \$300 was received for the building fund. Sept. 29 was promotion day and installation of officers.—Mrs. Robert H. Evans, Lincoln, Nebr.

North Carolina

Spray.—Our home-coming and rally day was held recently with Bro. Guy E. Wampler as the guest speaker. Pledges for the church budget for the coming year were taken. Bro. H. W. Peters was elected to serve us another year as our pastor. He has already served twenty-four years. At our last church council meeting Bro. J. A. Naff was re-elected as our church elder. Our church has adopted the pension plan. Bro. Earl Zigler, missionary to India, spoke to us recently. Our fall revival was held Oct. 6-20, with Bro. J. S. Showalter of Roanoke, Va., as the evangelist. Thirteen were received into the church by baptism. Our love feast was held the last Sunday in October. The young people are very active. Plans are being made for our Christmas pageant. Our building fund continues to increase and we are looking forward to the building of our new church in the near future.—Mrs. Flora Berry, Leaksville, N. C.

North Dakota

Carrington.—On Sept. 1 Bro. Russell Hart and his family of Curlew, Iowa, were with us. Bro. Hart delivered the message in the morning. On Sept. 15 the business meeting was held and Sunday-school officers were elected. On Oct. 6 we held our rally day and harvest meeting with Bro. Stemen as the morning speaker. Dinner was served at the church and a program was given in the afternoon. Our aid members have been busy getting clothes ready for relief. A box of clothing was sent recently and money has been given for relief purposes. In the absence of our pastor, Bro. Stemen, who spoke at the harvest meeting at Surrey on Nov. 3, Bro. Royer Myers of Cando, N. Dak., delivered the morning message.—Mrs. E. E. Wenger, Carrington, N. Dak.

Ohio

Canton, Maple Avenue.—On the morning of Oct. 6 we held our rally- and promotion-day services and in the evening we held our regular quarterly Sunday-school night with a musical program. On Oct. 13 we held our harvest and home-coming service with an all-day meeting. Dinner was served at noon. In the evening the young people presented the pantomime of Isaac and Rebecca. The offering of the day went toward our building fund. On Oct. 20 we held our regular quarterly council meeting with our new elder, Bro. Zigler, presiding. Our pastor gave a report on his visit in the homes and also in the hospitals. We decided to hold our love feast and communion on Dec. 1. We will also hold a series of meetings the week of Thanksgiving. Two were added to our number since our last report.—Mrs. S. Z. Paulus, Canton, Ohio.

Owl Creek.—Brother and Sister T. A. Shively of Peru, Ind., held a two weeks' revival. The song service was led by Sister Shively and special numbers were rendered by both. As a result, eleven

were received by baptism and one on former baptism. One of the enjoyable and inspiring services of the year was a service of hymns, solos and duets in charge of Paul D. Keller and his wife. Delegations from neighboring churches added much to the service. On Sept. 22 one of our young men, Wendell Litt, gave an interesting report of his trip to Poland with a load of horses. The ladies' aid has been busy with relief work. The men harvested seven acres of corn from their God's-acre project. Two communion services were held during the year. The year's work ended with an installation service for Sunday-school and church officers with our pastor, W. D. Keller, officiating. During the year twelve were baptized, two received on former baptism and two reclaimed.—Mrs. Velma Corba, Fredericktown, Ohio.

Stonelick.—Our love feast was held Nov. 2, with our pastor, Elder J. M. Garst, officiating. On Nov. 3 Bro. Ross C. Davidson and his wife were with us in two services. A dinner was served in the dining room, followed by a closing service. Sister Edith Riley of the Lexington church was with us. We wish more members would visit us here in this congregation. We are one of the oldest in Southern Ohio.—Anna Lesh, Goshen, Ohio.

Stony Creek.—Bro. J. O. Winger conducted our series of meetings recently. Four were baptized. We held our quarterly council on Sept. 5, with our pastor, Bro. I. E. Oberholtzer, presiding; at this time Sunday-school and church officers were elected for the coming year. Bro. James Renz of Lima, Ohio, was elected elder. Our communion service was held on the evening of Oct. 6 and was well attended. Bro. William T. Buckley, who recently located in our church territory, officiated. On Nov. 30 and Dec. 1 the young people of Northwestern Ohio will hold a church school celebration in the Stony Creek church.—John W. Vetter, DeGraff, Ohio.

Swan Creek.—At our fall business meeting the church officers and the Sunday-school superintendent were elected. Bro. H. H. Hendricks is our elder. Brother and Sister J. F. Hornish of Defiance have been faithfully serving as our pastors. Our two weeks' evangelistic meetings closed Oct. 20; Bro. Ira Long of North Liberty, Ind., was the evangelist. Three were baptized and one was reconsecrated. Our communion service was held Oct. 27. The women have been sewing for Bethany Hospital and for relief. This fall we canned for our local hospital.—Mrs. Earl Wyse, Wauseon, Ohio.

Oregon

Portland.—We met in regular council on Sept. 6. Bro. B. J. Fike was chosen elder for the coming year. Bro. Glen Welborn held a three weeks' meeting at the Damascus church. Six were baptized as a result of the meetings. During the last quarter the Portland congregation has received seven members by letter and one by baptism. We held our love feast on the evening of Oct. 20 by candlelight. On the evening of Nov. 3, after the church services, a social was held in honor of Bro. Don Eastman, our music and choir director, who is leaving to serve as a dentist in the army. The church is looking forward to the district meeting, which is to be held here in January. The junior aid has been meeting quite regularly to sew for relief and is preparing boxes for Puerto Rico.—Mrs. Elsie M. Snelling, Portland, Oregon.

Pennsylvania

Pleasant Ridge.—On Oct. 1 Brethren David R. Petre, John Graham and S. F. Spitzer, who make up our district mission board, met with the members of the Pleasant Ridge congregation in a council meeting at which Bro. David R. Petre presided. It was decided to retain our present officers for one year. On Oct. 26

Announcements . . .

REGIONAL MEETING

Pacific Coast—Modesto, Jan. 25.

DISTRICT MEETINGS

Oregon—Portland, Jan. 9-12.
Washington—Ellisforde, Jan. 15-19.

LOVE FEAST

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we held our love feast with Bro. Jonas Sines officiating. Present also besides our home ministers were Brethren D. I. Pipple, David Petre, S. F. Spitzer, Ora DeLauter and Glenn Winters. Bro. Samuel Mellott was elected to the ministry and was licensed on Nov. 10.—Maggie M. Waltz, Needmore, Pa.

Upper Conewago.—Bro. Benjamin Lebo of Carlisle, Pa., was with us in a series of meetings Aug. 19—Sept. 1. As a result of these meetings, one has been baptized. Brethren S. M. Lehigh and W. G. Group were with us at our home-coming services at the Trostle meetinghouse. Bro. Rufus Bucher gave us a report of his experiences on his European trip. Brethren B. S. Landes and Olin B. Landes of Harrisonburg, Va., were with us at our love feast on Oct. 19 and 20. Bro. Ammon Merkey preached for us on the evening of Oct. 20. Brother and Sister J. W. Fidler were with us in our Bible conference from Oct. 31—Nov. 3. Bro. Aaron Heisey will be with us at our Thanksgiving service on Nov. 28 at the Latimore house.—Frances E. Shaffer, East Berlin, Pa.

Waynesboro.—At our women's work meeting on Sept. 19 Mrs. Eber Dourte gave an address, In the Name of Christ. On Sept. 26 the official board and their wives entertained returned servicemen and their wives at a fellowship dinner. Bro. Edward T. Angeny, who spent more than three years in an internment camp in the Philippines, was our guest speaker at the missionary association meeting on Sept. 29. Bro. A. C. Baugher, president of Elizabethtown College, was the guest speaker at our Sunday-school workers' rally on Oct. 2. Our fall love feast was held on World Communion Sunday. The preparatory service, which was held in the morning, was broadcast over radio station WCHA. Bro. Howard Alley, missionary on furlough from India, preached for us on the morning of Oct. 20. Miss Betty Snider of our local congregation has been elected as assistant to our pastor. We are co-operating with the week-day Christian education project in our public schools which is being sponsored by our local ministerium. A number of our members have enrolled in the co-operative Christian leadership training school. Our service on Nov. 3 was a hymn sing.—Sudie Wingert, Waynesboro, Pa.

Tennessee

Johnson City.—Brother and Sister Wise went to New Windsor to help at the relief center. Two of our Sunday-school girls were baptized since our last report. Two babies were dedicated recently. Our revival will be held March 10-24 with Bro.

Ernest E. Muntzing of Harrisonburg, Va., as the evangelist. Sister Grace White is president of the young people's group this year. They have recently reorganized for programs and socials. Elder John B. White of this congregation has been sent as a teacher to Tokyo. Margaret Swadley was elected Messenger correspondent for the coming year. The women's work sent seventy pounds of clothing to New Windsor in August. Canned food and clothing are now coming in for the truck which is due here soon. A special program is put on once each month on missions, temperance or peace. The men put a new roof on the church one day in September. Samuel Howard Sherfy and Paul White were installed into the ministry in the September council with Elders S. H. Garst and E. F. Sherfy in charge of the service. These young men are now in college.—Effie Strohm Sherfy, Johnson City, Tenn.

Virginia

Buena Vista.—At our fall council Bro. John T. Glick was re-elected as elder. The purchase of a picture projector was sponsored by our young people. We observed Oct. 6 as membership roll-call Sunday. A wooden church model and blueprints of the plans for remodeling our church were also exhibited that Sunday. An offering amounting to \$500 was lifted for this fund, making a total of about \$2,000 in our building fund. The estimated cost for remodeling will be \$15,000. Bro. William Kinzie conducted a two weeks' revival, beginning Oct. 6. Two were added to the church by baptism. Our love feast was held Oct. 26, with Elder C. E. Eller officiating.—Mrs. H. C. Eller, Buena Vista, Va.

Cloverdale.—Bro. Carl Spangler recently showed motion pictures of the famine situation in Europe, after which our regular Brethren service offering was lifted. We are happy to have Brother and Sister Roy D. Boaz in our congregation. Bro. Boaz has preached several times in the absence of our pastor, Bro. Chester Harley, who has recently held two revival meetings. Our B.Y.P.D., together with the Homebuilders class, met at a canning factory and with the help of one of the owners, Lawrence Garst, canned ninety cases of peaches for relief. The Homebuilders class recently voted to buy sixteen half-pint bottles of milk each day for the underprivileged children of our

local school. Our church met in council on Sept. 22, at which time officers were elected for the coming year. Bro. J. S. Crumacker was elected elder. The ladies' aid is sewing for relief. They have also filled a box to be sent to a child in Budapest. They have recently purchased a new electric stove for the church kitchen. On Sept. 29 we had a special service for the installation of teachers and officers of the Sunday school. Oct. 6 was rally day. We exceeded our attendance goal of 200. The special Sunday-school offering of \$134 was used to pay our part of the county's expense for a weekday religious education teacher. Our evangelistic services with our Pastor Harley as the evangelist will be held Nov. 10-24.—Helen C. Flora, Roanoke, Va.

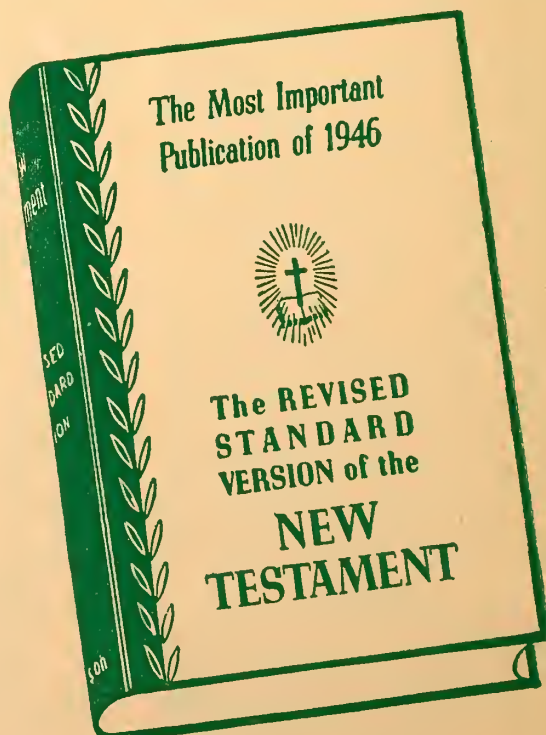
Harrisonburg.—We are happy that in the organization of the new year's work we could welcome nearly all of our boys back home again. We have young people at school in Madison and Bridgewater Colleges and in Bethany Seminary. The Massanetta Bible conference was held in August with Bro. Quinter Miller as the speaker on the day designated as Church of the Brethren day at the conference. The Sunday school and the women's work sent delegates to the regional conference in Roanoke this year. Three of our women attended the conference of the Virginia Council of Churches in Richmond in September. On Sept. 18 and 25 planning conferences were held. Home-coming and rally day were also observed. Our annual fellowship dinner was held on Sept. 27, with Bro. J. I. Baugher, president of Bridgewater College, as the guest speaker. This dinner is a city-wide recognition of the Church of the Brethren students and friends entering school at Madison, our local college. On Oct. 6 we observed our communion with Bro. E. E. Muntzing officiating. On Sept. 29 the church enjoyed a hymn sing directed by Mr. Wine. We observed religious education week by planning some activity for each night through the week. October was designated as loyalty month with each Sunday having some special significance in stressing the deeper meaning of loyalty to the church program. The all-girl choir of twenty-five voices presented a program on Oct. 13. On Oct. 13 the Church of the Brethren girls attending Madison College were entertained at dinner in the homes of our members. The B.Y.P.D. and the men's and women's

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organizations have been organized. Bro. Bowman held a series of meetings at Free Union, Va., in September. He is engaged at present in a meeting in the Briery Branch church. Bro. J. W. Hess preached in his absence on Oct. 27. During the past year thirty new members were added to our church by baptism and by letter.—Mrs. A. Fred Cline, Harrisonburg, Va.

Johnsville.—At our council meeting church and Sunday-school officers were elected for the coming year. Our pastor and elder, Bro. O. S. Garber, resigned after eight years of faithful service. His resignation was accepted. Bro. Carl D. Spangler of Roanoke was elected pastor and elder for the coming year. Our revival meeting was held recently with Bro. Vernon Shanholtz of Ridgely, W. Va., as the evangelist. Fourteen were converted, nine of whom united with the Church of the Brethren.—Mrs. J. W. Barton, Ironton, Va.

Lebanon.—Bro. C. D. Bonsack of Elgin was with us in a revival meeting Aug. 1-11. Twelve were added to our church by baptism. Our home-coming and sixty-fifth anniversary was held Aug. 11, with Bro. Bonsack bringing the morning message. After lunch, short talks were given and special music was enjoyed. Bro. Boyd E. Cupp has been chosen as our presiding elder. We have joined the pension plan. A parsonage fund has been started. We have received for Brethren service \$711. The young people have as a project a sweet potato patch, the products of which they plan to can for relief. Our women have canned 188 quarts of food, collected and sent 160 pounds of used clothing, made a number of comforters and sewed 156 garments for relief. Our church is co-operating in a community auction sale for relief to be held soon. Bro. N. L. Poling, our pastor, conducted an installation service for our church and Sunday-school officers on Oct. 6. Our communion will be held Oct. 27. October is being observed as rally month.—Mrs. Anna Cupp, Staunton, Va.

Mt. Horeb.—Our annual love feast and communion service was held on Oct. 12. The next day morning preaching services and a business session were held. Dates were tentatively set for members to meet to clean the church and repair the roof. It was decided that the trustees have the fire insurance increased. Our bimonthly service on Nov. 10 was well attended and a splendid message was delivered by Bro. Sweitzer. Arrangements were made concerning the winter fire-making at this service also.—Virginia B. Robertson, Carversville, Va.

Mt. Zion.—We held our home-coming service at Mt. Zion recently with Bro. N. A. Seese of Junior, W. Va., bringing the message at the morning service, which was also the opening service of our series of meetings. The afternoon was spent singing hymns led by Bro. Joseph Miller of Broadway, Va. Bro. Miller brought with him a youth chorus of thirty-five voices who presented several special numbers. As a result of the meetings, four were baptized. Our pastor, Bro. Donald Royer, attended the Stanley Jones ashram at Lynchburg, Va. Four persons from Mt. Zion attended the regional conference at Roanoke. At our September council Brethren Grover Hinton and Winfield Moyer were elected to serve as deacons at the Luray church. Elder H. E. Wakeman was retained as presiding elder for another year. We are happy to have both Brother and Sister Wampler in our midst. He is serving as the health officer for the tricity district. Bro. Franklin Cassel and his wife, formerly of the Puerto Rican relief project, spoke to us at Luray and Mt. Zion on Oct. 13. We observed our love feast and communion on Oct. 26 at Mt. Zion; Bro. Robert Hoover of Timberville, Va., officiated. We are very happy to have Mrs. Donald Royer, our pastor's wife, home with us again after a long period of illness. We are looking forward to having Earl and Rachel Zigler with us on Nov. 11. We will

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entertain the men's work group of the district at a supper meeting at the Luray church on Nov. 15.—Mrs. H. E. Wakeman, Luray, Va.

Montezuma.—We are glad to welcome back some of our servicemen who have received their discharges and are again taking their places in the church work. They were guests of the men's class at a father and son banquet given in their honor. Our elder and his wife, Brother and Sister Simon Glick, spent two weeks at New Windsor, helping with the work there, and one of our young men went to Norway with a shipload of horses. The ladies' aid society recently made forty-eight dresses for Yugoslavia, seventy-two Russian shirts and eight comforters. On Sept. 9 the Montezuma, Beaver Creek and Mt. Bethel aid societies and others met at Glick's cannery and canned 1,618 cans of soup, corn, beets and cabbage for relief. On Nov. 1 the young people of the three churches met at the cannery and packed and labeled the cans for shipment, after which a social was held. The B.Y.P.D. had as their project for Youth Serves a potato patch from which they received a good crop and substantial sum. The men's class helped to buy a carload of wheat which the communities around Bridgewater recently shipped. We also lifted an offering of about one hundred dollars for the furtherance of the work of the weekday religious education in the county. Quite a few of our members attended communion at Beaver Creek on World Communion Sunday.—Mrs. Arlie S. Glick, Dayton, Va.

Oakton.—Our former pastor, Bro. A. J. Caricofe, closed his labors among us recently. In the evening a short program was presented, followed by a presentation of gifts in appreciation of his excellent service to us. Our new pastor, Bro. Clingenpeel, and his family of Polo,

Ill., came to us on Sept. 1. The installation service was conducted by Bro. D. B. Garber of Greene County, Va. A reception, consisting of a short program and shower, was held for them on the evening of Sept. 8. The neighboring Methodist and Presbyterian pastors were invited to participate in this occasion and also in the program held for Bro. Caricofe. A two weeks' revival was recently conducted by our new pastor. On two evenings we were favored with selections of music by the Cannon Branch and Nokesville congregations. As an immediate result of these meetings, four young people accepted Christ. Our young people attended a B.Y.P.D. round table at Manassas, Va., on Nov. 3. A number of our people are attending a school of Christian living at Nokesville, Va., which is sponsored by the churches of this area. The women of the church continue their activities in various phases of relief work such as canning, making comforters and new garments and repairing old or used ones. Just now we are preparing Christmas bags containing essential articles for European relief. The women's work organization is planning a fellowship supper on the evening of Nov. 15 with Mrs. Warren D. Bowman of Washington, D. C., as the guest speaker. The offering will be applied to relief and our church building fund, which now exceeds ten thousand dollars. One of our young men, Nelson Craun, is now en route to Bremen, Germany, on a cattle boat.—Mrs. Joseph S. Wine, Arlington, Va.

Oronoco.—A new floor has been put in the church and some repair work and painting has been done. Our annual home-coming was held recently with a large attendance. Bro. W. E. Cunningham

ham of Waynesboro was the morning speaker. Bro. Henry C. Eller of Buena Vista was the afternoon speaker and Bro. R. M. Figgers delivered the evening message. Our revival meeting was held Sept. 15-22 by the home ministers. Five were added to the church and a large number were reconsecrated. Our communion service was held on Sept. 22 with Bro. Robert H. Figgers officiating. On Oct. 20 a number of friends and relatives gathered at the home of our pastor and elder, Bro. Figgers, and held a service in honor of his seventy-ninth birthday.—Howard Figgers, Buena Vista, Va.

Red Oak Grove.—The district conference was held at our church. On Aug. 4 Bro. Archie P. Naff began a two weeks' meeting. As a result eight were baptized. We are happy to welcome some of our boys back into the fellowship of the church. The sisters of our congregation have made a number of comforters, dresses and other garments for relief. They have also sent some woolen clothes and shoes to New Windsor. Our love feast was held Oct. 12 and 13, with Bro. Everett Reed of the Pleasant Valley congregation officiating.—Melba J. Naff, Basham, Va.

Richmond.—Bro. David Ensign, our pastor, resigned in September to take up relief work overseas. He is succeeded by Bro. Merrill S. Heinz. Installation services for the new pastor were conducted by Bro. Davis Nolley of Nokesville, Va. Our regular council was held Sept. 28 with Bro. C. M. Key presiding. Officers for the church and Sunday school were elected for the coming year. An all-church fellowship was held on Halloween night. The young people's choir, under the direction of Mrs. John Glick, is doing nicely. The women are still interested in relief work. Money has been donated for blankets and they continue to collect clothing and sew and tack quilts. Kiddie-kits were made up by the group and sent to the World Community Day meeting of the Richmond council of church women. The Homebuilders' class donated money to the heifer project recently. Our love feast will be held Nov. 24.—Mrs. L. E. Hudson, Richmond, Va.

Roanoke, First.—Recent guest speakers were Brethren Carl Spangler, Raymond Martin, J. Clyde Forney, J. S. Showalter and W. J. Lotz. At our regular council meeting officers were elected for the year. At this meeting the following were elect-

ed to the office of deacon: Brethren George Overfelt, R. P. Jordan, Joel Bowman, Alfred Beatty and Ira Peters. The women of the church brought in their mite boxes in a special service on Sept. 12. The offering from the boxes amounted to \$164. This will be used for mission work.—Mrs. C. A. Puckett, Roanoke, Va.

Roanoke, Ninth St.—Our church celebrated its twenty-first birthday anniversary and home-coming on Aug. 25 with our pastor, Bro. Ralph E. Shober, bringing the morning message and Bro. H. Lawrence Rice the afternoon message. Bro. Shober recently conducted the morning devotions for one week over the local radio station. On Aug. 29 we had a special council for election of church and Sunday-school officers. Bro. C. M. Key was retained as elder. The men painted the sanctuary and made some minor repairs on the church property before our new pastor came. The women have had a busy year sewing for relief and quilting. Contributions for relief consist of 2,915 cans of food, nineteen comforters, 110 new garments, 150 pounds of used clothing, twenty-four pairs of shoes and a quantity of miscellaneous items. Our evangelistic services were held Oct. 16-20 by Bro. Rufus P. Bucher of Pennsylvania. As a result, thirteen were baptized into the fellowship of the church and two await the rite. Communion services were observed on Oct. 27. The foundation for our new parsonage has been poured and with fair weather should make rapid progress.—Mrs. C. E. Bowman, Roanoke, Va.

Schoolfield.—We met in council on Sept. 1, with our elder, Bro. Guy Wampler presiding. Church and Sunday-school officers were elected for the coming year. Our installation service was held on the fifth Sunday of September. Bro. N. C. Reed of Mount Airy, N. C., was the evangelist for our revival. As a result of these meetings, five were baptized. There has been one addition since. Our pastor, Bro. L. A. Bowman, and three of our young

people attended regional conference at Roanoke the latter part of August. We were represented at district conference by our pastor, Mrs. D. H. Adams and Mrs. B. B. Marshall. Bro. Earl Zigler, a returned missionary, was with us on Sept. 25. He gave a very interesting report on the work in India. Since our last report, there have been several improvements made in our church building. The ladies of the aid society are kept busy making quilts and pillowcases. They have bought and made curtains for some of the Sunday-school classrooms and have purchased a dish cabinet and some new dishes. Our home-coming was held Oct. 6 with services in the morning and afternoon. Brother and Sister H. L. Alley, missionaries to India, were the speakers. Bro. Alley is a former pastor of the Schoolfield church. Sister Edna Eller, R.N., who had been with us for the last two and a half years, left for Puerto Rico to do Brethren Service work. Our pastor conducts morning devotions over WBTM, Danville, Va., five days a week, twice a year. We are happy to have Dr. and Mrs. Harry Miller, Mr. and Mrs. DeWitt Miller and Doris Hoy, who are working and teaching in Danville and Schoolfield worship with us.—Mrs. Lonie Kirks, Schoolfield, Va.

Wisconsin

Rice Lake.—The improvement fund for our church is climbing rapidly. Our program committee presented a missionary and peace program recently. The B.Y. P.D. sponsored a Halloween party on Oct. 31, to which everyone was invited. On Nov. 3 six young people were baptized. The love feast was observed that evening. One of our young men, Bro. Russell McInnis, who plans to be a minister, delivered a fine sermon one Sunday. The ladies' aid has been quilting, and packing clothes for relief. Bro. Petcher was in charge of morning devotions over radio station WJMC during one week in September.—Mrs. Forrest Hinline, Rice Lake, Wis.

Christmas Wishes for 1946



Once again the Christmastide is a time for good cheer. The thunders of open war have ceased. Most Americans will be home for the holidays. This year many united families will celebrate Christmas around one festive table.

But there are homes in which there will be vacant chairs. In the lands across the seas there is still untold suffering. Those who will never return, and those who yet suffer, are our hostages to strive for the better day.

Thus Christmas does not come without its sobering aspects. With our best wishes for the season go also our prayers for a double portion of faith, hope and love for the coming year. We will need courage to live as we ought to live.

Our Christmas wishes for 1946 are tempered with the thought that as persons we must do better, that in group relations we must deal more kindly in order that so far as possible all men may live at peace.

And now may grace, peace and joy be with you all until the coming of another Christmas Day. And of the return of such happy seasons may there be no end.

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The Church: Battered It Points Hopefully Upward

IN the center of the European city the cathedral stood proudly, pointing a long directive finger to the sky. But the men who dwelt about it and worshiped in it did not look upward where the church pointed; and because they did not the sky was presently filled with bombers intent upon death.

As the buildings about the church were destroyed one by one, the church also suffered. A distant survey, such as that in the inset, causes us to feel that it stands almost unharmed in the midst of devastation but a closer approach reveals that much of the heart of it is gone. Anyone who knows the church as we enter 1947 knows that indeed it has suffered greatly. Mistrust, hatred, warfare and greed have slipped into it; none of them has any place there.

But the church is not down! Wounded and surrounded by ruins it still points a long, scarred, directive finger toward the sky. It is our rallying point in the ruins of a disappointed world; it alone points hopefully to our only way out of the ruins.

Fellow Christians, in 1947 we must follow the way of the church!

D. W. B.



Courtesy E. R. Burke and Roscoe Switzer
Cathedral at Rouen

Gospel Messenger

"Thy Kingdom Come"

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Around the World

Fifteen thousand Japanese participated in a Thanksgiving Day service in a Tokyo stadium. Representatives of the leading political parties thanked the Allies for alleviating the food crisis the past year.

The war department will set up at Fort Knox, Ky., an experimental unit to be organized and trained along the lines of the department's proposed plan for universal military training.

The budget of the American Friends Service Committee for the coming year will be \$8,365,326, the highest sum ever considered in the thirty years of the committee. More than \$7,000,000 is earmarked for overseas relief.

Persons who drink, advertise, manufacture, sell or advocate the sale of liquor or in any way seek to promote liquor traffic are barred from official church positions in the North Carolina Conference of the Methodist Church. A report of the board of temperance containing this provision was adopted at the last annual session of the conference.

A recommendation that homeless European refugees be settled on American farms was adopted by the annual convention of the National Catholic Rural Life Conference. The admission of refugee immigrants should be on a broad basis and embrace various nationalities and occupational groups, declared the conference.

We are in a state of hypnosis about the USSR, in which "stopping" them, or "co-operating" with them is all we can think of. I think it would be well to ignore them. The role of America is neither to smirk nor to bark, but to "raise a banner to which the wise and the just can repair," to emerge before the world as the voice of reason, humanity, and liberty; to co-operate in no arrangements that we would not, under similar circumstances, accept for ourselves; to remember that corruption never has been compulsory; and to take the lead fearlessly, anticipating no attack from the USSR, or any other nation as long as, confident and pure in our faith, we attract by it the despairing peoples of this earth.—Dorothy Thompson. Reprinted by special permission of The Bell Syndicate, Inc.

A resolution calling upon President Truman to reduce drastically the quantity of grain permitted for the manufacture of intoxicants was adopted by the New Jersey Baptist Convention. This grain, the resolution declared, was desperately needed to feed millions of starving people overseas.

Books for the children of Japan have been collected by a committee representing the United States Education Mission to Japan and were brought together under the direction of Alice R. Brooks, librarian of the Center for Industrial Materials of the University of Chicago. The first shipment has already been made.

A six-point program to combat racism was given by Dr. George Edmund Haynes of the Federal Council before the forum of the Christ Methodist church in New York. He called for the end of segregation in churches, and government guarantees of equality in education, civil rights and employment for minorities.

To raise India's 388,000,000 people to an educational level equivalent to that in Great Britain and the United States is a staggering task, but a plan for its accomplishment has already been completed. The plan will provide universal, compulsory, free education for all boys and girls between six and fourteen. At present 85 per cent of the Indian population is illiterate.

Crime in the United States is up 8.1 per cent for 1946, Edgar J. Hoover reports. The biggest increase was in the eighteen to twenty-four age group. Moreover, persons under twenty-one accounted for 17 per cent of the 500,000 fingerprint arrest records reviewed. Arrests of women for the first nine months of 1946 decreased 22.2 per cent, compared with the same period in 1945.

Of the twenty churches seriously damaged or destroyed within the square mile that constitutes the city of London, eleven are to be rebuilt, the sites of three are to be used for church halls in which surviving parts of the ancient structures are to be incorporated, the site of one is to be used for a chapter house by St. Paul's and the sites of five are to be sold and the proceeds used to help in the restoration of those damaged.

Editorial



"Musts" for 1947

A new year is beginning. Though history is said to repeat itself every several centuries, we have run forward so rapidly during recent decades that we have almost outdistanced history; in 1947 we are beginning a brand-new year!

At least, there are important brand-new elements in it: atomic power, speeds more than twice as fast as sound, a slowly strengthening "one world."

But there are as yet no "new" people in it. Our intellects have not strengthened any since the time of Adam or of the Cro-Magnon man; our emotions are hardly any better controlled than his were; our primary urges, our desires and our gratifications are not much different from his. We have advanced chiefly in the devices which we have made; these have allowed us to gratify our desires more quickly and more gluttonously. But unfortunately our desires have not kept pace with our inventions; rather, they have remained behind with Lot and his daughters in the cave. Though we have tried hard to grow in basic inner qualities, we end another year forced to realize that we have not yet been able to rise much above our primitive stature. Consequently, our inventions mock us; were they capable of thinking and feeling they would probably smile as they gather themselves for the final blow in which they might well plan to destroy both themselves and us.

Such a thing must not be allowed to happen. We, not our inventions, must be the determiners of the future; we, not they, must have the final word.

If we are finally to become masters of the things we have invented; if alcohol no longer is to fill our highways with automobile wrecks and our mental

hospitals with wrecks of the human species; if moving pictures are not to fill our streets with juvenile delinquents and our homes with discord; if long-range bombers and rocket missiles are not to drive us like ferrets into underground burrows and if atomic bombs are not to "melt us like glass" and bring to an end our vaunted knowledge, then the following are some of the "musts" which will have to begin to become operative in 1947.

1. We must recognize again the sovereignty of God, we must turn to his laws of morality, of decency, of respect for personality and respect for authority, of a proper adjudication of values, and of faith, if we would be saved.

2. We must enlarge our loyalties; we must realize that the day of supreme loyalty to national sovereignty has ended forever. In its stead we must place these higher loyalties: loyalty to a loving God as revealed through Jesus Christ; loyalty to a common humanity which must, from now on, forever stand above loyalty to any one nation, to any one race or to any one ethnic group. It must be seen that such themes as *America First* and *Deutschland Uber Alles* no longer carry with them one whit of patriotism, for in a world like ours they presently, and inevitably, will lead to the destruction of the very nations who shout them.

3. We must recognize the inevitability of "one world or no world." There can no longer be "foreigners" anywhere; racism

must evaporate like dew before a rising sun of brotherhood.

4. We must recognize the prime essentialness of the church to foster, to further and to bring into being these enlarged ideals. That is its job, for such ideals come only out of heaven.

5. We must move forward on faith in 1947: faith in the goodness and in the power of God, faith in our fellow men. Where faith abounds there will no longer be need for military armaments, or for militant civil organizations such as angry labor unions to arm the emotions of brother against brother.

These are "musts" for 1947. Nineteen forty-six has not been wholly without progress in these directions. For the progress which has been made we can give fervent thanks. But long miles along this road need yet to be covered; let us place a trusting hand in the hand of God and start early. If I can cause these things to happen in my own heart that will be a significant early beginning for me. I cannot take many strides along God's highway until I do that.

May this be a joyful, powerful, growth-filled new year for us all.

D. W. B.

Union

On November 16, 1946, at Johnstown, Pa., two church denominations came together to become one. The name of the new organization preserves the names of both of them; it is to be called the Evangelical United Brethren Church. This church now becomes one of the larger denominations of North America. It has important mission fields in most of the unchurched areas of the world.

Among the things which this church said at its first conference was the following: "We call upon each leader, each dele-

gate, each visiting friend to kneel before Almighty God in pentinent prayer, humble submission and earnest petition that the power of God may sweep through our souls and through our church in a mighty Pentecost now and in the days ahead. His great promise, 'Follow me and I will make you fishers of men,' is also for us in our day. Let us follow him in prayer, in concern for the lost, in witnessing, teaching, preaching, living evangelism."

It is good to witness a Protestant union of this kind. If one looks at the picture of the delegates of this united church, one notices further that among them white and colored fellowship together. All of this is a movement in the right direction. Christ prayed for his followers that they might become one. The voice of a united Christian church will be powerful if we learn to think together, to fellowship together, to work together and in some areas to come together in organic union.

It is to be hoped that the Brethren bodies may presently move forward to such a step.

D. W. B.

This Is Most Needful

Many things are pressing persistently for achievement in 1947. Everywhere men are saying, "It is later than we think; only a little time remains."

As we gird up our loins to enter into the tasks of 1947, the most needful thing is for us to realize that we cannot be successful in many of them, or even in any of them, alone. We are dependent upon God; without him we are weak, weak to the point of being pitiable. When we look at an intoxicated man or woman or survey the shambles of a Hiroshima, we are convinced of that.

Let us enter 1947 confidently, strengthened by God. D. W. B.

Thinking About the News

Labor: Can Congress Help It?

With a few exceptions the Christian churches, throughout the years, have gone into reverse quickly and fearfully when their Christian doctrines brought them inevitably into face-to-face contact with the economic problems, the capital and labor struggles which stretch across our land.

This year the sterility of the church's offering on the subject of economics, which is as close to each of us as the purses we button into our pockets, was made more apparent than ever before. Twice John L. Lewis and the mine operators were instrumental in paralyzing our industry when many in the world depended on America for survival and advancement; they froze to death an unknown number of people in France and Italy to whom we had promised coal; they held up packages of food and Christmas offerings which were directed to many abroad who depended upon us to live; they caused the peoples of Europe to feel that a little more money in the pockets of employers or employees in America is more important to Americans than the lives of many Europeans who must freeze or starve while we squabble over wage adjustments and working conditions. In addition, paralyzing strikes in America have raised questions in the minds of all the people of the world about the effectiveness of the American democratic form of government. The recent apparent victory of government over labor has not removed that question.

In the light of these events we in America feel we must denounce someone; we want to do it with vehemence. So we denounce both labor and management. But denunciations do not settle the problems.

Two suggestions seem valid at this point:

1. During all the "ruckus" about the recent strike the writer saw not a single headline which suggested that we do even one constructive thing for the party of the first part: the American coal miner. In at least one place, Alabama, miners met during the strike and prayed hopefully for the ending of the walkout; they had no desire to go without pay checks at Christmastime. We could have tried to do two things for them: find out from them what it was that dissatisfied them and find out from them whether their union bosses rightfully represented their desires. Bossism is always destructive to the bossed; unions if they would be free must remove bossism. Perhaps this Congress will do that for them.

2. The Christian church has an obligation to God and to God's children to speak upon the economic issue soon. Up to now the church has hesitated to speak, for its emissaries know that if they speak the Christian economic message in its fullness the church will be branded by many as an extreme and a radical organization: "Let him who has two coats give one to the poor; sell your stocks, bonds, your excess barns and acres, and share; that is the way into the kingdom."

The American system of cutthroat competition, of lockout strikes, of the militant closed shop, of the exploitation of the weak by the strong must give way to helpful co-operation and sharing. If it will not do that orderly and peacefully, there will be further strife, more strikes, economic collapse and revolutions and another kind of government in America. Neither labor nor capital wants that. But neither labor nor capital can bring about co-operation without the Christian principle. No labor laws which Congress can pass will be effective without it. If Christianity will not lead America communism will.

Why should the preacher be silent? Jesus was not.

D.W.B.

Candles or Torches in 1947?

A candle flickers and goes out
Whenever storm winds blow.
A torch is kindled with new light
And burns the brighter as winds
blow.

Paul E. Miller
Pastor, Adel, Iowa

IT was the last night of camp and for the closing campfire a candlelighting service had been planned. The weather was threatening and the wind was high; therefore, the service was held in the tabernacle. At the close the campers decided to try the candlelighting service in spite of the wind. They desired to let their lights shine.

The candles were lighted inside; then the door of the tabernacle was thrown open and the campers began to go out into the elements. It was interesting to watch as this candle and that went out. The candle bearer hastened to the next camper to seek another light. While that process was going on both would likely be without a light. Some returned to the tabernacle to get their candles lighted again.

How true and typical this is of life! As our lights for Christ are blown by the winds of misfortunes, we seek fellowship with others to relight our lives and to help us to carry on.

Someone suggested after the service was ended that there would have been an entirely different service if each had carried instead of a candle a torch made of a fagot. The torches would have been lighted with more difficulty, but once they were started, the harder the wind blew the more brightly they would have burned.

This brings me to the question we ought to face for the new year. Are we candles or torches for Christ? Blackouts and brownouts are occurring around the world these nights and yet they are no reason for us to allow the light from the cross of Christ to be blacked out. The true martyrs of the church were the torches that made the fire of the early church burn brightly in a world that was full of darkness.

"The people that walked in darkness have seen a great light" (Isa. 9:2). Any light that appears in darkness makes much more impression than when it



Philip Gendreau

appears in the light. My car has average lights on it and they do a good job lighting the road in the dark, but in the daytime they make no impression at all.

Christ himself shone more brightly because he came into a dark world. In the fullness of time God sent his Son. If you look at any of the paintings of Rembrandt in which he has depicted Christ, you will find that he has placed Christ against a dark background and surrounded him with a bright light. Christ shows up clearly against a dark background. This is symbolic of Christ's light in our world today or of any Christian's position who sheds the light of Christ. The minister who can shed the light in the darkest corner of his people's hearts is the one who is able to make Christ's message strike home where it is needed today.

"... Thou thyself art a guide to the blind, a light of them which are in darkness" (Rom. 2:19). Often Jesus talks of walking by the light, that others who are blind may be guided. If both persons are blind, there is likely to be trouble. Many times you see men who are blind waiting at the curb for a guiding hand to take them across the street. I have often wondered what would happen if one blind person took hold of another man who was also blind.

"And the light shineth in the darkness; and the darkness comprehended it not" (John 1:5). Or we might say the darkness could not drive out the light. But light can drive out the darkness.

Jesus drove out evil by the force of his goodness. That day as he cleansed the temple, he threw the money-changers into a panic because his power for

good forced them out. Thus the power of light works when it is loosed in darkness. It is easier to condemn the house than to cleanse it. The priests were first in condemning those who broke the law and yet their hearts of stone remained unchanged. It is easy to say that my fellow minister just does not have what it takes to be a good preacher, but to have what I say that he lacks is more difficult. When we begin to replace criticism with creative action for good, we are beginning to shed the light that will gradually

and we shall be able to see more clearly and farther.

The luminous dial on my watch does not yield much light and yet it is enough for me to see the time in the darkest night. If I have planned some work at an early hour, the watch shows me the time; I can set myself to my task if I am willing. That is another characteristic of light: it illumines some hard work waiting to be done. As Paul traveled the road to Damascus, the great light struck him down in the heat of the day. It was so bright that he was blinded for a time and yet as his eyes came into focus he was able to see the path that was cut out for him. Though it led him into many hardships, he was always ready and willing to follow the stormy path that was before him.

One of the things dreaded in the north country is to get lost because of snow blindness. In this case the light is so bright that it dazzles and blinds. At the transfiguration the chosen disciples were dazzled by the brightness which surrounded the Master, but Christ took them down into a needy world where they were able to see more clearly their paths of duty.

Our lights should shine so that others may see our good works and glorify God. This is the task of real torchbearers for Christ. Walk boldly in the light, say the Scriptures. As the embers burn low in a dying campfire, we must be willing to rise from the point of inspiration and plod the dusty road of duty.

The torchbearers of Christ for a new year are those who seek God's will through his Word. Their torches become lighted by genuine devotion to him. As the world fans their torchlights to a new brilliance, the new year will begin to dawn in the hearts of men.

LIFE'S LESSON

Clyde Edwin Tuck
Springfield, Missouri

*My soul, expanding with advancing years,
Sighs not for its lost springtime long ago,
But journeys toward the sunset's fading glow,
Forgetful of its yesterdays of tears;
It has forgotten all its foolish fears,
Well knowing that life's aim is but to grow,
Reflecting love, like Christ came to bestow,
The love that evermore sustains and cheers.*

*My soul has learned life's lesson and is calm;
It first seeks to supply a neighbor's need,
And gives a word of hope to those who fall;
For others' wounds it tries to find a balm,
And shows the failure how he may succeed—
God's boundless goodness is for each and all.*

overcome the darkness.

Youth today need to keep in close contact with the Powerhouse that light may be produced at the point farthest away. Any break between the light bulb and the power plant makes it impossible to produce light. Thus light comes from power being channeled and not from energy that runs in many strange and diverse directions.

Men are in need of light today around the world; it is the light that Christ's torchbearing youth can give. In John 12:35 Christ tells us to walk in the light while we have the light lest the darkness come upon us. If we walk in the light we already have, we can move forward on the path; as we go, more light will dawn

The Wise Men Beheld the Babe

THE night was still and beautiful; the stars were dazzling in their brightness. And among them one shone more brightly than all the others, and it was that one which the wise men were following. They had studied long and devoutly and they were sure that it was the sign of the Messiah,

for whom they had been waiting. They followed, as the star led, until it came and stopped over a rude stable. Within the stable, they found a baby wrapped in swaddling clothes and lying in the manger. As they looked down at the small babe lying there so helpless, they wondered about many things

Vivian June Lowell
Omaha, Nebraska

and about the place he would hold in the world.

They could not realize that those tiny hands would some day make the blind to see, and the dead to live again.

Some day those eyes would look at men and see into the depths of their souls. In those eyes would appear compassion for men and understanding of all the evil and unhappiness in the world.

Those tiny feet, which were now so soft and small, would one day tread many dusty roads on errands of mercy and love; and finally be pierced by nails as the cross would be raised on Golgotha.

The baby cries would some day be changed to a prayer of suffering for the church and the world in Gethsemane.

His ears would hear the pleadings of the spiritually and physically sick, and he would be moved to heal them and tell them of God's magnificent and all-encircling love.

Those lips would some day, through stories and parables, reveal God's truth and love to his children. They would teach mankind the ideals and principles of justice and peace, and show them the ways of brotherhood and service and unity, and above all else, the way of salvation and eternal life.

Those chubby, dimpled knees would often, in later years, be bent in prayer before the throne of God, interceding for man and asking forgiveness for the sins of humanity.

And in that tiny baby was a soul and spirit such as had never before dwelt in mortal man. It



Gedge C. Harmon

Mr. Denlinger is concerned that the people who believe in world brotherhood should not hide their lights under a bushel. He tells here how we can let that light shine.

Peace Action Now

SO desperate and perilous is the plight of our society that a new direction must be taken by the churches at once toward building the society of peace. If our present frustration continues, we shall soon find ourselves helplessly entangled in the cycle of events that leads to destruction for us all.

World War II grew out of the day-to-day actions and decisions of peoples and governments which followed World War I. Every day now brings problems and decisions which must have their bearing on our future.

Out of the desperateness of this hour we must snatch a new tactic of spiritual insight, a new burst of faith that this is the generation which must smother the scourge of war with a moral rejuvenation. A new kind of grass-roots upsurge must sweep our communities and our churches to move them and our governments to the action which will make possible and probable a peaceful world.

In every church some one or several individuals of deep spiritual power and insight must take the initiative and gather a few serious Christians to form a

Floyd O. Denlinger
Dayton, Ohio

peace action committee, pledged to the giving of time, money, thought and action to the long struggle ahead of us. It may be the minister, a local teacher, an attorney, a farmer, a housewife, a professional man, a layman, any Christian who can start to crystallize our common desire for the good society into a program of action on the local community level. These little fellowships of the spirit and of action in each church and congregation can then join forces in a significant adult-education project in the community and in the nation, which must make itself felt in national and world affairs.

A peace action committee should begin by meeting promptly and regularly every week. The members of this committee must give time to play, study, write, act, and feel their way forward together. Organization should be held to a minimum. Some hard study of the congregation and the community will be needed to determine where to begin. A good deal of educa-

tional work among themselves may be necessary before the committee can unite on a program for peace which will be effective in their community. Building a peace library will be essential. They may want to join Community Service, Inc., Rural Life Association, town meeting discussion groups, co-operative societies, etc., according to their community interests and needs. Problems of religion and economics, government, politics, democracy, race, communism, and Christianity, all will have to be grappled with.

Early in the forming of the committee some tasks and actions should be assigned to each member. Study and planning and action must become one pattern. It may be a letter to a congressman, a typing task for the group, drafting a peace poll or questionnaire for the local congregation, working on a Church World Service project, writing to the people's column of a newspaper, research work on a subcommittee, running the mimeograph, any service which will move forward the plans of the local peace action committee. Plans must be made and many tasks ready and waiting for new committee members. And when the needs are urgent the committee will be in position to ask for assistance from the church. We must furnish an outlet for action on the local-congregation level for all the idealistic meetings, conferences and discussions which always end on the question, "What can we do about it?"

However, the peace action

was the Spirit of God in the flesh—God's Son, Jesus—who had come into the world to die for the salvation of all. The life of that sweet baby lying there in the manger would one day be given up in painful agony on the cross in atonement for the sins of all mankind.

As the wise men stood there looking down at the baby and laying their gifts at his feet they could realize only a few of these things. But of one thing they were certain—this was their long-promised and hoped-for Messiah, their Savior and King, whom they would follow always as he revealed God's will to them and all mankind!

committee should not conflict with other church organizations such as the prayer-study group, missionary society, or laymen's club. Enlist and welcome aid from them, but keep in mind the specialized function of the peace action committee. Some individuals who have not found a place in other organizations may find in the committee a renewed interest in church activities.

tion, those who are determined about a society of peace can and must find significant things that should be done in every community. Special church meetings, peace rallies, letters to the press, Church World Service projects, and many others that can be adapted to every community will come to mind.

While we are building for peace in our church and com-

church in politics, but we do want individuals in the church to affect politics. No public official could ignore such a ground swell coming in from every community, expressed in sincere individual letters, asking questions, presenting careful logic, and asking a fair consideration of presented facts and opinion, all interpreted in the ethics of Christianity.

Eventually each local committee will be laying some lines of co-operation to other church committees, business organizations, labor unions, farm groups and co-operatives, encouraging interaction in the community and once again have that reflected at Washington in our determination to have a peaceful world in our time.

This is the prime task of the church in our day. In every church, a few devout Christians must start now to hammer out a program of Christian action, to beat our swords into plowshares that we might find life in this Atomic Age.

X, the Missing Quotient

Edward Lyons

Munnsville, New York

We use the letter X in algebra to stand for the missing quotient or number. A person who cannot write is allowed to sign X for his name if he has witnesses. So we have X meaning various vacancies. Now in recent years there has been a tendency to reduce *Christmas* to *Xmas*. It seems as if some people are reducing even Christ to an X or unknown person. It appears that people not only want to leave Christ out of their lives but also out of Christmas and Easter as well. Do we have an empty spot in our lives for which we are trying to substitute an X? There is no substitute for Christ. So let's leave *Christmas* as *Christmas* rather than *Xmas*.



A few serious Christians may form a committee to crystallize the common desire for peace into action

Some committees will want to have a group engaged in pamphleteering on peace action for the local congregation via the mimeograph—short half-page or one-page literature, illustrations and quotations on peace problems. Intellectually minded groups could be more ambitious on larger pamphlets or brought into co-operative action by the denominational department of the national church organization. From this central point should go also a regular newsletter of suggestions and inspiration to each local committee.

With creative thought and ac-

munity, it must not be forgotten that we are really aiming at action and decisions where peace is made and unmade—among government officials. Every committee should have a letter brigade group to write fairly regularly to the President, congressmen, local and state government officials, and newspaper editors whenever events suggest the need for facts and opinion to be presented. The letters should be from individuals rather than from the committee or the church, and any semblance of pressure politics should be avoided. We do not want the

Let's Disarm

Lawrence Rule
Pastor, Columbiana, Ohio

LATELY there have been nation-wide appeals to silence the war talk. It is true that all this talk about war is not helping to cement international friendships, but the government is not silencing the worst war talk of all. A huge standing army of over a million men, and billions being spent to develop and maintain the weapons of death speak louder than our peace talk. What we are doing speaks so loud that the nations cannot hear what we are saying. The rattle of our sabers and the crunch of hobnailed boots on gravel make such noises that they echo even to the halls of peace, and Byrnes' peace orations can hardly be heard above the din.

I can think of nothing as pathetic as the proposed plan for peace by military men. By this plan, each nation of the world will soon have a well-equipped modern army, ready for immediate duty. The modern army must be equipped with poisonous gas, death rays, and the very famous atom bomb to see that civilization can get a generous sprinkling of these wonders of the twentieth century at a moment's notice. Our position will be that of a group of men all having loaded revolvers pointing at one another's heads. Small comfort we will have in knowing that our revolver is loaded as we feel the muzzle of several other revolvers on our neck! The very first requirement for international peace is to develop goodwill and mutual understanding and trust. Do you think it possible for men to develop understanding and trust while holding loaded revolvers at one

another's heads? Neither can nations develop these virtues while threatening one another with instant disintegration.

Recently there has been a let-up among the peace groups in their attacks against America's military policy. I wonder if people have given up in despair or have just wearied. Perhaps we do not see the grave danger

that lies ahead for America if she pursues her "big club" policy.

We have no right to give up the struggle to the military. No Christian should ever give up. While it seems that our efforts for demilitarization are very small, our seemingly insignificant efforts may be the burr under the saddle which may eventually cause the military machine to be thrown off. Perhaps we have not galled the horse enough, yet. Why should we

A Suggested Peace Platform

Drew Pearson

Here are some of the planks I would put in the platform of our five-year plan for peace with Russia:

1. Declare a five-year moratorium on all rearmament. This would leave the Red army much bigger than ours, but our navy vastly bigger than theirs, in addition to which we have more airplanes, more factories, and—not to be sneezed at—the A-bomb.

2. Teach the Russian language for at least one year in every American high school, and English for one year in the schools of Russia. Language is the greatest aid of all to understanding.

3. Bring the Moscow Ballet to the U.S.A. for a tour of our leading cities, also the Red Army chorus. Simultaneously send the Metropolitan Grand Opera, the Rockettes, and the Tuskegee Singers for a tour of the USSR.

4. Establish one American newspaper in Moscow printed in the Russian language to explain the American viewpoint to the Russian people; with a similar Russian paper published in New York to explain Russia to the American people. There would be no censorship of either paper.

5. Establish an American radio station in Moscow and a Russian station in New York to broadcast the respective viewpoints of the Russian and American peoples, together with cultural music and drama. Each station would be absolutely free to say anything it wished for five years. This would be an advantage to the Soviet since there are few receiving sets in Russia. However, we should have the right to distribute a certain number of sets to Russians.

6. Exchange 25,000 students between the two countries the first year, 50,000 the second, 100,000 and so on. This would be difficult at first but in the long run it would build up a guarantee of friendship, which no dictator could surmount with war.

7. Organize US-USSR sports contests, with teams visiting back and forth. When I worked in the Balkans after the last war, we had difficulty keeping the younger generation Albanians and Serbs from fighting—as their parents had for hundreds of years—until we taught them to play football. Then they were so absorbed they forgot their other feuds.

8. Send Henry Wallace as U. S. ambassador to Moscow. Whether you agree with him or not, he is a sincere, idealistic seeker of peace who might convince the Kremlin that the American people really desire peace. Actually, that is the biggest job of all—selling the Soviet government on peace.

These are just a few planks in a five-year plan for peace and friendship—a plan which could be put across if we are really sincere about avoiding war with Russia.

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give up when the church has not even begun to put her united effort against the armament race? Let us barrage congressmen with letters. Let disarmament be encouraged in every church by sermons and discussions. Let us use the printed page and the radio at every opportunity we have. We have no right to be discouraged until we have given our best.

We have a more important weapon than that of the military arm. We have the truth of the teachings of Jesus and his Spirit to guide us. We have also the

almost limitless resources of prayer. God grant us power to impress the truth of the Christian gospel on men as never before. As we strive for peace, it is imperative as never before to rely on the Spirit of Christ to lead us into all truth. To do this, the church must spend much time in prayer for guidance and strength for duty. And unless the Christian church spends much time in intercessory prayer our efforts to disarm the world or any other peace gesture that we may make is marked for failure.

And He Broke the Loaves

Robert S. Camburn
New Windsor, Maryland

Of Christ we read: "And he took the five loaves and the two fish and looked up to heaven and blessed them, and he broke the loaves in pieces, and gave them to the disciples and they gave them to the people. And they all ate and had enough. And the pieces left over that they gathered up filled twelve baskets."

In this time of unprecedented human hunger we are the hands Christ would use to break bread and bless it in his name for the hungry ones. Few of us have seen the gaunt face of hunger. It is a terrible face—lined with misery, hopelessness and the terror of death. And it is a mirror of our own faces, if we look with perception, for in those anguished faces we may see our own comfortable security, our own preoccupied indifference. Let us thank God we have bread so abundantly and let us pray, "Help us this day to share our daily bread."

Christ lays upon humanity in the world's prosperous areas the burden of being his hands to

save the needy. Not only can we be his hands, but we are the only hands he will have in this piteous hour. And not only will we be doing his will, but we shall be doing it to him—we shall be feeding and clothing the Spirit of Love in feeding and clothing the children of men. And unless that Spirit is nurtured and enlarged in the hearts of all men we shall never know the kingdom of God in its full reality, for this Spirit in the hearts of men is the kingdom of God. Without that Spirit we shall know even greater human horrors until judgment will overwhelm the habitation of men. Judgment? The final, disastrous and irrevocable consequence of stony and brutal hearts.

Let us, then, in the Spirit of Christ, extend the hand of love to the impoverished and starving peoples of the world, and let us do it now, and keep on doing it so long as the terrible need remains.

This is a good thing to make resolutions about as we enter 1947.

On Being and Doing Good

Galen B. Royer
Huntingdon, Pennsylvania

JESUS strenuously objected to being called good. Why? The answer is found in goodness as men see it.

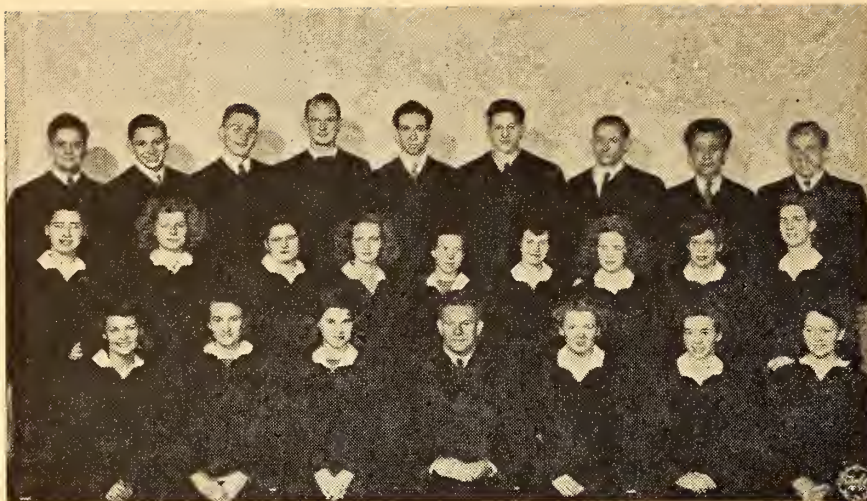
(1) After Satan induced Adam and Eve to use their freedom of choice they broke faith with and disobeyed God in order to be "as God, knowing good and evil." We today are the offspring of that situation.

(2) Generally speaking, since Pentecost the disciples of Jesus have tried to be and to do good and to forsake evil as they have understood these things.

(3) The sinlessness which was lost in Adam, Christ restored through redemption but only when there was personal child-like faith in God. In explaining what the Holy Spirit's work was to be after he came, Jesus said that he (the Holy Spirit) will convict the world "of sin, because they do not believe on me" (John 16: 9). Of course, "the world" in this instance includes all those who do not believe in Jesus, whether they have heard of him or not. But how about those who have confessed him in baptism? Is it sin for me or you to say, "I do not believe Jesus means that I should obey his command and go tell the good news to the uttermost parts"?

(4) We may think that being and doing good is the self-denial of which Jesus speaks. There may be some instances in which that is partly true. But when being and doing good means being helpful to others without any real sacrifice, worshiping God after our own tastes and conveniences, and conforming to the rules and practices of the group to which we belong, there is little or no self-denial.

(5) Because prophecy (Jer. 23: 6) says our Savior's name is



They Sang Food Into Hungry Mouths

La Verne College chapel choir, under the direction of Professor Elias F. Brightbill, gave a total of thirty-five major sacred music concerts in California schools and churches during the second semester of last school year. The last ten days of March were spent in a 1,500-mile tour through Northern California during which programs were given in sixteen churches, two high schools, one junior college and one radio broadcast. A Sunday morning program given in the Modesto church was also broadcast. During the year there were thirty choir members but on this tour there were twenty-two students; Don Wad-delow, manager; Fred Butterbaugh, field secretary; and Professor Brightbill.

The theme of each program of sacred music in both schools and churches was Peace. The group chose as their project world-wide relief, and offerings were so designated. The total amount of money received from all programs was \$1,514.89. From this amount \$695.42 was deducted for travel expenses, leaving a balance of \$819.47. This amount was sent to the Brethren Service Committee.

The choir members gave what they had and received a blessing immeasurable from the Father of love, the giver of every good and perfect gift.

to be The Lord Our Righteousness, to save our faces we confess he is. In practice we strive in our own wisdom and understanding to be as good as we can be.

(6) No wonder that Jesus rejected the ruler's word *good!* Our highest ideals of goodness are so low and far from God that apparently they are out of sight from "heaven's tableland." Further, disregarding the command to seek first his kingdom and his righteousness some are preaching that people must have food, clothing and better living and social conditions before they are to be talked to about regeneration. Thus we are strengthened in being and doing the

good we think we should do rather than follow Jesus.

(7) But does God want us to be and do good when we do not go as commanded? Jesus said, "If you love me you will keep my commandments." Where did he say, "Be good"? When we believe with a whole heart that to be acceptable to God we must follow Jesus' life and teaching, we are strengthening faith in God; the Holy Spirit is guiding us into the fullness of joy in witnessing to the truth "to the uttermost parts."

We may preach loud and long from pulpit and platform against wickedness in high places and low wretched ones in our own land, but so long as our lives are devoted to being and doing good

without taking the light to the dark places as commanded, Satan has our approval and sits securely on his throne.

When the disciples of Jesus, especially those who accept leadership, believe that Jesus means that they shall preach the gospel to every creature, Jesus, the Lord of the harvest, will find the way to go to the uttermost parts.

So deeply, however, are we absorbed in our own righteousness that we cannot appreciate how greatly Jesus Christ for our own welfare and that of the world longs to be—

"The Lord Our Righteousness"

In hopeless condition, my soul dark with sin,
I sought reformation. I determined to stand
The equal with Christians whose goodness should win.
I followed my conscience with diligent hand—
The Lord our righteousness was nothing to me.

In great consternation to Jesus I fled
For mercy and pardon my soul to set free.
I groaned to be better, my "self" I but fed;
I offered my best. "Unprofitable," said he—
The Lord our righteousness was something to me.

"Forgive them," I heard, an imperative need
To take the Good News to the uttermost part—
To every creature for immediate heed;
There "always I'm with you," is our Savior's heart—
The Lord our righteousness is all things to me.

The Prisoner's Plea

Chester Lee Thompson
Medical Lake, Washington

And do you, too, love him
Who died to make us free?
The lonely man who climbed the hills
Of old in Galilee?
The gentle man who stilled the storm
That raged upon the sea?
Oh, long ago he knelt and prayed
In his Gethsemane,
And sweat great drops of sacred blood
That he might set us free!
Oh, long ago upon the cross
He died for you and me!
And yet he lives forever
And prays for you and me—
That you may be my brother,
That you may set me free!

A Family Resolution for 1947

Roy H. Short

Editor of The Upper Room



THE dawning new year always has about it an exhilarating freshness. Even those who are well advanced in years know, for a brief time, something of the feeling of being young again. There is a disposition to close the door upon the yesterdays with their failures and disappointments and to feel that, after all, life does offer the opportunity to start over again.

For this reason the coming of the new year becomes the time for the making of new resolutions, the disavowal of old ways of living and the pledging of one's self to a better way of life. Oftentimes, of course, these resolutions are later broken but, nevertheless, there have been countless New Year's resolutions which have been faithfully kept by those who made them and the life of the world is infinitely richer because of this habit.

Beyond any question every person should make certain resolutions as he stands upon the threshold of the new year, 1947. Furthermore, groups of individuals should do the same thing. This is especially true of the family. Every family should sit down together in brief informal family council, as the new year dawns, to make its resolutions for 1947. It should face its failures of the past year and, looking forward to the year ahead, frame its ideas of the things that it wants to do as a family. Even a small child could have a part in this family discussion of its plans for the coming year.

One of the most appropriate resolutions which any family can make for 1947 is the resolution that it will have regular

family devotions in its home. This custom of family devotions is an old and honored one which was once common in Christian homes but which with the coming of the new day fell largely into disuse. Happily it is being revived today in thousands of homes. One of the most encouraging things to be noted in recent years in the realm of religion is the large increase of families observing regular family devotions. Oftentimes these devotions are very brief and simple but the value of them is beyond calculation.

After all, why should a family have family devotions? Surely not just for the sake of reviving an old custom. Rather there are certain adequate reasons why this should be the practice of every home.

First of all, the home owes it to God to observe family devotions. Family worship is a means whereby the family acknowledges its allegiance to the heavenly Father. The Bible teaches that this is due him, and our own hearts agree that he is worthy of our worship and of our love. The imperative, "in all thy ways acknowledge him" rests upon the home as well as upon the individual. The home owes it to God to honor his name, and to speak his name with reverence within its walls. It owes it to God to be loyal to his commandments and to strive to do his will.

It owes it to him to set aside a separated portion of its income for his work. It owes it to him to attend the services which are held in his name in his holy sanctuary. And it likewise owes it to him to worship him within its own walls. After all, for the Christian home, family worship is not an optional thing but a duty which it owes to its heavenly Father.

In the second place, a home owes it to its own members to have family worship. It owes this to its members just as it is obligated to see that they have adequate clothing to wear and proper food to eat. Worship is food for the soul and through the practice of regular family worship the home contributes to the satisfying of the soul needs of its members. Family worship brings spiritual strength and peace into the lives of those participating in it. It begets in their hearts an awareness of the heavenly Father that enables them to face life confidently, serenely and unafraid. Even small children who cannot perhaps understand everything that is said and done in family worship nevertheless derive many benefits from it. They sense the atmosphere which this daily occasion affords and an impression for good is made upon them from which in all of their after years they will never finally escape. Certainly it is true that we as human beings do not profit only by what we can understand. Rather we profit by the total impressions that life makes upon us. Family worship makes an

A Godly Home

Charles Dumond, Jr.

Bethany Seminary, Chicago, Illinois

NOTHING so influences the character of future young men and young women as to have the essential security of being wanted. Brethren homes over our country have provided a wholesome atmosphere in which young people can be nurtured, loved and guided to maturity. Therefore, it is only natural that small numbers of our young people have been incarcerated from and ostracized by the society that most of us love. Godly homes are necessary, if we are to give to the world the greatest Christian product, children.

However, there are little fellows with pinched, thin, tired, impoverished faces who find themselves behind closed doors and barred windows because they have not had this privilege of being nurtured, loved and guided in a godly home. Many of these are released from our juvenile institutions feeling unwanted. As a result they will try to resist through unsocial ways the society that does not desire them, and in so doing repeat the vicious cycle, ultimately ending once again behind closed doors and barred windows. Can the Brethren home help these who have the possibility of becoming responsible citizens?

We have sent money to foreign relief; we have sent missionaries across the waters; we have given heifers for relief; but many of us have not shared our homes. When you look upon these thin, pinched, little faces, won't you notify your state child placement department, give them the facts of your home and of your religious affiliation, saying that you would like to have a child of average intelligence (or better) share your home with you? All that we Brethren have we owe to our heritage.



Keystone

impression upon a growing child which is sure to tell in all of the after years.

In the third place, the home owes it to itself to have family worship. Every home is interested in the achievement of family unity. It wants to be one group united by ties of love and tenderness. Nothing makes for family unity more than for a family to worship God together. When the members of the family sing together and read together and pray together and talk together about religious things that family comes to be bound into a unity by ties which

families who do not practice family worship never know.

New Year provides a golden opportunity for every pastor who is interested in being of service to the homes of his people. Especially does it offer an opportunity for him to urge them to include the practice of family worship among their family resolutions for 1947. There are many ways by which the pastor can help. He can preach a sermon that lifts up the value of family worship. He can provide a covenant card which his people can sign, agreeing to have a Christian home. He can make use of the pages of his bulletin to lift up its importance.

Here is a chance for us through the compassion of Jesus to give something to our posterity. These children in our juvenile institutions need homes. Can we share ours?

East and West Meet at the Christian Altar

Chaplain Percy H. Hickcox

as told to Mary Campton, in *The Link*
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Council of the Servicemen's Christian
League

More than a bit unusual was the first American-Japanese religious service held last December in Aomori on Northern Honshu Island (chief island of Japan). The gathering was unusual both in its congregation and in its place of meeting. For among those present on this occasion were Japanese students, parents with their children, G. I.'s and chaplains—and a Buddhist priest! And their house of worship was a Buddhist temple! All regular churches in Aomori were destroyed when the city was bombed out, but this temple somehow survived the fires.

It was December 23; quite naturally the meeting took the form of a Christmas service, and was planned especially for the children. Against a background of elaborate Buddhist trappings, the Christian altar with its central cross and candles was set up, and in this peculiar setting a small portable army organ rolled forth the strains of some of our great songs of the Christian faith.

Rev. and Mrs. Hogan Matsumura, Methodist missionaries, arranged the service and invited members of their bombed-out mission station in Aomori to attend. Hymnbooks in both Japanese and English were furnished, and the hymns and prayers were followed by each group in its own tongue. A group of G. I.'s sang heartily a number of the old familiar Christmas carols. Then Mrs. Matsumura responded by singing one in Japanese. And to the children one of the local pastors related the Christmas story, which many were hearing for the first time.

Japanese Christians had difficult years throughout the war, during which their activities were frowned on by their authorities. The hope of a new Japan lies in the hands of those Christian minorities and of other forward-looking and internationally minded forces in these islands.



Beginning this week, the Scripture lessons for our daily worship experience will be the daily Bible readings which accompany and clarify the International Sunday-school Lessons. The lessons for the first quarter of 1947 center in the Gospel of John. Nowhere in the Holy Word can be found richer interpretation of the Christian gospel, or loftier concepts of Christian faith and experience. Let these readings each day lead you into new depths of glorious Christian living.

Monday, December 30

God's Handmaid in Creation. Prov. 8: 22-31.

This magnificent poem on wisdom is a fitting prelude to the great drama of the Eternal Word. Wisdom, the wise, foreseeing, creative expression of the very mind of God, precedes all else, and is the same as John calls the Word, the Logos of God. Would you stop short of attaining it? Pray today for clear vision of God's truth.

Tuesday, December 31

God Self-revealed in Jesus. John 1: 1-8.

In this gloriously familiar passage one great word stands out in the Revised Standard Version, which the author will use throughout these studies: "The light shines in the darkness, and the darkness has not overcome it." Let that be your anchor and hope through these trying days! The darkness can never put out the light! Pray today for triumphant faith for tomorrow!

Wednesday, January 1

Christ's Pre-earthly Activity. John 1: 9-13.

The same creative power of God which brooded over the vast chaos and spoke light and order and life into being was in Christ—and is ready to be alive and the guiding, dynamic force in human lives today. Why live through 1947 "at this poor dying rate," when you could have power and joy? Pray that the year begun today will be one of triumph, joy, serenity for you.

Thursday, January 2

Christ Reveals God's Grace and Truth. John 1: 14-18.

We are all more or less picture minded; we need concrete images

Edward Krusen Ziegler

to make spiritual truths clear. Jesus Christ does that for God. He shows us, in human form, the whole glory and beauty and truth and compassion and love of the Father. Begin the year with that ineffable vision of the Father in your heart. Pray that it may be real to you, that you may share it with others.

Friday, January 3

The Testimony of John the Baptist. John 1: 19-34.

John, uncompromising and stern, yet was meek and loyal in his relation to Christ. Note what he said: "I am a voice; a worthier has come. Behold the Lamb of God! I saw the Spirit descend upon him!" And Jesus accepted his homage. Pray that you may grow throughout this year in understanding and appreciation of the Christ.

Saturday, January 4

The First Disciples. John 1: 35-51.

It is always interesting to see who are one's first friends in a new neighborhood or school. Note the kind Jesus attracted—Andrew, Simon Peter, Philip, Nathanael, a group of the hardiest, finest, most loyal and true men in all Galilee. Jesus was a man among men. Pray that the men of your family may be drawn into intimate manly friendship with Christ.

Sunday, January 5

Experiencing the Word of Life. 1 John 1: 1-7.

What is the road to real fellowship, real community? Is there any other sure road than the road of intimate friendship first with Christ? Can we hope for any kind of helpful, enduring world community outside of the Christian fellowship which has its roots in God? Pray this Sunday that the church across the world may demonstrate this brotherhood convincingly.

Our Father, we pray that in the study of this lesson which centers in Christ we may be led into a fuller commitment to him. Amen.

... Kingdom Gleanings ...

Brotherhood Theme for 1946-47

Christ the Hope of the World

Calendar for Sunday, December 29

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and used by its permission.

Sunday-school Lesson. Paul Claims the World for Christ—Acts 9: 15; 19: 21; 23: 11; 28: 28-31; Rom. 1: 13-16; 10: 16-18; 15: 22-24. Golden Text, I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. Rom. 1: 14.

B.Y.P.D. Topic for December. Do You Know Your Bible?

Gains for the Kingdom

Ten baptized in the Kingsley church, Iowa.

Fourteen baptized in the Bareville church, Pa.

Eleven baptized in the Briery Branch church, Va.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Wilmer Petry of Akron, Ohio, in the Akron church, Pa., Jan. 6.

Bro. Rufus P. Bucher of Quarryville, Pa., in the Little Swatara church, Pa., Jan. 12.

Personal Mention

Bro. J. A. Strohm will represent Southeastern Kansas on the Standing Committee of 1947.

Elder and Mrs. E. E. Blough of Manassas, Va., celebrated their fiftieth wedding anniversary on Sunday, Dec. 22.

Brother and Sister Lawren Clark and their son, David, of Modesto, Calif., were recent visitors at the Publishing House. They were on a journey by motor around the country. Their hope was to reach Quebec by Christmastime.

Bro. M. L. Woodhatch, who was the delegate from the Texas and Louisiana District to the meeting of B.S.C. representatives at New Windsor, Md., and who attended a meeting of the United Nations at Lake Success, N. Y., will be giving a report to the churches of the district. He began at the Rosepine church on Dec. 15.

Mrs. Harriet Mason Stevens of Hampton, Va., recently celebrated her 105th birthday. This event was significant because Mrs. Stevens is the oldest known living missionary. She went to Burma in 1865. She has five living children. Mrs. Stevens celebrated the occasion of her birthday by attending church as she has done regularly for 105 years.

To Pastor Galen K. Walker of Glendora, Calif., our thanks for a brief note in the bulletin explaining why it has been necessary to adjust Gospel Messenger subscription rates. He called attention to the fact that the price of paper has advanced more than 100% since club rates were put into effect before the war, and that other costs had also tended to increase.

Bro. Rufus King, director of the Puerto Rico project, wishes to thank the church for its very generous response in toys and other things for the celebration of the Puerto Rican Christmas. Some five hundred children were entertained and given toys. More toys were sent than were necessary and the excess toys were directed to Europe, where they will be placed in children's hospitals.

Paul Comly French, formerly executive director of the National Service Board for Religious Objectors, has been appointed general manager of CARE (Co-operative for American Remittances of Europe, Inc.).

Bro. John M. Cox of Cambria, Calif., writes that the two sermons by Elder D. L. Miller, described in the Nov. 23 issue of the Messenger, will be published within the next few weeks. One aged brother wrote that he heard Elder Miller preach these two wonderful sermons and that it will bring great joy to his heart to have the privilege of reading them. One copy of both sermons can be supplied for fifty cents, or three copies of each for one dollar, he tells us.

Miscellaneous Items

Throughout the brotherhood there have been many Lord's-acre projects. The men of the Eden Valley church at St. John, Kansas, report close to \$2,000 net from their project for the year. The men of Union Ridge, Hampton, Iowa, realized more than \$1,400 from their project. Neither of these churches has a membership of a hundred members. This report comes from R. E. Mohler, secretary of men's work.

The giving for the women's work project is keeping pace with last year. On Dec. 1, 1945, the total for the first nine months of the year was \$7,703.73. This year on the same date it is \$7,715.12. If all who have not yet made their contribution will do so during January and February the goal of \$27,800 will be met. The earlier you take care of this matter the better.

Brethren service workers during their week of meetings at New Windsor went to Washington and to Lake Success to visit members of our own government and of the United Nations assembly. They feel that there are great possibilities for disarmament now if we will impress upon our government and upon our U.N. representatives the importance of doing something about it at once. Letters and visits to them will help.

The new Catalog for Church Workers is available on request. You will find it especially useful since it combines the Brethren Publishing House Catalog, General Boards Literature Catalog, List of Plays for Church Groups and the Visual Aids Catalog. Send requests to Brethren Publishing House, Elgin, Ill.

Do you have a friend who is ill? Walter H. Dyck writes: "For some time I have kept my copy of Take Heart at the Mennonite Deaconess hospital, Beatrice, Nebr., where it was in constant demand." Take Heart is the lovely picture-devotional book written by E. G. Hoff. It is available through the House at \$2.00 per copy.

Do This:

1. Send letters every three weeks to senators and congressmen, showing the dangers of the proposed compulsory military training. Point out that this leads to control of the country's foreign policy by the military and that it was exactly such usurpation of power by the military of Japan which in the 30's rapidly involved that country in war with China.

2. Write to the President, to the Secretary of State and to Warren Austin, United Nations representative at Lake Success, N.Y., urging that the United States discontinue holding back on disarmament and begin at once to lead out more courageously for world-wide disarmament including abolition of conscription everywhere.

We Can Be More Hopeful Now

As this Gospel Messenger goes to press the U.N. assembly meeting in New York is ending. There are many things which they left undone but the advances which they did achieve were considerably beyond what most of their best supporters had dared hope.

It now seems certain that the U.N. has begun to find itself and to sense its responsibilities and its strength. It does not have an international police force yet but to their surprise the members seem to be discovering that there are forces operative in the world which are stronger than military and police power.

They have selected a permanent site.

They have taken a step toward disarmament and focused the attention of the world in that direction.

They have demonstrated that there is not just one "bad boy" among the nations but that in different ways each major nation has both its "bad-boy" and its helpful and co-operative aspects.

They laid the groundwork this time for the recognition of the power of God as he might be invoked to work among them.

Many prayers were offered in their behalf; progress toward peace was made. For this let us thank God.

R. E. Mohler, executive secretary of men's work, is circularizing the men of the Church of the Brethren with the following suggestions for the things which they should emphasize as Christian laymen: (1) enlist more men in adult Bible study; (2) develop in men a Christian use of possessions; (3) win men to Christ by face-to-face methods; (4) enlist inert church members in worship, service and giving; (5) maintain men's night, with monthly or weekly fellowship programs; and (6) evangelize, teach and train boys.

The January selection for the Brethren Ministers' Book Club is *The Public Worship of God*, by Henry Sloane Coffin. Concerning this book Raymond R. Peters says: "The Public Worship of God is a source book for leaders of services of worship, with special interest for the minister. Following a chapter that eloquently states the goal of worship, Dr. Coffin reviews the history of different rituals and discusses the art of public worship, the composition of prayers and of sermons, and the choice of hymns. There is a growing interest in public worship and the committee feels that Dr. Coffin's book will greatly enrich the minister's resource material." The list price is \$2.00 per copy; the Gish Fund price to ministers of the Church of the Brethren is \$1.60 per copy.

Dr. Toyohiko Kagawa is preaching continuously among the people of Japan. As they turn from emperor worship the time is ripe for them to turn enthusiastically to the Christian religion. Brigadier General Fellers, who returned recently from Japan to America, said, "Dr. Kagawa is free to work among the people throughout the country. He is converting fifty people a day." There are many in America who are eager to join Dr. Kagawa in this evangelistic effort. They cannot send money to him because of the difficult exchange rate which makes an American dollar worth only fifteen cents in Japan. Therefore, a group of interested ministers have decided to send gift packages to Kagawa which he can distribute to his Japanese converts. These packages can be filled with all the various things which people in a devastated country would need: buttons, pins, thread, needles, shoe laces, cloth, towels, underwear, pencils, writing paper, dried fruits, flour, first-aid supplies, vegetable seeds. The package must not weigh more than eleven pounds. You are asked to pack and mail the package yourself directly to Dr. Kagawa. The address is 603 Nichome, Kami Kitazawa, Setagaya ku, Honshu Island, Tokyo, Japan. Gift labels or further information can be secured by writing to S. Parkes Cadman Memorial Center, Cadman Plaza, Brooklyn 1, New York.

Northeastern Ohio men's work provides support for Wendell Flory, missionary to China. This statement is made because in the issue of Dec. 7 this support was erroneously credited to another district.

Philadelphia, as an answer to race riots and lynchings, at a large public meeting recently awarded a scholarship to an outstanding Negro Philadelphian who showed unusual ability in his field. Negroes and whites joined in this public meeting.

The Brethren Student Christian Movement conference, which was held at McPherson College at Thanksgivingtime, sent a letter to Attorney General Clark and to President Truman, urging Christmas amnesty for all conscientious objectors in prison.

With Our Schools . . .

Bridgewater College

The annual Spiritual Life Institute will be held on Jan. 7-9 with the regional executive secretary, Bro. Minor M. Myers, as conference director. The speaker personnel will include Dr. Frederick E. Reissig, Washington, D. C., Floyd E. Mallott, Chicago, J. Quinter Miller, New York, W. Harold Row, Elgin, and Howard L. Alley, Huntingdon, Pa.

Encouraging progress is being made in the expansion movement campaign for a new women's dormitory and a science hall. Approximately \$100,000 has been given and district organizations of the region are working consistently toward the remaining \$200,000. On Oct. 23 a representative group consisting of twenty-one men met at the college to formulate plans and set up appropriations for the districts of the region. They will meet again on Jan. 8, during the Spiritual Life Institute and bring reports of their progress.

The internationally famous Pasquier Trio is to present an ensemble program on Jan. 14. This trio is recognized as among the best in the interpretation of chamber music and is the third number of the lyceum program. The Barter Theatre and the Rosenfeld Duo were presented in October and November respectively.

A chapter of the Fellowship of Reconciliation has been organized on the campus with Chester Keller of Sheridan, Pa., as the president.

The Federal Bureau of Community Facilities has approved Bridgewater for surplus buildings when available. These include classrooms, recreational rooms and an infirmary. Considerable office equipment is to be made available within the next few weeks.

Trustee Charles W. Wampler again contributed the turkey for the Thanksgiving dinner at the college. All new faculty members and their wives were invited to join in this festive occasion.

Among the many stimulating chapel programs of the year should be included the address of Dr. Pak-Chue Chan, a Christian medical doctor of Canton, China, who with Mrs. Chan appeared in chapel on Dec. 4. Dr. Chan used as a theme the old China in its relation to the new China and presented a challenge to the Christian people to help make China Christian and thus prevent the country from turning to communism.

Large enrollments which cause crowded conditions naturally are accompanied by some difficult problems but the general morale of the students is excellent. President J. I. Baugher is much appreciated as the new administrator and every one is eager for the day when he will be sufficiently recovered from his recent illness to resume activities at the office.

Our Mission Work



Top: A staff worker of the Home Missions Council wins the friendship of migrant children.
Bottom: Sunday school under the trees

The Church Aids Migrant Families

Edith Lowry
Home Missions Counsel
New York City

Douglas Banks and his family were happy, despite the fact that they were on the move again and did not know exactly where their next "home" would be.

They had had a good season—for migrants—in the potato fields of New Jersey and they had made good use of their meager earnings. Susie, Douglas' wife, had found a good supply of reasonably priced clothing in the near-by town where

they went on Saturday nights in the labor contractor's truck to buy groceries. Each week she had bought, after the groceries and meat were paid for, as many suits of underwear, dresses, shoes, suits, sweaters and coats as possible for the children to wear during the winter in Florida.

Now they were on their way back to the Negro migrant camp in Pahokee, Florida. Their new clothes and all their other possessions were packed in one suitcase and a pota-

to crate. They covered their luggage with their bedding and used it to sit on as they rode southward in the truck with other migrants who were returning to farms in Florida for winter work.

Night and day the truck rode on, stopping now and then to permit some of the workers to get off at their destinations. When the truck stopped in Pahokee, Douglas and Susie lifted down the fretful children—their son Dolphus and Susie's little granddaughter Mildred.

When they turned to get their belongings from the truck, they found, to their dismay, that their bedding covered nothing but an empty crate and box. Their new clothes, all that they owned, were gone. The driver "surmised" that someone who had left the truck during the night must have taken the Banks' family things. There was no way to trace them; so the family went to look for a shelter.

Fortunately, they stopped at the home of Dr. and Mrs. L. W. Armstrong, who took them in. Douglas soon found work on a near-by farm. When Mrs. Armstrong heard of their misfortune, she provided work for Susie. But the new jobs would not provide money for clothes for many weeks.

Mrs. Armstrong had a solution for that problem, too. She consulted the migrant staff supervisor of the Home Missions Council, through which the churches work in providing a religious and social ministry to agricultural migrants in twenty-five states. The council supervisor went to the store of clean, attractive clothing which various churches had provided through their contributions, and found things to outfit completely the family anew.

Douglas and Susie Banks and the two children of their family became active participants in the religious and recreational programs sponsored by the staff of the Home Missions Council, wherever they worked from Florida to New Jersey, after that.

Protestantism's spiritual and social ministry for agricultural migrants reached 90,000 individuals in seventeen states during the summer food production season through the co-operation of twenty-three denominations in a program directed by the Home Missions Council of North America.

Worship services, Sunday schools, personal counseling, children's nur-

series, recreation activities and leadership training were included in the program conducted by a trained staff of 220 workers in more than 200 project areas. The staff serving this "moving parish" was composed of ordained ministers of several denominations, community workers, children's workers, teachers, recreational leaders, music directors, assistants and volunteers.

Of the 325,000 seasonal farm workers in the states where the churches' ministry was conducted, 28 per cent participated in the various types of programs. The migrants reached by the program included native whites, American Negroes, Jamaicans, Bahamians, Spanish-speaking Americans, Mexican nationals, Puerto Ricans and American Indians.

Co-operation of local churches, state councils of churches, national home missions boards, farmers, growers' and canners' associations and the migrants themselves made

possible this extensive program. The churches' religious and social ministry to migrants, now in its twenty-sixth year, is provided for all who can be reached, regardless of race, color or creed.

Major financial support for the program among agricultural migrants is received by the Home Missions Council from the denominational home missions boards and the World Day of Prayer offerings of church women. All of the co-operating groups, however, share in the cost of the ministry with increasing support being given to state programs through state migrant committees from local churches, and local and state councils of churches.

Because of the nature of their work and life, migrants and their families are prevented from enjoying many advantages which other Americans take for granted, including that of a church home. For that reason, the migrants welcome

the religious program provided for them on an interdenominational basis by the Protestant churches through the Home Missions Council.

Typical of the reaction of the migrants to the spiritual and social ministry was that of Mrs. John Sykes of Sanford, Florida, who told the churches' minister in a New York state camp on his first visit to the family:

"Reverend, I'm so glad to see you. I was in a camp in Pennsylvania last year and they didn't have a single service all the while I was there. I said I wouldn't spend another season up here if they didn't have some kind of religious service. I was fixing to go home if some of you ministers hadn't come in here to start services. I found out what they mean to a camp."

Farmers, officials of canning companies and camp managers also attach high value to the work of the religious and social workers among the migrants. Increasing co-operation, financially and in providing facilities for the churches' program, indicate the importance of the ministry to the employers of migrants.

In many projects where the churches' workers conduct worship services and Sunday schools, the only place available for the programs is out of doors, often in the shade of a tree or of a camp building. In some camps, a building, such as the dining hall or the recreation center, is used. Only in a few projects are near-by church buildings available for migrant services.

Personal counseling by the churches' minister to migrants often produces the most lasting results for good in the life of the migrants, for those underprivileged people many times find this worker their only friend. One staff minister summed up his work in counseling last summer by reporting that he rendered "such services as were needed in cases of disorderly conduct, fights, jailings, marital difficulties, worker-contractor difficulties and contractor-manager relationships."

Many migrant families are reached by the churches' workers through the recreational program, which seeks to develop the migrants physically and socially. Creative use of leisure time, good sportsmanship and the art of playing together are taught to young and old in the migrant camps by the ministers and recreational workers.

Top: Agricultural migrants from Mexico listen to a worship service in Spanish. Bottom: Children of agricultural migrant workers at a child-care center





Shoes

Look closely at this picture. The shoes pictured here came off the feet of German children. In this country we call shoes "worn out" when the slightest hole develops. But look at these shoes again. The soles are completely disintegrated. In some cases the tops are nothing but fragments held together with string. Shoes like these will have to do many a child through the winter. Shoes like these will expose thousands to the ravages of illness and disease.

Shoes stand high in the list of relief needs. One of our workers writes from Poland, "Most urgent is the distribution of shoes, clothing, and food. I would put shoes first, especially children's shoes." Another report direct from the Philippines declares, "Hookworm is rampant owing to lack of shoes." M. R. Zigler cables from Germany, "Desperate need for shoes." And still another report from Poland declares that there are in

If You Want to Donate Shoes

Clean them up and tie them together in pairs. Then pack them well and send to the relief center at either New Windsor, Md., or Modesto, Calif. Do not send shoes that are beyond repair. Send shoes in the best possible condition and of as sturdy a type as possible.

that country four hundred thousand children without shoes. You could call the roll of many other countries over the world and get the same reply concerning many orphans and homeless children.

There are at least two good reasons why a shortage of shoes exists in countries overrun in the war: (1) shoe factories and supply plants were destroyed, and (2) the

source of leather (cowhide, horsehide, etc.) was reduced. Because of the shortage the price of shoes has risen in many places to the equivalent of \$20 a pair in American money—a price far beyond the reach of most of the people.

To the need for shoes the Church of the Brethren and other denominations have responded very well. Packages of shoes continue to pour into New Windsor, where they are handled with dispatch, unpacked, repaired, repacked and shipped. Out on the West Coast the Modesto center, with its new shoe repair equipment, is helping maintain the flow of shoes overseas. But, as with so many things, we have scarcely scratched the surface. The need is far beyond the shoes donated.

And so we come face to face again with the Christian imperative to continue and to increase our giving and sharing. Does such a spirit bring a reward? You will know the answer if you study the picture below. Note the happy eagerness of these German children as they receive Brethren-donated shoes. The shoes are being given out by a deaconess of the Evangelische Hilfswerk, the church organization in Germany through which our clothing donations to that country are thus far distributed. Here is real evidence that our willingness to part with some shoes of our own is bringing health and happiness in large portions to many overseas.



Brethren Service Personnel Overseas

Place	Number	Type of Work	Co-operating Agency
England	2	Prisoner of War	Y.M.C.A.
France	2	Children	American Relief for France
			Y.M.C.A.
Belgium	5	Prisoner of War	
	3	Relief	
Austria	1	Relief	
Holland	4	Children and Nursing	
Germany	2	Director	CRALOG
Italy	9	Reconstruction	A.F.S.C.
Puerto Rico	38	Community Service	
Ecuador	3	Teaching and Community Service	Methodist
Sweden	2	Relief	GMB
China	38	Plowboys and Trainers	UNRRA
	5	Missionary-relief Workers	GMB
India	1	Relief	

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Additional personnel soon to go: China, 7. For the future: China, 12; Ethiopia, 6.

Part II

Warsaw, Oct. 21

I secured the following information today: The prewar population of Warsaw was about 1,400,000; 500,000 Jews were killed by the Germans in the early part of the war and their ghetto reduced to nothing but acres of piled bricks; we saw it today. Three hundred thousand city residents, mostly women and children, were killed by the Germans during the insurrection. I was wrong when I said in yesterday's letter that the Germans evacuated the population before they destroyed the city block by block. They destroyed the city block by block as they captured them from the insurgents. Almost all of the population joined in and helped the insurgents in the block-to-block fighting. The Germans gave no warning when they seized and blew up buildings and consequently most of the 300,000 died by being caught unawares in the destruction of their apartment houses or office buildings. Hundreds of human remains are being found in the debris. Eighty per cent of the city was destroyed in this way until the insurgents gave up after two months of fighting when the Russians did not reach them or relieve them. It was then that the remainder of the population evacuated and the Germans destroyed another 19% of the city before the Russians took it. There are 130 women to 100 men now in Poland, 1,000,000 uncared-for youngsters and 300,000 orphans. The present population of Warsaw is about 600,000 since the liquidation of 800,000 former residents. This is probably the greatest number of deaths in any one city during the war.

Near Danzig, Oct. 26

Four of us crawled into the back of an old canvas-covered truck this morning and set out over the snow to see some of our heifers. It was a bumpy ride and cold, I can assure you.

Soon we pulled into the farmyard of Bronislaw Arcab of the village of Suchy Dab, who had been given heifer No. TB366294. He claimed that this Holstein heifer was giving thirty liters of milk a day, but we doubted it. However, she did look good. Because his farm near Kielce, south of Warsaw, had been completely destroyed, he and his family of seven children

had been the first to be moved to this new district to take up farming again in May, 1945. This farm was previously owned and operated by a German farmer, but all of the German farmers in what is now Poland have been forced to move to Germany and to leave their farms and equipment behind. Polish farmers who suffered complete damage by the Germans during the war have now been placed on these former German farms, and many of them have started farming again with a heifer-project cow. After taking a picture of the cow and the family, we moved on to the farm of the Kopania brothers.

Antoni and Adam Kopania with their families live in a large former German home in Krzywie Kele. One has four children and the other three. Antoni received Jersey heifer No. 2910 and Adam Holstein heifer No. 2878. They also moved here in May, 1945. They, as well as the other farmers whom we visited, had moved from the Kielce district. Their farm buildings had been destroyed and their fields mined. A third brother had been killed in the field by a mine. Each now had fifteen hectares of good rich soil which required two horses to plow. One had been given a horse by UNRRA and had bought another. The other brother had been able to buy a horse also, so together they had three. They inherited the previous owner's tractor as well. The Jersey was giving twenty liters per day and they planned to keep her good-looking heifer calf. The Holstein's calf had died. Before the war each had owned one horse and two cows. They said the Jersey cow was to have another calf in six weeks.

—Ralph E. Smeltzer

B.S.C. Representatives Urge Anticonscription Drive

By unanimous decision the district B.S.C. representatives meeting recently at New Windsor urged the church to employ one or two full-time persons to act in behalf of the Church of the Brethren in Washington during the anticipated drive for universal military training early next year. Their statement said in part, "District Brethren service representatives, meeting at New Windsor, are very much concerned that the Bethren Service Committee implement its policy concerning conscription and related matters, by employing one or more persons on full time at once to carry out actively procedures to achieve these objectives."

Information and Inspiration . . .

People gave \$143,151.78 between March 1 and October 31 of this year for the real-goods program of the church. Chief of the items for which the gifts were designated were heifers, wheat and cereal.

Relief goods should not be sent to Elgin. Send them to your nearest relief center. Quite a number of packages have come to Elgin recently, and they have had to be sent on to New Windsor. That means additional expense and loss of time.

A medical examination of young people in Vienna, Austria, in May of this year showed that 52% of the girls and 72% of the boys are in impaired health.

"The people of the United States do not know how fortunate they are to have escaped the devastation of war—devastation that is beyond comprehension."—La Guardia.

Special letters of appreciation and Christmas greeting were sent out in early December by the Brethren Service Committee to ex-cattle attendants and ex-C.P.S. men.

A number of the men attending the recent conference of B.S.C. district representatives in New Windsor made a trip to Washington for the purpose of visiting the offices of their congressmen in an effort to acquaint the legislators with the Brethren view on such matters as conscription, disarmament and nationalism. It would be fine if all our members could make their voices heard for Christian citizenship in such a way as this.

Roscoe Switzer, Emma Grace Ritchey and Helena B. Kruger have applied for entrance into Austria, where they will aid with the newly developed Brethren service relief project in Vienna.

Arthur H. Pursell joined the Brethren service staff in Elgin on November 21 as director of personnel. He will tackle the job of finding the right people for the increasing number of volunteer-service projects and of providing opportunities for service for those wanting to give a block of time to the work of the church. He comes to this new work with personnel experience in both a government agency and the Central States Co-operatives. Applications for jobs or questions related to volunteer service should henceforth be addressed to him.

This Matter of Church Attendance

Nevin H. Zuck

Elizabethtown, Pennsylvania

"Familiarity breeds blindness in the best of us; the things we do regularly are the things we are in danger of doing thoughtlessly, and, losing the reason for doing them, we lose the impulse for doing them at all."

Nowhere is the truth of this statement seen more clearly than in church attendance. The reason so many people have quit attending church—countless others do it irregularly—is that they are aware of no compelling reason for going to church. More than one half of the people of the United States belong to some church, and yet on an average Sunday morning, only about thirty per cent of the membership can be found in houses of worship.

It is easy to say that all this is caused by the "spirit of the age," and that people are worldly and materially minded. It would seem better, however, for ministers and congregations to try to see again rather clearly the basic reasons for worship.

Someone has suggested that it might be well, some Sunday, to ask each person who enters the doors of a church the following three pointed questions:

1. What brought you here this morning? What brought you here beyond habit? Churchgoing certainly is a good habit, and is not to be despised. Did we come to hear a sermon, or to be with people? Are these latter reasons adequate ones for bringing us back week after week?

2. What do you expect to get in this church service? Can we worship and remain on a low spiritual level, or will we find vision, guidance, balance, poise, perspective and a sense of what is vital?

3. What do you expect to give to this service? Beyond the contribution to the offering, will you give your best attention, your finest prayers, your concentrated thinking, your best Christian friendliness?

It would seem that such questions discussed in a midweek service or

a church business meeting would help all of us to evaluate our basic reasons for attending church.

In addition to the above suggestion, it would seem well to have an every-member-visitation occasionally to each member and friend of the church. This visitation, paralleling in a measure the deacon visitation, would be an informal one with no financial appeal involved. Rather, it would be a house-to-house conference on such matters as these: What more can the church do for each member? What more can each member do for the church? What more can we, together, do for others? Certainly, out of such a visitation would come specific suggestions as to how worship and the general program of the church could be improved.

Some churches have had a very informal committee called a worship committee. The folks belonging to this committee, representing various age groups and interests in the church, are charged with the task of evaluating the conduct of public worship. Occasionally, this group would meet to discuss the pattern of worship usually followed, the music used in the service, and the material and content of the usual sermon. In some churches, the pastoral committee, which certainly should be active beyond its duties of securing a pastor, could and should carry on the function of such a committee.

Finally, it would seem to me, that beyond all of our attempts to discover the needs of people when they come to church, we should, very frankly, do several other things: first, we should confront our people with the scripture which suggests that we are not to neglect "the assembling of ourselves together"; second, we should challenge our critics and stay-at-homes with this: "If you do not like the church as it is, please come in and help us change it into what it ought to be"; third, we should drive home that being absent is not only a vote to close the church and that it affects not only the spiritual life of a local church, but, in a real way, it lowers



the spiritual tone of the life of a confused world.

As Elton Trueblood in his recent book, *Foundations for Reconstruction*, suggested, "the sooner we begin to say that attendance at church is of great importance, the better."

Recent Articles on These Pages

We are listing here for your convenience the titles of articles which have appeared on these pages during the past three months. Check them for any suggestions or program planning resources you may have missed.

- Oct. 5 Planning for Christmas
- 12 The Church Nursery
- 19 Mission Study in the Local Church
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- Nov. 2 Setting Up a Discussion on Pacifism in the Local Church
- 9 Youth Week Observance
- 16 Church School Attendance Can Be Increased
- 23 A Pastor and a Superintendent Speak to Their Officers and Teachers
- 30 Encouraging Good Reading
- Dec. 7 The Use of Recordings in the Church School
- 14 Discovering the Needs of People
- 21 The Sunday Evening Service

Victorious Living, a strong religious radio program broadcast daily except Sunday over hundreds of the smaller radio stations in America, is sponsored by the International Council of Religious Education. Radio polls show that this program has a large audience. Consult your local paper or radio guide for time and station.

Brotherhood News and Views . . .

Thinking About My First Annual Conference

It was with high anticipation that I set out by train for the beautiful Wenatchee Valley for my first Annual Conference. I count it a privilege, never to be forgotten, to share in the great family fellowship which we enjoyed there.

One evening as the sun was sinking toward the west behind the purple blanket of mountains, we were wending our way on the Brethren special train through a valley. A clear, cold stream of water was flowing, jumping, leaping its way toward the sea. I could look up to the mountaintops and see patches of white snow. I knew these great streaks had been formed because snowflakes, one by one, had descended there. Now and then I would see the water from the melting snow plunging its way down, down over the mountainside to join the ever-widening, ever-deepening stream. The stream became larger and more powerful and more useful as it went along. So, I thought, it is with people. Individually we may not accomplish much. Perhaps we do not make much of an impression on the world. But like the little snowflakes, we become strong, powerful and useful when banded together as a group of Christians standing for what is right.

We were silent that evening as the engineer of the train was speeding us to our destination. Silent, because we were thinking of a greater Engineer and a greater destination. Then someone began to hum. One by one we blended our voices in singing the grand old hymns: Sweet Hour of Prayer, Shall We Gather at the River? A Mighty Fortress Is Our God, Day Is Dying in the West, and others which were sweet and beautiful with meaning. We listened to a short, impressive talk. Prayers were uttered and more hymns were sung; impressions were made on the mind and heart which will linger in the memory forever.

Then came the Conference, with its challenging speeches about service, brotherhood and vision, with its business sessions and finally with its great missionary convocation. The gymnasium was converted into a worship center. From here people were going forth to give their time, their talent, their strength and their all toward the building of a more Christian world. The speaker pre-

sented the challenge of an open door. People responded with their money gifts; better still, people responded with the gift of their lives. I am not ashamed of the tears which poured from my eyes and streamed down over my cheeks as I viewed the chautauqua salute, a sea of white handkerchiefs being waved over every head of that huge congregation. Then the hundreds of voices, blending in glorious harmony, sang, "Speed away, speed away, on your mission of light."

I thank God for the wonderful privilege and the inspiring challenge presented to me by my church at my first Annual Conference.—Edward L. Murray, Marshalltown, Iowa.

A New Church in West Virginia

For many years the thought in the minds of many of our people was that a Church of the Brethren should be established at Durbin, W. Va., which is a part of the Pocahontas mission congregation of Second Virginia District. So, on July 8, 1946, a special council was called in the home of a Brethren family with Bro. E. S. Coffman, the elder, presiding. It was agreed to buy three lots that had been previously considered. George Vandwander, Howard Gragg and Mrs. Monna Feathers were elected trustees of the church. The locating committee that was previously appointed was chosen as the building committee. Rennie Lambert, Howard Gragg, Ira Vance, Parker Gragg and J. W. Pugh are the building committee with Bro. Pugh of Boyer, W. Va., acting as treasurer for the building fund.

Bro. C. H. Deardorff, our church architect, was at Durbin on Sept. 28 and made plans for the church building. Work is now being done on the basement with the hope that it will be erected before winter so that worship can be held there. At the present, worship is being held twice a month in the Odd Fellows' hall. The membership of the Durbin church now numbers thirty-three. A small number now await the rites of baptism and transfer of letter.

Enthusiasm on the part of the members can be seen by their determination to have the basement completed before winter so that a place will be provided for Sunday-school, worship services and other special gatherings. Approximately \$2,000 has been collected for the building of the church with each group hard at work trying to raise funds necessary to keep the building

of the church going forward. It is hoped that a grant can be secured from the General Mission Board to help with this undertaking.

There is great need for a church at Durbin. The Pocahontas Mission congregation has eight preaching places with only one church house entirely Brethren. Durbin is also the center of the greater part of the congregation. The people at Durbin crave the prayers and interest of the brotherhood.—Wilmer Crummett, Arbovale, W. Va.

Buck Creek Church, Indiana, Observes Anniversary

On a recent Sunday we observed the one-hundredth anniversary of two events—the birth of our oldest member, David Rhoades, which took place on Sept. 10, 1846, and the first love feast on Sept. 17, 1846. Mr. and Mrs. Rhoades were baptized on May 24, 1875. She passed away six years ago. Uncle Dave, as he is known, has been blind for a number of years. He was able to attend the anniversary services and looked hale and handsome as he sat on the platform in a blue upholstered rocker, a gift of the church. He said, "In the spring of 1857 the stone was laid for the foundation of the church. When the lines were stretched, I came with my father and slipped on the wet dirt and fell on my face, a fall which I very well remember." A large audience, including a number of visiting ministers, attended the anniversary services.—Ella Oxley, Blountville, Ind.

Kansas Sunday-school Class Progresses

W. E. Burroughs of Independence, Kansas, sends an interesting account of the Sunday-school class which he teaches. The ages of the class members range from thirty-five to seventy-nine. The total attendance last year was 1,003, which was a gain of about 25% over the previous year. One sister more than fifty years old walked to Sunday-school fifty Sundays during the year. Since her home was several miles from the church this made a total of three hundred miles that she had walked during the year to be in Sunday-school. A common saying in their class is, "You are a stranger here only once." Following up on that they see to it that they make every stranger feel at home and eager to return to the class.

The class has been busy during

the year evangelistically and also in keeping abreast of the present world. They have sent petitions to the government about conscription and about alcohol. One member of their class was baptized. The teacher says, "In general we are trying to serve God and humanity by being good and by doing good."

1946 District Meeting of Texas and Louisiana

Authorization to launch a Mexican mission and service project at Falfurrias, Texas, was an outstanding action of the 1946 district meeting of Texas and Louisiana held in the Rosepine church, La. This work is to be done in co-operation with the Brethren Service Committee, and Bro. M. R. Zigler was at the meeting to help with the plans. Addresses by Bro. M. R. Zigler, the Bible hour and the service of repentance led by Bro. James Elrod, executive secretary of the Western Regional Council, were high lights of the program of the meeting.

The reports of the various district organizations gave evidence of work being accomplished. Of particular note was the report of the Brethren service secretary that a carload of rice had been shipped by the district to Europe through the Brethren Service Committee. The 1947 district meeting will be held in the Nocona church, Texas, with J. B. Firestone as moderator and M. H. Peters as alternate. M. L. Woodhatch was elected to represent the district as delegate to the Standing Committee of 1947; M. H. Peters is the alternate. Glen Molsbee was elected financial secretary of the district board and as representative on the regional council.

A starvation supper one evening in the place of the regular meal helped to condition us better to appreciate the speeches of Keith Burton, who had been to Europe with a shipload of horses, of Roland Hollinger, recently released from the C.P.S. unit in Puerto Rico, of Mrs. Myrtle Ward, formerly with the Japanese relocation center in New York, and of M. R. Zigler, who told of some of his experiences in Europe.

The Saturday afternoon session was in charge of the young people and included a trip to the woods, a picnic supper, discussion groups, and a campfire program. A high point in the Sunday activities was the baptism of three young people. Delegates returned to their church-

es feeling well paid for the long trip necessary to reach district meeting in the large territory included in the District of Texas and Louisiana.—Glen Harris, Jennings, La.

General

Religious News . . .

Catholics Urge Full Rights for Negroes

Equal service to Negroes with all other citizens in hotels, restaurants, theaters, public libraries, hospitals, and, in fact, in every public place, is recommended in a study issued by the Social Action Department of the National Catholic Welfare Conference.

The leaders called for educational parity for Negroes in all lines of schooling, and they urged encouragement and assistance to Negroes through private and public agencies to help them become owners of property.

Supporting fair employment practices' legislation, both state and Federal, the group condemned employers "who discriminate because of color" and unions which "either exclude Negroes from membership or relegate them to 'second class membership.'"

"Banning of Negro newsmen

from the Senate and House press galleries of the national capitol is a violation of American democracy by the American Congress," the leaders stated.

The group's committee on organization and activities proposed specific means to accomplish the aims of the recommendations. These included development of Negro Catholic leaders, Catholic clergy conferences on Negro welfare, a federation of all Catholic Negro organizations, interracial committees in all communities, and Negro participation in all national Catholic lay organizations.

Einstein Backs Peace Principles of Churchmen and Scientists

Unqualified support of the principles enunciated by the new Philadelphia Conference of Churchmen and Scientists has been expressed by Dr. Albert Einstein, world-renowned physicist and promulgator of the theory of relativity. Dr. Einstein, who had planned to attend the initial meeting of the group here, expressed his views in a letter to Dr. Walter C. Michels, head of the physics department of Bryn Mawr College, who is serving as temporary chairman of the group.

Revealing that he has aligned himself with other members of the

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

The Story of Our Hymns. E. E. Ryden. Augustana Book Concern, 1943. 504 pages. \$2.00.

This is not only a good treatment of the subject but unique in the way that biography, era, trend and outstanding hymn are woven into one account. The presentation is not scholarly but popular, informative and comprehensive. I believe that many Brethren people, including ministers and music leaders, would like to read and study *The Story of Our Hymns* and would profit greatly from it.—Nevin W. Fisher.

Where's My Baby? H. A. Rey. Houghton-Mifflin, 1943. 18 pages. 50c.

On each page of colored pictures a mother animal is searching for her babies. Under the turned-down page edge the child can find them for her.—Genevieve Crist.

Snow White and the Seven Dwarfs. Wilcox & Follett, 1946. 36 pages. \$1.00.

Katy No-Pocket. Emmy Payne. Houghton Mifflin, 1945. \$2.00.

The hilarious story of a mother kangaroo without a pocket and how she solved her problem and got pockets enough to carry all the little woods animals.—Genevieve Crist.

Cappy Can. Grace K. Norton. Appleton-Century Company, 1946. 32 pages. \$1.50.

Cappy is a little girl, not very old and not very big. But she is learning to do a number of surprising things by herself that other little children can do too. Ages 3-5.—Genevieve Crist.

Jesus, Friend and Lord. Ruth Powell Elvery. Presbyterian Church in the U.S.A., 1946. 90 pages. 75 cents.

An excellent textbook for vacation schools written for ungraded small schools.—Genevieve Crist.

The Constitution of the United States. Thomas James Norton. American Future, Inc., 1943. 320 pages. Paper, 69c; cloth, \$1.50.

The Discovery of India. Jawaharlal Nehru. John Day Co. 1946. \$5.00.

Readers Write . . .

These are excerpts from letters which come to the editor's desk. It is our intention not to publish anything here unless permission has been given by the writer.

I have been a reader of the Gospel Messenger for more than twenty-five years. It has brought to me news from the north, south, east and west. These messages are always inspiring and soul cheering.

I am a member of the Brethren church and have been for more than sixty years but I love to read of the good work the Church of the Brethren is doing in the mission field as well as in the home land. The messages are most inspiring from all these fields.

I have often thought and wished for the day to come soon when the Church of the Brethren and the Brethren Church could unite and become one great power for Christ and the church in this sinful world. There is no good reason why it should not be so.—J. L. Bowman, Conemaugh, Pa.

Our Messenger came and I have read it through; short but good. You said some time ago the paper might be green or some other color on account of the paper shortage. We do not care what color it is so that we get the paper, for we miss it when it does not come. We know you will do your best to give it to us and we do appreciate your effort. We pray God's blessings on you and your staff. Yours in his name.—Mrs. L. P. Dunning, Wenatchee, Wash.

On a front cover of the Gospel Messenger I notice a hand holding a mug, half full of a liquid extending it to someone close by. I hope this is not happening in

our beloved brotherhood if it should be beer or whisky. I say as a warning: Beware of the first drink.—W. Wilfert, Culver, Ind.

I just want you to know that your article on the second coming was greatly appreciated.

I have always wondered why so many in our church avoided speaking about the second coming of Christ, since it is the hope of the church. To say it is little understood and not agreed upon need not keep us from discussing it.

As you wrote, to accept his first coming and to occupy until he comes is indeed right. We usually pass it off by saying, "Just be ready." While that is quite necessary, yet does it go far enough? We are also told to watch. If a very dear friend were coming to visit, our children would not see the need of getting ready nor would they watch for the happy time if we did not talk of it and plan for it.—Mary Dukes, Denver, Colo.

A few days ago I received a gift of money which I was supposed to spend for myself. On Sunday I heard a Brethren young person tell of his trip to Europe with cattle and of how great the need is in Poland and other places. I want to have a share in helping these good people who are God's children and who are in need while most of us have much more than is really necessary. So I am sending this gift of money, ten dollars, and I would like for you to have it sent to help the people in Europe.—A sister in Maryland.

American Association of Scientists in an appeal for co-operation with churchmen against the threat of the atomic bomb, Dr. Einstein declared himself wholeheartedly in favor of a world organization to support and maintain peace.

"I feel grateful to our fellow scientists in Philadelphia, and to the religious groups," Dr. Einstein said, "for having united to bring to public attention the influence of the atomic bomb and other recently developed means of mass-destruction on world security and the fate of humanity."

The Nobel Prize winner declared that "the policy of a democracy like ours is and must be responsive to public opinion, and public opinion can be strong and right only if the people are fully informed on the situation in which we find ourselves.

"What is the essence of the present situation? Hitherto the controversies between nations have been solved by war or the threat of war. This was morally bad, for questions of right and wrong can never be solved by appeal to force. It always has been an unjust and impractical way.

"Now, with the new inventions in military technology, this method becomes disastrous physically as

well as morally. A new war would mean the killing of a great part of the population of all nations involved. To prevent this, we have to build up an international structure to create security against war and to decide international controversies in a peaceful way."

The Philadelphia Conference on Churchmen and Scientists grew out of a fusion of forces representing the Philadelphia Council of Churches, the Philadelphia Board of Jewish Ministers, and the Philadelphia Association of Scientists, local unit of the American Association of Scientists.

Lord's Auction

A real though unspectacular revival of religion in 4,000 to 5,000 country churches in the United States which have adopted the Lord's Acre plan is reported by Herbert Ravenel Sass in Lord's Auction, in the November 20 issue of the Saturday Evening Post.

"This could not be a revival in the old sense," Mr. Sass writes. "It could not bring new outbursts of the nightmare fanaticisms, the fantastic witch hunts that formerly screamed and ululated among the hills. . . . The awakening—if that is the right word—which undoubtedly has come to many individuals where the plan has been at work,

must necessarily make for a different philosophy. It would be gentle rather than militant, free from hysteria and devoid of bigotry. . . ."

The Post article tells the story of how Thanksgiving church, in Johnston County, North Carolina, nine miles from the nearest town, adapted the Lord's Acre plan. In the autumn, the church holds its annual Harvest Day and Lord's Auction. Farmers and their families put aside the best that they produce in crops, livestock and handicrafts "for the Lord." Cakes, quilts, cotton, turkeys, sweet potatoes, corn, calves, pigs and steers are auctioned at prices that their superior quality warrants, slightly higher than market prices. The money received enables the church to go forward with its work.

"Fifteen years ago, Thanksgiving church, with an annual budget of \$400, was in so feeble a condition that only aid from the state mission board kept it alive," Mr. Sass reports. "Today, as a direct result of the Lord's Auction held each year, the church is in excellent condition financially, with an annual budget of more than \$4,000, a new and convenient building and a building-fund reserve of more than \$8,000 in bonds. . . ."

The plan, originated by a minister in a small South Carolina church, was launched and carried forward by the Farmers' Federation, of Asheville, North Carolina. Today, between 4,000 and 5,000 country churches in all parts of the United States are using it. "It has put them on their feet financially," Mr. Sass says, "and its leaders believe that [the plan] has invigorated and renewed [the churches] spiritually. . . ."

"The plan is a mixture of simplicity and mysticism," according to Mr. Sass. "It is founded upon the ancient truth that 'the earth is the Lord's' and it draws its breath from one of the eternal mysteries, the bond between man and the soil, common to all races and to all climes. . . ."

"Observers say that the Lord's Acre or Lord's Auction plan takes the farmer's work, the familiar work which he must do with the soil of the earth, and makes it a link with the Higher Power. By dedicating to that Higher Power a part of his labor and a part of the best fruits which his toil produces, the man plowing the field yonder has established between the Deity

and himself an awareness that didn't exist in his mind before.

"Here and there, it is true, the plan has failed. . . . But failures have been few. So many have been successes, so steadily is the movement still spreading, that champions of the plan are probably justified in their claim that it has saved the rural church in America."

Steubenville Clergy Take Anti-vice Drive to Governor

A petition urging Gov. Frank Lauscho to order a special grand-jury investigation of vice conditions in Steubenville and Jefferson County was signed by 760 people in Steubenville, Ohio.

The petition was presented by the Steubenville Ministerial Association, which has been conducting a clean-up campaign, at a mass meeting attended by 1,000 local residents.

Calling for an investigation of vice conditions and indictments and restraining orders against all persons renting property for gambling and prostitution, the petition also seeks an inquiry into the conduct of Steubenville public officials. The petition asks that the officials, if found negligent, be removed from office and if any laws have been broken, that they be prosecuted.

Earlier, Mayor George W. Floto told the ministers he would be willing to form a vice squad as they had requested, but that a city ordinance governing the appointment of special police was written for the protection of private property only. Mayor Floto, however, declared he would ask the city council to amend the ordinance at its next regular meeting. The mayor indicated that should seven of the nine councilmen approve the amendment, a special vice squad could be appointed immediately.

Christian Civic League Condemns Organized Gambling in Louisville

Resolutions condemning "the organized and illegal gambling now rampant in this community" were adopted at a mass meeting sponsored by the Louisville Christian Civic League, Ky., an organization composed of members from seventy-five churches.

Calling upon city and county officials to eliminate all racing handbooks, the resolutions charged that gambling is a "source of widespread graft and corruption," and asserted that lack of funds handicapped officials in the fight to end gambling. James T. Robertson, league presi-

dent, called for a "bipartisan policy by both Democrats and Republicans to run the gamblers out." He said "we can stop gambling here within six months" if enough tax money is appropriated for the purpose.

Charging that Louisville has been "one of the rottenest cities in America for fifty or sixty years," the Rev. Lawrence Davis, Presbyterian clergyman, declared that "Louisville Christians just don't care. If we are going to clean things up, church members are going to have to show much more courage than they have up till now."

Adventist Colleges to Stress Bible Teaching

Bible teaching will play a leading role in the entire educational system of the Seventh-day Adventists, presidents of fourteen Adventist colleges made clear.

Prof. E. E. Cossentine, addressing the meeting of denominational leaders at the annual Adventist autumn council, declared that "the Bible is the source from which to get strength to meet the conditions we face today."

The presidents, representing more than 6,000 students now enrolled—among them many ex-GI's preparing for foreign missions service—pledged their loyalty to the principles of Christian education upon which their schools were founded.

Church Groups Urged to Set Up Marriage Counseling Service

In an effort to stem the rising tide of divorce, the executive committee of the Federal Council of Churches adopted a statement calling upon church groups and local communities throughout the country to set up expert marriage counseling services.

In 1945, according to the statement, there was one divorce for every three marriages, compared with one to six before World War II and one to nine before World War I.

Pointing out that in some communities "there are now as many divorces as marriages," the statement added: "Our concern is much more than to keep homes intact. We want them to be sound, happy and intrinsically worth preserving. We want homes in which difficulties and hardships lead not to self-pity but to more sympathy and concern for each other and to a firmer will to succeed. Only on a foundation of such homes can we produce individuals, churches, communities and a nation able to meet the needs and pressures of our time."

Weddings . . .

Atterson-Longerbone.—Robert Atterson and Naomi Longerbone, both of Pennville, Ind., at the Hickory Grove church, July 21, 1946, by Rev. Ludlow Corbin.—Mrs. C. L. Fox, Red Key, Ind.

Baker-Whalley.—Marion P. Baker and Beulah Mae Whalley, both of Santa Ana, Calif., at the home of the groom's parents, Oct. 30, 1946, by the undersigned.—Joseph R. Jennings, Santa Ana, Calif.

Baldosser-Myers.—Frank A. Baldosser of Carlisle, Pa., and Esther A. Myers of New Freedom, Pa., in the New Freedom church, Nov. 28, 1946, by the undersigned.—L. Elmer Leas, York, Pa.

Chronister-Miller.—David Elmer Chronister and Ruth Arlene Miller, both of York, Pa., July 28, 1946, by the undersigned, at his residence.—J. L. Miller, York, Pa.

Dutrow-Leatherman.—Floyd C. Dutrow of Wilmington, Del., and Margaret N. Leatherman of Myersville, Md., July 19, 1946, by the undersigned.—John F. Graham, Myersville, Md.

Elliott-Bagwell.—Edward B. Elliott and Vera Bagwell, both of Chicago, Nov. 20, 1946, by the undersigned.—Harper S. Will, Chicago, Ill.

Flinn-Bowman.—Elynn Flinn of Burbank, Ohio, and Myrtis Bowman of Lodi, Ohio, at the home of the bride's parents, Aug. 25, 1946, by the undersigned.—J. Herman Reinke, West Salem, Ohio.

Fuglesten-Masterson.—John Fuglesten of Hettinger, N. Dak., and Mary Naomi Masterson of Los Angeles, Calif., in the Lutheran church, Livingston, Mont., June 24, 1946, by the bride's father, the undersigned.—J. M. Masterson, Pacific Palisades, Calif.

Gardiner-Maust.—Samuel H. Gardiner of Buffalo, N. Y., and Mary Elaine Maust of Sipesville, Pa., in the home of the bride's parents, Oct. 26, 1946, by Bro. Paul Z. Rummel, assisted by her pastor, the undersigned.—Cecil O. Showalter, Sipesville, Pa.

Guill-Fox.—Albert P. Guill of Portland, Oregon, and Ruby Alice Fox of Chicago, Ill., at the Portland church, Nov. 1, 1946, by the undersigned.—B. J. Fike, Portland, Oregon.

Hager-Umbel.—Arnold E. Hager and Betty M. Umbel, Nov. 17, 1946, in the Bethel church, by the undersigned.—M. Guy West, Uniontown, Pa.

Hollinger-Black.—Samuel F. Hollinger and Mamie E. Black, both of York, Pa., Nov. 16, 1946, by the undersigned.—Bernard N. King, York, Pa.

Hartman-Streibig.—Samuel Markey Hartman and Geraldine Meda Streibig, both of York, Pa., March 9, 1946, by the undersigned, at his residence.—J. L. Miller, York, Pa.

Holloway-Abbott.—James Holloway and Lenora Abbott, both of Hartford City, Ind., at the Hickory Grove church, Nov. 10, 1946, by Rev. Herbert Coovert.—Mrs. C. L. Fox, Red Key, Ind.

Keeney-Godfrey.—Elmer Leroy Keeney and Coletta Romaine Godfrey, both of York, Pa., Nov. 25, 1946, at the home of the bride, by the undersigned.—J. L. Miller, York, Pa.

Keller-Fitz.—Sylvia Merle Keller of East Berlin, Pa., and Helen Arlene Fitz of York, Pa., Aug. 31, 1946, by the undersigned, at the home of the bride.—J. L. Miller, York, Pa.

Kyler-Sibert.—Max M. Kyler of Sidney, Ind., and Lois Sibert of Colmer, Ind., in the manse in Fort Wayne, Ind., by the undersigned, Nov. 27, 1946.—Van B. Wright, Fort Wayne, Ind.

Lehman-Crone.—Donald J. Lehman and Betty Crone, both of Grover Hill, Ohio, in the Dupont parsonage, Nov. 16, 1946, by the undersigned.—David R. Landis, Dupont, Ohio.

Laudermilch-Struphar.—Henry Laudermilch, Jr., and Nancy E. Struphar, both of Annville, Pa., at the parsonage of the Lebanon church, Nov. 23, 1946, by the undersigned.—Carl W. Zeigler, Lebanon, Pa.

Long-Goodling.—Joseph H. Long of Harrisburg, Pa., and Isla F. Goodling of Elizabethtown, Pa., in the Elizabethtown church, Nov. 30, 1946, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Markey-Godfrey.—Ralph Eugene Markey of York, Pa., and Dorothy Jane Godfrey of Dallastown, Pa., at the home of the bride, March 31, 1946, by the undersigned.—J. L. Miller, York, Pa.

Metzger-Disinger.—Gilbert Metzger and Margie Disinger, both of Delphi, Ind., in the Mexico parsonage, Sept. 7, 1946, by the undersigned.—Robert L. Sink, Mexico, Ind.

Oetting-Foulks.—Lester George Oetting and Marcelle Lorene Foulks, both of Fort Wayne, in the Fort Wayne church, Nov. 30, 1946, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

Oakes-Sowers.—Albert J. Oakes and Dolores M. Sowers, both of York, Pa., Nov. 9, 1946, by the undersigned.—Bernard N. King, York, Pa.

Plank-Kolp.—Robert Plank and Wanda Kolp, both of Ashland, Ohio, at the Mohican church, Oct. 6, 1946, by the undersigned.—J. Herman Reinke, West Salem, Ohio.

Shaffer-Gates.—Clair Shaffer and Virginia Gates, Nov. 17, 1946, by Bro. Millard Weaver.—Mrs. Wayne C. Adkins, Windber, Pa.

Shatzee-Martin.—Paul Arnold Shatzee of Chambersburg, Pa., and Rachel Mae Martin, at the home of the bride's parents, Sept. 30, 1946, by the undersigned.—Russell S. Martin, Greencastle, Pa.

Silbaugh-Sipole.—Robert F. Silbaugh and Olive Mae Sipole, both of Brownsville, Pa., in the Uniontown church, Nov. 28, 1946, by the undersigned.—M. Guy West, Uniontown, Pa.

Simons-Baily.—William Leroy Simons and Dorothy Louise Baily at the home of the bride's parents near Colfax, Ind., Nov. 23, 1946, by the undersigned.—Albert E. Harshbarger, Buck Creek, Ind.

Sprawl-Miller.—Gilbert Sprawl of Payette, Idaho, and Elzada Miller of Sunnyside, Wash., at the community building, Oregon Slope Heights, by the undersigned.—E. J. Glover, La Verne, Calif.

Stalter-Valentine.—Kenneth Dwight Stalter and Nellie Marie Valentine, both of Fort Wayne, Ind., in the Fort Wayne church, Nov. 16, 1946, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

Stong-Michael.—Norman Stong and Mrs. Bertha Michael, both of Flint, Mich., at the parsonage, Nov. 17, 1946, by the undersigned.—Walter J. Heisey, Flint, Mich.

Thoman-Cavanaugh.—Earl H. Thoman and Patricia L. Cavanaugh, both of York, Pa., May 22, 1946, by the undersigned, at his residence.—J. L. Miller, York, Pa.

Thomas-Walters.—Raymond D. Thomas and Frances Walters, both of Cincinnati, Ohio, in the Cincinnati church, Nov. 30, 1946, by the undersigned.—Hugh Cloppert, Cincinnati, Ohio.

Warner-Sailor.—Jimmie Warner of South Whitley, Ind., and Bonnie Sailor of Liberty Mills, Ind., Nov. 1, 1946, at the home of the undersigned.—Leo H. Miller, South Whitley, Ind.

Zug-Cummins.—Edgar B. Zug of York, Pa., and Marjorie Cummins of Maywood, Ill., in the First Church, Chicago, Nov. 30, 1946, by the undersigned.—Harper S. Will, Chicago, Ill.

Obituaries . . .

W. H. Neher

W. H. Neher, son of John S. and Margaret Neher, was born Oct. 21, 1871, in Salem, Ill., and died at La Verne, Calif. Oct. 21, 1946. At fourteen he lost his mother in death. At this age he was baptized into the Church of the Brethren.

Bro. Neher attended McPherson College for a year. Later he attended La Verne College for three years and then taught school. In the days of the singing school he was also a music teacher in the communities where he lived. The Sunday school also found him a ready and efficient teacher. His ideals were always high.

On May 27, 1894, he was married to Miss Lottie Flory at the home of her parents, the late Mr. and Mrs. J. S. Flory. For several years the Neher's followed farming, near Inglewood, and later at McFarland. In 1920 the family moved to La Verne, where they have resided since.

One son, Virgil, of Detroit, and three daughters: Minneva, who lost her life in China in 1937, Mae (Mrs. Root) and Maudie (Mrs. Whisler), both of McFarland, were born to them. Besides his wife and children, eleven grandchildren and five great-grandchildren, two sisters, Mrs. Cora Holden of Los Angeles and Mrs. Lizzie Martin of La Verne, and three brothers, Jess of San Bernardino, Asa of Sacramento and John of Gustine, Calif., survive.

The latchstring of Bro. Neher's home was always out for the missionaries and church leaders, many of whom were entertained in the Neher home. His heart was in the mission work of the church, both at home and abroad. One of the great joys of his life was to help promote the cause of the church and its mission program through his very generous gifts. He was deeply interested in his home and family.—Mrs. W. H. Neher, La Verne, Calif.

Allen. Oda Lucretia, wife of George Allen, died Nov. 19, 1946, at her home near Bridgewater, Va. She is survived by her husband, one adopted daughter, one grandchild, her mother, Mrs. Martha Diehl of Bridgewater, six brothers and two sisters. She was a member of the Sangerville church. She was very active in the women's work of the church. Funeral services were held at the Friedens church by Brethren C. E. Long and I. J. Garber, and interment was in the near-by cemetery.—Mrs. W. H. Simmons, Bridgewater, Va.

Anglemyer. William H., son of Levi and Susan Hartman Anglemyer, was born in Harrison Township, Ind., Dec. 23, 1885, and died Nov. 16, 1946. On Sept. 15, 1906, he was united in marriage to Emma Huber, who survives, together with five sons, one daughter, thirteen grandchildren, three brothers and one sister. He united with the Church of the Brethren at the age of eighteen years. On May 10, 1919, he and his wife were installed in the office of deacon. Funeral services were held in the Yellow Creek church by Brethren Edward Stump and Earl Nusbbaum.—Edward Stump, South Bend, Ind.

Baker. Edna Viola Johnson, was born April 19, 1906, and died Oct. 6, 1946. She was baptized in the fall of 1917 and lived a faithful Christian life. She was united in marriage to Arthur J. Baker on June 22, 1927, and to this union were born three daughters. Her husband preceded her in death on June 28, 1938. She was a faithful Sunday-school teacher for many years. During her illness she called for the anointing from which she received much comfort. She is survived by three daughters, her father, mother, one sister and two brothers. Services were held in the Black Swamp church by the writer and burial was in the Lake Township cemetery.—George W. Garner, Walbridge, Ohio.

Burket. Barbara Ann, daughter of Herman and Mae Podwils Burket, of Curryville, Pa., was born March 16, 1937, at Henrietta, Pa., and died Aug. 16, 1946, at Polk, Pa. Surviving are her parents, one sister and four grandparents. Funeral services were held at Diehls Cross Roads church by Bro. Paul Hoover of New Enterprise, and burial was in the adjoining cemetery.—Mrs. Lloyd Miller, Martinsburg, Pa.

Cassell. Martha Hevener, was born July 11, 1860, and died Oct. 12, 1946. She is survived by three daughters and one son. Her husband and two children preceded her in death. In her early childhood she became a member of the Church of the Brethren, to which she remained faithful unto death. Funeral services were held in the Hevener church by her pastor, the undersigned, assisted by her former pastor, Bro. J. W. Pugh. Burial

was in the cemetery by the church.—Wilmer Crummett, Arbovale, W. Va.

Coning. Della May, daughter of William and Margaret Lee, was born May 10, 1878, and died at her daughter's home in Richmond, Ind., at the age of sixty-eight years. On Nov. 23, 1895, she was united in marriage to Ervin Coning. To this union were born six sons and three daughters. In December 1915 she, together with her husband, united with the Church of the Brethren at the Prices Creek church in Ohio. On Jan. 20, 1939, her husband died. She is survived by eight children, twenty grandchildren, nine great-grandchildren and five brothers. Funeral services were held at the Prices Creek church by the undersigned and burial was in the Ware Chapel cemetery.—E. O. Norris, Richmond, Ind.

Floyd. Charley Ralph, was born March 20, 1887, in Ottawa, Kansas, and died Nov. 13, 1946. Surviving are his wife, five children, his mother, six sisters and three grandchildren. Brother and Sister Floyd had joined the Ottawa Church of the Brethren at the 1946 Easter season. Funeral services were held at the Lamb funeral home, and interment was in the Highland cemetery.—Raymond L. Flory, Lawrence, Kansas.

Groff. Lydia, daughter of Henry and Catherine Hamm Groff, was born in Macon County, Ill., Nov. 6, 1876, and died at the home of her niece near Sarcoux, Mo., Sept. 28, 1946. At an early age she became a member of the Church of the Brethren and remained faithful and devoted to that faith until death. Besides the niece mentioned above, she is survived by two brothers. Burial was in the Bethel cemetery in Parsons, Kansas. Services were conducted by C. C. Beery.—William Beery, Elgin, Ill.

Harris. Alfred Marion, son of Wellington B. and Elizabeth Harris, was born March 19, 1874, near Plymouth, Ind., and died Nov. 16, 1946, in his home at Olathe, Kansas. He was united in marriage to Lillie May Riffey on May 23, 1906, and to this union were born three sons and two daughters who survive, together with one brother and six grandchildren. He united with the Church of the Brethren in 1906. Funeral services were held in the Julien chapel by the undersigned, and interment was in the Olathe cemetery.—L. A. Whitaker, Olathe, Kansas.

Lentz. Edna Arnetta, daughter of Mr. and Mrs. Charles Mikesell, was born in Preble County, Ohio, on Sept. 3, 1924, and died on Nov. 18, 1946. On Feb. 19, 1944, she was united in marriage to Everett Eugene Lentz. On Sept. 5, 1944, she united with the Bear Creek church. She is survived by one daughter. Services were conducted by the undersigned in the Bear Creek church, and interment was in the Gratis cemetery.—Paul J. Wright, Dayton, Ohio.

Miller. Thaddeus N., son of the late Prof. N. J. Miller of Mt. Morris College and his wife, Clara Walker Miller, was born in Mt. Morris, Ill., Oct. 12, 1902, and died suddenly Nov. 1, 1946. Because of the ill-health of Prof. Miller, the family moved, when Thaddeus was quite young, to Rocky Ford, Colo. Shortly after the father's death in 1915, Mrs. Miller with her two boys, Spaulding and Thaddeus, moved to Waterloo, Iowa. Thaddeus became a member of the Waterloo City church when he was quite young. At the time of his death he was a member of the church board of administration and clerk of the church council. On July 3, 1920, he was united in marriage with Thelma E. Lininger. To this union two children were born. He was a good citizen of Waterloo and a good executive. Surviving him are his wife, two daughters, three grandchildren, his mother and one brother. Funeral services were conducted at the Waterloo City church by the pastor, the undersigned, and burial was in the Elmwood cemetery.—Charles Dumond, Sr., Waterloo, Iowa.

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Murphy, Edna Gertrude, wife of Frank B. Murphy, died at her home in Greensburg, Pa. She is survived by her husband, her mother, Mrs. Alice Sykes, and one brother. Mrs. Murphy was a member of the Greensburg church for many years. She presented many baskets of flowers to the church from her garden. Funeral services were held by her pastor, Bro. M. J. Brougher, at her home, and burial was in the Hillview cemetery near Greensburg.—Ida Fenton, Greensburg, Pa.

Replogle, Oliver C., son of Noah and Martha Wyman Replogle, was born Aug. 18, 1866, and died Nov. 1, 1946, at his home in Osceola, Ind. On Oct. 20, 1898, he was married to Barbara Nunemaker, who survives, together with eight children, twenty-four grandchildren and five great-grandchildren. He was a faithful member of the Church of the Brethren for sixty years. Funeral services were held at the Bethany church by Edward Stump, and burial was at New Salem.—Edward Stump, South Bend, Ind.

Washburn, George William, was born Nov. 18, 1869, and died Oct. 6, 1946. He is survived by his wife, two sons, and seven daughters. While yet a young man he united with the Church of the Brethren, to which he remained faithful until death. Funeral services were held in the Arbovale Methodist church by his pastor, the undersigned, and Rev. Tierney, pastor of the Methodist church, and burial was in the Arbovale community cemetery.—Wilmer Crummett, Arbovale, W. Va.

Whetzel, Hannah R., wife of the late Wells Whetzel, died Nov. 28, 1946, at the home of her son near Bergton, Va., at the age of seventy-nine years. Surviving are six sons, two daughters, one brother, one half sister and one half brother. The funeral was held from the Crab Run church, where she held her membership, by the writer and Elder J. C. Kohne. Burial was in the Moyers cemetery near the church.—Samuel D. Lindsay, Broadway, Va.

Church News . . .

California

Long Beach.—The election of all church and Sunday-school officers for the new year was held recently. Bro. Orrin B. Gregory of La Verne College gave a chalk talk on rally day. Our delegates to district conference in La Verne were Bro. Norman J. Baugher, Etta Brubaker and Stella Vaniman. The ladies' aid is now working on the cut garments for relief. During the month of September a ton of wearable clothing was collected and shipped. At the same time seventy-five pounds of sugar was given. Christmas gifts and money for the Puerto Rico Christmas party were collected and sent by the ladies' aid and the Sunday-school children. The church gave a gift of \$1,123 for the goats-for-relief project. Three letters of membership have been granted and five were received. Our pastor, Bro. Norman J. Baugher, is presenting the book of Romans in the Wednesday night

Bible study and prayer service. Our love feast was held on Nov. 17. On Nov. 24 there will be a special service of dedication for our new Hammond organ and chimes, which have recently been installed. A musical program will also be a feature of the evening. On Dec. 15 the B.Y.P.D. will present the pantomime, Why the Chimes Rang. Both of our choirs and the Sunday school are preparing programs for the Christmas services.—Mrs. Homer E. Fike, Long Beach, Calif.

Oakland.—Our business meeting was held in September, at which time we elected our pastor, W. T. Luckett, as elder. Since our new pastor, Bro. Luckett, has been with us, our attendance has increased. Brother and Sister Luckett recently held open house. The young people of the church have been meeting every Wednesday evening for several weeks, working on the playground. After work they all enjoy a covered-dish dinner together. A fellowship dinner was held at the church in honor of Bro. William Platt, a former pastor. A large number of our congregation went to Modesto in October to the district meeting. Mrs. Ernest Ikenberry and her daughter were in our midst while waiting for the Marine Lynx to sail for China. Mrs. Wampler, her two sons and Bro. John Detrick are here now waiting to sail. Bro. Detrick filled the pulpit last Sunday evening and brought a very inspiring message. Dr. Lloyd Cunningham and his family are living in Richmond at the present and attend services almost every Sunday. Some of the missionaries have helped out at the relief center in Richmond. On Nov. 3 we held our love feast. Some of our San Francisco friends were present. On Nov. 18 our pastor began a two weeks' series of evangelistic meetings in Empire, Calif. The church is now being renovated.—Irene McElroy, Oakland, Calif.

Delaware

Farmington.—Our church met in council on Oct. 6 with our elder, Bro. Albert Fike, presiding. At this time officers were elected for the coming year. We recently held a two weeks' revival meeting with Bro. Walter Mahan of Rehoboth, Md., as the evangelist. As a result, ten were added to the church by baptism, two were reclaimed and two await baptism. The young people meet every Friday night with Bro. William McDaniel, our pastor, as their leader. Our women's work group has been busy making large and small comforters for relief. They have also been canning meat and vegetables, making soap and packing Christmas boxes.—Mary M. Hamstead, Greenwood, Del.

Illinois

Cherry Grove.—Our church has just closed a very successful revival service which was conducted by Bro. John E. Rowland of New Paris, Pa. He held eighteen services with an average attendance of 116. On the last Sunday night there were 318 present, which was the largest crowd ever to attend a revival at this church. We received into the church twelve by baptism and five by letter, making a total of thirty-two new members since Easter. On Oct. 3 we

held our annual birthday dinner, the proceeds of which are to be used for relief. Three deacons and their wives were installed on Oct. 13. Our young people have recently organized a B.Y.P.D. A Christmas program is being planned by the group.—Mrs. Lewis Brunner and Merle R. Hawbecker, Lanark, Ill.

Yellow Creek.—In September we were privileged to have with us Miss Bessie Crim, who related her experiences of three years in a Japanese internment camp. Our church and community have been saddened by the recent death of our pastor's wife, Mrs. Galen Gerdes. One evening last month was spent in knotting comforters for relief. The ladies' aid made forty-eight large comforters and six small ones for relief, quilted two large quilts, one of which was for relief, packed 2,014 used garments and made 186 new garments. We also shipped 600 pounds of garments, eighty-three pounds of soap, 346 quarts of canned fruits and vegetables, three sacks of red beets and one dozen heads of cabbage. The township convention was held at our church on Oct. 20. One of our men recently returned from a trip with a boatload of horses.—Mrs. Melvin Pierce, Stockton, Ill.

York Center.—We are deeply indebted to Brother and Sister Louis Shirkey for the use of their home for worship from December 1943 to September 1946, when we worshiped in our new building for the first time. Our church is not entirely complete but we have been having services in it for the past two months. A dedication service is being planned for next spring. Bro. G. Wayne Glick is our pastor and under his leadership our church has been growing both physically and spiritually. Our church council met on Sept. 29, with Elder Jesse Ziegler presiding; church and Sunday-school officers were elected. Bro. Ziegler was retained as elder. The B.Y.P.D. planted an acre of popcorn last spring and harvested a good crop which they have been selling. The proceeds will be used to buy a movie projector for the church.—Mrs. E. R. Zimmerman, Lombard, Ill.

Indiana

Beech Grove.—Our love feast was held on the evening of Oct. 12, with Bro. Carl Hilbert officiating. Our home-coming was held the following day with Bro. E. O. Norris bringing the message. Brother and Sister Waldo Emerick of Richmond, Ind., gave several inspirational numbers in song. Our revival meeting was held by

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Bro. Carl Hilbert Oct. 13-27. As a result of these meetings, nine young people were baptized and one awaits the rite. Our pastor, Bro. E. L. McCullough, and Bro. Hilbert visited in many of the homes. Our church membership has increased from eighty-four to one hundred and seventeen in the past four years. We still have a 100% Messenger club. The ladies' aid is busy quilting, and sewing for Russian relief. The trustees have completed the new roof on the church. Our annual fellowship supper was held at the home of Brother and Sister Stewart Hiday on Nov. 14. A number of our young people attended a young people's conference at Indianapolis in September.—Mrs. Zella Fuqua, Fortville, Ind.

Brick.—We have had several inspirational services this fall. On Sept. 29 the Negro singer, Mrs. Rosa Page Welch, presented a program consisting of songs and a talk on race relations. On Oct. 6 memorial services were held for Pfc. Melvin Belt, son of Clarence and Martha Hilbert Belt, who lost his life in Germany on April 4, 1945. Bro. O. D. Werking had charge of this service and Bro. Elmer Bowman was the vocalist. Bro. J. H. Mathis officiated at our communion services. He also spoke on Saturday and Sunday. On Oct. 30 the relief truck from Nappanee, Ind., picked up over 1,000 pounds of used clothing, shoes, bedding and canned goods which the ladies' aid had collected. There were also thirty-five pounds of soap. The young married people's class of our Sunday school raised approximately 500 pounds of dried beans for overseas relief. The aid and several Sunday-school classes, together with the children, are planning to send several Christmas packages to Puerto Rico and other countries overseas. At the time of this writing our pastor, Bro. O. D. Werking, is recovering nicely from a head injury which he received in a fall. As he will not be able to serve us for some time, it was decided at a called council meeting to have the ministerial board secure a different preacher every Sunday from Bethany and North Manchester. This will be for the remainder of this year.—Mrs. Mildred Shellenberger, Hagerstown, Ind.

Loon Creek.—On Sept. 1 Bro. Albert Whitmore and his family of Pioneer, Ohio, moved into our church community, where Bro. Whitmore accepted the pastoral work vacated by Bro. Roy Gilmore after five years of faithful part-time work. On Sept. 15 our harvest and home-coming all-day service was held with Bro. Rufus D. Bowman of Bethany Biblical Seminary as the speaker at both afternoon and evening services. Bro. Charles Oberlin of Peru conducted a week's revival Oct. 6-13. Special music was provided by the neighboring churches each evening. As a result of these meetings, eleven were baptized. A food shower was held for our pastor and his family at their home. The men's work of the church cut twenty-five cords of wood for the pastor. A unified budget system has been adopted with growing success. The Sunday-school attendance has increased forty per cent in the past few weeks. Elder D. W. Paul, after being our elder for thirty-three years, has been succeeded by Bro. Galen Lehman of Huntington. A children's day program and cantata is being planned for Christmas.—Mrs. Pearl E. Goslee, Huntington, Ind.

Mexico.—A farewell program was given by the church in honor of Brother and Sister T. G. Weaver. Our harvest meeting was held on Sept. 8, with Bro. Robert Sink as the speaker. Following the message installation services were held for the Sinks by Bro. T. A. Shively. In the

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afternoon a program and reception was held for Brother and Sister Sink. Bro. Sink has been chosen elder for the coming year. Bro. C. C. Sollenberger of Union, Ohio, conducted our revival meetings. Four were baptized. Five had been baptized during the summer months, three of whom were ex-service men. Our Thanksgiving meeting was held on Thanksgiving evening. The men of the church harvested sweet corn which amounted to 5,200 cans. The women are still sewing for relief and doing other work. They have sent goodwill packages to Puerto Rico. The primary department sent two Christmas boxes to Puerto Rico.—Mrs. Walter Balsbaugh, Macy, Ind.

Osceola.—Our new pastor, Edward Stump, and his wife assumed their duties at this place recently. Our revival will be held beginning the first week in December and closing Dec. 15. Our communion service will be held the Monday night following the meetings. Our ladies' aid is making clothing for Greek relief.—Blanche Windbigler, Mishawaka, Ind.

Iowa

Iowa River.—We met in our semiannual business meeting on Sept. 22, at which time church and Sunday-school officers were elected for the coming year. The writer was elected Messenger correspondent. Installation services were held by our pastor, Bro. Murray. At present we are showing a series of slides at the evening services. Recently our pastor showed films of the Wenatchee Conference and of his Poland trip. Our remodeling program has been retarded by the cement shortage. On Nov. 10 Bro. Earl Russell gave a report on his recent trip to Ecuador by plane. On Nov. 17 Bro. James Elrod preached at the evening session. Our women meet regularly and are doing some relief work. The men also meet

regularly. Communion services were held by our pastor on Sept. 29. Bro. Murray is putting out a weekly bulletin.—Mrs. Nellie Keedy, Marshalltown, Iowa.

Kansas

Richland Center.—Our church recently met in regular council and elected officers for the coming year. Ira N. H. Brammell was elected elder and Eva Fralin Messenger correspondent. Bro. Wilmer Brubaker and his wife came from McPherson to take up the pastoral work here on Sept. 1. A reception in the form of a dinner and food shower was held at the church. They have also been given a chicken shower by the ladies' aid. The proceeds of the bazaar and supper held in October amounted to \$454. The men are planning for a father and son banquet to be held in January. At last all of our servicemen are home. We had a dedication service for our babies on the cradle roll. The junior Sunday-school pupils and teachers held a Halloween party in the church basement. The men's organization built a new chicken house and garage at the parsonage this fall.—Mrs. Eva Fralin, Summerfield, Kansas.

Maryland

Glade View.—We held our revival in September, with Bro. Jonas Sines as the evangelist. As a direct result of these meetings, six were received into the church by baptism. Our Sunday-school is progressing very nicely. We have an active ladies' aid. The women have been doing relief sewing. They sent seventy-five pounds of clothing for relief and also gave fifty dollars for war relief. They made a contribution to missions. Our church is planning a fellowship supper for Thanksgiving. Our young people are

Announcements . . .

REGIONAL MEETING

Pacific Coast—Modesto, Jan. 25.

DISTRICT MEETINGS

Oregon—Portland, Jan. 9-12.

Washington—Ellisford, Jan. 15-19.

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planning a Christmas program.—Zelda Snyder, Oakland, Md.

Locust Grove.—We held our love feast on Oct. 26 with our elder, Bro. William Kinsey, officiating, assisted by William E. Baker and Elmer Schildt. Visiting brethren were Brethren E. C. Bixler and Elmer Schildt. Bro. T. F. Williar preached on Sunday morning. Our B.Y. P.D. met on Nov. 11 and spent the evening preparing Christmas packages for relief. Our ladies' aid met on Nov. 13 at the home of Sister Mamie Garver and made two comforters and did other sewing for relief.—Mrs. B. R. Purdum, Mt. Airy, Md.

Peach Blossom.—A spiritual life institute was held in the Fairview house with Brethren David Wieand, Jesse Ziegler, Alvin Brightbill and William Beahm of Bethany Biblical Seminary as the principal speakers. In August Brethren Russell Beahm and Dwight Miller were ordained to the ministry. The women have raised \$1,200 for wheat for relief, canned many jars of food and made and collected many pieces of clothing to be sent overseas. The Easton house has added a new Sunday-school room and an offering is lifted on the second Sunday of each month for the building fund. An auction sale of whatever gifts anyone cared to give was held one evening in Bro. Albert Fike's packing shed. The proceeds of over \$400 from the sale were given to the building fund. The congregation was saddened by the death of Phyllis Ann Fike, three-year-old daughter of Brother and Sister Paul Fike. Our love feast was held in October and we are looking forward to our revival meeting which will begin Nov. 24, with Bro. Ernest Muntzing as the evangelist.—Caroline Hutchinson, Cordova, Md.

Pleasant Hill.—Our church met in its fall council with Bro. E. C. Bixler presiding. He was retained as elder. We de-

cided to have a board of administration composed of representatives from each board and organization. This board will help the pastor with administrative affairs. Our pastor, Bro. Carl F. Smith, conducted a revival meeting, closing with our fall love feast on Nov. 10. Twenty-one persons were baptized and one was reinstated. Bro. Smith brought the message on Thanksgiving morning at the union services held in our church. Several members of our congregation prepared Christmas gift packages to be sent overseas by the New Windsor relief center. The ladies' aid is busy making comforters for relief. The 4-H club members of the New Market club attended church in a body on Nov. 17. An offering of \$152 was lifted for the purchase of wheat for relief. Our young people have been meeting according to a plan arranged by the district cabinet whereby the district was divided into five groups. The cabinets meet monthly for study, worship and recreation. In the evening there is an hour of worship, fellowship and recreation for all the young people.—Betty Ann Lease, New Market, Md.

Thurmont.—Our pastor, Bro. Ray A. Kurtz, has been preaching some very fine sermons on the doctrines of the church. We held our semiannual council meeting at the church on the evening of Sept. 28. We had a successful evangelistic meeting Oct. 14-27, with Bro. Jesse Whitacre of Keyser, W. Va., as the evangelist. Three were baptized. Our love feast was held on Oct. 26. Our church is participating in the union services held in Thurmont each Sunday night with the various ministers exchanging pulpits. We had our Thanksgiving sermon on Nov. 24, at which time Bro. Kurtz used as his theme, A Thankless People. Various departments in the Sunday school have been taking charge of the devotions in Sunday school each Sunday. We are starting work on our Christmas program, which will be held on Dec. 22.—Mrs. C. A. Winpiger, Frederick, Md.

Michigan

Lansing.—We have carried on an active program during the past summer and fall. Our B.Y.P.D. president, Winston Cheal, went to Greece with a load of cattle. Roland Young represented the Michigan youth council at Lake Geneva. Our pastor, Walter M. Young, and his wife, who have completed eight years of pastoral service with us, were on the camp staff at the district young people's camp held near Beaverton, Mich. This fall the Sunday school enjoyed its annual outing in a local park. The ladies' aid, under the leadership of Mrs. Mason, has been busy collecting and sorting relief clothing. From an ice cream and apron social they made \$173, which is to be used for new pulpit furniture and kitchen equipment. The men and women cleaned and redecorated the auditorium. For home-coming on Oct. 6 we had Dr. Charles L. Anspach, the president of Central Michigan College, as the speaker. Bro. T. G. Weaver of North Manchester was our evangelist this year for the meetings held from Oct. 20 to Nov. 30. On World Order Sunday James Golden, attorney at law in Battle Creek, spoke on the subject, The Peace Problem as the Colored Race Sees It.—Helen Hieble, Lansing, Mich.

Nebraska

Omaha.—The new church year in Omaha is starting out satisfactorily under the leadership of our new pastor, Bro. Roy McAuley. During the summer the painting of both the church and the parsonage was completed. Shortly after arriving in the city, the church gave the pastor and his wife a reception and presented them with a purse of money. The young adult and teen-age groups are both active and have undertaken several projects in behalf of the welfare of the church. Recently a down payment was made, which assures us that our church will get the first new Wurlitzer organ to arrive in Omaha. Plans are under way for a special Christmas program to be given on the evening of Dec. 22. The Thanksgiving and Christmas offerings will be sent to the district mission board of Nebraska. On Dec. 6 the women's council will hold its annual dinner and bazaar.—Esther Dickey, Omaha, Nebr.

New Jersey

Amwell.—Our pastor, Curtis W. Dubble, who had served our church the past nine months, left on Sept. 1 to enter Elizabethtown College. Elder Irwin S. Hoffer of Ambler, Pa., preached at Amwell on Sept. 15, 22 and 29. Our new pastor, Bro. George W. Landis, of Hatfield, Pa., took up the pastorate in New Jersey on Oct. 6. Brother and Sister Landis with their three daughters moved to our parsonage in Sergeantsville on Oct. 10. We held our annual home-coming service on Sept. 8 with Elder George W. Landis as the morning speaker. Dr. Norman W. Paullin of Asbury Park delivered the afternoon message. Our fall love feast was held on Oct. 20 with Pastor Landis officiating. On the afternoon of Oct. 27 a sacred song service was held which was well attended. On Nov. 8 a reception was held for our pastor and his family in the Sunday-school room. About ninety members and friends attended. The evening was spent

Brethren

Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

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in fellowship and song. The Amwell congregation will join in a community Thanksgiving service to be observed in the Brethren church at Sergeantsville on Thanksgiving morning with Elder Landis as the speaker. The Busy Bee club had an artesian well drilled on the church grounds. This will supply the church and the sexton's house with water. Plans are being made by the trustees of the church to make necessary improvements at the parsonage.—Dora H. Holsopple, Sergeantsville, N. J.

Ohio

New Philadelphia.—Our love feast was held on Oct. 13 and followed a two-week period of evangelistic services. Six were baptized and one was reclaimed. While the pastor enjoyed a two-week vacation four of the deacons filled the pulpit and sponsored the midweek services. The attendance has been quite uniform and represented a higher average than any previous year. Various groups, including the young people, have volunteered to accompany the pastor and furnish the music for the regular semimonthly and monthly chapel services at the Tuscarawas County tubercular sanitarium and the county home for the aged. Our women's work is enjoying good attendance at their ladies' aid meetings where a considerable number of comforters and quantities of clothing have been provided for relief. Plans are now under way for a Christmas program which will also provide for a white-gift service for all ages. Services are scheduled for Thanksgiving morning; an offering will be lifted for foreign relief. The writer has been re-elected church correspondent and Messenger agent.—Mrs. Emma E. Miller, New Philadelphia, Ohio.

Poplar Grove.—On Sept. 22 Elder Sam Longenecker preached. He and his wife, who is a daughter of our pastor and his wife, and their children had just returned from the state of Washington where they had charge of a church for the summer; now they are students at Bethany Biblical Seminary. While Brother and Sister Moore

took a vacation this fall, our services were conducted by Brethren S. S. Blough of Pleasant Valley and V. R. McCorkle. On the evening of Sept. 29 Bro. Ray Peter-sime and his wife showed pictures and gave details of his trip to Poland by plane with eggs last spring. Our annual harvest meeting was held Oct. 27, with Bro. J. Oscar Winger as the speaker. On Nov. 3 our revival services closed. During the meetings special messages were given in song. Two were received into the church by baptism. We observed our love feast on Nov. 4, with Bro. S. S. Blough officiating. Our church is co-operating in raising funds to provide two full-time teachers of religious education in our Darke County schools. Our ladies of the church canned vegetables for relief, and the young people with the assistance of our pastor's wife made soap, which was sent to Pine St., Dayton, Ohio. The church was filled to capacity on the evening of Nov. 17 to hear the Eppey Sisters gospel quintet of Manchester, Pa., in a sacred concert of music. One of our aged sisters was laid to rest on Nov. 9.—Susie M. Blocher, Greenville, Ohio.

Wooster.—On Oct. 6 installation services for the new Sunday-school officers and teachers were held by the pastor, G. H. Sheets. Oct. 19 was general clean-up day for the church premises. Paint-up day for the Sunday-school rooms, vestibule and kitchen was taken care of by the Good Will circle. Our Sunday-school superintendent and his wife, Mr. and Mrs. Hochstetler, attended the regional conference in North Manchester, Ind. A report was given the following Sunday. Our young people attended the Webb sectional meeting held at the Beech Grove house at Chippewa. In keeping with the world-wide Bible reading program, our pastor and superintendent are encouraging the use of more Bibles in Sunday-school and church. The number used has been gradually increasing. We have had nearly fifty visitors in our Sunday-school classes in the last two months. On Nov. 3 our all-day love feast was held with Bro. W. H. Miley of the Ashland Dickey

church presiding. An all-day missionary meeting was held Nov. 24, with Sister Goldie Swartz as the speaker.—Miriam Hoff Fetter, Smithville, Ohio.

Oklahoma

Bartlesville.—Our regular council meeting was held on Sept. 6, with Bro. D. J. McCann presiding; at this time Sunday-school and church officers were elected. Bro. Elmer Johnson was elected elder. Our love feast was held Oct. 26, with our pastor, Bro. Johnson, in charge. The church has been redecorated. Our women's work meets every Thursday and it is very busy.—Mrs. T. J. Marmore, Bartlesville, Okla.

Pennsylvania

East Fairview.—At our fall council church and Sunday-school officers were elected. Brethren Willis Stehman, Norman Weaver and Robert Turner gave us a very interesting report of the district meeting which was held at Richland. Our love feast was held Oct. 13 with Brethren B. G. Stauffer and Henry Bucher as visiting ministers. During the summer and fall months our church was the scene of various relief activities such as canning and drying corn, sewing and packing boxes for relief purposes. Two heifers were purchased and sent to Europe. Since our last report three were received by letter and four by baptism. Our evangelistic meetings were held Oct. 20—Nov. 3 with Bro. Harry Eshleman as the evangelist. As a result of these meetings, eighteen were baptized. Our church attendance has increased and more interest is shown in all church activities. Bro. Norman Musser spoke at our November B.Y.P.D. meeting. The Christmas program will be in charge of the church chorus.—Jerome H. Brubaker, Mt. Joy, Pa.

Windber.—We were happy to welcome seven into the fellowship of our church by baptism. Our pastor, Bro. Ira Clifford Paul, accepted a church at Lanark, Ill. We were all sorry to see him go and our prayers are with him in his new charge. As yet a new minister has not replaced Bro. Paul, but we hope to have a pastor in the near future. Last Sunday we were happy to learn that our church is out of debt and our new year has started off very well.—Mrs. Wayne C. Adkins, Windber, Pa.

Virginia

Burks Fork.—Our church had been without an elder from the death of Bro. Leroy Weddle in October 1945 until our quarterly council in September. Bro. S. B. Alderman of the Topeco congregation was chosen to serve. We were fortunate in having Bro. Frank Layman with us to conduct the business session. Bro. Rufus McDannel and his wife were in charge of the work during the summer. A series of meetings and a Bible school were held in our church and at Stuart. One person was baptized. The young people of Pleasant Hill presented a play. As a result of Mrs. McDannel's fine leadership, our young people are more active and are presenting some good programs. The women have made several comforters for relief and quite a few garments and have gathered used clothing. Several pounds of soap were also given and the young people are planning to make some soon. The ministers from Topeco are preaching for us once each month this winter; we hope to be able to secure a pastor by next summer. Bro. Earl Zigler was at the Stuart church recently. Bro. Guy Wampler visited both churches on Nov. 7 and 8 and delivered a challenging message to each.—Audna Hylton, Willis, Va.

Midland.—The regular council of the Midland church was held Sept. 20, with Bro. John Hinegardner as elder-in-charge. He was retained for the coming year. The interdenominational Sunday-school convention was held at the Midland church and the district meeting convened here Aug. 14-16. Our young people's organization has been active in relief work,

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collecting and sending clothing to New Windsor and making soap. The women's society contributed their regular amount to the women's work and ten dollars toward a relief heifer; they also sent clothing and comforters overseas. Our church building fund is gradually increasing and has been placed at interest until needed. On the fourth Sunday night in October the Nokesville Brethren men's chorus worshiped with us. One of the ministers goes regularly once a month to Hazel River for services there.—Eloise R. Andes, Midland, Va.

Poages Mill.—Our semiannual council meeting was held Sept. 1, with Elder John Showalter presiding. Each organization has taken a part in the construction of our new church. The men have given much time and labor; the ladies' aid recently contributed four hundred dollars for the purchase of the pews and the young people have contributed money for a round stained-glass window and at present are looking forward to installing an amplifying system. They sponsored a pie supper on Nov. 14 and took in \$120 which will go toward this project. Our love feast was held Oct. 20. We have been active in relief work. A clothing drive was made and about five hundred pounds of clothing and fifty pairs of shoes were collected. The Sunday-school classes sent soap, buttons and several cases of milk for relief. The young people sponsored Christmas packages for overseas. Our men, women and young people co-operated in canning five hundred cans of peaches and five hundred cans of apples which were sent to the relief center. Three of our men have gone to Europe recently as attendants on cattle boats. The adult class and the young people's class co-operated on a Lord's-acre project. The Sunday school is planning a program for Christmas.—Annie Nienke, Salem, Va.

Washington

Outlook.—Mrs. J. W. Summers donated fifty dollars to be used in the Outlook church in memory of her father, P. J. Quesenberry. At our council on Sept. 6 the church and Sunday school were fully organized. F. A. Wagner was chosen presiding elder. Brother and Sister Ralph Turnidge of Idaho were procured for the pastorate but they could not come until Nov. 1. Brethren F. A. Wagner and Jack Hunter filled the appointments until they

Letter to Our Church Correspondents



AS 1946 comes to an end and 1947 begins, we want to express to you once more our appreciation for the patient and kindly way you have worked with the editorial staff at Elgin throughout another year. Some of you have been serving in the capacity of reporters of church news for many years. Others of you are only beginning your service as reporters. But whether you have been working at reporting for a long time or whether you are just getting started, we consider you to be a very important part of our Gospel Messenger staff.

Your churches have honored you by calling you to this position. You do not receive pay for your work other than the pay which comes to you spiritually from knowing that you are helping in the work of the kingdom of God.

You have stood by us faithfully when paper shortages made your work difficult because of small space allowances. We ask you to stand by again with patience as we go through another change. The price of the Messenger has been raised. Even at the advanced price it is being sold at a very nominal cost compared to other similar journals but there will be some who will not want to pay the extra fifty cents required to get it now. We believe you can be helpful in this connection. We would like to see the subscription of the Gospel Messenger reach 50,000 in 1947, the fiftieth year of its publication under its present name. Shall we work together toward that end?

May the Lord give us all a joy-filled new year.

Yours sincerely
The Messenger Editorial Staff

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came. Sister Hazel Rothrock was with us Sept. 8 and 9 and gave us two very inspiring Bible lessons from the Acts and the Book of Ruth. Prior to the evening services on Sept. 29 the young people held an impressive candlelight installation service. For their relief project the young people had a carrot patch and since we did not have the facilities for canning carrots, they were harvested and seventy-eight sacks were sent to the Wenatchee cannery. Our communion service was held Oct. 4 in co-operation with Sunnyside. On Oct. 13 a farewell dinner was given, honoring Brother and Sister C. A. Wagner, who had faithfully served for twenty-eight years in the Outlook church. A vesper service was held on Snipes Mountain late in the afternoon of Oct. 27. Installation services were conducted for Brother and Sister Ralph Turnidge on Nov. 3. In the afternoon our field pastor, Elder Clement Bontrager, had charge. Addresses of welcome were given by the different departments of the church, by the Sunnyside ministerial board and the local school. Elder F. A. Wagner and his wife are temporarily taking up the pastoral work at Glenwood in the absence of their regular pastor. Since our last report, we have canned several hundred cans of corn and tomatoes for relief.—Mrs. Anna Myers, Outlook, Wash.

West Virginia

Keyser.—Our fall council was held Sept. 2; at this time officers were elected for the coming year. Bro. A. R. Showalter was re-elected elder. The council voted

to ask the First West Virginia district conference to relieve our pastor of his duties as fieldman for the district as the Keyser church needs him full time. Bro. Thomas E. George of Goshen, Ind., began evangelistic services in our church on Sept. 29. The meeting closed Oct. 13. As a direct result of these meetings, twenty-two were received into the church by baptism and nine by letter. The B.Y.P.D. has been reorganized. The young people's fall retreat will be held here the first part of December. We observed World Communion day on Oct. 6. The ladies' aid has been doing sewing for relief. Several comforters have been knotted. The comforter tops were pieced by Sister Ellen Bobo, who is ninety years old and confined to her wheel chair. Our church has become the relief center for the city. The clothes will be sent to New Windsor the first of December. The women's Bible class will again sponsor the Messenger club. Plans are being made for a school of missions during the month of January.—Mrs. George McNeill, Keyser, W. Va.

Oakvale.—We met in council on Nov. 16. The devotional service was in charge of Bro. J. E. Barton of Bradshaw, Va. The business session was in charge of Bro. John Showalter of Roanoke, Va. Bro. J. E. Barton was retained as pastor and elder for the coming year. Brethren Charles Boothe and Robert Brown were elected to the office of deacon. A message was delivered by Bro. Showalter and the meeting was adjourned.—Fannie Boothe, Oakvale, W. Va.

